

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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NO. 6.

## DRIFTING

I am drifting to-day, far out on the sea,  
Wafted 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 Beautiful Gate,  
For what were the future, if thou were away,  
Who made my life blossom to beautiful day?

When sunlight has faded, and twilight come,  
I shall enter the portals of that better home,  
So weep not, my loved one—think only how high  
Our blissful reunion in the sweet "By-and-By!"

You will come in the morning with sorrowful tread,  
And weep in your anguish that I should be dead;  
My lips will be silent—refuse you a kiss—  
For the first, since our nuptials of marital bliss.

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 Usen Forever—The Great Yet To Be!

The shadows are hiding all earth things from view,  
I am drifting far out on the waters so blue,  
Farewell, my own darling! the angels have come,  
To guide me to rest in the Great Spirit Home!

## MINNESOTA MYSTERY.

Pictures in a Washbowl—Wonderful Pencil Sketches.

BR. JONES—Enclosed I send you a report clipped from the St. Paul, (Minn.) Evening Dispatch, of a seance 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 compensation—she 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 intelligently 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 Ulm, 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 ago, 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 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, particularly one corner in which, they say, a perfect and almost life-size portrait 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 elements.

A short time after, Mrs. B., after washing her hands, noticed a face forming of the sediment 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

moved, as she terms it, by an irresistible impulse, began to agitate the water, 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 evening, at the urgent solicitation of some of those who had heard of her wonderful gift, or power, or what you may call it, she consented to give a private "sitting" at the residence of Mr. M. T. C. Flower, father of the General Flower, 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 accepted, as it is a rule of the Dispatch to have its reporters get everything calculated to be of interest or instructive to its readers.

Accordingly we repaired to Mr. Flower's residence a little after eight o'clock; the reporter 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 disappointed 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 some ten minutes was passed in this way, when she desisted, and looking into the bowl 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-shaven. So distinct was it that look at it from which direction you would, there it was standing out in bold relief, the one striking feature.

Satisfied with looking at this 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 portraits 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, Zanclus and Haacke, 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.

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 certainly were surprising.

Mrs. B. has another "power," but the reporter did not see an exhibition of it, she being too unwell to undertake it. It consists of drawing when under the "influence" in mid-darkness, of portraits of the dead. Several 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 enclosing 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 pasteboard a half inch wide by an inch long, was shown the reporter, and like the portraits alluded to above, their production is, if not mysterious and unexplainable, something wonderful and particularly 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 E. 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 have 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 these must fight the battles of the Lord—Truth against Error—the New against the Old: the

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 Gospel 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 thirty-five 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. Pretty soon the old theological 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, laid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Caever, Tyng, and reformed 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 part 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 us has ever done, everybody felt that that was just as the thing ought to be. Bounded not the old dam of the first cycle go, if these positions 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 mystical 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, he has 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 removed. Third, all parties and processes, connected with the generation of Jesus are unchristian, and do not belong to the resurrection order. Fourth, woman, 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 earth—the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The hell is abnormal. Jesus traveled into Christianity. Like all Jews, he believed in a physical resurrection, and headed a general movement in the Spirit-world, to actualize it. He failed, but not without achieving 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 antichrists, 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?"

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

Spiritualism is a science, not a religion. Hitherto, we, as Shakers, 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 occurred, except so far as Ann Lee and her successors in office, power and trust, have been connected, by magnetic and spiritual associ-

tion, with Jesus and the Jews of the Pentecostal Church, in the Spiritual world.

This Gentle 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 day of seven days.

It is a novel idea, that good old believers, who thought themselves perfected Christians, far better than any Jews, will yet have to learn truth of them; that a perfect union between the old saviors of former dispensations and the new saviors 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 Shakers many believers who have passed out of the body. How could it be otherwise?

When to the world, I was joined to a company 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 Christians might do well to emulate. But God put it into our hearts to hate the Old Mill Dam—all theologies of Caristendom, of Babylonian confusion. With the subtle waters of natural truth we worked away at the "old dam," like beavers, until we removed the lowest tier of foundation stones and timbers, held together by rotten cement, under shoddy contracts.

First, we claimed the right to think, to reason; 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 female of all other animals regulate it. In government, in property, and in all duties of citizenship, there should be no levidious distinction nor disparaging preferences. If war 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 causes.

We were as truly inspired, though we knew it not, to reassert and bring forth these primary truths of a new earthly order, as were Ann Lee and her co-workers, 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 therefore an enemy?

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

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

Abraham and Dives Compared—  
Luke 16.

BY M. B. CRAVEN.

"Abraham was very rich in cattle, in silver, and 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 eternal 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 possessed.

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 an exemplary man on earth as Abraham, or his "boson" friend Lazarus. This afflicted mendicant no doubt received as kind treatment at the gate of the rich man, as a Canaanite pauper, full of sores, would have experienced 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 diaphanous veil, or had the presumption to anticipate a favor at his hands.

In presenting this parable, the evidence is conclusive that Jesus, through association with the spiritual Essenes and Therapeuts, had abandoned the old Hebrew idea that opulence and prosperity in this life were the special concomitants of God's favor, by adopting

views directly opposite, to secure happiness hereafter. In harmonizing with the doctrine taught by these devotees of worship, that poverty, fasting, and self denial were essential to secure divine favor, the beggar is inferred to have been saved because he unavailingly sacrificed worldly enjoyment through penury; and the rich man lost merely 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 agreement with the sentiment of Jesus, that the rich were consigned to "we," because they had "received their consolation."—Luke 12:21. Yet Jesus well knew that neither Dives, or any other Jew, would be likely to regard a stranger laid at his gate, when Moses in the Law told his people to give such their "evil things."

Dr. Plummer, in his *Levitical Law*, 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 barbarous 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 Canaan, and that they should ever triumph over their enemies. 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 obedience 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 Gerar to save it. Was it theologically 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 Isaac was sacrificed at the shrine of Moloch!

No rational Christian or Free Thinker 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 Spirit-world—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 sad 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 seems 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.

### 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 believing 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 snare. Beginning with the denial of the supernatural, they are confronted with the phenomena they can not explain, and readily pass from an extreme of unbelief to an extreme of 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.

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CHICAGO, SATURDAY, 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 discussion was published in the Advocate 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 impossible for us 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 to us a believer in Spiritualism. He thinks that many of the professed messages received at the so-called 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 those 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 manifestations, in comparison with which, what is seen now-a-days is trifling.

Bible history is full of Spiritualism. The 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 xviii: 9-12, nine kinds of Spiritualism are forbidden. The Apostles recognized it. They healed those who were "vexed with unclean spirits." And many of the miracles 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.

Dr. 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—mesmeric 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) contiguities and trickeries, is unquestionable! Who ever patiently investigates the "manifestations" 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-manifestations. 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, simple-minded, 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 doctrine of Universal Salvation, than to allow Brother Wells to teach Spiritualism—or even to concede the essential points of that abominable 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 agencies 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 most 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 attached 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 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 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 fossilized, weather-beaten 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 diabolical 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 ascribed to spiritual agency.

In taking that position they are far in advance of that distinguished scientist, Judge S. 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" existing 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 grasshoppers 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 she 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 herself!

This yarn was related with all the solemnity that a respectable wag 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, 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 quills 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 truth. 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 truths. 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 enthusiastic 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 Russia were liberated through the advice of spirits through the mediumship of D. D. Home. A little girl in Indiana, 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, puts 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 medium!

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.

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 another remedy, which we would present for

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 of the gospel, gives her opinions more than ordinary weight. She says it boldly that there is not more than one-half 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 exponents 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 not. I say people of that stamp have no business 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 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 gospel 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 preacher's coat sleeve. I pity their weakness.

I love 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 monastery where they would never see another woman. For such men to pretend to be followers of the Lord Jesus Christ is an abomination in His sight.

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:

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 intrude. Not even your minister's wife should be present to embarrass or restrain your full confidence and confession, and his free sympathy and support. The old Popish idea of the priesthood, this? Yes, maybe; 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 turning 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" calls—or he may be young and handsome, as I remember many ministers are—and you receive him with a gracious, glad, hospitable, which to you may mean nothing save a spontaneous outburst of good feeling, yet from the very worldly nature of the individual, just then possessing you, is almost too cordial, too warm hearted, too free, if I may be forgiven for so closely criticizing your sweet unconscious self-abandonment. With humbly begging a thousand pardons before I say it, an open-armed inviting reception too much for human 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 another remedy, which we would present for

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 300 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 ourselves to a great deal of inconvenience in making this liberal offer, as our office, we expect, will be crowded with ministerial copyists, but the laurels 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 safe 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 kind—a 2.30 religion, or in other words, 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 euche. His religion is a very fast kind—such an occurrence as one of his members looking solemnly at a woman 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 circumstances,—that 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.

Give the Devil his Due.

Should his Satanic Majesty, with long horns like a Texas ox, and a foot like a Siamese 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 the respectable 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 inaugurated, should receive the hearty approval of all. Decrease the number of wine-bibbers and, of course, the sale thereof will decrease in that proportion. Make the use of spirituous liquor as a beverage disreputable;

banish 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 'whisky straight' to the believer in the 'lighter wines which do not intoxicate,' and the rotary 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 church member, 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 are 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 valuable lesson by contemplating the plans and results of the Catholic Total Abstinence Society of America."

Spirits in Court.

It appears from the Grand Rapids (Mich.) Eagle, that in the recent decision of Probate Judge Wilkinson, of Wayne County, Mich., in a contested will case, the spirits of the dead have but a poor standing in the earthly courts, 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 otherwise 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 disposal of his property. The question is not as to the character or nature of the influence, 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 regardless of advice from any one, following that 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 interaction 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 Telegraphy, Mr. Elisha Gray of Chicago, a gentleman well known as an inventor and manufacturer of telegraphic apparatus, 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 keyboard of the transmitting portion of the

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

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.

Rome, Oct. 9, 1874.—To VERRY REV. PATRICK BYRNE, President Catholic Total Abstinence Union of America. The sovereign pontiff from his heart most lovingly grants the benediction asked for to you and to all the delegates of the Catholic union for total abstinence.

We will take ours in music—even if it be Yankee Doodle doo, or Auld Lang Syne.

A Religious Scandal.

Under the above head, an exchange says that they have been indulging in religious scandal in the Levant of a highly disgraceful description. It seems that the Christian pilgrims to the American monastery of St. Gregory are rather a jolly set of fellows, who nerve themselves for their devotions with native rum, and generally reach the shrine in that irresponsible condition known as "blind drunk."

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.

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 suggestion. 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 as a very heavy discount.

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.

The Catholics.

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

If any one supposes that the Roman Catholic 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.

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

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 follows in reference to him.

We have here in the person of William Devere, as good a materializing medium as there is in the West. We have been holding cabinet sances for about one month, and have had as good results, as have ever been produced in any other country, in the same length of time.

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.

"How he and his congregation will settle the matter remains 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 several 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.

Complimentary.

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

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—have opened up new avenues 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 account 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.

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 free-lovers 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.

Philadelphia Department

Subscriptions will be received and papers may be obtained, at wholesale or retail, at the Office, No. 31, Philadelphia.

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 and investigation of all classes of humanity.

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 intelligence to mankind.

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, "Oh! Doctor, can you tell me how I may hear from my darling child?"

In Memoriam.

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

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

Never were these words of the poet 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.

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 scooped many of the truths of the spiritual philosophy; being much interested in its progress, earnestly desiring to know the reality, and ever rejoicing in the anticipated reunion 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 labor for the good of humanity will still go on. May her beautiful spirit ever draw us into higher and holier conditions.

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 pleasure 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 glorious works of our Father."

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 presence.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INSIDER LIFE.

For some time past my spirit friends have been writing 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 JOURNAL, furnishes the means of reaching more individuals than any other paper on Spiritualism.

A NARRATIVE Of the Spirits of Sir Henry Morgan and his Daughter Anne, usually known as John and Katie King, given by H. T. Child, M. D.

CHAPTER VII. THE ORIGIN OF MATTER.

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

There are two methods by which we produce material objects: The first is that by which we produce them originally, and with out 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 result of well known causes.

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 ourselves 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.

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.

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 sances. We have not only all the ancient and modern wardrobe of earth from which to draw these absolute spirits, but many of us have access to some from other planets, and as we said before, 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.

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 earnestly 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.

WILLIAM PENN.

I have been invited to say a few words concerning the religion and philosophy of Spiritualism. 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.

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.

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 approaching centennial celebration, and 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 October; Mrs. Mosepp Putnam, for November; Mr. J. J. Morse, of England, for December; Mrs. Mattie Hulet Perry, for January, 1875; Mr. William Ruyton, 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 courage 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.

"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 so 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 hopelessly lost, but with its merry loving messages chides our weeping 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. CO. OF CHICAGO, ILL. (Formerly named Illinois State Ins. Company.)

NOTICE is hereby given that a meeting of the Stockholders 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 changed to Empire Fire Insurance Company of Chicago, Ill., 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.

JAS. H. MYERS, Sec'y. A. A. DEWEY, Pres't.

A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this sheet to inform them, that it is necessary to include a lock of hair for examination, either for medical treatment, or medicinal development. All letters including \$3 and two 3-cent stamps, will receive prompt attention. I am giving private sances during the day for development. Those who wish my services can call or address me at 100 Warren-st. DR. CYRUS LORD, Waltham.

Religio-Philosophical Journal

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LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

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 discussion was published in the Advocate 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 impossible for us 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 so-called 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 those 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 manifestations, in comparison with which, what is seen now-a-days is trifling.

Bible history is full of Spiritualism. The 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 xviii: 9-12, nine kinds of Spiritualism are forbidden. The Apostles recognized it. They healed those who were "vexed with unclean spirits." And many of the miracles 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.

Dr. 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—mesmeric 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) contiguities and trickeries, is unquestionable! Who ever patiently investigates the "manifestations" 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-manifestations. 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, simple-minded, 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 doctrine of Universal Salvation, than to allow Brother Wells to teach Spiritualism—or even to concede the essential points of that abominable 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 agencies 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 most 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 attached 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

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 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 fossilized, weather-beaten 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 diabolical 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 ascribed to spiritual agency.

In taking that position they are far in advance of that distinguished scientist, Judge S. 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" existing 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 grasshoppers 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 she 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 herself!

This yarn was related with all the solemnity that a respectable wag 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, 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 quills 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 truth. 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 truths. 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 enthusiastic 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 Russia were liberated through the advice of spirits through the mediumship of D. D. Home. A little girl in Indiana, 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, puts 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 medium!

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.

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

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 of the gospel, gives her opinions more than ordinary weight. She says it boldly that there is not more than one-half 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 exponents 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 not. I say people of that stamp have no business 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 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 gospel 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 preacher's coat sleeve. I pity their weakness. I love 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 monastery where they would never see another woman. For such men to pretend to be followers of the Lord Jesus Christ is an abomination in His sight.

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:

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 intrude. Not even your minister's wife should be present to embarrass or restrain your full confidence and confession, and his free sympathy and support. The old Popish idea of the priesthood, this? Yes, maybe; 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 turning 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" calls—or he may be young and handsome, as I remember many ministers are—and you receive him with a gracious, glad, hospitable, which to you may mean nothing save a spontaneous outburst of good feeling, yet from the very worldly nature of the individual, just then possessing you, is almost too cordial, too warm hearted, too free, if I may be forgiven for so closely criticizing your sweet unconscious self-abandonment. With humbly begging a thousand pardons before I say it, an open-armed inviting reception too much for human 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 another remedy, which we would present for

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 300 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 ourselves to a great deal of inconvenience in making this liberal offer, as our office, we expect, will be crowded with ministerial copyists, but the laurels 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 safe 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 kind—a 2.30 religion, or in other words, 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 euche. His religion is a very fast kind—such an occurrence as one of his members looking solemnly at a woman 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 circumstances,—that 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.

Give the Devil his Due.

Should his Satanic Majesty, with long horns like a Texas ox, and a foot like a Siamese 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 the respectable 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 inaugurated, should receive the hearty approval of all. Decrease the number of wine-bibbers and, of course, the sale thereof will decrease in that proportion. Make the use of spirituous liquor as a beverage disreputable;

banish 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 'whisky straight' to the believer in the 'lighter wines which do not intoxicate,' and the rotary 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 church member, 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 are 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 valuable lesson by contemplating the plans and results of the Catholic Total Abstinence Society of America."

Spirits in Court.

It appears from the Grand Rapids (Mich.) Eagle, that in the recent decision of Probate Judge Wilkinson, of Wayne County, Mich., in a contested will case, the spirits of the dead have but a poor standing in the earthly courts, 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 otherwise 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 disposal of his property. The question is not as to the character or nature of the influence, 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 regardless of advice from any one, following that 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 interaction 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 Telegraphy, Mr. Elisha Gray of Chicago, a gentleman well known as an inventor and manufacturer of telegraphic apparatus, 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 keyboard of the transmitting portion of the

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.

Rome, Oct. 9, 1874.—To VERRY REV. PATRICK BYRNE, President Catholic Total Abstinence Union of America. The sovereign pontiff from his heart most lovingly grants the benediction asked for to you and to all the delegates of the Catholic union for total abstinence.

We will take ours in music—even if it be Yankee Doodle doo, or Auld Lang Syne.

A Religious Scandal.

Under the above head, an exchange says that they have been indulging in religious scandal in the Levant of a highly disgraceful description. It seems that the Christian pilgrims to the American monastery of St. Gregory are rather a jolly set of fellows, who nerve themselves for their devotions with native rum, and generally reach the shrine in that irresponsible condition known as "blind drunk."

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.

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 suggestion. 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 as a very heavy discount.

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.

The Catholics.

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

If any one supposes that the Roman Catholic 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.

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

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 follows in reference to him.

We have here in the person of William Devere, as good a materializing medium as there is in the West. We have been holding cabinet sances for about one month, and have had as good results, as have ever been produced in any other country, in the same length of time.

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.

"How he and his congregation will settle the matter remains 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 several 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.

Complimentary.

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

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—have opened up new avenues 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 account 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.

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 free-lovers 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.

Philadelphia Department

Subscriptions will be received and papers may be obtained, at wholesale or retail, at the Office, No. 31, Philadelphia.

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 and investigation of all classes of humanity.

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 intelligence to mankind.

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, "Oh! Doctor, can you tell me how I may hear from my darling child?"

In Memoriam.

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

"There is no death, what seems so is transition."

Never were these words of the poet 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.

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 scooped many of the truths of the spiritual philosophy; being much interested in its progress, earnestly desiring to know the reality, and ever rejoicing in the anticipated reunion 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 labor for the good of humanity will still go on. May her beautiful spirit ever draw us into higher and holier conditions.

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 pleasure 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 glorious works of our Father."

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 presence.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INSIDER LIFE.

For some time past my spirit friends have been writing 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 JOURNAL, furnishes the means of reaching more individuals than any other paper on Spiritualism.

A NARRATIVE Of the Spirits of Sir Henry Morgan and his Daughter Anne, usually known as John and Katie King, given by H. T. Child, M. D.

CHAPTER VII. THE ORIGIN OF MATTER.

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

There are two methods by which we produce material objects: The first is that by which we produce them originally, and with out 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 result of well known causes.

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 ourselves 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.

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.

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 sances. We have not only all the ancient and modern wardrobe of earth from which to draw these absolute spirits, but many of us have access to some from other planets, and as we said before, 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.

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 earnestly 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.

WILLIAM PENN.

I have been invited to say a few words concerning the religion and philosophy of Spiritualism. 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.

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.

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 approaching centennial celebration, and 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 October; Mrs. Mosepp Putnam, for November; Mr. J. J. Morse, of England, for December; Mrs. Mattie Hulet Perry, for January, 1875; Mr. William Ruyton, 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 courage 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.

"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 so 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 hopelessly lost, but with its merry loving messages chides our weeping 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. CO. OF CHICAGO, ILL. (Formerly named Illinois State Ins. Company.)

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 changed to Empire Fire Insurance Company of Chicago, Ill., 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.

JAS. H. MYERS, Sec'y. A. A. DEWEY, Pres't.

A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this school to inform them, that it is necessary to include a lock of hair for examination, either for medical treatment, or material development. All letters including \$3 and two 3-cent stamps, will receive prompt attention. I am giving private sances during the day for development. Those who wish my services can call or address me at 100 Warren-st. DR. CYRUS LORD, Waltham.

Notes from a New Convert to Spiritualism.

LIGHT BATH C ME INTO THE WORLD.

The keenest and finest sensibilities of man acknowledge that there is a God, a great, a high, and a good Intelligence. How this knowledge has come to man, I need not now attempt to say, knowing fully well that a certain class of persons will claim that it was the 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 emphatically that "whereas 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 not say. Suffice it to state that it is (to me) an omen of good, of the dawning of a brighter and a better way than orthodoxy has ever been able to point out, and I have no hesitation in saying, that the theological training or teachings of the present day are grossly erroneous, and likely to blind, pervert, distort and distract man's mind from a full and free enjoyment of the faculties God has given him.

In my humble opinion, man naturally seeks something higher than himself upon which to center his affections; therefore he is apt (and I do not think to throw around the object of his affection all the attributes of goodness, and greatness, it is possible for his mind to conjecture or conceive; therefore, he, if of an earnest and honest nature, will not accept of any theory that will impute to the object of his adoration, all the attributes of meanness and wickedness; for surely, he will reason, the two will not harmonize; and if that is the case, he throws up his hands. To illustrate a little (and I know I tread on theological corn in doing so) if all that the Bible imputes to God as attributes, are possessed by Him, what a vacillating, changeable, unsafe, absurd being does it make Him. I rejoice greatly that my mind, and all the best impulses of my being, reach out after God as he is—not as orthodoxy makes him appear; and that out of the theological dogmas and quagmires in which I, like thousands of others, have waded and gloried, and the angels, or some higher intelligence has rescued me, and I now believe that Modern Spiritualism, purged from all its impurities and excesses is destined to bring about a great, a radical, a revolutionizing reformation in the world, such as will startle the minds of the people from the orthodox sleep into which they have fallen.

From practical, personal investigation I am ready to affirm that the Spiritual light that has dawned 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 engaged in theological strife, arriving at conclusions that any sane or sensible mind can not fail to see in enlightening, elevating, and purifying to one's entire nature. As I now stand I am well aware that I have no cloak 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 monstruities, to god and scare people into the better way.

Should any of my orthodox friends chance to read these lines, they doubtless will be ready to hold up their hands in holy horror, and perhaps fall on their knees 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 "backslid" as you term it, except as I have slid 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 Spiritualism, which you so much detest.

I have already passed beyond the reach of orthodoxy, and heaven help them that in their effort (if any are made to ensnare 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 ethics destined to enlighten man's darkened and clouded 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 disoriented 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 gully 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, I love to contemplate the fact that my kindred and friends who have passed to the Spirit-land, are still allowed to be near me, to cheer, counsel and guide, to awaken constantly within me the highest aspirations and the healthiest moral sentiments, instead of lying dormant, awaiting for the world to end, and the judgment to come. O! 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 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 God, as he expands and unfolds its capacities and lifts it up into more Spiritual spheres. 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; therefore, 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 informed than the ancients were, and everything 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 lonely hour, or be instrumental in strengthening

ing some weak in the faith. They are not wont to expect to escape comment, or perhaps censure from some, yet the unseen Intelligence, that prompted me to arise from my bed and trace these thoughts on paper, is still small hours of the night, will, I trust, grant them a safe transit, and a candid perusal by those to whom they may come.

E. D. WARREN  
Nunda Station, N. Y.

NATURE'S INTERIOR UNFOLDINGS.

Intellectualized Forms Created by Means of Communicative Germ Connections.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL SPHERES."

The germs of all organized forms of matter, mineral, vegetable, animal and man, have ever existed, and have ever been endowed with intelligence. This declaration, however, may not, in the strictest sense be deemed true without a detailed explanation or qualification; and it may be a more appropriate use of language to say, that the intellectual and germinal principle in all organized forms always existed. I shall endeavor, therefore, to fully unfold the truth of the first declaration. For explanation, I will select, as an example, the simplest rudimental organic form in existence, whose germs are intellectualized, yet whose "whole," as such possesses only an undeveloped intellect. The army of the United States, as a "whole" organic form at the time of the late rebellion, was the highest type of a rudimental organization of its kind. The men comprising the army (and I might with propriety include horses, mules and all animated forms, that are capable of obeying a command) are the perfected germs constituting this rudimental organization. This rudimental organization or army as a "whole," is intellectual, only as the intellectual germs or individuals are linked together in an intellectual capacity, in such a manner that the commanding general may wield a controlling influence over each division, and each division assume control over subdivisions, and subdivisions over the individuals, so that the commanding general virtually controls not only each division, but the whole army, precisely as the controlling monarch at the brain center, controls, not only the divisions, but through these, the subdivisions and through the subdivisions the individual 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 of the individual, stands in the same relation to the individual, that the individual does to the army, allowing the army to be a perfect individual, but, as the army is not a perfected "whole," the individuals comprising an army, really stand in the same relation to the "stupendous whole" that do the individual 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 communication, and all other facilities conducive to a more perfect discipline and control. Were it possible for an army to be as perfectly organized and endowed with all the facilities 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, representing a right and left arm with a brain 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 substitute for the yet undeveloped neuro-telegraphic system of communication—the inevitable result of intellectual unfolding 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 developments 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 vast domain of nature, demand and supply are perfectly balanced as to numbers and quantity of germs and supplies, and in these respects eternally makes no change.

In the grand cycle of nature there is no change that can be comprehended by the human understanding. Whatever exists in one part of the boundless realm of nature, exists in part another, and whatever exists throughout the solidified portions of nature, exists also in space. The air we breathe, the gases we inhale, the water we drink, and the food we eat, contains all the innumerable 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 as 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 formations 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 cosmic universe.

The exterior atomic formation of the granite, is not, in the least, indicative of an interior spherical or cosmic structure, as recognized by the external senses.

MOSHER-WOODHULLER IN A NUT SHELL, with an Appendix—43 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHILOSOPHICAL PUBL. HOUSE, CHICAGO, ILL.

Letter from Cyrus Lord.

DEAR FRIENDS:—I wish to inquire through your paper, which world I am in? Those whom I was acquainted with from my birth, 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 I was sitting receiving communications from the spirits, Hon. N. A. Foster (formerly of the Maine State Press), wrote on the slate with out the aid of mortal hands, "I will control this circle," referring to my developing circle. There are ten physicians that sit in council to direct and help me cure and develop. Doctor Rich was with me when I cured a lady of this city of neuralgia in five minutes. One of the best physicians in Chicago had treated her for six months without affording relief.

Dr. Rich practiced medicine in Bangor, Maine, thirty-five years ago, when I lived there. He was one of the surgeons that assisted in the amputation of Cary's leg after Dr. Dean had put him in a mesmeric sleep. Dr. Dean was the best mesmerizer I when in the form that I ever knew and since he passed to spirit-life, he has been my principal controlling power. He was with me when I cured a boy of fits in one hour, that the best doctor in Portland failed to help after a trial of six months. He also aided me to cure a lady of neuralgia 11 years standing. Dr. Rash, another physician in spirit-life, assisted me to cure a lady of cancer, which a surgeon was about to remove with the knife. I was asked my opinion, and believing it curable, was requested to use my power, and I performed the cure in about a fortnight's time.

Dr. Paul, formerly of Ottawa, this State, has aided me in cases of fever, two of which I 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 the irritation in a few treatments, and the patient got up and around in less than a week. The other was an attack of intermitent fever. The lady was in great distress, with a high fever. I called. I reduced the fever and put her asleep in twenty minutes. I am almost daily receiving letters from people at a distance, inquiring concerning their powers for development, disease, etc., one instance of which I will note: A gentleman of South 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 magnetize her a few times, and they would examine the case. I did so, and shortly received a written diagnosis of her disease, and directions for treatment which proved correct in every particular. The directions were written and signed by Dr. Rich, without the aid of mortal hands.

Mrs. Richard Greenlaw, late of Portland, Maine, 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 up on the slate: "The Portlanders are holding seances here." I inquired who they were? She replied, "N. A. Foster, J. C. Woodman, Mr. Milliken, Mr. Burnell, Mr. Shaw, Mrs. Frick, Mrs. 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 frequently at my house. Mr. Burnell mentioned above, was a warm friend of mine. One evening last winter, when my wife and I 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 1600 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?"

Yours respectfully,  
CYRUS LORD,  
Chicago, 169 Warren Av.

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. Bastian 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 38 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 matters pertaining to Spiritualism is a perfect ferret, we attended a seance given by these gentlemen at their private rooms. The simplicity of the arrangements was certainly unique—there being an entire absence of cabinets and the usual ledger-made apparatus employed by many of the so-called mediums. Chairs were arranged in a half circle, a guitar, musical box, and small tin tube were placed on the floor. Mr. Bastian sat in the centre. Hands were joined, those of Mr. Taylor being held by a gentleman who sat beside him, and Mr. Bastian was securely fixed by the "ferret" placing his legs across the medium, so that it was impossible for any movement to be made without its being felt by the investigator.

The gas was turned off, and almost immediately the guitar began to tune up—the music box to play—unknown voices to be heard, and very soon both guitar and box took to floating about the room like so many inflated balloons—at least this was judged by the sound of the instruments. The face and different parts of the body of the sitters were touched by unseen hands—a ring was taken off the finger of Mr. Taylor and placed on the finger of a gentleman—various other startling things were done, and during these manifestations Mr. Taylor brought into play his clairvoyant powers, which, to say the least, were of a surprising character. Then followed the most singular portion of the sitting.

The gas being turned on, chairs re-arranged, Bastian and one of the sitters were placed in one corner of the room, and a table cloth used as a temporary screen for the lower portion of

their bodies, the cloth was placed, and the hands of the medium tightly held. Under these conditions the musical instruments commenced to play, and above the screen, in the glare of the gas-light, could be distinctly seen spirit hands—(so-called)—moving and floating around the head of the investigator and the top of the screen for some minutes. The hands, or phantoms hands, belong to not to this world, and so thought the investigator, as he soon, in a nervous tone, desired to be released, which was done, and as concluded the seance.

Without venturing upon an attempt to elucidate the strange and startling manifestations, it is enough to say, the matter is left to those who may desire to probe the matter to the utmost, to go and investigate for themselves.—*Cumberland Peckham Tl. Saturday Aug 15 '74*

Voices from the People.

BENTONVILLE, ARK.—Isaac N. Westfield writes.—By the kindness of some unknown friend I have been a reader of the JOURNAL for three months, and it has truly been the bread of life to my languid lifeless soul.

ST. JOHNSBURY, VT.—J. F. Hayes writes.—You spoke of H. B. Allen a short time since. I have been ten or fifteen of his seances; the manifestations were wonderful. Spirit hands were shown, and instruments, such as bells, tambourine, dulcimer, banjo and guitar were played upon.

SIGOURNEY, IOWA.—A. A. Davis writes.—Accept this remittance in evidence of our appreciation of earnestness and perseverance in the cause we love so well. We feel assured that it will make more than the cost of the box held in your hand, and the numerous papers you have undertaken and the Religio-Philosophical Journal, an excellent, superior to the old ship Zion, to carry our anxious souls to loved ones beyond.

TOLEDO, O.—Dr. P. Kayser writes.—Yesterday I attended the Lecture here, and last evening a public circle in the hall. The Lecture is doing something, but the circle lacks strong mediums. They are asking here one more in the right direction, and I have no doubt if the plan is carried out, it will do good, it is to gather up funds for a Public Spiritual Library and Reading Room. They have a fine hall on the 3rd M. C. rooms, and very conveniently for the winter, and furnish free reading to the masses, and instead of windy wordy prayers, to have some recreation and amusement joined therewith.

SEBASTOPOL, CAL.—L. E. Rye writes.—You will doubtless remember that when my subscription to 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 meeting, which I considered in my unit for any decent paper to copy. I am well aware that your motives were good, for I am as much opposed to free-lovers as you possibly can be, and I am sorry 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 expunged from your paper, I wish my subscription renewed.

BLAIR, NEB.—E. E. Brigham writes.—I 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 perusal. In some of your latest numbers are articles by D. Winder, whom we verily believe do 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 develops great mysteries from the Bible, in favor of Spiritualism. Working on such a point, and his argument is fixed—this statement is beyond dispute. We believe these were great mediums in the Bible times, and when God made known his will, there will be much more light on the subject. But on account of prejudice, many still grope in darkness. We hope to see much more from our friend on Bible Spiritualism.

KIRKSVILLE, MO.—W. M. Gill writes.—Mr. Most, physical medium is one of the fairest minded unpretentious and unassuming mediums it has ever been my fortune to meet. I perfectly willing to afford such opportunity for investigation, he often submits to every precaution suggested by skeptics. On the fourth seance, a pair of adjustable handcuffs were locked on his wrists, a chain attached and 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 nearly every sitting too many persons were present, creating an insupportable confusion. Twelve or fifteen in 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, and 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 seance. 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. Pierce 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 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 public opinion. They are the timid 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 inquiring into these things, and Mrs. P. was promised last Spring by her control, the spirit Telepathic, 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 achieved 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 medium's 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 developing and healing medium. Indeed it is said that there are but few who have so many different spirit gifts as this excellent lady. They can be addressed here for the present. Dr. P. is an advocate of a true and pure life in accordance with the teachings of the Harmonical 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 which it so ably advocates, I feel a certain freedom in addressing you. It has never been my good fortune to witness any of the wonderful manifestations said to be occurring all over the land. It is not of my life that I am a believer in the Harmonical Philosophy, yet I feel that my mind has undergone a change, and that conviction is forcing its way—slowly it is sure, and must always be the case, into a mind trained from infancy in the strictest school of orthodoxy, and cramped and warped through the narrow teachings of sectarianism. But a short time ago I recollect, that a strong argument made against Spiritualism was weak, and I felt a certain amount of pleasure; now I listen to a similar argument with a kind of regret, and a strong desire to make a satisfactory reply. In conversation with a friend—an unbeliever—a few days ago, I recollect to him what I had read of the wonderful manifestations taking place daily through gifted mediums in various parts of

the country. After hearing me out, he answered: "You say these mediums claim to possess a power that enables them to give messages, and information of persons absent—in and out of the body; and that they, (the mediums) advise 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 Charles Ross, stolen at Philadelphia some two months ago. Why don't some of these gifted mediums give the required information 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 offered throughout the land that after the best efforts of Allen Pinkerton and the rest of the ablest detectives in the country had proved unsuccessful, the stolen boy had been found and restored to the arms of his happy parents through the means of spirit guidance! Such an announcement would do more for the cause of Spiritualism than all the lectures and newspapers in the field can do for years!" I confess that I was, and am yet, unable to answer the point made by my friend satisfactorily, and I therefore write to you hoping some one will respond through the JOURNAL.

NASHVILLE, TENN.—M. Merton writes.—In your last issue, 31 October, is an item from Nashville, Tenn., which to the reader does seem very strange, yet with an explanation, may interest others in the same direction. A year ago I was very unwell; had the attendance of a doctor, who diagnosed for me and reported, "heart-disease—no remedy." Hopeless though my case was, I thought I should have the advice of a good healing medium. I accordingly, and with the advice of my own spirit in essence, wrote to several mediums, 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 opposite to the diagnosis given me by my home doctor, an M. D., yet in consequence of getting no relief physically or mentally, I concluded that the doctor was correct, and those healers entirely mistaken. With this opinion I made up my mind to visit Chicago and New York, and see those mediums whom I had communicated with. I would then be able to report to my family "the imposition of the cure," the latter being promised. Accordingly, on my journey, arrived at Louisville, Ky., and visited several mediums, but on the second day 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 remarked that although he was no doctor, yet in many cases such as I was troubled with, he had much success—doctored and gave me remedies, 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 most terrible I ever felt. I was entirely prostrated, when as I stated in a previous communication, my daughter applying her hands to the places I did refer, in less than three minutes I was relieved, and up to this time, three weeks, I never felt better 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 and noble personification of goodness, I return my warmest thanks, as I do also to her Indian spirit guide.

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Our New Publishing House.

Our new Publishing House is to be heated throughout by one of Baker's Champion Radiators...

The unprecedented progress of the mechanical arts, within the last half century, has 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...

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...

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...

The prominent objects to be attained, by a perfect hot-air apparatus, may be enumerated 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.

These several points, and how they are effected in Baker's patent, deserve special mention. As regards economy of fuel, it is almost apparent, that the furnace, in this apparatus, 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 combustion, which then descend by a series of large sheet-iron cylindrical pipes to a circular drum, which vastly increases the surface, thence ascending by a series of five similar pipes, to the smoke stack.

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 circular 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.

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 Oxygen and Nitrogen gases, a certain amount of moisture, and also, a small quantity of a peculiar modification of Oxygen called Ozone.

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.

Hence the necessity of having the air pass in large volume quickly, rather than in small quantity and more slowly. The presence of vapor of water, if admitted as the current of cold air enters the chamber, by moistening this organic matter retards its decomposition.

Analytical and Consulting Chemist. Chicago, Sept. 30th, 1874.

The Minnesota State Convention.

The Minnesota State Association of Spiritualists met in their Seventh Annual Convention in Pomeroy's Hall in the city of Minneapolis, on Friday, the 11th day of September, 1874, at 10 o'clock A. M.

The afternoon session was called to order by President Flowers. E. K. Bangs, A. Reed, and Mrs. Douglas were appointed Business Committee.

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 Missionary and the Treasurer were read and adopted.

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 Minneapolis, Mrs. Lepper, of Anoka.

St. Paul; Mrs. May C. Marston, of Hokab; Mr. E. Ingalls, of North Branch; Mrs. Mary Stepperd, 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.

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 interesting account of a visit to Moravia, N. Y., after which remarks were made by Mr. Ingalls 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 music 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 facts, 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 at 7 o'clock. Had a short conference. Then two souls were made happy by a marriage ceremony performed by J. L. Potter, after which a lecture was delivered by Dr. Taylor.

To sum up, we all felt that it was good for us to be there. Our Spiritual strength has been renewed. We are all more than ever convinced that Spiritualism has come to stay. Orthodoxy is growing beautifully less. Spiritualism is making a healthy growth. Our Association is now nearly purged of the free-love fungus. Truth and purity in the daily life and conversation of Spiritualists is now the battle cry. Social looseness is not winked at or tolerated. Active earnest workers in the cause are rapidly multiplying in our State. Altogether the outlook was never better.

GEORGE WALKER, Secretary. Stillwater, Minn., Sept. 24th, 1874.

THE VALCOUR BIBLE 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 Island 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 favorable report of the Shipman estate, which it was said was to be given as a gratuity for a communal home, and with this understanding many accepted the invitation to come and help build up a community. But already Mr. Hall is disgusted, retired and writes us as follows:

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

THOMAS COOK, 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, \$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 at \$60,000. They may be worth \$500, not 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.

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 paid.

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 \$20,000. Shipman paid three years since \$2,500 for the island property and has since sold off \$500 worth for light-house purposes. The homestead is a poor piece of 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; made 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, O. C. HALL.

The man or woman who has the moral courage to publicly confess his or her blunders, as Friend Hall has, can not be wholly devoid of that unselfish, Christ spirit, which is so necessary to the establishment of community homes. Friend Hall, and many others 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 experimental schooling. We have departed from our professed principles of equal and exact justice, and will not return to them until we are scourged. When Friend Hall, or any other 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 selfishness 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.

Mrs. M. J. WILCOXSON is now in Boulder, Colorado. She has been doing a grand good work there in the cause of the Harmonial Philosophy.

BARNITT'S HEALTH GUIDE now ready and for sale at the office of this paper: Price, \$1 00.

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

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good-Templer's Hall, corner of Washington and Desplains, etc., every Sunday at 12:30 p.m. All are invited.

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

Passed to Spirit Life.

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

Passed over the river to the beautiful Home of the Angels, Aug. 13th, in the 36th year of his age, JAMES KIRK SMITH, of Waco, Texas—formerly of Pittsfield, Ill.

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 sorely miss 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 amiability of character, veiled by a rare modesty and beyond him a gentleman refined in his instincts and delicate in his sympathies. He was a member of the Masonic Order, and left many warm friends who will recall their personal knowledge of JAMES K. SMITH, with affectionate and tender recollections of him. His form has gone from our midst but his spirit will live forever.

MARY FRIENDS. Passed over the night, to the day side of our planet, Oct. 7th, 1874, JEWEL W. wife of Joseph Disney, in her 72nd year, firm in the belief 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 weekly 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 week 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 it will do. v17n84f

Business Notices.

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 "Bethesda," 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 sent 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.

THE BHAGAVAD-GITA is the Hindoo New Testament, and a most beautiful work. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

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