

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

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## Original Poetry.

#### "Cast Thy Bread Upon the Waters."

BY ELIZA A. PITTSINGER:

Cast thy bread upon the waters, For results make no provision ; But with faith that never falters Sow thy seed, and fill thy mission !

Cast thy bread upon the waters, Willing souls make no complaining; And delay no guerdon offers, Cast it early, time is waning !

Cast thy bread upon the waters, Ere the golden bowl be broken, Ere the oracles that taught us Be but words untimely spoken !

Cast thy bread upon the waters, Cast it, ere the cup is shattered, And the deed will yet allot us Blessings that are freely scattered !

Cast thy bread upon the waters, Out upon the boundless ocean, And before celestial altars Bow thy head in meek devotion !

Cast thy bread upon the waters, To that ocean is no limit, For the symbol long hath taught us Some poor, suffering soul may win it !

Cast thy bread upon the waters, Oh, for words and deeds combining! Oh for types and models, not as

With a spurious lustre shining ! Cast thy bread upon the waters, Oh, for things sublime and real !

Oh, for life that sweetly brought us Visions of its own ideal !

Cast thy bread upon the waters, Let thy hand be firm and steady, With a trust that never falters Sow thy seed, the soil is ready !

Cast thy bread upon the waters, A divine command, oh heed it ! Whether it be loaves or coffers, Deeds of mercy, all are needed !

#### Victoria Tilt, or Social Freedom.

BY DUFF MACDUFF.

Written for the Journal. Uncle Jabez and Aunt Abby Upham were the possessors and peaceful occupants of a farm-house in the outskirts of the village of Bilesville, and a more "harmoniously mated" pair it were difficult to find. They did not even indulge in the slight squalls which sometimes in the best ordered households disturb the monotony of the matrimonial sea. Even the tone of voice in which they pronounced each other's names, revealed a deep and complete satisfac-tion. Jabez spoke the name of his wife as a devotee would that of a patron saint, and when he familiarly called her "Mother," he evidently familiarly called her "Mother," he evidently considered it an impropriety. Aunt Abby always gave his name the rising inflection, as though she asked, "Who is better?" The secret of this harmony was not in simi-larity, for so far from being alike, they were v different. Aunt Abby was a quiet and dignified matron, who at sixty, possessed the ripened qualities, which, though charming in girlhood, are only prophesies. Her sharply chiseled features indicated a practical mind, and, quiet as she appeared, she was the real financial manager. She had the keenest appreciation of justice and right, as well as of abhorrence of wrong; and was always self-poised and possessed. If she advised in business, Uncle possessed. If she advised in business, once Jabez received her suggestions with gratitude. The good, easy soul was satisfied with himself, the world, and especially with Abby. His countenance was polished with benevolence and good cooking. Now that the battle of life had been fought, he desired, as the victor, to mader the chadow of his own vine and repose under the shadow of his own vine, and always inclined to lean on the unwearying energy of his companion. All the duties she asergy of his companion. All the duties she as-sumed were so many less for him. The history of their courtship was a stock story with Jabez when on winter evenings the young folks dropped in from the village, and al-though Aunt Abby expostulated, her interfer-ence added fuel to his ardor. An endless series of "apple parings" and "huskings" far away in Connectiont her update about the final catastroof "apple parings" and "huskings far away in Connecticut, brought about the final catastro-phe. It was "finished and done," if memory serve me rightly at a "husking," where the rus-tle of the bladed stalks enabled them to converse unheard by the merry company. That occurred, as I said, far away in Connec-ticut, across half a continent and almost half a century of years. Their hopes were high and their castles too grand to build on the rocky soil of the East. They bravely dared the wil soil of the East. derness, then the "far West," and built a cabin where their farm-house now stands. Side by side they labored and suffered, for the combat with the wild, is no child's play. Coarse food and coarse home-made garments were theirs, and coarse from the forest, freshly opened to and the miasm of the forest, freshly opened to the sun, bred fever in their veins, and they alternately felt its cold touch of death, and its raging fire. Then they looked to each other for care and nursing, and often received such atten-tions when the hand that gave was almost as

were bound together. The youngest, Josha, remained with them; three others had taken enviable positions in society, and one, next to the eldest, a frail flower, had early been trans-planted to the gardens of paradise, but not un-til she had taken deep hold on her parents' hearts, and ever after they stood supporting each other by her grave, oblivious of the sym-pathy of the rough pioneers. Her memory, like an angel presence, bound them by more holy ties.

the wilderness, under the united efforts of the indomitable emigrants, vanished, and gold-en grain waved where century-old trees had shook their boughs in the wind. The howl of the gaunt wolf was supplemented by the bleat-ing of flocks and lowing of herds. A village, ambitious to become a city, had sprung up near the farm, and where the wild deer had scarce a beaten path, civilization laid an iron way over which it sent its freighted trains like gi-gantic shuttles, weaving the web of national prosperity. It was a grand result to show for forty years of labor, and as I drove up the south road to their dwelling, late one October afternoon, and saw Uncle and Aunt sitting on the porch, engaged in what might readily be misporch, engaged in what might readily be mis-taken for a lover's interview, my thoughts were drawn from the broad fields, the well-filled barns, the bending orchards, to the genii who had fought and won this battle of industry, and now in full enjoyment of its fruition, were the crowned rulers of the domain. As the golden rays of the low sun, mellowed by the October haze, shimmered through the latticed vines, and fell over them. I exclaimed: "How vines, and fell over them, I exclaimed: "How beautiful is ripened age; how glorious a life of uses, and how much more beautiful the love which endures and blooms in such tranquility

and fragrance!" "Well, Neffy," said Uncle Jabez, "how is it at the village to day? I thought you were not

at the vinage to day? I thought you were not coming out again this week." "I did not intend to," I replied, "but we have a new sensation. Have you seen the Bilesville *Herald* for to day? No?--well, then, I shall have the pleasure of telling news. A woman, Mrs. Victoria Tilt, is lecturing at Bumblehee hall "

Bumblebee hall." "'A woman?" asked Aunt Abby, her usual quiet entirely disappearing; "what on earth is she lecturing on?" The emphasis laid on "she," spoke volumes.

"On\*Phrenology, Mesmerism, Clairvoyance, the Laws of Health, Dietetics and other subjects I forget. She is an eloquent exponent of these new themes, and is pleasing to listen to." "And I presume wants to vote and do other

And I presume whits to tote and ab other things no other woman ever dreamed of doing," broke in Aunt Abby. "Certainly; she *demands* the franchise. I have no doubt but woman will vote, and you, Auntie, I firmly believe, will be first to avail wourself of that right."

Auntie, I firmly believe, will be first to avail yourself of that right.", "No you don't, Neffy!" she cried excitedly; "no you don't, and your conversation and at-tending these lectures does not accord with your early training. "Really, Aunt, I regret to find you so con-servative, and I fear prejudiced, for I came expressly to induce Uncle and you to attend the lecture to night." the lecture to-night." "Not I; indeed not I," she replied with dig-"Not 1; indeed not 1," she replied with dig-nity, "but Jabez can go if he desires." The tone indicated the impossibility of Jabez' wanting to go, yet, strange to say, and contradictory to his whole life, he *did* want to go, and so expressed himself. He was sud-denly seized with a morbid hankering to hear a woman lecture, and the suggestive hints of Aunt Abby only increased his desire. Had I foreknown the consequences to arise from his attending that lecture, I should sooner have invited him to his grave, but the future wisely is concealed from us, and in consequence I unwillingly became the instrument of Jabez' ruin. Aunt Abby, hoping delay might change his Aunt Abby, hoping delay might change his mind, postponed supper till the latest, but Jabez, instead of becoming unsettled in his purpose, became more determined, or, as Aunt said, "infatuated." As the wild antelope is drawn to its doom by the waving of an object which exites its curiosity, and the moth to the flame, so too often man is led astray by an infatuation which enters at the come gracery. Labor had which enters at the same gateway. Jabez had read of phrenology—of reading character by the bumps of the skull, of mesmerism and clairvoyant miracles, and much in praise of bran diet, and now to have the entire course of fresh dishes served up by a woman, presented a billof-fare quite irresistible. I have since thought he would not have been as ardently desirous of hearing a woman lecture, had. Aunt Abby given him an occasional taste the homebrewed article. Caustic and vitrie. are the only comparatives with such a beverage left over for a day or two, to thoroughly concentrate and sour, and had Aunt uncorked a bottle, the result, perhaps, would have been far differ-ent. She, however, lost the opportunity, and after supper, Uncle Jabez, carefully twisting his side locks over the top of his bald head, put on his hat, and bidding Aunt good-by, we drove away. It was late when we arrived at the hall, and quite difficult to force an entrance, all the "roughs" in town having apparently gathered around the doorway. Mrs. Victoria Tilt had begun her lecture, and her subject for the even-ing being "The Social Organs," she had be-come warm and glowing on "woman's sphere," as revealed by the study of such organs. She was, perhaps, thirty years of age, and attired in a dress that was an attempt at a coat; a sort of hybrid, with long skirts, but turning over like a coat in front, revealing a white bosom and collar, and a gentleman's tie. Her hair was cropped short and combed like a boy's, which imparted a strange aspect to her other wise well formed face. It did not require close study to discern the expression of unsatisfied expectancy and unrest, or the weak lines min-gled with the strong of an over-wearing self-conceit and boldest selfishness. Had it not

been for her asserting manners, her style would have been pleasing. Her lecture was com-mon place, gathered from careful reading of the trash of Fowler and his ilk, with here and there a wild assertion intended for a brave ut-terance. It was, however, all new to Uncle Jabez, who sat in amazement at her volubil-ity, to which Abby, in her most ecstatic mood, was as a trout stream to Niagara. When she closed and pronounced "examina-

was as a trout stream to Niagara. When she closed and pronounced "examina-tions" in order, Jabez Upham was the first name called by the committee, and was re-peated in manifold variations, and by the roughs most villainously intoned. The calling continued until he went forward, and, amid loud applause, seated himself on the platform. Mrs Tilt comprehended by this means that he was a character, and said so at once. Her nim-ble fingers disentangled the side locks which, combed unward, overlanned his conspicuous ble fingers disentangled the side locks which, combed upward, overlapped his conspicuous baldness, and then played over the polished surface, as on the keys of a piano. She mean-time kept up a running fire of generalities ap-plicable to mankind in general and everybody in particular, but which was received by the crowd as remarkably accurate. "He is benev-olent;" a score bore witness. "He is unselfish and easy with his debtors." "Good for you," cried a dozen who had stood in that relation to him for unknown years.

"This man," continued Mrs. Tilt, "is re-markably pure minded," and she gave his side locks a cuff upward. "He is generous to a fault, and liable to become the prey to those who are willing to take advantage of his good-ness." L could see that Uncle was flattered.

who are willing to take advantage of his good-ness." I could see that Uncle was flattered-How could she know the past? Was it not true that he had been repeatedly preyed upon? Twice last year by patent-rights men, and only six months ago had been caught in a patent "moth-trap?" Mrs. Victoria Tilt, as was her custom, came last to the "loves." Her rule was to give the gentleman a decided preference for the oppo-site sex, and the ladies a strong repulsion. Any one could readily see that the benevolent Jabez would feel such inclinations, and Mrs. Tilt said so, intimating by a theatrical gesture a great deal more than she said, and was highly ap-plauded. plauded.

plauded. "His aspirations are high," she continued, running her fingers back and forth along his base brain. His soul demands congenia" and sympathy. The sharpness of this rilige tells me that his highest, deepest, purest love has never been drawn out. There is a void which has never been filled. Being remarkably fond of having his *own way*—see what firm-ness!—he should have a soul companion who gracefully yields to his judgment. He would be singularly unhappy if he could not be at the head of his house."

As the entire village knew that Aunt Abby was properly the "head" of the house of Jabez & Co., and that he was pleased with the arrangement, this statement met with prolonged applause, which Mrs. Tilt construed into a flat-tering acknowledgement of her correctness. She continued, "Ah, yes; he should bestow his love on a noble, high minded woman, who only could call out his highest affections and awaken his most generous impulses. If he should unfortunately be united by law to a wife who sought to control him, and did not understand his sensitive nature, he would be a most wretched man. The law of affinity can not be broken through with impunity, and artificial enactment and conventionalities can not stifle the yearnings of the soul for congeniality. Uncle Jabez left the platform amid vocifer-ous cheers, and I learned on the way home that the random arrows of Mrs. Tilt had in him found a target. "Wonderful woman," said he; "she is endowed with a knowledge of the past. How exactly she spoke of my being preyed upon by those patent-rights rascals, and my generosity and I will tell you, Neffy, I have felt the 'yearning,' and 'void,' and the 'impulses' she spoke of, but never knew until now what they meant.

vine right of the soul. I have a right to love whom I please, and as long or as short a time whom I please, and as long or as short a time as I please, and government should protect me in my right. The laws of chemical affinity should be sublimated into the sphere of the affections. If one goes into a garden of flow-ers, do we say, "if you admire a lily you must not look at any other flower?" Rather do we not admire the rose the more because we ad-mire the lily, the tulip and violet? We should be free to admire all the flowers that bloom, and the law which would confine us to one, would be the blackest tyranny."

would be the blackest tyranny." "Here she was hissed, but continued: "As virtue and chastity are only names given to the observance of false marriage laws, by abolish-ing those laws you at once destroy, and forever, the gigantic social evil which has confounded your statemen " your statesmen."

"Bravo!" shouted a score of voices. I glanced at Aunt Abby, and saw she would endure little more, and only her innate good breeding re-strained her from retiring before the conclu-

I have her word that her indignation was so inexpressible that she did not speak on the way home. When she closed her door and en-joyed the privacy of her own home, her tongue was loosened, and Jabez received a portion which, had it been administered earlier, might have saved him, but now only aggravated his disorder, as it clearly proved to him that Aunt Abby was not the "noble-minded" ideal who should be his, and that his "impulses" were restrained more severely than he ever was

"We have come to a pretty pass," said she, "We have come to a pretty pass," said she, "when vulgar license no longer conceals itself in honest shame, but with brazen impudence parades and vindicates itself."

"'I do not think," demurred Jabez, "that you manifest a Christian spirit. Mrs. Tilt appears to be a true and noble woman. She may go too far, and be fanatical, but no one can impute to her wrong motives. Her private life is spotless, and to know is to love her. The social evil, of which she so feelingly speaks, is terrible, and if it can be obviated so easily, who

terrible, and if it can be obviated so easily, who can object?" The "social evil," there is every reason to suppose, never entered Uncle Jabez' mind be-fore that evening, but already it had become an all-devouring monster. "I care nothing about your 'social evil," cried Aunt Abby in vexation; "what on earth is the matter with you, Jabez?" Jabez, not understanding himself, for the life of him could not tell, so he replied at ran-dom:

dom: "The marriage institution will undoubtedly be abolished in a couple of years at most, being outgrown, and we shall be free to follow our natural impulses and attractions. It is already

Shaken to its foundation by the 'social evil.'" Aunt scarcely awaited his conclusion before she exclaimed, with just the glisten of a tear in

her eyes: "I have supposed for forty years that you were free to follow your attractions, and they were toward me. Had I not believed this, firmly as I believe in God, I should never have been the mother of our five children. Had I supposed you had attractions all over the garden, you should never have plucked me." "I have always been," replied the conscience smitten Jabez. "Well, then, what is the use of talking? You say marriage is to be abolished; it is destroyed by the 'social evil.' I tell you marriage is a rock of adamant against which all such 'social theories, and 'social reformers' shall be wrecked, while it remains, everlasting. Your feet tremble, and you think it an earthquake; and as for the 'social evil,' you let it alone and it will let you alone." "Should we not be free to love? Would

After an hour of delightful conversation, during which the doubtful points in the previ-ous evening's lecture were made plain in the comprehension of Jabez, Mrs. Victoria Tilt

comprehension of Jabez, Mrs. Victoria Tilt asked, in her most winsome way, if he had ever seen any of the wonders of clairvoyance; and on learning that he had not, replied: "'My main reason for inviting you here this evening is to show you some of its phenomena. I saw by your organization, the evening you came on the platform, that you at least *ought* to believe in this astonishing science, and I con-cluded before I departed to give you an opporcluded before I departed to give you an oppor-tunity to investigate."

Uncle was extremely grateful for her thought-

tunity to investigate." Uncle was extremely grateful for her thought-fulness. Indeed he was delighted. "It is so injurious to my nervous organiza-tion that I do not pass into that state often, but now consent to gratify you." "You the clairvoyant?" exclaimed Uncle Jabez, who associated that power by which the mind is unfolded, to the perception of angels with all that is pure and holy. "Yes, I am a clairvoyant," she replied, and folding her hands in a pretty manner, she closed her eyes, gave a few convulsive starts, and became apparently unconscious to the grossness of this miscrable, earthly existence. Uncle sat awe-struck and all-believing. At length a voice, deep and sepulchral, spoke through the lips of the unconscious Mrs. Tilt: "I am glad to meet you, Jabez Upham. A great and glorious mission is before you. You at last have caught a gleam of truth, and I know you are bold and brave enough to sup-port it. You are just out of the Red sea of bondage, and are free." "Who am I conversing with?" asked the confused and confounded Jabez. "I am the spirit of the great Cicero. It was I who gave the grand speech last night. I have controlled the lady's organism since she was a

"I am the spirit of the great Cicero. It was I who gave the grand speech last night. I have controlled the lady's organism since she was a child. She, as well as you, has a great mission, and you are to work in unison. Attractions should be followed, and you should have man-liness enough to follow them. You must be free after forty years of marriage servitude. Every one, according to the God-made laws, had a mate, and this lady is yours. Your union has been perfected in heaven, and you are already married by the 'powers of the ou are already married by the 'powers of the

There was a long silence, when Jabez, par-tially arousing himself from what may be called the effects of a moral narcotic, said some inco-herent sentence about Abby, and being already married to har married to her.

married to her. "It is necessary for some one to begin the war by protesting," said the immortal Cicero, through the unconscious and pure Mrs. Victo-ria Tilt, "and if you suffer inconvenience, you can rest satisfied in being true to yourself, even if the world dooms you to martyrdom." Uncle Jabez had as little of the stuff martyrs are mede of in big commention as is ellowable

are made of in his composition as is allowable,

but the idea pleased him, and Cicero met his doubts concerning Abby: "She whom you call wife, should be pleased to let you go where you will be more happy, and such a boundless field of usefulness presents itself. If others offer greater attractions to you than she, it would be extremely selfish in her to keep you to herself. By so doing all three are made miserable, while otherwise at worst she alone would be unhappy." Jabez desired to know about his children. Would not his actions disgrace them?

weak as that which received. They had watched beside the cradle of five children, each of whom drew tighter and stronger the golden strands by which their lives

"I presume you will attend to morrow night, Uncle

"Of course I desire to, but I warrant Abby will doubly oppose my so doing. Let's see what is her subject?" "Our Social Relations."

"Oh, yes, and a most interesting one. It has rested too long, and needs a thorough overhauling."

I have not the least idea that Uncle Jahez ever gave "our social relations" an hour's thought in his whole previous life of sixty years. He had been satisfied, and it had never occurred to him that the said relation needed tinkering. It came on him like a flash that something was wrong, for had he not 'yeara-ings,' a 'yoid' and unanswered 'impulses,' and if everthing was as it should be, would he have them?

I sincerely hoped Aunt Abby would restrain him; but she sadly failed, and did the next best thing, she accompanied him to the lecture. The subject dipping down into the lower na-ture, attracted the crowd, and Bumblebee hall was densely packed. Bilesville knew little of the demi-monde, but all its delectable representatives were present, and as they considered Mrs. Victoria Tilt their representative, thrust forward to vindicate their cause, they put on a brazen front, and were rampant.

Victoria Tilt, pale with excitement, brought herself slowly up to the work in hand. She demolished marriage, which she declared slavery, to which negro servitude was a pin-prick to a fiery furnace. She said the most beautiful word in the language was love, and the most beautiful word in the language was love, and the next was freedom. Put these two together, and you have free-love, the most exquisite word of all. "What I want," fiercely said Mrs. Victoria Tilt, "is freedom. I want to do as I please. To political and religious freedom I want added, social freedom. I want all marriage laws abol-ished. No laws should interfere with the diished. No laws should interfere with the di-

it not be a tyranny if we were forced to live together?"

'You were free to love me, and I you, and we freely entered the relations of marriage. The whole labor of our long lives is now de pendent on the permanency of this compact, and on each other. I say now we are not free. The laws of man are as nothing to the higher forces by which we are bound together. I love my children so well that I would suffer a thousand deaths before I would prove myself false to the obligations I assumed when I gave them life.'

Aunt Abby grew eloquent in the intensity of her feelings. Her quick insight perceived that Jabez was changing. She felt that her feet rested on sand, slowly yielding, but the cause, the length and breadth of her trouble, was from her inscrutibly concealed. She retired and fell asleep, not dreaming of the fatal poison which, more subtle than that of the worahra-dipped shaft, had entered his mind, nor that over her a great calamity was inevitably to fall.

The next day Uncle Jabez received an invi-tation to call at the parlor of Victoria Tilt, at the Bilesville hotel. Uncle at first thought he would not accept the invitation, but as the time drew near he became restless-so restless he walked down the road to the village. He went on, and on, and then thought he would just drop in. It would be slighting the lady not to do so, and only ordinary courtesy to comply. He was ushered into the presence of Mrs. Victoria Tilt, who advanced to meet him in most cordial fashion. She said she had broken the rules of propriety in inviting him, she was well aware, but such rules were tyrannical, and if a lady desired a gentleman to call, the could see no harm in her so expressing Jabez could not, so in one minute, lerself. onventionalities being broken down, they vere on the best of terms. The beauty of con ventionality is that you can allow the approach d any one, yet always have the power to pre-vent further advance, and to cut off intrusivemss. A kind tyrant is conventionality after al, and when once dethroned can never be re-

Cicero replied that he lived for himself, and not for his family. Whatever disgrace fell to them was not his fault, but society's. One by one his objections drifted away under the sweeping eloquence of the resurrected Cicero, until at least he could express no reason why he did not fully concur. After an hour's com-munion, such as he fully believed few mortals ever enjoyed, with a sweet start of surprise the innocent eyes of Mrs. Victoria Tilt opened, and she exclaimed with self-compunction:

"Oh, Mr. Upham, you must regard me as a dull companion, for I have certainly fallen asleep

"And do you recollect the communication you have made?" asked Uncle Jabez in astonishment.

"Communication? I pray from whom?" "From the great Roman orator, the immor-

tal Cicero," replied the all believing. "Oh, Cicero!" she cried in a transport of joy,

"he is my dear, dear guardian spirit! Has he been here? Has he condescended to use my poor lips to speak his golden words? It was prophesied long ago that he would come. O blessed, blessed hour.

"And you remember not a word?" per-sisted Jabez.

"Not a single word," replied the dove-eyed Mrs. Victoria Tilt; "to me the hour is a profound blank. I am rejoiced that you were present to catch the first words of the grand spirit. I was, I now know, impressed to send for you. Oh, I am so glad, Mr. Upham, you were present. What did this great and exalted spirit say, at this his first interview?" Uncle Jabez then proceeded to repeat, as near

as possible for him to remember, the communication. Mrs. Victoria Tilt interrupted him by little starts and exclamations, and just as he finished threw herself sobbing on his shoulder, exclaiming: "Oh, my guide, my Cicero, has at last conducted me to my true mate! I understand now why I was attracted to you! Why I dared to write! O freedom, blessed freedom! You will obey the voice of the great orator who is so deeply interested in your welfare? You will break through the senseless tyranny of conventionality! Oh, my heart of hearts tells me you will, and we shall be so

happy!" You have heard of fascination—the power of anakes and birds, and of psychology, which is the same when exercised by one person over another. There is a narrow scientific base for (Concluded on fifth page.)

## Select Loetry.

## A WIND IN THE STREET.

A wind in the street; The blowing soft, 'dis blowing sweet; How fresh it falls on cheek and eyes? This kissing us from Paradise. Oh, it has traveled sea and height, On thyme flowers, the red and white, O'er golden gorse, and rosy bells That spread their splendor to the dells; It slumbered all a periumed night On hundred hues of blossom bright; And shook its wings in glowing skies, Where lost in blue the planet diles; And sped away to farm and fold, All toucked with morning's early gold. It leaped upon the sleeping lake; And waked the fawns with waving brake; It rustled through the leaf-hung deeps Where'er the shy-eyed squirrel leaps, And out on grass and plough in line, With some of bloss and plough in line, And out on grass and plough in line, With song of birds and low of kine; And now 'tis in the mist-blue street, And now 'tis in the init' blue sheet, But newly thronged with passing feet ! Why blows it here so light and glad On many a forehead dark and sad ? It is that God's immortal love, From radiant plains in Heaven above, From radiant plans in incerted and the Has suddenly, in pity, come To visit Man's o'erwearied home, And breathes a breath of hope and life On scenes of sorrow, care, and strife. —*Chamber's Journal.* 

#### TWENTY YEARS' EXPERIENCE IN SPIR-ITUAL INTERCOURSE AND PHE-NOMENA.

#### A Paper Read at the Spiritual Institute, Southampton Row, March 27th, 1872.

[From the (London, Eng.) Spiritual Magazine.] Having attended on Wednesday evening, the 13th of March, the reading of a very interest-ing paper at the Spiritual Institute, by Mr. Harris, of the Anthropological Institute, and feeling that your earnest appeal to the ladies to feeling that your earnest appeal to the facies to give their experience ought not to remain with-out response, I willingly give my experience of "Spiritual Intercourse and phenomena." I shall do so as briefly as I can, but as it extends over a period of twenty years, I fear I shall in-cur your criticism, at the rather disjointed style I am consequently forced to adopt. It is a source of pain to me, that on account of fam-ily ties and the estrangements my convictions ily ties, and the estrangements my convictions might cause amongst those I hold very dear, I can not come personally and give my name. You will, I trust, understand, and feel for me in this difficulty.

I date my first convictions of the truth of spiritual phenomena from the year 1852, about the time of Mrs. Haydon's arrival in this country from America. I was invited to meet her at a large private hotel in Wimpole street, by Mr. H. S. Thompson, the well-known mesmer-Mr. H. S. Thompson, the well-known mesmer-ist. Having another engagement for that even-ing, I was necessarily very late, and found the seance at an end. On the expression of my disappointment, Mrs. Haydon, at that time a perfect stranger to me, came forward, leaving the rest of the party in animated and rather noisy conversation. She kindly said, "Sit at this small table, take the alphabet, and I will ask the spirits to give you a message." I did as she desired me, and in a few minutes the table seemed alive with rappings, the vibrations of which I distinctly felt on the sole of my foot resting against the leg of the table. This was a help to me, as the noise of the conversation almost drowned the "rappings." I was left quite to myself, and upon my asking whether any spirit wished to communicate with me, an affirmative was given, and the first letter indi-cated was E, the second A, and the third D. Mrs. Haydon then returned in the kindest man-ner to see how I was getting on, and finding only E A D, said: "Oh, I fear that means noth-ing; you will not get anything to-night." I an-swered, "Pray leave me; I am getting on very well." The whole word. Eade. was the name ist Having another engagement for that even-, "Pray leave me; I am getting on very The whole word, Eade, was the name swered, well." of a very old friend, and a former admirer of mine in youth, who had sent for me on his death-bed some months previously, promising to watch over me. The date of his death, and to watch over me. The date of his death, and every other question I put was answered, end-ing by "I watch over you." I assure you that this death-bed scene had entirely passed from my mind, as I had undergone much trouble and severe affliction connected with those desires to me in the interval. I dwell on these dearer to me in the interval. I dwell on these circumstances, as they are distinct proofs that the assertion made by Dr. Carpenter in his lec-ture at St. George's hall, that Mrs. Haydon arranged her answers by watching the variation of the inquirer's countenance, was false. Mrs. Haydon did not even approach me after the three letters of the name had been given. I have years ago obtained remarkable tests through my valuable friend, Dr. Ashburner, Mrs. Barnes, and others, but more recently traveling in Italy about the time Mr. Daniel Home was expelled from Rome by an order from the Vatican, I visited that city, but was careful of speaking on the subject, fearing I might possibly bring upon myself a similar mandate, in consequence of my comparatively very humble mediumship. Conversing, how-ever, one evening with an English gentleman, Mr. P----, an old resident in Rome, he discovered my convictions, and asked me as a great favor to have a private scance at his house, for the purpose of convincing his son (a youth of about 20) of the truth of spirit-life hereafter, as he feared he had become quite an infidel. I consented, and upon arriving at the house of this gentleman and his wife (almost utter stran-gers to me), I placed the indicator on the table. Soon afterward the young man himself entered and after some jeering remark, placing a pel-let upon the table (the pellet was tightly fold-ed), he said: "If you can tell me the contents of that paper, I will believe there is something in this Spiritualism." The door being locked In this Spiritualism." The door being locked to avoid intrusion, we were in secret and quiet. The indicator, on my placing my hand upon it, went up to the paper, appeared to examine it minutely, came back again, went round it two or three times, and finally commenced indicating the letters on the alphabet, which formed the name "Charlotte Bulluck." A vague feeling came over me, that it must be a mistake; but the young man, with trembling hands, un-folded his paper, and on it was inscribed the name "Charlotte Bullock." He left the room, and we entered into conversation about the Pope, Antonelli, and other noted personages, when presently the young man returned with a pellet more tightly twisted than the last, saying: "I know how it was—you must have read my mother's thoughts. She knew I had been at tached to a person bearing that name, and thought it likely I should give it. Here is another written out of the room, and whom no one in this house knows anything but myself." The indicator went through exactly the same movements as before, eventually spelling out "Chandos Pole." The pellet was opened, and contained the words "Chandos Pole." Soon after this, a young Englishman came Soon after this, a young Englishman came in and joined a private seance at my house in the Via Condotti, in opposition to the wishes of his guardian. The indicator spelt out in Italian "Persequidato" (pursued), and presently a violent ringing came at the door-bell. We opened it, fearing some accident, and the guar-dian rushing in, there found his ward. The ending, however, after some explanation, was amicable.

man, Signor di Sanctis, a painter, poet and musician, came in to excuse himself for not having called before, alleging that he had sustained a sad bereavement in the death of his father. The indicator was lying—carelessly enough on my part, on the table. He took it up to examine it, never having seen such a little instrument (it was fortanate for me he was not the Pope), and asked me the use of it. I turned off the question, and desired him to place his off the question, and desired him to place his hand on it with mine. He did so, and, with the alphabet before us, it spelt out "Tommaso." He started back, and, using an expressive ex-clamation, said: "How could you know my father's Christian name, as he has never been in Rome?" I answered that I had never even heard of his father until he told me of his death and upon placing our hands upon the indicator again, it spelt out the word "Benedicite." I

again, it spent out the word "Domantic." I also received long messages from Gibson, the sculptor, who died that year at Rome. At Paris, in 1867, I sat with a well-known lady, who is devoting her life and energies to the cause of Spiritualism, and is a weil-known most powerful medium, then Miss N-----. We three were covered by showers of fresh flowers wet with dew, and evidently pulled from their stems—not cut, as the fibres were visible at the stalks. The lady, at whose house the seance was held, said: "Oh, dear, with such beautiful flowers, we ought to have some water to put them in!" Immediately a stream of water came from the ceiling, and, on lighting a candle, we found the table wetted all over and covered with flowers. At that seance we had various flowers, roses, double white stocks, mignonette, etc. At the next, pink carnations only. I at each time filled my handkerchief with them, and have some of them still in my possession *dried* -very dry, as you may imagine; but I keep them to prove that the sight of them was real, and not done to "unconscious cerebration.'

Last summer I returned from Bath, where I had been living for a year and a half, and attended one of the seances at Messrs. Herne and Williams', Lamb's Conduit street, for the first time. Every person present was unknown to me, and I believe I was equally unknown to them. It is just possible Mr. Herne might have heard my name, as I had met him at a seance about three years before. After John King had saluted some of the company in his usual fashion, he came to me, styling me "Old dear." I said to him, "John, you say that be-cause you do not know my name; can't you guess it?" He answered, "I have known you too long and too well not to know your name, and he deliberately pronounced it! I said, "Did you know me, then, in Paris?" "Of course I did." "Then you must know [I here mentioned a young person's name, by which she is not known by others], and he answered without hesitation, "What-S-S-, of I was astounded! John then said, Bath?'

"There is a spirit near you trying to speak to you. His name is Amos." I begged he would go and ask him what he had to say. John returned in a few seconds, and gave me some words, which were to me such an extraordi-"test," that, had I ever doubted, I could nary not then fail to believe. Since then, I have attended several times, and "Katie" has taken things from my hand as I have been taking them from my pocket, and it was utterly im-possible for any one to see what I had there. Once she took a sugar plum and put it between the lips of my youngest son, who had gone there a skeptic. She has patted and caressed my face and head, and kissed my hand with apparently the warm lips of a child. She has brought a velvet cloak I had left in another room and thrown it over me, because I felt cold, and the doors were locked. The large plaid shawl of a friend I had seen in an upstairs room three minutes before (the doors being locked), and it came apparently flapping like a large sail through the ceiling, and was thrown over her. The fringe struck our faces as it

passed to her, at the other end of the room. Latterly, wishing to investigate these phe-nomena in our own private circle, we have inaugurated private seances, and have obtained the most indubitable "tests" by rappings and even the luminous hand. We have a medium of our own for the spirit-voice, and have obtained three or four separate voices, and the most beautiful and touching messages given through these voices from our loved ones "across the river." A friend, sitting with this medium, his family and ourselves, got a mes-sage, though with great difficulty, from his mother's spirit, who had been seen by a *clair*-voyant, sitting at his bedside during a long and painful illness, from which he was only just reovering 'gone before" have been repeatedly given to me by the spirit-voice, with the most charac-teristic messages, using the same terms of ex-pression and endearment they used in this life; and all this in the presence and in the hearing of four or five of our private circle who have commenced investigating for themselves—the only satisfactory way of obtaining convincing re-sults. I have repeatedly had a cold hand laid upon mine. Hands have pressed on my head so as to bow it down; my dress has been repeatedly and sometimes violently pulled by spirit-hands; a spirit-hand has been laid on my head at night and awakened me, and the spirit-voice has told me afterwards why it came. Objects have been removed from my drawing-room ta ble and placed underneath it, although they were in their places when the room door was locked over night; and a *reason* for having done this was given by the spirits afterward through a writing medium, who knew nothing what ever herself of the circumstances. A lady friend, then present, accompanied me to the house of a private medium some distance from London, and although she was en-tirely unknown (and all the circumstances con-nected with her) to the medium, the name of her departed daughter was given to her, which overwhelmed the mother with tears of joy. A spirit-voice (not that of her child) addressed her as follows: "Cheer up, there are better days in store for you on earth. I feel compelled to come to you, dear sister, seeing your grief. God will not lay any heavier burden than you are able to bear. Praise God from whom all blessings flow. Throw yourself on your knees and say, 'Lord, I give myself up to Thee, for not a sparrow falleth to the ground without Thy will.' If a mother's tears or sighs can reach a child in so high a sphere, will not the heartfelt prayer go up at once to God? Glory to God for permitting these manifestations." It continued, "Few minds can thoroughly grasp this power of communion with the so-called dead, but what a blessing it is to those who can. Two evenings afterward at my friend's house, the daughter's spirit came again, saying through the voice, "Grieve not for me; I have escaped the evils of this world, and am happy with Jesus." The voice then continued, "What beautiful spirit; don't grieve for her any more. When you learn to put implicit faith in God, and can say, 'Here I am, Lord; nothing in my hand I bring,' you will feel a greater happine pervading your whole frame. You have great cause for thankfulness to the father who allow the spirits to come; and when he permits hi angels to come, the Great Spirit is always watching over you-his children-here! Cutivate a cheerful disposition; we depend en tirely on you and what we draw from those st ting here, for our apparatus. We depend on you when we are in communion with you. You should say, 'O Lord, prepare my mild

## that I may be ready to perceive!' "Come Holy Spirit, Heavenly Dove, With all Thy quickening powers.

'In my Father's house are many mansions. go to prepare a place for you.' If there had only been two places our Lord would have said If there had 'I go to prepare a place for you, that where I am, ye may be also.' You can not have much and, ye may be also. Four call not nave much to-night, as this is a strange place. The con-ditions are otherwise good. [This spirit had promised to describe the fourth sphere to us]. The surroundings are strange. We must talk fast, for the emanations are passing away; hence we must speak quickly."

After a few more sentences the voice ceased. Another spirit-voice (quite different in tone) gave me a message from a loved one I had lost, repeating her name and married surname over and over again, until it got the right pronun-ciation. I have had spirit-messages given to me at periods extending over many years, in all parts of the continent, and under totally different conditions.

After our last seance, on the 16th of this month (March, 1872), on lighting the candles we discovered that five religious and Spiritual books had been taken from different parts of the room and placed noiselessly on the table. Loud rappings afterward indicated by messages that they were intended for just the five sisters present, to be taken home and read. They were: "The 'I Wills' of the Psalms," "Recog-nition of Friends in Heaven," "What she did with her Life," "Across the River," which were indicated to be given to me, and a little Prayer Book which had belonged to the daughter, who had been in communion with us, was to be given to the mother.

I had been repeatedly told by spirits that a lady named could help me in a very painful family matter. As she was the last person I thought could or would do so, I paid little at-tention to these assurances. While at Bath tention to these assurances. While at Bath last year, in the month of April, I received a letter from this lady, saying she had sought me everywhere, and wrote at a venture. She did arrange the matter afterward for me, in a manner I could not have foreseen.

A lady friend of mine at Bath, whose niece or *protege* had left England some time previ-ously to join her husband who was with his regiment at Singapore, for two or three years, was very anxious at not having had any tidings of her for a long period. She consulted my little medium, to whom I have already alluded little medium, to whom I have already alluded, and through her got the followidg message: "Do not be uneasy; she and her husband are at the Cape, on their way home." The lady pushed away the table at which they were sit-ting, almost in anger, saying: "Oh, that is all nonsense!" The next morning's post brought a letter from the Cape, saying that the husband and wife were at the Cape unexpectedly on their way home to England, he having got an appointment. I received letters from two of the circle present, written unknown to each other, with exactly similar accounts of this seance, and its sequel. The spirit-voices have explained to us how the higher spirits are permitted to help the

the higher spirits are permitted to help the lower—how all is progression. They state that these manifestations which

are considered in this world as a new "ism," are older than our world; that what mortals consider material has no existence—is evanes-cent; what they consider "spiritual" is the only true and everlasting; that they draw their power of communicating with us from the medium, and some of those surrounding her that the atmosphere of some is pure and transparent, and of others dense and repulsive; that they depend entirely on the emantions from us for the voice power. They describe their passing away from this life, at the dissolution of their bodies, as of awakening from sleep and finding all darkness; presently a bright, and inding all darkness; presently a bright, shining spirit comes, and takes them away to a place bright and glorious. They describe a curtain which is sometimes withdrawn as of woven sunlight. There is no sorrow there, no tears, no jealousy, no idleness, no drones, they say. They are sometimes allowed glimpses of such glory that it is impossible to describe; that their spirit bodies can only be likened to the finest gossamer. They recret their nest the finest gossamer. They regret their past wasted time here on earth, and their lost opportunities, and all impress upon us how thankful we ought to be to God for permitting this communion.

A very talented young friend of ours who with a promising career before him, met with an early death in India, is constantly with us in spirit now, and gaining great power in com-municating. His raps are those of an embod-ied hand at times, and my son and myself are constantly touched by this palpable hand. My power with the indicator has been withdrawn, but I am a developing medium, and have made rapid progress in the development of the young person to whom John King alluded, giving at once the striking characteristics of her medi-umship, namely, "S— S—, of Bath." In consequence of her other vocation she is obliged to assume another than her own name as a "medium," from the strong prejudice there exists still in some unreasoning minds against Spiritualism. I have omitted (fearing that I am taking too much space), but in some that I am taking too much space), but in some instances purposely, to mention numerous other spirit messages, spirit monitions, and proofs of their intelligence, and have selected those only to which it will not be easy to take exceptions on the grounds of "unconscious muscular action," "unconscious cerebration" or "collusion." If such had been the case in the instances I have given, it appears to me that it would be even more surprising than that it would be even more surprising than the simple explanation of spirit intervention. I feel that there may be some here who are thinking, although they may not like to express it: Oh, it is all very well for a lady to sit down and give us these wonderful accounts, and then withhold her name. In answer to these, I can only say that I shall be willing and happy to meet them here, in a less crowded room, and answer any questions concerning what I have stated that they may choose to put. I have in my possession a book full of spirit-ual messages, containing the highest spiritual teaching. The conditions for getting these seem to be affinity, sympathy and love.

in noses! God may have succeeded in copying his own image very closely in making man, but it must be conceded that in this one thing he made a slight mistake, and that is the nose!

he made a slight mistake, and that is the nose! I pause for a reply! How little the Jews lived in the spirit, but oh, how much they lived in the animal ! What herds and droves of animals were destroyed every year in sacrifices by this ignorant, puffed-up and superstitious people, who imagined themselves the only true people of God! Their religion was neither Mosesism, Jewishism, nor Christianism, but pure Animalism. The preachers say that the death of those animals foreshadowed the death of Christ, but it is now well known that they did not refer to

it is now well known that they did not refer to his death any more than they did to the death of Abraham Lincoln.

The book of Leviticus contains the rankest heathenism to be found anywhere in the litera-ture of the whole world. For very triffing mistakes and omissions in carrying out the details of many of their heathenish rites, the Jews cut off the lives of thousands of their fellowmen from among the people. To cut off a man from among the people was simply to cut off his head !

The time will soon come when even the big-oted, foolhardy clergy will be ashamed to stand up before the enlightened people and read aloud the Old Testament scriptures. It did not take a very close observation to discern your blush while reading that portion of scripture of your own choice, the 14th chapter of Leviticus

The slaying of great, vulgar, roaring bulls, butting rams, and stinking goats, cut a very conspicuous figure in that heathenism which flourished in Judea about the time of Christ.

No wonder the Jews were hated so intensel by the Greeks and Romans, and other enlight ened nations around them, for religiously they were the lowest and meanest of mankind. Yet in their blindness they imagined that they were the chosen of the Lord—the peculiar people of God. They had the lowest and poorest idea of who God was, and of what he was, of any other nation on the earth. They never arose above the idea of a big personal God, whom they created in their own image, and they firmly believed that they could please him by killing and burning bulls before him. I should call this a *bully* idea, and a *bully* relig-ion that required it. They say that to this day when a bull sees a Jew he begins to paw and roar, and with tail erect makes at him, seeking for revenge upon general principles. And, then, of vulgar, woolly, horny, butting rams!—how the Jews slayed them to please their God. Wool was always very high in Ju-dea, owing to the fact that so many rams were slain in that country for God's sake! Their God must have been very *rambunctious* to require the death of so many innocent rams before he could look upon his Jewish children with favor. I think a law for the prevention of cruelty to animals would have come in very good place about that time. It is said that a Jew to this day is always very cautious how he approaches a flock of sheep, knowing that those butting rams have many grudges against

them on an old score. Now, in all this, I do not wish to make fun of pure, natural, spiritual religion; far from it. It is a good thing to have, and I am happy to be in the possession of a liberal share of it myself. I could not live a single day without

These Jewish priests were always on the rampage after bulls, goats, rams, red heifers, turtle doves, young pigeons, and even inno-cent little pure and playful lambs, to offer up and burn in sacrifice unto their God. There was old Abraham,-he became a crazy monomaniac upon the subject of sacrifices, and came within an inch of killing his child-his pure and innocent little blue eyed, curley-headed Isaac—for God's sake. Do you suppose that God commanded him to do any such a thing as that? No: not for a moment. Old Old Abe was crazy, and that's what's the matter with him. He should have been taken to a lunatic asylum on general principles.

I pause for a reply. What beautiful specimens of civilization those Jewish ordinances were! Circumcision, for instance,—wasn't it a nice arrangement? God who formed our human organism must have certain parts of it mutilated and cut to pieces before he could look upon them with favor! If there were certain parts of the human body that he wished cut away, why did he not leave that particular part off when he created man? Why could he not make the human tree so perfect that it would need no such trimming?

#### JUNE 15, 1872.

ing consequent upon the commission of physi-

ing consequent upon the commission of pro-ological sins. We do not deny the atonement for sin; we believe in the atonement for sins; but the question is: who shall atone for them? We answer that they must be atoned for by the answer that they must be atoned for by the person who commits them, and not by another. It follows, then, that vicarious atonement, or theological atonement, is a monstrous lie, a cheat and a fraud forced upon an unsuspecting and credulous world! Man alone can atone for his sing by a severity of rain and suffering for his sins by a severity of pain and suffering which he will never forget. We outgrow our sins and their consequences by a gradual development out of them, either here or here-after

after. I pause for a reply. Another monstrous proposition of yours was, that man is a total wreck, laying in moral runs. This false doctrine has done our race more evil than all the wars that ever cursed the world. Man, if he is free from hereditary taint or disease is naturally pure and holy. His fall has been a gradual fall upwards, from an animal unto what we now behold him—the crown and glory of creation!

an animal unto what we now behold him—the crown and glory of creation! The fall of our reputed first parents in the Garden of Eden is a theological fable. Gar-dens and horticultural science did not exist until many hundred years after that time. The Garden of Eden is ahead of us, and not behind us by any means and if our recent motion us by any means, and if our race meets with no bad luck we will attain to it by and by. But if we run backwards in the history of our race, we will find man becomes mentally darker and darker, and physically lower and lower, until he merges into the animals which now stand next to him. What is man but a highly-developed animal? If you had given your mental faculties and reasoning powers anything like half a chance, they would have long ago lifted you out of the theological mud in which I see you are still wading. But the long ago inited you out of the theological mud-in which I see you are still wading. But the most powerful argument with ministers is: "I can do nothing but preach; a living I must have. Bread and butter for a family must be had; therefore I will preach on, and avoid the disturbance consequent upon the introduction of new doctrines or a change of views. of new doctrines or a change of views.

Our race would have stood upon the plane of the angels long ago, if it had not been for those monstrous doctrines of theology, which has ever held it back in civilization and pro-

I pause for a reply. LaSalle, Ill.

#### Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of new subscriptions or renewals that have come to hand within the last troo weeks.

It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the first column of the fourth page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it shall be corrected.

It is probable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easly correct any mistake on having our attention definitely called to it.

We desire to correct all mistakes immediately and have every persons account appear as it truly should-hence we say report definitely any mistake that may be observed, immediately on reading this notice, and oblige yourself as well as the publisher.

Again we say if anyone has subscribed for the paper and fails to get it, advise us of the particulars without delay and the paper shall be sent immediately for the full length of time subscribed for.

If anyone gets two copies where one is ordered, inform us of that fact and oblige.

> --TESTIMONIALS.

Another evening, at Rome, an Italian gentle-

#### THE BIBLE AND RELIGION CRITICISED.

#### BY JOHN SYPHERS.

BRO. P :- The following thoughts passed through my mind after hearing you preach on Sunday evening. You read for the evening lesson the 14th chapter of Leviticus. Your discourse was on man being "fearfully and wonderfully made." I came home, sat down, and read the whole book of Leviticus. Oh, what a long and disgusting catalogue of hea

thenish rites is set forth therein! The fat of animals, along with other parts. was always burnt for a "sweet-smelling savor unto the Lord." This great and mysterious "Lord" of the Jews was always great on a smell. He must have been awful hungry if the smell of such things could have been pleasthe smell of such things could have been pleas-ing unto him. What a queer nose he must have had. The nasty, sickening stench aris-ing from burning grease and other parts of animals, would make any white man sick at the stomach and heave up Jonah. How strange it is that things which stink in the nos-trile of new and me or sup other mean head trils of you and me or any other man, should smell so sweet when they fell upon the olfac-tories of the Lord! What a great difference

I pause for a reply. That scape-goat affair was another nice arrangement beautiful to contemplate (in a horn!) Suppose that you, Brother P., was to have a couple of buck goats brought to the door of your little church in LaSalle, Illinois, and that you, with great solemnity, were to lay your hands upon one of them, and there confess the sins of your congregation (which I presume are numerous) over it, and then send it away into the wilderness, or into the lonely woods up the Vermilion river, and there leave him, alone to starve and die; now, should not we consider that man crazy who would suppose that his sins had been carried away by this said go-it? You would soon find a committee appointed to wait upon you, and a train chartered for your especial benefit, to speed you away to the lunatic asylum at Jacksonville.

I pause for a reply.

You say, "Dispensations have changed." That makes no difference. God never changes It he required it then, he requires it to-day Silly men have in all ages of the world racked their brains to elaborate ways and means by which to take some short cut on their sins that is, to enjoy the pleasures of sin, and yet have some door of escape left open by which they could escape the consequences. Hence, the Jews got up the scape-goat arrangement for that purpose. The modern sects have got-ten up a system of faith and prayer to that end. To the Campbellite sect, faith, repentance, and baptism for the remission of sins, is a most wholesome doctrine, and very full of comfort. Now, the doctrine of the forgiveness or escape from the consequences of sin has done more injury to the human race than any humbug ever set afloat by the heathenized minds of the dark ages. It is nothing more nor less than setting a premium upon sin. I pause for a reply.

Hence, the evils of the doctrine of the vicarious atonement. Priestcraft has not been slow in taking every advantage of this weak spot in humanity, and have manufactured for them innumerable receipts, and presented them to man, declaring each one to be a neverfailing antidote to sin. What untold millions of dollars have been paid to those quack Doctors of Divinity for their various humbug tors of Divinity for their various humbug plans of salvation, and lying receipts for the forgiveness of sin. Now, we believe in the existence of sin; but progression is eternal, and they will all be outgrown. But theolog-ical sins are humbugs; physiological sins alone are dangerous. Sin is the violation of natural law, and from its penalties there is no escape. No forgiveness of sin is the motto of the new religion. If we sin we must suffer, therefore we try to keep our eyes wide open therefore we try to keep our eyes wide open and go slow, sure and safe. To live a pure, natural life will alone save us from the suffer-

#### Mrs. A. H. Robinson's Tobacco Antid

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

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

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

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I pro-cured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel per-fectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871,

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Agents wanted.

UNDERSTAND DISTINCTLY that we do not discontinue sending this paper to subscribers when the time is up for which payment has been made. If any one wants to have it discontinued, let him or her give distinct notice to that effect, and if anything is due remit the same along with the notice. These are the terms on which subscrip-tions are taken, and we are thus emphatic that there may be no misunderstanding upon the subject. Justice demands that renewals shall be made as soon after pre-payments have expired as subscribers can without great demands that renewals shall be made as soon after pre-payments have expired as subscribers can without great inconvenience do so. Three months trial subscribers are not entitled to come in for a renewal under the \$1.50 pro-vision. It would be an injustice to our friend, who would be called upon to make up the balance. Friends, let us ever bear in mind that we are daily pointing a life-picture. If we are so solfsh as to do another injustice, it will for-ever stand as a baleful blotch on life's record.

EVERYBODY should read the JOURNAL: only \$1.50 a year to new subscribers before the 1st of January, 1873.

JUNE 15, 1872.

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Arts and Sciences.

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#### Range of the Great Mind, or Light and the Nature of Matter.

SCIENTIFIC-SERIAL NUMBER THIRTY-TWO.

Such is the range, source, and effect of the first Great Light producing all the subordinate lights; and all varieties of matter, from the seraph to adamant, are produced by the differ-ent blendings of the different hues of spiritual sunshine and shade that pervade and beautify the entire universe.

THE DIFFERENT CHARACTERS OF SPIRIT-MANI-FESTATIONS EXPLAINED.

It depends very much upon the opacity of the medium's mind as to what kind of spirit-light is attracted, or as to what character of spirit-manifestation is produced. For instance, minds of undeveloped and humble capacities, when found organized for mediumship, are generally available for the production of only the contradictory manifestations of undevel-oped spirits, over which there is so much question pending with those who think that spirit communion is one of the many newfangled policies of the devil to effect the ruin of mind, peace, and competence. Yet, these same manifestations are generally of the most powerful physical effect—so powerful, in fact, that the human mind cannot do otherwise than witness them in amazement, from whatever source they may emanate-thus in the form showing that there is consistency in everything.

You now and then find a mind adopted apparently as a reasoning medium; and this is a true seeming. A mind is thus adopted because it is in a fit magnetic condition to receive and transmit the light of truth pertaining to the texture of fundamental law and its effects, which light comes direct from the magnetic condition of the Great Mind and is transmitted through such a medium's mind, with but little if any refraction and with no material aberration other than a want of that degree of magnetic life in language necessary to make the Great Magnetic Mind, the lesser magnetic mind, and their polar effect harmonize and carry conviction as their mighty triune effect. We sometimes see the same kind of medium-mind, in its transmission of thought, light, give peculiar textures of character, of mental bias, of language and of handwriting, of persons formerly known on earth. This appears to depend upon a natural arrangement of the spirit-mind between the Great Mind and its corresponding earth-lense or the medium-mind, the light shining through and representing on earth the peculiar detail of texture thus becoming the object of question. We have an outward representation in the ordinary manner of representing objects through or by the magic lantern, or in the object-glass principle, which is more common as well as useful, though, with your present knowledge, less satisfactory. A parallel run from a knowledge of the laws and effects observed as peculiar to the magic lantern and object-glass, would, like a knowledge of earth-nature in all other respects, lift earth-minds to a satisfactory comprehension of all the effects of Spiritual-ism as equally founded in and dependent on natural law.

There is another class of medium-minds which you observe adopted as agencies of communication. These appear to receive, and consciously reflect out on surrounding minds the objects passing before them, preminds the objects passing before them, pre-cisely as a mirror would reflect objects passing before it. The medium's mind is, in this instance, thus, rendered an apparent mirror mirror by the opacity of one of the series of battery actions belonging to the medium's system; and the reason why we sometimes find all three of these characters of medium-bin merifected in one medium is that the ship manifested in one medium, is that the batteries, in the medium's organic system, can be controlled by spirit-power so as to produce either or all of the effects of different mediumship. Such a combination and such a power, however, are seldom seen.

You have seen the reason why carbon, after receiving its excess of electricity by inter-electro-chemical action, had the power of retaining that excess—you have seen and com-prehended the true character of magnetism resulting from electricity in motion, and the manner in which and the reason why it maintains the individuality of all inter-electrochemical concentrations. Spirits in the spiritspheres are but positive concentrations, variously modified, that stand out in the field of Nature as inter-electro-chemically individualized intelligences which, when coming in contact with the magnetic condition of certain minds or mediums, can individually manifest -in the operations of rapping, tipping, lifting. and so on-the leading characteristic traits of the magnetic conditions of both the medium and the spirit—the more material always giving the more powerful physical, though less reliable mental, manifestations. As a general rule, the more elevated the spirit, the less physical force it manifests, but the more reliable its statements prove. To endeavor to simplify—the grosser the magnet-ism, the more manifest the physical effect. For instance, in the case of the combustion of a candle, the magnetism resulting from the polar condition of the carbon and hydrogen of the candle and the oxygen of the atmosphere, being of a gross character, readily burns the finger if touched, and produces thousands of other remarkable effects of a most manifest character. This cause and these effects, then, all depend on the polar condition of the original elements of carbon, hydrogen and oxygen. Again, bearing these facts in mind, we bring the concentrated character of carbon and hydrogen—in the form of alcohol, turpentine, gas, and the like-in contact with the oxygen gas, and the fixe-in contact with the oxygen of the atmosphere, and they all flash or burn in accordance with the greater or less excess of carbon and hydrogen they contain. NATURE OF THE MIND OR SOUL All elements are dualities. For instance, carbon is the body which inter-electro-chemical action gave, and the electricity which it con-tains is the soul derived from the Great Spirit; tains is the soul derived from the Great Spirit; and upon the same principle, the human mind, materially considered, is a magnetic form, de-rived from inter-electro-chemical concentra-tion, which has within a soul or light of reason drawn from the spirit spheres; while the spirit is an existence whose outward materiality is your inward soul, and whose inward soul is developed intuition more refined than you can conceive with your glimmering imagination. Hence it is that, these two magnetic conditions coming *en-rapport*, the spirit or positive condition can, upon the same spirit or positive condition can, upon the same polar principles that govern throughout nature, produce the same magnetic effects it could produce were it in the form, provided the semi-dual condition of reason, which is that feature of magnetism peculiar to earth-mind, is retained in excess. This, however, you will more fully comprehend when we come to speak of the four cardinal points or double duality, which, in undergoing the revolution

of development, presents us with a trinity and a rule of action that in the trigonometry of progress requires us to add three and carry one. This idea is illustrated by the rolling snow-ball with three times the circumference of its diameter, its dimensions increasing with accel-erated proportion until it in time increases as much in one reaching a site of the much in one revolution as it did in thou-sands of revolutions at first, the ball growing by mechanical adhesion instead of by inter-electro-chemical digestion and accretion or concentration.

The laws by which all the phenomena of nature are produced legitimately address themselves to the comprehension of human reason-all, save the polar conditions producing effects positive to our minds. For instance, such an effect as a God without a beginning or ending, and other to us literal abstractions, are beyond the pale of our conception and must rest as undigested points to us, at least for the present, perhaps forever.

You of earth have enough to do to perform your conscientious duty. If you do this, when you pass the earth-life, it will be to attain a higher, nobler, and more glorious state of existence.

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endowing, on pages 25 and 26: That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a *given sphere*, an agent free; As fishes well secured in globes of glass, Are free within, thongh none without can pass; While they, like us, look outward all around, May often wish a larger range was found. But highest wisdom hath ordained this plan, To focalize the feeble powers of man; Where each may freely choose a field of thonght— May grope in darkness or be wisely tanght; Where each may freely choose a field of thonght— May grope in darkness or be wisely tanght; Where all will learn, as laws are understood, To harmonize with universal good. Thus God ordained that every wayward soul Should walk in wisdom's ways by sel/-controd. Hence man's free agency is not denied, While God's grand purposes are glorified. The sublimity of the first ten lines on page 16 has se

The sublimity of the first ten lines on page 16 has seldom been equalled:

m been equalled: Creation but one galaxy unfurls— Jehovah's crown a diadem of pearls! Each star-lit gem upon the whole depends: The whole to each a needed influence lends: Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains: Destroy but one, the boundless spheres will fall, And tumble worlds to chaos, one and all; Thus all are linked in Nature's endless chain— The hand that forged them never wrought in vain. The following is of especial interest to orthodox read-

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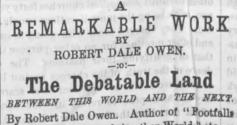
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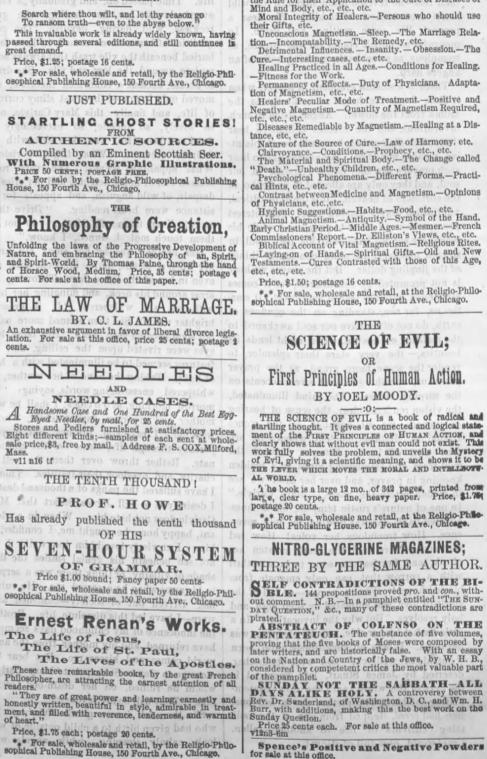
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the first payment in advance LOOK TO YOUR SUBSCRIPTIONS.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office. Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed. "J. Smith 1 Dec." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec 0."

### CHICAGO, SATURDAY, JUNE 15, 1872.

#### A SEARCH AFTER GOD.

A Thrilling Incident-Mary Carlyle-Her Ruin-The Midnight Prayer-She Predicts Her Own Death-"It is Growing Brighter"-Did all Originate from the First Cause?

#### (NUMBER XC.)

In glancing at existence on this earth, the mind is often appalled at witnessing the different currents of life. What a contrast in many respects they present. One glistens with rare jewels, precious stones, valuable gems, palatial residences, downy couches, silken settees, and all the comforts and luxuries of life; but others are not of the same character.

How diversified those moving, throbbing currents! You may be on one where only the choicest blessings of heaven can be found, and where happiness reigns supreme! But all are not there! Strange scenes rise up before us! The mind illuminated, and the vision rendered clear, we glance at the world around us. It is night now,-nearly 12 o'clock, and the light of the pale moon and stars fall upon the sheet of paper on which we are writing. There appears to be no limit to our vision, and our mind like a mirror, seems to reflect all the scenes of creation.

The night-beautiful overhead-grand scenery there, wonderful machinery of creation moving in perfect order! But strange sounds fall upon our ear, and heart-rending scenes pass before our vision. The whole universe seems illuminated by some secret luminary, and we survey the human family during the still hours of night. In yonder mansion all is quiet! On downy beds, hushed in sleep, we see the old and young! No cares disturbed their rest-no fevered brain dreamed of wild tumultuous scenes. But hist! We hear a prayer! We cease writing, and listen. In mournful accents it comes on the breeze, as tremulous, as sweet as the expiring notes of an angel's harp. There is a solemn grandeur in prayer, when it rises from the heart as naturally as the aroma from the flower. Angels listen to such invocations, and the breezes delight to bear them off to die on their bosom in sweet, plaintive, sighing melodies. We always like to hear such prayers, for they find a response in our soul, and they only are allowed to find echo in the corridors of heaven. It is the hypocritical, pharisaical prayer that we hate! Self-interest prompts the old miser to pray, and while his words are echoed back into his own soul in solemn mockery, his mind constantly thinks of the jingling dollar. But the prayer we hear is not prompted by self-interest, for it comes moistened with the tear of holy love! It startles us, for we, standing on the confines of earth, do not often have our soul awakened to the realities of heaven. The night lends its beauties,- the very stars their splendor, to render the scene more grand, as the prayer passes us, vanishing in such sweet accents on the surging breeze. The mind illuminated, the vision rendered clear, the sense of hearing quickened, we sit appalled at the scenes around us. But that incident, whence its origin? Ah! off in the distance, beneath the wild trees and clambering vines is a maiden kneeling in prayer, and over her head we see in golden letters the name, "Mary Carlyle." In one of nature's rustic temples, on a mosscovered bank, she was bowing in holy reverence. How tremulous her voice! How sad that soul of hers, and the tears moisten her cheek, and her features seem to be wreathed with a sorrow that can only emanate from blasted hopes! What a prayer-so full of the spirit of love, and animated by such high and holy resolves. But why the invocation? In a little basket by her side, sweetly sleeping, was her child. It was an illegitimate child, born "outside of wedlock," and with its mother, deserted by James Stuart, left disgraced in the eyes of the world, and she now contemplating suicide! The picture was a sad one. She had erred, stepped from one of the radiating currents of life to another-fallen. Cruel world, how full of stings!

The deserted one on bended knees, with eyes moistened with tears, takes from the basket the "fruit of crime," caresses it, impresses on its cheek, its lips, kisses that only a mother can give! Rendered almost insensible by the opiates she had given it, the child made no noise. Driven from home, deserted, disgraced in the eyes of the world, the fountains of her soul seemed broken up, and she prayed-prayed for her child, for the illuminating presence of the angel world to tell her what to do.

We have seen loved ones stand around the dying couch, heard their sorrow manifested in wails of anguish, but this scene surpassed everything we had ever before witnessed. "Alone with the night," yet not alone! Angels witnessed her, and wove around her the strength of their magnetism! Saved! The stream rippling past had lost the intended victims, and seemed to dash along over pebble and sand with greater energy, and the very stars of heaven to shine with renewed lustre. Taking the child in her arms, she carries it to the asylum for foundlings, and as she leaves it, she impresses upon it the last kiss of a mother,-the last kiss, the last look, the last fond embrace of her own child! Think you, mother, with a child in your arms, your own child, born in wedlock, and with the sanction of society, can you measure the sorrow of Mary Carlyle's soul, as she left her child, which was as dear to her as yours to you?

You in wedlock do what society sanctions, yet you spurn that one who, in an unguarded moment, does outside of it what you do in. Oh, my eye penetrates secret places, and my ear hears strange sounds! An unseen visitant, we move around among the living, and at times see their secret thoughts, and behold the acts of life over which society would throw a veil.

Mary Carlyle, we will follow you; trace the life so inauspiciously commenced, and witness the result thereof. Leaving her child at the asylum for foundlings, she retraced her steps to her little room. She sought her bed, but not to sleep. Her mind wandered, her brain became feverish, and the result was temporary insanity! She cried for her child, her angel babe, the little one she had so ruthlessly cast away! A physician was summoned, opiates administered, and she fell into a quiet sleep. Sleeping, calmly sleeping, she looked angelic! With features exquisitely moulded, tinged with a wild, strange sadness, she seemed the picture of innocence. At times she lisped some loving word to her deserted child, and her heart throbs plainly told the anguish within! The morrow came, and though weak, she was rational! The sadness that seemed to tinge her features the day before had vanished, and in the place thereof stood a firm resolve, that foreshadowed no good. Now despised, deserted by former friends, she resolved by one fatal plunge to seek another current in life, and become a "woman of the town." Strange resolve! High Heaven, where were your ministering angels? Earth, where your philanthropists? Universe, where your God! No strong hand to save her! No encouraging word to excite within her new hope! You, who "have children in wedlock," and, perhaps, never sinned, mould the feelings of society, and wrote "disgrace" on Mary Carlyle, and down she went! Living in the city of St. Louis, she rented an up-town room, and became one of the most respectable of the "women of the town." She ornamented her room with rare pictures, works of art wrought by her own hand, and there led what is called a dissolute, immoral life. Time passed on, and gradually a cloud

watching over her! A tremor on her lips at times indicated she was dreaming of scenes on the evergreen shores, where friends awaited her. The night passed slowly away, and all eyes were on the clock, as the hour-hand indicated a quarter to 5 o'clock. She was then breathing calmly, and her eyes were opened, presenting a calm, dreamy appearance. Slowly the hour-hand moves, and just before it commenced striking, Mary Carlyle whispered, "It is growing brighter," and then came the death-knell from the clock-she was dying.

This is no idle sketch. Our soul, illuminated with a light divine, scans the universe, follows the mortals of earth at times, watching their secret acts.

The Missouri Republican, of a late date, contained the following:

tained the following: A STRANGE INCIDENT.—Mary Carlyle, a disreputable character, died at her rom on 4th street last evening. It was the usual story. When young she had been seduced, and then deserted. Friendis forsock her, and her was driven to this desolate life. She was young, very pretty and accomplished. When first taken sick she raved wildly, had all the symptoms of delirium tre-mens. Those paroxysms passed off, leaving her mind-tranquil and hopeful. In the evening her sonl seemed so wing brighter." She also precited her own death, saying, "To-morrow morning at five o'clock I shall be with my mother and my out arling child." She died as calmly as any Christian. You who have never sinned, should throw

You who have never sinned, should throw over her the veil of charity. You in wedlock, in giving birth to a child, are honored by society, but Mary Carlyle was disgraced. Consider!-Whence your origin? God? Through countless generations you catch a glimpse of him! Did not Mary Carlyle also originate from the same source? As you are a culmination of all preceding generations (including, of course, the First Cause-God), was not Mary Carlyle, also? If you, in your course of life, have been actuated by only God-like impulses, would you dare say that the impulses of Mary Carlyle that induced her to sin, were not God-like, also? If not, will you tell whence those impulses originated? If not from this God, then there must have been a second creative power, which would be absurd. Admitting the existence of a First Cause, or God, must not all animated existence proceed from him, including the aspirations of each one? If the aspirations to do this proceed from him, did not the aspirations to do that, also emanate from him? If not from him, then we care not if all the world denies it, there must be a second Source, from which a part of the aspirations of human nature sprang.

#### (TO BE CONTINUED.)

#### Extremes Right Themselves.

It is scarcely necessary again to allude to the fact that extremes right themselves, yet at the conclusion of our last week's article in this series, we intimated that we might have more to say upon the subject of a compensation for so great a calamity as that of the so-called "New Departure" in Spiritualism.

Many Spiritualists have felt that the "New Departure" inaugurated at the gathering at Troy, known as the meeting of the American Association of Spiritualists, was a calamity greatly to be deplored. In one sense it was such, but upon the principle that extremes right themselves, it is no more to be deplored than a terrific storm which overcasts the sky, and leaves the people shrouded in darkness. The men and women of thought and experience know well that there is a bright sky and refulgent sunshine just beyond the dark clouds that enshroud them, and that in a few hours, at most, the storm will have spent its fury, the elements will have become purified, vegetation will have received a new impetus in its unfoldment, and mankind will have received a lesson that will develop their understanding so that own ranks-to say nothing of the weaker sisa compensation?

#### But to our argument. How are Spiritualists to be compensated for so great a calamity as that of so large a number of good, honest people of both sexes, and of easy virtue, floating away from the bonds of old theological dogmas into the faith of Spirit Communion, and setting up a "New Departure" dogma in Spiritualism, which virtually defends licentiousness, and proposes to carry it into a Church and State organization?

ters.

Let us meet this question right upon the threshold-look at it right square in the face. If it be Spiritualism, let us have no fear to proclaim it to the world-to teach it to our children; aye, more, let it enter into our school-books as an axiom of truth to be taught everywhere as a virtue which is to redeem the world from ignorance. Our doctrine is, that knowledge is to reclaim the people of earth from th suffering caused by ignorance.

The surf that breaks over the rocky beach of old ocean makes a terrific noise when the wind blows a gale; but what is it compared in power, to the irresistible gulf-stream that quietly moves deep down in the sea? In the one case the water is surged into foam and spray, and makes a tumultuous noise; in the other, all is still, but irresistible in force.

Let us for a moment look at the few gathered at Troy, at the time the "New Departure" was inaugurated, with the few more scattered over the land-sympathizers in the movement. Contrast these with the mighty host of receivers of the truth of Spirit Communion-of believers in the Philosophy of Life-Spiritualists who do not fellowship the "New Departure" movement. These last are a mighty host, who see that, as a philosophy, the young child is to revolutionize the world; that a new era is being ushured in, in which knowledge is to be developed throughout the world, and is to supplant all religious intolerance, bigotry, and ignorance; that the Philosophy of Life is being promulgated from the spiritual spheres, which is to baptize anew every soul that shall be born into the world; aye, more, it is seen that love supernal will take the place of passion infernal, and that the union of two loving souls for eternity on earth is a legitimate law of life, as it is in spiritual spheres. Indeed, as we have hinted in a former article, the doctrine that we have a right to love whom we please, as long as we please, and to change that love when and as often as we please, is but an expression of a sentiment legitimate to the pos terior basilar region of the brain, uncontroled by the higher faculties of the enlightened man. It flows from that portion of man's brain which is on a par with the lower order of animal life, which sets at defiance all true love, and lives in the passional sphere. Upon that plane that kind of love is manifested as a right by the more powerful of a species; to wit, a right to love whom it will, because it has the power to enforce that right; to love as long as it wills to, because it knows no physical or moral restraint; and it has a right to change that love as often as it pleases. For illustration, go no farther than the domestic animals, and that kind of love and the principle involved will be hourly demonstrated, and the contestants for

such love and such rights will be numerous. The difference between the love manifested on that plane and that of two of the opposite sex, upon that plane of life to which all good men and women aspire is obvious. The former is passional, and legitimate only to the propagation of the species on that plane of life wherein the crowning elements of wisdom are unknown. The latter is legitimate upon that plane where two souls, adapted to each other, interblend in the highest faculties of

Simply in this: It incites thought; it results in awaking the receivers of the truth of Spirit Communion-inciting them to arouse themselves and meet the base charge that has been falsely laid at their doors, of being more gross and licentious in their habits than their neighbors of the various religious orders of the age. We repel the charge, and claim that the Philosophy of Life teaches the beauties of a higher life more fully and positively than any religious system that the mind of man has ever conceived of. But more of this anon.

#### "Dolly Varden Festival."

The Ladies of the Baptist Church will hold a Dolly Varden festival at the Baptist Hall, Allen Block, Friday evening, May 24th, 1872, Refreshments will be served—ice cream, cake, The ladies are requested to wear Dolly etc. The failes are requested to wear Dolly Vardens. A handsome cake will be voted to the prettiest Dolly Varden. Come and enjoy a pleasant evening. No charge for admit-tance.—Mason City (Ioa.) Republican,

Why not have a Dolly Varden Religion? We think it would be well for the various Orthodox churches to have over the door of their respective sanctuaries, "Dolly Varden Religion Preached Here." This significant sign would prove attractive to the gossiping portion of the community, and would lead to rich results. It was a question to us when we first saw the phrase in the above advertisement what it meant, and a waggish fellow interpreted it to us as being applied to an exquisitely "nice shirt." We rested under that hallucination for three days, wondering why that church in Mason City should apply such a curious name to an under garment; and then, when we saw the advertisement that ladies were requested to "wear Dolly Vardens," and that a prize was offered, for what we supposed to be the stoutest and most handsome shirt, we wondered why such an eccentric movement should be inaugurated. But when we reflected that pretty, Orthodox ladies allowed themselves to be kissed for the small sum of ten cents, and that lotteries, grab bags, side shows, etc., were all brought in requisition to obtain money for the Lord, we thought that to vary the amusement, "Dolly Varden" did mean an "exquisitely nice shirt," and that all the pious ladies of Mason City vied with each other as to who could wear the "prettiest one," and it was not until the above was put in print, that we learned that a Dolly Varden was worn on the head, and not under the arms. But what is the difference? In principle, the gambling would have been the same! We expect ere long to see some of the churches offering a reward for the nicest lady's foot, the sweetest voice, the most queenly bearing, or the finest moulded arm. Anything to raise money for God is considered lawful! This Dolly Varden festival inaugurates a new era in churches. It is bringing religion down to its proper level, and making a practical concern of it,a sort of gambling institution. We know of one young man who had never had a kiss in his life, knew nothing of its nature, its heaven-exalting qualities, its magnetic thrills, until he attended an Orthodox festival, where one young Sister of the Church offered her sweet cheeks as a sacrifice to the Lord, at ten cents a kiss. This young man invested ten dollars that evening in kisses, and he liked them exceedingly well. His first kiss was imprinted on her forehead, but strange to say, true to nature, the tenth kiss he "lighted on her lips," and there he persistently remained until he had imprinted the remaining ninety! This fellow has become a moncmaniac on religion, and can only be kept from backsliding

overshadowed her fine feelings-she grew reckless, wild, daring, devilish. The good qualities of her nature seemed to have been buried beneath the vile trash that always accumulate around the low and vile. She drank to excess, became a confirmed inebriate, and moved only in one of the most slimy currents of life, and finally this Mary Carlyle, once so lovely, so angelic, so exceedingly refined and beautiful, was taken sick with the delirium tremens. What frightful visions! What appalling scenes! The very room seemed full of noisy demons, and her cries of despair, of wild anguish, and appeals for assistance were heart-rending. "Drive them away! Keep them off, Mother, do not let them touch me! I sinned, I know."

Her brother was by her side. He knew her when a bright, pure, innocent girl, and even in her sin he loved her. Throwing her arms around his neck, and mingling her tears with his, she whispered, "It is growing brighter now." She then seemed more calm, but soon became very weak. Her large blue eyes were riveted upon the ceiling, and her features seemed to be illuminated with a halo of light. Taking the hand of her brother, she whispered encouraging words, saying: "Tomorrow morning, at 5 o'clock, I shall be with mother and my own darling child, who is with her. I leave you, brother, but in your journey through life, blame not the unfortunate. Rather throw over them the veil of charity, and overlook their frailties. Though I have suffered the pangs of a thousand deaths, I desire you to tell James Stuart that Mary Carlyle does not hate him. When in a pleasant, happy home he sought me. I confided in him. I unwisely loved him too well. I did not see beneath his genial smiles the dark shade of villainy, or think there was a serpent in his arms when he caressed me. He ruined me. Driven out of society-banished as it were-I have led this dissolute life. Brother, the innocence of my childhood days seems to have returned, and my mother from the angel world comes and kisses me. But bear this message to James Stuart, that 'Mary Carlyle, whom he ruined, on her death-bed forgave him.' That will be my revenge!"

She then fell into a gentle slumber. She who had given birth to a child outside of wedlock, calmly sleeping, while angels were fully upon both divines and laymen in their

a higher degree of wisdom will thereby be attained.

The world, that is, the great mass of people. actually believe that Spiritualism teaches, and that professed believers in Spiritualism practice gross licentiousness. Such an opinion obtains generally, from the fact that opposers take especial pains to promulgate such representations as a potent means for arousing prejudice against those who investigate. Ridicule is far more potent with superficial investigators or thinkers than sound argument. Old Theology is noted for her unscrupulousness, as regards means that she makes use of to prevent innovations. Her cry of immorality has resounded throughout the land in all ages, against all who departed from the popular faith.

Without going into details (which is not the object in these articles, our intention being to arouse thought rather than to inculcate in detail, which would make this series too elaborate), we will simply glance at a few facts.

Henry VIII. 1s portrayed in Catholic history as a debauchee of the vilest character, who resorted to the most detestable crimes to gratify his passions. Tom Cranmer, his Bishop and right-hand man in all emergencies, was his peer as a free-lover, and yet sworn to celibacy. In them the Episcopal Church had its origin.

Our Methodist brethren were charged by all other so-called Exangelical churches forty years ago, with being the most licentious people living. They charged them with going to camp and other meetings for no other purpose than that of gratifying their passions. The evidence of the truth of the charges against both of these sects was so apparent that scarcely any one attempted to refute it. We neither affirm nor deny the facts charged against the Episcopalians and Methodists. It is not the object of this article to do so. We simply call the attention of our readers to the fact that however much the religionists of the present day attempt to besmut Spiritualists, they can not thereby clear up their own records; indeed. the more they say upon the subject the more the world will be led to turn back to the pages of their own early history, and point the index finger to remarkable passages that will tell feartheir natures, and realize the rights of others, in the great truth that they are but links in an endless chain.

" \* \* \* \* \* Whatever link you strike,

Tenth or ten thousandth, breaks the chain alike." Love with them has ascended so far above the passional plane that the right to love whom, to love as long, and to change that love as often as one pleases is looked upon as applicable to the lower orders of animal life only. The Philosophy of Life teaches the doctrine of eternal progression. The Harmonial Philosophy teaches that the law of development obtain's upon every plane of life and throughout every sphere of existence, be it human, brute, or inorganic matter; and yet every sphere of existence remains intact. The human is, and ever will be, human; the brute will ever be brute; and inorganic matter will ever exist.

The human kingdom or, sphere, in infancy and early life manifests the traits common to the lower orders of animal life. The posterior region of the brain is just developed, to sustain those functions of its life which are common to the animal creation. But it is capable of eternal development in its superior faculties, which distinguish it from those below. The development of the child's higher faculties depends much upon the surrounding conditions. The child of enlightened parents, whose lot from infancy is cast among savages, will be a savage so far as its notions of right and wrong are concerned. Hence, it is obvious that right thoughts, right surroundings and conditions, should be presented to such minds for their culture and development. If the example of the lower animals is impressed upon them, then their moral ethics will correspond with the doctrines of the "New Departure" in Spiritualism. The child, with proper moral culture, will grow into the youth, the youth develop into the plane of true manhood or womanhood, with discriminating powers to seek for a companion with temperament, taste and habits fitting them for a loving life-companionship. They will recognize the great truth that they have no right to do that which infringes upon the rights of others, be those rights of a physical or spiritual nature.

But the question is, how is that great calamity the "New Departure" doctrine to result in

a periodic return of the kissing festiva When religion will resort to pernicious amusements, such as are embraced in the grab bags, lotteries, gift sales, kisses, Dolly Vardens, etc., it is a bad indication-a sign of decay. It is true, lotteries are suppressed, gambling is a curse, and side shows disreputable, but when instituted in the cause of religion, to some they become virtues.

The churches are now enabled to perpetrate pious frauds, religious swindling, moral gambling, and righteous lies, and avoid harm; indeed, the Chicago Tribune, of May 29th, says, "Man is a cooking animal-especially the Methodist Book Concern. The report of the Investigating Committee on the bindery shows that the book-keeper made a mistake of \$20,000 in footing up a column, but balanced it by carrying down \$16,000 from somewhere else, and putting in \$4,000 from nowhere at all. Such ingenuity would be but illy rewarded by an appointment to the accountant's

office in the Navy Department." Religion enables a man to do all of that, if done in a Christian spirit. If the book-keeper had obtained the \$4.000 from Somewhere instead of Nowhere, the result would have been received the same. Indeed, religion is a moral whitewash, used to cover up the black walls of pious scoundrels. Sometimes, however, it fails to accomplish the result desired. The following appears in the (Belfast, Me.) Progressive Age:

"Indictments have been found at the present term of court against Elder Geo. D. Garland, of Monroe, for the crime of "Sodomy," a crime which takes its name from ancient Sodom, and his trial has been assigned for next Monday. The trial will no doubt attract a crowd of men and boys who enjoy the rehersal of obscene and dirty practices. Such cases are not fit to try, and more harm is likely to result from the trial than there is good accomplished by the punishment of the offender. The law punishing the crime is very old, dating back to an ignorant age, and, considering how seldom such a crime is com-mitted, it is questionable whether it would not be better to have it repealed, and leave the offender to the shame and derision of the community. The defendent, as we understand, is not an ordained clergyman, but only a preacher or exhorter.'

THE communication from Duff MacDuff is especially interesting.

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(Continued from first page.) the latter to stand on, but it affords a good excuse when individuals do remarkably foolish things, to say they are psychologized. Well, Uncle Jabez was psychologized, whatever that may be. The fascination of Tilt, or Cicero, overpowered him. He became a lump of clay in their hands. Good man and life-long Christian that he was, he gave no resistance. He had lived a sort of vegetative life and had never been tested. Everything seemed to conspire for his ruin; even the spirits of those who for two thousand years had cast aside earth's follies, stretched out their arms of air to bind him -strong and fast. Mrs. Victoria Tilt was bloom-ing with these inspirations, and urgent in her appeals. Jabez had allowed his principles to be underfinined and washed away at the begin-ning. He now only had his inclinations to guide him. They ran parallel with the course Cicero and Tilt both declared the correct one. She was fanatical, but her spotless life and matchless purity forbade a shadow of

If and matchless purity forbade a shadow of a thought to her disadvantage. "Let us go," she said still in the voice of Cicero; "let us go far away from those who would tyrannically interfere with us." "Go?" asked Uncle Jabez, startled by this sudden proposition, "you do not propose to enter into this engagement at once?" "Certainly, why should we not? Have we

"Certainly, why should we not? Have we not been arbitrarily separated these many years, and now should we delay? Let us fling the gauntlet at society, and show our contempt for marriage laws by trampling them under fort." foot.'

"It seems to me," faltered Jabez, "this is a rash proceeding. We had better wait until I can adjust affairs, and..." "Not an hour's delay!" spoke the innocent;

"Not an hour's delay!" spoke the innocent, "let us away, and not only show the world our contempt for the old, but the beauty of our soul-union, which, unlike legal marriage, shall stand on its own merits." Had the Grand Central Railroad route via Pilosuille antenad into the comparison with Tilt

Bilesville entered into the conspiracy with Tilt and Cicero? At least, it acted in concert The back for the 12 o'clock New York Light ning Express rumbled to the door, and the coachman cried with stentorian voice. Down came the porter with Mrs. Victoria Tilt's colossal trunk, ribbed, banded, strapped, and plas-tered with hotel and express cards. There was not a moment to lose. That innocent lady with passionate earnestness grasped his arm, and like a pleading angel besought him to go at once-to rush from tyranny to freedom; from slavery to happiness. He shook his head with mournful indecision. She suddenly changed her tactics as the porter gave his last shout.

"I will not leave you," she cried; "we are betrothed by the powers of the air; the great Cicero gives me unearthly strength! Resist? I shall bear you away! Love knows no restraint. It laughs at law and order. If you refuse this cup of happiness, still you shall drink it."

All this time they were nearing the door; they moved down the hall to the entrance; they went out and took seats in the hack,-Uncle still shaking his head, and determined not to yield, but still yielding; at last to be swept away by the remorseless New York Lightning Express. Poor man! he was not responsible, for he was psychologized; fasci-nated by Tilt and Cicero

The next morning I was startled by the announcement in the Bilesville *Herald* of the elopement of Uncle Jabez and Mrs. Victoria Tilt. How the reporter learned the news I never fathomed. I suppose it was his businever fathomed. I suppose it was his busi-ness to know. The demands made upon his class sharpen their wits, till they acquire a sixth or news sense. This reporter I had the faculty in an eminent degree, for he was able to write up the doings of Europe independent and in advance of the cable. He did not rest satisfied with the an-nouncement. He took especial pains to paint its features in most accessing nouncement. He took paint its features in ts features in most aggravating The deserted wife was an angel; Mrs. Victoria Tilt a feminine demon; and Uncle Jabez a black hearted villain. The very type in which his article was set seemed to have broader faces and take a blacker ink. Aunt would not read the morning paper before noon, and to leave her a prey to some old croning gossip who would drop in to tantalize her would be inhuman. It was clearly my duty to break the news to her. I immediately drove out to the old farm-house, and found her busy with her morning occupation. She at once asked if I knew why Uncle had remained in the village. "He went away last evening, and has not yet returned. He never did so in his life before. Have you bad news? Is he dead ?" "No, Aunt," I replied, with as cheerful a voice as I could command, "he is not dead, and is well, for aught I know."

After supper we found ourselves alone, and I, well knowing he would thank me for my in-

quiry, asked him of Mrs. Tilt. "She deserted me," he replied, with a shade of bitterness. "All that nonsense was for my money, and when that was gone she was at-tracted to another. Considering that she has two husbands living, this was not strange. I left alone awoka from my infatuation and left alone, awoke from my infatuation, and have returned to the old home to view it once more before I retire form the world.

"You are not to enter a monastery, Uncle?" I said, laughing. "Aunt will be delighted to see you. This little affair can be adjusted, and

many long and happy years will be yours." "No, no, Neffy; you do not know Abby or you would not talk in that way. She will never overlook this error, or I should say, crime. I shall visit her once, and that will be the end." Uncle Japag did not design to meet his old

Uncle Jabez did not desire to meet his old friends and acquaintances, so we postponed our contemplated visit until the next evening. We walked up the path in silence. Looking through the parted curtains as we stepped on to the norch we saw Josha reading to his to the porch, we saw Josha reading to his mother. It was a quiet, beautiful scene of homely happiness. Uncle Jabez bade me ring, and Josha came to meet us. His eyes at once and Josha came to meet us. This eyes at once rested on his father, whom he clasped in his arms. Aunt, recognizing his voice, arose with quiet dignity and gave him her hand, and passed the compliments of the evening with friendly civility. "Be seated, Jabez," she said kindly; "I am cled to see you well and here kindly; "I am

glad to see you well, and hope your time for the past six months has been profitably spent." Jabez could not say it had been, and re-mained silent. The ice was thickening, and I

sought to break it: Uncle desired to visit you and say farewell, but I have entertained hopes, Aunt Abby, of a reconciliation. I know your Christian spirit, and believe you will forgive the wanderer, and restore the old order.

Aunt remained sileht for a long time. The suspense was painful, even to me, and Uncle must have felt severest tortures, for the beaded sweat gathered on his brow, and I could hear his breath. At length Aunt Abby spoke:

"I knew, Jabez, you would return some-time, and I have thought this subject all over. You can give no guarantee that you will not do this same thing over again. I have come to a decision. Joshua and I have man-aged well for six months; we can for the time to come.'

"I knew what your decision would be, "I knew what your decision would be, Abby," replied Jabez, "and I did not come expecting it would be otherwise. I desired, however, to convey to you all the property our joint labor has accumulated, and to tell that you can gain a divorce at your you demand.

I could see that Aunt was deeply affected, but her resolution rallied. "I do not want all the property; I only

want my half. Nor do I want a divorce. I am the vowed wife of Jabez Upham, and the mother of his children, and to that vow shall remain true till death. My Jabez has ignored his duties: I shall not mine. You can do as you please; go where you please: all I ask is the homestead."

the homestead." Seeing a tear glisten in her eye, I said, "Aunt Abby, is your resolution so strong that this difference cannot be bridged and the old order restored? Would it not be better for you both ?"

"Better to a superficial view; but the abyss is too profound to be bridged; that which is dead cannot be restored. I do not look on dead cannot be restored. I do not look on forgiveness in this case as a virtue. Love is a plant which allows not of transplanting, even by the most skillful hand: how, then, endure being torn up by the roots, and left to chill in the bleak winds? The soil in which it strikes its roots is confidence, and that gone it is all over." over.

For an half hour business matters were discussed, and then, arising to depart, something of Aunt Abby's old guardian care returned, and she suddenly asked: "And now, Jabez, what do you intend

doing?" To which Jabez replied in the old tone of

confidence: "I have lost all taste for the world, and am resolved to join the "Shakers."

Aunt did not manifest her surprise, simply

saying: "It is the best you can do, Jabez. I pray for your happiness.

She bid us good-night, and closed the door. As the pendulum when drawn to one extreme, swings equally far to the other, so the human mind seeks to restore its lost equilibrium. Socialism as advocated by Mrs. Victoria Tilt finds in Shakerism not only its

-why kick and cuff the Rev Furniss for warnin children by sacred teachings, to guard against becoming "goats?" Why burn his books?

Oh, fie! Mr. Editor, the day of burning books, as well as heretics, even if it is a Christian virtue, is past. Don't think, however, that we take any stock in Mr. Furniss's book, nor in any analogous teachings. But we were taught many years ago that "consistency is a jewel."

## Items of Interest.

-Mrs. Wilcoxson, after a successful lecturing tour in the West, has returned to Chicago.

-From Prairie Hill, Iowa, a subscription, but fails to give his name. Let us hear from you, brother.

- James Sholl, of Philadelphia, is an inspirational speaker and healing medium and solicits engagements in the country.

-Mrs. Addie L. Ballon has been engaged to speak at Springfield, Ohio, for the next three months-pretty good evidence that they appreciate her there.

- Dr. Frederick R. Marvin lectured last week at Newark on Immortality. The lecture was the last of the course before the Social Science Club.

-A. W. Williams of DePere, Wisconsin, a town of four thousand inhabitants, five miles south of Green Bay, keeps the California House, and wants a first class lecturer to make his way to that place. His doors and soul are open for a free entertainment.

-Our traveling correspondent, John Brown Smith, lectured at Odd Fellows Hall, West Chesfer, Penn, May 27th, 29th, and 31st; in same place on June 2d, Ed, 5th, 7th and 9th; also at the Delaware County Institute of Science, at Media, Penn , May 28th, 30th, and June 1st, 4th, 6th, 9th and 10th,

-We call attention 'o a new work in pamphlet form, a collection of articles in prose and poetry, by Mrs. M. J. Wilcoxson, which is now in press. "The Vestal" will prove one of the most entertaining works of its size ever printed. We will be ready to supply orders in a couple of weeks, at the farthest. The "Midnight Prayer," which has been such a favorite, a former edition being exhausted, will be incorporated in "The Vestal."

Old and New. The July number of this magazine, issued June 15th, will repeat the highly successful exper-iment of last year, and will be an educational number. It will contain a graphic account of life at the famous Re und Hill School, established and conducted by George Bencroft and Dr. Cogswell; a comprehensive view of the whole range of instruction now given at Harvard University; other papers upon topics of educational importance, and a college directory, giving the name, locality, course of study, faculty, and number of students of 175 or more of the principal collegiate institutions of the United States, being an extremely convenient reference list. Mailed, post paid, on receipt of \$5 eents, by the publishers, Messrs Roberts Bro'r, Boston

## City Entertainments.

#### ACADEMY OF MUSIC.

The second appearance of Aimee and her troupe for the present season was more auspicious than the first. The music had arrived, and with it the leader of the orchestra, whose presence was felt in the smoothness with which the piece went off from first to last, presenting a grateful contrast to the orchestral performance of Monday. "Les Brigands" had proved the most popular opera in the repertoire during the first visit of the company.

#### THE GLOBE THEATER.

The Wyndhams are receiving a fair share of what patronage is being distributed among the theaters, and they get up no more than the superior charac ter of the entertainment merits. This evening, June 5th, "Ours" and "Mephisto's Mission" will be given, and the same bill will be repeated tomorrow evening. For Friday evening and at the the matinee on Saturday "Home" and "The Dubutante" are announced. On Saturday evening the new play "Rock Ahead," which has been in preparation for some time, will be produced.

FOREPAUGH'S CIRCUS.

One really gets the worth of his money by visiting the great menagerie and equestrian aggregation now exhibiting on the West Side. The collection of wild animals is very extensive and full of interest, and this part of the exhibition has proved an attraction to a class of people who generally refrain from countenancing such institutions. Yesterday afternoon not a few clergymen, with their families, might have been seen wandering from tent to tent.

## Philadelphia Department.

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

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

"Rock Me to Sleep, Mother."

"Backward, turn backward, O Time, in your flight, Make me a child again, just for to-night ! Mother, come back from the echoless shore, Take me again to your heart as of yore, Kiss from my forehead the furrows of care, Smooth the few silver threads out of my hair, Over my slumbers your loving watch keep ; Rock me to sleep, mother, rock me to sleep !

"Backward, flow backward, O tide of years ! I am so weary of toils and of tears— Toil without recompense, tears all in vain— Take them and give me my childhood again ! I have grown weary of dust and decay, Weary of flinging my soul-wealth away, Weary of sowing for others to reap ; Rock me to sleep, mother, rock me to sleep !

"Tired of the hollow, the base, the untrue, Mother, O mother, my heart calls for you ! Many a summer the grass has grown green, Blossomed and faded, our faces between, Yet with strong yearning and passionate pain, Long I to night for your presence again ; Come from the silence so long and so deep; Book me to sleen mether much me to show! Rock me to sleep, mother, rock me to sleep !

'Over my heart in days that are flown, No love like mother-love ever was shown, No other worship abides and endures, Faithful, unselfish, and patient, like yours. None like a mother can charm away pain From the sick soul and the world-weary brain ; Slumber's soft calm o'er my heavy lids creep, Rock me to sleep, mother, rock me to sleep!

"Come, let your brown hair, just lighted with gold, Fall on your shoulders again, as of old, Let it fall over my forehead to-night, Shading my faint eyes away from the light, For with its sunny-edged shadows once more, Haply will throng the sweet visions of yore, Lovingly, softly, its bright billows sweep; Rock me to sleep, mother, rock me to sleep!

"Mother, dear mother ! the years have been long Since I last hushed to your lullaby song; Since then, and unto my soul it shall seem Womanhood's years have been but a dream. Clasped to your arms in a loving embrace, With your light lashes just sweeping my face, Never hereafter to wake or to weep; Rock me to sleep, mother, rock me to sleep !"

#### In Memoriam.

We learn through a friend just from Rochester that the death angel has been busy among the workers there, promoting several of them.

BRO. P. I. CLUM, long known as one of the prominent Spiritualists of that city, and an earnest and indefatigable laborer, active in all good works, ha gone to the home of the angels.

BROS. ANTHONY and FISHER, two other laborer in this vineyard, have been called up higher; and on the 9th of May, our venerable friend, ISAAC Post, received his pass to the realms of endles

day. Bro. Post's name is identified with the ver earliest movements of Modern Spiritualism. I was at his suggestion at the house of John Fox, in Hydesville, about the 31st of March, 1848, tha an intelligent plan for receiving communication through the raps by calling the alphabet, wa adopted, and the plan was also adopted, which ha become general all over the world, that one ray should mean, no; two raps convey a doubtfu meaning, and three or more, an affirmative. I was at the house of Bro. Post, who, with hi blessed and loving wife, had long been known a pioneers in the Anti-Slavery and Temperanc causes, that the mediums, the Fox girls and the mother found shelter at the time when an infuriate mob attacked them in Corinthian Hall. Am Post stood as a faithful guard over them like true and heroic woman, as she is.

Bro. Post and his wife were eminent and faithful members of the Society of Friends, and their con nection with the various reforms has given them like Isaac T. Hopper and Lucretia Mott, a world wide reputation, while the excellence of the characters, which ever shone forth in their action as well as from their faces, endeared them to a who knew them. In our intercourse with thes friends, we always felt that they were like pillar firmly planted upon Divine principles, and the

## SPIRIT PHOTOGRAPHY THE KEY

THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE.

It demonstrates the fact of a future existence beyond the possibility of a doubt, by appealing to one of the strongest of all our senses—that of sight. The investi-gation to which it has been submitted during the last twelve years, BOTH SCIENTIFIC AND LEGAL, together with the endorsement of thousands of respectable people who have had pictures taken of their spirit friends that they fully and unquestionably recognize, stamps it as a truth, and gives us a

MOST POWERFUL ARGUMENT in favor of our beautiful philosophy.

Mr. W. H. Mumler, of Boston, is the medium through whom these beautiful manifestations were first given. His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquit tal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "seed that shall spring up and bear fruit," and doing an amount of good which is incalculable.

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures.

As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we ap end a description of some of these which he thinks the parties will not object to being distributed.

	a the second	
	Capt. R. Montgomery, of Hodgdons Mills,	This is a beautiful pic- ture, and shows his spirit daughter holding a flower to his face, This picture is fully recognized, and was the means of convert-
	MAINE.	the Spiritual faith. The spirit form repre- sents "Mabel Warren."
	MOSES A. DOW, Ed. Waverly Magazine,	This young lady was as- sistant editress of his paper and being fatheriess was drawn to him as to a father. Mr. D. is a gentleman of wealth and high social posi- tion, and his full endorse-
	Boston, MASS.	tion, and his full endorse- ment of this picture, makes it complete and satisfacto- ry. A picture of "Mabel Warren, "taken while in the form, and kindly furnished by Mr. Dow, for compari- son, can be had if desired.
5 5.	John J. Glover, quincy,	The spirit here represent- ed is Mr. Glover's mother, and fully recognized by all that knew her. Io compar- ing this with a picture of Mrs. G., which parties can have if desired, the like-
1	· MASS.	ness is seen to be very re- markable and satisfactory.
	Herbert Wilson, Boston, Mass.	Spirit form of a young la- dy to whom Mr. W. was en- gaged. She b ings with her an anchor of flowers, em- blem of hope, in the cross- bar of which is her correct name. This picture is fully recognized, and a beautiful test.
	Mr. Willslow, <b>Boston</b> , Mass.	Spirit cousin and brother. This picture is fully recog- ized, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.
	Lowell,	Spirit child, fully recog- nized. This picture is a re- markable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress.
		Spirit child sitting in its mother's lap. This picture is also a mest excellent test, not only from its being read- ily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.
	Mrs. H. B. Sawyer, winona, MINN.	This is certainly a most wonderful picture. The sit- ter was impressed to place her arms in the attitude of ho ding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.
-	Master Herrod, n. bridgwater, Mass.	This young man is a medi- um. Before sitting for this picture three spirits offered to show themselves, repre- senting Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled Also a picture was taken while entranced, and shows his double.
	Mrs. Eastman, New York.	This lady is a very excellent medium. The spirit is her controlling guide, and is re- markable for its plainness and the manner of coming.
	Mrs. Charter, E. Boston, Mass.	SFIRIT CHILD. This is a very excellent picture, the lady being a me- dium. The articles belong- ing to the child were placed on the table, while the sitter held in one hand a bouquet of flowers, requesting mentally that the spirit would rest its hand on it. As will be seen the request was granted.
	Emma H. Britten, FORMERLY Emma Hardinge.	BEETHOVEN. This is a very beautiful picture, and shows the spirit of the great German compos- er standing behind the sitter and bending over her. He seems to be placing a lyre,
and a second	· · · · · · · · · · · · · · · · · · ·	Interesting
1	CHARLES H. FO	ARE STOR, OF NEW YORK,
and the second s	S. A. BIGI SHOWING SPIRIT OF FRAN	DA ISAACS MENKEN. <i>ELOW</i> , BOSTON, KLIN, WITH THE ELECTRICAL CEY.
	SAMUEL CA WITH SPIRIT	RTER, BOSTON, WIFE AND SONS.
	AND SI COL. CUSH	ENCH, BOSTON, PIRIT SON. MAN, CHICAGO,
	SHOWING SPIRIT FRIEND, PACKAG	WITH QUAKER BONNET AND E OF HAIR. ERLAIN, MUSICAL MEDIUM,
	SHOWING SPIKIT HA	ERLAIN, MUSICAL MEDIUM, NDS, INSTUMENTS, ETC.
	AND SPI	A FLOYD.
	ATTENDED BY HER IND HATTIE ROBIN	IAN GUIDE, HAR-WEE-NE-HA.
	SHOWING SPIRIT FRI	END, FULLY RECOGNIZED.
	GIACT DU	NOT TRANS
-	THREE VERY WO:	NOT LEAST," - NDERFUL PICTURES
	OF MRS. FA	NOT LEAST," - NDERFUL PICTURES NNIE CONANT, FOR THE BANNER OF LIGHT. Ctures sent to any part of the cents; or five to one address, hilosophical Publishing House,

"What on earth then is the matter?"

"Uncle, you know, was extremely pleased with Mrs Tilt." "Yes, I do," replied she vehemently; what of her?"

"He went to the hotel to visit her last evening," Aunt here settled back in her chair, having no words to express her sense of injury and the consequences have been such that ] blame myself immeasurably for having invited him to attend that lecture.

"Go on, Neffy, go on, I can bear it."

The final sentence stuck in my throat, but

I spoke it: "Uncle and Mrs. Tilt went away on the 12 o'clock express, and have undoubtedly eloped." "'And is that all?" she asked in a tone of relief.

"All! Is it not enough?"

"Yes, enough, but you know, Neffy, your aussi is not made of stuff easily crushed. I know my duty, and if Jabez does not know his, it is not my fault. Sorry he is gone? No, but I am sorry he did not go forty years ago. If he has not done wrong it has has not been be-If cause it was not in him, but for want of opportunity. I can live alone, for after this taste of human nature I do not want any more."

"Then you do not desire to take measures to bring them back?"

She replied with withering scorn: "How can you ask such a question? You know little of woman's heart if you think I could possibly desire his return after such unworthiness.

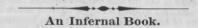
I was surprised at her reception of the news, as I feared it would overwhelm her. Her life had been ordered by principle; her convictions were strong; her sense of duty unflinching; she was a philosopher. With such poor conso-lation as one can give to those who suffer from a great sorrow, and proffers of assistance, should she need, I departed.

Nearly six months passed and we heard noth-ing from Jabez. Mrs. Victoria Tilt was announced to lecture here and there, and the newspapers having taken up her social views, she became notorious. Uncle, of course, was with her, obscured by the brilliancy of her light. One evening, on answering the sum-mons of the bell, who should I find but Uncle. He had, in appearance, grown ten years older, and the frankness of expression by which he was characterized, had yielded to a restless

"Uncle Jabez!" I exclaimed, seizing his hand, "returned at last! Come in out of the raw wind. I never was more delighted to see any one than you.

He was surprised at this cordial reception, and soon became restored to his old manner.

antithesis, but a refuge for the hearts it ruins, who naturally swing from absolute license to absolute restraint.



## An English clergyman, named Furniss, has written a book for children; and we indulge in a mild criticism of the book when we say that every copy of it that can be found should be burned; for every copy that remains un-burned the Reverend author should receive a Supract, well-defined and vigorous kicking. The execrable thing abounds in such passages as the following. Drawing a picture of a boy

in hell, he says: "But listen! There is a sound like a kettle boiling. Hear what it is! The blood is boil-ing in the scalded veins of that body. The brain is boiling and bubbling in his head. The marrow is boiling in his bones. Hear how he screams. He beats his head against the roof of the oven. He stamps his feet against the floor of the oven."

And again:

"Come into this room. But see! in the midst of it there is a girl, perhaps about eight-een years old. Her dress is made of fire. On her head a bonnet of fire. It burns into the skin; it scorches the bones of her skull and makes it smoke. The red-hot fiery heat goes into the brain and melts it. If she were on earth she would be burned to a cinder in a moment.; but she is in hell, where fire burns everything, but burns nothing away. There she will stand forever, burning and scorched.'

Parents should guard their children from the horrors of such a book, as they would from a deadly poison. Better by far place in their hands the filthy works of "Paul de Cock" or 'Greenhorn.

REMARKS :- The above extracts from the Rev. Furniss's Christian book and the comments of an editor, and many similar comments, are going the rounds of the press generally. The religious papers keep mum.

Query: Why is it so? The secular press generally sustain Orthodoxy in all its phases, and the Bible as the word of God. Does not the Bible teach that the sheep shall be separated from the goats? and does it not further teach that the Judge of all the earth shall do right, and that he will in that terrible judgment against the goats (sinners) say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?"

If Christianity is true.-if the Bible is true,

#### NIXON'S AMPHITHEATER.

The attendance at the Hippodrome showed no falling off last night, and the performances were as excellent and varied in their character as usual. The programme is being changed almost every day, so that those who go one day need not fear too much sameness on their next visit. The small people, and the lady who is nightly blown from the mouth of a mortar to a trapeze, constitute some of the main attractions for this week.

#### BLIND TOM.

This musical prodigy will give three concerts at Central Hall, commencing on Thursday evening, June 6th. He is a subject well worthy of the study and attention of every scrutinizing mind.

#### LITERARY NOTICES

Home and Health for June is before us, and is certainly a very valuable number. Order it from the Newsdealers, or send direct to DePuy, Lyon & Co., No. 52 Fourth Ave., New York. Single copies 15 cents ; \$1.50 per annum.

The Phrenological Journal for June is an admirable number to close the Fifty-fourth volume of that most excellent family magazine. A new volume begins with the July number. A good time to subscribe; fine premiums offered. Terms, \$3 a year. S. R. Wells, New York.

Eclectic Magazine. The June number of the Eclectic contains as the continuation of the series of men eminent in American public life, a fine portrait in steel of Senator Carl Schurz. This is perhaps the best portrait of Mr. Schurz that has been published. Published by E. R. Pelton, 108 Fulton Street, New York. Terms, \$5.00 a year; two copies, \$9.00. Single number, 45 cents.

The June Galaxy opens with a timely article by Justin McCarthy on "Sir Charles Dilke and the English Republicans," in which that clever essayist draws a spirited picture of the leading Republicans of England. Ivan Turgenief's story called "Faust" is concluded. It displays the best characteristics of the great Russian novelist. General Custer continues his series, "My Life on the Plains," writing with a directness and simplicity which well becomes the dashing cavalryman. The editorial department, as usual, discusses literature, science, art, politics, and society, and the Club Room adds humor and pathos.

lives were continued sermons to all around then Isaac was developed as a writing medium, and w have before us now a volume written through h hand, and published in 1852. It is entitled "Voice from the Spirit World, being communication from many spirits by the hand of Isaac Pos Medium." The communications are very inte esting. The departure of such a person leaves void which we may well ask who shall fill? such a man, ripe in years and in good works, th change is blessed.

The following beautiful tribute, written Horace M. Richards, is a fitting close for ou notice :

PASSED TO HIGHER LIFE

So ripe, and full, the gathered sheaf; Why should the harvest bring us grief? Bowed and bent, by the weight of grain Garnered, a life not lived in vain

Through toil, and pain, he carried his load. Through briars and brambles walked his road So noble and true, so grand and good, 'Twas the mountain's top, on which he stood.

So simple his life to others given, In duty done, he found his heaven The burdens lifted, the dried up tears His crown of glory, through etcrnal years.

Give him glad welcome! O holy angels! For he, too, was one of God's evangels. Knowing no color, race, nor creeds, His life one prayer of loving deeds

Crown him O angels! he brings the token, Of riven chains, of manacles broken. He, too, at last, unfettered free Earth's bondage leaves, for liberty,

Thanks unto God! O ye who still remain; Thanks that the reaper so lovingly came; Thanks for a life so grandly spent; Thanks for the reaper Divinely sent. Buffalo, N. Y., May 21, 1872.

#### The Pennsylvania Railroad.

This is one of the best roads in the world, ha ing a double track of steel rails extending acro this great State, whose scenery of mountain, valle and river, are at all seasons unrivaled. It w one of the first roads to adopt the Westinghou Brake, which has doubtless been the means saving many lives, and is one of the most importa improvements in the safety of railroad trave The connections of this road with New York in the East and the Pacific road in the West, makes it favorite line of travel, while its magnificent ca and gentlemanly conductors make it always ples ant to travelers.

## Our Correspondence.

[JOHN BROWN SMITH is open for engagements to give a course of independent lectures on the "Science of Human Life," in Penneyloania or adjacent States, during the spring and summer, West during the fall, and South in the winter season. Engagements only made for one week in which eight lectures will be given, viz: "The Sci-ence of Human Life"; "Republican Government-us True Principles"; "Universal Suffrage"; "Temperance-its Moral, Legal, Physical, and Medical Appeds"; "La-bor and Capital-their True Relations"; "Yegetarianism -in the Evolution of Man"; "Man-his Spiritual, Moral, Physical; and Social Nature"; "God-in the Science of Life." The First, Seventh, and Eighth Lectures embrace the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philadelphia, Pa.]

#### THE MALE GOD IDEA IN GOVERN-MENT.

[From John Brown Smith, Our Traveling Correspondent.] The achievements of science have almost The achievements of science have almost always produced a psychological effect upon the minds of earth's ignorant and supersti-tious children, which have usually been man-ifest in the action of the physical senses; the simple, untutored ones exhibiting the natural action of veneration, when holding supreme sway in the mind, without the restraining sway in the mind, without the restraining and guiding influence of knowlodge and rea-son, by causing the person to fall prostrate and worship the object which seemed incom-prehensible to its limited development.

Innumerable instances are placed upon record in history, where civilized man, or the re-sults of his scientific knowledge, have called forth this servile worship from the untutored and ignorant.

It is only necessary to allude to the fact that history is teeming with illustrations of the action of this faculty in the minds of those who are recognized as belonging to the intelli-gent and civilized portions of the race. So thoroughly have their minds been drilled in the dogmas that recognize an external, incomprehensible power as the source upon which man must ever depend for development, that they with involuntary rudeness and bigotry, ascribe all new things in the domain of thought or science as emanations from the Demon of Evil.

It is quite natural, and perfectly in harmony with such bold, bleak, dismal conceptions, to ever be on the alert to proclaim their anath-emas against new truths, because each new discovery of necessity illuminates the ven-erated Unknowable, and few of them but have mental acumen sufficient to foresee that a continuous process of illumination will, in eternity of the future, fathom the very philos-ophy of their Incomprehensible-hence all this noise is simply the morbid action of a per-verted veneration, exhibited through the phys-sical senses as *servile worship*.

It is maintained by theologians, that it is necessary to have a restraining and external power outside of the soul, existing as a grand reservoir, from which heads of families, deacons, priests, doctors, councilmen, mayors, governors, presidents, kings, emperors, and that portion of our citizens who desire to have their "Lord Jesus Christ" recognized in the fundamental law as "Chief" among the rulers of the nations of the earth," may "through the grace of God," "Divine Right," etc., hold in subjection to their self-appointed aristoc-racy of might the individual rights of the units of the nation.

It is a very singular and pointed coinci-dence, that in the conceptions of men this governing power was always said to be de-rived from a male God, who almost always delegated these "divine rights" to the male portion of the human family; indeed this fact is very remarkable, and evidently can not be explained so well upon any other hypothesis to some minds, as the ever ready dogma of the "mysterious ways of an incomprehensi-ble providence."

To that class of minds who demand a reason for all things, we will present the following analysis:

Upon the animal plane of evolution, *might* is almost invariably the fundamental condition which sustains existence, and determines which portion or species shall control and

live upon the others. The gradual unfoldment of benevolence, and the sympathetic elements or functions, with a corresponding restraint upon the de-structive functions, manifested in the higher animals to some extent, and developed still further in primitive man; but the embryotic condition incident to this period of man's evolution necessarily grasped hold of a stern, muscular, powerful, athletic Being, as the

ernments derive their just powers from the consent of the governed." We also find that the condition of civiliza-

tion existing at the formation of our gov-ernment would not admit of putting these grand principles in full operation, hence many remnants of this barbarous principle still ex-ist, as excrescences upon the body politic, which the enlightened spirit of the future will modify, and amend in accordance with truth

It may be well to suggest a few of the prominent points where changes may be nec essary in our Constitution, in order to entirely free us from the debasing influence of the teachings of those who believe in a male mythological God. While the sectarian (*Lris*. tains propose a radical change in the fundamen-tal *idea* of the government, we simply desire that the *basic idea* of the government shall be developed into proportions to correspond to the progress of civilization. An amendment made to the Constitution, to recognize an advance of public sentiment after the aboli-tion of slavery, why not have another amendment to recognize the death of the masculine principle of might, by recognizing the constit-uency of "all persons," instead of simply the male persuasion.

Why not have an amendment to recognize the death of the God principle of might by abolishing capital punishment, because if "life is an inherent, natural right," where does the government obtain power to interfere with a single natural right?

Thanks to our forefathers, there is no need of an amendment to recognize the death of a religion based in ignorance and mystery, be-cause the Declaration of Independence ignored such myths.

#### Letter of Inquiry.

BRO. JONES :- I clipped the following article from the Christian Standard, published at Cincinnati. Doubting its statements, I resolved to know the truth of the matter. Will you or Brother Hull please inform me regarding it, as some of our Orthodox friends are rejoicing over it? Is it true or false? We desire to know it.

#### Fraternally yours, GEORGE P. COLBY.

Lyle, Minn., May 24, 1872.

"JEWELL AND HULL DEBATE. BRO. ERRETT :-- I thought to write a short letter to you in reference to the debate that took place here last month, between Brother W. R. Jewell and a Modern Spiritualist, by the name of D. W. Hull. It has been some time since the debate came

off, and I have not heard one word from any of the many preaching brethren who were present, and in view of this fact, I deem it but justice to Bro. Jewell to make some state ments in reference to the causes that led to it, its result, effects, etc.

The debate was brought about by the Spir itualists themselves. They had become very boastful in this place, and so bold as to bid defiance to the clergy of every order, and had even gone so far as to publish a challenge in our city papers; and not one of the preachers of this town would meet them, whether on ac-count of pride, fear, or contempt, I am not prepared to say. Be that as it may, I will pass

Brepared to say. Be that as it may, I will pass it without further comment. Bro. Jewell was living at Lafayette at that time, and was visiting us occasionally. It was during one of his visits here, that his attention was called to this challenge, by a Methodists lady. He immediately called on Mr. Doherty,

who is their representative man in this place, and asked him if he would stand by the pub-lished challenge. After some hesitancy, he intimated that they did not intend the chal-lenge for Bro. Jewell, but for the clergy of this city. But finally, after being hard pressed, he agreed to furnish a man who would debate with him.

The following questions were agreed upon : I. The Bible (King Jame's Version) sustains modern Spiritualism in its phases and

teachings. II. Modern Spiritualism furnishes a relia-ble source of information to mankind as to present duty and future welfare. Mr. Moses Hull, of Boston, was to be the

affirmant in both propositions, was to be they found that they had to debate or back down, that gentleman was so busy that he could not spare the time, so Mr. D. W. Hull was put upon the stage in his place. We never knew why Moses Hull was withdrawn, and D. W. We never knew Hull put in his place, unless it was because Moses had once been a Materialist, and had written a book in which he says some hard things of Spiritualism, which he knew Bro. Jewell would use against him in the debate. One thing is very certain, when D. W. found that he had a giant to contend with, his brother Moses was not so busy but that he put in an encourage on very short notice in an appearance on very short notice. I shall not attempt to give you even a synopsis of the debate, for it would be too long, and we do not deem it proper at this time, but will say, once for all, that it was a complete failure on the part of Mr. Hull, and that Bro. Jewell gained a great victory in behalf of truth, justice, of Christianity and the Bible. Bro. Jewell did his work vigorously and did it well. He is a workman that needeth

#### drawn, and replaced by that of his brother. To this I replied:

"Moses Hull and my friend here were to "Moses Hull and my friend here were to name for some mysterious cause is with-have held a discussion last fall, but his fam-ily became conveniently sick, and it was post-poned. If Jewell wants a discussion with my

poned. If Jewell wants a inscussion with my brother, Moses Hull, he can have it." These two items tell the story so far as Moses Hull's "back down" is concerned, but the matter came up again during the discus-sion in an unlooked for way, and I will relate it that the reader may see who did the back-ing down.

All through the discussion, Jewell had found considerable fault with me for quoting the Bible. He claimed that I did not believe it, and had no right to use it. To this I

replied: "My friend finds fault with me for using "Resolved, the Bible. Our proposition is, "Resolved, That the Bible sustains Spiritualism in its phases and teachings." When he sent me this proposition with the other one, he said, I will debate these two propositions and no others.' "

I was determined he should not crawl out of a discussion through that hole, so I accepted them. "The second night his moderator was careful to warn me that he should see that I stuck to my proposition and proved it by the Bible, instead of going to John Wesley for evidence. Now that the Bible is stronger evi-dence than he had bargained for, he finds fault with me for using it. What am I to do? They don't want me to prove my proposition either with or without the Bible. The trouble is, they are sick of this proposition, and you will never get one of them to discuss it again." "Yes, *I* will," said Jewell; "I will debate it with you next meth." with you next week."

The Indianapolis friends were wanting a dis-cussion at that place, and I dropped a note to Madison Doherty to challenge Jewell to meet Madison Doherty to challenge Jewell to meet me at that place, which he did as soon as the discussion closed that evening. The next day Brother F. Doherty received a note from Mr. Jewell, saying that he would meet me in Indi-anapolis, provided: 1st, that he (Doherty) would indorse me; 2d, that he would be at the expense of hiring the hall; and, 3d, that he would take no admittance fee at the door, thus putting him to all the expense, and allow-ing him no opportunity of receiving anything ing him no opportunity of receiving anything for his outlays. As I considered this a square "back down,

I lost no time in informing the audience that Jewell had "shown the white feather," and there would be no debate next week. To this

Jewell replied: "We will debate with D. W. Hull in this city next week, furnish our church and light it, if the friends will indorse D. W. Hull as their champion. Will you do it? Brother Doherty nodded.

JEWELL.—Will you indorse D. W. Hull? DOHERTY.—I will. JEWELL.—Will you indorse D. W. Hull in a

discussion with me next week?

DOMERTY.-I will. JEWELL.-Then I will not discuss with him.

That's all there is of it. I don't want to dirty my hands with him. Seeing that my fate was fixed, I then chal-

lenged the whole fraternity to put all the brains they had in the head of one man, as they had done in this discussion, "and meet Moses Hull next week."

To this, Jewell as faithfully agreed as he had before to meet me. "Very well," I replied, "Moses Hull will be

here to-night on his route to Louisville, and

we will have him remain over." But when Moses did come, Jewell made an

But when Moses due come, Jewein made an excuse that he would not debate unless his brethren demanded it. Suffice it to say that if Jewell's friends can hire, coax, or drive him to discuss with Moses Hull, he can have a debate on fair notice.

As to me, my case is hopeless. Jewell says he will never again meet me in a discussion, If he should ever repent of that assertion, or any of his brethren see fit to kill Spiritualism as they did at Crawfordsville, my address is Hobart, Indiana, and I am ready to be sacri-ficed. D. W. HULL.

#### Baltimore, Maryland.

DEAR JOURNAL:-Perhaps a few items from us will not come amiss, that you readers may know how Spiritualism is progressing here in Baltimore.

All winter and spring we had with us here Master J. Jefferson Reilly, of Philadelphia, Pa., one of the best test and physical mediums in the country. As a test medium he has been developed some little over three years, and has. while with us, given some of the most remarkable and clear tests that could possibly be given, and through which he has convinced some of the most skeptical persons in Baltimore. Names of our dear departed friends appear very often on his arms, face and neck, equal to Charles Foster. As a physical medi-um he has only been developed a little over two months, and, as short as his development has been, I can safely assert that he excels now the Davenport Brothers, Laura Ellis, Charles Reed, Devitt Hoff, and all other physical mediums that ever came before the public. At the request of our spirit friends, we are now getting a cabinet made, with which, as soon as completed, they have promised to show themselves to us as plain as they ever have done at Moravia, or with Dr. Slade. I have not the least doubt but what they will do so, for they have fulfilled every promise they have made us here before, and have even done more than they have promised. Master Reilly has also been developed to an swer sealed letters. He has answered not less than fifty within the last two weeks, and not one out of the fifty has failed to give per-fect satisfaction, and all were answered correctly.

#### The End.

In my article entitled "The Steinway Hall Convention," the compositor substituted "sainted Hegiræ" for "painted Hetæræ" in the closing paragraph, and changed the punctua-tion in such a manner as materially to affect the meaning of the sentences. I would be greatly obliged if you would republish the following corrected copy of the paragraph in question: "We are not croakers, prophesying the suf-ferings in store for the future. We see no cause for alarm in this movement, which indi-cates on its surface its hopeless weakness, but

cates on its surface its hopeless weakness, but in the coming to the surface of that class which hitherto concealed themselves in darkness; the success of that class by audacity and brazen insolence; the setting aside of virtue, honor, duty and integrity by their followers, in order to prove their devotion and consistency; in the eagerness and satisfaction with which doctrines spawned from the heated corruption of the passions are received and made the rule in the conduct of life, are indications of national decay. Greece arose to eminence under the austere wisdom of the sages, but when the painted Hetæræ usurped by lascivious arts the minds of her rulers, she went with swift feet to decay. History often repeats itself. Have we returned to the reign of the Hetæræ?"

Since the above was written the "Equal Rights Convention" has held its sessions and fulfilled the prophecy expressed. At least not yet is the government to pass into the hands of the Hetæræ. The self-appointed delegates were the odds and ends of impracticable meas-ures and exploded theories. The nomination of "Spotted Tail" for the Vice-Presidency was earnestly made by a friend of poor Lo. The "Convention" made a blunder in not accept-ing this nomination rather than that of Doug. ing this nomination rather than that of Doug-las, for the most blind would at once discern the fitness of two such nominees as Woodhull and Spotted Tail, neither of whom are eligible to any office. The "noble Red Man," far away in his forest fastnesses, unable to read the newspapers, even if unfortunately they fell in his war-path, would have remained in blissful ignorance of this last fell insult to his prostrate

There have been threatenings of coming tornado and "overslough" of our government, and Don Quixote has attempted, although but half mounted, to spur Spiritualism against that windmill. The effort indicated more pluck than wisdom.

The "Convention," the last resort, for which the world awaited, ready browned to be turned over, nominated a candidate who, if elected, is over, nominated a candidate who, if elected, is ineligible to office, and thus demonstrated its high executive ability. It was not probable Douglas would accept, but, as was suggested by a lady delegate, "the negroes and women were so much alike, a negro should be on their ticket," he was retained. To the credit of the wisdom of the "Convention," a proviso was suggested, that if he did not accept they would vote for "some other negro!" So the rocket duly prepared went up with unconscious Dougduly prepared went up with unconscious Doug las for a tail.

And thus is proved the principle of Home opathy: "Similia similabus curantur,"-like cures like. The best antidote for fanaticism is an overdose of the same.

HUDSON TUTTLE. Berlin Heights, Ohio.

#### Death Gives a Vantage-Ground to the Soul.

Death is a sleep and an awaking; and we must believe that the soul emerges from the darkness of this sleep such as it was when it en-tered into it. The spirit will stand forth beauti-ful or deformed, pure or defiled, strong or weak, complete or imperfect, healthful or diseased, according to its nature while it was living, half concealed, in this tabernacle of flesh. But so far as the consciousness of the spirit and its appearance are concerned, there is between the two lives one immense difference. I have said that sin is not of the body, but of the soul. It is true, at the same time, that much that we call sin is of the body. Every wrong act commit-ted leaves it's mark upon the brain. Habit, working through the body, chains the spirit to its past self, even when it would forsake its past self. The faults or the sins or the mistakes of parents leave their marks upon their children.

give them weights to carry through life. The very weakness and disorder of the physical sys-tem, of brain and nerves, make themselves felt in the life. No person who strives after the highest life is able to fulfill even her own highest

Voices from the Leople.

MENDOTA, ILL.-Geo. W. Corkins writes.-The JOURNAL continues to make its welcome visits to us. It is highly appreciated.

BENTON HARBOR, MICH.-L. O. Root writes. I wish a good test medium would come to this place, also a good, able lecturer.

IMLAY CITY, MICH.—Althea S. Black writes. We thank you very much for sending the JOURNAL without pay so long. We have taken it since it was first started.

HILLSBORO, OHIO.-C. B. Moore writes.-May you prosper. Your paper is just the thing for one class of minds. Shall do all I can for its extension.

ATLANTA, ILL.-Mrs. E. McKee writes.-I feel it my duty to aid the JOURNAL all in my power, so long as it remains truthful and inde-rendent as at present.

NEWTON, N. J.-G. B. Garrison writes.-I always lend the JOURNAL as soon as I carefully read it. I could not do without it now. I will do all I can for its circulation in this place.

CHICKASAW, IOWA.—David Edwards writes. I would say, "God bless you," but Bro. Francis thus far has failed to find him, though his con-trolling spirit indicates wonderful intelligence.

MASSILLON, OHIO.—A. Knoblock writes.— The JOUBNAL is just what we want to load with good, sound, human progressive knowledge, the empty Christian shells which are floating on the lake of ignorance, and are tossed about by the ecclesiastical storms of hell-fire and brimstone.

AUBURN, N. Y .- Wm. J. Ferguson writes .- I AUBURN, N. Y.—Wm. J. Ferguson writes.—I have been taking your paper for the last three years and have been greatly benefitted thereby. We have a good many Spiritualists in our city, but they keep very shady. There are several private circles held here, but people are very much afraid of old Mother Grundy.

THOMPSON, MINN.-A. W. P. writes.-Inclosed find \$1.50. Please send the JOURNAL to Nathan Davis for one year. It is a present from his boys, who are up here among the pines. They thought they could not make him a more appropriate present. present.

If more presents of this kind were made, the world would be all the better for it. [ED. JOURNAL.

SYLVESTER, WIS .- C. L. Morgan writes .- The STLVESTER, WIS.-C. L. morgan writes.-The JOURNAL has become a necessity to me. It is the bread of life to my fainting spirit. It impresses me more favorably each number. For your con-sistent course in regard to the Woodhull move-ment, I think you will gain much among right-minded Spiritualists.

ASHEWA, IOWA .- J. A. Stevens writes .- Your ASHEWA, IOWA.-J. A. Stevens writes.-Iour JOURNAL has been sent to me by some unknown friend for six months for seventy-five cents, and has rendered such glorious satisfaction that I can afford to renew and send another subscriber, and truly hope if all would persevere in the cause of truth that finally "the whole lump will be leavened" leavened.'

WACO, TEXAS .- G. J. Buck writes .- We are in WACO, TEXAS.-G. J. Buck writes.-We are in receipt of your vigorous JOURNAL, and appreciate your ready courtesy. Accept our sincere acknowl-edgements. The JOURNAL will be, and has been, fully displayed and carefully filed in our Reading Rooms. Our Library Association is quite a pet institution in the community. You most probably remember my presence with you in Chicago in 1870. It is with great pleasure that we send the RELIGIO-PHILOSOPHICAL JOURNAL to all similar institutions free of charge, when we are assured

that it shall be placed in a conspicuous place to be read by the public.- [ED. JOURNAL.

JACKSON, TENN.-J. H. Harper writes.-If J. M. Peebles, E. V. Wilson or some other good lecturer and test medium would give our people an opportunity to hear and see the manifestations of immortalized existence, it would prove to them, or many of them, a savor of life unto life, and take away from them the ungodly fear of hell-fire and brimstone, and that still greater stumbling-block, called Orthodoxy. block, called Orthodoxy.

STILES, IOWA .--- F. M. Milliken writes .--- Your STILES, IOWA.-F. M. Milliken writes.-Your kind letter of advice was gratefully received. Every number of the RELIGIO-PHILOSOFHICAL JOURNAL brings fresh memorials of your great work for humanity. I am astonished that any person should take exceptions to your course in the Slade affair. I assure you that you made some friends here. My copy of the JOURNAL is read by several persons. I circulate it freely, and I shall ever try to extend its circulation by inducing people to subscribe for it.

GREECE, N. Y.—S. Hayford writes.—Some time since, I sent you three dollars for the seventh and eighth trial papers of your excellent JOURNAL. They are such a blessed feast to my soul, that I can not enjoy them to my satisfaction alone, so when I can not induce people to subscribe I send them where I think they will be appreciated. I have a beautiful portrait of my mother who "died" sixty-one years ago, painted by J. B. Fayette, of Oswego; also a beautiful wreath and landscape. landscape landscape. WASHINGTON, KAN.—B. W. Williams writes. In this portion of the moral vineyard in the fair West, are a few Spiritualists and many liberal-minded people, who are hungering and thirsting after a better knowledge of the realities of a future life. They are starved out on the teachings of old Orthodoxy; they don't believe it. There is a splendid opening here for a good, Spiritual lecturer. The harvest truly is ripe. We are in want of a good test medium. I have a hall, sixty by twenty feet, over my store. I am sure we can make it pay any one that may chance to come this way. Let me say to the friends East, that wish to come West, here is a fine place to come. We want more mechanics, etc. mechanics, etc. MT. VERNON, MO.-E. M. Hendrick, M.D., writes.-I wish I could do more to extend the circulation of the JOURNAL for I believe it to be the best spiritual paper published. Many persons here are willing to read the JOURNAL and some anxious to investigate, since Mrs. Wilcoxson lectured here last winter, who before paid but little or no attention to the subject. One man who would not permit the paper to be read in his house, has been induced to read it, and now pronounces it the best paper in the world. I am doing what I can in the way of healing the sick. I have for some time treated diseases psyco-magnetically and by spirit-influence, and have has been in cure when treating under spirit-influence. spirit-influence. CLEVELAND, OHIO.-D. A. Eddy writes.-You did nobly in showing up Mrs. Woodhull, and I ought to have thanked you before, as Judge Edmonds did, but don't get much time now-a-days to write. I think Woodhull stock is failing. Her admirers are getting sick, and I hope they will get worse till they vomit up all they have swallowed that has emanated from that fanatic and scourge to the spiritual fraternity. Already my predictions you printed months ago, have come to pass, and the end is not yet. When it does come, I hope it may result in good. At present disorder, discord, dirision, inharmony and disgrace have been the only fruits resulting from this woman's teachings. When the cloud passes, we hope for sunshine. I am glad that your record is all right. Wish I could say as much for the other spiritual papers. could say as much for the other spiritual papers. HARRISBURG, PA.—Wm. T. Bishop writes.— The last JOURNAL has a notice of Thomas White dying at Mr. Potts. Had he been a relative, his poor, worn-out body could not have been cared for more kindly; and on the Sabbath, a number of the friends followed the body to its last home. Tears were shed as the stranger dead was laid away. The expression on the old man's face, as I saw it, was one of perfect rest, as though he had journeyed to the end. He died in poverty, yet I could not but exclaim: "Let my last days be like his!" The friends here are having interesting circles and well attended. Wm. C. Potts will be in your city before long, having already started from home, but will stop on the way. Patrick Ocer of William) on another trip.

highest recognizable perception of their predominant physical senses; the *male* portion of all organized animals seemed to embody the best representation of this controlling force, and naturally reasoning from this low stand-point, they formed in their conceptions a male

God of physical might. In the whole history of the past, this rudi-mental *idea* has held absolute sway, as the corner-stone of all phases of governments, from the head of the family to the head of the na-tion, while the male element of the race has been its arbitrary, self-appointed constituency.

The effect of such pernicious ideas have been lamentable in their consequences to the welfare of man. Either directly or indi-rectly the persecutions and "holy crusades," incited by a dominant priesthood, resulted in the fearful carnage recorded in history. The constant, persistent efforts of rulers to perpetconstant, persistent enors of rulers to perpet-uate their power and subjugate the masses, have all been by and through the authority of this masculine principle of force, if we can believe the solemn professions of those who believe the solenin processions of chose who inaugurated these horrible wars. All of the intolerance of free thought and independent opinion existing among mankind to-day, are tracable directly to the ignorance which follows as the inevitable result where all change is stoutly opposed, because it might interfere with the pre-conceived opinions of interfere with the pre-conceived opinions of those who desire to "glorify" the He principle of might.

It is utterly impossible to ever attain the best method of evolution of a whole science of life, unless this debasing, servile worship of a selfish principle is trampled under the heel of scientific knowledge; then, grandeur of the conceptions and feelings, expansive love for Nature's brotherhood, a knowledge that inherent in the soul of all nature exists the capac ity for self-development, a recognition of a continuous progressive evolution of all things, which makes it possible to attain the most which makes it possible to attain the most exalted condition of knowledge and power, infinitely beyond the pigmy ideal of *male might* in a throne, thrills the soul with grand and noble aspirations.

The question involuntary startles the mind, can we have any remnant of this barbarous, debasing principle in operation in our glorious Republic?

Let us cautiously and firmly place the best government upon earth under a microscopic analysis, and see whether our foundation is With free from this physical aristocracy. everlasting gratitude to the authors of the Declaration of Independence, we discover that they recognized as among the inherent, natural rights of all persons, "life, liberty, natural rights of all persons, "life, liberty, and the pursuit of happiness," but entirely ignored a masculine God or his physical char-acteristics, as something from which republics do not derive their powers, because the principle is distinctly enunciated, that "govnot to be ashamed.

From what we have seen and heard since the debate, we are of the opinion that it will be a long time before Spiritualism will again vaunt itself in this town.

We will say in conclusion, that if any of the friends or brethren into whose hands this may chance to fall are pestered with Modern Spiritualists, or spirits, we would advise them to call on Bro. Jewell and he will cast them out —if not by the laying on of hands, by reason and Revelation.

#### John G. OVERTON. Crawfordsville, Ind., May 1, 1872.'

#### D. W. HULL'S RELPY.

Coming into the RELIGIO-PHILOSOPHICAL OURNAL office this morning, I found Brother Jones very busy looking over his list of let-ters. Opening the envelope containing the above, he handed it to me. There were about fifty ministers present at the discussion, and if Mr. Overton did "not

hear one word from any of the many preach-ing brethren who were present," it must have been because they had nothing favorable to report.

As to how the debate came about, who did the challenging, etc., Bro. Fisher Doherty, of Crawfordsville, Ind., can tell better than I. As far as I am concerned, I would as

soon be the challenging party as the one challenged.

The discussion was arranged to come off be-tween Moses Hull and W. R. Jewell, but as Jewell complained that it was not convenient to meet Moses Hull at the time appointed, the matter was indefinitely postponed. I was en-gaged in place of Moses Hull because I was in the State at the time, and could accommodate Jewell's convenience better than Moses Hull,

who was living at Baltimore. In Jewell's first speech he said: "I don't know why it is that D. W. Hull is here in place of Moses Hull. I was to de-bate with Moses Hull, and it seems that his

I will also state to Master Reilly's many friends, that they may soon expect him on the rostrum as a trance speaker, for he is develop-ing very fast to that end. He delivered a lec-ture last night (May 26th) for the East Balti-more Spiritual Association, on the subject of "Immortality," and it was pronounced by all that heard him, as one of the best lectures that

ever came from man's lips. As soon as Master Reily is fully developed in what his spirit friends intend to do, he will come out before the public, which will be about September or October next. He is now only nineteen years of age, and is at present engaged with the East Baltimore Spiritual Association, which has only been organized a lit-tle over two months, and is now in a healthy and flourishing condition.

### Yours in Truth,

GEO. F. ULLRICH, GEO. F. ULLRICH, Secretary for E. B. S. Association, 85 S. Wash-ington street, Baltimore, Md.

We hope our good brother will continue to furnish us incidents connected with Spiritualism in Baltimore.-[ED. JOURNAL.

A New ENGLAND engineer lately dreamed that one of the forward trucks of his engine was cracked. When he awoke he had a premonition lest his dream might prove true, and thought he would go down to see that everything was right. On examining the engine-house he found the truck precisely in the same condition as he had seen it in his dream, and another en-gine had to be substituted in its stead.

thought of life. How many persons do we see struggling with some false tendency, which is strugging with some false tendency, which is always tripping them up when they would least have it so! How many drunkards struggle against their terrible thirst, with a purpose and an aspiration that would win them sainthood, were it not for this terrible enemy! How many men and women struggle against some infirm-ity of temper that because their ity of temper that besets them, because their nerves are all jangled and out of tune! How many such struggles are carried on in life we cannot know. They are fought in the very cannot know. They are fought in the very secret places of the soul. The brave struggler after peace and love and purity, and a lofty faith, feels himself often vanquished in the fight. There is a law in his members, working against the law in his spirit so that what he would he does not, and what he would not that he does. Death, we may believe, puts an end to this struggle; it unbinds the soul.

The spirit that has thus struggled stands forth free, strong, erect, pure, glad. It mounts with a sudden flight up to the heights toward which it has been struggling so long. It fulfills its own ideal. Loftier heights will be yet before it; grander ideals will lure it on; but what it longed to be, what it strove to be, it has be-come. What a revelation of life it would be to us, if we could see the spirits that thus emerge, clean out of the mire of life, pure out of its pollution, peaceful out of its strife, exalted, out of its degradation, victorious out of its defeats!-[C. C. Everett.

TRUE HOSPITALITY.-I pray you, oh, excel-lent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman that have alighted at our gate; or a bed chamber made ready at our gate; or a bed chamber made ready at oo great a cost. These things, if they are curious in them, they can get for a few shillings at any village; but rather let this stranger see, if he will, in your looks, accents and behavior, your heart and earnest-ness, your thought and will, what he can not buy of any price in any city, what he may wall buy at any price in any city, what he may well travel twenty miles, and dine sparely and sleep hardly, to behold. Let not the emphasis of hospitality be in bed and in board; but let truth, and love, and honor, and courtesy, flow in all thy deeds.—*Emerson*.

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An English law compels a married woman, if she has money or the means of making it, and her lord has none, to support him, be he ever so worthless, that the expense of his keep-ing may not come upon the parish.

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I NEVER knew any man in my life who could not bear another's misfortunes perfectly like a Christian.-Pope.

THE New Lebanon (N. Y.) Shaker commu-nity is losing heavily in membership, twenty of the brethren having gone back to the "world's people" within two or three months.

REMEMBER that this paper is sent one year to new subscribers at half price-\$1.50.

### JUNE 15, 1872.

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## RELIGIO-PHILOSOPHICAL JOURNAL

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### Frontier Department.

#### BY..... E. V. WILSON.

BROTHER WILSON'S continuation of his article in reference to Dr. Slade not coming to hand in time for last week's issue, we, fearing that it had been miscarried, inclosed to him in a letter the last sheet of the pages · received, that he might not be embarrassed as to where he "left off." But to our surprise, what purports to be a continuance arrived with the next mail, and now we are obliged to delay his department again for the sheet we sent him. We expect it will arrive in time for the next issue.-[ED JOURNAL.

DOCTOR P. B. JONES, the great Magnetic Healer, informs us that his business has so increased that he will be compelled to remain in Atchison, Kansas, for at least two months longer.

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#### Mrs. A. H. Robinson,

The healing medium, desires us to say for the benefit of those interested, that some one wrote her on the 23d of May for diagnosis and prescription, inclosing two dollars, but failed to give name and post-office address. The envelope shows it to have been mailed in Iowa, but the post-office address was too indistinct to be deciphered.

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#### Lecture at Allen's Hall.

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J. B. FAYETTE, of O swego, N. Y., is an Artist for taking Spirit Portraits-nearly J. D. 1 A 1 D11 L, taking Spirit Portraits—nearly Life Size Oil Paintings, which are gen r.lly recognized by the friends as true to life In sending for a portrait, give the name of the spirit, age at death, and length of time since death. Inclose a \$10 post-office money-order as the price of the painting. He will either, forward by express a por-trait of the spirit who presents itself, claiming to be the person indicated; or, in case no such spirit presents dister, he will refund the money within a few weeks after receiving it.

## Golden Discovery. Mrs. Mand E. Lord's Great Clairvoyant

Liver Remedy and Blood Purifier.

This preparation was given Mrs. Lord while in a clairvoyant condition. It has been well tested and has won for itself the name of the Golden Dis-covery, the Wonder of the Age, and which we offer the public without any fear of competition. It is composed of active remedies particularly adapted to the difficulties about difficulties above named, balanced by others, rendering it a favorite panacea in many other difficulties that arise from an unhealthy state of the Liver. It not only finds its positive anchorage upon the Liver,

THE GREAT RESERVOIR TO THE HUMAN SYSTEM, cleansing and bringing a healthier tone 'and perma-nent cure, but it gives tone to the digestive organs, dispels languor, acts upon the kidneys and bowels, has a grand effect upon Catarrh, Scrofula, Dyspepsia, Billous Diseases, Fovers, and Inflammatory Difficulties, allays Nervous Debility, and by cleansing the biliary organs, it REM.VES MOTH PATCHES AND SALLOWNESS FROM THE

It will also remove the effects of poisonous and

deleterious substances that have long remained in the system. THIS REMEDY CONTAINS NO POISON-ous Drugs, IS PURELY VECETABLE, gentle in its action, and is calculated to find all the offend-ing elements and diseased places in the system, to loosen the bowels, and do a great work without weakening the patient or producing pain or cathareis; while if sufficient is taken (directions followed) it will cure the most rigid constipation.

WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confi-dence present to the world, already flooded with reme-dies, *all* claiming rare virtues, and many as specifics. This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfaction. We ask the public to give it a fair and impartial trial, feeling sure no prejudice can, after testing it, prevent all from adopting it as a FAVORITE FAMILY MEDICINE.

Prompt replies to letters will be received by inclosing postage stamp. Diagnosis can also be obtained on receipt of \$1.00, by giving the name, age, sex, and resi dence of the patient. The better practice is to add a lock of hair, and specify some of the leading symptoms. It would be better still for the patients to hold the writ ten sheet in their hands a few moments, fold it themselves, and place it in the envelops, thereby magaetizing the letter, as it brings the patient and examiner in more direct communication

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scription.

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

Had tried al noise tentrely bala for abult six years. Had tried al noise tentrely bala for abult six years. The problem of the problem of

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

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As an Invigorator, Liver Corrector and Blood Renovator is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind and gives vi-tality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive Symptoms, Fever and Ague, Bilious Diseases, Fevers of all kinds, Nervous Debil-

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JUNE 15, 1872

Under the direction and advice of the Spiritual Intellience, most influential in inaugurating the movement known as "Modern Spiritalism," a NEW MONTHLY MAGAZINE, of the highest possible literary tone and interest, has been projected, to be entitled

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The principal features aimed at in this undertaking will be: to establish a record of the deeply momentons events connected with Modern Spiritualism, in the most unexceptionable literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism; to treat all topics of current interest from a purely Spiritualistic standpoint.

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Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the work:

1st. Leading Articles to be written by a competent and acceptable writer on the Spiritual Philosophy. 2d. Biographical sketches of the leading mediums, speakers, and writers, connected with Modern Spiritual-

Ism.
 3d. Sketches of Sibyls, Prophets, and Ecclesiastics of the Ancient and Middle Ages, and a comparison institu-ted with their modern prototypes.
 4th. Examples of varied and marvelous PHENOMENAL FACTS, and the philosophy of their production.
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5th. Foreign Spintation, Spints. dence, etc. 6th. Communications from Spirits. 7th. Summary of passing events. 8th. A short essay on Folitics, Religion, Popular Re-forms, or other leading topics of the day, by the WEST-ERN STAR CIRCLE OF SPIRITS. 9th. Reviews and answers to correspondents.

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THE MOST CERTAIN and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite. Is known by the above name. It is compounded by MRs. A. H. ROBINSON, the cele-brated medium of Chicago, while entranced by a noted chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are fol-lowed.

10 wed. 10

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The Great Blood Renovator.

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for the cure of Dyspepsia and General Debility of Nervous and Organic System.

NEW UNFOLDING OF

v12n1-13t

251 WASHINGTON ST., BOSTON, MASS.

## Letter of Inquiry.

BROTHER E. V. WILSON:-I have no personal acquaintance with you (I wish I had), but I know of you—and on the whole, I rather like your style of explaining abstruse questions of the church. I have been looking over the thirty-nine articles of the Christians' Creed, and I have got stuck at the very threshold of my investigation and I wave the theory threshold of and I have got state at the very threshold of my investigation, and I want you to rise and explain, for the benefit of your California admirer. The first article reads thusly: "There is but one living true God, everlast-

"There is but one living true God, everlast-ing, without body, parts or passion; of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invis-ible. And in Unity of this Godhead, there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." Ghost.

Ghost." Now, this article looks to me slightly mixed, and what I want to know is—If "God" is "without body," how can he sit on a throne? Having no body, of course it follows that he is minus head, ears, eyes, mouth, and perhaps brains? In such a fix, how is he going to distinguish between saints and sinners, at the day of judgment? Having "no passion," how can he love the richteous and hate the wicked? day of judgment? Having "no passion," how can he love the righteous and bate the wicked? Being headless and bodiless, how does he work it to exhibit "power" and "wisdom"? In short, I want to know how a body without a body, can be "three persons." How did he talk to Moses face to face, and how can three persons be one body, having neither head, arms, legs, or body? How can he, or it, have shown his backsides to Moses in the rocks, when he had no backsides to show? That is all I want to know just now. Hold on a moment, I will suggest, that if you think Moses really saw—from his elevated position in the rock—what he says he did, why, I can understand how he can sit on the throne— and you need not further explain on that point —that's all I wish to suggest just now. Very Truly, Coakland, Cal May to 1975

Oakland, Cal., May 10, 1872. R. B. HALL.

receiving it. The No attention will be paid to orders unaccompa-nied with the nominal fee required.

## Art Gallery. Rose Brothers, 362 State Street.

The above-named firm have a fine sky-light gallery, and are taking Photographs and Tin-Types of the very best quality at greatly reduced prices, and warrant entire satisfaction.

They have heretofore been enabled to get a few spirit likenesses, and hope, by and by, to make it a specialty. At present they are unable to get any that will warrant them in giving assurance of success in that line. If they, by accident, should succeed, that will be to the advantage of the patron, without any extra charge for the spirit likeness

They furnish copies of an excellent spirit likeness of a lady, taken by them in the night time-the camera being focused on the blaze of a lamp only. They have another, taken IN TOTAL DARKNESS-a perfect likeness of a lady. Perfect copies of either likeness will be furnished and sent by mail on receipt of thirty cents. n12v12\_tf

## NEW SPIRIT ROOMS.

#### 341 W. Madison St.

The question is often asked, "Where can I go to get Spirit Tests and the Proof of the Immortality of the Soul?" and many an earnest investigator of Spiritualism has long felt the necessity of having some suitable place for holding Circles and Cabinet Seances for Spirit Tests and Development.

## Mps. Maud E. Lord,

the well-known Physical and Test Medium, will hold Circles and Cabinet Seances on Tuesday, Thursday, and Saturday Evenings of each week, at 8 o'clock sharp, at the above No., until further notice. Parties wishing Special Circles can arrange for them at any time, by making application at the rooms. Terms per sitting: Gents \$1.00; Ladies 50 cents. Mediums from abroad are invited to give us a call and demonstrate their phase of mediumship. Individuals from the country, coming here to investigate the Phenomena of Spiritualism, will be accommodated with Board by the Day or Week, at Reasonable Rates.

#### Mrs. Jorgensen

may also be consulted upon any and all questions pertaining to Human Life and its Real Interests, whether of a Spiritual, Social, or Business nature, at her rooms at the above Number. Terms \$2.00 per sitting. Social Calls received on Fridays, Afternoon and Evening.

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A Book for the Times. ASTROLOGICAL ORIGIN Jehovah-God OF THE OLD AND NEW TESTAMENTS:

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#### By D. W. Hull.

In this work the author shows that Jehovah was only one out of a school of Gods who play their part in the Bible; all of which are shown to be spirits of departed human beings, who had been translated to the sun or one of the heavenly constellations, in accordance with the belief of that people. He also shows the impossibil-ity of legislating upon the subject, and gives extracts from Jeff.rson's correspondence on the subject. Price, single copies, 15 cents; \$1.25 per dozen.; post-age 2 cents per copy. [V12n11-tf] N.B.—For sale at the office of this paper.

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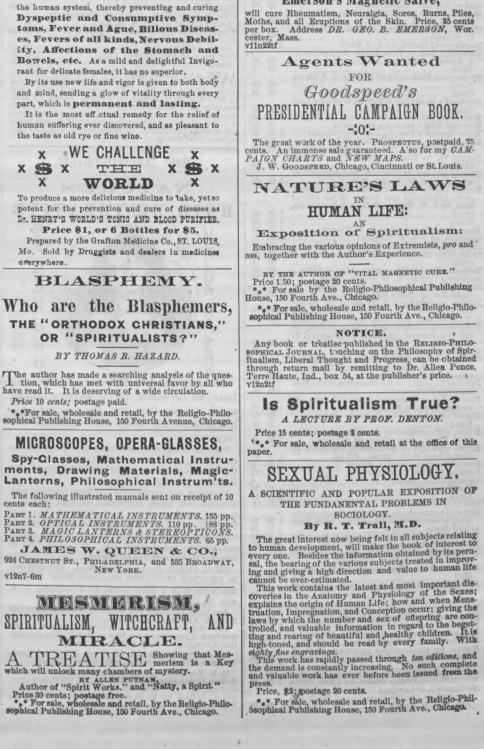
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