

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

#### S. S. JONES, EDITOR, FURLISHER AND PROPRIETOR. OL XVII

## - CHICAGO, OCT. 24, 1874.

#### S1.00 A YEAR, IF ADVANCE; BURGLE OCPINE HIGHT CENTS, NO.

#### DRIFTING.

I am drifting to-day, far out on the sea, Which spans from this shore to the Great Yet To Be;

And ere this land fades from my dim earthly view,

Let me breathe this love-message, my darling, to you.

In the land I am nearing each evening I'll wait.

To meet you at last by the Brautiful Gate; For what were the future, if thou were away, Who made my life blossom to beautiful day?

When cunlight has faded, and twilight has come,

I shall enter the portals of that better home; So weep not, my loved one-think only how

Our blissful reunion in the sweet "By-and-Byl"

You will come in the morning with sorrowful trend

And weep in your anguish that I should be dend

My lips will be silent-refuse you a kiss-For the first, since our nuptiels of merital bligg.

Let faith whisper to you, my darling, e'en

then, The time will be short till you meet me again; In the beautiful region far over the sea, The Unseen Forever—The Great Net To Bel

The shadows are hiding all earth things from view;

I am drifting far out on the waters to blue; Farewell, my own darling! the angels have

To guide me to rest in the Great Spirit Home!

MINNESOTA MYSTERY.

Pictures in a Washbowl-Wonderful Pencil Sketches.

moved, as she terms it, by an irresistible im-pulse, began to agitate the waters, dipping her fingers in and out, and slowly moving them across the water, and in a few moments another face was formed. One experiment followed another, until she found that she was able to produce a picture, almost as desired, with now and then a failure, however. 'Many of the pictures thus produced,' it is asserted, have been recognized as those of residents of the town in which she resides, and so striking the likeness that children have at once recognized them.

Last week Mrs. B. returning home from a visit to friends in Lake City, stopping for a couple of days in this city, and Friday even-ing, at the urgent solicitation of some of those who had heard of her wonderful gift, or pow-er or what you may call it she consented to er, or what you may call it, she consented to give a private "sitting" at the residence of Mr. M. T. C. Flowers, father of the General Flowers, Adjutant General of this State. Appreciating the enterprise of the Dispatch, and the fact that it treats all questions, religious, social, political, or of whatever nature they may be, fairly, a reporter was invited to be present. Of course the invitation was ac-cepted, as it is a rule of the Dispatch to have its reporters get everything calculated to be of interest or instruct its readers.

Accordingly we repaired to Mr. Flowers' residence a little after eight o'clock; the re-porter found a little gathering of some fifteen persons enjoying themselves in a social converse, to which he was soon made a party. Naturally this was pleasant, but being after an item the reporter was anxious for the "manifestations," and was considerably dis-appointed to hear that Mrs. B. was not feeling well, and would not, perhaps, be able to produce any. She said, however she would try the experiment. Accordingly a common washbowl was produced, into which was poured about a quart of rain-water, having the sediment usually after standing a week. The company present then formed a circle, while Mrs. B. commenced agitating the water by dipping her fingers in it and passing them back and forth over the surface. Probably a clear defined human face appeared on the bottom. The face was life size, of a man apparently from fifty-five to sixty years of age, a little bald, prominent features, a heavy moustache and a clean chin. So distinct was it that look at it from which direction you would, there it was standing out in hold relief, the one striking feature. Satisfied with looking at this the water was disturbed, and the formula of forming a circle while Mrs. B. manipulated the water was again gone through with. A few moments and Mrs. B. said the effect was a failure, several faces trying to appear at the same time. She then went on to say that the por-traits of three spirit men were before her and trying to appear in the water. She described their personal appearance in such a manner that led those present to say that they were the likenesses of Messrs. Esch, Zenzius and Hancke, members of the Musical Society, who have died during the last year. An examination of the water, under her direction, showed lines which might have been the outlines of human faces, but they were too indistinct for the reporter to recognize.

second thunder sounding to raise the dead in Nature, and to awaken those who are sleeping in the dust of the earth, in the present Gospal degree. Dust was to be the serpent's meat, even in the Holy Mountain.

In my day I have striven zealously to do my work. I have fought the good fight, and kept the living faith of a Gospel-increase alive in my own soul, and in the souls of many others. I glory in the cross I have borne against physical lusts, other than those of generation. I am joyful in this day because I have "suffered in the flesh," having ceased to eat flesh thirtyfive years ago.

The battle has been a heavy one for the pioneers, but victory lights upon our banner. The morning dawns; the end draws near, when the waters of truth like the Mill river flood, will burst the barriers that have so long held them in check. Pratty soon the old the-ological dam will give way all at once. It can not much longer withstand the wear and tear of waves succeeding each other, keeping up a continuous, everlasting pressure of new ideas, right from the inner heavens.

The primary fundamental principles of the Old Theology, Aaid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Cheever, Tyng; and reaffirmed and reissued by the Evangelical Alliance-these, with Scott, Clark, Miller and Grant, and all the rest of them, are done for-the dam will give way!

My work has been to help start the lower tier of theological stones and timbers in the old dilapidated structure. In the New York Tabernacle, a long time ago, I declared that the God of Israel was a medium of powers still above him; that, even under Scripture ruling, "He called them gods, unto whom the word of God, from higher power-the Christ-Heavens-came."

It was strong meat for many; and when I affirmed that Jesus was not the Christ, any more than Ann was the Christ, that as she was a woman, and a Gentile one at that, so was Jesus a man, a Jew, who as truly confessed his sins as did Ann Lee, or as any one of as his some ten minutes was passed in this way, when she desisted, and looking into the bowl a clear defined human face appeared on the dam of the first sycle go, if these positions tinction nor disparaging preferences. If war were admitted and suffered to become Orthodox? Have we not all, in the world, been educated in the old theology of a God above law? a mythical Jesus, or Christ, and of the holy Protestant Scriptures? Did we not practically believe and hold them as the word of God? Was not the Protestant translation the true one? Were not the apostles-to say nothing of Jesus-unbounded in knowledge, perfect in doctrine? The fall of man from the holy, immaculate state in which God created him a full grown angelic being, by virtue of his existence, without any travail of soul-our great loss by Adam's great sin? These must not be questioned! As antichrist began to work in the Primitive Church, has he not continued to work in this Church, in all physical and physiological matters; for was not sickness amongst us, a matter over which we had no control? Was it not a wise dispensation of the all-wise Creator, entirely beyond human supervision. I take these positions: First, the Mosaic law is fundamental to the Gospel; they belong together-complement each other. Second, there is a sharp distinction between Jewish and Gentile Christianity, which must be re-moved. Third, all parties and processes, connected with the generation of Jesus, are unchristian, and do not belong to the resurrection order. Fourth, no man or woman was ever born a Christian. Fifth, generation, whether of Gods, Christs, Holy Ghosts, Angels, or Man and Woman, is demonstration, strong as proof. from holy writ, that the parties concerned, from beginning to end, were in some one of the earths—the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The hells are abnormal. Jesus travailed into Christianity. Like all Jews, he believed in a physical resurrection, and headed a general movement in the Sphileworld the setucities in movement in the Spirit-world, to actualize it. He failed, but not without schieving a partial success, by raising Lazarus, returning to his own body, and also raising the bodies of many other of the saints who had died in the faith of a physical resurrection, and whom nothing but the fact of re-entering their former bodies. and then dying over again, could convince and confound. They all belonged to the same race of our modern artichristians, of whom the Second Adventists are the most logical type. As a Jew, Jesus believed in war; he practiced it in the temple. When arrested, his company possessed, if indeed they had not sold garments to provide swords. He expected spiritual assistance, and as a good Jew, properly so. He headed a general insurrection against the powers that were, in the belief that he would be sustained by supernatural phenomena, as were the Jews against the inhabitants of the land of Canaan. At his birth he was so noticed. Why not in becoming "King" of the Jews?"

tion, with Jesus and the Jews of the Pentecos-tal Church, in the Spiritual world. This Gentile Mother Church will hear the seven thunders, before she will receive the whole counsel of God. Then will come the day that will be as the light of seven days. It is a novel idea, that good old believers,

who thought themselves perfected Christians, far petter than any Jews, will yet have to learn truth of them; that a perfect union between the old saints of former, dispensations and the new saints of this order, must be effected, each party giving and receiving truths, one from the other, and becoming joined like a ring. These and similar truths are now pressing upon believers from the Spirit-world. . We must fall at the feet of Jesus, like Paul before Gamaliel, and accept him, not as a Catholic, a Protestant, nor a Greek Christian, but as a Jewish Christian,

The old "dam" must give way, then the "flood" of truth will carry off a lot of rubbish. Old things will pass away. When the "dam" breaks, the waters will do the rest. Judgment begins at the house of God; and it is a great to convert into real Snakers many believers who have passed out of the body. How could it be otherwise?

When in the world, I was joined to a com-pany of materialists-radicals-unto whom the first principles of the new earth were being revealed. We loved our fellow-man with a love that many Caristians might do well to and the old Mill Dam-all theologies of Christen-dom, of Babylonian confusion. With the subtle waters of natural truth we worked away at the "old dam," like beavers, until we removed the lowest ther of foundation stones and tim-

Ine lowest the of foundation stones and tim-bers, "held together by rotten cement, under shody contracts. First, we claimed the right to think, to rea-son; the right of conscience. Second, that belief was the result of evidence, not of authority. Third, that woman was the equal of man, except in physical strength, possessing the same right; that it was her province to regulate reproduction in all respects, just as females of all other animals regulate it. In gov-

views directly opposite, to secure happiness hereafter. In harmonizing with the doctrinetaught by these devotees of worship, that pover-ty; fasting, and self-denial were essential to secure divine favor, the beggar is inferred to have been saved because he unavoidably sacri-ficed worldly enjoyment through penury, and the rich man lost mercly because he enjoyed the pleasures which wealth was supposed to afford in his life. Their diverse conditions after death is only shown to have been the result of one having received his good things in this life, and the other his evil things, in agree-ment with the sentiment of Jesus, that the rich were consigned to "wo," because they had "received their consolation."-Luke 6:24. Yet Jesus well knew that neither Dives, or any other Jew, would be likely to regard a stran-ger laid at their gate, when Moses in the Law told his people to give such their "evil things," -Daut, 14:21. Dr. Plumer, in his Jehorah Jireh, says," taught by these devotees of worship, that pover-

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Dr. Plumer, in his Jehovah Jireh, says, "Dives was sore amazed to find himself in hell;" and well he might be, with nothing more deserving of it laid to his charge than he had. And Abraham, who repudiated paternal affection by showing a willingness to immolate his son without evincing any emotion of sorrow or remorse, to satisfy the demands of what can not be looked upon in any other sense than that of a Pagan idea of a barbarons deity, was no doubt equally astonished to find himself in heaven. For he never expressed an anticipation of going to such a place, or that he believed in a life hereafter. His highest aspirations were to have a numerous posterity to inherit Cansan, and that they should ever tri-umph over their enemies. This, in accordance umph over their enemics. This, in accordance with the religious proclivity of a materialistic age, was supposed by the allegorist to be the greatest possible blessing in the power of God to bestow on him for his fidelity and obcdience to a heathen mandate. The apostle merely asserts that he had faith to look for a "city with foundation;" while no such word as faith occurs in his whole history. He had not faith to believe that God would protect his life in pursuing an honest course on earth; hence he resorted to duplicity in Egypt and Genes to save it. What is the clocked by taught to have been faith on his part, was merely a readiness to comply with an inhuman order, in anticipation of having other offspring and descendants to occupy Canaan after Issac was sacrificed at the shrine of Moloch. No rational Christian or Freethinker can indorse Abrahamic sentiment as expressed and sanctioned by Christ in the parable when he says, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead;" for they never revealed any thing on the subject to believe, or taught that there was such a place of future torment. The Sadducees-to which sect we must suppose the rich man belonged-were the most rigid observers of the law, but as a result they disbelieved in a future state, which shows that the allegory was irrelevant to the circumstances of the case. And Jesus also seems to discard his mediatorial capacity by yielding precedence to Moses and the Prophets. All aspirants for immortality know that the testimony of one from the dead-or Spiritworld-in whom confidence was placed on earth, would be irresistibly convincing; yet contrary to reason and human nature, this dialogue between Abraham and the rich man teaches the contrary. It also represents the former as having made no supernal advance in the cause of humanity during nearly two thousand years residence in heaven, by retaining the unfeeling nature he displayed on earth; and the latter adhering to the same fraternal feeling of affection in hell, that plainly predominated in his nature while in this world. Abraham, by manifesting no disposition to alleviate his wretched condition, or answer his sympathetic entreaty to convey intelligence of his ead fate to his brethren, that they might escape his misery, exhibited less Christian love and human affection in heaven than Dives did in the fabled regions of damnation. So far as love and sympathy are concerned, the example of Dives soars with transcendent sublimity over that of Abraham in the mind of every true-hearted philanthropist, leaving the latter with his claims to humanity like Belshazzar in the balance. Richboro, Pa.

BRO. JONES:-Euclosed I send you a report clipped from the St. Paul, (Minn.) Evening Dispatch, of a scance at my house,-Mrs. Blanchard, of New Ulm, Minn., the medium. Mrs. B. is a powerful medium, and in her quiet way is doing much good. It is understood that in a period of about five weeks at Lake City, she gave sittings for over eight hundred persons, receiving no compensationshe refusing a fee in all cases.

## M. T. C. FLOWER.

#### AN ACCOUNT OF HER SEANCES.

Spiritualism and the various manifestations associated with or belonging to it, has, within the past few years, gained many firm believers, and also attracted much consideration from thinking people, who, while not believing, perhaps, have been free to acknowledge not only their surprise but inability to intelli-gently account for the same without accepting the belief that 'the 'mediums," as they are termed are but the instruments of some unknown and invincible power, whose will they do. Of the many wonderful and incomprehensible manifestations occurring in this country, perhaps the "window picture" appearing some months ago in the front window of a house in San Francisco, has attracted the most attention.

It belongs to Minnesota to now present a "mystery" of much the same general nature, water instead of glass being used in the production of these pictures.

Before proceeding to a description of these pictures, it is well to state that the "medium" is a resident of New Uim, where she has resided for several years, who for convenience (as she does not wish public notoriety,) we will designate Mrs. B. Mrs. B. is probably about 33 years of age, with a good figure, black hair and eyes, intelligent and pleasing features. modest and retiring disposition, married, and highly esteemed at her own home, and where known elsewhere.

About two years sgo, when recovering from a fit of sickness, she imagined that she could see innumerable faces peering at her from the walls of her house, which by the way, had been but recently plastered and was drying in that is aviil normal lights been but recently plastered and was drying in what, in artist parlance, might be termed lights and shades. She mentioned the circumstance to her husband and friends, who supposing she was delirious, paid no attention to it, until the drying process produced the faces so plainly that all could see them at a glance. Several of our citizens have seen this room, and describe its appearance as most wonderful, par-ticularly one corner in which is, they say, a perfect and almost life size protrait of George Washington, while other faces and forms of both sexes can be seen all over the wall;

It is claimed that from a glance it is apparent that this peculiar formation, or creation, is not the drawing of pencil or brush, as no marks or colors are to be seen, but simply shadows which, when observed through a powerful glass, seem to penetrate entirely through the plaster. The lines and angles are said to be perfect and could not have been produced upon this rough surface by chemi-Cals.

A short time after, Mrs. B., after washing her hands, noticed a face forming of the sedi-ment in the water in the bottom of the bowl. Watching the formation until it was complete, all the outlines and features being produced, the attention of her husband and friends of the family was called to it. So strange was the circumstance and so striking the picture that the bowl and contents were left undisturbed for some time, but finally the water was agitated, thus destroying the picture. Mrs. B. then

Once more the water was disturbed and the previous formula gone through with, this time resulting in the production of a distinct picture of a little curly-headed, round-cheeked, laughing-eyed boy, from eight to twelve years of age.

Several more experiments were made, but the above were the most successful, and cer-

tainly were surprising. Mrs. B. has another "power," but the re-porter did not see an exhibition of it, she being too unwell to undertake it. It consists of drawing when under the "influence" in midnight darkness, of protraits of the dead. Sever-al of these portraits were shown, and, drawn or not, as claimed, in the dark, they showed remarkable skill in the use of the pencil, and

an artistic eye. Another feature, and a most remarkable one if as represented, is the production of faces by shaving pencil lead upon a piece of pasteboard, then enlosing it in a box for a few moments, when the dust will have formed well defined faces. A picture thus produced as claimed, contains fifteen or twenty well defined faces, on a piece of pastbord a half inch wide by an inch long, was shown the reporter, and like the protraits alluded to above, their production is, if not mysterious and unexplainable, something wonderful and particu-larly artistic, on which the Dispatch will not attempt to decide. The facts as they appeared to and were told to our reporter are given above, and our readers can dispose of them as suits them best.

Elder F. W. Evans, a Shaker-His Letter to Elder J. V. Vance.

#### SECOND THUNDER,

BELOVED ELDER J. V. VANCE, Alfred, Me.: The Lynn Record, containing an account of your successful meetings there, is received. I aave just finished re-reading your able address -wise in spirit, luminous and logical in matter.

To see the rising class-the young men--coming up to the help of the Lord, is a great comfort to my spirit.

"Who shall go forth in this fight? The young men of the princes of the provinces." "Who shall order the battle?" Henceforth

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these must fight the battles of the Lord-Truth against Error-the New against the Old: the

The apostles all believed in the physical resurrection, "Dunlavy" did not perceive that fact.

Spiritualism is a science, not a religion. Hitherto, we, as Bhakers, have been but a Gentile Pentecostal Church, ignorant of the physical truths of the Jewish order, which the Jewish Pentecostal Church fully understood and indorsed eighteen hundred years.

The marriage of the Lamb has not yet ocourred, except so far as Ann Lee and her succossors in office, power and trust, have been connected, by magnetic and spiritual associa-

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was improper for woman, that was proof that it was also improper for man-was wrong per se. Fourth, that the land belonged, by inalienable right, to the race, not to individuals; and that land monopoly preceded all the wars and wars created chattel slavery, wages, and poverty-diseases coming in from secondary. canses.

We were as truly inspired, though we knew it not, to reassert and bring forth these pri-mary truths of a new earthly order, as were Ann Lee and her compeers, to reassert and bring forth the first principles of a New Heavenly Order. And that new spiritual order will never exist in its glory, until it. recognizes, in full, the truths pertaining to a millennium on the earth, even as they are recognized by the first Pentecostal church in the Spirit-world: A true, godly, scientific agriculture, conjoined with a perfect physiology, that will remove the cause of all diseases in the new earth and from the new heavens-a dietary as pure as was the manna, and as natural.

Because these truths are a two-edged sword, cutting both ways upon physical and theological errors, in the natural and spiritual orders is he who iterates and reiterates them there fore an enemy?

#### Is not truth our dearest friend? Guide and guardian evermore? Will it not our plans subtend, Reaching the immortal shore?

F. W. EVANS. Fraternally yours. Mt. Lebanon, N. Y., June 17th, 1874.

Abraham and Dives Compared.---Luké 16.

#### BY M. B. OBAVEN.

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"Abraham was very rich in cattle, in silver, aud in gold."-Gen. 13:2. Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."-Mat. 19:24. While he portrays one of the richest men in ancient Canaan to be in a state of cternal blessedness. he descrepantly represents one in the gospel days to be suffering in remediless torment, for no other reason than that of enjoying the abundance in this world that Abraham posaessed.

There is no evidence in the narrative that the beggar died at the rich man's gate for want of food or attention, nor proof that Dives was not as examplary a man on earth as Abraham, or his "bosom" friend Lazarus. This afflicted mendicant no doubt received as kind treatment at the gate of the rich man, as a Ca-naanite pauper, full of sores, would have ex-perienced if laid in like manner at the tent of our wealthy old patriarch—who was so deficient in humanity as to turn out a portion of his family with some bread and a bottle of water, to subsist on the "tender charities" of the wilderness. We might infer that Dives had been attentive to Lazarus, or he would not have known him so well as to recognize him at such a distance, through an intervening disph-anous gulf, or had the presumption to antici-

anous guit, or has the present parts of the system of the leace and prosperity in this life were the spe-I cial concomitants of God's favor, by adopting I tions one year.

#### Spiritualism and Science.

Speaking of the opinions on Spiritualism recently advanced by Mr. A. R. Wallace, the "Churchman" says:

"Hitherto Christian men have not been inclined to say much on this subject, hardly be-lieving that any large number of intelligent persons could be deluded by it. But it is apparent that scientific infidelity has no defense against it. Men eminent as students of physical phenomena, but disbelievers in God and immortality, are very likely to be taken in a enare. Beginning with the denial of the su-pernatural, they are confronted with the phenomena they can not explain, and readily pass from an extreme of unbellef to an extreme credulity. The instincts of men are stronger than their philosophy and they who find no God in nature, and trace their origin to the beasts, can not quench their longings for immortality. They must have some sort of heaven, and the revelations of spirits, poor as they are, give some comfort to their desolate souls. We look, therefore, to see Spiritualism thrive as infidelity increases, and now that some eminent scientists have avowed their faith, we expect, ere long, that there will be many accessions to their ranks.

81 50 cents renews trial subscrip-

## RELIGIO-PHILOSOPHICAL JOURNAL.

OCT. 24, 1874.

## Extracts from our Exchanges.

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

#### Spiritual Manifestations Produced by Sleeping Lady.

## BY PRINCE WITTGENSTEIN.

#### [From the London (Eng.) Spirit alist.]

As The Spiritualists, Vol. V., No. 8, page 85, contains Miss Kuslingbury's very judicious remarks about the two contending theories in Spiritualism, allow me, in my turn, to commu-nicate to you a fact, which stems strongly to corroborate my belief in reincarnation, and which happened to me in the summer of 1869.

A very distinguished French writing medi-um, Mdme. C—had come to spend some weeks, at my house, at Nieder Walluf, and we had asked our leading spirits whether it was possible or not to evoke during the alcop of the body, the spirit of a person now alive Soon after there fell from the ceiling, on the table where Mdme. C--- was writing under spiritual control, a small oval bronze medal, quite tarnished, with some dry yellow earth sticking to it, bearing on one side the likeness of Christ, on the other one that of the Virgin Mary, and seeming, by its style, to belong to the 16th century. We were then told, that this medal had been buried a long time ago, with a person who had constantly worn it, and who had died a violent death—that this person was now reincarnated in Germany-that an object which had belonged to her formerly was necessary to establish between her and us as a finidical connection, which might enable her to come and appeal to us for assistance against a sort of painful obsession under which she was laboring—that her name began with an **A**—and that we were tocall her "In memory of the town of Dreux."

Accordingly, on the following and some other evenings we cet to work, Madame C— (whom I had meamerized to alsop for batter control) holding the pencil: And precently the spirit wrote, in small, hastywriting:— "I an have " "I am here."

Q.—How is it that you are already asleep? (It was only ten o'clock.) A.—I am in bed, ill of fever.

-Can you tell us your present name? 0.

-Not yet. When I wore the medal was in France; in the reign of Louis-XIV. I was killed by a man who was carrying off a lady from the monastery where I was a nun. -Why did he kill you?

A.-He did so unintentionally. I had just returned from Dreuz, where I had been sent on an errand by our Abbess. I overtook them unawares and threatened to acream; he then struck me on the head with the pommel of his sword, in order to stun me into silence, and killed me.

Q .- How did he manage to enter the convent?

A.-By bribing the man who kept our doors, and who feigned to be asleep while they were stealing his keys. When he saw that I was dead he was frightened. He and his cervant bore me off and buried me in the first place fit. There are now houses built all over it, but my grave still exists, still unknown, in a garden. Q-What place was it?

A.—The Pre-aux-Clercs, Paris. Q.—Was the man who killed you a nobleman?

Yes. He belonged to the Lesdiguieres. Q-Who was the nun he carried cfi?

A:—A novice of a noble family. He had led her already to a coach, which was to carry her off in another direction than the one he intended to take; they were to meet again later. So she knew nothing about my death. They fled to foreign countries. She died soon after.

as it referred to a secret known only to the Countess of Y— and myself. Q—How am I ascertain your identity, and make sure that you are not a Trivolous spirit; mocking us?

A — When you meet me, before long, ask whether I have any dreams in which it seems to me as if I were killed? I shall say no, and add, that I dream sometimes of a pricet murdered by roffisns: You may also show me the medal: I shall feel then as if I had known it before.

With this communication we closed our evocations of Amelie, which had taken us sev-

eral evenings. A few months later I met my cousin at my sister's country seat. Amelie, as was her wont, began joking with me about my faith in Spiritualism, declaring that it was all delusion. and deception. I hore her merry sttacks merrily, defending, however, my theories about dreams, reminiscences, spirit messages, and so on, till, I came to ask, as in a joke, wheth-er she, for example, never dreamt that she was being murdered? She answered "N," adding, after a slight pause, that, in fact, she had sometimes a disagreeable dream, always the same-a sort of nightmare-which made her nervous and uncomfortable for the whole day after. On my insisting upon receiving the particulars, she said at last, that she dreamt of a Catholic priest in sacredotal dress, flying from a burning church, with armed men at his heels, who wanted to kill him. After changing the conversation, I took the medal out of my pocket and showed it to her, feign-ing to have bought it at an antiquary's. She handled it about for some moments, and then began to examine it so long and so closely that I, at last, asked her, "What was the matter?" whereupon she answered that "she could not understand how that object seemed es familiar as if she had possessed or seen it formerly, although she could not, for the world, recollect under what circumstances?"

I now told her all about our evocations; and she, being very much struck by my narra-tive, requested to be shown the medial writing. This writing, I had thought, was not like her own. I had known hers only by her ince her own. I had known hers only by her letters, in German, written with pen and ink, while the former, traced by a French medium, was in French. When she saw it she exclaim-ed that it was positively her writing, when she used a pencil instead of a pen; and forthwith she wrote some words which I dictated, and proved to be exactly like the original. She got into a creat fright at the thought

She got into a great fright at the thought of her soul haunting an old church, and I adviced her, in order to paralyze the attraction, to pray every evening for help to her guardian angel, and to say three times aloud, before go-

ing to bed, "I will not go!" Since she has done this, I was informed by my leading spirits that she has entirely suc-ceeded in ridding herself of the aforesaid subjection.

This, my dear Sir, is my personal experience of a fact, interesting enough I think, to find a space in your columns; and I would be thankful for every explanation of it, given in the non-reincarnationist sense, in favor of the French proverb which says, *Du clus des opin*ione jaillit la veritie.

Belleva ma, at the same time, my dear Bir,

yours very truly, Elitle, Prince of Witteenstein Nieder Walluf, on the Raine, Sept. 6, 1874. INCONC.

#### Spiritualism-Free-Love, Etc.

#### [From the New York Herald.]

I am a constant reader of your paper, and seldom have occasion to complain of any want of fairness in your treatment of either political, social or religious topics. Most especially do I recognize the uniform candor and distinguish. ed ability that characterize your editorial department. But smoog your numerous correspondents I occasionally meet with one whose limited information and unlimited prejudices render him incapable of furnishing reliable information on the subject he essays to treat. When the views of large classes of intelligent and order-loving people are grossly misrepresented; when the deepest and most sacred convictions-resting upon the scientific basis of fact and law-are subjected to unmeasured ridicule, and the collective character of a large body of conscientious citizens rudely assailed by writers who are nothing if not equal to the production of a new sensation, it occurs to me that any qualified representative of such a class should be heard in its defence. I respectfully call your attention to an instance of this kind in your issue of yesterday. It occurs on your third page, in the letter writ ten from Winooski, Vt., in which reference is made to the proposed purchase and settlement of Valcour Island by a community of freelovers. It is said that the property is now owned by Owen Shipman; and the small materials from which it is attempted to feed the too prevalent appetite for scandalous sensations appear in the admitted Vacts that no such community has yet been founded and not \$1 has been subscribed toward purchasing the island. So far as the correspondent has informed us he found only three men in Vermont who, on being interviewed, gave a qualified indorsement of the free-love doctrines, and of those only one belonged there (the others were from Illinois and Wisconsin), which certainly leaves abundant room for the inference that the cause is not likely to prosper in that region. But you will, if you please, allow me to reproduce the following brief passage from your correspondent's letter:--This old man Shipman has for a long time been a resident of this vicinity, and has been afflicted for many years with the disease of Spiritualism, which has never failed to go hand in hand with its kindred disease, freelove. Not by any means that I would have it understood that all Spiritualists are free lovers. but that I have rarely found a free-lover of either sex who is not, to a certain extent, a believer in Spiritualism. Your correspondent boldly assumes that Spiritualism is a "disease," and in this makes an unnecessary exhibition of his ignorance and incapacity to form a judgment that is en-titled to public respect. After a somewhat familiar acquaintance with the subject for twenty-eight years I am prepared to say that Spiritualism, in a comprehensive sense, is a rational philosophy of the universe; that it is utterly and forever at war with the principles o materialism and every form of sensuality. It affirms the spiritual origin of the creation, the spiritual nature of man, the existence of a Spirit-world, to which the faculties and offections of the human soul sustain a necessary relation, not less intimate than that which connects the bodily organs and their functions with the elements, forms and phenomena of this world. Pray what is there in such a philosophy that warrants the inference that it is the offspring of disease? It will be perceived that from the very nature of such a system, it must demand from the party who accepts it the imposition of rational restraints upon his animal appetites and passions; in short, spirituality of life. If I know anything of Spirit-nalism, in a true sense and in the judgment of its rational disciples, it at once involves such a philosophy and demands such a life. This Spiritualism is illustrated by innumerdown a name which cut short all my doubts, able facts which have been of more or less fre- at that time, and are nothing in comparison to such subscribers.

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quent occurrence in every age of the world. These facts have not only been accepted by the wisest and best of men, in all countries and in every historic period, but they constitute the very foundation stones in the great religious systems of the world. This being true, by what authority does your correspond ent assume that Spiritualism, per se, is to be included in the category of discusses? If such a classification can be justified we may asoribe the Baconian philosophy and Shakespeare's poetry to a similar source. Then, too, the re-ligion of the earliest nations, and of the Jews and Christians, were only so many forms or phases of this disease, since they were all founded on phenomena saidto have originated in the operation or spiritual laws and the volition of spiritual beings. Are we to believe that such ancient teachers as Pythagoras, Socrates, Plato and many of the most illustrious men of antiquity were all hopelessly, diseased? They lived and died believing in the presence of spirits within the sphere of our mortal relations; they recognized their influence on the human mind and in the destiny of nations. Are we to include the greatest poets of ancient and modern times in the invalid corps? Did Homer, Virgil, Dante and Milton all have the disease? Shall we attribute the inspiration of Jewish prophets and Christian apostles to this disease? Jesus of Nazareth saw spirits, Moses, Elias and others; spiritual beings opened the prison doors to the incarcerated apostles; Paul recognized the great "cloud of witnesses" that peopled the air; and the Revelator conversed with beings from other worlds than this. Are those early spiritual teachers and all divinely illuminated souls, since the world began, to be embraced in the sick list? And have we no healthy people in this world except those who are stone blind, spiritually, and who, with Darwin, are proud to follow the long line of an illustrious ancestry back to the mon-

Your correspondent says that "Spiritualism has never failed to go hand in hand with its kindred disease, free love." It is true he mildly qualifies this language, by saying that "all Spiritualists do not believe in free love." If this is intended to have any meaning it must be taken as a contradiction of the previous statement, since Spiritualism certainly does fall to go hand in hand with free-love in every instance in which the former declines the company of the latter. Now what are the facts? The truth is that by far the larger part of all the spiritual societies throughout the United States have already cfficially and publicly denounced the free-love doctrines, and many of them have published cards or resolutions notifying all whom it may concern that they will not engage the services of any speaker who is known to entertain and defend such views. These are facts that have been so widely published that no newspaper correspondent can find any justification for longer circulating such calumnies against the great body of American Spiritualists.

Your correspondent further says he has "rarely found a free-lover of either sex who is not to a certain extent a believer in Spiritualism." If this be true the fact proves nothing against the essential truth and practical im-portance of Spiritualism. Defaulters, counterfeiters, political, stock and lottery gamblers are said to believe in "addition, multiplication and division," but their crimes furnish no ground of argument against the science of numbers and no one doubts the respectability of the multiplication table. It has been ascer tained, by actual inquiry, that a very large ma-jority of the convicts in our State prisons believe in the fundamental doctrines of the pop-ular religion. But from such premises will any one have the audacity to assume that larceny, burglarly, highway robbery, rapine and murder go hand in hand with orthodoxy? This is the peculiar style of reasoning your correspondent adopts in his treatment of Spiritualism, and no further illustration of the subject is necessary to expose its flagrant injustice and absolute absurdity. In conclusion I suggest that if your correspondent can not succeed in finding a freelover who is not a Spiritualist, he had better go over to Long Island, taking care not to leave the work of investigation to a committee.

with what others tell me they have as certainly seen; and you can form an opinion of them as well as me. All 1 shall remark is that these effects were seen by me at the time in com-pany of several respectable, persons, and were performed by some invisible agent; and as I can not distinguish the line betwixt natural and supernatural sgents, I will leave every man to form an idea of the matter most agreeable to himself. I may add, however, that such trifling seems to be beneath the dignity such trilling seems to be beneath the dignity of a Devil; nor can I see how he can promote the interests of his kingdom by any such means, farther than it hath succeeded in pol-soning the atmosphere of conversation with lying and falsehood, and rendered the place a proverb and a reproach among men. Opin-ions here differ shout the matter. Home who ions here differ about the matter. Some who never were favored with a sight or exhibition of the dramatic power of the agent, and along with some relations of the family will have it to be a trick, and ascribe it to persons who are as unqualified for it as they are to be Prime Minister. Others, who have seen different operations, are of another opinion, and from some alleged moral reasons view it as a visitation of Ged. etc. My opinion was—if it was a trick it would be discovered; if not, it would in time discover itself. Neither of these has yet happened. It is on this account I have been so long in answering your very genteel letter, which, I hope you will excuse. Some say the operations are ceased, others that they say the operations are ceased, others that they are continuing as usual; intercourse being re-fused by the friends, few persons of character wish to go near the place. One thing, how-ever, you may believe—the old woman told me she had been long troubled before she com-plained, for in her own word she said, "If I could have lived with him I near would have could have lived with him I never would have outserved him." If anything should occur worth mentioning in future, I will be glad to communicate the same, and will always be proud of your correspondence.

#### I am, your most obedient corvant,

WH. LAUDER.

ARKANSAS CONFERENCE, 1874.

#### BY BRET HARTE.

You're right when you lays it down, Parcon, That the flesh in weak and a enero; And to keep yer plow in the furrow When yer cattle begins to rare Ain't no sure thing. And between us, The same may be said of Prayer!

Why, I stood the jokes on the river, Of the boys, when the crittere found That I'd joined the Church, and the anicher That maybe ye mind, went round, The day I sat down with the mourners,

- In the old camp-meetin' ground!
- I stood all that, and I reckon, I might, at a pinch, stood more-
- For the boys they represent Baal,
- And I stands as the Rock of the Law, And it seemed like a moral scrimmage,
- In holdin' agin their jaw.

But thar's crosses a Christian suffers, As hean't got that pretense-Things with no moral purposs,

Things cz hcz got no tense: Things ez, comehow, no profit Will cover their first expense.

Ez bow! I was jist last evenin' Addressin' the Throne of Grace,

And mother knelt in the corner, And each of the boys in his place-When that sneaking pup of Keziah's, To Jonathan's cat give chase!

I never let on to mind 'em, I never let on to hear.

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By PROP. D. P. HOWE.

Q-What did your spirit do when it left your body?

4.-I hastened straight to our Abbeas, but she was terribly frightened when she saw me, thinking it was a nightmare. I then roamed about the chapel, always thinking myself alive still. I only understood that I was dead when those who were burying me said a prayer before covering my body with earth. great trouble overcame me then, and I felt it a hard task to pardon them. I have great difficulty in obeying your call, because as soon as I am a sleep. I am usually forced to return to Dreux and to haunt the church under my former aspect, as I used to do before my present incarnation. It is a terrible sublection, a constant hindrance to my progress, as it paralyses all my efforts to come into con-tact with the good spirits who guide and comfort those who are in the flesh and asleep. Emile! You must help me to free myself.

After some words of advice and encourage-ment, and my promise to help her, we continued:-

Q.-In which street at Paris was your monastery situated?

-Rue de l'Abbayie. **A**.-

Q.-Under the patronage of which saint? -Ol St. Bruno; the congregation of the Ladies of the Passion.

Q.—Does the monastery still exist? 4.—Destroyed; plundered during the revolution.

Q.-Is there anything now remaining of it? A.-- A wall.

[Having, after this, written to Paris for information, the friend to whom we wrote informed us that, after many long searches, he had indeed found out, incrusted between houses, an old wall, which once, as was said, belonged to a lady's monastery.] Q.—Have you, in your present incarnation,

any recollection of the one gone by?

4.—I have a sort of apprehension, as if I were to die of a violent death—an injury to the head. It makes me very nervous at times! I see now that it is only a reflex of the past. I also dream of phantoms in monastic gowns, and of murderers rushing at them; also of a spectre in an ancient dress, who grins at me. Q.-Do you live far off?

A.—In Germany.

Q,—Is your name a German one?

A.-Yes. Those questions hurt me!

Q-Do I know you? A.-To be sure you do!

Q.-Where do you live?

The medium then begins to trace with great difficulty:-F-Fu-Fu-I exclaim, under sudden inepiration, Fulda! and at the same mo-trolling pirit is that of my cousin, the Countess Amelie of Y—who lives in Fulda (a small town about five hours' journey away by the railway,) where she occupies a high charge in a Protestant Chapter of noble ladies.

Q.-(after a long pause.)-Why did you give the medium such a shock?

A.-I did not want you to know yet. Q.-Did your body awake?

.-- No; but I was startled.

While we were still (Madame C-- and I) debating whether it was really my cousin or not, the medium's hand unconsciously wrote Yours respectfully, S. B. BRITTAN, M. D.

Spiritualism Seventy Years Ago.

[From the Glasgow Weakly Mall.]

A Glasgow gentleman has favored us with the following copy of a letter written in 1800 by the Rev. W. Lauder, Harbottle, to the then Lord Advocate, on the subject of Spiritualism: HARBOTTLE, 21st April, 1800.—Amongst the phenomena anent which you inquire in your letter, known in this region by the name of the Ghaist of Larkhall or Borrowdoun (a village about four miles east from this), is none of the least surprising. It brings to my recollection the ignorance and superstition, and of course, the credulity of the dark ages; nay, i leads me back to the early ages of the world, when the Almighty was pleased to communicate with man in a more visible manner than at present; at which time also evil spirits, I apprehend for different good reasons, were allowed a more visible exertion. But what to say or what conclusion to draw on this affair is a matter of considerable difficulty. Persons destitute of brains see a variety of wonders, and weak understanding delights in the marvelous. The belief, however, of the existence of evil spirits has obtained in every age; and from the best evidence we are assured of the reality of their operations. But amidst the Christian era, emphatically said to be destruction to the works of the Devil, a belief in such things ought to be guarded with caution and supported with evidence. When I was called to visit the place, I was as much a skeptic as any in the kingdom on such matters, and perhaps treated the information of the messenger, and the messenger himself, in a manner unbecoming my profession. A mixture of idle amusement and pastime, attended with a little curiosity subservient to the wish of the people, led me at last to the place, which was crowded with people whose countenances bespoke particular feelings; and the peculiarity of the scene—when I entered the apartments I was amazed to see furniture of different kinds broken and scattered on the floors; and if you can attach credit to the word of any man living, you may farther believe that I was not long in the house before I saw plates, chairs, boxes, and the table, etc., etc., flying about from place to place. Still, I could not believe; but with the same hand I am now employing, I took up a knife box full of knifes and forks which was thrown down, examined it throughont, and changed its place, and still it was the same. I took two or three chairs from off a woman's back, and placed them differently, and the same operation was carried on with a water-barrel, which moved often from the place which I had fixed it in, and, in a movement different from anything I ever saw, began to blunt the edge of my ridicule and excite my astoniahment. In this manner, was I kept for six hours in attention to what I lately believed my eyes should never see. These are only a few of the many things which occurred

A

But drove that prayer down the furrow. With the cat hidin' under my cheer, And K-zish a whisperin' "sic her!" And mother a sayin' "you date?"

I asked fer a light fer the heathen, To guide on his narrer track, With that dog and that cat jest waltzin,' And Jonathan's face jest black, When the pup made a rush, and the kitten-Dropped down on the small of my back.

Yet I think with the Lord's assistance, I might have continued then, If, gettin' her holt, that kittin Hedn't dropped her claws in me-when It somehow reached the "Old Adam," And I jumped to my feet with "Amen!"

So ye'r right when you says it, Parson, That the fiesh is weak and a snare.

And to keep yer plow in the farrow When yer cattle begins to rare Ain't no sure thing. And between us I say just so with Prayer.

#### A Divining-Rod Seance.

A long report of a seance at Barrow, al which the messages were spelt out by the rod held by the medium pointing at the letters of the alphabet, appears in the Barrow Daily Times. We give an extract:-

"Then the following beautiful prayer was spelt out, every name of the Deity being ca-pecially slow as a token of extreme reverence —all other words being spelt so rapidly that it was only just possible to write them in long hand: 'Almighty, Eternel, Everlasting Soul of souls, God of gods, Light of light, we come The our souls are formed. We would there-fore desire to give unto Thee our souls, for Thee to keep and hold. We would that our souls might love Thee more and more. Thou art composed of love. Do thou give our souls much of Thy love to enable us to come very near Thee, and to show the love we have to Thee by extending our love to our fellow-men; for by so doing we are aspiring to Thee. Oh, do Thou ever be near to us, to guide, help, and assist us in all temptations and trials by which we may be assailed; for if Thou art with us to assist us we need fear no danger. Therefore, do Thou be ever near to us, and encircle us with thy arms of love. Amen. After a few seconds the controlling power went on saying, 'The love God shows to you is far beyond your comprehension. It is infinite, and has been from the beginning, and will continue for ever. Every day, every hour, and even every second. He is showing his great love to you. It is He that made you. It is He that hath watched over you and taken care of you until the present time, and it is He who will watch over you until you are called upon to leave your earthly body and to put on the spiritual; you will then join us, and enter into one unending life, and which is for ever. Oht do you try and avail yourselves of the many privileges and blessings you have, that when you join us here you may have no reason to regret for time mis-spent. May God ever bless you; good night."

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## OCT. 24, 1874.

## **RELIGIO-PHILOSOPHICAL JOURNAL**

#### Spiritual Meeting at Kendalville, Ind.

The first meeting on Saturday, September 26in, at 10 o'clock A w was devoted to busi-ness, conference, e.c. A 2 o'clock P M., meeting opened with music and singing Mr. Frencn of Onio, addressed the meeting, sitting from history, sacred and profane, its invaluable testimony, and for more than an hour holding a well filled house spell-bound. In the even-ing Mrs. Pearsal of this State addressed the meeting, and her effort was, we helleve a ner. meeting, and her effort was, we believe, a per-fect success. She spoke under control with an carnestness and beauty seldom equaled. On Sunday, 2 P M. Mr. French sgain took the rostrum. His address was a continuation of the subject of the previous day, that is, the evi-dences of Spiritualism. The speaker brought from Hindostan, Exypt, Phenicis, Greece, Rome, France and Judea, the mighty witness es of the past. All corroborated the present manifestations, but the modern has utstr pped them all-its Protography had caught the forms and features of the departed; the chemicals could not be psychologized nor hallucin-ated, theirs was the language of truth.

Up to this time, the meeting had been agrand auccess. Never before had we seen on a similar occasion, so large a proportion of youthful faces, and of gray heads. The house was filled to its utmost. We scarcely saw a face down which some crystal tears did not flaw. On Sunday evening, Mrs. Drake, of Plain ville, took the rostrum and announce i her subject as Temperance. After ridiculing the late noble efforts of the women of the land to bring about a better state of affairs, she finally touched the bottom of the whole thing; the present marriage system was the cluse of all our troubles, and its entire abolishment all our troubles, and its entire abolishment would be the great cure. Our instful desires were likened unto the demands of our stomachs for food—who should say where the aupply should come from, or who should fix its lim its? The question was whether a lustful man should have the source of bleard man should prey upon the person of his legal pros titute, or whether he might not seek some other one. The settlement of this question was the solution of this great temperance problem. She did not utter a word about self denial, never an appeal to the male prostitute to bridle his lust, and this kind of stuff she claimed was a part of Spiritualism. To be brief, this crowd of people, numbering not less than four or five hundred, considered themselves imposed upon Taese advocates of perhicious doctrines fall back upon free speech. Query: who has the best right, three or four persons, or five hundred persons? Would the right of free speech justify a Committee of Arrangements in giving place to this kind of stuff in defiance-of-the claims of mony who had assembled for a different cb j ct? The meeting upon the whole was a success, and does credit to the people of K-mdallvile.

Søirgis. Mich. D. F. Smith.

#### Central New York Association.

On my way to Buff do from New York City, I concluded to pass old Hamilton College and attend the Central New York Spiritual Association, on the 26th and 27th of S-ptember. There were about six hundred persons present, The friends of our cause seem to be rapidly multiplying in that region, and Wo dhullism is away down below par. They co 1 in't raise the wind that way. But the convention took active steps looking to local organiz dion and work. The speakers were Warren Woolson, of N rth Bay, N. Y; Mrs. Wiley, of V rmont, and Col. L. M. Andrews, of Kinsas. The addresses were all able and interesting. Mrs Wiley, Vermont's favorite, gets hold of the people's hearts, and fills them up with spirit-life blood. Mr. W olson is a strong, inspiracause of the meagre compensation to be expected. We are not above the weakness of liking money,---if weakness it be,---nor beyond the need of it, and we are not likely to-get more than will meet this need; but we have never attached any definite price to our labors, and thouga Mrs. Woodruff, many years a lecturer, has heretofore been voluntarily compensated at from fifteen to thirty dollars a Sanday, during her engagements before regular societies at Boston, Rochester, New York and other places, she has not in that found an excuse for declining, but rather an additional incentive to accepting much gratuitous labor.

We hope for the best our friends can do for us, but we want work, and to keep on the move, and therefore do not fail to write to us because you are poor in purse or few in numbers. We expect to pass through much of Michigan, and shall be giad to hear from all parts of it, not excepting the newer and more northern section.

Address us up to the 10.h of November, at Eagle Harbor, N. Y.; after that date at Battle Ureek, Michigan, in care of Mrs. E. W. Love. A. C. WOUDRUFF.

ELIZA C. WOODRUFF.

#### The Central N. Y., Association.

The Central N. Y. Association of Spiritualists held their last meeting, Sept. 26 h and 27 h, at the village of Hamilton, the seat of Madison University, and the Baptist Theological Baminary, and although the ground was stony, there was plenty of good seed sown, and I trust some of it may yet spring up, and bear an abundant harvest.

Tae principal speakers were Mr. Warren Woolson, of North B sy, Dr. L. M. Andrews, of Syracuse, and Mrs. Sarah A. Wiley, of Peckingnam, Vt. The spirits aimed their battery at old theology through the medium-ship of Mr. Woulson, in a very forcible and

and of mit. Workson, in a very forciois and satisfactory manner. Dr Andrews proved in a very clear and logi-cal style (taking the Biole as a witness) the truth of spirit manifestation, from the time when God and Satan taked with Adam and Eve in the Garden, to the present day, but the words of peace, love and encouragement that fell from the inspired lips of Mrs. Wiley must have filled all hear a with higner and nobler resolves for the future, and brought forth a responsive, "God bless you" from the thousand ationtive listeners.

Resolutions were passed to extend the limits of the Association from the Northern to Southern boundary of the State; also to petition our State L gislature to repeal the tyragnical law passed at their last session in regard to the practice of medicine, thereby preventing all healing mediums and clairvoyant physicians from exercising their God-given powers,

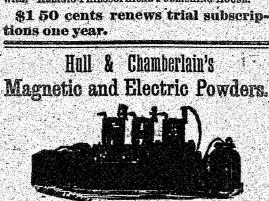
I trust al Spiritualists will follow our example till the outous law is repealed, and the poor afficied ones of humanity can be permitted to call their angel friends, through the medium of some brother or sister, to administer to them in their hours of suffering.

The Association as j urbed to Syrecuse. W. C. IRES, Peterboro, Pres't. C. H. HUBBAND W sterville, Sec'y.

## Converting Prof. Tyndall.

A Pagan, who is anxious to test the efficacy of prayer, lets his pen talk as follows in the Caicago Tribune:

"I desire cordially to second the recommendation of your correspondent, Mr W J. H. Hogan, published in Sanday's Tribune, by which it is proposed to set the whole Unristian world to proying for the conversion of Prof. Tyndall and an orother scientists D rwin and Huxley; only, for the sake of eff.ctiveness, I would concentrate the whole fire on one until he was converted,-then I would bring the guns to bear upon the others in turn. This guns to bear upon the others in turn. This plan of testing the efficacy of prayer would be free from the objections urged against that proposed iy Prof. Fyndall's friend, and at the same time would be conclusive. We occasion-ally have a 'week of prayer,' with a certain set of objects specified to reach day of the week, but in tuba we cauld aff rd to spend a woole but in this we could aff rd to spend a whole week on Tyndall alone. Just think of the im-mense gain to Caristianity which would result from the conversion of such a man as Prof. lyndall 1 L would more than (fiset the Beecu-er scandal G id would certainly hear the prayers of his peoples fiered up in such a cause, it they were only offered up in faith; and among so many there must be some whose prayers would be acceptable, and God would hear and answer for the sake of the few righteous ones, it not for the sake of the whole."



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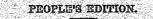
127 Rest 16th Street, New York Olty PHOEBE C. HULL,



mutable and eternal. Society, customs, conditions, cir-cumstances, and opinions, are continually changing, therefore, to be consistent, we should weigh and judge both sides of the ambiest

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paper.







tional spraker, ab unding in improvised poetry and sledge-hammer arguments, bu-I fear, deserves more credit than he gets. He is an able speaker, and is handled very strangely. Col Andrews is new to the State, -is a man

of culture and thought. His address Sunday afternoon was the lecture of the convention It was deep, scholarly, logical and earnest, and though purely extempore, carried with it such power as was felt by the entire convention. It abounded in beautiful improvisations of poetry, and was on the whole one of the ablest religious efforts it has been my lot to hear. When such thinkers take our rostrum, let theology beware.

The association did itself the credit of endorsing Bro's. Andrews and Woolson to local organizations in Central New York, as lecturers and agents of the association to organize Spiriritualists and Liberals. Mr. Wools in may be addressed at North Bay, and Col. Audrews, we are told, may be addressed at Syracuse, N. Y., where he makes his present base of operations. They are both worthy men of excellent character and should be kept at work and amply remunerated. This last, we fear our friends are too economical about. Our doctrines furnish much better food than Our doctrines furnish much better food than anything theology has to offer; our people are as numerous and wealthy as those of most other denominations, and yet able speakers like these gentlemen, who, were they ortho-dox, could command almost any pulpit or reasonable salary, are but too niggardiy paid. Spiritualists should be as willing to pay our because as other meonle are to pay theirs. lecturers as other people are to pay theirs. Let us set a few such men free, and keep them at work.

By the way, numbers were attending this convention, who have visited the Eidy's in Vermont, all of whom were thoroughly con vinced of the reality of spirit-intercourse. In fact, there seems to be wonderful awakening upon this subject, and even orthodox ministers are yielding to the pressure, and dllute their screams with Spiritualism, to make them go down.

> Your friend and brother, GEO. W. BEOWN.

#### Notice to Spiritualists:

In comparative retirement since our missionary work in this state closed, we propose to renew our labor, the coming winter, and turning the key in the door and our horses head to the West, do battle sgain, as occasion may offer, against the ignorance and supersti-tion still so rife. We expect to leave the fore part of November, and drive directly to Michigan, filling as many engagements on the Way through Pennsylvinia and Ohio as we may have time for, and to this end we hope to hear at once from friends along the line of our journey,—which, if need be, can be made to cover a wide area,—that we may perfect our arrangements before leaving. We shall enjoy for real and eavnest work

We shall enlist for real and carnest work, and shall be glad of engagements not only with regular societies for Sunday lectures, in any West rn state, but for calls to places where the subject has never been introduced, and from all places where there is a work to do, and where a room in which to speak can be obtsined, be it church, hall or district school bouse

In these new fields, a great work needs to be done, and we have known its importance too long and too well to decline it, when it SEND for a copy can be done in any justice to ourselves, be- paper cover \$1.00:

And now steps forward the Chicago Zimes and gives its idea of prayer:

"Pending the decision of the efficacy of pro-institution, the Foundlings' Home, is founded up in the broadest numenity, and not all upon creeds, or dogmas, or denominational influenc-es, or the supposed or real value of much praying. Buculi it be determined, after a fair trial, that prayer will not warm as well as flannels, or satisfy hunger as well as soup, then it might be well for the Good Samaritans to fall back upon hum nity of a practical bread and-butter kind, and permit sectarianism to remain where it belongs-among the churches. Meanwhile, and until the matter has been settlea, the consistable public will do well to aid with contributions that branch of Samaritanism'which, like the original Samaritan, proposes to heal wounds, not by praying over them, but by binding them up, and the fur-ther use always of practical balsamic remedies."

#### End of Volume XXXV.

The present number (26) completes the thiry-fifth volume of the BANNER oF LIGHT, and we are about to go forward to another semi-annual division of our labor, with earnest purpose to deserve the continued patronage of old friends, and the added favor of new ones. The path trodien by those who seek, wheth-er from press or rostrum, to ald the onward movement of reform in whatsoever depart-ment, is—we have learned by long experience —a rugged and thorny one, wherein steep inclines and sharp angles stand prominently before the mental, and, mayhap, in a pecu-niary sense, the physical vision, but the voice of Unseen Counselors is ever heard in the pauses of off rt, bidding them "go forward," in obedience to the call of duty, knowing of firm assurance the trath that though man dies, bis work for humanity's weal goes on. And so we again gird our loins, and prepare to move through the "R d Sea" of Trial, to whose waves, in the past, we have not been a stranger, with firm trust in the Angel Guides who have been to us thus far pillar by nigh movement of reform in whateoever depart-

who have been to us thus far pillar by nigh and cloud by day knowing that a victorious end is sure -- Bannen of Light

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OFICACO, BATURDAY, OCT. 24, 1874.

#### THE DEVIL.

## He is Kicking up a Rumpus.

HIS SATANIC MAJESTY THE ORIGINATOR OF SPIRITUALISM.

[From the California Christian Advocate.] The Presbyterian Ministerial Association,

on Monday 31st ult., discussed the subject of Spiritualism. A brief report of the disscussion was published in the Occident of last week, from which we take the following.

The discussion was opened by Brother S. T. Wells, whose address was so well prepared, and so full of interesting matter, that it is im-possible for us in our necessarily brief report, to do justice to it, and on that account we are almost tempted to refrain from trying to give any idea of it. Brother Wells, it seems is a believer in Spiritualism. He thinks that many of the professed messages received at the socalled seances are genuine communications from the Spirit world. He related a number of cases known to himself, of persons now living in the city who by submitting to the force of the power at some of the circles which they had attended, had come so under these influences as to be unable to shake it off, though anxious to get rid of it. Much of the pretended Spiritualism is merely humbug it is true, but so is a good deal of professed religion. He had seen, even when he was a boy, evident Spiritual manufestations, in comparison trifling. which, what is seen now-a-days is trifling. The Spiritualism. The Spiritual manifestations, in comparison with first seance took place in the garden of Eden. where the serpent was the medium and Eve the victim. And lo! the result. A lying spirit entered into the prophets of Ahab. In Deuteronomy zviii: 9-12, nine kinds of Spiritualism are forbidden. The Apostles recognized They healed those who were "vexed with unclean spirits." And many of the miracless of Jesus consisted of casting out the spirits with which those who appealed to him for help were possessed. These spirits, all through the New Testament, are called devils. Such they were, and such are the spirits who possess the so-called "mediums" in these times. This is evident from the effect of their system upon those who embrace it. As a general thing they are haters of the Bible.

dispensation" is entirely unnecessary. Again, he has no means of testing the character of the spirits, who offer to make revelations to him, so as to prove whether what they tell him is true or not. For these reasons he must decline to accept any communications from them.

We take great pleasure in noting progress in the old, dilapidated forsilized, weatherbeaten old hull known under the ancient head of Presbyterianism. It is indeed a cheering sign of progress to see a distinguished member of that church admit that spiritual manifestations are simply the result of Satanic or disbolical agencies. This is surely a step forward, for heretofore the members of this religious society have uniformly adhered to the idea that the raps, materializations, etc., were the result of trickery and fraud on the part of pretended mediums. They now have relinquished that foolish notion, and have boldly advanced, making the declaration that Satan, a distinguished spirit direct from the sulphureous region of Pandemonium, is productive of all the results usually accribed to spiritual agency.

In taking that position they are far in advance of that distinguished scientist, Judge 8. C. Hastings, a prominent member of the San Francisco Academy of Science, who declared that the fruits of Spiritualism was the result of a "peculiar temperament" exciting the "molecular energies" of "imperceptible ether." His position is as ludicrous and unfounded as the narrative of a prominent man in Kansas, in relation to a wonderful phenomenon that occurred during the migration of grasshoppers over that State. According to his statement, a young, beautiful and accomplished lady of that State, formerly a resident of the South, was accustomed to eating clay, quite a common practice with some, in order to improve their complexion. The grasshopparo seeking every avenue to deposit their eggs, found access to her clay, and made a temporary nest therein, the result rather improving than otherwise the taste of it. She continued eating the clay, and the result was ahe soon possessed one of the most "peculiar temperaments"-in fact, her whole nature changed. She refused the accustomed food of the table, and commenced living exclusively on such diet as the grasshoppers preyed upon. This was the result of having eaten their eggs, which commenced hatching out in her system, until she became in feeling a magnificent grasshopper, and one day, as a cloud of them were darkening the atmosphere, she went out among them, flapped her arms like wings, commenced buzzing, and ascended into the air, flew a mile, and dropped down dead, her whole body immediately giving birth to millions: of grasshoppers, not leaving a vestige of hørgelf! This yarn was related with all the solemnity

that a respectable way could command, and resulted, no doubt, in finding many believers. The statement may be placed by the side of that of Judge Hastings, of the San Francisco Academy of Science,-it is equally as sensible equally as much entitled to belief. How exceedingly easy to make a statement, but how difficult, many times, to sustain the same by a thorough course of reasoning. This grasshopper story may be placed by the side of those wonderful achievements of Moses, the account of the Ark with its myriads of animal life, those quails that covered the earth several feet in thickness, etc., etc., -it is equally entitled to as much credit as they are,-is as well worthy of belief, and should have a place by the side of them in the sacred Scripture. The leading scientists of France, Germany and England, have thoroughly investigated Spiritualism, becoming firmly convinced of its truths. There are 10.000.000 believers in the same in the United-States. There are over fifty newspapers and magazines devoted to the promulgation of its truthe. Brazil, France. Spain, Germany, England and New Zealand, are ably represented by spiritual periodicals. Adherents to it are springing up everywhere. President Lincoln believed in its grand truths, and before every disaster to our army,-he was forewarned by a familiar spirit, who impressed him in a dream with a vision and as described by himself was,-"I am on a great rolling river, in a boat, and I drift, and I drift," etc. That vision was repeated the night before he was cruelly assassinated! Queen Victoria is epthusiastic: in its praise; she always has, it is said, a vacant place at her table in which she claims Prince Albert sits, and holds communion with her. The Serfs of Russie were liberated through the advice of spirits through the mediumship of D. D. Home. A little girl in Indians, the daughter of a prominent lawyer, not a Spiritualist, happened to see Mrs. Kiegan, a medium, holding a slate under a stand, for spirits to write on. Returning home she "plays medium," goes and gets her slate, pute a piece of pencil thereon, and then childishly holds it under a stand. Hark! The pencil moves! The slate is withdrawn and a message is written thereon, from the spirit of her father's sister! She proved to be a splendid mediumt Notwithstanding these facts, the obdurate blockheads of the Presbyterian church, ascribe Spiritualism to the Devil, or to the trickery of mortals, or to the "molecular energies of imperceptible ether." We prefer greatly to have investigators ascribe the phenomena to the Devil.' We entertained the idea that he was killed by a Gerald Massey, but such appears to be not the case. The position taken by them that he causes the phenomena, augurs well. It is a step forward, and paves the way for future progress, for if evil spirits can communicate, why not the good? That result invariably follows in due time; therefore, we consider the attention paid to Spiritualism by the Presbyterian church of California, as a very favorable omen, indicating future progress.

#### Away with the Lustful Ministers!

A lady, evidently with one eye on her virtue, and the other on disreputable ministers, has spoken in the Inter Ocean. Her language has no uncertain sound. We don't believe that a lustful goat of a minister would be allowed in her company. One thing, however, looks very bad for her-she has been a member of a church for twenty years. How she could remain fossilized that length of time, knowing that Spiritualism has 10,000,000 believers in the United States, is beyond the grasp of ordinary comprehension. Her protracted experience, however, with ministers<sup>2</sup> of the gospal, gives her opinions more than ordinary weight. She says it boldly that there is not more than onehalf of the ministers with whom she would risk her honor one inch further than she would with other men,

We are willing to accept her conclusions. According to her standard, there are 30,000 gospel expounders on this mundane region in the United States alone, with whom she would not trust her honor any sooner than she would with a like number of ordinary men selected indiscriminately from the common walks of life, which would, of course, include gamblers, saloon-keepers, merchants, etc. Now, her statements would sound odious to the 30,000 ministers of the gospel (there being over 60,000 in this country) if they knew they were the ones, but the disreputable half will take her as meaning the other half. In concluding her article, she says:

We have had it tested in more than one case in this place. Were they a weak minister and woman that fell? No, they were both of the aristocratic class. Will you say they were a good man and woman? I say no, they were good man and woman? I say no, any were not. I say people of that stamp have no busi-ness in God's house. They are blind leaders of the blind, and both will fall in the ditch with their victims. So say the Scriptures. I will ask you which is the most to blame when a minister falls, he or the woman? You will say the woman of course. Suffer me to

will say the woman, of course. Suffer me to differ with you. I say the man is to blame. He is the stronger vessel of the two. When he goes forth with his Bible in his hand, professing to be called of God to preach the gospel, he is looked on almost as a saint. Figuratively speaking, poor silly women fall down and worship him. Does he raise them up and point out their error? Oh! no; but he leads them on until both are ruined. Perhaps you will say I must have had experience in that line of business from the way I write. No, thank God! I have always held ministers at arms' length, giving them credit for the good, and let them keep their bad to themselves.

Perhaps you think I do not believe there are any Christian preachers. I think there are plenty of them, and I say, God bless them, for the good they have done. But I do hope they are not of the Woodhull free-love tribe. I believe this free-love principle that has got among people is doing more harm than all the murders that have ever been committed. I will tell you what sort of ministers I believe in. I believe in men who preach the gorpel for the love of God and to save souls. I do not believe in men who study for the ministry because they are too lazy to work for a living, or want popularity. Away with such men they are nothing but goats in sheep's clothing. They are the cause of so much trouble among the weak sisters-poor, silly, weak women, who are obliged to pin their faith to some reacher's coat sleeve. I pity their weakness ove my Lord and Savior because He first loved me, and shed His precious blood for the remission of my sins, and the sins of all human beings who will put their trust in Him. You pity the old pastor, poor old man, who is so easily tempted. I have no pity for such an old goat; he is beneath my contempt. I hope he does not go into the pulpit and pretend to preach the gospel to sinners with pretty women in the congregation. If he does he must have a hard time to keep his mind placed on things divine. I say, away with such old lustful mortals; they ought to be put in a mon-astery where they would never see another woman. For such men to pretend to be followers of the Lord Jeaus Christ is an abomination in His sight.

him to use when he calls on one of his parishioners' wives. It would prove effective in all cases. Let him call at this office and procure a copy of the cases we have on file (numbering several hundred) of ministerial defection, and the deplorable effects resulting therefrom. Let him have the most notable cases printed on a card, and whenever he visits a lady alone, let him present her with that card. When she reads the account of ruined homes, heart-broken women and disconsolate children, caused by lustful ministers of the gospel, she would be quick to repel any advances he might make; but under those conditions, he would not, under any circumstance, conduct himself badly. We earnestly hope this suggestion will be acted on at once. There are over 200 ministers of the gospel in this city, and they are at liberty to call here at any time and procure a copy of the articles in question. Southard & Co., 175 E. Monroe St., will print them at the lowest cash price. Thus armed and equipped they can feel/safe against the demands of lustful passions./

We do not propose to copyright this suggestion. True, we subject ourself to a great deal of inconvenience in making this liberal offer, as our office, we expect, will be crowded with ministerial copyists, but the laurals that we anticipate winning, as being the originator of this idea, will be ample reward for the inconvenience of being annoyed by the presence of the disagreeable white neck-tie gentry.

### Robert Collyer.

The Rev. Robert Collyer, pastor of Unity Church in this city, has received a call from the congregation of the Church of the Messiah in New York, at a salary of ten thousand dollars a year. He has the reputation of being a most estimable man. We think he is. Being a close observer of human nature, we can conscientiously recommend him as a cafe man to visit the ladies belonging to his church, married or unmarried. Indeed, it will not be necessary for him to take his wife along with him, or a little girl or boy, or to adopt any expedient which we have proposed. In fact, Mr. Collyer is the prince of good fellows. His religion is of the joyful, good-humored kinda 2:30 religion, or in other worde, each member is expected to put his best foot forward in securing earthly enjoyments. As to dancing, he is in favor of it. Should he see us dance, and observe us take steps not yet dreamed of in any philosophy, and which were unknown even to that magnificent dancer, David, he might tremble a little, for no one is safe who is within ten feet of us. He has no objection to base-ball, fast horses, croquet, chickens, or euchre. His roligion is a very fast kind-such an occurrence as one of his members looking solemn is not allowed for a minute. Indeed, Mr. Collyer is a rapid rider; he has been riding a religious horse, which has such agile motions that he passed the corner post of hell, ten years ago, and is now so far in advance of it, that he don't even believe there is any sulphur manufactured to punish sinners with. That Mr: Collyer is an efficient worker, may be illustrated in the following. He stated that, shortly after the fire of 1871, he had gone through the country and raised a very large amount of money for Unity Church. It amounted altogether to fifty thousand dollars, and he felt that he was in the position as a Trustee of the funds at this place; in other words, that, having raised the money for Unity Church, with himself as pastor, he felt it to be his duty to stay here and take care of the interests of the church. He would not, therefore, consider any call to go elsewhere unless some of the most prominent men of the Unitarian Church of the country, both ministers and laymen, should indicate distinctly, in a letter or otherwise, that they thought it would be his duty to go under the circumstancesthat it would help the work in which he is engaged, and tend to the best interests of the Church: We think that Mr. Collyer should go to New York. He is needed there. He can easily give them ten thousand dollars' worth of good advice in one year. They need his free and easy religion, which is rigidly moral and elevating, while he could use ten thousand dollars a year to good advantage.

## OCT. 24, 1874

bauish it from the communion table: let Christian wine sippers for Christ's sake, forego that practice, and then temperance will have a new impetus. The Chicago Post well says, "the trouble in the temperance movement is in the lack of moral repugnance to the use of liquor. Passing down the line from the believer in 'whicky straight' to the believer in the 'lighter wines which do not intoxicate,' and the votary of lager beer as an occasional tonic, included in this line will be found, not bartenders and professional drunkards only, but, brigaded with them, the churchmember, the clergyman, the social reformer, eminently respectable and high-toned men, and eminently respectable and influential women. While these facts endure, it is useless to expect any sweeping temperance reform or any practical result from prohibitory law. Until people. can be brought to believe that the use of liquor is a great moral wrong, it will be bought, sold, and drunk; and, until people's eyes aro fully open to the crime, they will keep them conveniently closed to the practice of imbibing strong drinks. Protestant churches can, doubtless, from this stout point, learn a valueble lesson by contemplating the plane and rasults of the Catholic Total Abstinence Society of America."

## Spirits in Court.

It appears from the Grand Rapide (Mich.) Eagle, that in the recent decision of Probats Judge Wilkinson, of Wayne County, Mich., in a contested will case, the spirits of the dead have but a poor standing in the earthly courte, as competent to direct the disposal of property in making wills. The full report of the case is given in the Post but the following. synopsis will make its chief points clear. Mrs. Freeman, a believer in Spiritualism, willed her property to Mrs. Martin, a medium, to the prejudice of her relatives, who otherwice would inherit the property. It was shown that in making the will Mrs. Freeman acted, as she supposed, under the direction of the spirit of her deceased son, given through the mediumship of Mrs. Martin: A sister of Mrs. Freeman successfully contested the will. The court took the ground that whether the woman was influenced by the spirit of her son acting through the medium, as was claimed, or by the medium herself, the medium reaped the benefit of it to the exclusion of the natural rights of the woman's own relatives; that this was an undue exercise of improper influence over the mind of the testator, and that it was not to be tolerated. The decision, in other words, does not recognize the right of a spirit any more than a human being to exert undue influence over the mind of a person in the dirposel of his property. The question is not as to the character or nature of the influencer, but the character and nature of the influence. Spirits, like mortals, are sometimes very officious, and their advice of a character not to be followed. Each one, as an individualized entity, should exercise his own judgment regordless of advice from any one, following that

Drs. Woodbridge, Fraser, Gibson, Pierpont, Poage, Eels and Carpenter participated in the discussion. No one of them made such concessions to Spiritualism, as Mr. Wells.

It surprises us exceedingly that an orthodox minister of the gospel will accept as real the phenomena, in whole or in part, witnessed at "circles" and "seances," as true and due to the agency of disembodied spirits!

That there is an element of science-mes-meric and sympathetic-in it, is probable; though, as yet it is not well understood. That a very large per cent. of the phenomena is attributable to diabolical (in human forms) contrivances and trickerles, is ungestionable Who ever patiently investigates the "mani-festations" will find that the evidence is quite conclusive that impostors are the spirits. Men and women, with corporeal bodies, are chargeable with the results. The Oakland rapping, and furniture tumbling, which recently produced so much excitement, is a fair sample of Spirit-mauifestations. The committee appointed to investigate the matter was not permitted to publish their report. It is clear that demons incarnate are at the bottom of the system, while many honest, simpleminded, well-meaning men and women have been led astray by the delusion.

If our Presbyterian brethren would guard the ministry from radical and fatal errors in teaching, they should give no countenance whatever to this most plausible and corrupting form of infidelity. Better, a hundred times, suffer Prof. Swing to preach the doc-trine of Universal Salvation, than to allow, Brother Wells to teach Spiritualism-or even to concede the essential points of that abomination of lies.

We are well assured that the opinions of Mr. Wells can not be received with any degree of favor in his own church. They will, however, give encouragement to the enemies of the truth. Concede that the "circle" and "seance" manifestations are produced by agen-cies from the Spirit-world, and the citadel of truth is surrendered.

We append the views of two prominent ministers of the Association, the pertinence of which must commend them:

Dr. Woodbridge rejected the system because, 1st Of the absurdities characterizing it. 2d. The immorality, such as Free-love, and other things which grew out of it; and 3d. The crime of which it is the cause. The Doctor said he never knew any one long at-tached to it, without showing the effects in one of these three respects, and he cited a number of instances illustrating this view of the matter.

Dr. Eels finds the Bible offering to supply all the wants of men. He finds too, that when its directions are followed, its promises in this respect are fulfilled. So that a 'new

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

ACCELE MARKS

Then comes another lady and makes a suggestion in order to protect virtuous ladies from the lust of high-toned ministers. She asks a question; it is a simple one; she answers it too. - 2. .....

WHY CAN'T MINISTERS TAKE THEIR WIVES ALONG ON THESE CALLS?

She answers the question herself, and one would infer from the same that she had a design on ministers. She says:

It "wouldn't do, for it wouldn't answer," as the lady principal used to tell the girls who had too many strings to their bows at school. The pastor is the great physician of souls. To him you are to take your troubles, doubts, fears, and necessities, asking and receiving help and healing. No third party should in-trude. Not even your minister's wife should be present to embarrass or restrain your full confidence and confession, and his free soul-felt, sympathy and support. The old Poplak idea of the priesthood, this? Yes, maybe; and the older available of the state. and the older example of Mary sitting at the Savior's feet to be familiarly taught and freely blest. How precious and pure the memory of such moments is to me now! Their motives how far away, and above earth's ordinary impulses! Yet, alas! we are not always under such high and holy influences. Nature can not be continually strung up to such a lofty key. Circumstances do not constantly call out our nobler feelings. The actions always mirror the particular mood of the mind. You have given a pleasant party, perhaps; or turn-ing away from your mirror with eyes dazzled by your own fair beauty in a new and very becoming toilet, feel extremely easy with yourself and every one else. This poor "Old Pastor" calles or he may be young and handsome, as I remember many ministers are-and you receive him with a gracious, gladsome hospitality, which to you may mean nothing save a spontaneous outburst of good feeling, yet from the very worldly nature of the influence just then possessing you, is almost too cordial, too warm hearted, too free, if I may be forgiven for so closely criticising your sweet unconscious self-abandonment. With (humbly begging a thousand pardons before I say it) an open-armed inviting reception too much for buman flesh.

Now, we have a remedy, which we desire to present for the consideration of these two estimable ladies. We would not recommend the minister to make a practice of taking his wife with him, when he makes pastoral calls, nor would we suggest that he be always accompanied by a little girl or boy. There is

## Give the Devil his Due.

Should his Satanic Mejesty, with long horns like a Texas ox, and a foot like a Siemese elephant, visit Chicago, and make a speech condemning the corruption that exists in our city government, and then speak in favor of temperance, we would lustily hurrah for him! Now, we do not wish to compare the Catholic Church to that sable character, but to call attention to the fact that the Catholic Total Abstinence Union of America, has held a session in this city. The procession extended several blocks in length, passed our office, and we have no doubt the baptismal shower derived therefrom made them feel more spiritual than they otherwise would. The report at the evening session shows an aggregate of four hundred societies, with representatives in almost every State, and a total present membership of one hundred thousand. During the past nine months the operations of the society show a remarkable degree of success. The increase has been at the rate of over two thousand per month, and in September the membership advanced at the rate of one hundred and twenty-five per day.

The Catholics are worthy of all praise for their efforts in promoting temperance, the good that they are instrumental in doing, far surpassing in magnitude the late crusade movement. The temperance cause, however insugarated, should receive the hearty spproval of all. Decrease the number of wineblbbers and, of course, the sale thereof will decrease in that proportion. Make the use of another remedy, which we would present for I spirituous liquor as a beverage disreputable: | keyboard of the transmitting portion of the

only which he believes to be right. When the spirits through the mediumship of Mrs. Andrews, the noted medium, of Moravia, N. Y., advised Mr. Keeler to make a deed to her of his farm, nearly all that he possessed in the world, he wisely declined. Man is not a machine to obey the whims of every spirit that comes forward to communicate.

#### Take Notice.

JAMES M. ALLEN writes as follows from Matfield, Plymouth Co., Mass.: Will you allow me space to say to your many readers in the East and the West, that my intention is to make a lecturing tour westward about this time? It. is designed to embrace the States of New York, Ohio, and onward as far, perhaps, as Colorado and Utah, passing through the great "central belt," and perhaps southward, Would like to hear at an early day from societies anywhere on the line, who may feel a desire to hear . what the angels' of purity, peace and progress may have to present through my lips. I am a trance speaker (conscious, however), preferring when speaking upon the spiritual movement that the prime movers thereof should tell their own stories in their own way, concerning their own world and this, in both of which they have lived, the mutual inter-action of the two, or the relations between matter and spirit, the scope and meaning of the work in which they with us are engaged, etc. Will lecture week evenings as well as Sundays on special topics or questions presented by the audience when desirable. As to compensation, will receive according to the ability of the society, or people and its habit with other regular speakers, feeling neither above nor below other co-workers in the common cause of human elevation. Have been before the public of East and West, as medium and lecturer, since 1861, and have endeavored to perform faithfully to the best of my ability the arduous work laid out by the immortal guides, and made necessary by the conditions, of the race. See JOURNAL of October 3d for brief statement of position on the "social question." Hope to hear promptly from proper parties, and see soon many Western faces.

#### Music and Blessings by Telegraph.

Indeed, this is a progressive age-an age of grand achievements. According to the statements of the Journal of Lelegraphy, Mr. Elishe. Grey of Chicago, a gentleman well known as an inventor and manufacturer of telegraphic apparatus, has perfected an instrument by which sounds produced at one end of a wire can be conveyed to the other by electricity, over circuits of great length. It has, says the Journal, already been tested upon the wires of the Western Union Telegraph Company over a circuit of 2,400 miles, with the most satisfactory results. Tunes played upon the

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#### apparatus were distinctly audible and unmistakably reproduced, note for note, at the distant end of this long circuit.

Not only can music be transmitted by telegraph in melodious thrills, but a blessing, a genuine potent blessing, a compound mixture of human and divine, can be sent on the same wires. When the Catholics were holding their temperance meetings here the other day, Pope Pius IX sends the following:

ROME, Oct. 9, 1874-To VERY REV. PAT-EICH BYRNE, President Catholic Total Ab-stinence Union of America: The sovereign pontifif from his heart most lovingly grants the benediction asked for to you and to all the delegates of the Catholic union for total absti-(Signed) nence.

J. CARDINAL ANTONELLI. Wo will take ours in music-oven if it be Yankes Doodle-doo, or Auld Lang Syne.

#### "A Religious Scandal."

Under the above head, an exchange cays that they have been indulging in religious scandal in the Lovant of a highly disgraceful description. It seems that the Ohristian pilgrims to the American monastery of St. Gregory are rather a jolly set of fellows, who nerve themselves for their devotions with native sum, and generally reach the shrine in that irresponsible condition known as "blind drunk." They carry bottles of vaki with them, and usually, after swallowing their contents, smash them on the heads of the monks. A very serious squabble occurred recently in which coveral of the monks were severely injured. It is now found necessary to send a body of soldiers to keep order during the visits of these drunken devotees to the shrine, and the extraordinary compound of rum, religion and rict yields only to superior force.

Indeed, it is really amusing to read of a "religious" scandal. That adjective is becoming very common, and is used with an audacity and recklessness that defy all the rules of grammar and common sense. But custom constructs our language. "How is that for hi"-"right on the goose," etc., are terms that have a sort of vulgar expression, and now are rarely used, but when scandals become religious, we think then that vulgar or slang phrases are a little above par. We prefer to hear people say, "How is that for hi"."-"He is right on the goose," or use their "knife in eating pie," then to be engaged in the disreputable business of making scandals religious.

#### Those Mediums.

Mr. and Mrs. Holmes have, it is claimed, been exposed in practicing deception. We forwarded to Brother Childs, of Philadelphia, an account of the charges, and he returns the following :.

I received your note with the article from the Adrian paper. I thank you for the sug-gestion. That report does not for a moment shake my confidence in "our Katie," as she comes to me every day, and talks to me. I take these newspaper stories at a very heavy discount. \* \* \* So far as Mr. Owen and myself are concerned, they gave us every op-portunity to examine into the phenomena. We went to their rooms at any hour that suited us, and at any time in a few minutes we could have Katle and others come out in ma-terialized form. On several occasions Katle had come to me and requested Mr. Owen and myself to go there, and she would come and tell us just what she had told me alone. I have the best and most absolute tests with us that I ever had. We saw her materialize and disappear and return again, as I stated in my lecture several times, under absolute test conditions, that precluded the possibility of any trick or jugglery. As to Miss White, I know her, and I have on several occasions let her into the house at the close of a scance in which Katie has been with us. I saw her here at the time the manifestations were going on in Blissfield. She has since gone to Massachusetts. It cannot change the facts that Mr. Owen and I witnessed, even if the Holmeses were caught in a trick. But I don't believe these stories sbout them; they write me that they will be back here next week, and we shall then have further opportunity of testing the matter, and if they will give us the same opportunity, I think we can satisfy any reasonable person that the materializations are genuine. They should be compelled to submit, on all occasions, to strict test conditions, and if they practice deception, thereby obtaining money under false pretenses, they should be punished according to law, We shall believe them innocent until arrested, tried and convicted, on testimony from true and substantial Spirituslists.

#### Another Medium.

At Savannah, Mo., another physical medium has been discovered, and the manifestations in his presence are creating considerable interest. George Arnold writes to us as fol. lows in reference to him.

We have here in the person of William De-vere, as good a materializing medium as there is in the West. We have been holding cabinet scances for about one month, and have had as good results, as have ever been produced in this or any other country, in the same length of time. We have the full materialized body from the hips up, with the spirit voices, be-sides hands from the tiny infant to that of the largest sized man's. We have seen the hand and arms, nearly materialized to the elbows, of Martin Luther. He held a beautiful gold cross between the thumb and forefingers. We have the promise that in a few evenings more, if conditions remain good, they will walk out of the cabinet, take a seat in the cir-cle, leaving the cabinet door so that we may see the medium at the same time. Mr. Devere has one peculiarity that mediums don't generally possess—he is minus the third finger on the left hand above the knuckle joint. I will write you again after our materialization is perfected.

I would rather dispense with one of the three meals in a day than to do without the JOURNAL.

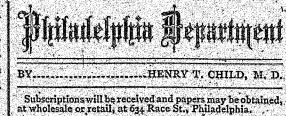
#### A Clerical Plagiarism.

Indeed, what won't ministers be accused of next? Now comes a New York letter charging one of the fashionable clergymen there with plagiarism. His prayer on his return to his pulpit was vividly eloquent, and he got a good deal of praise therefor. It appears howover from the letter in question that the prayer coms to have been cribbed from Lord Bacon. It is the one commencing: "Most gracious Lord God, my merciful Father from youth up! My Creator, my Redcomer, my Comforter," etc., which Addison has praised so highly in the Tattler. The composition was found in Bacon's papers after his death, and despite its fame, does not appear to have been anything remarkable. Nevertheless the preacher must have known that he had been guilty of plagiarism, especially as he made several alterations in the prayer that were far from improving it.' In conclusion, the letter contains the following:

"How he and his congregation will settle the matter ramains to be seen. The easiest way will be for him to charge Bacon with stealing his ideas and his language to boot."

Mr. and Mrs. Blair.

Mr. and Mrs. Blair have returned to this city, and they propose to remain here for savoral months. Mrs. Blair is really one of the very best spirit artists before the public, and the tests she gives through the instrumentality of beautiful flowers, are of a character calculated to interest Spiritualists and confound the skeptic. Indeed, the tiny brush she uses, is equally as potent in doing a grand good work for Spiritualism, as the eloquence of distinguished speakers. Those who will call at our flice and witness the production of the angels through her organism, will certainly desire to come in possession of one of her beautiful wreaths of flowers representing the family circle. The Spiritualists of Chicago will be glad to learn of the return of Mr. and Mrs. Blair, and will endeavor to make their visit to Chicago, pleasant as well as profitable.



## Modern Spiritualism

Does not claim to be altogether original, and entirely new in its facts and phenomena; most of these have been well known in history through all ages and among all people. It claims, however, that it is bringing order out of chaos, and laying the foundation of a system which will challenge the attention of abyatem igation of all classes of humanity. The phe-nomena in the past were mostly spontaneous, or, if evoked, there was so much prejudice and superstition, as well as ignorance connected with them, that they could not be understood, and were often a curse rather than a blessing. Before any valuable system could be evolved out of these scattered facts and phenomena, two things were absolutely necessary; first, that mankind should discover that these phenomena are the result of forces directed by an intelligent mind; and second, that the object In the production of these is to convey intelli-These facts have given an impetus to gence. Spiritualism and made it the mighty power that has shaken the world. During the last quarter of a century these phenomena have accumulated in immense numbers, all over the world, and the time is not far distant when the intelligent minds of this age will be able to classify and arrange these facts into a well digested and practical system involving within its comprehensive grasp the philosophy of life, both here and hereafter. Spiritualism is to be a science, as well as religion, far reaching and all embracing in its character. Even those who have been enrolled in the ranks of Spiritualism, since its inception through the communications at Hydesville, N. Y., are not aware of the grandeur and magnificence of this system, which is destined to command the esteem and respect of the world. Neither the spirits nor their mediums were aware of the wonderful temple which they have been erecting during all these years of struggle and conflicts.

The continuance of these phenomena, and their multiplication a thousand-fold, would not have been a blessing to humanity unless it had been accompanied, as it has been, by the evidence that they proceed from an intelligent cause, and were intended to convey intelli-gence to mankind. They have already established in the minds of millions of earth's children the fact of their own spiritual nature. and that their existence as spiritual beings will be continued after the change called death, unbroken in its character. There are some who object to these phenomena on the ground that they are not what they would like to have. They do not accord with their ideas of propricity; they run counter to their prejudices; atill the facts are fulfilling their mission most effectually. There are those who sneer at these things, and yet if they could compare their present condition with that in which they formerly were, they would find that Spiritualism has done much to modify their views and sentiments. It is a gratifying thought to know that while we as humble workers are doing the best we can at our end of the line, there are those at the other, who are in rapport with the grandest minds of the past, who know just what they are doing, and how their work is progressing. Spiritualism manifests its intelligence in various ways; we see this frequently in the manner in which it reaches different individuals according to their

blind, had planned, without her knowledge, a visit to Watkins' Glen and Niagara Falls, and as his health would not permit him to enjoy this pleasures with her, he arranged for his son. Dr. Henry T. Child, to accompany her, which he did, with some other friends. No one could enjoy more thoroughly the sublime grandeur of nature than she did. It seemed a continual joy to her, and she wrote while there, "I should not like to have gone to the Spirit-world without having first beheld these glori-ous works of our Father." On their return, they stopped at Waverly, N. Y., where the Doctor gave two lectures on Katie King and her Materializations. At the close of his lecture in the morning, she made a brief address. which was well received. She said, although my experience has not been the same as that of the Doctor, yet I desire to bear my testi-mony to the efficacy of this divine principle, the light within, which is given to everyone of our Father's children, and which will lead us all into paths of peace and love. I feel called upon to cite your attention to those blessed testimonies which are left on record, showing the importance of obedience to the divine law written upon the tablet of every heart. We know that outward things can not bring life and salvation to our souls; it is only as these inward and spiritual gifts are cultivated that we become truly prepared to do the will of our Father on earth as it is in Heaven. My desire is that we may all come to this divine princi-ple, and know its operation upon our souls to bring us up out of darkness into the marvelous light of God, and then shall our lives be

crowned with peace. Just two weeks after this pleasant trip, she was summoned "to go up higher." May she come to us with the tidings of her new found joy and experiences in the better land, and may she still give light to the sightless eyes of her husband, who ever found rest in her pres ence. Fifteen years their lives were blended in loving harmony. May she continue to lead him into the "green pastures and by the still waters of life," opening his inner vision to the joy and light that must soon be his when they meet upon that beautiful shore. May we all even through our sufferings, realize the bless edness of another angel guide; another guardian spirit who will draw us nearer unto the Father, and bring us into a realization of the life divine.

## The Spirit World.

#### A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been arging 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. Spirits 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 select some that I may report as given through other mediums, whose names will be given with their communications. Et. 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.

#### CHAPTER XIX.

#### THE ORIGIN OF MATTER,

The most important and interesting of the themes on which we have apoken to you, and that which is awaking a more profound feeling in the community than anything which has ever claimed the attention of mankind, is

Materialized spirits have abundant means of supplying themselves with whatsoever they desire in the way of clothing; hence, as you have seen, we were enabled to present different dresses at almost every one of our seances. We have not only all the ancient and modern wardrobes of earth from which to draw these absolute spirits, but many of us have access to some from other planets; and as we said be-fore, it is possible to construct these garments. de novo. Spirits in the higher spheres do this altogether, as they are not attracted to those absolute spirits which have been in any way connected with earthly magnetism. You are not able to see any of these finer garments and robes, and will be obliged to take our words for their existence, until you can go with us to see them. Those which we bring to earth are readily seen and handled by you, as you are aware, and we have the power to make them permanent for you. In our next article we shall speak of the materialization of spirit forms.

#### Communications Through Katie B. Robinson, of Philadelphia.

You will not realize the work you are doing for the Spirit-land until these outward forms are laid away and you enter into the joys of the better land, and then there shall meet you on the shining shores of that beautiful world many of the dear guides and friends that have given you thoughts and ideas concerning that world. You have labored carnestly with us in endeavoring to clear away the rubbish out of the paths of the people, who were seeking to look beyond to recognize the glorious truths of Spiritualism. We rejoice to know that the JOURNAL is steadily increasing in usefulness; It is a mighty instrument in the hands of spirits for disseminating light and knowledge among the people in regard to the Philosophy of Life, —which is true Spiritualism. I see before you a green valley, where you shall all rest in peace, and look back upon your work, and you will hear angel voices singing, "Well done, faithful servants."

#### WILLIAM, PENN.

I have been invited to say a few words con-cerning the religion and philosophy of Spirit-ualism. I do not find that it differs much from the religion that I believed in and lived by when I was in the form. It gives me great pleasure to know that this is progressing all over the world, and especially in the city of Brotherly Love. I retain a deep interest in this city, and am pleased to see how wonderfully it has extended, far beyond anything that I ever dreamed of. I wish there was more of the old simplicity and integrity which marked its early days. I recognize, however, that the principles and many of the testimonies that were held by the society of Friends, are being scattered broadcast among the people through Spiritualism.

Go on, my brother and sister, scattering the seeds of truth as they are given to you, and the angels will bless you, and humanity too. Spiritualism is a free religion, without any creed or dogma. It goes home to the hearts and consciences of the people, and awakens sympathetic cords of brotherly love. It will bind all nations, kindreds, tongues and people into one family; it will do away with all wars and fightings, and bring peace and happiness, on earth.

I found that my treatment of the Indians brought me into close relations with that people here, and, as they have taken a very prominent. part in the introduction of Spiritualism among mankind. I have been much interested in their labors. In common with many of the early settlers of this country, I look with interest to the opproaching centennial celebration, ar

#### The Catholics.

The Western Christian Advocate, though devoted to old fossilized Methodism, has occacionally an item of interest. In speaking of the Catholics, it says:

If any one supposes that the Roman Catholie Church is in a fighting posture in Germany alone, that person is decidedly mistaken. Besides being in a hostile attitude toward the government of Brazil, inspiring the hatred of France against Prussia, and under the Carlists, engaged in a martial combat with republicanism in Spain, it is secretly undermining the Protestantism of the English Church. But our own country is not exempt from the plottings of the Romanists. In every State and in every city, concerted and well-laid plans have been inaugurated for the breaking down of the American school system. The Romanlets sought to have incorporated in the new Oblo constitution a provision for the division of the school fund: as no such provision was framed and submitted, the Roman Catholics. as a body, voted against the ratification of that instrument, and it was defeated. There is now a concerted plan all over the country to withdraw Catholic children from the public schools, and make their non-attendance a plea for the separate appropriation of the fund. It is certain, however, that the American people will never consent to the payment of taxes for sectarian schools, no matter what their complexion. The school system will be abandoned first. It is quite likely, however, that this is the very object aimed at by the Roman hierarchy in insisting, as it does, upon the division of the school fund.

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

#### Complimentary.

#### The following were adopted unanimously by the Waverly Progressive Association the 27th of September:

Brother Lyman C. Howe, having served the Waverly Progressive Association for three months: November, February and September, we, the members of said Association, and others who have listened to his lectures during that period, deem it a duty we owe him, as well as the public, to give formal expression to our views with reference thereto. There

Resolved, That we regard his lectures of very superior character-profound, logical, original practical, useful; and delivered in such impressive and eloquent manner as to render them

eminently attractive and entertaining. Resolved, That while his lectures have been deeply instructive-laye opened up new ave-nues of thought, and supplied us with food well calculated to develop our moral, intellectual and spiritual 'natures, we do not forget that the example and personal character of the lecturer have had their influence for good in this community.

Resolved. That we will ever remember with pleasure and gratitude Brother Howe's three months' labor among us; and as he goes forth into other fields to sow the seeds of truth, we assure him that our regard and esteem will be ever with him.

#### The Free-Lovers Bit Again!

Those who have so bitterly opposed the RELIGIO-PHILOSOPHICAL JOURNAL ON SECOND of the high ground it has taken against the free-love infamy, endeavored to kill this paper by lending their patronage to a paper called "The Spiritualist at Work," published by "E. V. Wilson the egotist," and D. M. Bennett. At long intervals that paper has been sent out to the subscribers of the Journal to the extent in all of five numbers; said Wilson having obtained a copy of our mail list which he surreptitiously used for that purpose.

The thing is no better than dead, "The Great Egotist's" statement to the contrary notwithstanding. Wilson has stated that he has received one thousand subscribers to his free-love paper. If so, one thousand freelovers have been badly bitten. And what will they say of the honesty of the "Gentle." Bennett says of the paper,

"We have been engaged with E. V. Wilson in the publication of this paper, issuing it from the office of *The Truth Seeker*; and issued No. 4 September 26th, but for good and sufficient reasons—among which is the want of money -we have retired from it.".

DEATH; or the Pathway from the Earth to the Spirit-world. Everybody should read it.

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position and needs.

We have seen the strong father who has felt no interest in this subject, when a loved child has been removed by the angel of death, a little prattling infant, who had sat upon his knee and given him such joy as alone can come from this source—such a one has come to us. and said, with tears in his eyes, "Ohl Doctor, can you tell me how I may hear from my darling child ?" Sometimes we have been able to give words of consolation; at other times, to send him to some medium through whom the tender bud, still fresh and pure in its young life, could come and give to its father such words of recognition and consolation as Spiritualism alone can furnish. Scarcely a day passes that we do not have some call for help in the hours of trial and suffering, and it is always pleasant to be able to say to these troubled waters, Peace, be still.

Thus Spiritualism grows more interesting and more lovely every day; it is so broad and all comprehensive that there can be no condition of life beyond its reach, and so we are ever encouraged to work on in this glorious cause and receive its blessed benedictions.

### In Memoriam. BY L. A. S.

Passed, suddenly, to the home of the angels, on the 11th of Aug., 1874, MARY H., wife of John Child, of Darby, Pa., in the 71st. year of her age.

"There is no death; what seems to is transition."

Never were these words of the post more fully realized than in the sudden and unexpected translation of this cherished wife. mother and friend. Twice within five months the death angel entered the family with flitting swiftness; this time, the full ear, the ripe fruit, the mature life was summoned to the angelic household of God. While sitting on the open portico of her pleasant home, surrounded by the beauties of nature that she loved so well, her husband and daughter to whom she had been talking and reading, sitting beside her; in the stillness that succeeded, the summoning angel touched her with the breath of heaven, and like an electric flash, "severed the silver cord," "broke the golden bowl," bearing aloft the life that had given so much joy on earth. In the misty, half consciousness of the holy transfiguration that was within her pro-spective view, it seemed as if the spirit of God had sent back a reflection of the opening joy, wreathing her countenance in a most serene and heavenly smile, casting a halo of blessed-ness over our stricken hearts, stilling the overwhelming grief in that holy presence, while a chorus of welcoming joy was sounding through heaven over the new-born spirit so well ripened, so fit for the crown of angelhood.

She was a minister in the society of friends, beloved and honored by a long life of useful labor; Her liberal and progressive spirit was not bound by sect or creed: She received and appreciated truth and goodness wherever found. She accepted many of the truths of the spiritual philosophy; being much interested in its progress, earnestly desiring to know the reality, and ever rejolcing in the anticipated re union with loved ones gone before. The closing of her earthly life has made an aching void in her family and among a large circle of friends, but we have not lost her-we know that on the "evergreen shores of the Summer-land," her ministrations of love and labors for the good of humanity will still go on. May her beautiful spirit ever draw us into higher and holler conditions. During this summer her husband, who is I suitable for them. 

the production of matter by spirits and the formation of material objects, especially the materialization of spirit forms, which are recognized as being similar to those possessed by individuals who formerly lived on this earth. We have stated that the two great problems before the scientific world to-day, are, what is matter, and whence does it come? We have also endeavored to show that matter is simply a result of the crossing of the lines of force. and that by a change in these lines all the different forms and qualities of matter are produced. The knowledge of these facts, and the operation of these laws has enabled us to produce those manifestations which have startled the world.

There are two methods by which we pro-duce material objects: The first is that by which we produce them originally, and without using anything which has previously existed, which seems to accord with the theological idea of "creating matter out of nothing; though this is not the fact as matter is a re sult of well known causes. The second meth-od and the one by which almost all objects are made, is by reproducing forms which have had a prior existence. Every form of matter has what we call an absolute spirit that is essential to its existence as a form. This abso lute spirit exists also in living beings, but is subject to what is called the living spirit, during all the time that this dwells in the body and keeps it alive. After death this absolute spirit is left, and the decomposition of the body, as in the case of inanimate objects, does not disturb it, and cause it to disappear at

once. These absolute spirits are not immortal: they retain their forms and characters only for a limited time. They are subject, however, to influences which may prolong their existence. This continuance of an absolute spirit is dependent mainly upon the influence of human spirits. Whenever a human spirit has a desire to retain any object it imparts to it through its will-power more or less permanency of character. By these means we provide our-selves with habitations and all the surroundings which we desire to have in the interior life, and we have the power of retaining them just as long as we need them. When we leave them, unless some other spirits desire to retain them, they will pass away. By this means spirits provide themselves with such clothing as they desire to have. Mediums in all ages have seen spirits clothed in various kinds of garments, generally such as renders their rec-ognition more easy. It has been supposed by some that the appearance of clothing was merely a psychological impression made upon the mind of the mediums, but if this were so you might also conclude the appearance of the spirit was also subjective and psychological, as it is in some cases.

The manner in which spirits form their clothing will be readily understood. We take the absolute spirit of any garment that we desire to have, and by a simple act of the will clothe it with a material substance. Thus, for instance, a friend desires to have his plain drab coat and broad brimmed hat; and he takes the absolute spirit of some of these that are most desirable to him, and though the earthly material which composed these has long been removed, by a simple effort of the will, he clothes them again with such material elements as he chooses, and has a garment that suits his taste. The military man makes up his garments, in like manner, from the absolute spirits of such garments as are attractive to him; so in all the different positions of life here, spirits soon learn to supply themselves with whatsoever is desirable and 4

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hope it will result in the advancement of the best interest of humanity.

WE have engaged the following speakers for the ensuing season: Lyman C. Howe, for Oc-tober; Mrs. Mossop Putnam, for November; Mr. J. J. Morse, of England, for December; Mrs. Mattie Hulett Parry, for January, 1875; Mr. William Brunton, for February; Mrs. F. O. Hyzer, for March; Mrs. Nellie L. Palmer, for April, and Mrs. C. Fannie Allyn, for May, 1875.

#### SPIRITUALISM.

I can not believe that God has surrounded us with every earthly comfort and beauty, and withheld the greatest boon of all-knowledge and proof of our immortality. The argument that it is for our best earthly and spiritual interests to be kept in sad uncertainty of a hereafter is contradicted by the experience of every human soul. Can fear and doubt produce more beautiful results than course and trust? And herein consist the desirableness and restfulness of Spiritualism; by it we can reconcile death with God's love-our infinite aspirations with our finite realization of them. Instead of having our actions governed by the terrors or doubts of an unknown future, we are bathed in an unchanging sea of love and ever-present inspiration;

"From that far-off shore Floats some sweet song the waters o'er Our faith confirms, our fears dispel. With the old voice we loved to well!"

We are no longer living alone; the mother who has gone before us still is sad or happy as we do wrong or right. The husband who has passed on to higher life still receives and returns our love. The little child is not hope-lessly lost, but with its merry loving messages chides our repining tears. We have only to be faithful and true, and we too shall be promoted in proportion as we have performed our duties here. Hereafter we shall have a wider field for our energies, more certain sympathy, and richer rewards. How this sensible and restful belief lifts the dense fog that has so long settled down upon the thoughts and actions of humanity. All kindreds, tongues, and people can accept such a simple beautiful belief. Creeds and superstitions fade before it, and the world becomes a happy united family in this millennium whose dawn is already here.—Cor. of the Golden Age. =

# OFFICE EMPIRE FIRE INS. COMP'N OF CHICAGO, LLL (Formerly named Illinois State Ins. Company.) SEPTEMBER, 80th, A.D. 1874.

NOTICE is hereby given that a meeting of the Stock Holders of the Illinois State Insurance Company, at Wheaton, on the 4th day of September, A.D. 1874. The name of the Illinois State Insurance Company was change ed to Empire Fire Insurance Company of Chicago, Ills., and that the certificates of such change have been filed in the office of the Secretary of State, and in the office of the Recorder of Deeds in Du Page and Cook counties, as provided by law. A. A. DEWEY, Pres'L JAS. H. Мурня, Бес'у.

A Card to the Public.

V17n5i8

As I am receiving numerons letters from people at a distance, making inquiry concerning their powers for de-velopment. I am compelled to resort to this weited to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment or me-diumistic development. All letters including at and two 3 cent stamps, will receive prompt altention. I am giv-ing private eithings during the day for development. Those who wish my services can call or address mo at 160 Warren ave. DR. O'RRD. yimitiscow

#### RELIGIO-PHILOSOPHICAL JOURNAL. OCT. 24, 1874. the country. After hearing me out, he answered: "You say these mediums claim to possess a power ing some weak in the faith. They are not sent out expecting to escape comment, or per-haps censure from some, yet the unseen Intellitheir bodies, the cloth was pinned, and the Notes from a New Convert to Spirit-Letter from Cyrus Lord. hands of the medium tightly hald Under that enables them to give messages from, and in-formation of, persons absent—in and out of the body; and that they, (the mediums) advertise to nalism. these conditions the musical instruments re DEAR FRIEND:-I wish to inquire through commenced to play, and above the screen, in the glare of the gaslight, could be distinctly seen gence, that prompted me to arise from my bed, body; and that they, (the mediums) advertise to do these things for the public on application, in person or by letter, for a small compensation. Now I hold in my hand a paper offering, a reward of twenty thousand dollars to any person who will find the missing boy, Charlle Ross, stolen at Phil-adelphia some two months ago. Why don't some of these gifted mediums give the required infor-mation and receive this large reward? Then see what a golden opportunity it offers—not only on account of the chance of pocketing a large amount of money, but to relieve the anguished hearts of the distracted parents and friends, and to make an army of converts to, the new faith? Let it be heralded throughout the land that after the best efforts of Allen Pinkerton and the rest of the your paper, which world I am in? Those LIGHT HATH C ME INTO THE WJELD. and trace these thoughts on paper, in the still small hours of the night, will, I trust, grant them seafe transit, and a candid perusal by whom I was acquainted with from my birth, spirit hands—(30-called)—moving and fl tting around the head of the investigator and the until they passed over the river, are as familiar with me now as when in the body. I see them, I hear them, and feel them. Twenty years ago, I saw Swedenborg—life size. I then said, "In twenty years I shall see and talk with departed friends. I do so daily. As The keenest and finest sensibilities, of man The Renest and thest sensitivities of that acknowledge that there is a God, a great, a high and $\epsilon x$ lied Intelligence. How this knowledge has come to man, I need not now attempt to say, knowing fully well that a cor-tain class of persons will claim, that it was the Bible, the so-called "Word of God," that top of the screen for some minutes. The those to whom they may come. E. D. WARBEN. hands, or phantom hands, belong d'not to this world, and so thought the investigator, Nunde Station, N. Y. as he soon, in a nervous tone, desired to be released, which was done, and so concluded I was sitting receiving communications from the snirits. Hon. N A. Foster (formerly of NATURE'S INTERIOR UNFOLDthe Bible, the so-called "Word of God," that has revealed it to him. I once was nearly (I might say entirely) blinded by this kind of doctrine, which attributed all of man's better nature to the Bible-born ideas and teachings. But I wish to state emphate. I y, that "Where-as I was once blind, I now see" How, or by what means this Spiritual light, in which I now live and move was brought to me. I can the seance INGS. Without venturing upon an attempt to eluthe Maine State Press), wrote on the slate with out the aid of mortal hands, "I will control cidate the strange and startling manifestations, it is enough to say, the matter is left to those this circle," referring to my developing circle. There are ten physicians that sit in council to Intellectualized Forms Created by who may desire to probe the matter to the utefforts of Allen Pinkerton and the rest of the ablest detectives in the country had proved un-successful, the stolen boy had been found and restored to the arms of his happy parents through the means of spirit guidance. Such an aunounca-Means of Communicative Gorm most, to go and investigate for themselves -Cambercelland Pockham Tins. Sciurday Aug direct and help me cure and develop. D otor Connections, Rich was with me when I cured a lady of this now live and move, was brought to me, I can not say. Suffice it to state that it is (io me) an omen of good, of the dawning of a brighter and 15 '74 city of neuralgia in five minutes. One of the best physicians in Chicago had treated her for BY D. G. MOSHER, AUTHOR OF "CELESTIAL ment would do more for the cause of Spiritualism OPHERICS." six months without affording relief. Poices from the People. than all the lecturers and newspapers in the field can do for years?" I confess that I was, and am a better way than orthodoxy has ever been able to point out, and I have no hesitation in Dr. Rich practiced medicine in Bingor Maine, thirty-five years ago, when I lived there. He was one of the surgeons that assist yet, unable to answer the point made by my friend The germs of all organized forms of matter, saying, that the theological training or teachsctiefactory, and I therefore write to you hoping some one will respond through the JOURNAL. mineral, vegetable, animal and man, have over ings of the present day are grossly erroneous, ed in the amputation of Cary's leg after Dr. existed, and have ever been endowed with inand likely to blind, pervert, distort and dip-tract man's mind from a full and free cojoyment of the facultice God has given BENTONVILLE, ARK.-Isaac N. Westerfield writes,-By the kindness of some unknown friend 1 have been a reader of the Journal for three months, and it has truly been, the bread of life to my languishing soul. Dean had put him in a mesmeric sleep. Dr. Dean NASHVILLE, TENN .-. M. Merton writes .-. In telligence. This declaration, however, may was the best mesmerizer when in the form your last issue, 3d October, is an item from Nash-ville, Tenn., which to the reader does seem very not, in the strictest sense be deemed true with that I ever knew, and since he passed to spiritont a detailed explanation or qualification; life, he has been my principal controlling power. He was with me when I cured a boy and it may be a more appropriate use of lan-guage to say, that the intellectual and germinal In my humble opinion, man naturally ceeks comething higher than himself upon which to ST. JOHNSBURT, VT.-J. F. Hayes writes.-Nou spoke of H. B Allen a short time since. I of fits in one hour, that the best doctor in Portprinciple in all organized forms always existed. center his affection; therefore he is apt (and justly too) to throw around the object of his land failed to help after a trial of six months. I shall endeavor, therefore, to fully unfold the He also aided me to cure a lady of neuralgia 11 have been to ten or fifteen of his seances; the manitruth of the first declaration. For explanyears' standing. Dr Rush, another physician festations were wonderful. Spirit hands were shown, and instruments, such as bells, 'temborine, love or affection all the attributes of goodness, ation, I will select, as an example, the simplest and greatness, it is possible for his mind to in spirit-life, assisted me to cure a lady of canrudimental organic form in existence, whose dulcimer, banjo and guitar were played upon. conjecture or conceive; therefore, he, if of an cer, which a surgeon was about to remove with germane intellectualized, yet, whose "whole," on such possesses only an undeveloped intel-lect. The army of the United States, as a and had my case diagnosed by all. I communicated with nine of them,—the report from each one seemed to be much alike, but directly the opthe knife. I was asked my opinion, and be-lieving it curable, was requested to use my curnest and honest nature, will not accept of SIGOURNEY, IOWA .- A. A. Davis writes .any theory that will impute to the object of Accept this remittance in evidence of our appreble scened to be much after, but matter the op-posite to the diagnose given me by my home doc-tor, an M. D., yet in consequence of getting no relief physically or mentally, I concluded that the doctor was correct, and those h-alers entirely mistaken. With this opinion I made up my mind to visit Chicago and New York, and see those meciafion of earnestness and perseverance in the cause we love so truly. We feel assured that it will take more than Chicago fire, or orthodox hellpower, and I performed the cure in about a his adoration, all the attributes of meanness "whole" organic form at the time of the late and. wichedness; for surely, he will reason, rebellion, was the highest type of a rudiment-al organization of its hind. The men comfortnight's time. the two will not barmonize, and if that is the Dr. Paul, formerly of Ottawa, this S ate. fire to defeat the enterprise you have undertaken game, he throws up his hand. To illustrate a has aided me in cases of fever, two of which I include horses, mules and all animated forms, and the RELIGIO PHILOSOPHICAL JOURNAL, an iron clad, superior to the old ship Zoon, to carry our little (and I know I tread on theological corns will mention: The first, a case of lung-fever which had been running three days before I was called. I subdued the fever, and allayed in doing so), if all that the Bible imputes to that are capable of obeying a command) are the anxious souls to loved ones beyond. diums whom I had communicated with, 'I would God as attributes, are pussessed by him, what then be able to report to my family "the imposi-tion, or the cure," the latter being promised. I perfected germs constituting this rudimental a vascillating changeable, unsate, absurd being does it make him. I rejoice greatly that my mind, and all the best impulses of my being TOLEDO, O .- Dr. D. P Kayner writes .- Yes organization. This rudimental organization or army as a "whole," is intellectual, only as terday I attended the Lyceum here, and last even-ing a public circle in the hall. The Lyceum is dotion, or the cure," the latter being promised. I accordingly set out on my journey, arrived at Louisville, Ky., and visited several mediums, but on the accould ay of my stay, Mrs. M. J. Hollis arrived from Europe. Of course I went to see her, and was favored with a sitting. Her Indian control rem under that although he was no doctor, yet in many cases such as I was troubled with, he had much success—disgnosed and gave me reme-dles, which made me feel better, and encouraged me so that I returned home to Nashville. Two weeks after, I got a second attack of pain. the the irrustion in a few treatments, and the patient got up and around in less than a week. ing a public circle in the hall. The Lyceum is do-ing something, but the circle lacks strong medi-nms. They are making here one move in the right direction, and I have no doubt if the plan is carried out, it will do good; it is to ga her up funds for a Public Spiritual Library and Reading-Room. They have a fine hall over the Y. M. C. -A, rooms, and propose to keep it open this Win-fer and furnish free reading to the masses and in the intellectual germs or individuals are link-ed together in an intellectual capacity, in such The other was an attack of intermittent fover. reach out after God as he is-not as orthodoxy The lady was in great distress, with high fever when I called. I reduced the fever and put makes him appear; and that out of the theolo a munner that the commanding general may gical dogmas and quagmires in which I, like her asleep in twenty minutes. I am almost wield a controlling influence over each di thousands of others, have wallowed and vision, and each division assume control over daily receiving letters from people at a disgloried, the angels, or some higher intelligence tance, inquiring concerning their powers for subdivisions, and subdivisions over the indihas rescued me, and I now believe that Moddevelopment, disease, etc., one instance of which I will note: A gentleman of South viduals, so that the commanding general vir-tually controls not only each division, but the ter, and furnish free reading to the masses, and inwhole army, precisely as the controlling mon-arch at the brain center, controls, not only the

From practical, personal investigation I am

ready to affirm that the Spiritual light that has duwned upon my mind has already solved the problem of life, robbed death of its terror and the grave of its victory, in the twinkling of an eye, and after I was completely enguided in theological surf, arriving at conclusions that any same or sensible mind can not fail to see is ennobling, elevating, and purifying to one's entire nature. As I now stand I am well sware that I have no cleak under which to hide, nor do I want one. To me it is a glorious thought, and a nobler and higher incentive to purity of life and purpose. It is to my mind, a better, a nobler way, to do right from principle rather than resort to hell fire, and orthodox monstrosities, to goad and scare

read these lines, they doubtless will be ready to hold up their hands in holy horror, and perhaps fail on their kness and pray long and lustily for my "backslidden" soul. Should any be thus minded, I beg of them most earnestly to desist. for I know of a certainty that your prayers would be unheeded and unanswered. Why? First, I have not "backelid" as you term it, except as I have elid ahead, and away from various church dogmas; second, because it would do yourself no good, and, thirdly, it may be the means of making me still stronger in the faith of Spirit ual intercourse which you so much detest. I have already passed beyond the reach of orthodoxy, and neaven help them that in their effort (if any are made to enanare me) they, too, may be born into the Spiritual fold, and find at least, as I have, that error's teachings are slowly but surely mouldering into dust, and being replaced by a system of moral etnics destined to enlighten man's darkened and beclouded mind; clearing away the theological dirt and rubbish, which orthodoxy has been heaping up before the door of Christ's Spiritual kingdom for ages. Take courage, then, ye discontented ones, upon whom the orthodox decree has already passed; take courage, awake to the fullest extent of your moral perceptions and believe,aye, know that your lowest hell is a guilty and remorseless conscience, and your highest heaven, the greatest possible amount of good and noble deeds you can crowd into your life here, and God's eternal law of Spiritual progression in the Spirit land toward which you journey. In the light of this new birth, so to speak, love to contemplate the fact that my kindred and friends who have passed to the Spiritland, are still allowed to be near me, to cheer, counsel and guide, o awaken constantly within me the hignest aspirations and the healthiest moral sentiments, instead of lying dor-mant, awaiting for the world to end, and the judgment to come. Ohl delusive dogmas, and doubts, and fears, you trouble me no more. And now, my friends of the orthodox/persuasion, come over to reason's side of the house and admit to the world, as you doubtless have to yourselves many times, that you doubtless have to yourselves many times, that you can not see clearly as you would, notwithstanding all the theological light you have been able to get. But some one may ask, "Upon what do you base your hopes of eternal life!" Upon the fact that God has created me, and placed me in the world without my having anything to do or say about it; given me an immortal mind, capable of reaching far out into the untold future, extending back over unlimited space, and capable of comprehending the deep and mysterious things of Ged, as he expands and unfolds its capacities and lifts it up into more Spiritual spderes. God thus takes of the essence of himself and bestows a portion on me; thus making me a part of himself, but still retaining his complete personality; there fore, I believe, aye know, in the light of all reason and sound sense, that God "will not leave my soul in hell." (Psa. 16, 10) According to Bible records, people in ancient times were wont to ascribe all things to God or the Lord, both good, bad or indifferent, as for instance in one place it reads thus: Is there evil in the city and the Lord hath not done it ?" etc., showing that in a state of ignorance, either natural or acquired, they were apt to impute everything to God, not seeming to know that they were creatures of natural laws and circumstances. Thus it seems to me the orthodox societies of to day are no better in-formed than the ancients were, and every-thing is laid to the 'charge of the Lord and providence, as if man did not shape his own destiny, either for weal or woe, and still they claim man is a free agent, which I deny. But adieu. To the increasing millions of true Spiritualists, I present these few stray thoughts as they have been directed to my mind, hoping they may serve to while away a \$1 50 cents related boar, or be instrumental in strengthen. tions one year.

ern Spiritualism, purged from all its impuri-ties and excrescences is destined to bring about a great, a radical, a revolutionizing reforma-tion in the world, such as will startle the minds of the people from the orthodox sleep into which they have fallen.

germs constituting the intellectual element of the individuals of which the army is composed. The intellectualized germs or infinitesimals, constituting the intellectual element or organ ism of the individual, stands in the same rela tion to the individual, that the individual does to the army, allowing the army to be a perfected individual, but, as the army is not a perfected "whole," the individuels comprising an army, really stand in the same relation to "supendous whole" that do the individthe nal infinitesimal germs of the individual, to the individuals of the army. The army as an individualized form, possesses the rudiments of an individualized mind, or intellectualized organism, the development of which is in proportion to the development of the means of people into the better way. Bnould any of my orthodox friends chance communication, and all other facilities con-

ducive to a more perfect discipl as and con-trol. Were it possible for an army to be as purfectly organized and endowed with all the racilities for operation that is possessed by an individual human organism, then an army stationed at different points along the Pacific railroad, from New York to San Francisco, center at Washington, a commanding officer at that point could operate or control either or both of these arms in a manner analogous to that of our operating an arm or any muscle of our bodies. The telegraphic system bears some analogy to the nervous system of the human organism, though the telegraph is but a rude sustitute for the yet undeveloped nervo-telegraphic system of communication-the inevitable result of intellectual unfoldment of the germ or human element of the "stupendous whole." The intellectual organism of the human form consists principally in the linking together in an endless chain of communication the innumerable intellectual germs and germinal divisions that constitute his intellectual organism. The germinal elements of all organized forms are subject to change, just the same as an army, as an organic element, is subject to change by transfer of individuals or germs, by depreciation, numbers by death and other causes, and by recruits to supply the places of these and other deficiencies. A soldier or officer in an army is discharged or transferred in accordance with his ability or qualifications. So are the germs of perfected forms condemned, discharged or transferred, and their places supplied for the same reasons; constant supplies of germinal recruits, and all necessary provisions are required alike in either case. The individuals of an army and the infinitesimals or germs of these individuals, are alike subject to mortality. The human or animal organism becomes emaciated and wears out, when supplies are cut off, as armies waste away from the same cause. Mortality is always local or temporary, and the loss thereby is more than supplied by propagation and multiplication in many cases, though in the yest domain of nature, demand and supply are perfectly balanced as to numbers and quantity of germs and supplies, and in these respects eternity makes no change. In the grand cycle of nature there is no change that can be comprehended by the hu-man understanding. Whatever exists in one part of the boundless realms of nature, exists in part another, and whatever exists throughout the solidified portions of nature, exists also in space. The air we breathe, the gasses we in-hale, the water we drink, and the food we eat, contains all the insumerable variety of germinal organic forms that exist, and these forms of matter are all derived from the primeval granite, and are the same in substance in every particular. The more sublimated or ultimate atoms of the imponderable elements are being exquisitely formed, and of such a figure se when laid in a grand arch or belt surrounding our earth, they will not obstruct the rays of the sun, yet this grand arch is as solid and firm as the rocky formation of our earth. In this grand structure, mechanical ability, wisdom and divinity are manifested, though no more so than is exhibited in the structure and formation of our earth as viewed by interior perception. The infinitesimal structure of the primeval granite is precisely the same as that of the coamical universe. The exterior atomic formation of the gran ite, is not, in the least, indicative of an interior spherical or cosmical structure, as recognized by the external senses.

divisions, but through these, the subdivisions and through the subdivisions the individual

Carolina, wrote concerning the development of himself and wife, and the disease of his wife and a friend. A communication was written, signed Dr. Dean, giving directions for development and advice for the sick ones, while the letter was yet in my pocket, which

proved very satisfactory to the ones concerned. A lady called to consult me concerning development and disease, but told none of her symptoms. My spirit guides told me to mag netize her a few times, and they would ex amine the case. I did so, and shortly received a written diagnosis of her disease, and di-rections for treatment which proved correct in every particular. The directions were written and signed by Dr. Rich, without the aid of mortal hands.

Mrs. Richael Greenlaw, late of Portland, Mitne, was, when in this life, the greatest clairvoyant and healing medium I ever knew. She lately addressed me in the following language, writing with her materialized hand upon the elate: "The Portlanders are holding scances here." I inquired who they were? She replied, "N. A. Foster, J. C. Woodman, Mr. Milliken, Mr. Burnell, Mr. Shaw, Mrs. Frink, Mis. Beale and Mrs. J K King," which is very pleasant knowledge to me, for all those persons named were former companions of mine, and accustomed to sit in circles together Mr. Burnell men vet my house. tioned above, was a warm friend of mine. Oae evening last winter, when my wife and 1 were returning from an evening visit, I saw Mr. Burnell and wife walking just in front of me, and supposed them for some moments, mortals in the flesh; until they turned, showed their faces, and vanished. It was a great pleasure to me to see my old friends and neighbors, who have passed on As my physical sight dims, my spiritual vision opens. Not long since, I was sitting, quietly thinking, with my hand covering my eyes, when all at once I beheld a vision of beautiful apartments, more beautiful than anything earth affords. I soon after received information during a circle from a son of mine long since passed away, that the vision I had was of my spirit-home. He says, "Father, we have what we merit here." He departed this life very young, but informs me he is receiving his education there. Having such constant communication with inhabitants of the other sphere, do you wonder that I ask the question, Which world am I in?"

stead of windy-wordy prayers, to have some re-creation and amusement joined, therewith.

SEBASTOPOL, CAL.-L. Meyer writes .- You will doubtless remember that when my subscription for the Religio Philosophical Journal expired last December, I did not renew it because you saw fit to publish the "experience of Moses Hull and the proceedings of the Woodhull meet-ing, which I considered entirely unfit for any de-cent paper to copy. I am well aware that your motives were good, for I am as much opposed to free lowies may and for for I am as much opposed to free-loveism as you possibly can be, and I honor you'for opposing the shameful degrading practice with all the weapons at your command, still I think you was in error, because, I can perceive no difference whether you utter indecent language in the first place, or whether you copy the same. The effect is all the same However, since I find the objectionable feature expanded from your paper, I wish my subscription renewed.

BLAIR, NEB .- M. E. Brigham writes .- As we have been reading your paper for nearly six months, and knowing that we have obtained much useful information therefrom, we do not hesitate in saying that we have been well compensated for our time spent in its persual. In some of your latest numbers are criticles by D. Winder, whom we verily believe does honor to the cause of Spiritualism, by the high stand he takes in referring to the Bible for proof. He does, to our mind, prove most wonderful facts, and developes great mysteries from the Bible, in favor of Spiritualism. Working on such a foundation, his argument is fixed—this statements are beyond dispute. We times, to whom God made known his will When this fact is rightly understood in the world, there will be much more light on the subject. But on account of prejudice, many still grope in darkness. We hope to segmuch more from our friend on Bible Spiritualism. KIRKSVILLE, MO.-W. M. Gill writes.-Mr. Mott, physical mealum, is one of the fairest minded unpretentious and unassuming mediums it has ever been my fortune to meet. Perfectly will ling to afford every opportunity for investigation, he often submits to every precaution suggested by skeptics. On the fourth scance, a pair of adjustable hand-cuffs were locked on his wrists, a chain attached and that fastened by iron staples to the floor. Every one present was satisfied he did not produce the phenomena by trickery-skeptics as well as believers. At hearly every sitting too many persons were present, creating unavoidable confusion. Twelve to seventeen is, about the right number, though even a less number would be more likely to receive full individual tests. The materializations are not in as strong light as I have witnessed, yet many of them are perfectly plain, making identification positive, while the conversation of the spirits, often in regard to matter entirely beyond the knowledge of any one present, seals the truth with a force that can not be gainsaid. This was especially so in the communication received by Mr. Brewington, who is one of our leading merchants, and a thorough skeptic up to the second seauce. Dr Grove is one of our reliable physicians and druggists, and is universally respected. CORSICANA, TEX.-G. W. Sleton writes.-We are now having a visit from Dr. H. C. Plerce and lady. Mrs. P. is most undoubtedly one of the best mediums in the South, if not in the world. She excels as a rapping, writing and trance medium, giving the most satisfactory tests of the continuity of life and of the glorious truths of the new dispensation. The cause is advancing in our State, but there are thousands here yet who can not even approach the subject for fear of bublic opinion. They are the veriest cowards in the world, and dare not own their souls, but leave their keeping with others. But a great change has already taken place. Many are indeed inquir-ing, are these things so? Mrs. P. was promised last Spring by her control, the spirit Taleporie, that she applied by an independent elefe writer that she could be an independent slate writer, and she has sat for several months with no sign of success except some small scratches. She has lately schieved the grand result, and now the dear departed friends come and write their names and messages with the small pencil without the use of the mediums hands. I have been witness to these manifestations, and know what I say. Mr. and Mrs. Pierce are perfectly reliable, and though not disposed to push themselves upon the attention of others, they are worthy of patronage; and those who desire their services had better secure them at once. Mrs. P. is also a fine develop ing and healing medium. Indeed it is said that there are but few who have so many different spirit nal gifts as this excellant lady. They can be ad-dressed here for the present. Dr. P. is an advo-cate of a true and pure life in accordance with the a bible for any movement to be made without its being folt by the investigator.
 The gas was turned off, and almost immediately the guitar began to tune up—the music for a generation of the sitters were took to have a substantial philosophy.
 MADISON, IND.—W. A. Wayne writes.—As a constant reader of your excellent paper and one who feels a deep interest in the beautiful philosophy.
 MADISON, IND.—W. A. Wayne writes.—As a constant reader of your excellent paper and one who feels a deep interest in the beautiful philosophy.
 MADISON, IND.—W. A. Wayne writes.—As a constant reader of your excellent paper and one who feels a deep interest in the beautiful philosophy.
 Mathematical philosophy.
 Mathemati teachings of the Harmonial Philosophy.

A State of the state

weeks after, I got a second attack of pain, the most terrible I ever felt. I was entirely prostra-

ted, when as I stated in a previous communication, my daughter applying her hands to the places I desired, in less than three minutes I was relieved, and up to this time, three weeks, I never felt hetter or improved more, so much so, that I am now perfectly satisfied, the mediums were right and the doctor was wrong. To Mrs. Hollis, who is a true lady and the personification of good-neys, I return my sincere thanks, as I do also to her Indian spirit guide.

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orld am 1 m. Yours respectfully, CYRUS LORD.

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#### A Seance.

Investigators of spiritual phenomena have now an opportunity of testing two special phases of the so called manifestations, namely, physical and clairvoyant. Messrs. Bustian and Taylor, two American gentlemen, well known in spirit circles at Chicago, New York, and other parts of the States, are now on a short visit to London, and located at 36 Keppel street, Russell Square. The American press appear to be unanimous as to the startling manifestations attributable to these mediums. who are as much in advance of the celebrated Davenport Brothers and Miss Fay, as it is possible to conceive.

On Tuesday evening last, in company with a well-known literary character, who, in mat-ters pertaining to Spiritualism is a perfect ferret, we attended a scance given by these gen-tlemen at their private rooms. The simplicity of the arrangements was certainly uniquethere being an entire absence of cabinets and the usual legerdemain apparatus employed by many of the so-called mediums. Cusirs were arranged in a half circle, a guitar, musical box, and small tin tube were placed on the floor. Mr. Bustian sat in the centre. Hands were joined, those of Mr. Taylor being held by a gentleman who sat beside him, and Mr. Bastian wassecurely fix id by the "ferret" placing his legs across the medium, so that it was impossible for any movement to be made without its



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

harmless. This Honse will pay any chemist ons thousand dollars who will, upon analyzing this remedy, find one particle of genitian root, or any other poisonous drug in it. Address Ranoto Philosophical Puzierinas House, Adams Street and Fifth Avenue, Chicago, III., either for wholesale orders, single boxes or local agencies.

### TESTIMONIALS.

#### Mrs. A.- II. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recom-mend it to any and all who desire to be cured. Thank God I am how free after using the weed over thirty years. LOBENZO MERKER.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two in a this clace, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cared me, and I feel perfectly free from its use. Have no desire for it.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mra A. H. Robinson's To-bacco Antidote has curea me and laft me free, with no dealer or hankering for it.

F. H. SPARES

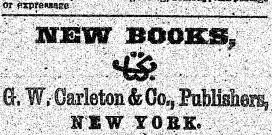
G. A. BARNER.

Oswego, N. Y.

Mr. R. T. Wyman, of Wankan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two doilars. Flease send me a box. D. H. Fours.

Oshkozh, Wis,

For sale at this office. \$2.00 per box. Seat tree of postage by mall. Address Religio Philosophical Pub-lishing Honse, Adams and Fifth avenue, Chicago. E. Agents worked, to whom it is supplied for twolve dollars per dozen, but the cash must accompany each order.



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A TERRIBLE S. CRET-An intensely inter-A Wonderful Woman, "-- Guy Earlscout's Wite,"-"A Wonderful Woman, "-- Guy Earlscout's Wite,"-etc., of which the *Telegram* says:-- "For intense inter-est, it is not been surpassed since the time of Wilkie Collins" 'Woman in White,' or Mrs. Wood's 'East Lynne''." \*\*Price, \$1.75.

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OCT. 24, 1874,

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### Our New Publishing House.

8

Our new Publishing House is to be heated throughout by one of Baker's Champion Radiators, a description of which we give in the following certificate of Prof. Jas. V. Z. Bla-DOV:

The unprecedented progress of the mechan-ical arts, within the last half century, can not but strike all thinking minds with surprise and admiration.

The increase of wealth, and the advance of civilization, have created new wants which can be satisfied only by new or improved inventions, based on correct scentific princi-

The supply of the home comforts, and of appliances for the maintenance of health, have properly received much attention, and valuable contributions from intelligent inventors and artizans; none perhaps more prominently, than the perfection of apparatus for heating and ventilation. Notwithstanding the assistance, so freely contributed by the develop-ments of science, the inventor finds his abil-ities taxed to their highest tension, to over-come the innumerable obstacles which obstruct the attainment of a well-merited and remunerative success.

These reflections have been suggested by a critical examination of a highly improved heating furnace, known as "Baker's Champion Radiator," which appears to me, to embrace more of the essentials of success, and to avoid more objectionable features, than any one of many which I have heretofore examined.

The prominent objects to be attained, by a perfect hot-air apparatus, may be chumerated as follows:

1. Economy of fuel.

2. Capability to furnish a large and sufficient supply of moderately heated air.

3. Diffusion of a regulated supply of vapor of water, to avoid too great dryness of the air escaping from the air-chamber.

4. Avoidance of possible leakage of the products of combustion from the furnace into the air-chamber.

These several points, and how they are ef-fected in Barker's patent, deserve special men-tion. As regards economy of fuel, it is almost sufficient to say, that the furnace, in this ap-paratus, embraces all of the good points of the best modern improvements in heaters.

It is so arranged as to be a gas consumer, a direct radiator, and a base burner, with an immense radiating surface, consisting of two domes, which receive all the products of com-bustion, which thence descending by a series of ten large sheet-iron cylindrical pipes to a circular drum, which vastly increases the sur-face, thence ascending by a series of five simi-lar pipes, to the smoke stack. But little of the heat can thus escape by the chimney, the cold air admitted below the drum, and made to traverse the entire spaces between the flues, having abundant opportunity to abstract al-most the whole of the heat generated by combustion. The great expansion, also prevents any part of the radiating surface from being heated to a sufficient degree to deteriorate the quality of the heated air.

These remarks cover also the second point, since it only requires a calculation of the relative size of the apparatus for the number of cubic feet of air required to be heated to a given temperature.

The diffusion of the vapor of water, is admirably effected by the arrangement of a cir-cular trough below the drum, which permits the vapor to diffuse itself equally through the air, from the moment that it enters to that at which it leaves the air-chamber. Most other heaters supply moisture from a pan placed above the heating flues, thus preventing its equal distribution, and the possibility of as-sisting in the avoidance of deterioration, when

÷.

St. Paul; Mrs. May C. Marston, of Hoksh; Mr. E. Ingalls, of North Branch; Mrs. Mary Shepperd, of Minneapolis, and Mrs. Bangs, of Mankato. Treasurer: C. P. Collins, of Northfield. Secretary: Geo. Walker, of Stillwater. In the afternoon a very interesting conference was had, at which remarks were made by Mrs. Ingalls, Mr. Bangs, Mrs. Lepper, Dr. Taylor, Mr. Flowers and other. A lecture was then delivered by J. L. Potter.

Mas then delivered by J. L. Potter. In the evening, after singing by Mr. Potter and others, an hour's conference was had. Mr. W. W. Clayton, of St. Paul, gave an in-teresting account of a visit to Moravia, N. Y., after which remarks were made by Mr. Ingalis and others. Dr. Taylor then delivered a lecture on "How I came to be a Heretic."

Sunday morning meeting was called to order by President Jenkins, at 9 o'clock. After mu-sic by J. L. Potter and others, a conference of one hour was had, at which remarks were made by Mr. Wakefield and others, after which a lecture was delivered by W. W. Clayton. In the afternoon Mrs. Lepper, of Anoka, held a matinee, giving many interesting tests, clearly showing that our friends who have passed on are still round about us, ever anxious to make their presence known and felt, after which a lecture was delivered by Dr. Taylor. Sunday evening meeting was called to order

Sunday evening meeting was called to order at 7 o'clock. Had a short conference. Then two souls were made happy by a marriage cer-emony performed by J. L. Potter, after which a lecture was delivered by Dr. Taylor. To sum up, weall felt that it was good for us to be there. Our Spiritual strength has been renewed. We are all more than ever con-vinced that Spiritualism has come to stay. Or-

vinced that Spiritualism has come to stay. Orthodoxy is growing beautifully less. Spiritu-alism is making a healthy growth. Our Acco-ciation is now nearly purged of the free-love fungus. Truth and purity in the daily life and conversation of Spiritualists is now the battle are Social Concentration in the second battle cry. Social looseness is not winked at or tolerated. Active earnest workers in the cause are rapidly multiplying in our State. Altogether the out-look was never better. - GEORGE WALKER,

Secretary. Stillwater, Minn., Sept. 24th, 1874.-

#### THE VALCOUR BUBBLE BURSTED.

#### Letter from O. C. Hall, one of the Experimenters.

[From the Kingdom of Heaven.]

Even before we could have expected it, the effort to found a community on Valcour Is-land has proved abortive; because as we said it was built upon sand; the dust of the earth, money or filthy lucre. John Wilcox and O. C. Hall, were the committee who made a favora-ble report of the Shipman estate, which it was said was to be given as a gratuity for a com-munal home; and with this understanding many accepted the invitation to come and help build up a community. But already Mr. Hall is disgusted, retires and writes us as follows :

PERIN, Niagara County, N. Y. September, 26th, '74.

, THOMAS COOR, Dear Brother:—This big blow of Shipman's "gratuity" is a cheat. I am sorry to say so, but nevertheless that is so. The "magnificent gratuity" is a bubble. His whole estate is, at present marketable value, whole estate is, at present marketable value, \$10,000, and no more. It would not bring even that at a forced sale. Speculation has been the spirit that has ruled Shipman. He set the value and led us on to an acceptance of his estimate. He estimates his nursery stock st \$60,000. They may be worth \$500, not more. Twee on the farm some works till T more. I was on the farm some weeks, till I touched bottom, then I left, completely ashamed of myself and all connected with the enterprise. It is a cheat and a fraud and should be exposed. But what is my duty? This is the rub.

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

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



Natices for this Department will be charged at the rate of twenty cents for line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed over the river to the beautiful Home of the Augels, Aug. 18th, in the 25th year of his age, James KILE SMITH, of Waco, Texas-formerly of Pittsfield, 11.

A kind, affectionate wife, and loving little son near 6 years old, are left to mourn his earthly loss; also a very aged and devoted mother who will soon join him on the other shore. He never made any profession of religion but expressed some very beautiful ideas of the future life and felt that the loved ones gone before were waiting to welcome him. He was a man of sterling principles, honest and industrious, possessed an uncommon amia-bility of character, veiled by a rare modesty and beyond most men a gentleman refined in his instincts and deli-cate in his sympathies. He was a member of the Masonic nexts in his sympathies. He was a member of the Masonic Order, and left many warm friends who will recail their personal knowledge of JAMES K. SMITH, with affection ate and fonder recollections of him. His form has gone from our midst but his virtues will live forever.

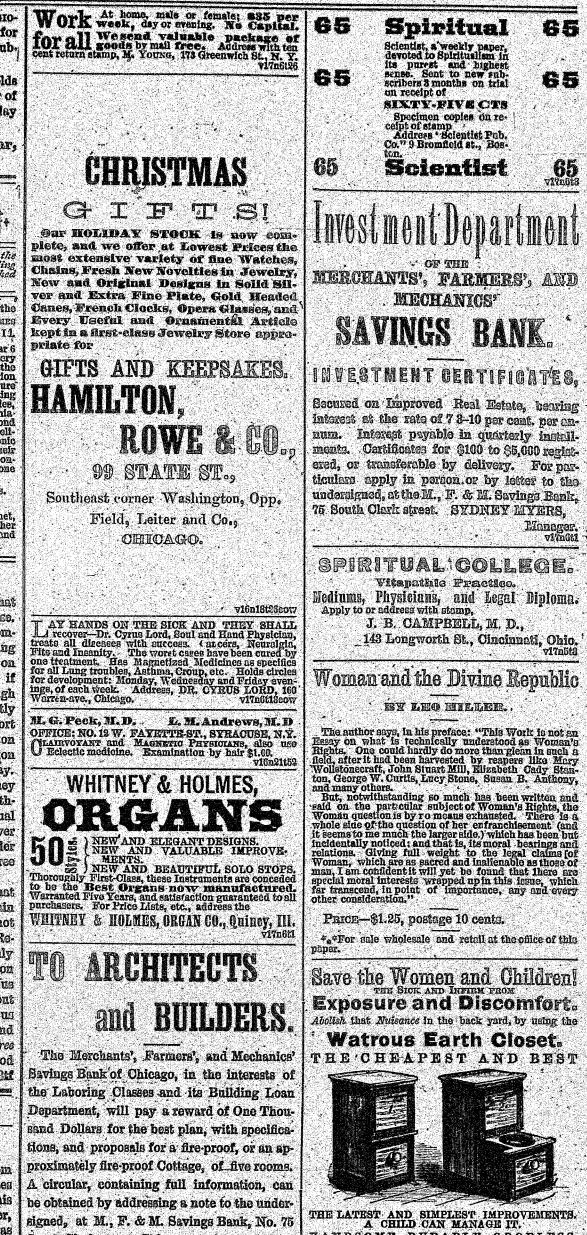
MANY FRIENDS.

Passed from this night, to the day-side of our planet, Oct. 76h, 1874, Januara W., vite of Joseph Tinney, in her 72nd year, firm in the bellef of meeting parents and friends who have preceded her.

#### An Earnest Appeal.

We have already informed our readers that we are erecting an expensive publishing house. It requires many thousand dollars to complete the edifice. The small sums ranging from one to twenty-five dollars past due on subscriptions from single individuals, if promptly paid, will carry us safely through our work. Come, friends, let us deal justly with each other and see what a united effort will do for Spiritualism, , Let each person that is receiving the JOURNAL on credit reckon up and remit our dues without a day's delay. Not a few persons will be surprised, when they figure up, at the length of time they have withheld just dues, while we have had a continual struggle to give them a good paper, never failing to make our weakly visits even under the trying calamity of the great fire of three years ago.

Is there a single subscriber, in view of what we do to publish the JOURNAL, that will again complain of hard times as an excuse for not paying us honest dues? We trust not. Remember "hard times" are felt as keenly by us as by you. Half the effort on the part of each subscriber that owes us bills, that we make each weak to get out our paper, will clean up our books, help us pay for our publishing house as we go along and above all, make our patrons and ourselves free from debt and happy. Try it just for the good 



in contact with the heating surface. The mat-ter of probable leakage of the gases of combustion into the air chamber, is disposed of by the use of cup joints wherever required.

A few remarks on the deterioration of air, heated by contact with radiating surfaces, will perhaps be of interest in this connection.

Pure air should contain, in addition to Ox-ygen and Nitrogen gases, a certain amount of moisture, and also, a small quantity of a pecu-liar modification of Oxygen called Ozone. It is to the presence of this recently discovered holy, that the axhibitating qualifies of air is body, that the exhibitating qualities of air, in healthy localities, is mainly to be attributed. Depression of the circulation and a feeling of lassitude, are produced by its entire absence. It is decomposed at a temperature of four hundred and fifty degrees, a temperature attained in many air heaters.

Organic matters are incidentally, but almost invariably, contained in air, as anyone may be satisfied of, by examining a beam of sun-light passing into a room, when innumerable motes or flakes, composed for the most part, of organic matter, will be seen. Decomposition of this organic matter begins at 300 deg. Fahr., and is converted into various empyreumatic vapors, which are exceedingly<sup>4</sup> pernicious when breathed into the lungs; of course, the higher the temperature and the longer the air is in contact with the heating surface, the more decomposition of this kind occurs." Hence the necessity of having the air pass in large volume quickly, rather than in small quantity and more slowly. The presence of va-por of water, if admitted as the current of cold air enters the chamber, by moistening this or-ganic matter retards its decomposition. As will be seen, the Champion Rediator admirably meets all these difficulties. Hence I feel confident in recommending a careful examina-tion of this new and excellent invention, to all

persons interested in procuring the comfort to be derived from a hot-air apparatus. JAS, V. Z. BLANEY, Analytical and Consulting Chemist. Chicago, Sept. 30th, 1874.

The Minnesota State Convention. /

The Minnesota State Association of Spirit-ualists met in their Seventh Annual Conven-tion in Pomeroy's Hall in the city of Minneapolis, on Friday, the 11th day of September, 1874, at 101 o'clock A. M. The President being absent, the meeting was called to order by Brother Bangs.

The afternoon session was called to order by President Flowers. E. K. Bangs, A. Reed, and Mrs. Douglass were appointed Business Committee Committee on Nominations, Wm. Chatfield, Mrs. E. Douglass, and Mrs. Hanscomb.

In the evening session there was a lecture by Dr. Taylor. Saturday morning meeting was called to order at 9 o'clock; President in the chair. After music the reports of the State chair. After music the reports of the State Missionary and the Treasurer were read and adopted. They show the association to be in a very prosperous condition with a net gain of one hundred and fifteen members during the year. These were followed by an interesting conference of a half hour.

conference of a half hour. The following officers were then elected for the ensuing year: For President, S. Jenkins, of Farmington; Vice-Presidents, Mrs. E. P. Evans, of St. Paul, Mrs. Carpenter, of Minne-apolla, Mrs. Lepper, of Anoka. Executive Board: M. T. O. Flowers, of St. Paul, Mrs. C. Provers, of Evans, of St. Paul, Mrs. Carpenter, of Minne-apolla, Mrs. Lepper, of Anoka. Executive Board: M. T. O. Flowers, of The following officers were then elected for the ensuing year: For President, S. Jenkins, Work there in the cause of the Harmonial Philosophy. BARBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1.00. St. Paul, Mrs. Carpenter, of Minne-apolla, Mrs. Lepper, of Anoka. Executive Board: M. T. O. Flowers, of St. Paul, Mrs. Carpenter, of Minne-apolla, Mrs. Lepper, of Anoka. Executive Board: M. T. O. Flowers, of St. Paul, Mrs. Carpenter, of Minne-St. Paul, Mrs. Carpenter, of Minne-BARBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1.00.

Over two hundred people had applied for admission. This shows the feeling towards a community life there is to-day. To save Shipman and our reputation for

truth must we humbug fifty families and get their money to pay Shipman's debts? He is not worth a dime if all his honest debts were.

Wilcox has just returned from the West, where he has been all the time till within ten days. I have withdrawn, but he thinks the property is cheap at \$26,000. Shipman paid three years since \$7,500 for the island property and has since sold off \$500 worth for lighthouse purposes. The homestead is a poor pine plain soil. None of Shipman's neighbors set it above \$3,000, -some as low as \$2,000. This has already seven or eight families, all without funds, that have come on to join the association. Some have sent \$20, some \$1; not much money; yet there were at a low esti-mate fifty to sixty thousand dollars pledged before I left, ten days since. I have felt from the first, after I found out how matters stood,

that it ought to be exposed. Now, Brother Cook, if you think it wise and best to publish anything in relation to it, do so on your own judgment; and you may use my name. I wish to do the right thing, regardless of the effect on me. I am in a spot where I am willing to be blamed, as I deserve. I do not wish to shield myself from censure or reproach. Yours,

#### OTIS C. HALL.

The man or woman who has the moral The man or woman who has the moral courage to publicly confess his or her blun-ders, as Friend Hall has, can not be wholly devoid of that unselfish, Christ spirit, which is so necessary to the establishment of commu-nity homes. Friend Hall, and many others will learn through this failure, we trust, the will learn through this failure, we trust, the true principles necessary to success. Few persons will learn in any other school than that of adversity. That is why this nation, individually and collectively, are about to be put through the revolutionary fires of an ex-perimental schooling. We have departed from our professed principles of equal and ex-act justice, and will not return to them until we are scourged. When Friend Hall, or any other person, is ready to build upon the prinother person, is ready to build upon the principles of perfect and impartial justice, taught alike by Jesus and Jefferson, they will find us ready to respond to their call, with or without money. We are waiting, and can afford to wait, that so great and heavenly an institution may be established upon a basis of love and justice, against which the storms of passion and solfishness shall beat in vain.

DR. TAYLOR opened his course of lectures at Cairo, Ill., under good omens. Had a good solid audience in the afternoon and a crowded house in the evening. Efforts are being made to secure the services of Mrs. Hollis or Mr. Mott during the Doctor's stay in that city. This zealous expounder of our philosophy will be pleased to give a few week evening lectures during his stay in Cairo, in adjoining towns.

Mns. M. J. WILCOXSON is now in Boulder,

## Business **Jotices**. A Wonderful Case.

The Geneva (O.) Times contains a letter from Mr. T. Bane, of that place, giving the dates and quantities of fluid taken from him by his physician by "tapping," since December, 1870, from which it appears that he was "tapped" 23 times, and 1,419 pounds of fluid taken from him. He has lately been cured by the use of Bethesda spring water sent him. from Waukesha. Many cases of dropsy have been cured by the use of this "Rethesda," but this cure is really wonderful, as such cases of dropsy are incurable in the hands of the best medical men.

We have known of Bethesda's wonderful cures in liver and kidney complaints, such as indigestion, constipation, and diseases proceeding from these difficulties, viz: diabetes and Bright's disease.

The late Chief Justice Chase was cured of a complicated liver and kidney complaint by the use of Bethesda.

Associate Justice Field says it will cure any case of kidney disease.

Surgeon General Walcott, of Wisconsin, Prof. Parker, of New York, and other eminent medical men endorse it. Thousands of barrels of this water have been cent to dealers and invalids in different parts of the world. Unhealthy persons should try it. Address I. N. Morton, Milwaukee, Wisconsin, for particulars.

DR. R. P. FELLOWS, the distinguished magnetic healer whom our readers have noticed from time to time as performing marvelous cures, is now meeting with unbounded success in healing by his magnetic, powder. It will be well for those who wish to be cured outside of the M. D. system of practice, to send the Doctor \$1.00 at Vineland, N. J., for a box of his potent remedies, and be healed and rejoice. n513.

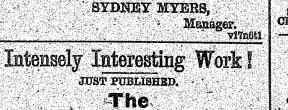
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SIXTEEN THOUSAND YEARS AGO! the intermarriage of the Atlantians on this Continent with the Native Tribes-Introducing a high civilization, and thus becoming the progenitors of the MOUND BUILD-

MRS. Also, biographics of all the other Pre-Historic, Ancient and Middle-Age Personages; comprising much curious and interesting matter—constituting the Anderson Paintings of the

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ALSO Some account of The Band of Dral-Ia-has, an Asiatic People. (with specimen of their writing,) who lived over [50,000 YEARS AGO!

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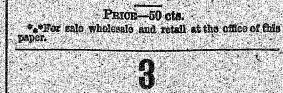
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#### PHOTOGRAPH OF THE Materialized Spirit, <sup>66</sup>KATIE KING.<sup>99</sup>

#### Read the following graphic description:

Read the following graphic description: This photograph, an enlarged copy of the original tars in 1 condon by the magnesium light, represents the form materialized spirit, Katile King, *sites* Anner Korgan, who for three years, ending May 21st, 1874, came by the mediumship of Miss Florence Cook in the provide the water cure calabilishment at Great Mai wav visited the water cure calabilishment at Great Mai wav visited the water cure calabilishment at Great Mai provide the water cure calabilishment at Great Mai wav visited the water cure calabilishment at Great Mai wav visited the water cure calabilishment at Great Mai wav visited the water cure calabilishment at Great Mai wav the Atlantic cable, and Prof. Grookes, F.R.S., March, 1874, Mr. G. F. Varley, F.R. S., the edit provide the mediumship of the distinct objective statistics of conversing with them. March, 1811, 1874, from water indebted for this photograph was present at assence, of which he writes: "Mr. Grookes raised in a witaled himself of the distinct objective sealing of whom we are indebted for this photograph was present at some while drass, bending over the sheeping form of the while drass, bending over the sheeping form of the while drass, bending over the sheeping form of the while drass, bending over the sheeping form of the while drass, bending over the sheeping form of the while drass, bending over the sheeping form of the while drass, bending over the sheeping form of the fact while the them the way on worst. The sheeping the fact while the shear the sheeping the tarter under the sheart in the fact he there are the sheart of the distingt of the sheart in the fact he there are the sheart of the sheart of the sheart the sheart in the fact he there are the sheart of the sheart of



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