

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

S. S. JONES, EDITOE, PUELISHEE AND PEOPRIETOR. VOL XVIII

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J. M. PEEBLES IN GROW'S OPERA HOUSE.

Death, and the Spirit-World.

Mourning and Funerals.

THE EMPLOYMENTS OF SPIRITS.

Mr. Peebles lectures at Grow's Opera Hall. have attracted large and enthusiastic audiences, to listen to his burning words of elequence. Indeed, it seemed like old times, to witness such a large assemblage of Spiritualists. Af-

-Rev. xxi: 4.

It is no more certain that the term creation must give place to evolution, than that the word death must be superseded by birth-birth into the better land. Life and death are but links in the endless chain of being-musical ripples upon the measureless ocean of existence.

As effects do not exceed their causes, streams rise higher than their fountains, and "nothings" become "somethings;" so conscious souls do not develop up out of unconscious matter. From the isolated lesser, the greater does not ultimate. Souls, or atomic soulgerms are pre-existent and particled portions of God-the Infinite Over-Soul! Parents give the conditions for the incarnation. And accordingly this life is a temporary hotel where-in mortals tarry a little season for rudi-mental experiences. Earthly furniture is not transferable to immortality. A superabund-ance of this world's goods proves a moral milletone in the future state of existence. Each individual abould live in the physical organism long as possible for observation and experience, ripening through toil and suffer-

ing. Human beings die not because of Adam's sin, or Jonah's gourd; but because their bodies are mortal, and it is an inexorable law that all physically organized beings must in their time and turn become disorganized. As the butterfly's folded wing in its rudimentary state, may be traced under the shell of the chrysalis, so the whole future resurrectional body is wrapped up within, permeating the material form. And death, so called is the release, the separation of the physical and spiritual bodics. That is, as the physical birth of the infant is death to its placents envelope, so birth into spirit-life is death to the physical casket; and as the process is natural and beautiful, it involves no disorganization of the spiritual body. Clairvoyants should be caroful not to mistake the vapory cloud-like aural atmosphere around and above the dying and the already dead, for the spiritual body, per se, in a condition of fragmentary chaos, about to as-sume shape and consciousness. Both analogy and the testimony of spirits are against this notion. The soul as the divine magnet holds the spiritual body to itself in a continuous organized unity. Disorganizations and disintegrations pertain to the mortal, rather than spiritual bodies, or spiritual beings. Study ature. In spring time the bird weaving a nest in the garden evergreen, deposits her eggs. As the embryo bird develops—expands, it be-(comes uneasy and restless. The shell is too small and the confined bird struggles for release. The hatching is the dying-death and disintegration to the shell-but birth and freedom to the bird.

intence Sectarian churchmen entertain the most GLOOMY FORHEODINGS OF DEATH.

momory go with us into the future state of ex-

The Ray, J. G. Smith, Baptist clergyman of New York, published his doubts in these words, "Death chills every fiber of my being, I do not even see through a glass darkly. have hope in Christ; but the future looks dark and I will not disguise the fact."

When Mrs. Harriet Beecher Stowe buried several years since, the form of a promising son, she wrote thus, "Who shall roll us the stone away from the door of the sepulohre?" There it hes, cold, hard inexorable, the stone of silence-since the beginning of the world, there it has been, no tears have melted it, no prayers pierced it. Nothing about the doom of death is so dreadful as this dead inflexible silence. Could there be after the passage of the river, one backward signal-one last word, the heart would be appeased."

A late New York Observer has this: 66 A1 most every one has at least one lock of hair cut from the head of one now dwelling in that silent land whence come no messages no letters, no tokens of any kind to tell of love or of remembrance." This is the status of the Christian world. If not ⁵⁴ without hope and without God in the world," they are certainly without any knowledge of a future conscious existence; and may well sing with' the Chris-tian poet, Dr. Watts:

"The living know that they must die, ... But all the dead forgotten lie, Their memory and their sense are gone,

Alike unknowing and unknown.

Though orthodox theology will do in a measure to live by, it "will not do to die by." It fails in the dying hour. It remembers the biblical passage, perhaps, in the third Ecclesiastes: "That which befalleth the sons of man, befalleth the beasts. They have all one breath, so that a man hath no pre-eminence above a beast; all go unto one place." A young lady of the Episcopal church in Baltimore exclaimed, "I'll never love God any more, I paps." And when they put the ice around the corpse, she shrieked, "Don't, oh! don't put ice on my papa. You'll freeze him; you'll freeze him!" Such wild exclamations reveal the ignorance, as well as the weakness and wickedness of pulpit teachings. Wisely said Socrates, "The body is not the man."

Logos of John, and the *Christ* of the New Tes-tament—comes as vegetation, flowers, and goldan harvests come through the warmth and light of the sun. This Christ-principle is the "eavor of life unto life"—the "morning star" of the Apocalypse.

EMPLOYMENT IN HEAVEN

corresponds to soul desires. The future is largely the counterpart of this world only. More real and substantial poets court the muses there; astronomers measure unseen planets; reformers continue their self-sacrificing work. An intelligent spirit recently said through his medium, "Theodore Parker has drifted again onto the rostrum, and twice a week you may see the fair maidens and gallant swains of Spring Garden winding their way to his beautiful home and garden, in the suburbs, where, amid the flowers, he descants to them, in his elequent way, on life and the attributes of the human soul, and also upon his earth-experiences."

Cartn-experiences. That good practical man, J. J. Glover, of Massachusetts, returning and manifesting, said this of the Spirit-world:— "I am at present domiciled with my excel-lent friend, Abraham Lincoln, in the beautiful city of Spring Garden. The place contains

city of Spring Garden. The place contains between sixty and seventy thousand inhabitants, a majority of whom are engaged in literary and artistic pursuits. It might vie with ancient Athens for the wealth of mind which-is concentrated within its precincts." * * * "Theredore Parker inhabits a villa in the sub-

urbs of the city (Spring Garden) not large, but beautiful; * * * and every day troops of happy spirits go out there to hear him discourse upon some subject, or to ask him to elucidate some question, or to hear from him some of the experiences of his earth-life. He stands out upon his vine-clad balcony, with uncovored head, and discourses there as he never did here, and yet you would know it was the plain Parser of your Music Hall." Dr. A. P. Hooker said through Mrs. Conant

of Boston:--

growth—a blossoming and ripening up of the has been so often described, that I must spiritual nature. It comes through the Tau of not repeat it here, it was only a moment the Chinese; the Buddha of the Orientals; the or two, till an object appeared at the apor two, till an object appeared at the ap-erture, that resembled a mass of sea foam. Soon it became more distinct and proved to be a gauzy-like handkerchief, which was waved to and fro towards me several times. It reminded me of the Scripture saying of olden times, "It was white as no fuller could whiten it." Presently

A FACE APPEARED,

a little indistinct at first, but it grew more and more distinct at every reappearance. I called over the names of a number of deceased relatives, and I got invariably a negative response. But soon the features of a dear friend, whom on earth I loved very much, came vividly be-fore my mind's eye, accompanied by a strange magnetic thrill, or shudder, that can be known and appreciated fully by the mediumistic

only. Before leaving the seance room, Dr. S. was controlled by Owasso, and said, "You know that squaw?" "I guess so," I said, "but am not right sure. Who was it Owasso?" ."O! me no tell. You find out. She think She come agin. This first time

lots of you. She come agin. This first time she came to 'terialize. ' You come agin tomorrow night, and she 'terialize better still,

and you will know her." "But," I said, "I am going away to New Haven to morrow and can't be here again, so I wish you would tell me, that I might be sure who she was."

"Ah! me no see you leave city to morrow. You no go. New Haven to morrow. "But I expect to speak there next Sunday,"

I said.

"No, you not leave city this week. You can come agin as well as not, and equal say she do better next time. She like you first rate. Humph."

So Owasso was right. I did not go to New Haven till the next week, and went to Dr. Blade's to another seance on the next evening, and sure enough there was my little friend from the spirit side of life, full formed and glad to meet me there.

When the face first approached the aperture

When back the anaver came from out the viewless air :

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"My friend, I surely am alive, and in this • world so fair, The loves that truly in your world had birth,

And borne as trophies from your fields of earth,

To bloom and blossom ever more in heaven. And now my friend, ferewell, blessings on

you ever;— Fear not the hour of death, 'tis but the galeway Into this bright world of everlasting day."

Then came in voice most loud and stern. The name of one, the world and sin could never

Lura From his great purpose, to blow aloud The gospel trump—and warn the foolish and

the proud.

It was the name of Dow, the great and mighty preacher, Who ne'er was charged with crime like those

of Mr. Beecher. But, from place to place he went as with a

flaming torch, Assuring all great sinners "there are hells that

really scorch."

To me he said, "My brother, I'm glad to meet you here,

And have this privilege, and this one thing to you declare.

And in this I must assure you I take a little pride."

"What's that?" I said. "I am your spirit guide!"

So after many words of kindness and of love From these two denizano of the bright world above,

They said to me-most lovingly-"good night!

brother, press ever forward in your might." My .

So, if I were a poet, and understood their art, I'd like to print this story, to cheer the sad of

heart. But as I'm not, and can not be, I've only said I spent a pleasant eve at the house of Dr.

THE PROCESS OF DYING,

respecially in old age is natural and painless. The groans, threes and spasms only index the strugglings of the spiritual man to burst away from the mortal vesture. "Oh, that I had strength to hold a pen," said the eminent Wm. Hunter in his last hours, "I would write how easy, how delightful it is to die."

Those who have lived pure, truthful and charitable lives, do not lose their consciousness even for a moment during the transition. They pass from a shaded and darkened room of earin, to a brilliant illuminated mansion of the Father.

THE UNBOBN INFANT IS IMMORTAL from the sacred moment of embryonic, existence. In marital life when the positive and negative relational forces blend, then and there is deposited the soul-germ—the futhere is deposited the sourgermant in ture man. Nature takes no retrogressive steps. If the bud is blasted and violently torn from the maternal tree of life, the crime is manifest. Designed abortions are murders! Physicians are often abettors in the criminality of feeticide, and many parents will meet their murdered children in the land of companyative

idelice Pailosophically speaking, THERE ARE NO IDIOTS.

The so-called idotic "blind Tom" excels in music, and has many rational conceptions of right and wrong. Visiting the "New York State Asylum for Idiots," at Syracuse, the speaker saw those originally called idiots, read, write and solve problems,—sa a their gymnas-tic exercises, and heard them sing. To the spiritual vision there are no idiois. The Godatom-the divine soul-germ, centered in the brain, owing to some decangement, or malformation of the nervo-organization is unable to make normal manifestations. The idioticthe weak-minded of earth, enter the Bpiritworld as infants, commencing the upward march in knowledge and wisdom. Death, is one step up higher, offering better facilities to all graces and classes of humanity. And spirit life is an active life; a social life; a retributive life; a constructive life and a progressive life. Resson and affection, conscience and

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MOURNING AND MARRIAGE,

in this age of sham and frivolous externalities, require enormous outfits. When the daughter of the famous ring politician, W. M. Tweed, New York, was married, the robe, veil, laces and diamonds cost \$50,000. The magnificence was unparalleled, the presents amounting to-over \$700,000. Mr. Tweed is now suffering the extreme penalty of the law! Funerals are nearly as extravagant as weddings. An ele-gant coffin with silver plating, to hold a putrid cast-off snell, costs from \$500 to \$1,000. It is a useless expense. And then the rich mourning apparel becomes, especially to the poor, an unnecessary burden. The Chinese mourn in white; the Digger Indians of California plaster pitch and ashes on their heads and faces; while Christians drape themselves in black garments, symbols of despair. Crape on the door, crape on the arms, crape on the hats; black gloves, black garments, black coffin, black hearse, black plumes-blackness of darkness! When Spiritualists put on mourning, and conduct funerals in this manner, they should close with the hymn:-

"Hark from the Tombs a doleful sound."

1 would see no mourning vestures worn, nor hear sad sepulchred-toned voices muttering over the crumbling forms of our loved. It should be considered a pleasant duty to consign dust to its dust. The funeral train should move off toward the cemetery in a lively manner. Let the steeds gallop if the day is cold and stormy. A band of music well becomes the souls march up the love-lands of immortality!

IN THE SPIRIT-LAND

are green meadows; deep, mossy banks; clear meandering streams; stars of diamond beauty; harps of coral gems; schools and lyceums; fields and fountains, gardens and massive li-braries—everything to charm, educate, and unfold the soul.

Spirits, remembering their own lives on earth, cherish deep and holy sympathies for humanity. Love never forgets. In the morning-time and the gray of evening, down golden-tided rivers sail these ministering spirits of God to catch the incense of each soul-felt prayer. They come to impress and inspire. Their magnetisms are baptisms, their words the spirit echoes of eternal life.

We shall know and love each other there. Memory is the recording angel. Glorious will be the meeting of the loved in heaven, and grand the shout, "O death, where is thy sting? O grave, where is thy victory?" Besutiful and glorious are those nomes of

mutual love embowered in roses; those palaces of art tinged with electric light; those heavens of scientists, brotherhoods of philanthropists, and congresses of angels-all adding to the beatific glories of life in the republics of immortality.

The appraved, selfish and corrupt go at death Judas-like to their "own place"—she lower spheres. They gravitate thither by a fixed spiritual law. Terrible is the anguish that obtains in the winter-land—the diakka-spheres of immortality. And yet, God is good. Au-gels minister to the lowest, and "upward all things tend." Progress over there is both pos-sible and certain. In this and the future state of existence, salvation is a process-a soul

'I never once supposed that in the other world I should meet with things as natural as here. I never once supposed there would be houses and builders of houses; that there would be trees and flowers and fruit, and ground in which these things were to grow; that there would be sunshine and shade, and all the different varieties in nature, only in an intenser and more glorified sense; but so it

"Among other important things, see that you keep yourself free from all moral disease; don't do anything that you will be ashamed of in the other life. Don't shame the Christ principle of your own souls, for if you do you will pay the penalty there. Live as honest, as moral, as clean a life here as it is possible for you to, if you wish to escape these Sweden-borgian hells of the other line. Swedenborg, I think, had it right when he spoke of the hells of the future life. They are there, and the poor unfortunates are writhing in them."

Frankie C. Partridge, writing from his spirit-home-Paradasia-to his parents says:-"Spirit-life is real; scenes corresponding to those of earth; mountains, valleys clothed in living verdure, lakes, rivers, grains, fruits, flowers, and all that give to life a charm, are here found. Here are seen halls of education and temples of inspiration, where philosophers and prophets'entertain multitudes. Community life is the type of social existence in Paradasia. 'Free to all' is the welcome extended to everyone who enters the social homes and gardens of Paradasia. * * * My studies thus far have been practical lessons of observation. Bpirits in different spheres of use, invite me to travel with them to their fields of labor, and thus I gain knowledge and wisdom.

Spiritualism demonstrating a future conscious existence, and giving us a revised geog raphy of the heavenly spheres, - to those who accept its divine principles, and live calm, beautiful, practical lives--"there is no death."

WONDERS OF THE EAST.

Various Kinds of Flowers brought into the Circle.

BY. T. B. TAYLOR, M. D.

Bus why say, "Wonders of the East?" since there are wonders East and West, North and South. True, there are

WONDERS EVERYWHERE.

in the Spiritual realm now-days. But those write about are such as have come under my own observation, and that the renders of the JOURNAL may enjoy a "feast of fat things," I will relate some of my wonderful experiences in New York and Boston. Having made a pleasant visit of a month or so with my friends in New York City, I had a good opportunity to see and test a number

of the celebrated mediums of Gotham; among them I must name, first and foremost, that strange and wonderfully endowed mortal DR. HENRY BLADE.

I called to see him one_evening, and had a materialization scance. Here I met Judge John Dean, of Germantown, Pa. : He had just en-joyed a marvelous manifestation, as, for example, writing on both sides of the slate IN THE LIGHT

while he held the slate upon one end, upon his knee; and then full formed materialization, etc. But I must not speak of the experience of others, but rather of my own. On taking my seat at the table, that

she heid her leis her eyes from the light. Dr. Slade asked if the light was too strong, and Owasso rapped, "No," very emphatically. So in a few moments I saw the face forming back from the aperture and then it approached gradually, and come clear through and within a few feet of my own face and eyes, stood a moment and then disappeared, but only for a moment, and then reappeared. atill stronger, when Dr. S. brushed away the curtain altogether, and there, "without a vail between," I saw,

FULL FORMED,

my little friend from the spirit world, as real as ever she was in the form.

Following this was a dark seance in which the spirits talked audible and touch you sensibly.

These two seances are described in the following lines, that may interest the reader more than my prose description:

A-NIGHT WITH THE SPIRITS.

'Twas on a Friday night in February, Not the "fourteenth,"-yet our hearts were

"morry, Why should they be with gloom and corrow "staid,"

For 'twas our lot to spend, this eve with Dr. Slade.

He is a chosen vessel of the gods To prove our loved ones sleep not 'neath the

clods. But that they truly live as in the days of yore; As full of life, and love, and thought;-yea,

more!

But how wondrone strange this power to mortals given!

To bring to us again, our friends from their exalted heaven.

Yet, as sure as the gods do rule above, Through him they come and plight to us anew their love.

Years in the past, it was my lot, to know A poor, dear soul, bent down with suffering, and with wos

And, mayhap, her sorrow was so vast That into the river Styx, herself she cast.

Yet found "the boatman" of that stream

hardby, Who plied the Irail barque to yonder shore

without a sigh, Although he might have wished, as does her friend.

That her sad life had found a different end. But having paid the debt that all of us must

pay, Now the passes on her holier, happier way. And in those higher, purer, still diviner

spheres She knows naught of sorrow, grief, or tears.

So to me she came last night in beauteous

form And smiled a happy smile, as tho' no storm Had ever swept that beauteous coast From which she comes, a pure and holy ghost.

And then sgain, within those precincts,

bright, I saw this even still more besuteous sight. It was my little friend—full formed, and glad To meet me once again; for this is what she said.

So out, full-formed, she stood A bright and happy soul, both pure and good. I sat entranced; it was a beauteons accuse. And well I asked my soul-what these things mean?

Having closed my engagement in New York City, I went on down to the Anniversary of the Free Lecture Association, at New Haven, and thence on to the "Hub." I had not been in the city a great while till I was invited to a seance at the stately residence of Mr. John Hardy, whose wife is a very fine medium for the materialization of hands that are connected with an intelligence back of them, and that intelligence is not

MRS. JOHN HARDY,

nor any other mortal. Here a large number of first class tests were given to different parties, and to me among the rest.

A hand appeared at the aperture, and we all asked around, "is it for me?" "Is it for me?" When we came to the right one, the hand would strike on the cabinet three times, or make three motions. The second one that appeared was for me. The alphabet was called and as in other instances, the name slowly spelt out. For me the letters, H-o-w-a-r-d, were given. That was the name of my spirit friend inat I saw at Dr. Slade's. Nearly every one present got a test. Among the number present was Rev. somebody, Wiggings, I believe, who clandestinely, had slipped in, and a hand appeared for him, and spelled out the name Mary, but he was so dull or near sighted that he could not make any sense out of the spirit, nor the spirit out of him.

Mrs. Hardy is a charming medium and a most agreeable lady. She has submitted to the most absolute and crucial test conditions that could be imagined. I and my friend Mr. Mores, and indeed all the others for that matter, examined the table and helped to put it togetnes; and then her feet were encased in a pillow sup, so as to answer fools that said, "Sne manipulated the hands by wires fastened to ner feet." Full forms will soon materialize in her presence. But, reader, of all the errange, God-defying, devil-denying, sciencetrying, and philosophy-whipping manifesta-tions that I ever witnessed in my life, are given in the presence of a

MRS. THATEB.

Mrs. Thayer is the

FLOWER AND BIBD MEDIUM.

I attended a scance at her house last night. Was appointed to examine the room, fasten the doors, secure the windows, etc., which I did critically by searching into every nook and corner for trap doors, false cupboards, recesses, niches, cracks and crevices, where an accom-plice or a flower or bird could be hid, and iound nothing but an ordinary parlor, carpeted. and furnished in the ordinary way. After the company was seated, I locked all the doors and put the keys in my pocket. I then took common pins and stuck them in the doors and windows, so that had they been moved the least the pins would have dropped out. After tue seance was over, I found my pins and lock intect, just as they were left. Not a pin had been disturbed, nor a lock changed.

Well, what took place under such test conditions? the reader anxiously inquires. Hold your breath and don't be a fool, but a philoso-pher like Wendell Phillips. He says: "I dun't disbelieve anything, for the reason that I do not know all law."

Well, as we sat around a common diningtable, with hands joined, or touching each other, it was not two minutes until a large

BRANCH OF THE ORANGE PLANT, with leaves and flowers, fell on my hands and was then shoved in under my hands, as much as to say, "There, sir, that is for you, for (Continued on 36th page)

RELIGIO-PHILOSOPHICAL JOURNAL.

COLUMN TRANSPORT

Dr. Carpenter on Spiritualism.

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BY HUDSON TUTTLE.

Dr. W. B. Carpenter has written a book. Not that writing a book is a new thing for him; it is not. He has written a library of nim; it is not. He has written a horary of books on physiology, human and comparative; books, good as compilations of what others have written, butsingularly deficient in origin-ality of thought. Dr. Carpenter writes not only M. D. after his name, which affix is of little honor, but LL D. also, and F. R. S., and E. L. S. and F. G. S. and abhreviated also F L. S., and F. G. S., and abbreviated also Reg. U. L. and Cor. M. I. F. and A. P. S., etc., etc., etc. Of course his opinions are worth something for these abbreviations, if nothing more. The last book of Dr. Carpen-ter is entitled "Principles of Mental Physiology." As a compilation of facts, curious and otherwise, it is a very readable production, but where the great Tyndall pauses, overawed by the unknown, the mysterious realm into which finite can not penetrate, Dr. Carpenter makes no pause and acknowledges no mystery. The conversion of motion into the genus of a Newton, Laplace, Mozart, or a Landscer, pre-sents not the least difficulties to his all-comprehensive intellect. The book as a whole, however, I do not propose to review. The pages devoted to "Spiritualism" are of more direct interest to the readers of this periodical. The author indicates not only the popular interest, but also the strong impressions it has made on himself by introducing it in a work designed as a scientific manual. It has been designed as a scientific manual. It has been the custom to ignore it altogether. He has seen others grapple with it, and their failure makes it more urgent for him to step into the lists. He admits (p. 611) that "it is impossi-ble to go into any kind of society, literary or scientific, lay, gentle or simple, without find-ing a large proportion of intelligent and truthful persons, such as would be regarded as trust-worthy on all other subjects who affirm that worthy on all other subjects, who affirm that they have been themselves the actors in some or other of the performances in question, and or other or the performances in question, and that however strange the phenomena may seem, they are nevertheless true." He finds all classes of believers, from the skeptical to the "thorough-going," "who find nothing too hard for 'spiritual' agency, nothing improbs-ble (much less impossible) in any of its reputed performances; and who recognize in the won-drous revelations of a christmant or medium drous revelations of a clairvoyant or medium, and in the dispersion of a tumor-in the communications of departed spirits with sur-viving friends, and in the rotation of a table,in the induction of profound insensibility duin the induction of proround insensionity ou-ring a severe operation, and in the oscillations of a suspended button,—in the subjugation of the actions of one individual to the will of an-other, and the flexture of a hexal twig, —in everything, in short, great or small, which there are not observing overlaps. they can not otherwise explain-the manifestations of some occult power, to be ranked among the cosmical forces, but not to be iden-tified with any one of those previously admitted; which is capable, not only of raising heavy tables from the ground, and keeping them suspended in the air, but of making musical instruments play without being touched by visible hands, and even of transporting living mon and women through the air and bringing them into apartments of which all the entrances had been securely closed." "It is of great interest," says the author, "that from the first of these classes [ekeptics] the transi-tion should often be immediate and abrupt to the last."

It is not strange in the least, if, after due in-vestigation, they find the facts in evidence overwhelming. Not so says Dr. Carpenter. These individuals are constitutionally weak in miad, and although they begin by "straining at gnats, they end by swallowing camels." For those who are "cornest seekers after truth those who are "earnest seekers after truth, and enter upon the inquiry with all the assistance that a knowledge of physiology and path-ology, mental as well as bodily, can afford them,"—such men for instance as Dr. Carpen-Wallace and Varley and Crookes enter on the investigation with minds as thoroughly trained for accuracy of observation as earnest seekers after truth, as Dr. Carpenter? Are they by organization "strainers at gnats and swallowers. of camele?" They assuredly have "investigated," while Dr. C. acknowledges that it has been his experience, and of "many of his friends," "that none of the marvelous phenomena which are related to them as of indubitable occurrence, can be brought to recur in their presence." In short, he has seen nothing, knows nothing, except from hearsay, and yet he attempts in a few pages to account for phenomena which have perplexed thinkers quite as profound, and been accepted by a host of "disciplined" mindsl His resources are ample, and he does not bother himself with details. Prof. Varley testi-fies to having seen a dining table rise from the floor in broad daylight, without physical contact, and our author replies it was only a case of self-deception! If the distinguished Professor is thus treated, the common investigator may understand what he is to expect. Spiritual phenomena arise from self-deception, fraud on the part of the medium, "dominance of one idea;" "ideo-metor activity;" and "unconscious cerebration" (whatever these terms may mean); "Hypnotism" or Mesmerism; in short, anything but what they claimed. Wholly ignoring phenomena since transpiring, he accepts Faraday's experiments and conclu-sions as final. The table moves round under the influence of the "dominant idea." The hands of the circle move it by ideo-motor action." That a table moves without contact of hands, as witnessed by Prof. Varley, he de-nics—a characteristic method of disposing of obnoxious facts. Prof. Hare's experiments, similar to the more recent of Prof. Crookes', not only proved the fallacy of Faraday's con-clusions, but the presence of a spiritual intelligence. This distinguished man, who through a long life of eighty years, labored in the fields of physical science, the inventor of the oxhydrogen blow-pipe, a chemiet of great attainments, an electrician delicate in manipulation, and cautious in conclusions, Dr. Carpenter dismisses with a snear as a "chemist and physicist of some reputation," but completely deceived by a medium who read his mind by "his involuntary movements!" If "unconscious cerebration," "the dominant idea," "meameriam," or "hypnotiem," ex-plain all the mental phenomena, fraud and self-deception explain all the physical phenomena. The rappings, according to a quotation approved, "were made by the medium him-self [it having been proved that the sounds can be produced by a movement in the foot, which shall not be perceptible to those who are watching it]." Media, like Charles Foster, learn the questions by watching the move-ments of the "top of the pen," and "the trick by which the red letters [on his arm] were produced was discovered by the inquiries of our medical friends."

wonderful phenomena that occur in the presence of D. D. Home, the answering of sealed letters, the transmission of intelligence across wide spaces, the illuminative seers, the mate-rializations, attested by Prof. Crookes, the crucial experiments of the latter, or the astonishing results of spirit-photography. The ad-mirable "Defense" of Wallace, the Report of the Dialectic Society, the Essays of Prof. Crookes, are to him unknown. All these evi-dences are disposed of as fraud or self-deception.

Yet Mr. A. R. Wallace, he is obliged to pro-nounce (p. 627, note,) "a gentleman whose admirable researches as a naturalist have justly gained for him a reputation of the highest order." To which may be added as justly, that he is the originator of the theory of Evolution, which has made a greater revolution in the science of life than the discovery of the law of gravitation produced in astronomy, and whose keen insight leads the vanguard of whose keen insight leads the vanguard of science in its swift progress into the realm of causation. Yet of this naturalist and others he is ready to say: "To persons trained in habits of scientific thought the statement of a dozen persons that a lady was transported through the air in a state of trance, and came down upon the table of a darkened room, the window and doors of which were closed, or window and doors of which were closed, or that Mr. Home, in like condition, floated out of the window of one room into that of an-other, at a height of twenty five feet above the ground, seems a simple absurdity, to which no ordinary testimony would induce assent." Mr. Home is evidence in the case, and is not his testimony quite as competent as Mr. Carpenter's, although the latter arrogates to himself "scientific training?" and have we reason to suppose the sneer cast at Varley or Wallace or Owen is true? ""these whereas arrows are a supposed on the sneer set of the set Owen is true? "those whose previous training other is inder these where previous previous previous and the appreciation of scientific truth."..., "The more inconsistent the asserted phenomena are with every day experience, the more readily do they give their entire assent to them (p. 396)." "Entertaining, as the writer has been forced to do, an extremely low opinion of the logical pow-ers of the great bulk of the upholders of the Mesmeric and Spiritualistic systems [p. 626] ' Dr. Carpenter, with noteworthy ignorance, constantly confounds Mesmerism and Spiritualism, a result, we presume of his "scientific training!" When it was proved by Faraday that the hands of the circle moved the table it is astonishing to Dr. C. that Spiritualists will continue to believe that spirits are the source of power. If they will prove that such movement is independent of their own bauds. "they will have made out a case [p. 627]." But Dr. C. denies the possibility of such proof, and the countless instances, when given, at once ridicules as "ideo-motor action" or "unconscious cerebration," or, in plain English, as self-deception, by moving as prompted by some "dominant idea," or thinking without knowing it! In this whirligig he goes round and round, mistaking his giddiness for scientific wisdom.

When we consider that this work was not written in opposition to Spiritualism, but on a subject not necessarily connected with it, the author's course is more remarkable. The subject has made an overwhelming impression on his mind, and he can not let it alone. He repeatedly drifts towards it and never lets an occasion pass without throwing in a paragraph of snearing explanation. Thus he introduced the subject on pages 7 115, 165, 298, 295-7, 301-3, 307, 326, 396, 524, 609, 606, 625 more or less at length. Placed in contiguity, these paragraphs form a mass of special pleading seldom equaled, and reveal the fact that Dr. Carpenter, whatever may be his "scientific training" in other departments, is notably ignorant of Spiritualism. Not the most remarkable feature of the work

18 its final chapter, on ." Mind and Will in Na ture." After attempting to prove through 690 pages that mind is only another expression of force, absolutely dependent on the physical body for its genesis and continuance-if he does not thus clearly state his doctrine this is its logical affirmation—he throws in this final chapter as a sop to religion. He contends that his theory does not affect the latter, but rather exalts our ideas of God! But does not Dr. C. well know that religion is based on the belief in immortality as well as in the existence of God? If man is simply a creation of physical matter perishing at death, intellectual because a "cerebral hemisphere" is superim-posed on his "sensory ganglia;" if a few ounces, more or less, of gray and fibrous nerve matter be all that distinguishes him from the lower order of animal life, life or death is all the same to him, and Dr. C 's God, who is little more than a magnified Carpenter with personality obliterated, when he created man with his unfathomable possibilities, his hopes and infinite aspirations, with an intellect to achieve and a heart to enjoy, seemingly only that one may be blighted and the other may suffer, was guilty of a gigantic blunder in forc-ing this sham of humanity into the face of a fair creation. Yet we are consoled by the thought that the definitions of the physiologist are not causes, as Dr. C. would lead us to believe. When he states as absolute (p. 125) that "impressions' [of the external world] give rise to "sensa-tions," and sensations to "ideas," and ideas to "emotions" and "intellectual operations," and all through the nervous system, we inquire in our bewilderment. What more has been ac-complished towards the solution of this vital problem than making definitions take the place and office of causes? These terms have a a learned sound, which conceals a fathomless abyes of utter ignorance. No physiologist can pronounce how an impression is received by a nerve cell, or how exalted through "sensa-tions" to "ideas," and the statement that the 'Principia" of Newton or the dramas of Shakespeare are results of the rupture of a certain number of nerve cells, is quite "unbelievable "What do these "impressions" act on? Must there not be a Ego, a self, to receive them? We are answered with surprising ease. certainly, and this Ego is the resultant of preceding impressions made on the brain by the breaking down of nerve cells continuously since the individual came into existence. And is there nothing behind the broken down nerve cells? "Ah! yes, the influence of nerve cells broken down before." Now we get a gleam of light! It is the old fable; the world on a tortoise, and the tortoise on something else, and something else all the way down! Living nerve cells to receive the impressions, and transmit them to impressions retained from nerve cells dead and gone! In all earnestness with our highest "scientific training," when we say certain phenom-ens arise from "ideo-motor action," or "unconscious cerebration," do we advance one step towards their solution? What are these processes? How does the brain think without knowing that it is thinking? "Ideo-motor action" may be "instinctive," but what is "in-stinctive?" Dr. C. says in one place "ideo-motor action" is "instinct," and in an-other that "instinct" is "ideo-motor action!" Have we gained a step? Is anything known further than that certain intellectual phenomena accompany certain changes of nerve-tissuel and date Dr. C. or any other "trained" scientist affirm such changes are causes of the phenomena? In bygone time there was a scholasticism explaining anything with words. Science is far removed—the an- for sale at the office of this paper. Price, \$1 00.

tipode of this method—yet many who boast of its "training" have fallen into what may be called scientific scholasticism, and mistake the flippant use of technical terms-truly what Victor Hugo would call scientific argot-for infallible demonstration.

We feel as we read that the author is disturbed by the new doctrine. It overthrows all the theories he has devoted his life to promulgate. If there is an immortal spirit, intellect is not transmuted motion, and genius is not another form of animal heat. Ah, no. These darling theories do not reach quite down to the bottom of creation, and Dr. Carpenter has not yet reached through the fathomiess abyse of God. Spiritualism, standing in opposition, must be cleared away. Not that he has investigated, for he says that he has not even witnessed a single one of its phenomena. It is not necessary for him to do so. He can evolve an exposition out of his own internal con-sciousness. What would have been thought of him had he attempted to write on physioloor nim and he attempted to write on physiolo-gy, if he first confessed that he knew nothing of it? Verily, he is a fine illustration of a "strainer at gnats and a swallower of camels," for the Spiritual theory is a gnat compared with the patch-work of assertion and ignorance he presents. Not a theory he brings forward but has been before the public for years, and been repeatedly exploded, and it only remained for Dr. Carpenter to match these forether in for Dr. Carpenter to match these together in such a curious manner to make them mutually contradict and destroy each other. It must be admitted that the moving of a table without the contact of the hands, or as in Dr. Hare's experiments, with the hands touching the surface of water contained in a vessel resting on the table, forever disposes of Faraday's theo-ry and "ideo-motor action." The communi-cation of intelligence unknown to those pres-ent, sets at rest "unconscious cerebration." Well may this author remark in closing that "Frazer one who admits that there are more "Every one who admits that there are more things in heaven and earth than are dreamt of in our philosophy," will be wise in maintain-ing a "reserve of possibility as to phenomena which are not altogether opposed to the laws of physics or physiology, but rather tran-scend them." This is the only hopeful note counded in his dreary pages, and from it we prophesy, if Dr. Carpenter will investigate "carnestly and truthfully" the phenomena of Spiritualism, as Prof. Crookes or Wallace have done before him, he will belong to that class whom he regards as so interesting on account of the sudden lesp they make from skepticism to unbounded credulity.

Berlin Heights, Ohio.

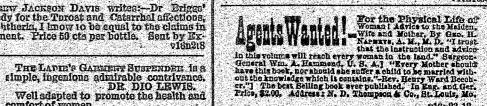
THE ACAPULCO MASSACRE.

A Catholic's Extenuation of Its

Two accounts of the massacre in a so-called Protestant church at Acspulco, Mexico, have appeared in the *Tribune*, besides a report of Mr. Hutchinson's lecture on the same subject. Nevertheless all the facts of that unfor-funate occurrence have not been made public in your columns; and I trust you, will not refuce to publish some additional facts bearing on this case, when placed before you.

One Don Juan Huarte, lately arrived in San-Francisco, and formerly a merchant in Aca-pulco, was brought to the office of the San Francisco Post by Gen. Rosencrans, who know him in Mexico and vouched for his credibility. From his statement, it appears that the build-Throat R medy for the Taroat and Catarhal affections, including Diphtheria, I know to be equal to the claims in bis advertisement. Price 50 cts per bottle. Sent by Ex-press only. v160218 ing in which Mr. Hutchinson's followers were assembled was a chapel crected on her Own grounds, and for the purpose of private devotion, by the widow of one Senor Rosales. This chapel had been "secularized" by a Gov-ernment official for the use of Mr. Hutchinon and his friends. This proceeding, however, was quite in accordance with Protestant and State ideas of the justice which should be meted out to Catholics, and its use seems to have been accepted by Mr. Hutchinson as a matter of course. Mr. Hutchinson, moreover, says Senor Haurte, "was guilty of speaking on the streets against the most cherished belief of Catholics" -making use of the most disrespectful, and, to Catholic ears, blasphemous language in speaking of the Blessed Virgin. At the same time, his chief friend and accomplice, one Procopio Disz, was publishing a scurrilous sheet, containing articles against the parish priest, accusing him of living in sin, selling the sacrament, practicing idolatry, and the like,—notwithstanding the American Consul testifies to the morality of the priest, Padre Justi, and, as the last account in the *2ribune* stated, the Mexican Government—than which none is more greedy of every occasion to of-fend the Catholic religion,—fails to find any just cause of complaint against him. These facts receive additional confirmation from an American-Protestant merchant of Acapulco now in San Francisco, but who was at the former place at the time of the massacre, and who says, "This mob was not against Prot-estantism, but against Hutchinson and Disz." While all violence is to be condemned, still the practices of Protestants in Catholic countries, as witnessed for years by the writer him-self, can not fail to elicit such manifestations at times, so long as Catholics are human as well. It might be well to remember that the parties to this affair belong to that race which in the more enlightened countries, is doomed to rapid extermination in this world, while little is done to save them from damnation in the next, but which, under Catholic influences, in South America have been preserved from wholesale extermination, and many of them brought within the influence and teaching of Christianity. Yet we can not wonder if a few of these people still retain enough of the wild, angry passions of their race to be betrayed, in spite of their religion, into such reprehensible violence. Public school education, and also the other elevating influences of this great country, have not resulted in an utter abandonment of the practice of carrying weapons as deadly as matchetas. Half the abuse of American institutions by foreigners which Mr. Hutchinson and his friend Diaz lavished on subjects far more sacred to the majority of the inhabitants of Acapulco, would doubtless have resulted in just as ugly a riot. A short time ago, a Protestant evangelist in that same country, Mexico, assisted the good cause he supposed himself to be engaged in, by distributing tracts of a most offensive nature to Catholics, on the steps and around the porches of the Catholic churches, and even was reported to have nailed some of his wares to the church-doors. The writer himself knew a Protestant who took much credit to herself for that, being in a Catholic country, and having broken through the ranks of a religious procession of a most solemn character, she emphatically exclaimed, in the face of one of the officiating clergymen, "Blasphemy! blasphemv!"

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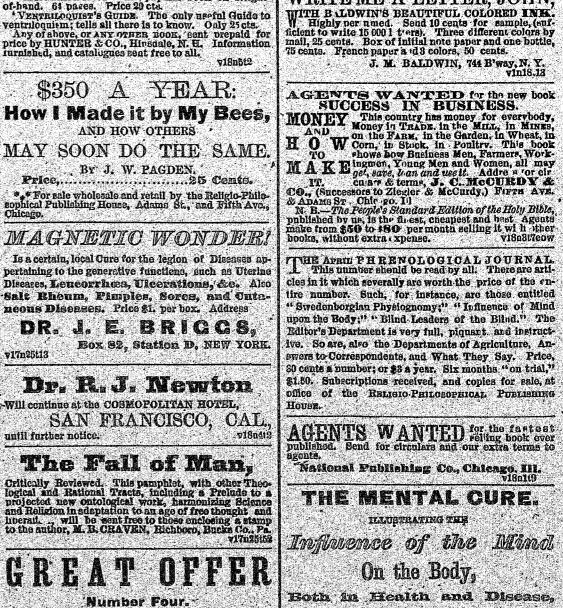
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APRIL 13, 1875.

2

What, and Whence are Ideas? BY D. WINDER.

In early life, I had a literary friend, an hon-ored member of the medical faculty of Mary-land, who, for some reason unknown to me, manifested much interest in my intellectual development, by furnishing me scientific books, and, on all suitable occasions, by drawbooks, and, on all suitable occasions, by draw-ing me into a discussion of some scientific or metaphysical question. On entering his studio one pleasant morning, he commenced, according to his usual policy, by asking me whether I could "originate an idea." To me, at that time, the question was novel; but after a few moments, reflection, and some m ntal experiments, I answered in the affirmative." He, of course, demanded an example. I gave him the following:--"A golden goose." After a hearty laugh at my simplicity, he explained as follows:--"You obtained your idea of a goose and gold by observation; and you have as follows:--"You obtained your idea of a goose and gold by observation; and you have only associated these ideas in your mind. I want an original idea, independent of anything of which you have a knowledge through the senses." Of course I failed in the experiment; and now, after the lapse of more than haif a century since that occurrence. I have not for century since that occurrence. I have not for-gotten the lesson my friend then impressed on v mind

The importance of the foregoing lesson to me, in the investigation of religious and philosophic questions, can be appreciated only by those who have learned that no religious or philosophic idea has ever existed in the world, without having its foundation in some fact. All the false theories of the human 'race are merely corruptions, or perversions of primitive truths; and all the crude and superstitious beliefs of the sge are distortions of true facts. To originate the idea of a self-existent God, is altogether a different thing from investing him with attributes of the different grades of humanity. The latter has been done with facility in all ages; but whence the original idea of an uncreated, self-existent being?

All ideas are simple images impressed on the brain. Our most abstract thoughts are only consequences of objects perceived by the senses. These may be simple or compound, true or false, accordingly as our senses have taken coginzance of what they come in con-tact with. If our perception of an object he imperfect, our idea of it will be imperfect or false; but when we obtain a clear perception of an object, fact or truth, the result must be a correct idea.

If it be true, then, that we can not originate an idea, whence has the world derived the idea of a self-existent, God, or creator of the universe? That this idea exists among all nations, savage and civilized, history amply proves. That the conceptions of this being have always been modified, by the circum-stances and intelligences of the different races, is no disparagement to the fact that all nations have believed in a self-existent God and creator. That the idea was never reached by a logical process, is evident from the fact that the very process of reasoning, by which we reach the conclusion that there must have been an intelligent creator of the universe, if carried to its ultimatum, would demonstrate the impossibility of the existence of such a being. This logical process is based on the self-evident proposition, that every effect must have an adequate cause. The conclusion would, therefore, be as fatal to the existence of a selfexistent God as it is to the existence of an uncreated universe. The belief in such a being, nevertheless, is the rule of the human race; while Atheism is but a meagre exception. Whence, then, this almost universal idea. Whence, then, this almost universal idea. The celebrated French philosopher, Voltaire, says, "Men admitted 'the existence of gods before there were any philosophers;" and therefore, he says, "It is not a philosophical idea." He asks, as I do, "Whence, then, is this idea derived?" To dogmatize on this sub-ject would justly forfeit all claims to the re-spect of the wise and intelligent. Turn which way we will, we find ourselves in an inextrica-ble dilemma. We are compelled to admit ble dilemma. We are compelled to admit either the existence of an intelligent creator, who arranged the grand system of nature and its laws; or else admit the self-existence of this grand system of nature, without any adequate cause to produce it. We are, however, taught this important lesson: that man is finite-surrounded by an incomprehensible infinity of some kind; and that there is an absolute limit to his investigations of the phenomena of nature. The foregoing remarks are also applicable to the doctrine or idea incarnation. This doctrine, in one modification or another, can be traced back through the history of the ages, until a knowledge of the human race is lost in the mazes of antiquity. In Egypt, India, Persia, and China, the idea of incarnation existed from time immemorial. The idea of the incarnation of Jesus is in harmony with a universal belief of all the primitive nations of the world. Nationally and historically speaking, it is a universal belief. If, then, the human mind can not originate an idea, I inquire, whence the idea of incarnation? My reader should bear in mind that we live in an age characterized by the extremes of Materialism. And while I admit the predominance of superstition among the ancients, by which truth was mutilated and deformed, I insist that there is a golden mean somewhere between the superstition of the ancient nations, and modern Materialism, where truth may be found. Supposing it true that much of the belief of the ancients on this subject was superstition, the question still remains, whence did they obtain the original idea? Will it follow that the incarnation of Jesus is a superstithat the incarnation of occas is a super-tion? Spiritualists should remember, that all their ideas concerning spiritual com-munications and manifestations, are now regarded as superstitions, by even the churches who believe in the incarnation of Jesus. It seems to me that a mind capable of believing that disembodied spirits can enter, and take possession of our mortal can enter, and take possession of our morea-forms, speak and write through our organisms; and that spirits in the flesh can temporarily leave their mortal forms, and traverse the ce-lestial regions, and then return again, would not regard the idea of incarnation as an absurdity, or impossibility. Does not Spiritualism involve the idea of temporary incarnation? And may it not be a part of the mission of Spiritualism to demonstrate the possibility of incarnation, and thus open the way for the conversion of Materialists, Christians and Spiritualists, to the truth as taught by Jesus of Nazareth. In the light of mere Materialistic science, spirit conversion for the second science, spirit communion is just as absurd and impossible as incarnation. Neither could be believed without a more extended knowledge of natural laws than the mere material scientist possesses. We, as Spiritualists, be-lieve that disembodied spirits can and do take temporary possession of the material forms of mediums, and for the time being obliterate all their normal senses and faculties; and it seems to me it is just as possible, philosophically, for a celestial spirit, under peculiar circumstances, to permanently occupy a human organism. Be-lieving, as I do, that God is a personal spirit; and that his son, who dwelt in, and constitut-ed the personality of Jeaus, is also a spirit, ex-isting with God before his incarnation. I can not perceive why the incarnation of Jeaus, or the spirit that dwelt in him, should be regard-

ed as a superstition, while the temporary incarnation of other spirits is believed in as philosophic fact. That this doctrine was taught by Jesus, and believed in by his apostles, is too patent to be denied, or need special proof here. And it would not be denied now by Spiritualists, were it not for the perversions of modern theology. That the orthodox theory of incarnation is a superstitious abaurdity I admit. Indeed, it is not, in any sense, an in-telligible theory. The idea of three distinct personalities in one bying is just as absurd as the superstitious, polytheistic fables of anti-quity. But as the ancient polytheistic fables, and modern theological glosses and corrup-tions, are all morbid developments, or misconceptions of a common truth, Spiritualists, in-stead of their present iconoclastic policy, should employ their reason and philosophy in sifting the wheat from the chaff, and developing the primal truths, whence all these super-stitions have originated. From the fact that there exists one supreme, intelligent ruler of universe, have originated all the fabled gods of ancient and modern times; and the demonstrations of Modern Spiritualism are developing the fact upon which all the fabled incarnations are based. It would be just as easy for mortal man to create a world, as to have originated either of these ideas.

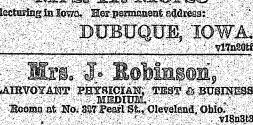
The foregoing remarks will apply with equal force to the mediatorial idea, or medium ship.

Brother Hudson Tuttle, in his work on the "Ohrist Idea in History," has demonstrated that the mediatorial idea is as old as history itself. Like the idea of a God and incarnation. it is common to all religions, ancient and mod-ern; and, like all other ideas, modified by the intelligence,—and other circumstances of people in all ages and countries. Brother Tuttle regards this idea as the result of mere Tuttle regards this loca as the result of mere human reasoning; in other words, that the idea was originated by man. My philosophy will not permit me to admit that, until I find myself able to originate an idea. The labora-tory of human thought is limited in its operations to materials furnished through the per-ceptive organs. The mind knows no such faculty as conception; it is limited in its operation to object of perception. Hence all import-ant ideas and beliefs must be founded on discovered facts; and the more ancient and universal an idea or belief, the greater probability of its truth. Upon what other hypothesis can we account for the universal belief in God, incar-nation, and mediumship? Hence, in dealing with the religious opinions of the world, in-stead of becoming mers iconoclasts, attempt ing their entire and universal destruction, we should adopt the rational philosophy of tracing these effects back to their original causes; and by the superior light of modern times, separate the true from the false.

We have already seen that the revelations of Modern Spiritualism demonstrate the possibility of incarnation; and they demonstrate the mediatorial idea as veritable fact. Indeed, that idea is one of the corner stones of Spiritual Philosophy.

The progress of science requires that many terms and phrases in conventional use should be abandoned, modified, or defined to harmonize with newly discovered truth. The words, "miracle" and "supernatural" have ceased to be appropriate in communicating scientific thoughts. Heretofore these words always signified something outside of, or contrary to the laws of nature. They have always been ap-plied to unusual phenomena, that could not be explained by familiar, natural laws. The time was, and only a few centuries since, when every cclipse of the sun was regarded as a miracle: and even I have lived when the phenomenon of an interchange of intellectual ideas across the Atlantic ocean in a few: seconds, would have been regarded as miraculous.

"A BOOK EVERY ONE SHOULD HAVE TRUE SPIRITUALISM,







But the days of miracles are past. The human mind, in its progress, has reached the grand truth, that nothing occurationtrary to natural laws. The human race have also dis-covered that phenomena must always antecede, and be the expositors of the laws that produce them. It has become egotistic, dogmatic,— even absurd, to say, "I do not admit the phe-nomena, because I do not understand the laws by which they are produced." This is the logic of many pretended philosophers of modern times, in reference to the phenomena of Modern Spiritualism, and I regret to say it is the logic of Brother Tuttle in reference to the incarnation of Jesus. He says, "Incarnation is a miracle, and on that account must be rejected." But he also says, "An action may occur by unknown laws, and seem miracu-lous." This last is a sensible and true proposition. We should therefore first settle the question of the fact; and not assume a priori that such a fact would be a miracle. Had the rule here applied by Bro. H., been applied to the Spiritual phenomena, there never would have been one rational Spiritualist, as these mani-festations "seemed" just as miraculous as incarnation. But Spiritualits acted as true phi-losophers; they first settled the fact of the phenomena; and are now engaged in searching phenomena; and are now engaged in searching out the natural laws by which they are pro-duced. These, no doubt, will in time be un-derstood, so far as the finite mind of man can comprehend the infinities of nature in the pres-ent mundane sphere. The rest will be reserved for development in the future, higher planes of our spiritual evisiones: when we shall no of our spiritual existence; when we shall no longer "see through a glass darkly;" but "see as we are seen, and know as we are known" by the higher intelligences. Carthage, O.

works:

RELIGIO-PHILOSOPHICAL JOURNAL.

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Zeligio-Zhilosophical Journal

S. S. JONES,

36

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CHICAGO, SATURDAT, APRIL 13, 1875

OUR BIBLE.

Books and Manuscripts. Received Text and Versions. Inspiration vs. Imiallibility.

The above is the title of a book of over one hundred pages, by the Rev. J. O. M. Hewitt— Janson, McClurg & Co., Publishers, Chicago, TII.

Mr. Hewitt is a Unitarian clergyman of culture and fine natural abilities. Any one who is familiar with the advanced thought of the liberal branch of the Unitarian denomination, will upon reading the title of this book, be likely to conjecture that the book is of rare value, viewed iconoclastically, as a pulverizer of Orthodox creeds and religious dogmes, predicated upon by Bible infallibility, and a perusal of the work will not weaken the impression thus forming.

The book is composed of three lectures. The first is a review of the authorship of the books of the Old Testament. Among many other things of note, the author says:

"It is evident to the careful reader of these Books of the Old Testament that they at the most are only the fragmentary legends and records of a not more than half-civilized neo ple, and only as they form links in the chain of the history of a people with a peculiar faith, are they of importance to us; for, as Bishop Clark has written, "What is it to us whether a savage tribe cut off ten thousand or twenty thousand of their equally savage neighbors, twenty or thirty centuries ago?" No rule of faith, most certainly, can be based upon these records of war, of invasion and of spoliation. Let them stand, then, for just. what they are, nor need we trouble ourselves about their authorship. Of the Books that we would call "the Prophets," most of them bear the name of their probable authors, and are generally written in a kind of poetic measure. like the productions of our Saxon and British and Scottish bards; and while possessing a style of lofty imagery, and often soaring to grand heights of moral thought by far in advance of their age, we find them as a rule local, in their application, both in time and place, and be-longing to what we would call, in composi-tion, national lyrics—a class of writings that breathing out the deepest sentiments of the author, always possess a power over the emotions of a people, and hold their force of inspiration by direct appeal to the patriotism and piety of the masses. Though, as the learned Dr. Kennicott observes, we have in all of them the evidence of occasional alteration by the hand of copyists, such as indicate an attempt at explanation, or such as indicate an attempt at explanation, of rectification of what perhaps they deemed an error in the statement of the original author. In the third division of the Old Testament, "the Holy Writings," we have the Book of Psalms, of Proverbs, Ecclesiastes, and the Song of Solomon. Of these, we are told that oar present collection of psalms was selected from some three thousand or more, as being the best of the national hymns of devotion; while, as Dr. Noyes, the learned translator, has well observed, of the Book or "Song that is Solomon's," the least we say about its sacred character the better, it being evidently a speci-men of the "love songs" of the Israel of the period.

as the name of Paul, the spostle to the Gentiles, is concerned, being one of those spurious epistles with which the church of the second century was flooded. It is claimed by those who regard the epis-tles as apocryphal that they were forgeries written for a purpose, and that purpose the establishment of the dogma of episcopal in-stead of congregational supremacy in the church.

Speaking of inspiration, he says:

And first of all, let me say that I am by no means disposed to deny the fact of the inspiration of the soul at times, brought about by the operation of unseen influences,-"little subtle threads of influence which sway our souls and strangely move us,"-these things have too many records inscribed upon the heart histories of humanity to be ignored by the thoughtful and observant eye. Therefore, against this fact I do not speak, nor need I speak for it; the pages in our histories are too full to require additional testimony to confirm its truth. A Socrates pauses at the touch ethereal, and listens to "the voice" that speaks the Word, which so fills the soul of the philosopher with its celestial music that the wisdom of the sage appears henceforth rather than the theory of speculative philosophy, and the conscious presence makes the man sublime in that hour in which he drinks the poison hemlock!

And shall we say that the learned, the thoughtful Egyptian sage, not less than the Hebrew man, Moses, living, wandering, think-ing, amid the solitude of Sinai, felt not the mysterious touch that stayed the foot of So orates in the crowded street of Athens; heard not the voice that fills the soul with thought doubly distilled? No thought has greater force of generation than that which dwells upon divinity.

In speaking of the Sacred Books of the Old Testament, he says:

What right have they of the great sanhe-drim of 600 B. C. to judge more than I what is true and what is false? Judge ye!

But here, perchance, I am met by the ques-tion, are you not compelled by your "Chris-tian faith" to accept these secred writings of Israel as sacred, for did not Jesus, the Christ of Christianity, command the people to "search the Scriptures," and say that they taught_the way of the eternal life; and does not Paul

commend the Bereans as more noble than others because they "searched the Scriptures daily to see if these things were so?"

I answer, according to the most ancient records that we have, Jesus did not command the Jews to search the Scriptures, but said, "Ye search the Scriptures because in them ye think ye have the eternal life;" but he did not indorse their infallibility any more than Paul indorsed the infallibility of the Greek posts by making a quotation from them.

Indeed, more than this: not only did Jesus not indorse the infallibility of the Jewish writings, but all the force, all the inspiration of the sayings of Jesus lies in the fact that he was constantly breaking with the spirit of the old writings; so constantly that he was continually being accused by the priests of "break-ing (or destroying) the law," and with "blaspheny," until at last, in remembrance of the constant taunt, we bear him saying, "The TRUTH is thy word!" THE TRUTH IS THE WORD or Gon! Here is a word of inspiration, friends, so broad that the Scriptures of no one nation can contain it! It is a "white heat" word! Let it stand in its simple strength the watchword of free thought, the voice of free souls, forever! I have given you my answer so far as the infallible authority of faith of the Old Testament is concerned.

As for the New Testament, the early Chris-tians had it not, at least not as we have it, and the epistles of the apostolic age are evidenti of the same style and character as the "circular letters" sometimes sent out by the synods and associations in our own day. And, at length, in the fourth century, we find in the Christian church, as we find to day, great religious differences; the war of opinions is hot with sectarian zeal; and "epistles" and "gospels" favoring the different duties of parties in the Christian church were multiplied; bishops were accusing bishops of forgery of sacred writings and of alteration of the oldest texts; bulls of excommunication were freely launched at their mutual heads, and internal dissensions seemed about to destroy the influence which Christianity had acquired among the heathen. The emergency was like that which convened the great sanhedrim of the time of Simon the Just, and, as might be expected, a council was convened at Hippo, in Western Africa, in 393, A. D., (not a general council, however, but mainly composed of the bishops of the African churches), to determine the utterances of their churches upon the ques-tions of their times; and as an aid to so doing, made selection of these gospels and epistles as the authority of faith and practice in the churches, and forbade the reading of the gospels and epistles that are now deemed uncan-onical or "apocryphal."

Spring Exhibition of Pictures at the Exposition Building,

This very fine show of first class paintings opened on the 5th, and contains numerous pieces worth long, careful study, and commanding the enthusiastic admiration of every lover of art. Conspicuous are three of unusual size and interest. The first, by Mr. Walker, "The Battle of Lookout Mountain," is the private property of fighting Joe Hooker, who was, as is well known to our readers, the commanding figure in that wonderful "battle sbove the clouds." Every old soldier will want to see this picture, and everybody else should. We can not give the space to enter into a description. It will give the general spectator a better idea of this important battle than all the books written on the subject. · Belonging to an entirely different class, but not the less interesting to many, are Selou's great pictures, "Jerusalem in her Grandeur," and "Modern Jerusalem." The artist was engaged for several years upon these two pieces, visiting Jerusalem three times to perfect himself for the work. Our readers in the city and these visiting here will be highly pleased by a visit to this exhibition.

Another Step.

Sometime ago we made a note of the fact that Hyde Park, Mass., had, after a stormy debate of those who had charge of the matter, admitted the works of A. J. Davis to the public library. They have now taken another step, and admitted the works of Thomas Paine. The Norfolk County Gazette, alluding to this controversy, says:

"The works of Thomas Paine having been donated to the library, it was voted to accept them, notwithstanding the long and perplex. ing discussion as to the advisability of accepting the works of Andrew Jackson Davis. The fealing was freely expressed that so long as Davis' writings were on the shelves of the library the board need have no fears of ac-cepting anything of a worse character, so far as their corrupting influences go. We shall begin to believe, by and by, that we really have a liberal-minded library board. But this change in sentiment is largely due to the press for its wholesome rebuke to those members who fought desperately against the admission of books opposed to their creeds.".

An'Inquiry from Bro. J. M. Peebles.

Bro. Peobles, in one of his letters, asks the following question:

"Who is the author of those articles on 'Death, or the Pathway from Earth to Spirit-Life.' They are excellent, and ought to be put in book form, wheever the author may

It is certainly gratifying to us, as editor and proprietor of the JOURNAL, to know that the ceries of articles on the above subject, are apprecisted by so fine a scholar and critic as Mr. Peebles. All articles should rest on their intrinsic merit, regardless of the name of the author. That the articles in question contain valuable information to all, will be generally

Another Humbug.

The Joliet, Ill., Republican contains the following:

For some little time past, quite a ripple of excitement has been caused in spiritualistic circles by the advent of the "Celebrated Ma-terialization Medium" Miss Jennie Shollenberger of Chicago. Among the more notice-able seances given by her was one at the residence of Mr. Isaac Millspaugh, where her won-derful mediumistic and materialization powers convinced all who beheld them that there was something in it beyond their powers of under-standing. The "shadow faces" of departed friends appeared and reappeared to the astonished beholders, and as everything had been arranged to detect if possible any deception which might be practiced, all who saw were convinced. It was inexplicable, wonderful, supernatural, beyond the power of earthly power to explain.

On Monday evening, the medium, who was accompanied and assisted by her mother and brother, gave a seance, at the residence of Joseph Whittier, Eaq., on Broadway. Mr. W. is well known as one of our oldest and most respected citizens, and as a liberal skeptic in matters not according to the known laws of nature.

The medium was examined carefully by a committee appointed for the purpose, made to put on other clothes than her own, and con-ducted to the cabinet by them, thus prevent-ing all smuggling in of masks, whiskers, etc., etc. Of course the manifestations were of the meat measure description only one force apmost meager description, only one face ap-pearing at the aperture, and that strangely like the medium's, so much so that all present with scarce an exception declared it a fraud, and confusion and general disgust was the re-

sult. Mr. Whittier being so thoroughly convinced that he declared that nothing but a human face had been shown or could be and he was going to bed. And to bed he went more of a skeptic than before.

Shortly after, the Shollenbergers were shown to their rooms and the company dispersed. Then commenced the investigation in earnest One of the family passing through Mr. Whittier's room the next morning noticed something lying on the floor and picking it up it proved to be the polonaise of the medium, Miss Shollenberger, and out of it dropped a small roll which on investigation proved to be a pocket handkerchief concealed in which were a couple of pair of moustaches and a fine set of whiskers, most ingeniously arranged to be held on the face by the teeth. The mys-tery was fully solved, but the family wished also to convince their sadly duped friends and proposed to the Shollenbergers that they give another seance the following evening. This they would not consent to do, they had been too closely watched the night before. At last they were told of the discoveries of the night before and shown the heard and moustaches when they both burst into tears and insisted on returning to Chicago at once. They did not fail however to speedily reclaim the moustaches, whiskers, ect., and procuring a con-veyance got out, cabinet and all, as soon as possible. The next morning another secret of the supernatural came to light in the shape of a fine silk mask done up in a compact bunch. Thus ends the great Spiritualistic materialization humbug in Joliet. The above facts were obtained by the Joliet Republican directly from Mr. Whittler's people, Mrs. Whittler Buffman having made full and careful notes at the time.

That committee of akeptics (?) who recently vouched for Mrs. Parry's mediumship will probably duplicate that report for the benefit of this new impostor. These committees are

(Continued from first page.)

APRIL 13, 1875.

your work in securing test conditions for us." and the whole room was perfumed with the most fragrant odor, reminding one of the "Balm of a Thousand Flowers."

Then another and another spoke of what they had received. And when the light was struck, which was immediately after the flow-ers ceased to fall, and such a sight no mortals ever witnessed, except those that have set in Mrs. Thayer's circles. The table was almost covered with plants, flowers, shrubs, ferns, and some spices, that no one present had ever seen before in the world. What was found on the table could not have been put into a half bushel measure without crushing or bruising, yet not the most delicate fringe was disturbed. Among other things, Mrs. A. E. Carpenter got a rosebush two feet high, with the roots, fresh earth and all, just as if it had been taken fresh from the garden or fioral conservatory. A gentleman got a large bunch of flowers, with roots and earth, in thesame way. The plant was a rare and strange one. BLy worthy host, Mr. Morse, got the most wonder-ful flower I ever saw, a species of the

DOUBLE JAPONICA,

yet unlike the Japonica that grows in this lati-tude, so one of the best skilled florists of Boston informs us. My orange blossoms, leaves and stem were covered with water, and were almost as cold as ice.

Again we turned down the light, and a second shower came, not as many as at the first sitting, but quite a number. Again the light was struck, and we looked and wondered. Mrs. Thayer then said, "I wish Dr. Taylor to sit beside me and hold both my hands in his." So the lights were out in a trice, and as I held the medium's hands in mine, in a trice came a large fern twelve inches long and a most beautiful and fragrant rose, with stem and leaves, were laid across my hands. Again the light was struck, and there they lay, I still holding the medium's hands.

Now, reader, these things are so wonderful that I know you will ask, "How can these things be?" To which I make answer and say, "I don't know the modus operand?" I only know the fact. As I write for you my flowers are lying in & dish of water before me, still filling my room with their beautiful aroma.

What say you? All a trick? That cry is "played out," for we know better. All the work of the Davil? If he lives among the flowers of such sweet fragrance, then I would like to share his beautiful quarters. But what has become of your God, that he don't kill the Devil and put a stop to such things in answer to your prayers? T. B. T. to vour prayers?

46 Beech st., Boston, March 18:h, 1875.

BRO. J. M. PEEBLES has several letters addremed to him in this office.

W.B. RIGHTER cends \$1 65, but does not give his Post Office address.

JESSE JACOBS cends \$3.20 to this office, but gives no post office.

RECEIVED from Walhonding remittance for JOURNAL, but no name signed to letter.

M. M. THURBER, please give Post Office address, and we will comply with your request.

A. H. LOVELAND condo \$3.65 to this office, but gives no Post Office.

MRS. M. J. WILCONSON'S labors at Boulder, Col., were attended with great success. She is engaged for the next three months at Greeley, Col.

. THE Spiritualists of Milwaukee, celebrated the 31st, anniversary with Decom nies. Addresses were made by Mr. Baldwin, Dr. H. S. Brown, George Godfrey, Mr. Freeman, Mr. N. B. Smith, O. Pruiner and others. THEODORE F. PRICE lectured during the month of March, at South Bend, Indiana, and at Sturgie and other points in Michigan. He is now moving towards Toledo, Ohio. From that point he will proceed to Detroit, and then over the Michigan Central R. R. to Michigan City, speaking at various points.

Of the New Testament, he says:

It may seem strange to you who listen to me that I should say that the writers of our present "Gospels" are not known; but you will notice the heading or title attached to each is "The Gospel according to," not by; that is to say, according to the tradition of the preaching of these men.

The fact is, the Apostles and early Chris-tians most firmly believed that the end of the world was at hand; and therefore did not think it worth while to commit to writing the history of their times, but contented them-selves with preaching with all their earnestness and power, "the good news of the king-dom of God," as taught them by Jesus, whom they believed to be the Anointed One, or King, of the new dispensation of things.

In the second lecture, the author elaborate ly reviews the ancient records, showing when and by whom the ancient manuscripts were declared sound and canonical. He shows the many interpolations that have been made from time to time, the better to fit them to existing dogmas of the Church." In his third lecture he says:

But here, at this point, another difficulty presents itself to the mind of the student of Biblical criticism, viz., the fact that both of these so called "epistles of Paul" to Timothy are disputed epistles, and are by many able scholars regarded as literary forgeries, so far address; will then comply with your request. of lecturers can correspond with him.

Again the author says:

Disenthralled from the false glamour of mystery that an ignorant priesthood and a more ignorant church of fifteen centuries ago threw around it, we learn to make a distinc-tion between the truth of the eternal life that inspired the various prophets and the systems of ecclesiasticism that grew up around that truth; between the sense of "THE ETERNAL" (Yehoveh) of the inspiration of Moses and the Egypto-Mosaiam that grew around it; just as Protestantism discriminates between the religion of the Sermon on the Mount and the Cetholicism which owes to that graceful olive tree its support; just as we distinguish between the oak tree and the ivy vine that has entwined itself about its trunk and covered its branches. And finally, in conclusion, he says:

And with an intelligent reasoning, discrim-inating faith, we will say of our Bible, and of all books made sacred by their holy, helpful influence upon the human soul, we keep them all, a sacred treasure, believing that

"The word unto the prophets spoken Was writ on tablets yet unbroken; The word by seers or sibyls told In groves of oak or fanes of gold, Still floats upon the morning wind, Still whispers in the willing mind-Our heedless world has never lost One accent of the Holy Ghost!" AMEN.

This book can be had at this office. Price \$1.25., Sent anywhere in the United States free of postage on receipt of \$1.25.

Old Authority for Suppressing a Clerical Scandal.

[From Gibbon's Decline and Fall of the Roman Em-pire, Chap. XX.] Constantino was satisfied that secret impurity would be less pernicious than public scandal; and the Nicene council was edified by his public declaration that if he surprised a bishop in the set of adultery, he should east his im-perial mantle over the Episcopal sinner.

D. H. Hendel, please give your Post Office

admitted. The enswers to the questions in this number are of great value, and should be carefully perused.

Capt. Brown.

We are in receipt of several letters inquiring in substance, if we are about to endorse Moses-Woodhullites-calling our attention to the fact of a recent notice of Capt. Brown of Iowa, who spares no pains to advocate "Socialfreedom," and denounces the RELIGIO-PHIL-OSOPHICAL JOURNAL and its editor for his bold advocacy of purity in the marriage relation.

Our reply is to this effect emphatically. We advise all friends of Spiritualism, to discountenance lecturers who go about the country secretly or openly advocating the pernicious doctrine of "Social-freedom." . It is no part of Spiritualism, and our cause is everywhere brought into disrepute by that class of speakers. Let them sail under their own colors alone, and they will get none or very few hearers, and very few. Spiritualists would tender them the hospitalities of their homes. They steal the livery of Spiritualism to serve, sensualism in.

The Valcour Free Love Community

It appears from the Boston Herald that the noted Valcour Free Love community is now pronounced not only defunct, but decomposed. It says:

Wilcox, the main promoter of the scheme, has been out in jail by Shipman, charged with stealing \$70, and writes from his quarters a long screed, in which he denounces Shipman as a "confidence man and a double dealer," charges him with cruelty to his daughters and a little 6 year-old orphan boy, and hints of darker charges of which he has information, and which he may disclose in future. He speaks of foreclosures and attachments piling in thick and foreclosures and attachments of the in thick and fast on the property, and though he himself keeps up a stout heart within his prison walls, and professes to believe that he will live to see Valcour, devoted to the cause which brought the communists hither, it is quite plain that the thing is ended. The members on the island some time ago resolved that Elder Oren Shipman was a fraud, and that he had taken money from them under false pretenses. They have procured a warrant for his strest, and he dare not step a foot into New York State for fear of its being served upon him.

Letter of Fellowship.

The Religio-Philosophical Society granted a Letter of Fellowship on the second day of April 1875, to Dr. K. Cleveland of Oak Point, Washington Territory, authorizing him to solemnize marriages in due form of Law.

D. R. STRPHENS, Inspirational Speaker, would like to make engagements to lecture at points within moderate distance of his home, Marseilles, LaSalle Co., Ill. He has a long

faithful to impostors. They gave Rayner, the impostor, a certificate for being a good medium, after he was fully exposed in the columns of the JOURNAL.

Removing a Troubled Spirit.

The London Spiritualist gives the following account of one of Mr. Home's seances:

Mr. Home next passed into the trance state, rose from his seat, and went to a corner of the room, then he bent his arm, and appeared to be talking to some invisible person leaning upon it, with whom he walked across the room to the door. He opened the door, and we could see into the passage outside, for a gas-light was burning there. A thought flashed upon the mind of Mrs. Varley, for she exclaimed, "Oh! I know what he is doing, he is turning out that woman." He then went down on his knees in the open doorway, with his face towards the passage, in an attitude of prayer, then he kissed his hand and waved it once or twice as if signaling somehody to depart, after which he rose from the floor, closed the door, and walked towards us. After he had advanced two or three yards from the door, three loud raps came from its surface; this seemed to startle him in his somnambulic this seemed to startle him in his somnamoulic state. He paused as if listening, returned to the door, opened it, and sgain went down on his knees in an attitude of supplication. Once more he kissed his hands, closed the door, came towards us, but again did the three raps greet our ears. Once more he returned to the door and presed, he also placed his finance door and prayed; he also placed his finger upon his lips, pointing towards Mrs. Varley with the other hand, and shaking his head as much as to say, "You must not go near her again." Then he closed the door and all was quiet. On returning to his seat he said to Mrs. Varley, while he was still entranced, "She has gone now, and she will never trouble you again." "I know it was very foolish for me to be afraid of her," said Mrs. Varley, "but I prayed for her, and did all I could for her." "That made her all the more sympathetic, and gave her more power to keep near you, but we have promised to give her what she wants, and she will never trouble you again.¹⁹ "But who was she?" said Mrs. Varley. "Well, she was a poor woman who broke one of nature's laws by committing suicide, and those who break the laws of nature must pay the penalty. She thought that by coming to this house she could get the opportunity of communicating with her friends."

The troubled spirit of the woman was never seen in Mr. Varley's house afterwards.

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

Wm. Cotter sends 50 cents for W. & O. F. for Journan, and 50 cents for this fund.

Who will next be inspired to a similar deed of noble charity? We shall report.

Tan many friends of Mrs. Weeks, the medium and clairvoyant, who formerly resided in this city, will be glad to learn that she has list of interesting subjects. Societies in want returned and can be visited at Dr. Maxwell's, Dr. Badyville, March 16th. J. 409 West Randolph st.

TRIAL SUBSCRIBERS Who renew for one year must not fail to state, when they remit, that they are trial subscribers.

DR. J. W. KENYON of Des Moines, has been duly appointed as State Missionary for the ensuing year, by the Executive Board, of the Iowa State Spiritualist Association.

M. G. Ashley, a trustworthy man, will do errands for those residing in the country for 25 cents and one stamp. Address him at 216 West Randolph st., Chicago.

Attempt to Lynch a Minister at Sutter Creek.

A correspondent of the Stockton Leader, writing from Sutter Creek, says:

About ten days ago a man named _______ died after an illness of a few days. During hislife he had never made any particular profession of belief in any system of religion, but bore the reputation of being a very liberal and kind hearted man, a good citizen, and conducted himself as a respectable man should. At the funeral service a minister was called on to officiate, and that gentleman, during his discourse, uttered some very severe language in regard to the deceased. He said in effect that the deceased had not the least chance of future salvation; he was quite sure he had gone straight to hell. The audience was very indignant at the unjust remarks of the minis-ter, and in the night's number of people went to the minister's house, dragged him out of bed and put a rope around his neck, declaring they would hang him. The minister begged hard for his life, and finally retracted all the aspersions he had cast upon the deceased man, and promised so leave the place at once. He was then released, and the next day picked up his effects and left for parts unknown.

Consistent preacher—outlandish people.

Thirsty Theology.

[Scrap from the Dally Iowa State Register, March 16th,

A postauger preacher of the "forty gallon persuasion," whose estensible business is to dispense the bread and water of life to the famishing, and deal out damnation to the unfamishing ones of Eddyville, while making pastoral calls a few days since, and dissipating to the full extent and amount of ecstacy con-tained in two glasses of sherry, given him by a good sister of his flock, asked for more, remarking as he did so, "Sister, give me another glass! I love wine because Jesus did." He is evidently associated by clerical ties to the Irishman who, after draining the sacramental cup, said to the officiating deacon: "Fill her J, W.

APRIL 13, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia,

Twenty-Seventh Anniversary of Modern Spiritualism.

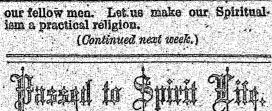
CELEBRATION IN PHILADELPHIA, MARCH 31.

John M. Spear was called to the chair. He referred to Andrew Jackson Davis as one of the pioneers, and one who had done more with his pen than any other person to spread the gospel of Spiritualism. Modern Spiritualism commenced twenty seven years ago this day, although Spiritualism has alweys existed. All the religious sects of the past have bad more or less of Spiritualism in them. Mr. Spear referred to the various papers that had been published in the interest of Spiritualism. and said that in twenty-seven years several millions of persons in this country and the old world had become believers in spirit communion. He then referred to the necessity of munion. He then referred to the necessity of taking care of our mediums, especially those who were advanced in years; said if he had the means he would be glad to establish a home for such where they could be cared for and made comfortable. He said they could give wise counsel to their younger brethren and sisters. He suggested that those having property to leave should have their attention called to this as a proper means of doing a called to this as a proper means of doing a good work. He referred to the approaching Centennial, and said he thought the Spiritual-fats ought to have and exhibition of their writings and works of art in it.

ADDRESS DELIVERED BY HENRY T. CHILD, M. D.

Friends, it is with unfeigned pleasure that I am permitted again to meet with you on this twenty-seventh birthday of Modern Spiritualism. Twenty seven years ago the word Spiritual-ualism may have been in the dictionariee, but an avowed Spiritualist was unknown. To-day they are numbered by millions. We speak of Modern Spiritualism, and that implies that there was Ancient Spiritualism. They ara twin sisters, the elder as old as humanity, for when the first spirit left its material form and went forth into the Spirit-world, it held the same divine and enduring affections for those it left behind as exist between spirits and mor-tals to day. All the traditions and histories of mankind prove not only the existence of this great truth, but that they knew it intuitively

and unmistakably. Modern Spiritualism, then, is not new, yet it has its distinctive characteristics, one of which is that it is based upon intelligence. In former times mankind believed in spirita, and their faith was strong, but to day Modern Spiritualism lays its foundations broad and deep in knowledge-absolute intelligence. Twenty-seven years ago this evening our good friend Isaac Post, then of Rochester, N. Y., now in Spirit-life, made the proposition that one rap should signify no, two raps should convey a doubtful meaning, three or more chould convey an affirmative meaning. Brother Post was a medium, and we have no doubt he was impressed to propose this arrangement. which has been universally accepted by spirits and mortals all over the world, and which has formed the basis for intelligent communica-tions to millions of minds. The character of mediumship in former times was veiled in obscurity. To day we are able to classify and arrange it, and to collect the facts and phe-nomens which are presented through these, and weigh and analyze them in the most satis-



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

Passed to Spirit life, from Atlanta, Ills., on the 28th, of March, 1875, Dr. C. H. BURBOWS in his 52 year.

Funeral service on 29th inst., at the residence of de-ceased. Rev. J S. Thomp-on, of Bioomington, deliv ered avery able and appropriate address on the occa-sion. In the departure of the Doctor his wife has lost a true and faithful husband, his cal dren a ki d and aff ctrue and faithfal husband, his cal dren * k1 'd aod an c tionata f ther, the community a nyble and true man, the various reforms of the day. A fearle*s and a' le advocate, the spiritual philosophy a firm and consistent, believer, the lecture field an able exponder of the Laws of Life and Health. It may be truly said of the Doctor that the word is the better for his having lived in it.

Passed to Spirit-li'e. March 21th, frcm Springfield, L1. HIRAM JUDKINS, in his 74th year. He was an old ploneer in the Spiritualist ranks, of quiet, unohtrurive manners, his faith is the angels was

in essential part of his being. GB.

\$1 65 cents renews trial subscrip-Lions one year.

BANNER OF LIGHT for sale at the office of this paper. 12 Newspapers and Magazines For sale at the Office of this Paper: Phronological Journal. N. Y. 80 cts, Per Copy Banner of Light. Boston. : 8 " " " Spiritual Magazino. Liemphis. 15 " " ." Spiritual Scientist. Boston. 7 " " " Science of Health N. Y ... 20 " " "

Business Notices.

Postage on Third Class Matter.

Our readers will please bear in mind that the iniquitous law doubling the postage on third class matter is now in force. The rate is one cent for one ounce or fraction of an ounce, and includes all transient printed matter and merchandise. Our book list this week contains the corrected rate, and our friends will please observe it in ordering. 12

Only One Dollar a Year.

That beautiful magazine, THE LITTLE BOU-QUET, is sent free of postage to any person one year for ONE DOLLAR Auy one who will get up a Club of Five subscribers, will have it cent to him or her free Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, [*] TII.

Shaker Sash Balance.

We again desire to call attention to the improved "Shaker" Sach Balance. It is of the highest importance that every one desiring perfect ventilation at a moderate cost, should try this useful invention. For terms, etc., address W. J McGywn, South Union, Ky. 11

THE general talk is Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia.) There never was a soap so highly and generally praised. It tells a story of its own merite, that can not be contradicted. Try it. 1

Please Look to Your Accounts.

Those of our subscribers who are indebted for this paper as well as those whose time of prepayment has nearly expired, will oblige us very much by prompt remittances. Our necessities for funds are very great. Those who promptly respond to this call will put us under renewed obligations of gratitude, and inspire us to renewed efforts to make this eighteenth volume of the JOURNAL, which we have just entered upon superior to any of its antecedents. Please act promptly, friends, and do yourselves and us justice. We never know a true Spiritualist to regret doing to others as he would be done by, under similar circumstances.



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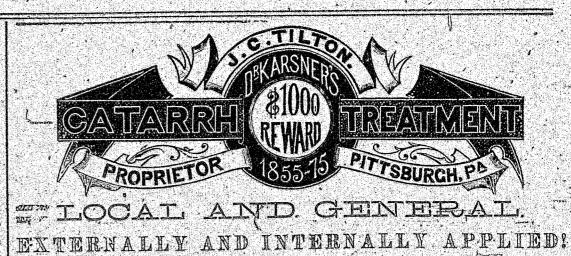
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v'8n317eow



* In offering to the public a system of treatment for that most troublesome affection. known as Catarrh, we desire in the first place to show what Catarrh is, and the course it is likely to pursue; secondly, the means that may be relied upon to effect a permanent cure.
There are, no doubt, many persons who have Catarrh in its primary stages, but do not know it; and there are many others, who both have the disease and know it, but do not know that it is anything more than a temporary annoyance, which will linger awhile and presently depart. It is for the benefit of these two particular classes of persons that I proceed to give what I hope may be a clear and satisfactory analysis of an afficient which, without exaggeration may be regarded as the Leprosy of modern times.
• Catarrh, when once established and firmly seated in the system, never relaxes its hold until death. It has a mission to perform and a course to run, which will fully occupy the whole life-time of its victim; and, though it is ushered in with the petty annoyance incident to a slight cold in the head, it goes on through a series of retrogressive changes, by a step so stealthy as not to arrest attention, antif it has reached a point of disgusting mastriness and a sickening evolution, past all human endurance. Nor has it yet reached the arme of its power to offend. The poisonous secretion given off at this stage of its development is taken up by the blood, particle by particle, and carried by it to all parts of the living system, as so many vile messengers on the wing, of finds its way into the stomach in the head are continually experienced, the liver is torpid and inactive, the bowels consistive the system becomes infected and every organ of the body is disturbed in its functions. Then the appetite begins to vary, sour eructations come up from the stomach, a bitter taxte in the morning, headache, singing in the early and human endurance, he liver is torpid and inactive, the bowels consit the whole system becomes infected and every

The network, some emetadoms come up from the stomach, a biter task in the moring, leadache, singing in the service some spectra and a general disturbance in the hormat needlibrium of the bodily temperature.
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What a Well Known Cilizen says.

What a that Robot Childrenge. Sint-This is to certify that I, the undersigned, had CATARRH of the head for many years, passing from one stage of the complaint to another, until I experienced in my person all the phases the disease usually assumes, yet in spite of all remedial treatment, of Iodines, vegetable smuth, donches, ointments and caustics, the disease never suffered a check, until I used DR. KARSNER'S TREAT-MENT; since that I am well. Ten years have now pass-ed without any return, or any symptom of a return of the complaint. Respectfully yours, J. M. PRYOR.

What the Hditor and Pub. of the "Saturday Guide" says: * Mn. J. C. TIITON-DEAN SIN:-I bave had CATARRH

J. C. THTOF, ESQ.-DEAR SHI-For the last four years I have been afflicted with NASAL CATARRH, to such an extent as To make nie truly miscrable. It seriously affected my throat, and I fear its natural tendency was to the lungs. I was treated by the most skillful physicians, but received no permanent reflet. Fortungtely I niet Dr. John Campbell, of Alleghany City, who informed me that he had been using DR. KARSNER'S CATARRH TREATMENT in his practice for the past six months, with extraordinary success. for the past six months, with extraordinary succees, in all forms of Catarrh. He referred me to several patients he had enred, after resorting to all the remedies com-nionly used by the medical profession. Dr. (ampbell

PITTSBURGH, PA., Feb. 22, 1875.

factory manner.

I see before me some who, with myself, en-tered the Spiritual ranks at the time of its birth, and who have continued their researches. patiently and carnestly during these years. We have seen how it has gone on from an apwe have seen now it has gone on from an ap-parently insignificant matter to be the great question of the age, --how it has entered the churches and modified the views of all classes of religionists, even though they may be disposed to denounce it. Free religion, which is extended in every direction, owes its origin to the influx of spiritual truths which mark our age. Science, cold and indifferent, has been compelled to look towards this as the means for the solution of many of the problems of

The question is often asked, What is Spiritualism? It is the knowledge that man is a spirit now and here; that this spirit always realizes a resurrection when it leaves the body at the change called death; that it would be quite as correct to speak of this change as a resurrec-tion as a death; thirdly, Spiritualism teaches and proves that the spirit of man after it has broken the chains of mortality, and left this physical body, can, under favorable circumstances, communicate with those who still remain in the form, and give not only absolute tests of their identity, and reliable informa-tion in regard to its state in the Spirit world, but also can communicate important practical knowledge in regard to the objects and duties of this life. Let us illustrate this point. Suppose the case of a person residing in this country, who has no absolute knowledge of the other continent. His father leaves him and sails to some unknown port. Availing himself of the facilities of the telegraph, he sends back a message to his son, giving his name, stating where he is and what he is doing, telling that he had met his grandfather who had sailed from the same place many years behad sailed from the same place many years be-fore, giving the exact dates, and various kinds of information known only to themselves. Do men in their outward relations hesitate to be-lieve on such evidence? In thousands of in-stances has the same kind of information been. received telling of events which were only known to the parties who had gone over the injetic river, sending us for corroboration to the facts which are found to exist, though we the facts which are found to exist, though we knew not of them. If the evidence be good and reliable in the one case, why is it not in the other? Time will not permit me to note the changes which have taken place in the inst twenty seven years; how the genial sunlight of affection from loved ones gone before, fall-ing upon the stony soil of unbelief, has warmed the ground and made the germs grow and bring forth their flowers and fruit to gladden not only their possessor, but all of those around them; how saddened hearts that wept without hope have found that which alone could comfort them. How the race is growing leas cruel and barbarous, and the harsh dogmas of the past are giving place to kinder and more appreciative lessons of wisdom. These and many other things that are written in the book of life, will be recognized by us when we come to stand together on the suores of the Summer-land, and ask sgain;

What is Spiritualism? A few brief years and all of us shall have exchanged these mutuable shores for the land where our loved ones have gone. Then as we gaze back upon this life journey, and the light of the good deeds we have done, the kindness and love we have bestowed upon our fellow beings will shine along our pathway and make it radiant with joy. Let us, therefore, seek to do all the good in our power; to do good to all

AN unlucky man, Mr. C--, or Kbet \$50 that he could shoot a deer in two hours after reaching the woods, when on time he proceeded to the runway, and peering from his concealment he saw a fine buck approaching-but just then he must cough, and away went his game. Now, had he used West's Pulmonary Balsam the day before, he would have won the bet. He could have procured it at any drug store. Trial bottles, 25 and 50 cents. Large bottles \$1.00. - 11

Catarrh.

Nearly every person who notices the above heading will be personally interested in the two column advertisement of Dr. Karanera Catarrh Treatment. The present proprietor has been before the public for some years in different ways, and has the reputation of being an honest and upright gentleman.

The Wonderful Healer and Clairvoyant-Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison 1s an

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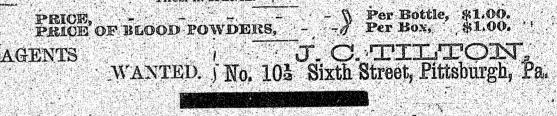
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v18n5ti

F Mu. J. C. THTON-DEAR SIR:—I have had CATARRH for many years, until it had ruined my sense of smell, as I supposed. I was influenced by your kindl advice to use DR. KARSNER'S CATARRH TREATMENT, with but little expectation of being benefited. I am frank to confess, as I had used so many remedies with little or no relief. In twenty-four hours after I commenced using DR. KARSNER'S CATARRH TREATMENT my sense of smell was restored: I continued to apply the local treat-ment (not regularly, as I should have done,) for more than a month. I feel now really well. The effects of the remedy have been, in my case, truly astonishing; and I have heard of good results in other cases among my friends. I shall continue to use the BLOOD POWDERS. THOS. A. SPENCE.

monly used by the medical profession. Dr. (ampbell also told me that he had used it in Catarrhal affections of the bladder, and in his extensive practice in female complaints—in fact, Dr. C. spole of it in the highest praise. The result was, I first need the LOCAL TREATMENT for a few weeks, and now I am well. I also used the BLOOD POWDERS, as directed, and may need to continue them a little longer. I feel that DR. IKARSNER'S CATARICH TREATMENT has been a real blessing tome. I heartily recommend it to persons having Catarrh complicated with other allments. Per-sons similarly afflicted can write to or call on Dr. Campbell, who will give full information as to my case and many others. Very respectfully. and many others. Very respectfully, F. H. BOWER.



Instructions to Agents:

If you will test the remedy, and learn of your own knowledge just what it will do, and then conclude to engage in the business, as a business, and will select a county you wish to operate in, upon receipt of your order for a half gross, accompanied with the money, I will forward the remedy, together with a certificate of agency, binding myself in the business, as a business, and will select a county you wish to operate in, upon receipt of your order for a half gross, accompanied with the money, I will forward the remedy, together with a certificate of agency, binding myself in the business, are a business, and will select a county you wish to operate in, upon receipt of your order for a half gross, accompanied with the money, I will forward the remedy, together with a certificate of agency, binding myself in the business, are that in all subsequent order, you shal have the right to return the goods, or any portion of them, and I will refund the money paid, provided you fall from any cause whatever to sell all you order. All I will require of you is to make reasonable effort to sell them. So you see there is no risk in this business. It commends itself to man of capital, and likewise to men of small means. A large business can be built up in a short time that will pay. Please give the matter your serious attention. To enable you to test the remedy, I will send upon receipt of \$1.00, a sample of each kind; or upon receipt of \$3.00. I will send a full dozen, securely packed, with colored posters and circulars, and if you don't dind the remedy as represented. I will cheerfully return your money. My price is \$1.00 each bottle and each box; per dozen, \$7.00 (except sample dozen); per half gross, \$40.00; per gross, \$72.00. If you contemplate taking an agency, you should love no time in sending to a sample, a will hold your county ar eatonable will appress of the sender of you will engage or not. Let me know your pleasure as soon as you can do so, or your fayorite county may be selected by othefs.

How to Conduct the Business.

How to Conduct the Business. In the requested by many correspondents to make known to them the best method of conducting the business, in order to make the most money in the shortes time practicable. In reply, I will say that here are several ways I and the some most will acceed better by another. I allow make the some men will acceed better by one plan, while others will succeed better by another. I allow method for conducting the allow the bis over updee of his abilities. He alone can tall best where his forte lies. Each agent will be constructed by the circumstances surrounding him. The first place I wise all agents to take a bigh, stand in regard to the merits of De. Kanswer's Caramer Streamers and show his faith by good works. Warrant every bottle sold to render satisfaction, and in every case where you are called upon to redeem a bottle or package. I will make it good to you in your next order. There is scarcely a family in the land entirely free from Carament in some form or other, at other is singled wherever as the trill is used. They are gentle, yet powerful. We change form or other, at planes for your commenter that he has any capacity for business at all.

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I shall advertise extensively in all first class papers, using first a double column, incerting DR. KARSBER's full de-scription of CATARRE and TREATMENT, same as circular, to be followed with n card. When you malle your order please send me a copy of the papers that circulate most in your, territory, and state what paper you prefer me to advertise it in. I shall apare no reasonable expense in advertising your business, for upon your success depends my success. I shall not place the Treatment in the hands of dealers, but leave the field open for my agents. I want none but monorment

good men. I shall spend, doubliess, more money advertising in your territory than I shall receive, for the first three months, After you get your business well established and will need to buy largey. I will sell to you on nine to twelve months, always giving your sufficient time to make the money. out of the goods before paying for them. Bak in the start, and for small amounts, I sell for each, because, as before stated, I shall spend much more than I receive, in the way of

for small amounts, I sell for cash, because, as before called, the self of cares, but decline doing so now, except a few advertising. In conclusion, I will say that I can offer you many certificates of cares, but decline doing so now, except a few home cases, for I know how they are looked upon by too many who have been deceived by them. I prefer to give assurance of the merits of this treatment in a more substantial way than to send you the commendations of others who speak in its praise. You must have actual proof, and to afford you this, I refer you to my terms. Please con-sider them, and if they are not fair and liberal, tell me why. Yours, Respectfully,

Are you going to Paint? Hundreds of testimonials from owners of the finest residences in the country, with Sample Card of Colors furnished free by dealers, and by Geo.W. Pitkin, 85 & 87 Market St., Chicago, Ills.



RELIGIO-PHILOSOPHICAL JOURNAL.

Rew york Department.

38

Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 352 East 23rd street, by Dr. Habbilt.

The following article was forwarded to the "Golden Age," but that paper though striking some masterly blows against orthodox absurdities is evidently timid about stating any strong facts in favor of Spiritualism, and refuses to publish it. It often gives items about Spiritualism, but generally deems it prudent to his it a little rap in some way, and as the same time caresses it a little, so as not to get entirely out with either class of its readers. Its Editor, the Rev. W. T. Clarke, however, strikes keenly for the truth, and makes a noble paper, though not quite daring enough for

Spirituclists. The Sublimity of Truth.

BY E. D. BABBITT, D II.

A venerable old philosopher with silver locks and flowing heard, sufficiently long to protect both his back head and face in imitaprotect both his back head and lated in hints tion of such old herces as Bryant, Longfellow and Tennycon, was seated by the side of his son, an addent active youth of about twenty summers, who had been absent from home taking a course of study at a college. Like many enother student just graduated, he fels that he had taken in matty much the Whole that he had taken in pratty much the whole horizon of truth, and was ready to give his father a few lessons. He had been denounc-ing in unmeasured terms some supposed heresy or humbug when his father called his attention thus:

"My boy, have you investigated this whole matter, which you are condemning so fiercely?"

"No! but common sence settles the thing." "And you could swear to it that you are

right?" "Yes, father, I could swear to it! You may shoot me if I don't turn out to be right." "And yet you haven't investigated the sub-

ject at all, to speak of?" "No, and it don't need investigation. Its

falsity is patent on the face of it."

"Now, my dear son, there is a passage from Lord Bulwer Lytton, which I would be ex-ceedingly glad to have you engrave on the tablet of your mind, and it is this: "One of the sublimest things in this world is plain truth." "Father," said the son with flushed face, "I know that perfectly well! I love truth su-

premely!" "And yet, my dear boy, you run the risk of

propagating a great falsebood, and 'falsely denouncing many noble people as humbugs, simpletons, etc., bafore you examine the question to know the truth or falsity of what you afilrm."

"But my intuitions prove me to be right!" "Intuition is a grand faculty, my con, but reason and perception are necessary also if you would reach the truth. When Harvey discovered the circulation of the blood, or Galileo made his wonderful astronomical discoveries, nearly the whole world denounced them even as you are denouncing this matter."

"But, father, do you suppose I would be so bigoted as the old lunatics of that day? If any such grand discoveries were made, don't you think I would open both hands to receive them?"

"I fear not, my dear boy, for here are the subjects of Meamerism and Clairvoyance." "Arrant humbugs, father! Will you compare such things with the great discoveries of Crookes, the eminent chemist, and many other great minds investigated the subject for years, and then became champions of the cause. Is it possible that my son loves truth supremely, and yet is ready to toss this momentous question of human immortality away to the winds and trample it under his feet just because prejudiced newspapers, which are ever aiming at the popular favor, pronounce against

i89", The self-sufficient son saw that his father had made a pretty severe point against him, and exclaimed impulsively:

"Well, father, suppose it is true, what's the use of it? What's the tremendous good that is to come of it? What has it ever, accomplished for the world? Come, now, father, I challenge you to tell!"

"I accept the gauntlet. Take a pencil and jot down some points which I will give you. I will not give you all the proof of these points now, but shall endeavor to state no point which can not be fully proved.

1. "Spiritualism contributes a vost variety of phenomena in proof of the immortality, of the soul. Facts, not assertions, or traditions, or prejudices, will satisfy the scientific mind of to day." 2. "It destroys the dread of death by show-

ing the glories beyond, and Spiritualists meet the great transition joyfully." 3. "It gives consolation to bereaved friends,

multitudes of whom are led to realize the sweet influences of the departed."

4. "It takes away a world of superstitious dread of the future, and shows that all suffer-ing or punishment here and hereafter is simply remedial, not vindictive, and that the hells of the future last no longer than will suffice to purify the soul and lead it to work out its own salvation."

5. "It takes away the blasphemous idea that God is a being of vengeance, ready to condemn a majority of his own dear children to endless torment, however much they may wish to repent hereafter."

6. "It encourages humanity to action and aspiration, instead of discouraging them with theories of depravity, inability, endless pun-ishment, etc. Spiritualists and other liberalists, whatever may be their faults, are rarely ever seen in our States' prisons, although scores even of clergymen are sometimes found there."

7. "Spiritualists are not a set of lunatics, as some would call them, but have shown a singular power of healing lunacy. Statistics show that only one per cent. of our lunatic asylums are Spiritualists, while 26 per cent. are church members."

8. "Spiritual and magnetic physicians are healing thousands of cases where other means fail often rivaling the supposed miracles of Bible times. They are much better informed about the subtle soul forces and how to wield them than ordinary physicians.

9. "Nearly, if not quite, all great reforms are led by Spiritualists. Thus the anti-slavery re-form was led by William Lloyd Garrison, an old Spiritualist; the temperance reform by Rev. Mr. Pierpont, who became a leading Spiritualist; the Woman's Rights movement is engineered very largely by those who believe in spirit communion and—"

"Wait a moment, father, the Woodhull reform comes under the head of Spiritualism, too, does it not?"

"I claim that it does not. The leading societies of Spiritualists in New York, Boston, Philadelphia, etc., as well as several State conventions, have repudiated her doctrines, and they are no part of Spiritualism. Her clique has got up some packed conventions which they have applied a national name to, and the ignorant outside public, ever ready to slander us, has called it Spiritualism. The standard of sexual purity advocated by several leading Spiritualists, would be considered by most peocal issues, and as such should enlist the sympathies alike of. moralists, philosophers and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature."

"Such, my son, are the words of a great thinker, and I have presented them, together with a few out of many points in favor of a cause which you have condemned without investigation, and which, like all other new truths, must be denounced by people generally until they can emerge from the psychological spell of old opinion. I would have you feel that all truth is sublime, and especially that which relates to the invisible, and the spiritual, which strikes the key note of all causes and all effects in this universe."

232 East Twenty-third St., N. Y.

HOW SATAN SEES IT!

The Devil went out on his annual inspection, To see to his cause and give full directions, So his regions might prosper, and hell live and

thrive, During the year of Our Lord eighteen ceventyfive.

His visits at first were at places much older, But he finally brought up in the city of Boulder:

He wandered about with a business-like air, A smile on his brow, which betokened all fair. The ladies who say him exclaimed, What a

stunneri But the business mon said, He looks like a

drummer

From Chicago or St. Louis, they couldn't tall which,

For his sits ward to pompous, and his apparel eo rich.

And his breath had such a sulphurous small. It wasn't plain to detect whether 'twos bourbon or hell.

He wandered about in a way so mysterious, That it became at last to be a matter quite seriona

What the mission of this stranger could be, And the whole town, in fact, was, on the qui 2208-

To have it explained by the learned teachers, And to this day, if it hadn't been for the preachers,

His errand would have been a secret profound. But in his perambulations his ear caught a sound.

That startled the Devil himself, and led him to sbake,

For fear of his safety, and this inquiry make: What noise is this I hear? It is doleful rather, Oh! I see, it is Jack A., my Presbyterian brother.

No rumpus among Tunkers over raised such a clatter,

I'll stop for a minute and see what's the matter-

'Tis a quarrel among preachers over their creêda;

They are charging a brother with not sowing good seeds.

There is my friend P., of the new faith Episcopal,

With his eyes turned to heaven in shape quite elliptical.

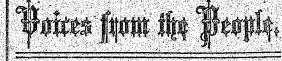
His wise owlish look makes it clear as a priom. That this little fledgling is bent on a schism; He's just turned his back on the Church of his

training, And now he is seaking, and all of his aiming Is by some hook or crook to gain notoriety,

And work himself into some Christian society. Over there in the corner I observe three others, Not very noisy, that's strange, for they are Methodist brothers.

If they were really in earnest at this effort of routing, They'd be giving it force by a terrible shout-

some boon companions, and led them to an assault upon the sanctuary. A great many hard words passed between the congregation and the mob, the former being armed with billets of stove-wood and other improvised weapons, and the latter with pistols. After numerous threats had been exchanged, and a great deal of bad blood roused, the clergyman succeeded in procuring a truce to hostilities, and the services were concluded in due form. As a sequel to the whole affair-and one which may not be without its moral-the person who missed his pocketbook found it, when he returned home, in his barn, where it had been lying all the time.



WINTHROF, IOWA.-E. Gleason writes.-I have taken the JOURNAL three months on trial and like the bold stand it falses in advocating the fruths of the Harmonial Philosophy and dealing heavy blows at superstition and bigotry.

MOUND CITY, ILL.—Thomas J. Smith virites. —The cause is progressing in Southern Illinois. Don't give the freelovers any quarters; drive them if possible out of our ranks. They, together with the impostors, are our only stumbling blocks.

GLENN, KAN.—Mrs. M. A. Brewer writes.— Oh! what suffering in Kansas. Horses and hogs are starving to death, and many people, too, are on the verge of starvation. The winter has been long and severe, and the promise to "temper the wind to the shorn lamb" seems to have been forgotten.

DUBOISTOWN, PA.—George Faulkrod writes. —We all like the JOURNAL, and would feel lost without it. : Mediums and lecturers traveling. through this section of country will find a home at my house in DuBoistown, Lycoming Co., Pa., two miles above Williamsport, on the opposite side of the river.

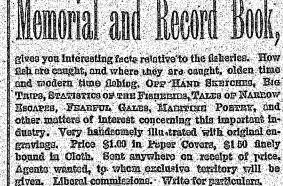
SUMMERFIELD, ILL -O. R. North vrites:-I vas at Jonathan Koons, in Franklin County, Ill., one year since. The old gentleman shorted me five maps of the spirit spheres, drawn (he states) by spirits. It was a noble exhibition. Then he has manuscripts by ancient spirits, enough, I think he said, to make a book of 2,000 pages; and much of it is deep matter.

WELLINGTON, KAN-J. S. Weeks writes.--I knew but little of the doctrine of Spiritualists, and therefore supposed they were a deluded people, but as I am not afraid of anything—not even of his Satanic Majesty, I have investigated the Harmonial Philosophy, as represented by Prof. A. D. Gray, of this City, and am now preparing to accompany him on a lecturing tour, and allow me to say that we will do all in our power to establish the truths of the Harmonial Philosophy.

CHELSEA, MICH.-W. L. Thacher writes.-] send you SI 65 to renew a trial subscription for the JOURNAL. We prefer it to any other paper. We have faith, and would have still more, if some we have raise, and would have set indice, it sould of the clairvoyants would find Charlie Ross. There have been 500,000 persons engaged in the search. I don't see why the Spiritualists can not find him. They would have both the credit and the reward. As a sign of the times, I see that Ned Buntline has begun his last novel with the abduction of a child and the appearance of a spirit.

FARMINGTON, MINN.-S. Jenkins writes. My interest in our cause and the success of the JOURNAL, is sufficient reason for me to do all I JOUENAL, is sufficient reason for me to do all 1 can for the spread of truth and the elevation of humanity. There are 21 JOUENALS circulated in the village of Farmington, where three months ago there were but one, so I think we have cause for rejolcing. Brother J. L. Potter is State Mis-sionary, and he is a bright and shining light; is honest and truthful. He does not affiliate with anything which is degrading to the cause of Spirit-ualism. ualism.

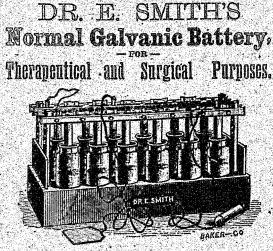
EAST WESTMORELAND, N. H.—Elliot Wy-man writes.—After reading my last JOURNAL, I feel in duty bound to thank you for the additional



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APRIL 13, 1875,

THE CROSS

THE STEEPLE,

THEIR ORIGIN AND SIGNIFICATION.

By Hudson Tuttle.

Price, 10 Cents.

***** For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave., Ohicago.

The Fishermen's

the past?"

"My son, if these are true, they reveal spiritual laws which are grander than those of the material world."

"But it seems to me they are too foolish to spend much time or thought about." "And yet the Committee of the French

Academy spent five years in investigating these very subjects, and finally pronounced in their favor, and many great physicians and scientists have declared them true."

"Father, you should have heard our college president and some of our professors explain away these Mesmeric ideas, and show how they were mere effects of imagination and belief, mere ignes fatur of the brain, or at most only somnambulic manifestations." "I have heard these supposed arguments ad

nauseam, but they seem as light as chaff to me who have seen a hundred facts which show that meameric and psychological conditions can exist wholly aside from imagination."

"I suppose, too, father, that you approve of Spiritualism, but you must admit that it does a great deal of damage, breaks up families, turns people's heads, makes them superstitious, tears down religion and brings down the laugh generally from all sensible people, and this comes seemingly from dabbling in these occult matters like mesmerism, etc. Father; I've wanted to talk with you about these mat-ters for some time back, and wish, for the credit of our family, you would have nothing to do with them."

The old sage looked amused as he heard his son go on thus, and remarked, "Thank you, my boy, for turning missionary and laboring for my conversion. Let me inform you, though, that he laughs best who laughs last, and that we shall best secure the credit of our family before high heaven by advocating God's eternal truth. The great fashionable world, including the church itself, has been too backward in understanding all spiritual truths, and if I should swing in with the popular crowd in these things, I should have to advocate what I deem baneful falsehoods. Would my son have me do thie?"

"By no means, father, but what good has Spiritualism ever done? The New York Times, and Herald, and Tribune, and the other papers which are supposed to keep track of the pro-gress of events, assert, and I think with rea-son, that Spiritualism has accomplished no good."

"And you believe them?"

Yes "And that without investigation for yoursell ?/

"Not entirely, for 'I visited one medium whose talk I considered mere twaddle."

"And you love truth supremely?" "Yes, father, I think I do."

"And are not like the lunatics, as you call them, who condemned Galileo, Harvey, etc. ?"

"Is it not possible, my dear boy, that the generations which come after us shall speak of the lunatics who condemned Spiritualism without having investigated the subject?"

"But, father, I have investigated it a little, enough to see some of its bad effects." "But it concerns the most wonderful truths

in the universe, and can not be dippantly laid aside with mere assertions. You have seen one medium once, and are ready to denounce the whole subject. Prof. Wallacs, one of the most eminent scientists of the day, investi-gated the subject for five years, and then be-came an advocate of the cause. Prof. Hare experimented two years almost continuously, and was convinced of its truth and led out of atheism and infidelity. Judge Edmonds, Prof.

ple beyond human power to reach. 10. "Thirty million series of Russia were set free through spirit influence." "Father, that's a startling assertion. What

proof have you of such a thing?"

"I am not aiming to give many proofs just now, but I will state that this fact has been announced by several European travelers. A Russian countess described the occurrence to me as follows: The Czar Alexander, the medium Home, and three others were together in a room, when suddenly the materialized form of the Emperor's spirit-father appeared. The Emperor recognized him with consternation, and backed cff before him until he reached the corner of the room. The spirit of the Emperor Nicholas then commanded him to free the serfs of Russia. At this the Czar fell in a fainting fit, and it made such an impression on him that he gave orders to have the serfs set free even against the opposition of the nobility. But I must mention other points."

11. "The Emperor Joseph was led to institute the reforms of Austria, giving religious liberty to the people by spirit influence exerted through the mediumship of his prime mine.

12. "Victor Emanuel carried out his decided movements for the liberties of Italy under spirit direction."

13. "The greatest geniuses in music, oratory, literature, art, religion, and general reform, are usually conscious of a power higher than themselves that inspires them. For proof of this, see Peebles' Seers of the Ages.' or the num-ber of the Golden Age for Oct. 21st, 1871."

14. "Spiritualism gives the key to many of the mysteries of human life and of human his-

tory, and banishes real superstition." "Banishes superstition, father!" said the son in a tone of surprise, "it strikes me that it is the essence of superstition."

"My son, a clear knowledge of the invisible world takes away the baneful shadows of ignorance which fill the soul with false alarms. But I will read a few septences from the eminent English scientist, Prof. Wallace, which are apropos to this point, and which are to he found in his 'Defense of Spiritualism:'

"The assertion so often made that Spiritualism is the survival or revival of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that hap-piness in a future life by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, and by no other method, is and must be the natural ene-my of all superatition. Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms supernatural and miracle by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and the so-called miracles of all ages. It and it alone is able to harmonize conflicting creeds, and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions, and is able to demonstrate the source of much of the teaching that men have so often held to be divine. * * It is a science of vast extent, having the wid-est, the most important and the most practi-doors. The youth immediately hunted up awaiting the fulfillment of their orders. *

They say, 'Tis true brother T. is not exactly in place,

ing.

He's not quite up to our standard of salvation

by grace, And can't see, what to us is a matter so plain, That salvation is a commercial transactionsolely of gain;

But in the main it seems to be his effort and strife.

To lead mankind to a higher and holier life; But brothers A. and P., with Pharisaical cant, Gave themselves vent in a terrible rant,

Without reason or sense in all of their sayings, It was a forcible reminder of a species of brayings,

That brought Sancho to grief in Quixotic days. And led him forever to shun such ways. They said, We can give Mr. T. no Christian

greeting, Nor with him fellowship in the ministers' meeting.

He's heterodox, and believes that God has

given free will, To save man from damnation and sternal ill; That religion is naught but God's perfect love, Extended towards man to lead him above. While we know he is grossly in error— There's nothing in love, but all lays in terror That man's nature is such he'll never do well. Unless he's constantly reminded of hell. And led away from his downward career, By the Calvinistic rod, of salvation through

fear. How little we'd do in our holy vocation,

If we had to preach love instead of damnation.

It's the duty of all the sound orthodox, On every occasion to give him such knocks As will teach him we have the will, and all

that we lack. To bring him to repentance, by way of the

rack, Is the power so upjustly withheld in our na-

tion, From preachers like us—its a wicked negation.

Thus the confab extended, and the Devil felt well.

And on his return to the regions of hell, He soliloquized thus; There's nothing so good

to prosper my cause, And destroy Christ's kingdom, and the force of His laws,

As a fight among preachers over their creeds: And as long as religion is sowing such seeds, What need I to give any orders?

My mission is at home, extending my borders.

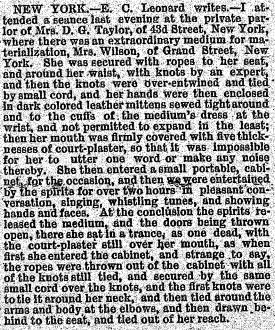
-Boulder (Col.) News.

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An Interesting Church-Meeting.

There were some very exciting occurrences at a religions service held near Big Spring, Ind., on a recent Sunday evening. The exer-cises had just begun, when some one an-nounced that the horses of the worshipers, which were supposed to be safely tied outside of the building had been cut loose. A genof the building, had been cut loose. A general scramble ensued, but after the horses had been caught and hitched again, quict was restored. Then one of the congregation missed his pocketbook, and announced the fact aloud. A second period of excitement followed. The door was locked, and everyone in the room was called on to submit to an investigation. One young man present was just enough intoxicated to be quarrelsome, and refused to let any one search him. The rest of the party insisted on their right, however, and, after exam-ining every pocket in his cost, vest, and pantaloons; punished him for his resistance to su-

evidence of the honesty and candor of its editor in publishing the exposure of "impostures" when proved to be such, and for your good counsel to piritualiate to preserve such notices or evidences of fraud, when fully proved, so as in future to dis-countenance them, and be more thorough in our test investigations, and your closing remarks should be copied by every Spiritual paper and re-membered by every Spiritualist,—"To expose impostures is to sustain genuine mediums; that the RELIGIO-PHILOSOPHICAL JOURNAL is in duty bound to do."



VIRGINIA, ILL.-A. F. Smith writes.-Dr. J. K. Balley has just completed a course of lec-tures in our town, the first ever delivered here on the subject of Spiritualism, and, as usual in such the subject of Spiritualism, and, as usual in such cases, considerable excitement was created among the people by the agitation of the subject. The members of the different churches, and those who have implicit faith in three God, an endless hell, and a roaming Devil, were prompt in their con-demnation of a philosophy, which threatened their long-cherished faith with destruction; how-over so the deturnes were free to all a goodly ever, as the lectures were free to all, a goodly number of our citizens were in attendance at each one, and the manner in which the Doctor handled the subject of Biblcal, and Modern Spiritualism, could not fail to arouse and interest the mind of could not fail to erouse and interest the mind of every listener. Our local editor was present, note book in hand, and it seemed from the amount of space which he devotes to the abuse of our phi-losophy in his columns, he certainly considera Spiritualism a "foeman worthy of his steel." In the four or five columns which he devotes to the abuse and ridicule of Dr. Bailey and his lec-tures he folly to produce a single argument; how: tures, he fails to produce a single argument; how-ever the brutal course which he has pursued spanist Spiritualists, has induced many to inves-tigate who otherwise would not have done so. The believers in our beautiful faith are more than Ine concevers in our ceautiful faith are more than esticated with the manner in which Dr. Balley ac-quitted himself as a lecturer, and take pleasure in recommending him to the public as an able, logical speaker, and in every respect an honorable representative of Spiritualism.

Post Office Address.

We are constantly reminding our readers of the prime necessity of giving their P. O. address when writing us, still, not a day passes that we do not receive valuable letters-in some cases urgent-with no address, and frequently not even the name signed. We now have a considerable number of such letters. the writers of which are probably, impatiently

7th St. bet. Bobert & Jackson, - - MINNESOTA. ST. PAUL, Fare, \$\$ per day. This house is new and fully equal to any two dollar a day house in the State. FLOWER & WINDER.

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APRIL 13, 1875.

.to.

E.

Martine - 1. Co. . .

RELIGIO-PHILOSOPHICAL JOURNAL



The disease. Mrs. Rosmoow also, through her mediumship, diag-noses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. THEMES-Diagnosis and first prescription, \$3.00; each subsequent one, \$4.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a re-ply. ply. BY Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage. N.B.-Mus. Honneson will hereafter give no privast sittings to any one. If privacy is required, it must bo by lotter, secompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent. Good Head of Hair Re-

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AND

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stored by a Spirit Prescription.

EDITOR JOURNAL:-For the benefit o my friends and the world, I desire to make this brief statement. I have been almost entirely hald for about six years Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore

The beam of the month I wrote Mrs. A. H. Robinson, One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 143 Fourth avenue, Chicago, as s last resort—or, rather, to please my wife. Mrs. H. immediately prescribed for ms. I did not get all the ingredients for the Restorative until some time in Inne. 181. I then commenced using it as directed and

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Boringfield, Mo

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DAVID O'HARA.

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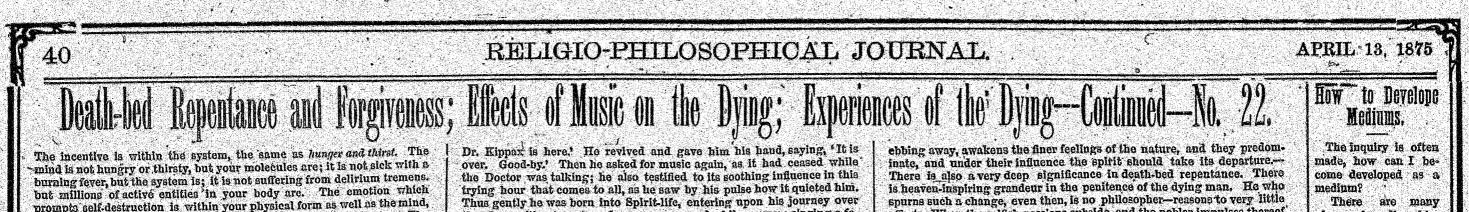
I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with ne desire or hankering for it. G. A. BARKER.

Oswego, N. Y. Mr. H. T. Wynan, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tebacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Flesses send me a

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prompts self-destruction is within your physical form as well as the mind, -it is a disease which requires the most careful attention to master. The first thought of committing suicide is never carried into effect. The mind dwells upon it until the living molecular entities you possess, are in harmony therewith, for each one has its innate feelings. A man never deliberately kills another when he first calmly entertains the thought. Why? He must first bring his system in harmony with his mind-he must inflame his animal nature (the animals in his nature) before he can possibly commit the beinous crime. When one senses intense fear, it brings his molecules en rapport therewith, and weakness and timidity is the result. The life that surrounds your spirit, is not one individual life, but trillions of individual lives, which affect you in your daily walks, and which compesa your physical organism! Man becomes a toper because those millions of infinitesimals prompt him to. They were nursed in embryo, perhaps by liquor, hence require it as an absolute necessity. The mind may fight against it, but they triumph-rule with an iron hand. There is the little child in the womb. The molecules of its system are derived from the mother; the mother is saturated with whisky, and the result is, all of its numberless living entities are natural born inebriates, and they eventually drive the mind to indulge them.

INQUIRER-Indeed, sir, I never thought of that before.

LUCRETIUS-Knowing as I do that each molecule is an epitome of the universe, as well as man himself, I am led to reason as I do. Death in all cases, or under any conditions, is principally the result of molecular action -whether resulting from fever, the assassin, the knife of the self-destroyer, or anyjother cause. Dr. Hammond, I think, cites the case of Mr. R., a dis. tinguished chemist and an amiable man, who, feeling himself impelled to commit murder and fearing his inability to resist, voluntarily placed himself under treatment. Tormented by the desire to kill, he often prostrated himself before the altar and implored the Almighty to deliver him from his atrocious impulse, the origin of which he could not explain. When he felt that his will was yielding, he went to the Superintendent of the Asylum and had him tie his hands together with a ribbon. This weak band was sufficient to calm the unfortunate man for a time, but eventually he attempted to kill one of his keepers, and finally died in a paroxysm of acute mania. Ah! I tell you that his mind sensed its true condition, but the millions of living entities surrounding his spirit, could not be reduced to . subjection, and he fell a victim to their unyielding demands.

INQUIREB-I desire an explanation, in reference to the following: It appears that a lad named Cummings, feel from a car at Whitehall, N. Y, and the train passed over his arm, severing it. The lad, with great presence of mind, laid still until the train had passed, and thus escaped further injury. When the lad was taken home, his arm was brought after him. It was thrown into a pail, when the poor little fellow screamed with pain. The severed limb was then placed in a box and buried in the garden. Shortly after, he said that something was crawling on the inside of the hand. The limb was exhumed, when a large worm was discovered in the palm of the hand. A large jar was obtained, and it became necessary to crowd the arm in, when the sufferer fairly went into paroxysm of pain. The limb was placed in a jar partly filled with alcohol, and then replaced in the ground. The little fellow complained that his arm and fingers were in a terribly cramped position, and that the little finger and next one were growing together. The jar was then taken up, when the limb was found crowded and cramped as described. The boy knew nothing of the disposition of his arm. I knew a case in the army where a man's arm was amputated on the field of battle, and carefully buried. The soldier was removed to a hospital, some ten miles distant, and appeared to be getting along very well with the exception of a constant pain in the hand of the amputated arm. He told those in charge of the hospital, that it felt as if the thumb and forefinger were pressed together in such, a vice-like manner, that they caused him intense suffering. One of the nurses, without his knowledge, instituted measures that led to the disinterment of the amputated arm, when lo! there was the thumb and forefinger, as if clasped together like a vice. The hand and arm were placed in their natural position, wrapped in woolen clothes and carefully buried. The soldier knew nothing of these proceedings, and when the nurse, after her return, asked him how he felt, he remarked that at 10 s. u. the pain in his amputated arm censed, the exact hour when disinterred. I would like to have you explain how a dead member of the body can induce such pain?

LUCBETIUS-You take two minds closely en rapport, and though thousands of miles apart, they sense each other's feelings. That is too well authenticated to be disputed. Now, the molecules of the amputated arm are closely en rapport with those of the interior spiritual arm. The two,

the river without a struggle or a groan, and while we were singing a favorite piece of his,-'Joyfully, joyfully onward I move, Bound for the land of bright spirits above,'-the angel friends who stood around him, joined with us, and we distinctly heard their volces of praise, and while singing, the last breath here was drawn, and his spirit was borne to the higher life beyond the river, at half-past ten o'clock, A. M. Wreaths of white flowers were lovingly laid upon the coffin by his children and our family, as we tenderly lowered it to its last resting-place, all realizing fully that he was not in the cashet we were placing in the ground, but standing with us, our spirit brother, and henceforth would become the angel guardian of his children, assisting us in their culture and development into womanhood." LUCRETIUS-The action of what is termed music, is very peculiar in its

manifestations. A flame from a gas-burner will flicker in response to its fundamental note. You may try different notes at various degrees of pitch, before you succeed in striking one that it is in harmony with. A flame that obstinately refuses to notice any note that you can sing,will seem to manifest delight at a blow of the hammer on an anvil. It is, indeed, a sensitive flame that will respond to the lips in kissing, but makes no movements whatever when any other sound is made. As a modern writer well says: "All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, which is as fixed as the fundamental notes of the musical chord. They may also vibrate in parts, as the chord does, and thus be capable of various increasing rates of vibration, which constitutes their harmonics." This peculiarity exists throughout all nature. There is, as one of earth's children well says,-and I desire to quote from them whenever their views are suitable for application,-a universal disposition of human beings, from the cradle to the death-bed, to express their feelings in measured cadences of sound and action, proving that your physical bodies are constructed on musical principles, and that the harmonious working of their machinery depends on the movement of the several parts being timed to each other; and that the destruction of health, as regards both body and mind, may be well described as being out of tune. He says further and truthfully, too, that your intellectual and moral vigor would be better sustained if you more practically studied the propriety of keeping the mind in harmony, by regulating the movements of the body; for you would thus see and feel that every affection which is not connected with social enjoyment, is also destructive of individual comfort, and that whatever tends to harmonize, also tends to promote happiness and health. I give his opinion, merely to show that my views have been foreshadowed in one of earth's children. He says in conclusion, that a general improvement in your taste for music would really improve your morals. You would, indeed; he more apt to detect discords, but then you would also be more ready to avoid their causes, and would not fail to perceive that those feelings which admit of no cheerful, chaste, and melodious expressions, are at war with both mind and body. Dr. Moore gives an account of an excellent physician, who, having been infected through a wound while examining a body that died of malignant disease, soon discovered such symptoms in himself, as warned him that he must speedily pass away from earth. He, therefore, sent for a pious friend to sing and play the harp in the next room, until his spirit should be liberated. This was done; the darkness of death seemed not able to enter there; not a groan was heard, and the believer "fell asleep in Jesus," with the music of that name within his soul. . On the earth-plane of life,-music played on a small melodeon, or plano key-board, can be transmitted through an unbroken circuit of thousands of miles, and reproduced on a violin attached to the receiving end of the wire. Music-the right kind-always has a harmonizing effect. Loathsome serpents become quiet, and enraged animals cease their ravings, when its delightful strains strike upon their ears; the maniac will frequently fall asleep when the sweet melody of a hymn sounds forth; toads, and sometimes rats and mice, will appear charmed under its magic influence. An officer once confined in a bastile found himself surrounded by amateur musicians, in the form of spiders and mice, whenever he played on a lute. They manifested a sort of ecstatic pleasure in listening to him. Poisonous reptiles can be attracted from their safe retreat by melodious, soul-enchanting tunes. Negroes have been known to catch lizzards by simply whistling a lively air. Mozart's soul was so delicately attuned, that he was thrown into convulsions by the blast of a trumpet; but he could be instantly soothed by a masterly touch like his own. Sir William Jones states that while a lutenist was playing before a large company in a grove, the nightingales dropped to the ground in ecstacy, and only a change of tune would revive them. Shakespeare has well said, "There is not the smallest orb that thou beholdest, Indeed, "the music of th but in its motion like an angel sin does exist. Tyndall has stated that the Swiss muleteers mufile the bells on their mules for fear that the music of their tiny tinkle, may bring an avalanch down, and destroy hundreds of lives. Even the sea has its music, generally, however, inaudible to the material ear, which can only take cognizance of a definite number of sounds, those only which synchronize with its delicate filaments which convey sensations to the brain. In a lake In Ceylon are fish whose voices resemble the sweetest treble mingled with the lowest base. The shrill notes that proceed from the lips, or swell forth in tremulous accents from an organ, vanishing' in melodious sweetness, possess a potency that is truly astonishing, as is beautifully illustrated in the College Chapel of Cambridge, Eng., which, whenever the Dead March from Saul is played within its walls, they vibrate as if endowed with life. They seem to sense the enchanting influence. They will not respond, however, to any other tune. Democritus claimed, and truthfully, too, that many diseases can be cured by the simple melody of the flute. Asclepiades treated sciatica successfully with the trumpet, the diseased part vibrating in harmony therewith. Indeed, I might proceed, indefinitely quoting authors and giving facts that have come under my own observation in reference to the petency of music. Its power is but little understood by the denizens of earth. Its effects are grand'indeed. There is music in all things. As there are millions of invisible molecules throbbing with life and buoyant with activity, so there are countless noises-beautiful tunes played on the unseen chords of the material and spiritual worlds. that the mortal car can not hear. As the mockingbird sings sweetly its native airs, so do millions of unseen animalcules that surround us, give expression to tunes peculiarly their own, although you can not hear them As music has a soothing influence over ferocious animals, so has it an equally beneficial effect on ferocious diseases, which rapaciously invade the citadel of life. There are tunes adapted to different organisms in sickness-no tune with the same pitch, however, is then suited to two persons alike." Whenever you touch the fundamental note of a person's physical organism through the instrumentality of music,-for all objects, large or small, have a fundamental note,-a most wonderful beneficial change will immediately follow. Each molecule of the body will vibrate in harmony with the music, and chealthy, energizing condition will result therefrom. In the case of the dying, it gives additional strength to the spirit, inspiring it with grand emotions, and enabling it to make its transit much easier than it otherwise could. As a sanitary agent, I know it has a beneficial effect. Nature is underlaid, as it were, with the chromatic scale, and it is constantly bubbling with charming sounds. No one could be a miser who listened regularly to enchanting songs. ' Music and light are the antipodes of silence and darkness. The former expand and illuminate, the latter contract and obscure. Nothing is more intolerable to the human mind than continual silence and darkness, hence harmonizing tunes and beautiful sparkling lights are always essential around the bed of the dying. Sing your spiritual songs then, and at night illuminate the room with brilliant lights, and the transit of the spirit will be made joyous and easy. Spirit voices will unite with yours, and when yours cease to be heard, theirs willfall upon the new-born spirit, animating it with lofty emotions. When the currents of life are expiring under the influence of music, they pass away as peacefully and harmoniously as the vanishing notes that affect them. Surround the couch of the dying with flowers; let gorgeous lights illuminate the room, and sweet tunes sound forth from human lips or delicately adjusted chords, and when the birth shall have been accomplished the new-born spirit will thank you, Have no funeral sermon preached; throw a halo of cheerfulness over the scene, even if it is tinged with a sombre cloud of sadness. Any effect made upon the body through the instrumentality of soothing music, is immediately imparted to the spirit. In some diseases it is far superior to medicine, and its efficacy in assisting the transit of the one dying, is far more serviceable than prayer. Its potency is but little understood. In the expression, "the morning stars sang together," there is a grand truth. There are fascinating strains of divine music underlying the motion of each planetary system. The senses of mortals have never realized one-billionth of the grandeur of creation. As there is active throbbing life beyond the ken of your eye, so there is soul-expanding music beyond the reach of your ears. I recognize death as only a change whereby each one is divested of an outer dress composed of molecules, called by you the physical organism. Now music that incites them to gently vibrate, harmonizes the whole being, lulls all passionate feelings to rest, and prepares the spirit for a happy transit. Ole Bull when a boy could not remain quiet under the influence of music for the molecules of his body would vibrate in harmony therewith, in spite of himself. I tell you that all the passions rest within them,-anger, lust, love, hate, sadness, etc., are manifested therein. In cheerfulness the molecules of the features appear grandly illuminated; in sadness, the reverse. The licentious, lustful man, can not conceal his true nature. When anger is exhibited, see how quickly the infinitesimal particles composing the face, are darkened. Music, elevating soul-enlivening music, when life is

effect. When the selfish passions subside, and the nobler impulses thereof predominate, its effect on the indwelling spirit is grand indeed. It is like a chemical process that purifies water.

INQUIRER-What! death-bed repentance desirable?

LUCRETTUS-Don't interrupt me, please. Most assuredly it is. Its effect upon the spirit is grand indeed, and under the influence thereof its transit is far more delightful. Take the man whose selfish passions have predominated during a long career of licentiousness on earth, if he realize his deep depravity, and humbly and truly asks forgiveness of those he has wronged, then his better nature triumphs to a certain extent, and the effect thereof is transmitted to the indwelling spirit, and his progression thereafter rendered more rapid. Oh! how I pity that sordid man, who does not in his last moments humbly and earnestly ask the forgiveness of every human being he has mistreated, and lovingly pardon every one who has trespassed against him. A triumph of the better nature on earth, is felt throughout all eternity. Genuine death-bed repentance is like the sun rising after a dark dismal pestilential night, it awakens the latent energies of every noble impulse. Ohl children of earth, when the time for your departure arrives, let the soul go forth in search of those you have injured, if you have not done so before-the sconer the better-and implore their forgiveness; make amends for the wrong you have done; and then your nature will become illuminated with good intentions, and your spirit will not be compelled to remain so long in darkness.

INQUIRER-Your peculiar views astonish me.

LUCRETIUS-Ignorance is not a crime, but it leads to the commission of serious errors. He who spurns repentance and tramples on forgiveness, never can progress in the Spirit-world. Let both be exercised on the dying bed, if not sooner, and the indwelling spirit will be strengthened there. by. Oh! how I pity that one who dies when vile passions are aroused, who neither repents nor forgives. Within him there is a two-edged sword that he can not easily banish in Spirit-life. The church is right in its estimate of the value of repentance and forgiveness, for I say that without repentance and forgiveness there can be no salvation. The dying one should be placed in harmonious relations, with all, especially those he has injured, and those who have wronged him. Before the spirit can advance rapidly, that condition is absolutely essential. If you have in any manner deprived a dying man of his rights, seek his bedside and ask his pardon, and make all honorable amends possible, for you must do that sooner or later. Never allow an enemy to approach the side of the dying, unless actuated with the spirit of repentance and forgiveness. As well administer poison to him. The attendants of the dying should always be inspired with the most tender love. Hate should never have access to the sick room. When one passes away under the influence of malignant spite, his soul is pierced with venomous arrows, and he must pluck them therefrom in Spirit-life; on the contrary, when his controlling aspiration is love towards all, his whole nature is exalted thereby, as if planted in a fertil soil.

INQUIRER-Why, there is no end to your peculiar views and suggestions. LUCRETIUS-A dishonest man in your sphere of life, will still continue to be dishonest, for a time, in the Spirit-world, and one saturated with disease there, comes here with the effects thereof still lingering in his spiritual nature. You can not at once escape from the ills arising from misconduct in earth-life. The one who expires under the influence of poisonous intoxicating drinks, reels briefly in Spirit-life like a toper, and his presence is painfully disagreeable. A drunken spirit is a deplorable sight. Poisonous drugs do not cease their nefarious work with earth; their detrimental effects can still be observed upon the spirit. Of all deaths, however, that arising from delirium tremens is the most terrible. The animal nature is then aroused, or to render myself understood more perfectly, the animals in the nature are rampant, and by a reflex action, the mind senses themseems to see them, and to it they are living realities. Oh! how my soul goes forth in loving sympathy for such desolate characters; for they are rendered subordinate to the drunken, crazy animals in their organism. They have rebelled, subverted the government of the mind, and are reveling in anarchy! What a sad spectacle! The man who controls his animal nature (animals in his nature) is monarch of an empire; when it, however, triumphs, he is deposed, and his life will be a desolate one until he again conquers. It is terrible to die under such conditions.

Ixouther-I have a strange experience of one of earth's children, related by J. Burns, in the Medium and Daybreak, London, Eng., which I will read to you, as I desire your opinion thereon:

"Nearly six years ago it was my duty to record in Human Nature the phenomena attendant on the passing away of Mrs. Burns's mother, Mrs. nne Wooderson. Early on Thursday morning last week Henry de Ville

phases of mediumship. Some individuals pass from one phase to another very rapidly; others continue a long time as mediums for some particular phase, without any apparent, or very little change. A majority of the people are mediumistic, and can be readily developed to some useful phase of mediumship. The question is, how can it be done? There are various means by which it is readily accompliched. If there is clready a well developed medium that can be procured to sit with the circle, where all desire to become mediums, it should be done; il not, go to work in earnest without such aid.

Let a few earnest souls, lif such can be found, join in a resolve to sit regularly twice at least a week, not more than six persons, unless a greater number can be relied upon as sincere seekers for truth.

One person alone can become developed, if the same rules are observed as are required where several sit for development.

While a circle of about equal numbers of each sex is preferable, it is by no meana absolutely necessary.

Let a room be selected that is secluded from all disturbing noises, and one that can be rendered totally dark, if desirable.

Let the seekers for truth convene at reguler hours and days, and under no circumstances allow the mind to be absorbed in business foreign to the object of development. Let serenity of feeling and love of truth, mingled with kind feelings toward all the world, hold supreme control during the hours of sitting.

though separated, affect each other through sympathetic vibration imparted to the ether atmosphere of space, and which can influence no other person than the one to whom they belong.

INQUIRER-I comprehend your statements. They seem clear and definite. I can now realize why a dead member of the body, may cause unpleasant sensations in the living organism. Oh, death is still a great mystery. It seems as if you never would get through explaining its philosophy.

LUCRETIUS-My object is to remove all mystery connected with this subject, and show to the world its true character.

INQUIRER-I will read to you an item from the proceedings of the London Anthropological Society. I desire a response thereto: Major S. R. I. Owen said that he was in India throughout the Indian mutiny, and was in India at the time when the Fakir was buried at Lahore. In the year 1844 he met several officers who came from that part of the country, and it was a matter of common talk with them, as an accepted and undeniable fact, that the Fakir had been bucied for a long time, and afterwards revived as stated. One man was said to have been put into a box, which was chained to the ceiling, and troops were placed to watch it for several weeks but the man afterwards recovered consciousness. These things were spoken of by those who had seen them as unquestionable facts. The Fakir had a wife, who helped to restore him; he was able to throw himself into a kind of trance, in which his tongue turned back into his mouth. Sometimes he was buried for weeks together. Mr. H. T. Marchant said that about twelve years ago there was an Oxford student who had the power of disassociating his body from his soul whenever he pleased, and he was under the impression that if he remained absent long enough to allow his body to get cold, he would never return to it. Once he did let it get cold, and he was not able to return; in short, he was dead.

LUCRETIUS-These are really peculiar cases, worthy of some consideration The vital forces of the subjects were in equilibrio-exactly midway between life and death, and could thus be held for considerable time. The student, to whom the Anthropological Society alludes, proceeded a little too far: he went past the state where the vital forces were resting-in. equilibrio-and death ensued.

INQUIRER-Will you explain howgthis disassociating the body from the soul is effected? LUCRETIUS-That would not be in connection with the subject under dis-

cussion-death-therefore I must defer an answer, .

INQUIRER-Has music any effect on the dying?

LUCRETIUS-Yes, a most wonderfully benign influence.

INQUIRER-I will read to you an account of the death of Phineas Eames, who passed to Spirit-life, June 13th, 1873, as I wish to learn 'if such incidents as connected therefyith are common. It is as follows, as related by his brother-in-law: "Each day and hour, he impressed upon us his firm belief in the spirits to sustain and cheer him in his birth to Spirit-life, and as the end drew near, he told us what he saw and heard. Thursday evening, he saw a vision of two boats; in one was his wife, her mother and sister, and his son who was burned. In the other boat was the father of his wife, her brother and brother-in-law, the late Ingraham Gould, Esq., of Beaver Dam. They talked with him some time, and on leaving said, 'We will come again, and the third time we will take you to our spirit home. On Friday, June 6th, he saw the boats again, and the friends from Spiritland, and their visit made him very happy, and for some time they held sweet converse with him about different scenes there. On Saturday morning, about sunrise, June 7th, his 55th birthday, he said, 'Mary, the boat has come for me. It is large, and very dear ones are in it? Then quietly, with perfect peace in his soul, he stepped into this ferry-boat that carries us over the river to our home in the Summer-land, patiently waiting for the summons to cross the river. He then called the family around thim with a motion of his arm, and taking each one by the hand, bid them good-by, and after resting a few moments said, 'Friends, I am aware that my time here is short, and that soon I shall leave you. I wish you all to know that I am a Spiritualist, and trust that the time will come when you will all think as I do. I am perfectly resigned to the will of God; have not a shadow of fear, and am willing to go, only waiting for the summons. I wish it distinctly understood that I want no orthodox minister to preach my funeral sermon, but a Spiritualist, if one can be obtained. I am too weak to say more. I ask you all to so live that you may meet me over the river. Good by.' During the hours of transition, he requested music, and some one of the family was at the plano every moment, cheering him with tunes, until all was over. He retained his faculties to the last minute of earth-life, reviving every few moments to speak a word of cheering love to us, and many times during the hours of transition, he would kiss the lips of his daughters, who occupied a place by him, Nettie on one side and Mary on the other. Loby will they remember, as well as all present, the grand sublimity of this birth to Spirit-life. A little before he breathed his last the Doctor called, and as he came into the calm and quiet room where the spirit birth was taking place, Mrs. Gould said, 'Brother Eames,

Wooderson, Mrs. Burns's father, passed through the portals leading to life eternal. The personal experiences attendant on such events are so rich in spiritual teaching, that it would be of great benefit to the world if they were intelligently observed and carefully recorded. The doctors, in their 'clinics,' have faithfully portrayed every pathognomical symptom attend. ant upon disease and dissolution; but where is the spiritual doctor, who will do a far higher service for humanity by chronicling the gradual development of the spirit, and the many steps attendant upon its final separation from the body?

"Onr father had been in indifferent health for about a year. When Dr. Newton was in this country, he was at once relieved by that great healer from a very painful disease, which had for a long time incapacitated him from following his usual pursuits. A second operation by Dr. Newton produced a further revolution in his system. He married again, and enjoyed a considerable degree of health, till his final illness, from other causes than those removed by Dr. Newton, assailed him. He was a man of strong constitution, and of active habits, and as one section of the organic structure failed before the other portions were half worn ont, the process of disintegration was long and painful. For the last three months of his earthly life he was confined to his bed, during which time it was pleasing to observe the gradual development of the spirit, and the relaxing hold of the earth's attractions upon it. His last visit to London was to attend a seance with Mrs. Hollis, at which he had a conversation with his arisen wife. During his illness his affections were constantly modeled into spiritual shape by his friends in the Spirit-world. His hand would be frequently controlled and the outline of writing done on the bedelothes, and he was the recipient of frequent impressions. He tenaciously adhered to life; and though his family knew, from conversation with their spiritfriends, that the parting was fixed to occur at a stated time, yet they withheld the information from him, and left events to communicate their pecul iar feelings.

"At last he became impressed that his change was near, and, having A visit from Miss Lottie Fowler, he asked her spirit-guide what her opinion was. 'Annie' candid'y and kindly stated how long physical life might last, which prognostic was strictly correct. The sick man heard the message without pain or shock, and more than ever turned his face spiritwards. He became quite reconciled to depart. His affections were grad. ually weaned from earth-life, and a peaceful anticipation remained of the coming change. For several days his powers of recognition and expression were rather fitful, but he maintained his consciousness till nearly the last. He recognized his wife, his children and friends, in a kindly, affectionate way,' and took farewell with all-without any sign or expression of regret. He spent much time one night in prayer to God to fit him for the place into which he was about to enter. It was the prayer of hope and assurance, not based upon any high opinion which he entertained of himself, for he was quite aware of his failings, but he felt that God the Father was merciful to his child in his great trial, and that the ways of Providence were adapted to human needs. He thus attained complete peace of mind, and passed away as quietly as a child falls to sleep.

"For several weeks the spirit-friends were seen frequently in attendance over the bed, and at the moment of dissolution his arisen wife, his father, and other friends were at hand to receive him, and help him into his new condition. "He had seen these spirits during his illness, and recognized them frequently. It is to their kind offices, and the fact that the family withheld from him the doses of brandy prescribed, that his peaceful death. may be in a great measure ascribed. I pause to beseech my brethren in Spiritualism not to send their departing friends into the Spirit-world in a state of drunkenness. What a shocking plight! What a disgrace to dear relatives to have them go into the presence of their angel-friends reeling and jabbering with intoxication. Much of the convulsions and struggling which so horridly mar death-beds, and lacerate the feelings of relatives, are caused by the alcohol given to the dying. Death is God's greatest boon to man; it is the flowery portal to a higher sphere; it is a holy and beautiful sacrament; it is the most sublime event in the career of an individual. If so, then, mar not its beauty by an exhibition of drunkenness. "No one can estimate the grandeur and nearness of the Spirit-world, or the benefits of communion with it from public seances and physical phenomena. These are all well enough in their place, and I am the last to discredit them. It is asked, What is the use of Spiritualism? May I reply it prepares us for death. Around nearly all death beds the action of spirits may be observed, but particularly so in the case of those whose minds have been opened to the feachings of the Spirit-world. The idea of spirit. communion within the mind is the open door through which the spiritmessage, imperceptibly it may be, enters. We can not avail ourselves of a thing unless we know of its existence. By a lucky chance, as the saying is, one in a thousand may stumble on the unknown; but far better it is to he informed and prepared to enjoy and profit by the many blessings with which infinite love has surrounded us; £ -

COLLEGE STREET

It is well to form, a circle around a light, ta-ble with the paim of the hands resting flat upon the table leaf. Lower the lights so as to make a very soft mellow light, only. Have writing paper and pencils ready before each person, so that if an inclination is manifested to use them, it can be readily done without breaking the circle.

Good singing alds much in harmonizing the circle and making each person negative, and comparatively thoughtless of all but the words sung, and the musical tones of the voices. Music, from a good music box is bet-ter than no music, but the magnetic effect of good lively tunes and expressive words, are far preferable.

Some one will foon feel an irresistible desire to move a hand, speak, write or spat the table with the paim of the bands. Raps may be heard; the table may tip or some other demonstration may be witnessed, or some one may be entranced and peak.

Have no fear of consequences, whatever it may be, and, under no circumstances resist the influence. Yield to the influence cheerfully, with a sincere faith that your spirit friends will allow no harm, nor anything to be done which is improper.

The first demonstrations being imperfect. the spirit control is often very eccentric.

Hence we have advised that in forming circles, none should be admitted but such as have a sincere desire for truth.

When spirit commun-ion is once established, no matter by what means the intelligence are in order, and the spirits will give such directions as necessary in conducting the de-veloping characters veloping circles there-atter. Such directions as they give , should 'be followen.

If any one feels disposed to raise objections and thereby created inharmony, it is better to close the circle at once, than to sit there with uncongenial feel-ings, and not attempt to come together again until all such feelings are entirely subdued. Harmony is absolutely necessary for spirit communion, ί, ຈ