

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

B. S. JONES, BOITON, VOL XVII.

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The Little Glendoveers.

FROM "THE MISTRENA OF THE MANSE " Lovely children of the light, Draped in radiant locks and pinions, -Red and purple, blue and white, In their beautiful dominions, On the earth and in the spheres Dwell the little glendoveers.

And the red can know no change, And the blue are blue forever. And the yellow wings may range Toward the white or purple never. But they mingle free from strife, For their color is their life

When their color dies they die, -Bent with carth or ether slowly-Leaving where their spirits lie, Not a stain, so pure and holy Is the essence and the thought Which their fading brings to naught!

Each contented with the hue Which indues his wings of beauty, Red or yellow, white or blue, Sings the measure of his duty Through the summer clouds in peace, And delights that never cease.

Not with envy love they more Locks and pinions purple tinted, Nor with jealousy adore

Those whose pleasures are unstinted, And whose purple hair and wings Give them place with queens and kings.

When a purple glendoveer Flits along the mute expanses, They surround him, far and near, With their glancing wings and dances. And do honor to the hus Loved by all and worn by few.

In the days long gone, alas! Two upon a cloud, low seated, Saw their pinions in the glass Of a silver lake repeated, One was blue and one was red, And the lovely pair were wed.

"Purple wings are very fine," Spoke the voice of Ruby, gen'ly; "Ay," said Sapphire, "they're divine!"-Looking at his blue intently. "But we're blest," said Ruby, then, "And we'll not complain like men."

Sapphire stretched his loving arms,

ing is that persons in the cabinet may grasp MOTT'S SPIRITUAL SEANCES. Propositions and Tests of an Astounding and Convincing Character.

COMMUNICATI N FROM C C BLANK.

Mit Epirron -- In a late issue of the tittum wa, (la) fourier-spears an article in which some of my remarks at Mr. Milliack's are quoted, and, without explanation, I think they are apt to be misunderstood by the public, hence "I rise to explain" that portion in re-

lation to catching the insterial zid spirits. Our philosophy teaches us that mind, spirit and inster are one and the same thing, spirit being simply refined matter, or, what is more strictly true, that matter is spirit condensed, and that spirit becomes visible to our mundane eyes in proportion as it becomes condensed, and becomes invisible to us in proportion as it becomes refined or rarefied, just the same as water becomes invisible when converted into highly rarefied steam, also that the real power of both the water and the human body depends upon the degree of rarefaction ; that the disembodied spirits upon returning find some persons, Mr. Mott for instance, possessing a large amount of rarefied matter in and about the coproreal system, matter which has not reached that degree of rarefaction neces-(sary to form mind or intelligence, but which serves as a connecting link between mind and matter. This substance is what the spirits use to make the materializations. They do nothing more than what each one of us is doing every day. Our spirits or minds use this substance to project, materialize and blild up our physical bodies day by day. In Mr. Mott's seances the spirit intelligence draws all, or nearly all, of this substance from within and about Mott's body, and use it for the time being by superimposing it upon their own spirit forms to project or materialize faces, hands and bodies, similar to the ones they formerly had upon earth. The manner of do-ing this is a fine chemical process, and of course is very delicate. When the spirits get through with this substance they return it all to the medium as gradually as they took it away. If while they have this matter thus ab-stracted from the medium, the cabinet door is suddenly opened and the light admitted, or any discordant substance, element or magnetism is admitted, the control of the spirits over the medium is suddenly sundered and they are not able to again return this matter to the

the spirit as much as they can; that while in the cabinet and after the ball has fairly opened, that the spirits are complete masters of the situation, and that those present in the cabinet are at liberty to do all they can. In this kind of seance nothing will be seen by those outside the cabinet-they will hear the noise and that is all. I have been thus explicit so as to answer the

great number of questions which are daily asked. None of us pretend to fully under stand the phenomena, but are seeking to do so, and here give some portion of what we have learned from the spirits and from experience. Ottumws, Iowa.

Letter from 15 B. Brewington.

Mn. Entron -- Being solicited by yourself and many others to furnish an account of three scances given by Mr. Mott, the colebra-ted materializing medium of Memphis, Mo., on the evenings of Oct. 20.h, 21st and 224.I do so, claiming to not know or be able to ac count for the phenomens or wonderful things 1 found several from a distance at Mr.

Mou's, among the fumber were Hon George Benson, of Baltimore, Md , and Dr. Kelso, of Alton, Ill., seeking to fathom the mystery.of the presence of the departed. No Spiritualist or any body else prètended to understand this wonderful phenomena, but many are investigating it to do so.

On the first evening

ELEVEN FURITS APPEARED

at the aperture of the cabinet-all of them except two were instantly recognized, by friends present. The first one appearing was Gen. Bicdsoe, of the Rebel artillery, who stated he was drowned in Arkansas River the last year of the war, for the truth of which he ast year of the war, for the truth of which he-would refer us to Msjor Mellon, St. Louis. Then Joseph T. Dennis of Kirksville made his appearance, giving us a beautiful description of his present abiding place, -first calling for Dr. Grove and Wm. Gill, stating his desire to show himself to them again. The next one was Lizzle Miller, of Covington, Penn., who spoke to her father of their old home, and in such a way as to leave no doubt on his mind of her presence there.

I shall speak of only a few that were seen there, as there was present Mr. Kelso, now of St. Louis, who will more fully report to the daily papers of St. Louis the things we all saw and can testify to. The second night more spirits appeared than the first, -some six of them materialized and came out

her whole person and garments, glistening like the garments described at the Bible transfigu-ration E. B. BERWINGTON Kirksville, Mo .-

Opinion of the Secular Press

The following article, we extract from the "hierage Sanday Tomes, of N iv. 1st

The Times is a live newspaper and means to deal fairly with Epititualism. Its proprietor and editor in chief knows of the absolute truth of spirit communion, however much doubt may be inferred, from the peculiar wording of the article copied below.

The reproach that has been brought upon Spiritualism by that class who for the last four or five years have contended that promiscuity in the sexual relations is germane to Spiritual ism, is undoubtedly confined to this country. Among the hundreds of thousands of Spiritualists in the Old World, not one has yet had the hardihood to go upon the rostrum and contend, as E. V. Wilson does that the practices boasted of by Mozes Hull, and advocated by Victoria C. Woodhull and her devotees are 'germane to Spiritualism."

The leaders of the Woodhull convention at Chicago, boldly claimed that it was the intention of the "social freedomites," as they called themselves, "to make prostitution popular."

To that end it has been the sim of the freelovers to run all the meetings on a platforms with officers who hold that licentiousness is "germans to Spiritualism." So infamous is the doctrine however among Spirifualists, that it is a rare occurrence that the people of any community will encourage a meeting in their midst when the officers are known to be freelovers. The Northern Illinois Association of Spiritualists officered by B. V. Wilson, Mrs. Beverance and others, can not get the least en couragement for a meeting by the Spiritualists in any county in the State. They have held their last four meetings in Chicago, at Grow's Opera House, a place controlled, to the disgrace of the great mass of Spiritualists of Chicago, by a nest of professed Spiritualists who throw all of their influence in favor of the great Woodbull infamy. They give certificates of characters to E. V. Wilson, and tender their rostrum to the advocates of freelove almost exclusively.

for the reason that has been sufficiently es-tshlished by the investigation of Prof. Crobkes, Wallace, and other men whose integrity and ability are beyond all dispute.

NO. 9

SLOO A YEAR, IN ADVANCE: RENGLE COPIES RIGHT CREWS.

The Times, in securing such information as has been contained in the letters of its London correspondent, line not been laboring in the interests of Spiritualism. It has believed that these phenomena demand, and are entitled to, a candid and thorough examination, without respecial reference to any particular origin. They may be the production of disembodied spirits, and they may not be. Whether they are or are not has nothing to do with the duty of investigating them. They present themselves as a distinct class of phenomena. Their genuineness has been established beyond all successful dispute. To present these various manifestations; to sil and opportunity to judge of the circumstances under which they occur; to afford all this to those who can not witness them, is a duty which the journalist owes to truth and the public. The netter these phe-nomena are understood with reference to their mannet of occurrence the better will the world be prepared to judge of the explanation of their origin when conclusions shall have been reached by expert and impartial-investigators. The world in general has not the time or opportunity to examine for itself; but it can not be made so familiar with these occurrences that, when an explanation shall finally be afforded, it will be in a condition to pass an intelligent judgment on the value of such an explanation.

Those who have read the letters thus far furnished by our London correspondent, will not have failed to notice that what is known as Spiritualism in England, has its adherents and investigators among a much more reputa-ble class than it has in this country. There, it is undergoing examination by, and obtain-ing adherents from among a class which in-cludes some of the best minds. Here, although cludes some of the best minds. Here, although we have many very intelligent and conscien-tious believers in Spiritualism, we have an element which would damn irretrievably any cause, however righteons and noble, to which it should attach its fortunes. Every quack "seer," fortune teller, and other humbug, who is too lany to work for a living by manual la-hor, and too liliterate to secure one in any other way, is engaged in running slittle Spirit-ualistic business. All of these are unmitigated frauds; many of them are prostitutes in a thin frauds; many of them are prostitutes in a thin disguise; and still others are blackmailers and confidence operators of the very worst description. It is this class that has done so much o make Spiritualism a stench in decent Ame ican nostrils, and to deter from examining it thousands of intelligent people who are anxious to obtain the truth, and willing, when it is found, to embrace it at any cost. In view of these facts, people in this coun-try, who are honestly anxious for truth, will look to England for a complete and final dis-position of the nature and origin of the phenomens of so called Spiritualiam - Chicago Sunday Times.

And she nestled in his bosom, While his heart inhaled her charms As the sense inhales a blossom; Drank her wholly, tint and tone, Blent her being with his own,

Ranture passed, they raised their eyes, But were startled into clamor Of a marvelous surprise! Was it color! was it glamour! Purple-tinted, sweet and warm. Was each wing and folded form.

Who had wrought it-how it came-These were what the twain disputed. How were mingled smoke and flame Into royal hue transmuted? Each was right, the other wrong, But their quarrel was not long,

For the moment that their speech Differed o'er their story, Swiftly faded off from each Every trace of purple glory; Blue was bluer than before, And the red was red once more.

Then they knew that both were wrong, And in sympathy of sorrow-

But by grace of red to blue.

Bo, embracing in content, Hearts and wings again united, Red and blue in purble blent, And their holy troth re-plighted. Both, as happy as the day. Kissed and rose and flew away.

And for twice a thousand years, Floating through the radiant ether, Lived the happy glendoveers,

Of the other joyous neither,-Sapphire naught without the red, Ruby still by blue bested.

But when weary of their life, They came down to earth at even,-Purple husband, purple wife,-From the upper deeps of heaven, And reclining on the grass, That their little lives might pass.

Wing to wing and arm enwreathed, Bank they from their lives long dreaming; Into earth their souls they breathed,

But when morning's light was streaming, All their joys and sweet regrets Bloomed in banks of violet?

-Dr. J. G. Holland, in Scribner's for November.

A Connecticut Temperance orator recently got this off in his peroration : "When C>-lumbus left his native shore he invoked the care of the Delty. On that small vessel he again prayed, and he also prayed to God when he landed on that grand old Plymouth Rock!'

A Swiss priest gravely charges that during the last two years sixty seven Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says it is high time to restore by mar-riage the good name of the Romish priest-hood.

nedlum, and he vould be taken from the cal inet apparently dead, and if this shock was very sudden or severe he in all probability would be dead or would soon expire, for it in impossible for him to live long without this substance. But if the shock is not so severe he would probably live but would be a long time in regaining a sufficient amount of this nervous force to enable him to return to coasciousness, and it would be many months before he would recover his former health.

The same effect would follow if any one should suddenly grasp at the materialized spirit. This would suddenly break the control, the materialized spirit would melt away, and the controlling spirit would be unable to return the matter to the medium. But if any one wishes to approach a materialized spirit kindly and lay their hand on it gently they can do so without doing any harm, for by so doing they would not break the control, but the result would be that that portion, of the spirit form which they touck would more or less suddenly dissolve and vanish. I have fre-quently taken hold of their hands and for a second or two held them and felt them to all appearance like a human hand, but always would find that they had dissolved in my hand quite suddenly. The spirits have such regard for their medi-

um that they will not permit themselves to be touched except by persons whom they know will deal so gently by them as to produce no shock. Buch persons can most always get satisfactory tests while others fail to get satisfactory evidence.

One word in regard to Mr. Hawley's "chal-lenge." My understanding is that while Mr. Most is perfectly willing to accept any reasonable challenge, that the spirits do not approve of that course, but they agree to return to Ot-tumwa within two- or three-weeks and then they will give all that desire, an opportunity to see all that Mr. Hawley calls for and more too. They will give three kinds of manifesta-tions. One kind will be like those we have had at Mr. Millisack a, to a promisenous au-dience, to which the spirits will show their faces at the cabinet foor. In this kind no one is allowed in the cabinet. A second kind is to a small circle of harmonious friends, not ex-ceeding four in mumber. Here also no one will be allowed in the cabinet, but Mr. Mott will be securely fastened, out Mr. Mott will be securely fastened, even to being nailed and sealed into a box with only a small open-ing for him to breath, and then the spirits will show their faces, and, when conditions are fa-vorable, open the cabinet door and one or more of them walk out of the cabinet and they on the faces will be to all and they walk play on the floor, visible to all, and then melt away before the eyes of all in the circle. Third, they will have a small circle, similar to the last named, and then allow one or two persons to go into the cabinet with Mr. Mott, and while he is securely fastened and one of the persons holds his hands, the spirits will appear in force and produce a bright light of their own and give a variety of manifestations their own and give a variety of manifestations which will not only be seen by those in the cabinet but will also be severely felt by them, especially if such persons are at all obstreper-ous; and if the strongest man in town gets thrown from one side of the cabinet to the other and back again, he will have only him-self and the spirits to thank. My understand-

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THREE OR FOUR FRET

from the door of the cabinet, saluting us and touching us with their hands when requested so to do. Col. Porter, whose body lies buried in our grave yard, came farthest from the cabinet, pushing it open himself, saluting us each one separately, retiring every three minutes to gain new strength inside the cabinet. We all conversed with him familiarly. He told us to tell John to come to see him in the human form again, and let his coal pit go that long. All fully recognized him at once. On the second evening

A CHINAMAN CAME

to the aperture speaking in his native language -motioning for a pen sud paper, and when it was handed to him, he rattled it up against the ceiling of the cabinet to magnetize it,he brought it down and wrote two messages in the Chinese language, or in characters that none of us could interpret or understand. Mr. Benson retained them and will have them interpreted. I said if you are John Chinaman you can show us your cue, which he under-stood, rolling it up on his head and showing one end of it in front of his face. He touched the hands of six or seven with it, and put it into the face of a lady from Canton, Ill. Mr. Entwistle, to convince her and all of us that he was a genuine Chinese spirit, appeared again the third evening, writing at greater

length in his native language. On the third evening the following appeared, nearly all of them coming out through the cabinet door into the circle room, opening the door themselves : First, Mr. S. Devine, of Canton, Ill. ; Capt. Samuel Nutt, same place ; Mrs. Kelso, mother of Mr. Kelson who was present, who came cut four feet from the cabinet, threw a kiss at bim and came near enough to touch his hand ; James McCall, who died in Colorado many years since, appeared and asked for his daughters who were present, who recognized him at once, one of them remarking.

CH, THERE IS PA !

They conversed together as of old, and he geve them proof positive that it was him, "who once was dead but lives again." Mr. Kelso's sister appeared where all could see her. She said she would not come out into our room this evening, owing to the storm then raging, this evening, owing to the storm then raging, but that she could converse with us from the cabinet. Mr. Kelso desired a piece of her gar-ments, a handkerchief, a piece of ribbon or something as a memento, —something he could write about, when she remarked that it would be ir jurious to the medium, Mr. Mott, to give it to him; that it must all be returned to him. Mr. Kelso also made the same request of his mother on the second evening, and he thought she was going to give it to him, as she placed a ribbon in his hand for a moment, but just as he placed his scissors near it to cut it off, she withdrew it, remarking that it cost them too much work and trouble to make it to give it away. She was out from the cabinet door some distance when a flash of lightning came revealing Mr. Mott in his chair in apparently an unconscious state, and he finded swap while attempting to return to it. It revealed but that she could converse with us from the

Hence it is that the Chicago Sunday Times, which would gladly say many good things in favor of Spiritualism, is compelled in telling the truth to portray that class of advocates and pretended mediums in their true light-the very light they advocate as "germane to Spiritualism."

But let the readers of the RELIGIO PHILO-SOPHICAL JOURNAL understand that the accuraced infamy, "social freedom" will never find quarters in this paper, and not only that, but let them rest assured that the days of that doctrine and its advocates are numbered and nearly spent. There is not one advocate of freelovelam to twenty opposers of that doctrine in the ranks of Spiritualism.

This paper has fought the battle, and hard and flercely have our opponents contested every inch of ground. They have been inspired to the contest by all who desire "to make prostitution popular" in and out of hell. But thanks to the angel world, the victory is wen. The weeping and waiking, puffing and blowing of the "old germanes" can yet be heard, but their power to harm has ceased. The cry of 'O, you don't understand it," is no longer potent, even with simpletons. No one is willing now to confess that he or she don't understand when people talk of "making prostitution popular."

Hereafter American scientists, and honorable men and women, will be found sustaining the banner of true Spiritualism, with the same zealsmanifested by their peers across the water.

SO-CALLED SPIRITUALISM IN ENGLAND.

In another place appears the times, from a special correspondent of the Times, who has been engaged in looking into, and Spiritualism in London. This In another place appears the third letter communication will be found of more than usual interest, because it refers to some phenomena much above the average, and which were given under circumstances which absolutely forbid the suspicion of anything like deception. This is particularly the case with the manifestations afforded by Williams, and

the manifestations afforded by Williams, and during which there occurred a materialization whose peculiar and, marvelous character is most graphically told by our correspondent. There are some conclusions of value to be drawn from this array of facts. Perhaps none of these conclusions are to the effect that the mysterious cause of these phenomena is a dis-embodied spirit; they demonstrate, however, that the agency is not found in sight-of-hand, or any other similar form of deseption. This fact, perhaps, does not need demonstrating,

Letter From Robert Dale Owen.

REALITY OF MATERIALIZATION IN PHILADEL-PHIA.

I regret that a paper earnestly devoted to the interests of Spiritualism should have sug-gested, though inferentially and tha qualifying if, suspicions that the manifestations obtained here through the Holmeses, in June and July last, were the result of imposture.

I attended forty of the sittings then held, I attended forty of the sittings then held. No one who saw "Katie King" walk about and heard her speak, and touched her, ever doubted for a moment that she was a living, thinking being. Either, then, she was what she professed to be, a spirit from another world, or else she was a confederate, secretly introduced by the Holmeses into the cabinet for purposes of deception.

But if human beings cannot pass and repass at pleasure through the substance of a brick wall or of a stout black walnut partition, then, under the conditions we obtained, entrance to, or exit from, the cabinet, except by the door into the parlor where we sat, was a physical impossibility.

It follows that, if human senses are good for anything as evidence, the "Kstie King" whom I and four or five hundred others saw and heard last summer, was a spirit not of this world. Of all this, and particularly of the precise conditions under which these materializations were obtained, the public will be betfor able to judge by reference to an article to. appear in the January number of the Atlantic Monthly, which I am preparing with the strictest care, containing a record of what passed during these sittings.

I stake whatever of reputation L may have acquired after eighteen years' study of Spirituansm, as a dispassionate observer, upon the genuine character of the phenomena.

The Holmeses have resumed their sittings here; and the manifestations are satisfactory. ROBERT DALE OWEN.

Philadelphis, Oct. 29, 1874.

One of the most pathetic reminders of the recent Fall River disaster is the habit of a woman whose three daughters were killed, but who still insanely believes that they are alive. Every day, when the factory belis are ringing for dinner, the woman, who saw her three daughters borne away to be buried, that Sundaughters borne away to be buried, that Sun-day, takes a tin pail as she used to do, and starts for Granite Mill No. 1. Bometimes her neighbors divert her attention by telling her it isn't bell time, but other days she walks to the place where the mill once stood, sees nothing that she can recognize, turns back in a dased way, and goes to her deserted home again This story in possible, but the Fall River News denies its truth.

RELIGIO-PHILOSOPHICAL JOURNAL.

Extracts from our Exchanges.

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

AN EXTRACT.

From a Work Entitled "The Identity of Primitive Christianity and Modern Spiritualism."

BY ECGENE CROWELL, M D.

It requires but sirght attention to the different passages of scripture, in which the term prophecy is used, to determine that it does not ordinarily signify the forecasting of future events : but the term is more generally used by biblical writers to comprehend all spiritual utterances through prophets, or mediums. Paul used the term in this comprehensive sense when he said :

"But if all prophery, and there come in one that believeth npt, of one unlearned, he is con-vinced of all; he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." -Cor. xij-24, 25.

In the light of modern inspirational mediumship, we readily understand that what Paul here said was equivalent to saying : "But if all who speak do so under inspiration, or under spirit control, and utter that which is beyond their own unaided powers, then all who hear them will be convinced, and especfally if it should happen that the speaker should make known the secrets of their hearts." This conviction in the minds of the hearers of the truth of their utterances, could not be expected were the subject to exclusively relate to events in the future, but general inspirational speaking upon subjects of present impostance, would be admirably calculated to produce the effect Paul mentions.

There can be no question that "prophecy" idcluded all the inspired utterances of the prophets, among which were sometimes but not generally, predictions.

This view of the subject is supported by many other passages ; as in 1. Cor. xiv-20 ; "Let the prophets speak to two or three and

let the other judge." And again the 14th verse of the same chap

ter reads : If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn and all be comforted."

In Acts xxi-9 it is also said

And the same man had four daughters, virgins ; which did prophesy."

Or speak under spirit impression, or control, as hundreds of young women speak today. It is in this sense that the Thessalonians are

exhorted by Paul, to .

exhorted by Faul, to "Quench not the spirit. Despise not propnecyings."—Thesa v—19, 20. That the prophets themselves, like modern mediums, did not always deem the impressions or communications they received, relating to the future, as infallible, although they be-lieved them to be directly from God, is evi-dent from the answer of Elliph to Hazael who dent from the answer of Elijah to Hazsel, who was sent, by Benhadad, king of Syria, to in-quire whether he would recover. The answer was :

"Thou mayest certainly recover, but the Lord hath shown me that thou shalt surely die.

It is seen by this answer that the prophet had in view the possibility of the failure of his prediction, and he prudently answers with a reservation, and he productly answers with a res-ervation, to provide for the possibility of the event falsifying the prediction. Very much as a sensible modern-clairvoyant medium, when asked, "Can we depend upon this pre-diction ?" would answer, "It may not so hap-pen, but this is what I am impressed to say." Through Charles H. Foster, the delebrated clairvoyant, I at one time inquired of a spirit-tion who had just given me convincing evi-

intend who had just given me convincing evi-

pressions are realized the modus opprandi becomes a perplexing question, as the agency of our unseen friends in the matter is not often suspected. This undoubtedly is the key to a correct understanding of the following story, related by Dr. Millingent in his Curiosities of Medical Experience, p. 301

"The singular sympathics that forewarn a fu-jure union between the sexes, have in some instadges been most surprising. The following example that came within my knowledge, is perhaps one of the most singular. Mr .brother officer of mine, was a man of taciturn and retired habits, seldom frequented public places of amusement, and when there, felt anything but gratification.

"One evening after dinner he was however prevailed Up in to go to a ball. We had not been long in the room, when to my utter sur-prise he expressed great admiration of a young ady who was dancing, and what still more amazed us ell, he engaged her to dince. Buch an act of apparent levity on his part, struck us as a singularity which might have been attrib-uted to an unusual indulgence at table, had not the contrary been the case, for he way ably abstemious. ably abstemious.

The dance was scarcely over, when he came to me and told me with a look of deep despondency, that his lovely partner was a married woman. The tone of sadness in which he addressed me was truly ludicrous. A few minutes after, he left the ball room. The strangeness of his conduct led me to fear that his mind was not altogether in a sound state, but I was confirmed in iny apprehension when he told me the following morning, that he was convinced he should be married to the object of his admiration, whose husband was a young and healthy clergyman in the neighborhood.

"Here matters rested, and we both went abroad. We did not meet until three years after, when to my utter surprise, I found that his prediction had been verified. The lady's husband had died from a fall from his horse, and the parties were married. But what ren-dered the circumstance still more strange, is, that Similar presentiment was experienced by the young lady, who on returning from the ball mentioned to her sister with much emotion, that she had danced with a stranger to whom she felt convinced that she was destined to be married. This conviction embittered every moment of her life as despite her most strenuous endeavors, she could not dismiss the stranger from her constant thoughts, reluctantly yielding to the hope of seeing him, again.

That many instances occur, where upon their first meeting individuals of opposite sex are pervised by feelings of absorbing interest, each in the other, and are irredistibly drawn together, is well known, but I can perceive no reason to doubt, and many reasons to believe, that in very many cases the fancies that bring persons into matrimonial relations, are impressions made by spirits, generally with good intent, but sometimes with mischlevous or even vicious designs. Marriages are many times literally made in heaven, but if unhappy spirits in the other place sometimes arrange them, such marriages must as literally be made there.

I much doubt whether mortals ever truly prophesy of themselves ; all their knowledge of future events probably being received by direct spirit impression ; this foreknowledge fortunately, being primarily limited to that inner spiritual state, where as a rule, it could only be safely or profitably exercised.

With our present knowledge of the frequen-cy and force of spirit impressions, we can reaonably conclude that this explains the mystery which at first view, would seem to sur-round the person whose prediction was so singularly verified in the following remarkable story which I copy from Mr. Howitt's second volume of The History of Ukr Supernatural, p.

"Dr. Wolff mentions in his travels, that being at Aleppo in 1822, at the house of John Barker, Esq., British Consul General of Aleppo, and Antioch ; he was inquiring after Lady Esther Stanheps. 'She is crazy undoubtedly,' said Mr. Barker, and he told him in proof of it, that she kept in her house a French gentleman of the name of Lustenau, who had formerly been a general of Tippoo Sahib, id' India, and who was deemed a prophet. He had declared to lady Esther, the precise day and hour of Napoleon's escape from Elba. Mr. Barker then, in the presence of Mr. Masevk, the Dutch Consul, read a letter of Lady Esther's, dated April 1821, begging him not to go to Aleppo, or Antioch, as M. Lustenau deciared that both those places would be destroyed by an earthquake in about a year. The time had nearly arrived, and M. Desche said that she had recently warned him not to go to Aleppo, for that it would be destroyed by an earthquake in less than a fortnight. "Those gentlemen made themselves very merry over the prophecy, at dinner. A few days afterwards Wolfi quitted Aleppo in the afternoon, and encamped that evening on the road to Lataika, in the desert, near the village of Jusees. As the people of Jusees were talking with Wolff, and the people of his little camp, they felt the first motions of an earthquake. In another instant the village of Juseea disappeared, being swallowed up by the gaping earth, and the thunder as of cane non came from a distance. Shock after shock succeeded, and presently came troops of wild Arabs and Bedouins flying over the plains on their terrified horses, and with the hoods of their burnouses drawn down, crying as they fled past one after another, 'This is of God ! this is of God !! "Wolff immediately sent an express messenger to Aleppo, to Mr. Barker. He found the whole of Aleppo, Antioch, Lataika, Hums and Haina, had been destroyed by the earth-quake, with all the villages for twehty miles around; and that sixty thousand people had been plunged at once into an awful eternity. Mr. Barker himself had escaped marvelously, by creeping with his wife and child of six years old, from beneath the ruins of their house. "Among those who perished in the ruins of Aleppo, was Ezra de Piccitto, a Spanish Jew, the Austrian Consul-Geheral of Byria. He was a man detested for his tyrannies by the inhabitants of all nations. A hundred days before the earthquake he had sent an Austrian subject out of the town in irons. A Turk who had heard of it coolly asked M. Masoyk to. count a hundred upon the beads which he held, for said he, 'On the hundredth day from this act of his tyranny, Ezra de Piccitto will This in fact was the hundredth day, and die.' as M. Maseyk had counted the ninety-ninth bead, the earthquake came, and Piccitto was killed. This M. Maseyk told Dr. Wolff himsolf."

by certain spirits advanced in wisdom, or who are exceptionally but naturally endowed with the faculty of discerning the future, and that they sometimes impress this knowledge upon the minds of certain mediumistic persons, as was probably done in this case.

Volumes could be written, filled with recitals of predictions fulfilled, many of them per-taining to our times and well substantiated. From a poem entitled "The Canal," composed France, Joel Barlow, I quote the following prophecy :

"Ah speed thy labors, sage of unknown name: Rise into flight and seize thy promised fame. For thee the chymic powers their bounds ex; pand

Imprison'd lightnings wait thy guiding hand. Unnumbered messengers in viewless flight, Shall bear thy mandates with the speed of light."

To this revelation of the then future but now realized, Magnetic Telegraph, his living lineal descendant, Warren Sumner Barlow, thus responds :

"The lightning from the clouds was caught, And vitalized with living thought. Our Franklin reined the flaming steed, While Morse subdued him to our need Whose heart propels electric fires, Around the world, on slender wires."

In the course of by investigations I have had-but one prediction communicated to me by spirits, where the time set for its fulfilment has yet elapsed. On the 24th day of February, 1871, the spirit of Dr. Davis, with whom I was communicating through his medium, Dr. Slade, said to me that in the course of his and my father's examination of my affairs, they perceived that within three years from had that time I would come into the possession of some property from the decease of a relative ; or properly speaking, I would have the management of it.

There is an aged lady, a relative, upon whose demise some property will descend to my family, and I at once concluded that the prediction could only relate to her. The day succeeding the reception of this communication I wrote out the words of the prediction with date, etc., and inclosed the paper in au envelope, and before sealing it 1 showd the memorafilum to a brother in-law, he sgreeing with me that it could only apply to this aged lady, upon whose decease his family would also share in the property. I then sealed the envelope and deposited it in my safe, no other person having any knowledge of the prediction, where it remained untsuched until De-cember 12th, 1873, when in the presense of three persons, one of whom was the elderly lady referred to, I removed and opened the envelope and read the contents.

On the previous day, December 11th, my brother-in-law above mentioned had passed away in the prime of life after a brief illness, leaving me executor of his will with power to manage his estate, a duty in which I am now engaged. From the time the prediction was made to the time of his death was two years, nine months and seventeen days. It is remarkable that he should have been the only person to whom I made known the prediction.

As appropriate to this matter, I would state that on the 9th of the month succeeding the passing away of my brother-in-law, while the Indian spirit "Old John" was controlling Dr. Kenney, he said to me : "Brave, the spirit brave (my relative) "says : 'Eugene, do you remember when you were at the Blade medium's that the spirit of Dr. Davis told you that before three years some person would die and you would have some property to manage, and that you showed it to me and we both thought it referred to the death of Mrs. R- ? Eu-

This prediction and its fulfilment had been mentioned to no person outside of our families, and none of us had seen Dr. Kenney since the death of Mrs. S- excepting myself, and I had not in any manner alluded to the circumstances in his presence.

APPARITIONS.

"To another ; discerning of spirits."-I. Cor., x11-10.

seventeenth chapter, the spirits of Moses and Elias appeared to Jesus and three others, and conversed with Jesus; and in the twentyeighth chapter, an angel appeared to the two Marys at the sepulchre, and this spirit re-moved the stone from the entrance, thus effecting a physical manifestation like many of the manifestations in our day, which are so often derided and denied by those who accept this narration with devout faith. In Luke chapter one, it is stated that an angel appeared to Zacharias while in the temple and talked with him, and afterwards in the same chapter we read that an angel appeared to Mary and announced the birth of Jesus. In the second chapter, angels sppeared to the shepherds. In John, chapter twenty, we read that Mary Mag-delene saw two angels or spirits in white, who addressed her. In Acts, chapter five, an angel opened the prison doors and liberated the apostles. In the tenth chapter, an angel came to Cornelius, & Gentile, and spoke to him. In the twelfth chapter, an angel appeared to Peter in prison and released him. In the six-teenth chapter, Paul saw a "man" or spirit in a vision, who prayed him to " come over into Macedonia and help us." In the twentyseventh chapter, l'aul again saw an angel or spirit who addressed him, and in Revelation, John saw numerous angels or spirits, was addressed by them, and heard their songs of praise..

Krom the times of the apostles to the present there is an unbroken chain of evidence, establishing the appearance of the spirits of those who have experienced the change by death, both Christian and Heathen writers alike recording their testimon, to these occurrences. Every nation that has possessed a literature has left records of apparitions, and all other nations so far as we know have been imbued with the belief in them, and at the present day there is not a civilized people on the globe whose religious and social systems are not in a greater or less degree permeated by this belief ; and so to uncivilized nations and tribes, it is as Prof. Hoxley says in his Lay Sermons page 163. "There are savages without God in any proper sense of the word, but none without ghosts."

All cannot equally perceive spirits as these ordinarily appear any more than all can receive other spiritual impressions or comprehend We read -"And I other spiritual things. Daniel alone sow the vision, for the men that were with me saw not the vision."-Dan. x-7. When Samuel appeared to the woman of Eador, it is evident that Saul was unable to perceive him, and he had to depend upon the medium's description of Samuel in order to be convinced of his presence. -See I. Sam., xxviii -12 to 14

Yet we often hear the question asked in an objective tone - "Why, "if one person can see apparitions, do not all perceive them t" This question will be more gully answered in the course of this chapter, but the fact that all cannot perceive them if no argument against some seeing them any more than the inability of some to perceive the delicate neutral tints of the spectrum, is proof that no person can see them ; or that an eye accustomed to darkness cannot perceive objects therein, because another not so accustomed cannot. We find from Acts vii-56, 57, that Stephen

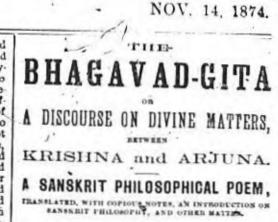
Being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.'

But the unspiritual Jews could see nothing of this, and viewing Stephen's declaration as false and blasphemous ; "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord," as I have known persons inclined tordo when a clairvoyant described the heavenly visions which are only clairvoyantly perceived.

Paul, who was endowed with this faculty of discerning spirits, from experience had learned that all were not capable of perceiving them, and it is with this knowledge that he said : "Him God raised up the third day and showed himself openly, not to all the people,

but unto witnesses chosen before God, even to us."-Acts x-40, 41.

In all the farrations in the Bible of visions and apparitions, there are not more than two instances in which either visions or appari



By J. COCKBURN THOMSON, REMBER OF THE ASIATIC SOCIETY OF PRANCE. AND OF THE ANTIQUARIAN SOCIETY OF NORMANDT.

THIS WORK contains curious details of the Manners, Customs, Mythology, Worship, etc., of the filmdus, The principal design of these dialogues seems to kave been to unite all the prevailing modes of worship of divide the maximum setuent it to contain all the grand mysterics of their roligion, and have exercised particular care to conceal it from the knowledge of these of a different persuasion. The spirit of the acc prompt thoughtful people to the spirit of the sce prompt thoughtful people to the divide the traditions of the past. In doing so, it is indicated the traditions of the past. In doing so, it is indicated the traditions of the past. In doing so, it is indicated the traditions of the past well, Tho particular care to be obtained being the tradi-ditions of the fathers have been systematized by the world. Later generations have believed such tradi-tions, so systematized, to be nothing less than deite sommands. Imaginary gods have been constructed to be the world has had housage and divine honors. If we receive as truth, all that is believed by creditions to be world has had housage and divide housage. These who have been educated to belief it the Chris-than religion, and to regard the gentle Nazarene as the structs, the world has had numerous locarrant dedites. Among the invariants defines that different systems of inglion have recognized as having existed through the overshad-

Among the incarnate deities that different systems of religion have recognized as having existed, through commodent love for faiten humany, by the overshad-owing of females of vestal policy. Ariatma was a char-acter as important in the Brahminical system of re-ligion, as there is " in the p an of salvation" institu-ed by the Jews Great Jehovah, believed in by Christians. His coming was forefoid even as was Christ. At the age of sixteen, Kristma began to preach, and was like Christ. The founder of a new religion Triot to the great Chicaco fire, the factors Partis-sortanest, Penatonias Hore a published the *Bhager ad-tista* from a two-lation is the Sanskrit, by that refe-brated scholar, Charles Wittins, Nearly tweThilton's of hat work were sold when the fire deniad came and de-stroyed the storeotype planes. The demand for the work being so great, we were induced to send to England for

strayed the store of yet planes. The demand for the work being so great, we were induced to see it to England for a copy of a more free of translation, by 3 to extourn Thomson, member of the Astaile Society of France, and of the Antipartian Society of at Nominanti. The translation second poster of the work with coplema notes, which are doubtless of more or less value, as ex-planatory of the text, but the reader with take them for that they are worth in the main second of the start of The text as correctly translated, contains geing of thought, transmitted from an enquiry, which are of real intrincic value to the thought he pople of the age-and to them the work is most respectively recommended by the American Fublisher.

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dence of his identity, "Can spirits generally foresee what is to happen to us on earth ? If so to what extent ?" The answer was : " Only by tracing from cause to effect. We can at times see very clearly ; but not always."

At another time, a spirit with whom I had often communicated, had confidently predicted the results of a long journey to a relative of mite, and in answer to my question whether he had acquired positive knowledge of these results, or if it was only a supposition, he assured me that he had taken the pains to trace my friend through the course of her journey to its termination, and that he spoke from pos-itive knowledge. I then inquired how it was that the spirits controlling and assisting at the Banner of Light circles, could not foresee the great fire in Boston, which destroyed the Ban-ner of Light establishment, in which so many spirits were interested ? His answer was: Speaking of myself, I can trace the course of an individual through a long space of time in his motives and actions, and their results, but I cannot foresee any event that does not have its origin in some design, or action of his. That fire probably originated in accident, in which no person had any direct motive or part. Spirits must generally have some point to trace from, and this we have, in the motives and actions of individuals; but spirt from these we usually have none."

At one of Mrs. Conant's circles in Boston. " Do the controlling intelligence was asked. "Do spirits know of the future affairs pertaining to this world ?" The reply was : "Only by comparison. They know that certain effects will follow inevitably certain causes, and they being able to see these causes while you can not, can thus more readily perceive the future.

Life is a mathematical problem : the past, present, and future, are connected. They who understand the present clearly, and know the past, can judge very correctly concerning the future. Astronomers can predict with positive certainty, the approach of certain changes in the belivenly bodies. How can they do this? By study and mathematical demonstration ; by comparing the past with the present ; and judging, in connection with the future. Life in the absolute admits of no division ; the past and future, are in the absolute, the whole, the present."

The controlling intelligence of the late A. B. Whiting, an inspirational speaker of great power and clearness, said :

I "I can read their past and present like an open book, and from the tendencies and cir-cumstances there revealed, the character of the cumstances there revealed, the character of the person and other data and relations. I can fore-cast the future much as you would calculate and solve a mathematical problem, and with the same accuracy. I do not claim infailibili-ty. An error may occur in the figures of the most practical mathematician ; so there may is mine ; but with about the same infrequency.

I never say anything positively, of which I am not certain as I am that 'figures cannot lie.'"

Friendly spirits often perceive future events in the lives of us mortals, and sometimes they impress our minds with a strong, conviction hat they will take place, and when these im-

The explanations of the processes by which spiritual intelligences can calculate and predict the occurrence of future events in the lives of individuals, as given in the spirit comlives of individuals, as given in the spirit com-munications already quoted in this chapter, do not seemingly apply to strictly terrestrial events and phenomena like this earthquake; but that some spirits possess a faculty where-by they at least sometimes foresee such events, is not only proved by this well-authenticated account of Dr. Wolff's, but by numerous other well-attested instances in which events have been predicted, in which mortals had no agency. We believe the events are foreseen "Laugh you who never had

Your dead come back, but do not take from me

The harmless comfort of my foolish dream, That these, our mortal eyes, Which outwardly reflect the earth and skies, Do introvert-upon eternity.

And that the shapes you deem

Imaginations, just as clearly fall, Each from its own divine original,

And through some subtle element of light on the inward spiritual eye .

As do the things which round about them lie. Gross and material, on the external sight. ALICE CARY.

The same faith that cheered the soul of the talented authoress of the above lines, in the power of our departed friends to revisit the acenes of their earth-life, and under favorable circumstances to render thems lves apparent to our mortal senses, has equally animated

many generous and true natures in all ages. Both the Old and New Testaments abound in narrations of the appearance of angels or spirits to mortals, and many times the exact words of their conversation are reported, and the whole is related evidently without the least suspicion that any can doubt either its possibility or its probability.

In the sixteenth chapter of Genesis, it is stated that an angel appeared to Hagar and comforted her. In the eighteenth chapter, three "men" or spirits, one of whom is called the "Lord," sppeared to Abraham, and "they did eat." In the nineteenth chapter, two angels appeared to Lot and assisted him and his family to escape from the doomed city. In the twenty-first chapter, an angel restrains Abraham when he is about to sacrifice his son Isaac. In the thirty second chapter, angels met Jacob, and in verse twenty four, we are told that a "man" or spirit wrestled with him until daybreak. In the fourteenth chapter of Exodus, an angel guided the bost of Israel in their exodus from Egypt. In the twenty-second chapter of Numbers, Balaam met an angel by the way. In the second chapter of Judges, an angel spoke to all the people of Bochim. In the sixth chapter, an angel came and sat under an oak and announced to Gid con his mission to save Israel ; and in the thirteenth chapter, an angel appeared to the wife of Manoah, and afterwards to Manoah himself. In Joshus, chapter five, it is said that Joshus saw a "man" or spirit with a drawn sword in his hand. In L Samuel, xxviii, the woman of Eador saw "gods" or spirits as cend from the earth. In the nineteenth chapter of I. Kings, an angel appeared to Elijah and was fed by him. In the 21st chapter of I. Chronicles, David like Joshus saw an angel having a drawn sword in his. hand. In the third chapter of Daniel, an angel appeared Meshach, and Abednego; and in the tenth chapter, Daniel saw a spirit " clothed in linen, whose loins were girded with pure gold."

Passing to the New Testament, we find from the first chapter of Matthew that an angel appeared to Joseph in a dream. In the

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tions followed any expressed desire or request on the part of persons for such results they always came as they do to day "unless in the presence of a medium, and where all the known conditions are provided or complied with), unexpectedly, and in their own time. The faculty of seeing is not only limited to comparatively few, but it varies in each individual possessing it according to internal and external conditions, of which we are to a great extent ignorant. It is the same with mesmeric lucid subjects, who no doubt are like spiritnal mediums, only under the psychological inflaence of mortal instead of spiritual operators. Townshend, in his " Facts in Mesmerism,"

page 226, remarks, concerning one of his subjects, Ann M — : "It seemed to me that her new visual faculty was always in its best condition when spontaneously exerted, and that any efforts on her part, any over-anxiety to fulfill our regulations, marred it altogether. ... It was when she was sitting quietly and apparently forgetful that she was an object of observation, that she displayed the remarkable phenomena of vision." It is the same with mediums, and my experience has been that the most convincing proofs I have received of spirit identity have come when the medium was entirely passive, and neither he nor I expectant of such proofs.

But while on the other hand eager expectancy often defeats the attainment of the object, the chilling repulling unbelled sin the possibil-ity of our friends revisiting us is often equally fatal to successful efforts on their part, and they would more frequently appear if we would render them the assistance which they would derive from a quiet and earnest desire on our part to lagain greet them from that bourne from which travelars do return.

As only certain persons have the gift of dis-cerning spirits, so only certain spirits possess the power to render themselves visible, even to those mortals who are endowed with the faculty of discorning. It was so with the father of the Beereas of Prevorst, of whom Dr. Kerner says: "Another circumstance that convinced me of the truth of her revelations, was that at my last visit when she was fully aware of her approaching end, she told me in confidence that her deceased father had lately been with her, and that having saked him why since he had been dead a year she had not seen him before, he answered that it had not been in his power to reveal himself to her earlier."

All well read Spiritualists are conversant with the history of Frederica Hauffs, other-wise called the "Beeress of Prevorst ;" but for the information of others I will state that she was porn in 1801, in the village of Pre-vorst, in Wirtemburg. In her childhood she er joyed good health, but very early in life she developed various spiritual gifts which with the loss of health, occurring in early womanhood, seemed to increase in power and attended her during her brief life.

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RELIGIO-PHILOSOPHICAL JOURNAL.

OUR FUTURE HOME.

Composed Sunday Morning, Sept 27th. 1874. By a Company of Lyric Angels-John Southard. Improvisatore.

AIR-H ME, SWEET H ME

Of there is a home where we all shall expand, Increasing in wisdom in the Summer land, Progressing in knowledge, secure from all gloom,

Contented, and happy, in our heavenly home. CHORUS.

Home, home, sweet, sweet home, On heaven's high done Is our spirit home.

The home of the blessed, the home of the free, Where angels are singing in heaven's melody, Sweet songs of saivation on some upper zone, All safe and contented in their happy home. CHORUS.

The angels are flying through space all abroad.

Obeying the mandates of our father God, To save the benighted from sorrow, and

gloom, And safely convey us, to their glorious home. CHORE'S.

Our fathers and mothers, our children most dear.

Our sisters and brothers, from their blessed sphere,

Where angelic spirits in beauty now bloom Are coming to earth, to convey us safe home. CHORES.

A host of bright spigels are coming to earth, In robes of pure glory, in wisdom and worth, And show their dear faces, secure from all gloom,

The men of all races, to guide us safe home. CHORES

Forever progressing in wisdom and love, In our glorious mansions in heaven above ; All singing God's praises around his high

throne, All joyful and happy, forever at home

CHORD'S.

With kindred in heaven, a glad angel band, In robes of pure glory, and beauty we'll stand, And flying abroad through space we shall roam,

With angelic spirits in our happy home.

We all shall be working to aid all mankind, While they are progressing salvation to find, Through darkness, and sorrow, selliction, and

gloom, And fit them for mansions in our heavenly home.

CHORCS

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Home, home, sweet sweet home, On heaven's high dome Is our spirit home.

Pontisc, Mich.

Philosophy of Creation.

HY J N LEE, M D.

In the RELIGID-PHILOSOPHICAL JOURNAL OF & week or two since, one of your correspondents suggested a new idea of comets-viz., that they are male worlds. Now this accords perfectly with what seems to be the most reasonable hypothesis of the nature of the Creative Porce of the Universe. Sexuality pervades all things. Worlds are born of worlds. The moons of Jupiter are doubtless the offspring of that planet, as our moon is of the Earth. These moons will probably somewhere in the vast future, in turn become the mothers of other worlds yet to come.

What a theme! How the mind expands with a sublime realization of the greatness of the God of Law and Truth, when it contemplates the grand process of evolution by which worlds and all thereon come into existence.

gation it will be found that nature has never in her creative process, made a single stride of unusual length. She has kept time to the music of universal law, and has left no great open space between any two of her creative efforts.

The African stands midway between the Caucasian and the gorrilla, while the latter completely fills the space between the African and the lower monkey tribes. Indeed, so little difference is there between ourselves (in apparent structure) and some of the brute crea-tion, that few men will look upon the gorrilla. believing, it to be mortal, without being shocked with a doubt as to their own ilfe after death.

Thus we find the sole purpose of vegetable existence to be merely the development of animai life while uncessing effort of nature through all stages of animal existence, has been the evolution of man. We have proof of this, in the fact that from the dawn of creation until his appearance, the creative forces seem steadily to have increased, while since that time they seem to have been on the wane or to have totally lapsed.

With man the creative climax seems to have been reached, and now nature only exerts itself to improve her works.

Darwin stood upon the verge of, but did not quite grasp, the true theory of the origin of man. He makes man the lineal descendant of the lowest order of animal life, while in truth he is simply a younger brother, an offspring from the same great Mother Nature, more perfect and elaborate because at the period of his birth or evolution, there converges upon that time and place a greater and more complex amount of the circumstances (creative laws) necessary to make a perfect animal; in other words, animal life had reached its maximum fically in the production of a human spirit or soul which demanded and received from the earth and air a form suitable to its purposes, while getting a knowledge of physical things This body like that of all animals preceding man. was a fixed chemical compound, so to speak, so consultitud as to propagate its kind and thus perpetuals the species, while nature should cease to create and turn her energies to improving the work already created.

As a type of man's origin, let us take the mushroop. Where this morning was found a large mostroom there was last evening no unwith quality or circumstance-the bare earth with the ordinary air and moisture attendant, is all that we could have detected. But there has been something more. There have concentrated upon that particular spot and time all the circumstances (lawr) necessary to the formation of the growth in question, and by force of these circumstances (in obedience to these laws), a mushroom inevitably came-forth. Take this same force and multiply it until it is sufficiently complete and powerful, and a full-grown man or woman could be evolved just as easily in the same length of time.

As there never could have been a miracle performed anywhere in a universe whose corner stone is unsiterable, law, so there never was an arbitrary act of creation. Men must soon understand that each type of all living creatures, both vegetable and animal, was evolved from its mother earth, in obedience to laws as eternal as God, for they are God. Columbus, Kan., Oct. 15th, 1874.

> ----The Eddy Mediums.

No Free Lovers Admitted to Their Circles.

MR. S. S. JONES .- At the present time, we have all we can accommodate at our scances this includes neighboring families. Thous ands have visited us this season that we could not receive for the want of necessary accommodations. The reporters of the New York Daily Graphic and the Daily Sun are stopping with us, and are making good, fair accounts of our seances.

There has been a great change in the secular press since we began to act as mediums, some seventeen years since. For the last few weeks investigators have been applying what they call "crucial tests;" such as weighing materialized spirits, and applying the electric battery to the materialized indian spirit, Honto. The spirit did not flinca a particle when the whole force was applied. We have had visitors this season from nearly

The last question is to be discussed from a Bib'e standpoint. All Spiritualists and Orthodex and also all persons who do not entertain any religious views, will do well to hear this discussion through, as Mr. Fishback is an, able debater, and fully able to present his side of the ques-tion in a clear and logical light. And we think we can justly say that Mr. Evans is one of the strongest and ablest debaters in the Orthodex ranks, hence we may fully expect that everything in favor and against Spirituslism will be developed. Then, come one, come all and hear these great men. There will be ample arrangements made to entertain those from a distance.

J.-IIN CHANRY Osceola, Lowa.

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Let us look back and see our earth's beginning. No time now to inquire whether it was, cast off as a vapory or solid mass from the parent sun, or whether (what is most probable) there was by some means a nucleus formed upon which the Sun has been for billions of years casting his light and heat, which light and heat has been crystalized or formed into what is called in chemistry the original element.

For ages we see the Earth incompatible with the existence of the life-principle. A flerce, untutored wind sweeps over its surface, carrying oceans of vapor through its dark, carboniferous atmosphere. Earth is feminine; air is masculine; each is eager for the embrace of the other. The vapor between serves as a medium of communication, and through it they rush together in natural intercourse, and amidat terrific thunderings in the first lightning's flush was born the mysterious some-thing called Life. This life-principle carries with it the tendency and necessity for being clothed with materiality to give it physical force and local habitation.

Its first effort was, perhaps, a little moss up-on the barren rock. This great feebly, strug-gled and died. Decaying it became soil, but still too crude to grow anything but the rudest and simplest forms of vegetation. Then came this same life-principle up through this same with powers' sugmented), through thousands of gradations and millions of years, until huge forests and gigantic plants covered the earth forests and gigantic plants covered the earth with a verdure incomparably more grand and extensive than the world shall ever again see in the vegetable kingdom. Through all this time had the life-principle existed only in the vegetable organism. When one plant de-cayed, its spirit or life-principle, with an aug-mented fords and refinement of essence, ob-tained during its organic existence, clothed it-self in another organic form and appeared as a higher variety of the same species and finally "in course of time in this way, new species in course of time in this way, new species were evolved. At last the grand climax of vegetation, above spoken of, was reached, and the life-principle had through the lapse of ages grown sufficiently strong and complete, to evolve and sustain animal life.

to evolve and sustain animal life. The first effort was probably something like the sponge or polype, with scarcely enough of the animal about it to distinguish it from its-vegetable fellows. But step by step this same life principle marches onward and upward, gaining strength and importance from each and every erganism through which it passes, until it has peopled the earth with myrisds of monsters so huge in size and with instincts so terribly destructive as would have threat-ened the annihilation of the vegetable kingdom.

so terribly destructive as would have threat-ened the annihilation of the vegetable kingdom, had it not been ordered that these monsters should many of them prey upon each other. Like vegetables, when these animals died, each feturned its share of the life-principle, strengthend and refield, to the great ocean of life, which with a restiess energy and a resist-less force, continued to clothe itself in higher and yet higher organisms, adding bones there, blood vessels here, and nerves in a succeeding creature; through innumerable gradations un-til at last in the monkey is seen a very distinct semblance of the human form. Upon investi-

every state in the union-from, Canada, South America and Europe.

The interest in spiritualism is certainly in creasing. This is really gratifying to us, for we have suffered a great deal of injustice and persecution because of our physical manifestations.

Your valuable jourped comes to us each week and is read by our crowds of visitors with great interest. One thing in it is greatly admired, that is your manly repudlation of "free love." It is frequently said here, that "the RELIGIO-PHILOSOPHICAL JOURNAL IS the only spiritual paper in the country, that is honest and brave enough to denounce the teachings of the Woodaullites." These "free love" doctrines and practices have been a stench in our ranks about long enough.

stench in our ranks about long enough. This class who do not expose themselves, are being exposed by the secular press. Those, who were social freedom Wooanulites, will soon deny that they ever indorsed her, or ever took her Weekly. We will not entertain any of the "free lovers" at our house, nor in our circles. They ought to emigrate, raise their true colors, and "nest" it out together. This would, at jeast, avoid their contaminating others. others.

Last summer, Dr. 8-, from Boston, and Mrs. F-, a medium from Boston, came here but they did not remain long. Our controlling spirits exposed these ifilalty hunters, sooner

than they cared about. In behalf of our family and the other medi-ums of Vermont, I want to thank you for your sharp and stinging words against free fust and your noble words of warning-against those who advocate it. This fact makes your Jour-NAL a favorite in Vermont, the state that gave you birth. Success, then, to you and your independent Journal.

Chittenden, Vr., Oct. 15, 1874.

Letter from John Chaney.

Buo. S. S. Jonne .- Bro. A. J. Pishback, Spiritualist, and F. W. Evans, Methodist, will commence a discussion on the 18th of November next, in the town of Osceola, Clark Co.,

ber next, in the town of Osceols, Clark Co., Iowa, to continue ten nights. Bro. F. affirms-the following proposition for the first five nights, and the Roy. F. W. Evans denies: "The physical and psychological phenomena-and teachings of Modera Spiritualism ema-nate from, and are produced by, departed human spirits, and are calculated in their ten-dency and isfigence to secure man's greatest good here and hereafter."

The above question to be discussed strictly as a question of fact and science. The Rev. Mr. Evans sfilrms the following proposition the second five nights, and Mr. Fishback denies:

The phenomena, teachings, and effect of Modern Spiritualian are in conflict with the Bible, and are mentally, physically and mor-ally injurious to man, individually and collectively.



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CHICAGO, SATURDAY, NOV. 11, 1874.

That Monument.

In No. 7 of the JOURNAL we gave an elaborate statement of the interesting particulars connected with the discussion in reference to a monument which Joseph Coveney, supposing he lived in a free country, had seen fit to erect on his own burial lot. We persume he did not anticipate that his inscriptions thereon would cause such excitement among Christlans; but he should bear in mind that many church members are as mean, low and contemptible to-day, as those who burned witches and persecuted, Quakers in olden times. He truly may congratulate himself that he lives in this day and age of the world, when the strong hand of the law can be evoked in case such neighbors as Christian Fisk should proceed to his house to hang him. We do not think, however, that will be attempted, though they will think murder, hanging, burning, etc., and are equally as guilty in the eyes of God, as if they but put their thoughts into execution. Alfeady some pious villain has besmeared his monument, expecting to receive the approving smiles of God therefor, and be placed nearer to him in heaven as a reward.

Some prominent Liberalist, one who is overflowing with thrilling elequence and deep logic, should select the inscription on this monument as a subject for an evening's discussion. He should devote one month to its careful consideration, and then should go forth to the people and let "nature caper,"-in formed, productive of general good to humanity. His monument, though it uttered no audible sounds, conveyed its inacriptions to the JOURNAL, and they went forth among its thousands of readers, and they took up the refrain, and the words of warning he uttered are still marching on," making an indelible impression wherever read.

The following correspondence in reference to this monument will be read with interest-'Corrigend'a" first speaks:

ED. RECORD - Webster says, "nature is the system of created things, etc." and Walker says, "Nature is an imaginary Being, suppos ed to preside over the material and animal world, etc." "A black calf" is not the system of created, neither is it the Creator of things. Therefore, the logic of D. Fisk "is most dis-gustingly stupid." He formed the following sentences: "Nature have a God," "Nature Let him tell what is wrong in them, a God." or either of them. Let us syllogise: "A black calf is a created thing," and a "white horse is a created thing," therefore, a white horse is a black calf. Moral; never deceive.

Yours. CORRIGENDA.

He is "short and sweet" in his remarks, which are followed by "Irquirer," who makes a very pertinent suggestion

FROM BERRIEN SPRINGS.

ED. RECORD :- My good brother Fisk has, in your last number, answered that profane and infidel writer, "Selah." most devoutly, logically and crushingly. Bro. F. writes bol lly and logically over his true name, evincing a moral courage that is admirable. Like Filz James, he says:

> "Come one, or me ali, this rock shall fly, Trom its firm base as soon as 1

My brother's syllogisms do honor to Hodge's logic. They will not be answered, and can not be, except by the it it lel caviler. It was a pure thought in brother F , in saying. "So if a man should buy a slip in a church, and erect sn obscene image in it, etc., etc." Truly the rure mother would hurry her virgin daughter from its contaminating presence, and the men would remain only to destroy it. Let brother Fisk be elevated and honored by the whole Christian community for his devoue excibition of manly and moral courses, in battling what he conscient ously sees and feels to be Obscen-ity and Blasphemy; and as a feelimonial of public regard, let him stand at the door of the congregation of the Lord, each morning of sacred service, holding a banner inscribed with a passage from the Holy Word of G ad, as found in the first evere of the twenty third chapter of Deuteronomy.

Yours truly. INQUIRER.

He is follo ved by Selah, who takes 's comprenensive visw of the matter

TRUTH CRUSHED TO BARTH, FHALL MISE AGAIN.

BERBIEN SPRINGS, Oct. 18, 1874.

ED. RECORD :- Your correspondent, "D. seems to have a chronic horror of Fisk." "brush heaps ;" but there surely cannot be anything reprehensible in being in a brushhesp, for the first communication which Moses received from God came from one. In Mr. F.'s criticism of my article, he has taken my expression "The God of Nature," and coup-ling it with another taken from "that monument," has formed a syllogism with which he seems to be well pleased, and if he can derive any satisfaction from it. I am perfectly willing that he should ; but let him remember that I am responsible for my own words only, and have nothing to do with "that monu-ment," only so far as I undertake to defend it against the aspersions of its enemics. In Mr. 's second syilogism, we behold the beauties of logic. He undertakes to prove by the monument that a calf may be God ; but fails in the premises from the fact that they are not equal. To effect the proof, he will have to show that a calf is a "system of created things." " It is nice to know the meaning of terms, truly !" So much for the first part of this article. We now come to the only argument he has used. and that (as is usually the case) he has found ed upon garbled passages of scripture. ' By examining his argument it will be seen that it is based upon the supposition that largel was punished because (Num. sxv., 1.,) "the people began to commit whoredom with the daugh-What are all the facts in the ters of Moab." case ? Let us inquire of the Bible. In reading the history of the children of Israel, we learn that from the time they left the land of Egypt they were continually straying away from the God of their fathers and going after strange Gods; and when we reach Num. xxv., 2, we find: "And they called the people unto the sacrifices of their Gods; and the people did est and bowed down to their Gods.' 34 verse: "And Israel joined himself unto Baalpeor, and the anger of the Lord was kindled sgainst Israel." Now the question is, who were the punished in this case ! Was the order to kill those who were guilty of whoredom with the daughters of Isrsel? Certainly not. The order was (5th verse), " Sixy ye every one his men that were joined unto Baal-peor." Showing conclusively that larged we punished for joining himself unto the Gods of the Mosbites. As the foundation of Mr. F.' argument, the supposition that the children of Isrsel were punished because they committed whoredom with the daughters of Moab, is shown to be false, it follows that his whole argument falls, and that the question in regard to the virgins stands just as it stood before. The rest of his article is what is called in slang terms "pretty thin." There is a vast difference between the Christian religion and people who embrace that religion; people may be alive and well physically and believe anything, but they may be mentally deranged at the same time. Because Joshua makes the etstement he does (Josh. xvil., 18), does it follow that the writer told an untruth ? As to Mr. F.'s last question (speaking for myself, for I know nothing of the Co.,) I refer him to my former article, and beg him to remember that Pshaw ?" is the weakest kind of argument. And to conclude, Mr. Editor, when I see a person garble scripture in the manner in which Mr. F. did, taking that which suits his side of the case and carefully avoiding the rest. I conclude that he is afraid of the scriptures, and that the elicitation of truth is not what he desires. SELAH.

stance, of which I give the following as a Yours very truly. JOSEPH COVENEY. ••

103 WASBINGTON ET., CHICAGO, +. Bopt. 24, 1874.

JOSEPH COVENEY, Esq. Buchanan, Mich .: DEAR SIE :- The Chiqsgo Times of this a. m. publishes among its minor editorials an article relating to your monument and its inscriptions, quoting the latter (thanks to them) and abusing their author. I don't write because I think you in need of sympathy or of bolatering. Those having the intelligence and courage your act and utterance evince, care very little for the dissent of fools or the denuncia-tion of bigots. I confidently expect to hear that that monument preserves its space in spite of all ravings of priestcraft and superstition at least as long as you remain above ground with it. I hope you have descendants who inberit your wisdom and anirit, and who will defend it and bequeath it to sure defense till the fast coming day shall arrive.

My hand to you in the highest fellowship known to mortals-the fellowship of truthloving and truth-daring. Yours truly, M E. DATTIN.

Church Music.

The New York Times, in a late issue, has made a suggestion :

"Now that our city churches have reopened, might it not be worth while for the pastors to consider whether it is a wise proceeding to borrow so liberally from secular music in the services ? Florid accompaniments, and airs taken boldly from operas, have superseded those simple compositions to which our forefathers were accustomed to listen in their churches, and which haunt the memory even of those who do not go to church quite so reg-niarly as they did when they were young. The associations of religion are a powerful force, and surely they ought to be ascred associstions, and not mere reminiscences of the play-house. They do opera better at the Academy of Music than at any of our churches, and it is a great mistake for our ministers to permit any rivaly with Nilsson and Lucca."

. A few years ago, George Holland, a theatrical performer, died in the city of New York. The Rev. Mr. Houghton refused to officiate at the funeral, on account of considering him a disreputable character, but naively referred those in attendance to "The Little Church Round the Corner," where they could probably find that consolation they desired. If he had been a first-class singer, "though worthy to be dressed for the hangman's halter," he could have found employment in any of the first-class churches of New York. Churches want good singing, whether it emanates from lungs saturated with whisky, or from lips that engage in kissing the lowest prostitute-they want it, and pay a good price for it.

Sacred music is still considered sacred, even when it originates from the most debauched character. The source whence it emanates does not change its sacred nature. Why should not the same quality be attributed to preaching-if the sermon is purely moral, why pry into the character of the pastor? If a prostitute can sing in the choir of a church, and the music still be sacred, why can't a minister lead a disreputable life and his sermons be sacred also?

There was a musician at Newburgh, N. Y., who was engaged as organist by a church. He discoursed ascred music to the plous congregation, Sabbath after Sabbath, and each one felt that the same wafted his soul much nearer to God, and made him more acceptable in his sight. Finally the skillful organist died, and the minister of the church refused to officiate at his funeral, charging that he was a disreputable character. He was good enough to assist in grinding out sacred musicy but not good enough to go to an orthodox heaven .. We think that no one but church members should sing in a church choir. Those who are accepted to God in an orthodox sense, can only make music acceptable to him. Then, too, all kinds of musical instruments should be brought in requisition. Gilmore's band, if the members thereof belonged to a church, would prove a most excellent attraction. A little of his style of music, after being printed and labeled sacred, would no doubt be satisfactory to the inmates of the Court of Heaven.

Postage in Advance.

Everybody should know that Congress passed a law at its last session requiring all postage on newspapers to be paid in advance at the office where the papers are mailed, from the first day of January next. Hence it becomes necessary for every regular subscriber to remit us fifteen cents at once to pay the same. We say as once because, we have got to remodel our mail-list before that time, and it will be a great deal of work to do it.

Not a single newspaper will reach subscribers after that time, unless the money to prepay the postage is sent to us for that purpose. The subscribers get the paper carried cheaper than ever before, so it is an object for them to do so.

Three months' trial subscribers will have to send twenty-nine cents instead of 25, then they will have no postage to pay at the home office. Those who are receiving the JOURNAL on credit. or free, will have to'remit the postage and explain why credit on the subscription is asked. In case of failure to attend to this matter promptly, subscribers' will find that it is through their own negligence that they do not get the JOURNAL. We do not make the law governing the matter, but we do obey it, as ali others must-not from choice but from a legal compulsion.

Those who are owing us, and neglect to attend to this requirement, will find that our accounts will be placed in the hands of a collector in their respective counties, who will enforce collection with all pusable speed, but we trust, we have very few on our mail-list, who are so destitute of integrity as to require us to resort to such measures to secure our just ducs-but of that we shall know more within the next thirty days.

As fast as postage is received at this office, the subscriber will find the little colored monitor on the margin of the paper or wrapper, has appended at the end of the usual figures designating the time to which the subscription is paid, the letter I, which means that the postage is paid.

Pooh! Pooh !!

For nearly a year the daily papers of this city have been slopping over with matters pertaining to Prof. Swing. He has been a member of the Presbytarian church for a long time and has given utterance to sentiments in harmony therewith, year after year; occasionally, however, he would give expression to an idea that was deemed heretical by Prof. Patton, which resulted in his being arraigned before the church for trial. No doubt Prof. Swing is gradually outgrowing the absurd tenets of the old fossilized Presbyterian church, yet it is a lamentable fact, that he still entertains the idea that only a portion of the human race will be entitled to a seat in heaven, while he will occupy one on the right hand of God himself. Analyzed in an orthodox sense, he is an erudite man, a shining light and a thorough expounder of the gospel. Analyzed, however, in a spiritual light, he is about the smallest man that walks, his knowledge of orthodox literature being so much worthless rubbish, as destitute of any real value as a counterfeit bill.

We have said but little in the JOURNAL in reference to his quarrels with the church, from he fact that his heresy showed so little im

THE series of articles that we expected to commence publishing with this number, have been unavoidably delayed.

NOV- 14, 1874

A MEETING of the friends of Spiritualism and Human Progress will be held in Rechabite Hall, Auburn, N. Y., on Sunday, Nov. 1, 1874, at 10:30 M. M., and 2 and 7 o'clock P. M. Hattie J. French, of Washington, D. C., Rev. J. H. Harter, of Auburn, and others will address the meeting. Admission free.

THE Association of Spiritualists of Williamsburg, N. Y., will hold regularly every Sunday, at 3 o'clock P. M., a conefrence meeting at the "Old School House," (2d floor) in 9th street, a few doors from the corner of North First St. Chas. B. Smith, Sec'y. 52-Boerum st.

A NEW society of Spiritualists has been formed in Trenton, N. Y. Dr. Thomas B. Thorn is President; Mrs. A. Briton, Vice Pres ident; Enoch Thomas, Treasurer; Wm. Hulbert, Secretary. Their motto is freedom, justice, equality. They adopted several resolutions in reference to election of officers, etc.

Capt. H. H. BROWN, Iowa State Missionary, and his wife, a good medium, are ready to make additional engagements along the following routes over which they will pass, to fill already promised engagements : "The C. & N. W. R. R. and connections, in November ; S. C. & P. R. R and northern and eastern connections in the first part of December ; and the latter part of December and January on the C. & R. 1 R R After January will go East if desired. Address him at Mo Valley, IOWB.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of Fellowship Oct., 18, 1874, to Brother W. Jordan, of Wales, Michigan, constituting him a regular minister of the Gospel, and authorizing him to solemnize marriages in due form of law.

Rodrick at Random.

In my humble attempt to introduce's few thoughts, for the first time, into the columns of the RELIGIO-PHILOSOPHICA, J. UNNAL, I deem it best to state in the outset, that I am not a theologian; neither do I aspire to the ti tle of a philosopher. I am simply one of those passive sort of individuals, realy to move as the "world of nature" moves me, believing all the time, that 'just as a wheel the world, revolving, turns," and thet I, by the irresistible force of natural circumstances, 'revolve" with that same old wheel-not that I reject the idea of what is called "man's free agency;" but that I have been unable, so far in life, to resist the conclusion that God's aws are immutable. The particular state or condition of mind in which I find myself theologically, may be stiributed to several causes. In the first place I have, all my life, been in the habit of exercising a fair measure of common sense, and of applying a moderate amount of reasoning to all the affairs and phenomena of this world, both physical and mental; and, not having been so fortunate as to be schooled in religious ideas and church dogmas, in my tender youth, I may have exercised the faculties of mind that God bas given me, to a greater extent than he originally intended I should.

I think, probably, that the lack of this early training is the remote cause of my present bewildered and lost condition. In fact I am convinced that it is; but for this I neither "blame nor revile." In the wide scattering of the seeds of humanity, it may be that I was "sown among thorns," but in such case I neither "envy nor begrudge." Peruaps "sceing, I have seen and not perceived; and hearing, I have heard and not understood." 10. deed such may have been the case in the more advanced days of my life; but the mischief was already done, and how could I, poor soul, have accomplished much toward straightening the twig, that had become a tree. But to speak the convictions of my "inner nan," I am persuaded, after all, that my present "snomalous" condition of mind is owing, alt -gether, to the fact that God, and not the orthodox church, created me. This is, of course, a short and awkward way of expres sing said convictions, but I have no d upt that the point will be fully understand, and that I shall hereafter beshe recipical of much sympathy from said orthodox church, on account of said misfortune. Bit whatever may be the opinion, or the view that my most worthy orthodox friends may entertain of me, I shall console myself with the full conviction that the world, notwithstanding, will still move, and that natural laws will still operate according to the immutable programme of the universe. Therefore I shall not solicit the prayers of the elders to lift me out of the wil-derness; and even were I well Convinced that they possess "faith as a grain of mustard seed," would I still be loth would I still be loth to put them to "As the twig is bent, so is the tree inclined." is the utterance of a wiss man. But the idea suggests the application of an unnatural force or influence in the early stages of grow h, and it seems to me to be a warrantable supposition that a twig left in its dev. lopment to the influence of nature blone, is pretty apt to grow up in harmony with nature and her laws Of course no allusion is here made to the cultivation of the soil in which the twig grovs, or to its bodily removal from one soil and climate to another; for both these we may count as legitimate and healthful operations. What is objectional is the applica ion of force to the life and substance of the twig, while it is in condition to yield to the pressure, and to be thus bent and twisted out of suspe, always remain so. Now, if this doctrine of the twig be true, it may be that the bewildered and "dumfuddled" condition of my mind over the popular doctrines of the day, is a blessing to me, ratoer than a thing to be regretted; for I feel that in the exercise of common sense, moderate reason, and tolerably sound judgment in matters of theology, I have done as God des red, and I have been enabled thus to exercise the faculties of the mind that G ad has given me, from the fact that in the earlier stages of my life the "twig" was unbent by the creeds and in consistent theories of orthodoxy, though I trust Preceived a goodly share of cultivation in the way of legitimate and moral teachings-But whatever influer may have operated upon me to produce the sad and lost condition of mind in which I am now wandering through a world of theories, I am, at 1 ist. de-termined to exvricate myself from the dang-rous dogmas, and if I can not flad an a xisting theology that will a cord with the springs of nature as G d has made me, then will I plant myself upon a theology of my own claiming that I have as good a right to the off prings of

giving utterance to the grand truths connected therewith. Indeed, why not all of our Spiritual speakers select it for an evening's discourse, when lecturing in different localities -it would take splendidly-make an excellent treat for an intellectual entertainment. How the Hon. Robert J. Ingersoll could make the dry bones of old'theology ring by allowing his elequence to bear on these inscriptions.

It.would be well to note the following in reference to Mr. Coveney, which we extract from a letter to us, written by Worthy Patnam, of Berrien Springs, Mich .:

He'says .- "I have been to-day to see Joreph Coveney, the author of the monument. He is a man 70 years of age, and of native, solid mind, an independent reasoner and thinker, living in substantial taste and elegance on a farm of 600 scres, 250 of which is in wheat. He can defend himself mentally and financially against the attacks of the "sanctified," but he says he can not preserve that beautiful monument which has cost him \$3 000 from the depredictions of the "boly ones" in the village of Buchanan. He says that he had hoped that his family home of the dead might be as free from assault and depredation, as has been his present farm residence.

The noted inscription on this celebrated monument, on account of the publicity given through our widely circulated JOURNAL, will become the subject of an address by over one hundred prominent Spiritual lecturers. It will be alluded to at grove meetings; discussed at private circles, and on public occasions, doing a great amount of good. His warnings will go forth like so many messengers of light, illuminating the world, and be, perhaps, instrumental in preventing what he so much dreads, and his name, heretofore comparatively unknown, will descend to future generations on the pages of history, honored and respected by all true lovers of liberty, while the name of his Christian traducers will stand by the side of those who hung Mary Dyer and witches, exercated by all true lovers of liberty.

Mr. Coveney may well congratulate himself that the warnings on his monument have been carried by the RELIGIO-PHILOSOPHICAN JOUR-NAL, to almost every part of the inhabitable world-to China, France, Eogland, New Zealand and Germany, as well as to every State in the Union. The inscriptions on his monument have been transferred to the minds of at least 500,000 people, if not 1,000,000, who will cherish them as long as life endures, while the pages of history will transfer them to future generations. His efforts, we can compare to nothing but the source of a rivulet,-a bubbling spring, which goes forth receiving accession to its volume, until an irresistible river is

Here is the following by Mr. Coveney himself, who makes an explanation.

THE MONUMENT.

ED. RECORD :- I desire to state to the readers of the Record that I have never yet written one word to have published, or has anything been written by others at my dictation for the purpose of publication, in reference to the monument I crected recently in the Buchanan cemetery, nor in answer to the accusations against me. . Bome things said by those who are discussing this subject would indicate that I was the author of certain letters that have been published in vindication of the monu-ment and the truths thereon inscribed. Letters have been sent to me from all parts of the country, commending my course in this in-

· Attend to Remitting Postage under the New Law.

Congress requires postage to be pre-paid at the office of publication, after the first of Jan., 1875, which will be four cents for three months. Hence three months' trial-subscribers must hereafter send 29 cents instead of 25 as heretofore, and new yearly trial-subscribers must send \$1.65 instead of \$1 50. Then all postage will be pre-paid at the Chicago office. If any one fails to send such postage money for us to prepay with, they will most certainly fail to get the paper, as not a single paper will be sent from any post-office in the United States that is not pre-paid. v17n9tf

THE Medium and Day-Break speaks as follows of Bastian and Taylor: "Measrs Basthan & Taylor are maintaining their ground well notwithstanding the return of other mediums to London ; remarkable tests are obtained from departed relatives at their sittings. We have heard a good account of a private seance they had with a party of investigators at the residence of one of the party. These mediums have been invited to spend the winter on the continent."

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

R. Butterfield, Sacramento, Cal, ____ \$2 00 Who will next be inspired to a similar deed of noble charity? We shall report.

J. W. KENTON is engaged in lecturing at Des Moincs, Iowa, where he now resides, and he desires Iowa Spiritualists to correspond with him.

provement over the original, that it was hardly worth mentioning. There is an impulse within the Professor to expand, but it is as weak as a sick kitten, and probably will not be Bard from during his life on earth. In fact we consider his heresy such a small speck in the re-Cormatory horizon that it could only be observed through the instrumentality of the Tely lescope at Greenwich Observatory. If our readers think that our excuse for not loading down the JOURNAL with the "Swing controtroversy," is not sufficient, we would refer them to one of his orthodox sermons.

DR. KAYNER gave, us a call last week, looking hale and hearty.

MRS. ANDREWS, the medium, formerly of Moravia, has returned to her home at the Cascade for the winter, and will hold her circles as formerly for materialization.

Doctor AMANDA HABTHAN, of Ithscs, N. Y., sends us some samples of fine perfumes which she is anxious to introduce to the public through the hands of agents. Those interested should address her as above, box 419.

N. FRANK WHITE has just fighted a very successful month's engagement in New Haven, and during November speaks in Stafford Springs, Conn.

J. M. PEEBLES lectures in New Haven during November. Will speak week-day evenings in other citles and villages. Address, care of E. R. Whiting, 95 Dixwell avenue, New Haven.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial-subscribers, for 20 cents, after this date.

J. W. FLETCHER spoke in Salem, Mass., Sunday, Oct. 25th, afternoon and evening; he will speak the first two Bundays in November in Manchester, N. H ; the third in Saybrook, do., and the last two in Lawrence, Mass.

Dr. H. P. FAIRFIELD spoke at the Chap-el in Lynn, Mass., for the Spiritualists, Sunday, Nov. 1st, at 3 and 7 r. M. Subject: "Theology or Philosophy-which shall it bet" Evening topic, "The Becond Coming of Christ, Resurrection of the Dead and Day of Judgment."

THE biographical and descriptive catalogue of "The Ancient Band " with some account of other ancient people who lived fifty thousand years ago, is a unique and highly interesting little pamphlet of some forty pages and worth reading, price 25 cents. It can be had at the office of this paper.

NOV. 14, 1874.

my own God given faculties, as others have to urge upon me the adoption of theirs.

I am in the wil lerness, and shall proceed to get out of it as best I can. Of course I may expect to squirm and flounder, and I may cause others to do the same; but all this can

not be belped. The attempt must be made, and in a future issue of this paper 1 will ac quaint you with its resu't RODRICK

Rathland, O.

The Devil not Dead.

LETTER FROM 8 8. RUFFNER.

S. S. JONES, Esq -Dear Sir, and Birther. We had a little sensation here last week-Dr. T. B. Taylor lectured on Spiritualism Tuesday and Wednesday nights at the court house, to large attentive audiences. A goodly num-ber of church members were out the first evening, but only a faw of them honored (?) us with their saintly presence Wednesday night. The Doctor confined his remarks chiefly to Bible Bpiritualism, showing its harmony with the manifestations of to day. He said nothing of an offensive character, against Christian creeds and their hideous dogmas, and yet so radically different is this mild form of Infidelity to churchology, that it is utterly incompatible with, and intolerable to, so called orthodoxy. There are very few spiritualists here. Ghurch-anity is supreme. Its Devil with long caudal appendage, horns like a Texan ox, and black as the fabled caverns of Heil, is enjoying firstclass society, fine health, and with no intention of sending in his checks very soon. He keeps up a roaring bot fire from which lurid fismes and long, fight, billowy clouds of suiphurous smoke arise to darken the land and shut out the cheerful, glorious sun gleams of spiritual philosophy, now breaking through the murky clouds of ignorance and superstition which have so long overshadowed the world. To many of this place, Dr T's lec ture was a God-send, opening their eyes to a beautiful vision of truth and philosophy, never dreamed of before. Here, as elsewhere, are many noble souls, starving to be fed--star ving, longing, sighing for a higher, purer, more serviceable religion, a more restful, satisfying pro if of a life beyond the tomb The dark, heathenish myths of churchanity do not satisfy-lo not remove the dreadful double which sometimes pierce the heart with the pulless thought of annihilation. Dr. T.'s were the first lectures of the kind ever deliv ered at Charlestown, and many things he said went home to the hearts of thinking men and women to be of lasting good. I will take this opportunity to say to the Spiritualists of the South that Dr. T. B. Taylor is a gestleman and scholar; highly gifted as an orstor and exponder of our beautiful philosophy. Ho is a Virginian by birth and education and is just the character to please and win the hearts of southern per ple. We take pleasure in com-mending him to the good people every-where, and especially to those of the beautiful Bouth, the land he loves so well. With many good wishes for the success of the noble old Journal so long as it holds on to its present way of treating the Mosea Woodhull infamy, I remain truly Yours, S L ROPFNER

Caarlestown, Mo

He was Diseased from Birth and Cured

by Spirit Power.

Mas, A. H. Rontason 180 Adams St., Chicago, Dear Friend :-- We are feeling very thank-ful for the benefit our little boy has received from the treatment you prescribed for him six months ago, as then he was so weak that when he was lying down it was impossible for him to turn over without assistance; and when sit-ting on the floor he could not lie down without help; he was then hearly three years old, and never had crept any, nor made any effort to, as there was not enough strength in his limbs to support his body. It seemed very evident to us that he was diseased from birth, and such was the opinion of various able physicians, who had eximined his case and treated him with but very little success, and finally considered his case was almost hopeless, which was very discouraging to us as we were very much alarmed and feared that our little boy never would be able to walk at all, but hoped that relief might come to him from some source; and relief has come at the hands of Mrs. A. H. Robinson, and our little fellow is now erj ying comfortable health, and commenced walking one month sgo, and is now able to walk about in doors and out and seems to be constantly improving. You stated that it was not necessary to send any more magnetized papers, but what about the other medicines-shall we continue them or not?

Philadelphia Bepartment HENRY T CHILD, M. D.

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

Mr. and Mrs. Holmes in Philadelphia:

The-mediums, Mr and Mrs. Holmes, have returned to Philadelphia, and have taken snew house, Number 25 North Tenth Street. They have a large new corner cabinet, five feet in front, with a door two feet by six, and two apertures. It is eight 'et high. This is set out in the room so that we may walk all round it. At the first scance, held on Monday evening the 10th of Oct., there were present Rob-Mr. W. O. Leafle and wife, Mrs. Backwalter, Mrs. Child and miyself. We held a dark scance, and had the ordinary manifestations, moving musical instruments and other objects; Several voices were heard, Richard Laranjeau spoke to each person present. Mrs. Holmes was entranced by several of her guides. At the circle for materialization Mr. Holmes went into the cabinet after we had examined it thoroughly to see that no one was in it ; in a few minutes several hands appeared at each aper-They informed us in answers by the ture. raps that they were preparing formaterializa-

Tuesday, evening October 20th. the same parties met, with the addition of Miss Tetlow. We had a short dark circle with good manifestations, after which Mr. Holmes went into the cabinet, and in two minutes hands were seen at both apertures, and shadowy outlines of Katie's face.

Friday evening Oct. 23d, we had a short dark circle, and a request was made that Mr. Leslie and I should st in the cybinet with Mr. Holmes, and after fast Dr. Fellger and Mr. I wen were to do the same, In about two minutes after they came out leaving Mr. Hoimes alone is the cabinet, Katie King ap-peared at the sperture and spoke to each one The was distinctly and perfectly recognized by each of us She held up the pearl cross that Mr. Owen had given her last sum mer, also the rings. Other spirits were seen but not recognized

Saturday Oct. 21th. This evening Katie, after speaking to each-one at the aperture. opened the door and stood in full form in her beautiful white robes, as grand a sight as mor-tal eyes ever looked upon. The public will now be admitted to these scances, under such regulations as are calculated to secure order and success in the manifestations.

The March of Progress.

Perhaps nothing has done more to aid the on ward progress of humanity, and to promote peace and prosperity in the world than the printing press At the opening of the Frankin Institute Exhibition in this city last month, the following interesting ceremonics occurred. Mc Morse arose, saying

FRILOW CITIZENS :-- A low me to present to you Mr Hector Orr, one of the oldest print-ers, perhaps, in the United States, and certain ly one of the oldest in this city, who is a true representative of American labor of the day.

MR. ORR'S ADDRESS.

Mr. Orr had just been working with Mr. Charles & Close at the old Ephrata hand press, inking the forms by hand with the old fashtoned ink "balls."] He said : Mr. President, my friends and

countrymen-1 take this opportunity to say that I have literally "stopped the press" to an-nounce that the Franklin Institute has resumed the exhibition of American manufactures. This is not exactly the latest news, but it is good.

I have said we have stopped the press. That little stlair youder, which looks like a minia-

glad to explain the machine, and show how it acrates, to any one who will call on us dur-in-cour office hours. We are well satisfied that very thing that facilitates correspond-ence and speads intelligence is a blassing to the world and aids in its progress towards better corditions

The Spirit World.

A DEPARTMENT FOR CONMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friend have been arging me to add to the Philadelphis Department, one in which they may have the opportunity of schung their thoughts to the world. The extended circulatio of the Jouanat. furnishes the means of reaching more individuals than any other paper on Spiritaliam. Britis have expressed a desire that should not only send forth the communications which say are shie from time to time to give through my orguism, but select some that I may report as given throug other mediums, whose names will be given with their communications. H T. C.]

We have received a series o communica tions from a band of aucient pirits, which have been given to us by our gudes, for The JOURNAL.

CHAPTER FIRST.

Life, Its Origin and Objects.

PRELIMINARY CONSIDERATIONS AND PROBLEMS

The scientific world has arrved at the conclasion that there are two grand divisions in the universe, namely, matter and force. There are those who consider the former the most important, and it is, to them, because they can-not realize anything else. They have reversed the natural order of things, and suppose that force results from matter, and hat mind is the result of organization, and like the flame from combustion, will cease whenever the appropliate supply of material is vitbheid. The more progressive minds, on the material plane, realize that force is certal to, is not more im-portant, than matter. The fact that matter is the only means by which force can manifest itself to the external senses, is considered by many to furnish evidence tha matter is the essential and force only a result, but this is a superficial view. We know that matter, in all its multitudinous forms, is the result of force, and in the ultimate ansiysis which we have been enabled to make, Spirit, which expresses itself in what you tern force, is the only thing that is absolutely indestructible, and may in truth be said to -have an immortal existence. Force, which is always a result of spirit, moves in an almost endless variety of A single line does not make any perliges. ceptible impression upon any of your senses, 'or express itself in any tangible manner ; nor do exactly parallel lines make any impres It is the conflict which results from SIODS. the crossing of divergent lines that produce all the various forms of matter, and every impression that any sensitive being is capable of

For instance, light is produced by certain lines of force coming from the sun which meet and cross other lines near the earth, and no light is produced until this decussation, or crossing of the lines, taks place. If this were not so the entire interstellar spaces would be luminous at all times, and there would be no night; for a similar law holds in relation to the stars, each of which produces its peculiy light, having the power to deposit certain elements, which is proved by the process known as spectrum analysis.

Thère are three forms of motion, straight lines, circles and spirals. The two former belong to what you term inanimate, or non vital ized matter. The tendency of force is to form centers, in which these two lines of motion exist ; the radiating lines, which are the most luminous, are seen by clairvovants generally, and were termed by Baron Reichenbach od force, a closer examination will show also the rings or circles. This is the universal form of all force centers, from the smallest, which invisible to the human eye and most immense orbs that roll in sublimity throughout the boundless realms of space. All are fashioned after this one simple and easily comprehended plan and model. Btars all the different magnitudes conceiv able, and yet stars, whether they be the invisible centers of force all around you, or the stellar worlds rolling out in the iofinity of space, each having their circle of revolving force for a center, and their radiating lines or points, which are perceptible to the visual powers of advanced spirits. You may see an illustration of this in the drop of water, and the glob ular form assumed by every fluid, when set free from those extraneous influences which would interfere with this, as well as in the form of all the planetary orbs that roll in SDBCC.

American walnut, pretty hard. It came with in two or three inches of a gentleman's fingers, and certainly considering the weight, and the force with which it came, had it struck his band it would have been utterly smashed. There is no denying the intelligence of the force, as without it, it would be dangerous to sit, especially when handsaws, hot bricks, iron wheels and kettles of boiling water come showering in.

.The writer says, all this fails to convince me of a future life.

This reminds us of an account given by Cotton Mather of certain manifestations which occurred in connection with Salem Witchcraft. It was that a stone weighing nearly twenty pounds was thrown with great violence on to a bed in which a man and his wife were lying, and he remarked that if it had gone a few inches either side of the place where it struck, it would probably have killed one or the other These are illustrations of what my of them. friend John King has stated, that spirits have the power to throw these things with great precision. It may also explain the fact referred to by him, and noticed by others, that certain persons seem to be protected from injury, especially in the excitement of battle.

There are yet many things to be learned in regard to many of the commonest events of life, and we do well to ponder on all the suggestions that come to us from the spirits as well as mortals.

--Fatth, Love, and Trust

Dangers beset my pathway round, While passing o'er enchanted ground, And fierce temptations oft arise, And darkest clouds obscure the skies In vain I hope for kind relief, My soul is overwhelmed with grief, But while with fears my heart doth thrill, My angel friends are near me still

When wayos of trouble round me roll, And keenest auguish rends the soul While foce concert with fiendish art To sorely try the stricken heart . Then in my time of greatest need, Some preciops promise I will plead, And say amid life's direct ill, My angel friends, 17: trust them still

But still the clouds ar sund me lower, And in this dark and trying hour, -The angels come with smilling face To manifest their loving grace, My faith, though tried, would eager clasp The promi-es with firmer grasp, And while I wait the angels' will, I'll ever love and trust them still.

But when the clouds have passed away, And brightly shines the dawning day, My vince in grateful song I'd raise, And swell the notes of ractarous praise Their loving kindness I'll proclaim, To day, forever still the same, And bresthe, while peace my heart doth fill, Dear angel friends, I love them still.

ANOIR M A. CONNELL Battle Creek, Mich

Communications Through Katte B. Robinson, of Philadelphia.

We are beginning to I jok forward to these scances weekly with pleasure, and as you know all great movements and truths are ex-pected to be on a pure and holy plane, we are endesvoring to bring to your seances that class of spirits, who waen they lived in the physical worked for the good of mankind, and as-pired after freedom everywhere.

Out thou great and glorious spirit who hath seen how noble souls in the world have struggled to gain their own freedom and that of We know that thou art with them others. in every nation as they call for more light and more freedom. We know that thou wilt strengthen every ope in this grand and glorious aim. We believe it is the destiny of every nation to be free, not only politically and so cisily, but religiously; that all ecclesiastical dogmas shall pa-s away, and man standing forth in a divine freedom shall receive the evidences of immortantly from the spirit world. and tone will lay the found dions of peace and harmony, and bring man into a realization of beaven on earth.

When the spirit of freedom and the free spiritfof progress comes to dear old Bpain, when politically and spiritually she shall see what is right, then there shall come peace and presperity. When the flig of liberty waves over Cuba, as we know it will, then shall come prosperity and peace, such as her people have never known.

To bring about this glorious result there are bands of spirits, the noble defenders of liberty in the past, who are working more earnest-ly than ever before, and though you may not realize it, with more power, and just in pro-portion as spiritual life is diffused among the people, will this power increase all over the world God will bless all noble and true workers wherever they may be

COMMUNICATION FROM SIGN R FAGUNDO. GONTALES TO M. R. PRIETO, OF CURA.

Ere I passed to the Spirit land some thoughts had come to me, that if G.d removed the spirit from the form, again in the Spirit-world it would live. With that assurance, as I passed on, I was unconscious but a little while To describe, my dear friend, the beauties of the Spirit land, it would be like a p or artist painting a picture he did not understand. I found spirits of every nation, some ignorant of the laws of life, who had entered this life with a feeling that they were directly to pass to heaven, and some that they must pass through some purgatory, or perhaps, in hell must spend the remainder of their lives. I found there was a power governing the Spirit world, unecen, even as that which governs your world. I found people from all nations, and of all be-liefs who had their homes, their hospitals and their schools in which they were taught and educated in the true religion of the soul. I found preachers and pricets, teachers and musicians, artists and poets, each having their particular work and their schools. I found that there was not such a variety of languages; there was a soul language, and when you looked into the eyes of an i dividual you saw the thought that was in the mind. I found another thing that was very beautiful, there were flowers that represented thoughts, and words, and ideas, thus the beautiful hily represented purity, the rose represents love; the violat, ismocence, and I might enumerate the beautiful language that was carried on by il swera.

I found that there were buildings not of such material substances as you have, but so grand, so etheres!, so beautiful that like the rays seen glistening and sparkling through stained glass, which sends forth the hues of the rainbow, there seems to rise up before me homes where the people were gathered by the music of love. I found all the defenders of truth, the martyrs who had died for the cause they had loved in life were most beautiful in spirit life. I found each one was working for a glorious good, and that their impress and influence were sent back and acted upon certain

individuals in your life. You will ask what is my business here? As I loved to teach little children, I entered one of the schools here, and I found the lessons were not hard. I found the spirits able to comprehend the lessons given. There were no brain tasks, none of that nervousness that is so often seen in your schools. All seemed to work on in one great and beautiful army of love; I found that Spiritualism is true. It requires certain conditions and harmonious influences to attract certain spirits. It is difficult for us to give names, but as Spiritualism progresses we will be able to give these better. They will be seen written upon the walls by the hands of spirits, and they will be heard sudibly But this will take time. I find that Spiritualism is coming to the people who are not acknowledged to be Spiritualists. Many are reading of the Philosophy, who would ridicule it if they were asked about it, but they believe it in their own hearts. My friend, if you will be a true Spiritualist you will have ryoof given to you that will satisfy

you entirely. I will endesvor to give you proof of my presence. I will place my hand upon your preast in such a manner as to make you know it, and you will recognize my presence. But I must have the proper conditions to do this. I think you will not only be able to have this, but if you will form a little circle in your own home with a few friends, we will try to give you the means of convincing many others. I think that Spirituatism understood and recog-nized in Cuba would do more good for the people than anything else. May the blessing of the true God rest upon you, and all who look forward for light and fruth and freedom. May I be enabled to give you many Vacts and traths in the future, is the earnest prayer of the friend who has never forgotten you, nor the dear ones whom he has had to leave in this life, and to whom he sends his blessing from the bright shores of the inner life. The medium then spoke of a disease and death.

RELGIO-PHILOSOPHICAL JOURNAL.

MRS. H. K. BISHOP, La Port, Ind., Oct. 28th, '74

A SEVERE CATARRHAL AFFECTION.

MRS. ROBINSON, DEAR MADAM :-- I do not know that I am strictly punctual, yet I mean to be. I feel so much better than when I wrote you last, that writing seems a pleasure instead of a burden. The last magnetized papers done me a great deal of good. My nose is a little better, the salt water relieved my head very much. Please send me more magnetized papers.

Yours in haste with many thanks to you and your guides.

MRS H. D. CARY. Marilla, N. Y., Ost. 28.b, '74.

1.61

FITS CURED THROUGH MRS. ROBINSON'S MEDI-UMSHIP.

Mus. A. H. ROBINSON :- About four weeks ago, my son wrote you for medical advice in regard to fits, that he has been troubled with for the last few years. It was some days before I could get the prescription filled, and about the time he commenced taking the medicige his brother was taken sick with the fever, which, of course, made conditions not so fa-vorable; but notwithstanding he has been greatly benefited, and I don't know but permently cured. He has not had a spasm or fit since he commenced taking the medicine, and looks better, so much so, that the neighbors speak about it; they who did not know that he was doctoring with you. He has plowed twenty-eight acres of ground since he has commenced taking the medicine, while before he did not do say work at all.

I will send you a lock of his hair in this letter for further advise.

Very respectfully yours, D. J. PRATT.-Williamsburg, Wis, Oct. 25th, '74.

In consequence of the act of Congress, .requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 29 cents, after this date.

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

ture gallows, is not very imposing, yet when I entered the business two-thirds of the printing of Christendom was done on such a machine ; and to-day, not far off, there is a Phil-adelphia invention that commends itself alike to mechanics and statesmen-the Bullock press

You will understand the difference when I say that my friend Charles S. Close and I could upon that old press obtain only 25) impresions in an hour, while ronder is a machine that will do 25,000 impressions in an hour, four times the size. As one unit to four hun-dred, so is the progress of my great trade in the last fifty years.

This is the mechanical progress of our press. We have had various improvements in that time. But it was upon such a common machine as that that Junius and Wilkes shook the throne of George III., and upon this side of the Atlantic toppled it over.

Upon this broad area, beneath this spreading roof, there is not a cannon, nor a sword, a bombshell, nor a precussion cap. Here is no horse racing, no game chickens, no bull terriers. All that is here is human activity, the results that direct to a good end. This is true progress. It is all to furnish comforts and neccesities for our American homes. This is at once a cause and the effect of sturdy independence.

Now, friends and fellow-citizens, I never was at a public exhibition to make a speech I shall not be at the next, fifty years before. hence ; there are some standing here who will be. Our history is still imperfect. Its pages are stained with violence and with blood. See to it that you, who have the sun in the east with you-see to it that your record of the next fifty years shall present no blurring materials for history, so that it shall show the tri-umphs of purity, and peace, and love. Let us keep this ball rolling, and see that it rolls up hill, and then I hope you will have print-ers worthy to tells the noble story.

THE RPHRATA, PRESS.

At the conclusion of his address Mr. Orr presented a sheet which was a prospectus of the history of the Franklin Institute of Pennsylvania, from its organization to the present

sylvania, from its organization to the precent time. It contained the following paragraphs : "This sheet was printed as part of the open-ing exercises of the Industrial Exhibition of the Franklin Institute, by Hector Orr and Charles S. Close, members of the Board of Managers of said Institute, upon the venera-ble Kohasta Gamer Briting Board for the transformation ble Ephrata Screw Printing Press, lent for the occasion by the Historical Society of Pennsyl-vania. The ink was applied by means of buckskin balls, such as were used fifty years sgo.

Among other improvements in this wonder-ful art, "to which we owe most all we read or know," is Sholes and Gliddon's "type writer," know," is Sholes and Gilddon's "type writer," a machine which is designed to supersede the tise of the pen in a great measure. It is about the size of a sewing machine: During the last three months we have done nearly all our writing on one of these, correspondence, editorials, etc., with greater ease and rapidity than we could have done it with a pen. It makes very neat and legible copy. It is also a manifold writer; that is by placing carbon paper between the abeets, we can print as many as ten copies at one time. We shall be

.... INVOCATION.

DY LYMAN & HOWE, AT LINCOLN HALL CHILA-DELPHIA OCT. 4, 1874.

Infinite Love, breathing into our being and thrilling us with sacred aspirations, we would open the windows of our souls, to take in this morning the fresh glow of thy glory; we-would open our hearis, with free and frank expansion, to realize every touch from the dewy flogers of the eternal; and while we watch and wait on the wandering ones of time, we would feel the still sacred guidance of the Infinite ; and while we ask no change in the divine government, no violation of infinite law, yet we hold our hearts, with an aspiring hope, open to the highest possibilities of the law of love, and therefore we pray not to alter God, but to exalt ourselves ; not to change the law, but to purify durselves, and rise toward the divine. May we feel the bleasings given in law, in love, in all that ex alta and benefits us, because we put ourselves in the right relations to thee. Thy will be done in us and through us, now and forever.

Extracts from a Letter from Castlemain, Victoria; Australia.

WONDERFUL MANIFESTATIONS.

We have permitted Walter to sit with us little lately. On Sunday he was levitated, dropping on to the table in an entranced con Afterwards while in his normal state dition. he stated that a hand took hold of him, and that a voice of what purported to be his sister Anna whispered a communication in his ear "If you conduct yourself properly while in this life I will meet you at the gates of heaven when you come to us !" He then exclaimed. "She has kissed my forehead." I said, "Will she kiss her paps !" The reply was, "N, not now, but I will write a love letter to p.p."

All except one saw spirits in form, who inade themselves luminous, the room being dark. On another occasion a quartz boulder, weighing nearly twenty pounds, came with a thundering thump on the table. It was taken

CARLOS MANUFL UN PRORS TO DIS FRIEND E. PIULTO

I greet you as one of my countrymen, with feelibgs of pleasure, and I realize that in this circle I am welcome It is a glorious thing to know that man lives beyond the lady, and if the eyes of the people were opened, in all na tions and tongoes they would nover doubt the existence of an over-fuling power that is ever urging the people of earth to be free, in each and every thing , ey may do it this life I come to day to speak to you of that class that are struggling f. r libert, ; I mean op ritual lib erty as well as pol ticat liberty, for this slone can bring that prace on earth, -that kingdom of heaven, that has been promised in the long ago.

Many noble men have laid down their lives for lib sty, and I have learned that they were all controlled by spiritual power; and now from these spheres they come to earth and are lab ring to bring about the liberty of all mankind. I see that the people of Cuba are igno rant of G of's perfect is we, and this has much to do who bushing the nations in slavery. Our prople are quet, and yet they have many no-ble trasts, as I in many things they see what is needed but they are struggling against a migh y power. We should have given up be-fore this, had it not been for the influence of spiris, who see what is the destiny of our sland and who are urging on the struggle. hose who have been slvin in the struggles for Cuban independence are still working, many of them, more earn sily than when they lived in the form We know that it is destined that all nations shall be free, and when people undersia d how to govern themselves, and when they will sup their quarrel- and disputes about molitical and religious matters that everywhere fill the simo-p ere to day, then indeed you will flad freedom all over the earth I turn to Americs with feelings of thankfuldess, knowing that her broad and beautiful land is free, and that she welcomes the stranger from sil nations, and when he stands upon your shores he feels free to speak and act, and believe and teach whatever comes to his mind. Wars may have done much for freedom, but there is a spirit power that is working to day, a divine power that speaks of freedom everywhere Y our spiritualism seems to us like a little tiny atar that ablace for out over the ocean of life that is not seen even by you that ar. spiritualists as beautifully as it will be in the future. It is coming with such force and power that It is coming with such force and power that the nations shall be guided, directed and im-pressed by it. We know that noble minds who have died for Cubs, who have gone out with their spirits full of freedom and hope; will work for Cubs just as surely as though they were in the form. The power that to-day seems to stand with a hand of free restly to crush it down scall by and by feel the same spirit of freedom stirting through their own.

Letter from A. A. Davis.

BRD. JONES - I would ask the privilege of a little space in your columns, to express briefly and very imperfectly, some recent develop-ments in our county, which has caused my-self and some other Spiritual friends to rej-ice. Bro. A. J. Fishback came into our county and held a grove meeting near the Blackhawk Mills, on Sunday the 11th of October, which was attended by many anxious to hear and know the truth. Notwithstanding the day was quite cool, there was a good audience, who gave the most marked attention, while Bro. Fishback delivered two of his most excellent lectures. Then on Monday, Tuesday and Wednesday evenings, he spoke in the Court House in this town, and had a full house and good attention; and the lectures were of such a character they can not fail to enlist thought.

We have a great deal of uncultivated intellectual soil in this community, which only needs stirring with the great plow of trath, to make it blossom like the rose, and yield the rich perfume of everlasting joy, and no per-fume so sweet as that of good works, and the by of hearing "well done, good and faithful servant.

There has been several attempts among Liberalists to gather an audience in this town, but it was reserved for Bro. Fishback to make the crowning effort, and I can say truly he was a success. His lectures are pleasing, instruc-tive, and subject limitless, as truth knows no bounds, but is onward, right onward contin-ually. Since the lecture, some of my neigh-bors have called on me for some of my Jour-NALS. I expect more subscribers for you soon, and Bro. Fishback here again the comsoon, and Bro. Fishcack here again the com-ing winter, and I would say to all who like myself, want the gospel introduced, or preached, will do well to hede the injunction, "Go thou and do likewise." While Bro. Fish-back is in the State he will heed your call, if you will but care for his wants, that all may in bloc together. rejoice together.

Sigourney, Iowa.

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RELIGIO-PHILOSOPHICAL JOUPNAL,

Phrenological and Physiological Lecture.

BY & R DARROW

Of all creatures inhabiting the earth, man has the most perfect organization. Some will be surprised at this statement, but it is nevertheless true. Not that man is stronger than the horse, the elephant, the lior-oh! no. Not that he is more supple and lithe than the deer, the greyhound; not that he excels in fleet-ness the wild steed of the prairie that speeds like lightning through forest and over plain, and is capable of traversing vast prairies, hundreds of miles in width between daybreak and sunset. Not that he excels or ever equals any of these in the possession of those particular qualities for which they are distinguised. But because of the complexity of his organism; because he has, in a leaser degree, all the qualities that they possess, and also many that they have not. He has strength like the ele-phant. He has sgillity as well as the hound, or the deer. He has mutche, if not as ponderous, at least, far more available than the horse, for he tames the fury of the fiercest steed. Then leaps upon his back and guides bin at will with a slender rein. In addition to these, he possesses a drzen qualities which hope of these could ever use if they had them. What advantage to give the horse Constructiveness, the deer Yeneration, the elephant Ideality, or the lion Conscientiousness? Where are the cities, the colleges, the steamboats, the rail-roads? Who constructed the telescope that points us to thee mesureless beyond and reveals unnumbered worlds; the microscope that opens up to our astonished vision a new world swarming with myriads of infinitesimal beings; the chemical apparatus that dissolves, changes and re-unites the particles of matter in such a manner as to apparently make and unmake such familiar substances as sugar, alcohol, lime, etc. ? Who confines steam and the subtil gases, and causes them to push the gigantic steambcat, the iron locomotive, the machinery of mills, manufactories and print-ing presses? Not only man, but civilized, educated, scientific man is the author of all these stupendous wonders. He unites the vital and the motive temperaments of the animal with his own exclusive one-the mental, and the results of his efforts are as much grander than theirs as his organ'zation is more complicated, exalted and perfect.

When we compare man's physical and mental structure and arrangements with those of the inferior animals, we see how vast is the difference. What is the tiny animalcule that is born and dies in a start; what the minute in-fusoria or worm, but a mere digeting medium, a mere stomach, with little if any perceptible nervous system, and a few .poor imitations of fibrous muscle with which it slowly drags itself along the earth. So wholly are its functions confined to digestion and assimilation that many of these animals, if cut open and turned inside out, will live or just the same as before, the stomach serving for a skin and the skin for a stomach, as though each had never performed, or been intended to perform any other than that to which it was so suddenly transferred. And many animals that are high er in the scale of being, such as the polypes, or the salamander, have such a uniformity of structure and symplicity of function, that if a limb or a portion of the body, is severed from the remaining portion of the same, the main part will go immediately to work and reproduce an arm or a leg, or whatever it may be, bone or muscle, in the place of that which has been cut off. In all these animals we see the ut-most symplicity of arrangement. As we ad-vance in scale of being, this simplicity grad-ually yields to an arrangement much more complicated. Instead of one or two functions we have a variety of functions; and, in man, that part which constituted but a tiny point in the animals called radiates, a mere greyish streak in the bodies of mollusks and articulates, and a diminutive tract of grey matter in the fish and other vertebrated animals, has now expanded until it fills the capacious apartment of the akull, and receives one fifth of all the blood manufactured by the entire system. An advancement equally great can be observed among the vital organs. In the lowest crea-ture belonging to the animal kingdom, such as the polypes, jelly fishes and some worms and mollusks, a single organ does all the work of a stomach, liver, heart, lungs, veins, arte-ries, and all other organs of the vital economy. Take an animal a little higher in organization, for example, the insects, crabs, lobsters, etc., and we find it to possess a short intestine. Take another, a little higher, a vertebrate this time.d c, an animal with a back bone, and here we find a heart and lungs, and so on up, till we come to man, whose system comprises a greater variety of functions enclosed within the smallest space, and exhibiting the greatest degree of beauty and perfection to be found on the globe. And now, to show the bearing that facts have on our subject, it will be necessary to observe that the quality of the food eaten by all animals corresponds to the char acter of the animal itself. The worm, whose brief experience gives it me but to "look about it and to die," is time but to nourished by those fluids it extracts from plants, and the clay of the earth. The insects feed on the rougher and more transient por-tions of vegetables. Fowls eat the insects and worms, and carnivorous animals cat the bodics of fowls and other animals, whether vege table eating or carnivorous like themselves. The constant exercise of destructiveness in each of these animals in obtaining their food, intensifies the quality of the food in the direction of the development of the vindictive passions, so that while the flesh of animals is, perhaps, more nutritious than the vegetable leaves and blades of grass from which it was originally derived, still it is only nutritious-in the direction of the development of the propensities. The carnivorous animal that feeds on flesh is flerce and dangerous, while The caralvorous animal that the ox, the sheep, the rabbit, etc., that subsist exclusively on vegetable diet, are mild and often timid. Bu is the tiger any more intel-ligent than the horse; the wolf than the domestic dog! And as for the development of muscle, where is the equal of the elephant and rhinoceros that never eat fleah? I have alluded to this effect, merely to show that animal flesh is not more nutritious than vegetable diet, in the line of developing muscle or brain. Let us now inquire what kind of vegetables are best adapted to the constitution of man. We first observe that the herbivorous or vegetable eating animals subsist mainly on the coarser portions of herbs and grasses, which are the portions that endure for the and the coarser the aminal the coarser the order, both physically and mentally, of all the domestic animals, is the swine, which insufficient and the coarser the order, both physically and mentally, of all the domestic animals, is the swine, which insufficient and outbit man's nearest relative among the animal tribe, lives mainly on that food which is best for man, viz, fruits. Man is not only the most refined and perfect of all the animals, but he is also the longest lived in accordance with this fadt, he selects for his food the finest, most nutritious, and most en-during portions of vegetables, viz, .-the ker-nel, and nothing builds up muscle and brain We first observe that the herbivorous or

faster than the kernel of wheat, corn, and other cereal grains. But those vegetables and fruits that mature quickly, and pass away, enduring but for a few days, are not fit for the stomsch of man. Melons, cucumbers, etc., are too transient to possess any great nutritive properties, and are also known to be both wholesome and pernicious. Yet, alas, but Mile attention is paid to such things. Green corn, green apples, green fruit of every kind, crowd our tables, to polson our system, crip-ple our mental and physical energies, and un-fit us for the duties of life. Like the apothecaty's boy, who was sent to leave at a house boy of pills, and at another, six live fowls + becoming confused on the way, he left the bills where the fowls should have gone, and left the Lowis at the pill place. The folks who received the fowle were astoniahed at reading the accompanying directions, "secallow one corry two hours." Well, that's just the way we modern people do in our esting. We pile a great load of unwholesome food on the table

and the only rule we go by is, " smallow every fest hours Not only do we est unwholesome food, but the majority of people eat too much. Dr. Lewis, one of our most eminent physiologists and successful physicians, expresses it as his opinion, founded on observation, that ninetynine persons in every hundred est too much. The organ of Alimentiveness being very active in children, and allowed free indulgence for many years succeeds in it fixing the stomach, which in turn it flames the organ and developes an abnormal appetite and an unnat ural craving for obnoxiou's articles of diet. A diseased atomach does not relish solid, plain food, but craves concentrated, rich food, such as preserves jellies, candles, etc., and whenever you find your child's, or your own appe-tite taking this direction, you may consider it prima facie evidence of a disordered stomach, and a forewarning of that most horrible of all

diseases-dyspepsia. It is a very prevalent notion that disease al-ways exists in that particular part of the body where the pain is felt, and in no other. A salt-rheum appears on the hand; you send for the dector; he applies a remedy and the sore is healed. The disease next appears in the jaw; you have a violent toothache; go to a doctor and have your tooth extracted, and you are all right. A week or so passes and a can cor breaks out on your neck. Whence did this disease originate? Is cancer a disease of

the neck? toothache a disease of the jaw? or salt rheum a discusse of the hand? A child gets to playing with a windmill, and gets its fingers smashed in its coga. Do you say that the finger or the boy is to blame for the act? Way the boy, of course, and not the finger. Bo with disease. There is no such thing as a local disease. All diseases are diseases of the entire system, and the hand or the foot, or the tooth, or the neck is no more to blame because the disease makes its appearance there, than the floger that is smashed is te blame because the boy was foolish or senseless enough to thrust it where injury was inevitable. Over eating makes a disordered stomach; a disordered stomach makes bad blood; and bad blood makes cancers, felons, fevers, colds, headaches, and every other disease common to humanity. You ask me how it can cause colds and fevers. I will tall you. Impure blood contains an enormous amount of effete and poisonous matter, which the, system must get rid of, or die. There is too much to sweat out, and get rid of in that way, or per-haps it is in winter time, and the skin is kept cold and the pores contracted so that none of this matter can pass out. The only points of egress left, therein, are the intestines, the node, and the mouth. Sometimes, indeed generally, the first attempt is through the bowels, and the result is diarrhea and flux. But the doctor goes to work with his poison, and puts a stop to this. Failing in its first attempt, the system next throws its impurities on the skin in the form of boils, felons and cancers. But soon driven from this attempt, it is forced to try other sources, and the next thing we have is headache and cough. The brain and the lungs are trying to throw off these im-purities through the mouth and nose. If this form of the disease is not checked (and it is extremely difficult to do so), tubercles form in the lungs, a slow fever sets in, and death ensucs. Now observe the stupidity of doctors. Instead of trying to cure the disease, they stand like sentinels ready to guard each outlet, and drive the disease back into the system again as often as it appears. To illustrate the fact, suppose a ship is wrecked on the ocean, and most of the crew and passengers drowned. The few remaining survivors hang out a flag of distress. Another ship passes by, sees the flag, but settds a round of men to cut it down. The captain points to the vessel and says, "See, all is well, no sign of distress now appears." Just so the physician, when the sys-tem hangs out a flag of distress in the form of a cancer, or a swelling, covers it with a plas-ter, and says, "You'll be all right in a few days. Five dollars, if you please." I tell you these doctors are not to be trusted. "Every tub must stand on its own bottom," and those medicine practitioners are welcome to take their bitter, poisonous minerals themselves if they want to, but they can't get a dose down my throat. The unperverted nature abhors such vile stuff as it does tobacco, alcohol, and any other poison. A farmer in Ohio held a ratileanake under the time of a fork while he put a quid of to-bacco in its mouth, and the reptile died before it could crawl twice the length of itself. And yet man will defile himself with this doubly-damning, body-and soul ruining, filthy and degrading practice, making himself unfit for the society of his follow-man, much less of refined women, many of whom would rather remain single than wed a tobacco chew-er with his horrible breath. Bosides, the presence of tobacco in the system both weakens and degrades the man, so that if I were making a chart and describing a man's character I would give him credit for less physical and mental power and a less degree of refinement and delicacy if I knew him to be a tobacco chewer, than I would if I knew him to be free from any degrading habit. I beg the pardon of tobacco chewers for the preceding language. My only apology is, it is true, and needs to be spoken. You know tobscco is repugnant to the system; you know with what loathing the first quid was rejected in your youthful days when you first began to try to use it, because you thought it looked big to have a guil of tobacco in your mouth and keep splitting every few seconds, splitting out the saliva that is so necessary to the digestion of your food; and you know that if you were free from the habit to day you would never taste of tobacco again, yet you continue to use it before the eyes of the rising generation, who invariably come to the conclusion that a man isn't a man unless he has a quid of tobacco in his mouth, when the truth is, there would be a thousand fold more of real active, useful, energetic, intelligent men if the foul weed, tobacco, did hot infest the community weed, tooscoo, did not intest the community and rob it so early of its most precious jewels. I tell you mankind have no right to take into the mouth and thence into the system poisons so vile that no other animal can be made to eat them—that will kill a 'ratilesnake quicker than you can kill him any other way—vile stuff that a dog or a donkey would distain to smell of, and those who use it commit a cri^{-d} little less than suicide.

Reformers, ministers and politician have raised a hubbub for the last us yeas about, stopping the liquor trade and the houses of prostitution and the gamiling houses and other hell-holes throughou our land. I say they had better stop the mouths of tobacco chewers so that they cart poke any more tobacco into their system ; or, better yet, edu-cate the people in the moral and physiological laws adopted by phrenology and society will become pure, husbands and wives happier, and childrenpossessed of more robust constitutions and vgorous intellects and purer natures for the redemption from tobacco for which loversof humanity pray, and to which every lady inthe land will say amen.

The liquot traffic, too, has engrossed the attention of our rulers ever since they made so much moneyby getting the Indiana drunk on poor whisky and then swindling them out of their lands. When our government first began licensing the manufacture and sale of whisky, it hought it had a big thing in its grasp, but itturned out like the adventure of the man whetried the experiment of estching a wild cat, aid taking it home and faming it. When the mimal would undertake to bite him on one side, he would glam it that way, and when it turned to bite him on the other side, he would slam it that way, and thus he went, this way and that way till the poor fellow could stant it no longer, when he bawled out to his companion, "Bob, Bob, come quick and help me bt this d-n thing go!" Well, that's just the way with our government. It has pulled the whisky element this way and that way, made drunkards and hypocrites of most of the andidates, in order to get the votes of both whisky men and temperance men, until our Congress and our Legislature is too corrupt a body to do anything with in their present state. They will require a six months' course of wet sheet packing to work the tobacco and whisky out of them. And Gen. Grant is the worst of them all, for he is the highest public functionsry in the government, and site there n the White House with a cigar in his mouth, setting a villatnous example to the young men bf our country. I have spoken of the efforts of some to warn

people of the diects of intemperance. Those men, it seems to me, have been paid for a great deal of good that they have never done. I am forcibly teminded of a circumstance that occurred whet a couple of temperance lecturers were compelled to stop all night at a tavern. As they were about to leave, they attracted the attention of a customer who was drinking at the bar, and ha thus addressed them: "How dey do (hic) gentleman? Gla d to see ye. Heard ye two last night, (lifting his glass), good health gen | men." After drinking, smacking his lips, and wiping his mouth with the cull of his cost, he said, "When "ye goin" to lecture again gen'lement (hic) I want to go and hear you; had some tall takin' last night, and no mistake. Made kons-sider-ble 'pression on me, (hic) been dry ever since

And that is just about the amount of good that our temperance lecturers do. They stir up feeling among those who never drink, and ever have any inclination to drink, but they fall to reach the drunkard himself, who is the man they should be after. As long as liquor is made and sold, just so long will drunken sots reel along our streets, and miserable wives and helpless, starving children continue to wail out their plaintive tones of agony upon many a midnight air. Intemperance has been preached against in vain thus far, for drunkenness does not decrease, so far as I can see, and I have observed closely. For do I believe that any measure will prove effectual, short of a total prohibition of the manufacture of all intoxicating beverages. They have been proven by numberless experiments to be worse than useless, oven as remedial agents, and the sooner we abolish their use and prohibit their manufacture, the better it will be for every-body. I have seen an egg cooked in cold whisky, and I would sooner lay my hand on the red hot stove than send its flery devils into my stomach, thence into my blood, and thence to my brain, to seethe, burn and destroy its substance. What is it that produces idlocy, madness and delirium tremens? And can/any thing so destructive he of any benefit to the human system. Bat some say, "Alcohol must be intended to drink, for it is not for any thing else." This is like the man who adver-tised that he had a good raccoon dog for sale. A man hearing of him, went and purchased A man hearing of him, went and purchased the dog. He went home and tried him, but found him good for nothing. Returning, he asked the man angrily, why he advertised the dog when he was good for nothing. "Well," said the man, "I always heard it said that everything in existence was good for some thing. I tried this dog, found he was good for nothing dog not concluded he must for nothing else, and so I concluded he must be a good raccoon dog." The advocates of the use of alcohol are very unfortunate. Because you can't find any other use for alcohol, it doesn't follow that you are obliged to swal lowAt The great advocates of the liquor traffic are the doctors. And why? Because they can scapcely compound a medicine without it, and because the only way they can make a living is by making people believe they must take medicine for every little aliment, and when those poisonous drugs get in there they lower the tone of the system and create a necessity for more drugs to stimulate it and keep it up, and after you have had a few spells of sickness and "doctored" a few times, you have played the mischief with your vital system, and it will be a wonder if it ever succeeds in casting off these poisous. How many times have you heard a physician say of a very sick patient, "the disease is overcome now, and he will recover if he can rally from the effects of the drugs." Do you want evidence that all medicines are poisons? Take the testimony of all our most eminent chemists. What more common medicine is there than calomel? Calomei that is composed wholly of the same substance as corrosive sublimate and mercury, two dead ly polsons. And I can show you the testimony of a dozen of the best chemists and physicans in our land, in proof of the fact that mercury has been found in the brain, the blood, the lungs, the liver, the spinal cord, in all the membranes, in humors of the eye, and even in the bones of those who had been polsoned by taking it as medicine. "Mer-cury," says Dr Christison, "acts as polson on man in whatever way it is introduced to the system. And what shall we say of quinine? A French physician gave a rabbit a dose of 18 grains of quinine, and it died in less than an hour; and on opening it he found conges-tion of both the brain and lungs. Dr. Bald-win has reported a case in which convulsions, blindness, and death followed the administration of this medicine to a girl five years old. Two grains were given every two hours. Prof. Paine says that all our remedial sgents (all our medicines), that are of any positive value, are poisons." Our physicians have become so used to handling these poisons, that they forget and call them medicine. Why don't they say to a sick patient, "Here, sir, I give you so many grains of the poison of quinine, to be taken every two hours. And I give you also five

grains of the poison of mercury, to be taken at such and such intervals." Why, the patient would start up in horror, and exclaim, "I'm not going to swallow your poison." And yet they would be telling no more than the plain truth, and they are bound in all honesty and candor to tell the people that they are giving them poison, instead of depriving them of both money and health which is dearer than money, by administering these abominable poirons under the deceitful name of medicine.

Then, there is arsenic, which you all know to be a poison. And yet it is one of the most common of the so-called remedies which our quacks (and they are nearly all medical quacks) administer in cases of fever, chills, and ague. Now, who doesn't have the ague once in a while? But if he is bound to take polson every time he gets it, be is in a bad fix. never knew of but one man who was proof against attacks of ague. He was found to be

too ir zy to shake, and so the ague left him. These doctors, I tell you, are what ruin our people; are what make bad breath, bad eyesight, bad hearing, bad teeth, bad digestion, constipation, scrofuls, and a thousand other horrors, and their effects upon the system' of parents, transmitted to children, produce tendencies to vulgarity, obscenity, licentiousness, debauchery, drunkenness swearing, smoking, and "terbacher-chawing," that bid fair to sweep untold millions lite premature graves, and make criminals, paupers and idiots of many more. I can prove to you, both from science and from history, that much of the crime, idiocy and profligacy that exists can be traced to prenatal influences. Way back in the past, along the dim lines of

the distant ages, these medical poisons were direcovered and the work commenced of slaughtering the human race. In those days, the alopathic system of medicine reigned supreme. Finally there came along a man by the name of Hahnemann, who introduced what is called Homeopathy, by which the pills were reduced to half their former size, and he found he saved people's lives in proportion to the size of the pills, i. e., when the pill was only half so large he saved just twice as many lives.

But the end was not yet. In our day, drugs are being cast aside, and a rational system of curative treatment is being inaugurated, which is based on hydropathy or water cure, exercise, sunshine, and the observance of those hygienic laws in regard to eating, etc., which will not only restore the sick, but will prevent sickness beforehand, thus nipping disease in the

There are about tifty different fopfill of disease recognized by medical men as having their origin in the use of different proportions of mercury. There is mercuris! diverses, mer-curial skin diseases, mercurial sweats, mercur-ial diabetes, mercurial ulceration of the absort. ent glands, mercurial sloughing of the gullet, mercurial neuralgia, mercurial paralysis, mer curial apoplexy, mercurial hypochondria, etc. Death may result at any time from the effects of the poisoning. It may occur immediately or may be protracted for many years. We see men and women all around us who were pois oned five, ten, twenty, or thirty years ago, who still live monuments of the folly and wickedness of a system that should long ago have been abandoned, or better still, never have had a beginning.

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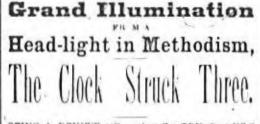
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8

The Philosophy of Mediumship.

Mediumship is subject to the most subtle conditions which by the great world at large conditions which by the great world at large are scarcely understood at all. A skeptical person, priding 'himself upon being much sharper than the guilible Spiritualists, goes to a medium with a positive condition of mind, partly determined to expose him and partly wishing to know the truth. He receives com-munications somowhat different from what he would expect from certain persons who pro-fess to be present, and with a conceited twin-kle of the eye declares it all imposture-suitable only for ignorant minds. The truth is he is himself an ignoranus on this subject and needs to be instructed, from his A, B, C's upward. He needs to learn that at least sometimes, perhaps often, when he supposes the medium is trying to cheat him, or some spirit is lying, that neither of these things are true. When a Spirit entrances a medium, or moves him to write he comes into a foreign brain and a foreign atmosphere which is quite abnormal to his own or his medium's condition, and unless the medium is exquisitely secsitive and negative, can not in many cases impress his real thoughts upon him, or even if he could impress them can not control them, or collect impress them can not control them, or collect them while thus surrounded. Hazard's pam-phlet on mediumship should be studied by such critics, and also Mr. Eugene Crowell's new work, the first volume of which is pub-lished by G. W. Carleton, N. Y., and kept for sale by the RELIGIO PHILOSOPHICAL PUBLISH-ING HOUSE, called the "Identity of Primitive-Christianity and Modern Spiritualism." This last work is a large octavo of 523 pages, rich in multitudinous facts to show that Spiritualin multitudinous facts to show that Spiritualism is in harmony with the facts of the Bible, but not with the church world, and sheds a flood of light on the philosophy and facts of spirit intercourse. I will simply quote a little with reference to the conditions of mediumship, and their effects upon the spirits communicating:

"As to the memory of spirits there is no question that they carry this with them, but that they always retain the memory of unimportant events we have no reason to believe; on the contrary it is probable and it is often asserted by spirits themselves that as they pro-gress and come into more intimate relations with higher things their memory of earthly scenes and events grow fainter and weaker. But it does not follow that because a recently liberated spirit may possess perfect memory, it can always exercise it through a medium. At a scance with Dr. Henry Slade of New York, I asked a spirit friend recently deceased, if her memory of earthly things was good as when here, and her answer written upon the slate by an invisible hand was: 'My memory is just as good but the conditions of returning

affect my memory and confuse me."" Dr. C. T. Buffum of Worcester, Mass., while visiting me and sitting in my study, be-came influenced by R d Jacket, a highly intelligent Indian spirit who most generally con-trols him and from whom I have received many beautiful tests. I inquired of Red Jacket why it was that before taking possession, he did not prepare himself by conversation with the spirit friends of persons applying for sittings with the particulars of personal history and experience, which when in control he could communiste, and thus by numerous proofs substanciate the reality of spirit intercourse in the strongest manner. His reply was, "We often do question the friends and think we will be able to remember at least a portion of their language and ideas; but when we take control, we become subject to the con-dition of another state of existence, and can not bring into this life the perfect memory of our spirit-life. There are some things we can usually remember quite cleakly, mostly of a general character, such as the appearance of our spirit homes, modes of living there, etc.; but what is said to us previously to assum-

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Michigan State Convention.

The Michigan State Association of Spirit-ualists will hold their Ninth Annual Convention in Stuart's Hall, at Battle Creek, Michigan, commercing on the second Friday in December, 1874, at 2 o'clock P M d contin-ue its sessions until Sunday evening, December 13:h.

The platform will be free for the discussion of all questions tending to instruct and improve the mind and elevate humanity. Good speakers are expected to be in attendance, and a cordial invitation is extended to all speakers and mediums to meet with us. Let there be a grand rally of the Spirituslists from all parts of the State and also adjoining States.

The Spiritualist Society of Battle Creek will make an effort to entertain (free) as large a number as possible. Arrangements will be made with the hotels of the city at reduced rates for those who prefer their accommodation.

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A partial God with partial man, Sure must devise a partial plan; Thus Calvin's God, if he speaks true, Burns reprobates-Servetus too.

In this bis justice shines so bright, It fills his saints with such delight, That they are friends as well as foes, Look down and shout their endless woes.

Fathers and mothers, sisters too, In liquid flowers of fire they view; And infant babes, too young for names, Are likewise subject to the fiames.

God sees as much delight, they say, When Satan drags a soul away; To hell, where it is ne'er forgiven, As when he calls a soul to heaven.

And little infants not a span, As one who slays his fellow-man, Before the world was made, have been, Doom'd down to hell for Adam's sin.

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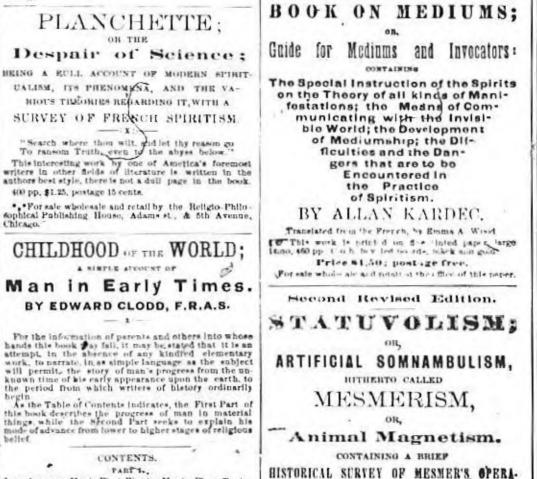
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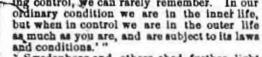


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the period from which writers of theory ordinarily begin. As the Table of Contents indicates, the First Part of this book describes the progress of man in material things, while the Second Part seeks to explain his mode of advance from lower to higher stages of religious bellef.

CONTENTS.

FART 1.



Swedenborg and others shed further light upon this subject.

THE NEW YORK LECTURES, ETC.

Mr. Lyman C. Howe is to give us the rich thoughts of his lectures during November and December, and Mrs. Brigham is to lecture during January. The Spiritualistic tide here is rising constantly, and the reports of the won-derful doings of the spirits in the New York Graphic, Sun, and even the Times, must set multitudes of people to thinking who have never thought before. It is grand to be on the side-of truth rather than fashion for "the eternsl years of God are hers" and her triumph is sure.

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THE PHRENOLOPICAL JOURNAL for November has come to hand, abounding in articles illustrative of life. The following are the principal, leading, articles : Representative Temperance Advocates; Cultivating and Restraining Faculties ; Knowledge by Transmis-sion and Induction ; The World's Money ; William Baxter, the American Inventor ; The Ancient Inhabitants of Western Europe Black ; The K fir Postman ; Personal Inde-pendence in Woman ; Some Men's Ideal of a Wife ; That Troublesome Boy ; The Esgle Owl ; Hygiene of Infancy : Famous Trees of the World - Pre-Adamite Man not in the Bible, etc. Terms-\$3 per year ; single number 30 cents.

THE INTERNATIONAL REVIEW, November number. International Communication by Language, Philip Gilbert Hamerton, London. History of American Architects at the National Capital, James O. Howard. Iron Sup-plies and Manufactures of the U. S., Prof. John B. Newberry, M. D., Columbia College, Study of Greek and Latin Classics, Prof. El-liott, D. D.; Western Theol. Seminary, Chicago. Divorce, Hon. N. H. Davis, South Caro-lina. The Domestic Commerce of the United States, Hon. B. Shellabarger, of Ohio. Volume I, bound in durable, handsome library style, \$5.00, postpaid. Offer extraordinary. Babscriptions for Two Years, viz.: 1874 and 1875 complete, received before January 1st, 1875, will be accepted at \$9 00! Present subscribers who send \$4 50 before the same time will be entitled to receive the Review during Will be entitled to receive the Action during 1875 without further charge. Persons of cul-ture and good address are wanted to represent the Review as canvassers. Address A. S. Banes & Co., 111 & 113 William Street, New York, or 113 & 115 State Street, Ohicago.

THE POPULAR SCIERCE MONTHLY, for November, as usual, is filled with valuable scien-tific articles, embracing The Natural History of the Oyster, by Rev. Samuel Lockwood, Ph. D. (Illustrated). Herbert Sciencer and the Doctrine of Evolution, by the Editor. Human Locomotion. (Illustrated.) .Educated to Death. The Respiration of Plants, by Emile Oh! Christ, by whom all things were made, The sun to warm, to cool the shade, To refresh the lovely summer breeze, To cheer the blossoms on the trees-

To exalt, be made the sparkling worlds, To draw the heart, the leaves unfuris; To give delight, he strews the flowers, In yonder vale and shady bowers.

And can he be a tyrant then When all these things he's made for man !

A deadly wound to Batan given, Has conquered hell and rose to heaven. Wyoming, Del.



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

In Felchville, Vt., Oct. 11, of diptheria, BURNIE WILLIS, son of H. B. Willia, aged 8 years. He was a lad of unneual promise. It spowers of intellect were marked and brilliant. In school be was in studies and classes far beyond his years. 'He was a great lover of books and had read very many standard volumes from the village libTray with rapidity yet understandingly, such volumes as ordinarily, would interest only persons more advanced in years. 'Ho was a great lover of books and had read very many standard volumes from the village libTray with rapidity yet understandingly, such volumes as ordinarily, would interest only persons more advanced in years. 'Ho was Burnle would live. Ever after be spoke of death as getting 'well or going to sleep, and the night before he died they told him hey would be well to-morrow. He replied very emphatically, " No him scon't." (As he never during his linese called himself Burnle). The next night he said " he should be well to morrow " and died during the night, He seemed to be as thoughtful of his parents as a grown person. His death was very painfel, but he bore liv without a groan. Two hours previous to the final parting he bade all good by and said to Mrs. Kendall, " Him wants to go to bleep." Bhe told him to go. Then he said " Who will bury me !" His request was to have Mr. A. E Stin-mong preach his sermon. He told them he had go to poble would remember ble promise to his paps and come nack. Truly death has a shining mark. W. H. WILKINS.) Passed to Spirit-life from Solos, Mich, Sept. 25th, 1674.

Passed to Spirit-life from Solon, Mich, Sept. 25th, 1874, Mas. Sanan Swarawa, aged 65 years and 6 months: She was formery from Huntsburg, Ohio. She was convinced beyond question of the truth of spirit communion and was saile fied death was the door to a higher state of existence.

Passed to Spirit-life, Sept. 30, 1874, at the home of her father, Dr. J. Curl, in the city of Parle, Ill. Mas Vinain-ia Coronanowa, of that fell destroyer, tabercular con-sumption, in the 33d year of her age. Deceased was of a remarkably amiable and lovely na-ture, and for many years a firm Bellever in the philoso-phy of life. She expressed herweif confident of meeting her loved friends in that beautiful lend of eternal rum-mer, and while calmly giving directions to a lady friend how her body should be clothed for burial (that of the parent white, abs beheld just over her bed three large, prilliant stars, or Spirit lights, that remained there dur-ing the time of giving her directions. When the mo-ment finally arrived her put's spirit parsed calmly, quiet-ly and sweetly away. ly and sweetly away.

Passed to a higher life, Oct. 14th, Ma. ALFAND ENKS,

Passed to a higher life, Oct. 14th, Ms. ALFAND ENSS, of Toppka, Kanasa. He leaves a devoted companion and three bright intel-ligent boys. He was ardently stached to his home and friends and will be gratify missed by them. He was a firm, practical believer in the fiptritual faith, and his life had been pure and upright. He was a good citizen and a honest man. Topeks, Oct. 20, 1871.

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