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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XIII.

S. S. JONES, EDITOR,
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NO. 17.

Original Poetry.

THE OLD YEAR.

L. A. LINDER.

The Old Year with freight of past pleasures and pains,
Its joys and sorrows, its losses and gains,
Is bidding adieu to the things of time,
To live again only in memory's shrine.

Before we shake hands and bid it adieu,
Let us take a glance back to the time it was new;
And pause for reflection, our life-lines to see!
And treasure the lessons it has taught you and me.

Perhaps it was fraught with trials severe
That wrung from our hearts many a sigh and tear,
And caused us to doubt the goodness of God,
Who called us to pass 'neath his chastening rod.

But as we turn over the leaves of the past,
And glance at the shadows the storm-cloud has cast;
We see they were needed—the light and the shade
Must mingle and blend e'er the picture is made.

We see that the night is as needful as day—
The rain, sleet and hail as the sun's bright ray;
The products of earth to call forth and unfold
And yield her rich treasures more precious than gold.

So with the storms, as they pass o'er the soul,
The dross is removed and revealed is the goal,
That lies hidden beneath awaiting the time,
When it shall be called to a mission sublime.

Or pleasures perchance with bright sunshine and flowers
Our pathway has strewn, and in her green bowers
'Mid music and song we lightly have past,
And Time o'er our heart scarce a shadow hath cast.

Or blended perhaps both pleasure and pain
Alternately mingled our hearts to enchain,
With joy in its gladness swelling the gay strain,
Or sorrow in sadness wailing forth its refrain.

But, as we glance backward, to us is revealed
Each experience unfolded a lesson concealed,
Each added its might, each proved but a word
In the ladder of Time which Eternity crowns.

Now, thou art dying, we bid thee adieu,
Soon must we welcome thy Sister, the New.
But thy teachings of wisdom and love we enshrine
To aid and direct us through all coming Time.

THE RESURRECTION FROM THE DEAD.

BY DR. HENRY C. PIERCE.

Drew tells us in his Essay on the Soul, that the body of man, the immortal part of our being, is immaterial, having neither length, breadth nor thickness; occupies no space, and has neither interior nor exterior surface! What more complete idea of nihility or nothing could he have given us? We are free to assert that the bodiless spirit of man, according to this school, is wholly intangible to our intellectual perceptions, perfectly incomprehensible to our reason. No wonder the church under such instructions, was fast sailing into Materialism, or a total denial of the soul's separate existence.

With us the spirit or inward man, commonly called the soul, is a real, substantial personality. Paul says it "knows the things of a man;" and Job says it is "inspired with understanding." Here, then, we learn that knowledge and understanding are its properties or attributes. Daniel says he was grieved in his spirit in the midst of his body. Here grief is an attribute. Thus we can learn that the spirit (Gr. *pneuma*) is the moral, intellectual and affectional part of our natures, which will survive the dissolving of our earthly organizations. When we speak of the material or substantial nature of the spirit, we would be understood to be no Materialist in the common acceptance of that term, since he holds the spirit to be nothing but the result of physical organization, which must perish with it. With them the brain secretes thought, as the liver does its bile, or the stomach its gastric juice. Life and spirit is all one with them. On the contrary, we maintain that the individual spirit is an element—if you please—a simple, substantial, material nature, whose properties are distinctively thought and feeling; that it has an organization (spirit) within our physical organization, and upon the decay of the latter the former will escape and pass into another state, condition or sphere of existence.

Of the thirteen elements, carbon, hydrogen, oxygen, iron, calcium, nitrogen, phosphorus, sulphur, chlorine, sodium, potassium, magnesium and fluorine, found in our food, not one has the property of thought and feeling, neither alone nor in combination, so far as we can now know.

Thinking, as well as loving and hating, are powers granted to that other element,—spirit. We have seen that Paul and Job attribute knowledge and understanding to the spirit in man. Daniel says he was "grieved in his spirit in the midst of his body." The spirit, then, has the property of feeling, and love is said to belong to the heart, which in the Bible means not simply the affectional soul, but the whole spirit; hence we read of a "knowing heart," an "understanding heart," as well as a "loving heart." The word heart occurs in the Bible some 970 times; four times it refers to the literal flesh; eleven times it is used figuratively as the heart of the earth or sea, and 955 times it signifies the internal, thinking, willing, affectional element of man. *Pneuma* occurs in the Greek New Testament 386 times, and is rendered spirit, ghost, or its equivalent, in every passage except one, and there it should undoubtedly read *spirit* instead of *wind*. The Greek *Psyche* is rendered *soul* and *life*, but it confessedly has reference to this natural

life in most instances, though in some cases it refers to the spirit-life, and is then equivalent to *pneuma*. This is the case in the following: "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28). The attempt to make out the *pneuma* of man nothing but *wind*, is too gaseous to require further notice. Whatever the *pneuma* may be in its original essence, it has, as we have seen, the properties of *thought and feeling*.

Now, carbon has its peculiar properties, and so has hydrogen and the other elements; but that element within our composition, whose essential property is thought and feeling, is neither carbon, hydrogen or iron, but *pneuma*,—spirit! Now, the dissolution of our present organism, can not in the nature of things deprive any element of its essential and inherent properties. The oxygen when disengaged from its present affinities, is still possessed of all its original properties. It is as invisible as electricity, or magnetism, or spirit. Spirit when disengaged from the carbon and other elements, is still *spirit*, and still possessed of all its essential characteristics. Here is the doctrine of immortality placed upon a demonstrable basis. The separate entity and immortality of our thinking self, becomes a necessity in our logic, which revelation can scarcely make more evident. But why stop to prove that which the common sense of all nations and ages admits? That man shall rise from the dead body of mortality and corruption, to incorruptible and endless life, is the universal creed of sages, philosophers and inspired men. And the Orthodox world, notwithstanding their absurd notion of a resurrection of flesh and bones, still instinctively cling to the idea of an immediate entrance into spiritual consciousness beyond the grave. They will not then object to our views of such an entrance into the Spirit-land, but will tell us there is to be another resurrection of the body. We aver that the resurrection is of a spiritual, and not of a corporeal character; it is of a spirit body soon after death, and not of this flesh and bones a thousand or two thousand years hence. If the spirit man enters into the realities of the other world at death, of what possible use can there be in uniting him again to a fleshy organization? The idea is Jewish, Pharisaic and Egyptian, and grew out of the notion of the metempsychosis or the transmigration of the soul. The Egyptians perceiving the difficulties of a resurrection of the scattered particles of our bodies, had recourse to the art of embalming, by which the bodies were preserved for the future incarnation of the spirit. The Jews, also perceiving the doctrine contrary to sound philosophy, invented the fable of the immortal bone, the *os coenodis*, the lower joint of the backbone, which they tell us is carefully watched and preserved by the Almighty, who, in the resurrection creates a body out of this sacred piece!

The body evidently dissolves into its original elements, and becomes food for plants and worms, so that a collection of all of the old identical particles of matter would be an impossibility. They would have become scattered, and have again entered into other bodies and other men, and as all men could not have the same identical particles, the resurrection of the body becomes a physical impossibility. Indeed, there is no such language in the New Testament as the resurrection of the body, or this body, or the same body; but the very opposite position is maintained with great clearness. But before we proceed in the argument we will examine the words translated *resurrection*. They do not signify to make alive or to re-create; they simply mean to *raise up*, to *arouse*. They are—1st, *Anastasis*, from *ana* up and *histemi* to raise; 2nd, *egeresis*, from *egero* to arouse, to awaken.

These nouns, our Greek instructor, a Baptist clergyman told us, may be made from the perfect middle, second person, and denotes *arising up*. Nouns in *sis* denote the *doing* of what is indicated by the verb. Hence the first definition given by Griesbach is a *rising up*. *Anastasis* occurs 42 times in the Greek New Testament; *egeresis*, once; *exanastasis*, a rising up indeed—a noble resurrection occurs once in Philippians, (3:11). There is to be a future *anastasis* of all both good and bad (Acts 24:15). Let us now inquire of the nature and character of this resurrection, and secondly when it takes place.

Our reasons for believing it spiritual and not physical, have in part been given, but we shall now present the argument as advanced by the Apostle Paul in the 15th chapter of his first letter to the congregation at Corinth. After proving the fact of a resurrection in the case of Jesus, by citing several witnesses, he anticipates the usual objection of the Sadducees who ask "with what body do they come?" Paul was of the Pharisees, who believed in a resurrection, and it will be seen, as to the nature of that *anastasis*, Paul with Jesus differed widely from his Jewish brethren; but the Sadducees not understanding the "new Theology" on this point, supposed Paul held to all the Pharisaic absurdities of a physical resurrection, i. e. of the same body, but Paul shows by a well selected figure, that it need not be the same body, only that it be the same germ or spirit. He compares the resurrection and future life to the sowing of bare or naked grain—say wheat: "And that which thou sowest, thou sowest not that body which shall be." Every seed will develop its proper body according to God's plans but that which is sown decays, the internal germ only surviving the dissolution of the outward part. This grows up to a future life. This is the *anastasis* or rising up from the dead. Literally, then, it is not the dead body which rises, but something rises from the dead. This is Nature and this is Revelation.

The resurrection from the dead is the lan-

guage of true inspiration. The dead are sometimes said to rise, and the graves open; all this is figurative, and can only apply to the germ or spirit which rises from the dead body.

We have examined the 37th verse; we will now look at the 44th. "It is sown a natural—*puchikon*—physical body—it is raised a spiritual body. There is a physical body, and there is a spiritual body." Both bodies are in fact natural and real, yet they are not the same in any sense. The spiritual body is ordinarily invisible and intangible, yet under some circumstances has often appeared to mortals. The angels, Moses and Elias, and Jesus, came the second time to the earth in spiritual—*spiritualized*—celestial bodies. Indeed, a resurrection of flesh and bones would shut the raised out of Heaven for the Apostle goes on to say: "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption—" 50th. This can not refer to the Jewish church, because it mentions the "flesh and blood" for we must bear in mind that Paul is not discoursing upon the subject of Jewish relationship, but upon the nature of the *anastasis*. What kind of a body would they have? That is the question. He answers that it is not the same one sown, but a spiritual body, and that flesh and blood has no part in the matter. He takes up the case of Adam when on earth, who had the physical body, but in Heaven the spiritual body. Adam the first was on earth; Adam the second is from, or of Heaven. The word *Lord* is spurious, no doubt, and Griesbach says it should "probably be omitted." It is rejected by several ancient manuscripts and versions including the Vulgate. Dr. Clarke also rejects it, and reads the 47th verse thus: "The first man Adam is of the earth, earthy; the second man Adam is of Heaven, heavenly," i. e., on earth he was physical; in the resurrection he became spiritual. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Thus far it is evident that a resurrection of this, our physical body, is positively set aside by the Apostle.

There is one difficulty which weighs equally against us and our opponents—that is how was Jesus' body disposed of, if he did not rise with it, and how was it disposed of at his ascension, if he did rise with it? For, if he took on his body at his *anastasis* or rising up, he must needs change it before he could ascend into the Heavens or spirit spheres, for Paul reasons thus: "flesh and blood can not inherit the kingdom of God." The difficulty is not touched by those who tell us that as his blood was spilled, "flesh and bones" might enter into Paradise. The *flesh* must be disposed of as well as the blood; besides it is plain enough that the phrase, "flesh and blood," is equivalent to a "physical body," which is the one sown according to Paul. The "physical body" does not ascend to the Spirit World by any known law. Theologians perceive this difficulty, and generally tell us that Jesus changed his body at his ascension. We now ask what can be the necessity of such a supposition? Why take on a body which is soon to be thrown away? But admitting it, we ask them to explain how the body was made to disappear in the air. What became of the earthy matter, the flesh and bones? Here there is as much difficulty as on the other hypothesis, that it was dissolved and rendered invisible at the tomb. They are obliged at last to confess that the body must have been miraculously disposed of, which we assert might as well have been done at the tomb as elsewhere.

But Jesus ate with his disciples after his resurrection; so did the three angels eat with Abraham; so do spirits eat now-a-days. This does not prove them, however, physical beings of flesh and blood. But it will be further objected, that Luke tells us in the 24th chapter, 39th verse, to handle him and see his hands and feet. This does not show, however, that he had a physical body, for all angels or spirits have hands, feet, etc., as well as ourselves. He wished them to see the print and holes in his hands and feet, as Thomas had done, that they might not be frightened, but know who it was. He could appear in the spirit-body to have the same holes in his hands as he had in his physical body; he therefore wished them to examine and see that it was Jesus, "for" says he, showing his hands, "a pure spirit hath not flesh and bones, as ye see me have."

They suppose he was some spirit or ghost, but he shows his hands and says, they would not have such marks in them as I have. He did not mean that he had *flesh and bones* in the literal sense. It was only in appearance, and it further appeared that his hands were marked with the print of the nails: "And when he had thus spoken, he showed them his hands and feet." They then believed as Thomas had before them, for another spirit whom they mistook him to be, would not have these marks of identification. If, however, any one prefers to take this passage of flesh and blood in its literal sense, it would not yet prove that Jesus rose with his flesh and bones—only that he had assumed it for that occasion. But whenever we give Jesus a body of flesh and bones, we must see it disposed of before he ascended into Heaven. We, therefore, prefer to believe he never took it on; but that his resurrection like that of other men was spiritual and not physical. "It is sown a physical body—it is raised a spiritual body." There are also celestial bodies, and bodies terrestrial; that is, "there are also heavenly bodies, and earthly bodies." Paul informs us in 2d Cor., 5th chapter, that he expected to have a house from heaven. Here we again behold that the distinction is kept up between this "earthly house" or "tabernacle," which is to be dissolved in death, and that "house not made with hands," destined to abide eternally in the heavens or spheres of glory. The "earthly

house" is not the same as the "house which is from heaven"; one is earthly or physical, the other is heavenly or spiritual. Look at the contrast:

First man—second man; earthly—heavenly; terrestrial—celestial; natural—animal; physical—spiritual; this tabernacle—house from heaven; mortal—immortal; corruptible—incorruptible; vile body—glorious body.

But, disregarding this clear contrast, some one will urge, that, at the crucifixion, "many bodies of the saints which slept, arose." This we hold is only the language of appearance, and not of fact. Many appeared in their *spiritual bodies* to such as were impressed in the Holy City, and rumor and report would say their bodies were actually seen. We know, however, that their spiritual bodies might most easily have been mistaken for their physical ones; and further, it is not certain that Matthew, had as clear an idea of the nature of the *anastasis* as had Paul. Matthew is a very unreliable writer. There is only one other passage which has any weight on the Jewish notion of a physical resurrection—that is found in Romans, (8:23): "The redemption of our body." Lightfoot says, "mystical body" or true church of Jews and Gentiles in Christ. Not only the Jews, "but the whole (Gentile) world or creation" were in bondage to corruption and waited for the adoption or manifestation of the sons (children) of God—to wit, the redemption from corruption, error and darkness, of our mystical body.

Jesus teaches us that the uprising of the spirit-man occurs soon after the death of the physical body, when he proves that Abraham, Isaac and Jacob are already in the resurrection state. We have an account of his confuting the Sadducees on this point, in the 22nd of Matt., and the 20th of Luke. The case evidently refers to the patriarchs being then in that state, that Dwight, Campbell and others substitute "future life" for the word "resurrection" in the text. They tell us that in this place the word *anastasis* does mean an *uprising* already past with respect to those mentioned in these chapters. The Sadducees had thought to present a puzzling question to Jesus, so they asked him, if there be a resurrection, "Whose wife shall she be of the seven? for they all had her." Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.—Matt. 22: 28—33. Luke adds, "for all live unto him"—20: 38. The Sadducees believe in neither the resurrection, angels or spirits, and Jesus proves the resurrection, and consequently the existence of angels or spirits. And how does he manage the argument? God is the God of Abraham, Isaac and Jacob. This the Sadducees knew to be written in their own laws. Moses showed this after their death. Jacob had been dead 400 years, and Abraham and Isaac still longer, when Moses called God, the God of Abraham, Isaac and Jacob. But God could not be the God of the dead or of those who had no existence. God is a God of the living, ergo Abraham Isaac and Jacob must have been living in some sense when Moses made this declaration. Luke adds, "for all live unto him"—God. The Sadducees could not escape such logic. It proved too much for them, it showed them that Abraham, Isaac and Jacob were "alive unto God four hundred years after their physical dissolution, for Moses showed that God was then the God of these men, yet he was a God only of the living; these men were then living in the resurrection state. And further "all" those who have left the earth, as well as those now on it, "live unto him"—God. And in such a state those spirit men are like the Angels and can die no more.—Luke 20: 36. This was so overwhelming in its force upon the Sadducean mind, no marvel that they were astonished and durst ask no more questions!

We have presented to our minds now the teachings of Jesus upon this subject, and see how he regarded the patriarchs as already in their resurrection or future state of spirit life. We see the sense which he attaches to the word *anastasis*, which Campbell here translates "future life." It is proof indeed that without an *anastasis*—*resurrection*—*uprising*, there could be no "future life," hence the reason why all the primitive Christians attached so great importance to this doctrine. Moses and Elias with other angels who have appeared from time to time, are all in the state *anastasis*, having arisen from the dead. The demons or the spirits of dead men according to Josephus and Philo, must also be in the resurrection state, for there is an *anastasis* of both the good and the bad,—*"all live unto God"*—all have changed a physical for a spiritual body.

Tatian denied the resurrection of the body. St. Gregory denies that there is anything more corporeal (physical) about Jesus Christ. Origen admitted the resurrection of the bodies, but not that of the flesh—so much in the first century. It is admitted by Bergier, Feller and Fleury, Catholic authors, that most of the early sects believed only in the spirit resurrection, which Rome regarded as a heresy. St. Augustine, St. Chrysostom and Tertullian believed in a resurrection of flesh and bones. The sum of their arguments, according to Pitrat, amounts to this: that as the body has been a great instrument in the work of sin, therefore the justice of God demands that there be a resurrection of the body; that it be united with the soul, and both punished for the crimes committed.

But we reply, since the body is merely the instrument of the soul in the commission of sin, and is possessed of no rationality, it is not

capable of either merit or demerit, and therefore subject neither to reward or punishment in an other world.

It is probable that Josephus and the Pharisees, learned the dogma in question from the Babylonians during the seventy years of captivity, for it is certain that several of the Pagan nations held the belief. Democritus says, "It is impious to disperse the remains of man, for the ashes and the bones of the dead will come again to light, and will become similar to the gods." Virgil has an obscure reference to this doctrine in the sixth book of his *Eneid*. The doctrine is evidently Pagan or Jewish, and was not believed by most of the early churches. The Basilidians, Valentinians; Marcionites, Marcosians, Theodotians, Apellites, Montanists, Tatianists; Carpocratians, Docetes, Artotyrites, Ascites, Ascodrates, Ophites, Cainites, Hermogenites, all denied the resurrection of the body and the one general judgment, though some of them held to the metempsychosis or transmigration of the soul. None of these sects are, however, any authority for us, but are quoted as matters of historical interest, and to correct the impression of a few that the spiritual resurrection is a new or modern development of thought. The true doctrine of the resurrection is nothing more or less than that of immortality, which is now demonstrated through the spirits return.

Is Spiritualism Insanity?

[London Correspondence of the Boston Post.]

A queer case has just been tried in the court of Queen's Bench bearing upon the question whether a lady is liable to be shut up in an insane asylum on account of Spiritualist eccentricities. The lady in question, one Mrs. Lowe, was put into Brinsington House, near by Bristol, about two years ago, as a lunatic by her husband, with whom she had lived on ill-terms for a long time. She was "constantly placed in contact with incurable maniacs" and accordingly wrote a pathetic letter of appeal to the principal of the institution. This letter served as an excuse for her continued detention; for in it she spoke of a "deliverer" whom God would raise up for her, and of her belief in Spiritualism, and her hand being guided in writing by the spirits. She was removed to a more remote asylum, where, on making her protest, she was told that "we always advise ladies under these circumstances to keep quiet." She wrote repeatedly in vain to the Commissioners of Lunacy, and, in fact, the present prosecution is against them. She was at last brought before the Commissioners, who seem to have narrowly questioned her as to her belief in Spiritualism, thus apparently deciding, as far as they were concerned, that Spiritualism is insanity. It looks very like an incarceration by the husband for his own ends; but my Lord Chief Justice evidently does not lend a favorable countenance to the sect to which Mrs. Lowe belongs, for he refused a rule for a criminal trial of the Commissioners. Her letters certainly show a mind of more than common capacity, and she argues her faith with the authorities with a frankness and vigor which may be, but is probably not, an impulse of insanity.

This is but another case where *extremes* right themselves. The laws of Illinois and several other states have been essentially modified at the instance of Mrs. Packard, a Spiritualist, who was incarcerated in the insane asylum for three years at the instigation of her husband, an Orthodox preacher. Packard and his church followers went into court and swore that she was insane because she avowed her *disbelief in infant damnation*. That to them was an evidence of insanity. A belief in Spiritualism is evidence of insanity to certain officials in England. Their ruling will agitate thought upon the subject, and the result will be an inquiry into the policy of allowing the power to remain in the hands of husbands to rid themselves of wives under any such pretext of insanity.

Many of the leading minds in England, including Queen Victoria, are Spiritualists. Once let the ball of agitation be put in motion, and like a *wild-fire* upon the prairies, it will sweep over the land and eradicate the opposition, founded in ignorance of demonstrated truths of spirit communion, even as the fire consumes the wild grasses upon our western plains.

Appreciative Letter.

BROTHER H. A. STREIGHT:—The beautiful painting executed for me by your spirit guides, has just arrived, and I can truly say that it far exceeds what I expected. I am proud to be the possessor of such a work of art. Each time I look at it I discover some new beauty. Every rock, tree, shrub and flower is true to nature.

Let me assure you that I shall take pride and pleasure in showing it to my friends as the work of the angels through your mediumship, and shall certainly recommend all in want of such a work of art to you. I thank you and your spirit guides for the beautiful painting.

T. M. CHURCH.

Fulton, Ill.

New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and advertisements for this paper received, and papers and leading Spiritual publications furnished, at the New York Magnetic Cur., No. 5, Clinton Place, New York.

Woodhull and Claflin.

I have almost made up my mind not to speak of these revolutionists, as they have gone to extremes with reference to others and others have gone to extremes with reference to them, and many will misunderstand them whatever may be said. They are either hated or loved beyond all moderation, and it seems hard for anybody to do them exact justice. In view of the fact that they are in prison, at the writing of this, and that the judge and the newspapers and almost the whole public cast stones at them, it must excite the sympathy of every heart and every fair mind, especially as the fierce enthusiasm of these ladies in warring against society as it is, leads them to feel that they are martyrs in a just cause. When Geo. Francis Train on their first committal offered to go their bail for \$8,000, and wrote the following startling words, "the Christian world is rotten and is striving to hide its own short comings by persecuting you," they doubtless felt all the more the righteousness of what they had done.

Their intense and violent ways of seeing and doing things can find some excuse in the fact that these qualities were inherited from their ancestry, and also in the fact that there are many extreme and abominable things in the social condition against which they war. Mrs. Woodhull had no true home, no softening influences of love in her childhood and having felt the despotism of a false marriage in her own experience, and having seen the terrific corruption and infidelities and untold miseries that come from a false system of marriage too common everywhere, she has rushed fiercely against both high and low, pugibus et calcebus.

Having done her this justice, it is but fair to the interests of society to speak somewhat of the dangers of her course. Like all extremists she seems to have turned the magnifying end of her microscope toward one side of her subject, and the diminishing end toward the opposite side. She condemns marriage in all its legal relations, and in her last terrific onslaught upon high and revered names, has thrown aside all masks and come out for free love and promiscuity. Under such a system, where is the sacredness of the family circle, where the loving influences of home, the protection of woman, the rights and education of children? Libertines in their lust and love of novelty might rush from one woman to another in the pursuit of false gratification, until scores of children had been born with nearly as many different mothers. Is it not baser than to commit murder, to leave these poor mothers to suffer and struggle alone in their weakness, in all the sorrows and burdens of bearing and rearing these children, while the father is rioting in dissipation? What could be a greater curse to father, mother, or children than such a course. If this is to be done in the name of liberty, then should we have liberty to murder and steal or do anything else without any legal restrictions to hinder. Mrs. Woodhull has at times shown with beauty and power the importance of a true soul union between man and woman. What is the harm then of having the law step in—not to hamper this love in the least, but simply to say that in cases where the parties feel that they must separate the weakness and selfishness of human nature shall not rule, but that protection and justice shall be granted to both parties in this separation, and the children, if any, be provided for. Until the world shall have improved for several thousand years longer, it is my opinion that we had better not attempt to abolish marriage but to abolish merely the despotic features of our present marriage system.

As to the terrific charges which Mrs. Woodhull makes against eminent persons, whether true or false, I scarcely know how to speak. She may consider it frankness, but it seems quite like fury. Her plea is very ingenious, she justifies herself by the assertion that in war all things are allowable, and she considers herself as engaged in war against the hypocrisy and rottenness of society. The individual she says must succumb to the general good. But war is not the natural condition of things, and the sooner it is done away with the better. The sunshine and the gentle shower are mightier for good than the tornado. Love is more powerful than hatred and politeness wins vastly more hearts than scolding ever drives. Gentleness is the modern idea; the arbitrary and vindictive style belongs more to the past. These ladies in their Weekly admit that one reason why they come out so fiercely against prominent members of society, is because society comes out against them, showing that revenge is one of their motives. Must reformers be all briars, pricking everybody they touch? Must all the privacies of the family be rudely thrown open to the vulgar gaze on the plea of reform? Must so much evil be done that good may come? Must the great old thing called society be made still more uncharitable until it loses all confidence in humanity by this terrible system of gossip? I think it all a mistake. I can see some good that may come from their course, but much more harm. I am willing to face the world in defense of the grand doctrines of true Spiritualism, but it grieves me to think how the public shrink in alarm before it, as from something very wild and licentious, because they suppose that Woodhull and Claflin are representative characters in its ranks. While Mrs. Woodhull is a lady of intellect and possessed, I presume, of admirable traits of character, it is unfair to consider her idiosyncrasies as representative of Spiritualism.

Note from Hudson Tuttle.

BROTHER JONES.—The enclosed note is from a German friend of Cleveland, who desired me to send it to you. If what it says prove true, it is a wonderful instance of spirit identity. The writer is a man of long experience in Spiritualism, and worthy of implicit confidence. I hope you will think it worth while to examine into the matter.

Berlin Heights, November 20th, 1872.

REMARKABLE INCIDENT.

Mr. Charles H. Foster, the New York test-medium, Mr. Hugo Hensch, Chemist, an elderly lady (not known to me), and myself, agreed to have at the same time a sitting with Mr. Foster, for spirit manifestations. Mr. Hensch wrote by request (it was his second visit) of Mr. Foster, the names of four departed friends on slips of paper and folded them. The lady took from her satchel a large number of well-folded slips of paper, stating that she wanted to be convinced of spiritual power, etc. Mr. Foster mixed on the table the lady's and Mr. Hensch's tickets together, and left them in front and between them both on the table—not meddling with them at all, except while mixing them in his heap. Mr. Hensch wanted at this second sitting, that somebody else, whose name was not written on one of the four slips, should come and report, and so it

happened, as Mr. Foster told him that "grandmother" had come, and as Mr. Hensch wanted her name, she gave it correct, as Grandmother Miller. In a few minutes after the sitting had commenced, Mr. Foster told the lady that Culvert was present and would communicate with her, asking her at the same time what relation he was to her, to which I immediately replied, saying to the lady, "You must not tell him—let the spirit or Mr. Foster tell it to you," and as she wished the spirit to tell through Mr. F. the relation to her, the medium commenced to write, and gave her the following explanation in writing: Dear mother, why do you ask—how can you doubt?—it is your own dear Culvert. After feeling very much affected, and drying the tears from her cheeks, the medium said, "Dear mother, I was murdered—(stopping and stammering)—at Chicago." Mr. F. requested us by signs, to lead him to the bed, and so we did, and then he personated how the awful murder was committed; commencing after this, to speak again, he stated that the woman under suspicion did not murder him, but a man in some connection with her, and as the lady was anxious to know the name of the murderer, I had to point out the alphabet (lying on the table) and so I wrote down—"M o r t o n"—who was pronounced to be the murderer, and not the woman herself. F. also stated to the lady that there were only two bruises found on the body of her son—one on the breast—and one on the neck—and that the necktie which was pulled off of him had such a shape (making a diagram or draft of it) and that the piece of cloth was a part of her son's woollen undershirt. The lady acknowledged that the family found only two bruises, and also that they had received a necktie and a piece of cloth. The medium also stated that money was the cause of the murder, and gave many other particulars.

As this "Culvert A. Johnson murder case" is just now in the courts of Chicago, it came to my mind that the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL may take some interest in this case, and find out by the Superintendent of Police about a man named "Morton."

J. A. HEINSOHN.

Cleveland, Ohio.

Memoirs of Jesus.

BY THOMAS DIDYMUS.

When Jesus left the house of Jairus after "raising" Miss Jairus, beheld two blind men hailed the divine Master. They implored mercy, which might have meant alms; but the son of David intuitively perceived that they desired to have their sight restored. The great and good physician went into "the house"—that was a convenient, if not an ubiquitous house—it is frequently mentioned by that comprehensive name. The blind men were not led, but followed him thither. He inquired whether they possessed the requisite allowance of faith. Immediately they replied, "Yea, Lord," in concert! Then he touched their eyes, and they were opened. Their eyes were closed previously. We are not informed how the bystanders knew that eyes they could not see or examine were blind or diseased at all. But after opening the blind eyes our Lord held a private interview with the blind men in which he charged them not to divulge the circumstance of their recovery. But after they had departed to where they were unknown, they took especial pains to violate the positive command of the son of Mary, and spread the fame of the meek and lowly broadcast throughout all the country. Doubtless this conduct, though disinterested, was exceedingly distasteful to him. That he did not resent it them with closed eyes for their disobedience is a proof of his mercy (Matt. 9:27-31).

And as they went out of "the house" a mute possessed of one devil, was brought to Jesus. This satan had recently come from the stately chambers of Pandemonium, hot and puffing from the sulphur and smoke of Hell, bent on mischief. He was a huge, infernal being, which may account for his coming alone. He was morose Sooty, and would not let his victim articulate. After it was exercised the mute spoke glibly enough. In our days a genuine mute could require to have his hearing restored, and then apply himself to acquire language. What a change in the nature of things since then! Of course the wretched Pharisees objected to the *comp de main* of Jesus. It is presumed they wished to monopolize all the talk, and were in league with that Nick to effect such purpose (Matt. 22:32-33).

The gospel inventors invest the Baptist with eccentricities of style and deportment consistent with his role in the character of madman, clown or fool. He recognized Jesus before he was born, wanted to unbuckle the latches of the Master's sandals on Jordan, and when he was cast into prison he sent to inquire of Jesus who he was. Jesus satirized him playfully, "What went ye out into the wilderness to see? A reed shaken with the wind? A prophet?" Verily I say unto you that this show in the wilderness, this quaking Jordan, this fellow dressed softly in camel's hair was a prophet. This enemy of the locust family, supposed to be lineal descendants of trained locusts of Moses, this babbling, this merchant of slang epithets, was a prophet, who went denude of clothing for three years? A prophet who took two lewd women to himself at the express command of God; a prophet who reflects credit on an abominable repast; who put modesty to the blush by indecent descriptions; who wept that his head was not waters; who tossed a third part of his hair to the wind for Omnipotence to purchase with a sound. Prophets all! tell it not in Gath, whisper it not in Askelon that the Baptist, too, was a prophet. (Is. 3:17 and 57:2, 3; Jer. 9:1, Ezek. 4:9-15 and 5:2. Hosea 1:2, 3, 6 and 2:1-3. The ravings of this Timon were of no importance to any one, much less to the fair Herodias. He may have had a head, but it was not worth half Herod's Kingdom.

One day—I may not say what day, or whether it was fair or murky weather, because I am narrating facts—one day Jesus extended a hearty invitation to his devoted disciples to accompany him to a retired place to rest awhile and recuperate their energies, because they were so pressed with company that they were tired and had no leisure even to eat. They accepted the well meant and timely invitation, and they departed privately thither by ship; but a modest crowd of about 5,000 men, women and children witnessed this very private departure, and starting on foot by land arrived at the resting place aforesaid before the hungry and weary master and his pupils. Hence this retirement was a miserable failure. Now the resting place thus selected was "a desert." "It belonged to the city of Bethsaida," (Luke 9:10), hence it must have been in the limits of that classic city or contiguous thereto. Now, when the day was far spent the tender-hearted disciples waited upon their Shepherd and remarked that there was nothing to eat in that arid waste and implored him in mercy to send the multitude away that it might obtain the bread which perisheth (v-12). Bro. John, of Patmos notoriously, says that Jesus first mentioned this pressing urgency in a confidential manner to Philip (John 6:5).

But not to dwell upon this inspired difference of opinion, let it suffice that the momentous subject was duly mentioned. Now Jesus commanded, "give ye them to eat, and the disciples replied "we have no more than five loaves and two fishes." (Luke 9:13) Peter said that a boy owned the provisions, (John 6:9). Here is a seeming variation; but the earth is the Lords and the fullness thereof, Hence they had a right to them, especially as they were only "barley loaves and small fishes. I can not say what that boy carried that supply out into the desert for. Certainly he need not have been sent away to obtain food while it lasted. But the disciples did not reply at once touching the amount of their provender as intimated by Luke, but they went and searched closely before venturing an answer, (Math. 6:37), this is confusing. When they found out that they had, or the boy had, no more than was necessary to feed a few, the question arose what should the remaining number do for bread to eat. Then the disciples began to make suggestions to meet the difficulty. One suggested buying 200 pennies worth of bread, and intimates nothing as to the insufficiency of the purchase. (Luke 9:13) But Philip hooted at the idea of it being enough, (John 6:7). Perhaps P. was a vigorous consumer of viands or edibles. But Jesus knew all the time that his followers were in painful suspense as to what he would do. He began to make preparations to manifest his power. One of his Fathers had fed a famishing multitude in the wilderness on a miracle—why not do likewise? He commanded his disciples to make the multitude sit down by fifties in a company. (Luke 9:14) In the excitement incident to the occasion, the disciples made a portion of the multitude sit down in hundreds. (Mark 6:40) But the pardonable blunder did not interfere with the miracle about to be wrought, or, possibly, some of the 50's in being counted were doubled in numbers; but that would interfere with the reliability of the miracle to some extent; hence it should not be entertained by any who would not imperil his eternal happiness. But really the disciples did as they were commanded, hence the multitude all sat down in fifties. (Luke 9:14-15). This is confusing. But I proceed. "There was much grass in the place." (John 6:10) Nebuchadnezzar ate grass like an ox. But what has that to do with the subject? But the whole crowd sat down, every one of them. 5,000 people in 50's—two companies sitting down in the grass. But the day was far spent when the disciples or Jesus first mentioned the subject of relieving their hunger. The men, women and children had to be counted or lumped. Lumping the number would interfere with the accuracy of the figures. I presume this was done as the word "about" creeps into the narrative before the 5,000. How many "about" would include or cover, we have no means of knowing. It may be fairly presumed that the outside figures were guessed. But at last, no matter who owned them, the Lord had the five barley loaves and two small fishes, I can't say what species of fishes, by his invisible hands rendered visible by flesh. But wait he must ask a blessing! This done in due form—he brake the loaves and gave to his disciples to distribute among the multitude. The distribution of the puny fishes he took under his own sole charge. Theirs were the hands that carried the bread; his were the gracious fingers that circulated the fish. Hands were the dumb waiters. How long it took the disciples to hand around fragments of bread to 5,000, or whether they helped themselves first, or on the run, we can not say. But Jesus bore the brunt in breaking fish bones, distributing and so on. Who is this that cometh from Bethsair with dried garments, that treadeth much grass, circulating small fish—fragments alone? Whether he picked the fish for the children is not recorded. But the disciples had been worried all day, had tugged at the oars in hot weather, were disheartened with dust and dirt. Did they or the masters wash previous to serving? If Jesus was so unclean in his personal habits that one man should refuse to eat with him, what would they think who were to eat what he handled? Were his disciples any better than their master? What has the quality of provisions or their mode of serving to do with the vigor of one's appetite? But it was now dark, and the crowd being re- galed, what happens? Twelve baskets were filled with the remaining fragments. What were twelve baskets doing out in the desert? Were they brought empty purposely to carry away the fragments of the miracle? It did not require twelve baskets to carry the boys' loaves and fishes. The disciples did not consider this a miracle. (Mark 6:52). What was brought in the other boats that came after Jesus had given thanks? (John 6:23) That a miracle? It was only a picnic.

(TO BE CONTINUED)

The Bible in the Public Schools.

M. A. Johnson, chairman of the Board of Trustees for the "Johnson Point High School," situated in Kaufman county, addressed, on the 31st of August, a communication to Capt. J. K. Brantley, School Inspector, asking if, under the free school regulations, permission would be given for the use of the Bible at the opening exercises of the session of that school, to which Brantley replied that such permission would not be given, saying: "Amended Rule 26 adopts the books to be used in the public schools, and forbids the use of any others."

The Austin Statesman takes up the gauntlet and disapproves of the decision. The Statesman says: "The use of the Bible upon such occasions has been a custom from time immemorial, and it is nothing more than a respect shown for the Divine Word which is exceedingly right and proper, but here we have it in a free school decision, that the custom must be stopped even in high schools under the bearing of the rules imposed by Governor Davis, Attorney General Alexander and Superintendent De Grees, that trio who have respectively prostituted every branch of the government, together with the free school system, to the basest ends of Radicalism, and whose radical feelings would induce them, for no other purpose than to gratify a desire to tyrannize over the people, to strike a blow at not only constitutional and civil rights, but even at the Christian religion."

We deny it has been a custom from time immemorial. It has been a firebrand in the success of public schools, and has been violently opposed by Catholics who are good tax-paying citizens, because the lecture is generally from King James' version and not the Douay version, recorded by the Catholics as orthodox. Religion should be taught at home and not connected with the State. We can see no reason, however, for placing the blame, if any, as yet upon the illustrious triumvirate who govern our public schools at Austin, for they have not approved or reversed the decision of Mr. Brantley.

We can not see why the State officials should be charged as striking a blow at the Christian religion unless they are elected at the head of the Church as well as of the State.

DEAR BROTHER:—The above clipping is from *Flake's Bulletin*, a Texas paper of extensive circulation. The question, "Should the Bible be used in our

Public Free Schools," bids fair to be agitated in our State, yet, should it ever come up for public debate, we feel sure it will meet with able opposition by Spiritualists, who are now to be found in almost every portion of the State. We believe Texas is too far advanced in *Free thought* to approve such a measure.

Really it seems that orthodoxy is greatly troubled, fearing lest these pelting storms of the nineteenth century, which are being repeatedly poured forth through the columns of the fearless JOURNAL, should undermine, and eventually wash away the sandy foundation upon which they have built.

Fraternally yours
SUSAN J. FINCK.

Indianola, Texas.

Reply to O. H. P. Kinney.

BRO. S. S. JONES.—As Bro. Kinney has made some statements in his letter published in the JOURNAL of Oct. 18th, reflecting upon me as a lecturer, and also calling in question my veracity as a writer, a reply is made necessary in order to set me right before the public. I regret that Bro. Kinney has determined to place himself in antagonism to me, "whether right or wrong," as such a determination must necessarily blind his sense of justice.

With reference to the society being somewhat divided, Bro. N. Kinney, in the presence of Bro. O. H. P. Kinney, asked me if I had ever found "the Spiritualists in any place all united?" I replied, "Perhaps not altogether so." Said he, "No, they are not so here, and I do not think you will find them so anywhere," or words to that effect, to which Bro. Kinney at the time took no exception.

A gentleman who went toward Elmira, on the train with me, acquainted with the place, inquired if I had witnessed the cabinet séances of a home medium whose name I have forgotten, and I told him I had not heard of him. Said he, "The Spiritualists here are somewhat divided, and I believe there is some difficulty between him and some of the others." Besides, the gentleman just referred to and others told me they thought the morning lecture was just the thing they needed in Waverly, while Bro. Kinney and some others thought more honeyed words would have done better. What other inference could I draw from these different premises?

Had Bro. Kinney or the "Society" outgrown the "idea which represents God as a consuming fire," he would not then, nor would he now, condemn me for showing the picture in its true light; for, at the time, I stated that there had been two pictures which had come down along the track of the ages; one dark, gloomy and forbidding, the other the Light of Truth from the Angel World, and that I should present them the Dark Picture as those who wrote the Bible had painted it. Now Bro. Kinney and some others have decided to be displeased because I did not present both pictures as belonging to the same scene, or because I did not proceed to erect the beautiful Temple of Spiritualism upon the debris and ruins which Orthodoxy has strewn along the track of the ages without first "clearing away the rubbish" of past error.

He says,—"That lecture not only grated harshly upon 'such,' but upon every one who heard it." Again, "those portions which he thinks grated harshly were utterly repudiated by all present."

Now Bro. Kinney is certainly mistaken. He placed himself in antagonism to me magnetically during my lecture, disturbed my thoughts by opposing remarks during the afternoon, and is now determined to make a personal war upon me notwithstanding he says he does not write "in a spirit of unkindness."

Just to show him how easy it is to be mistaken and that others do not bear him out in his conclusion, I quote the following from a letter received from Bro. Jas. A. Graves, of Deposit, N. Y., who was present and heard my lectures and also heard the expression of Bro. K. with regard to them. The letter is dated Nov. 16th, 1872—six days after the lectures in Waverly. He says:—"I have represented you very favorably here as a speaker, giving them my impressions of your two lectures in Waverly, which I am candid to say I considered able, as much so as any I have listened to—notwithstanding Bro. Kinney's unfavorable criticism. I do think his criticism of your morning lecture unjust. You gave a truthful representation of one of the Gods of the Bible—the one of hate and vengeance—and spared not."

"I live in hopes we may be able to get you here another year should you make a tour through this way again."

"Hope you may be better appreciated at Horseheads."

Bro. Kinney might find a good many more of the same opinion if he would take the trouble to inquire.

Now, it seems to me, if our good Bro. Kinney had a more abiding faith in the Angel World and understood the conditions of mediumship a little more thoroughly, instead of placing himself in antagonism to the work they were endeavoring to accomplish, thus tending to prevent (unconsciously though it may be) the very best results, he could do himself and the society much more good by making the most favorable conditions possible for mediums and their spirit control to work in to advantage.

Whenever an audience jumps at conclusions, or that part of it to whom the speaker would naturally look for approval, condemning the medium and the control, it not only makes hard work for the medium, placed between the two opposing influences, but may even cause unpleasant remarks in the turn of affairs to be forced upon the audience through the medium, as the reflex action of their own minds or conditions. Besides mediums are injured and shattered by such uncongenial magnetism more than those who are not mediums are possibly aware of.

Now, Bro. Kinney, please try to understand this law in the future, and help and strengthen the sensitives who minister to you in spiritual things, and before you accuse them of trying to "drive people into Spiritualism at the point of the bayonet," take care that you do not by opposing magnetism first thrust the bayonet of your prejudices into them.

Ever thine for the Right,
D. P. KAYNER, M. D.

Items from Kansas and Missouri.

DEAR BROTHER:—You write me that "Articles from this section are always acceptable," so I am encouraged to send greeting to the thousands of readers to whom your paper goes on its weekly visits.

Spiritualism in the Capital of this great State is felt as a power. From a little handful we have grown to be a "great congregation." Every Sunday morning from 10 o'clock to 12 M., the Lyceum is conducted by Brother Peck, who is the "right man in the right place." After the calisthenic exercises are over recitations are had, in groups, from E. A. Newton's book for the young, and a Bible class of from thirty to fifty adults, conducted by Dr. Taylor. This class is now the feature

of the morning exercises. There are many in it who are scholarly and critical. The class are reading the Bible from a scientific, historic and common-sense standpoint; the discussions are often full of interest and point.

In the evening Dr. Taylor invariably gives a lecture to crowded houses. We are now in the midst of a series that are exciting much interest and comments—viz: "The scientific evidences of immortality and the fact of spirit communion in the ages ago."

Quite a number of the best families in the city have been won to the cause by the Doctor's lectures and some quiet spirit manifestations in their own families. There are several private circles held every week. At these circles there is more or less to convince and encourage its members every night. A little episode occurred at one of these some weeks ago that is worthy of note: They had sat for many weeks with no greater results than "raps" and the movement of the table, writing by spirit control, etc., but from time to time they were promised "greater things than these." But getting tired of waiting, one of the members asked: "Well, Bluejacket, what is the matter that you can't give us lights, as you have so long promised? Is there anything lacking?"

"Yes."

"What is it! Do we lack in our circle an element that is needed?"

"Yes."

"Can it be supplied in this city?"

"Yes."

"Will you spell the name of the person you want if we will call the alphabet?"

"Yes."

"Well, now we will begin," and slowly was spelled out the word "preacher"; when they all exclaimed,—Oh! that's Dr. Taylor—that's Dr. Taylor! "Whack!" went the table with one loud, sudden crash on the floor—for "No!"

"Why, Bluejacket, isn't it our preacher, Dr. Taylor, that you want?"

"No."

"Well, shall we call the alphabet further?"

"Yes." Then the word "girl" was spelled out. Then they said, "It's Dr. Taylor's girl."

"Yes!" was signaled with three strong movements of the table.

"Well, Bluejacket, Dr. Taylor has three girls—will you tell us which one?"

"Yes."

Then "oldest," was spelled out in the usual way. So on the next evening Mr. Peck called at the Doctor's and took Miss Dattie along to the residence of Mrs. G. on the corner of 3d. and Harrison streets; an interesting family of four daughters and their mother, formerly members of the Congregational Church, and Mr. G. while in the form, was superintendent of Public Instruction for the State.

On the very first evening of this new acquisition to the circle, large, white, fleecy looking clouds were distinctly seen floating about the room, and on the second evening very bright and beautiful spirit lights were seen by all present, and this is the usual result.

The spirits promise to give by and by spirit-forms and faces as in the presence of Mrs. Hollis.

By the way, I have just received a letter from Dr. Samuel Watson, of Memphis, Tenn., author of "The Clock Struck One and Christian Spiritualist," who writes me thus: "The telegram is untrue. Rather than recant I would die, and they (the conference) know it."

"Mrs. Hollis, of Louisville, is here, and I have enjoyed my last great desire, that of seeing my departed loved ones in materialized form."

"My wife saw her father three times and was so overpowered with emotion that she could scarcely speak. Many of our very best citizens are visiting her *seances* with the highest results."

But to return to Topeka: The Lyceum is to give an entertainment in a fortnight, and the city will be surprised, no doubt, at the talent that will appear on the stage. The long celebrated drama called "The Toodles," will be rendered at the close of the entertainment, played by the members of the society.

Last Sunday, Dr. Taylor visited Leavenworth by invitation of the society there, and he reports "all things lovely" in the metropolis of our State. An immense audience greeted him last Sunday night, composed chiefly of the best citizens of the city, to whom he spoke nearly an hour and a half, on "The Three upright regular Steps taken by myself to reach the Sanctum Sanctorum in which I now stand and rejoice in the hope of the Glory yet to be Revealed." At the close, he sold a large number of "Old Theology turned Upside Down," and also of his lecture on the "Woodhull-Beecher imbroglio," which by the way is selling immensely in this state.

I am sorry to say that we have recently been visited by two professional mediums in this city, that have done our beloved cause no good, but possibly some harm.

There is now a movement on foot that I trust will be a grand success. I refer to the effort that is about to be made by that noble woman and worker, Mrs. Mary Phelps, of Springfield, Mo., to resurrect the School for Ladies at that place. Now, will not every Spiritualist in the land respond to this effort as far as they can, by donations, bequests, contributions and patronage by sending their female friends there for a thorough education in that which is really useful and substantial in this state of being. I understand from Mrs. Phelps' letter to the JOURNAL, that she proposes to open her school for young married women, widows and such persons, as well as for young single ladies—that they may be taught some useful profession, such as teaching, the practice of medicine, telegraphing, etc. Such a school in this great West, conducted without the bias of sectarian theology, ought to be sustained, and I hope will be, in a manner worthy of the cause.

I am yours for the truth and

Topeka, Kansas.

PROGRESS.

Sewing Machine Needles by Mail.

On receipt of seventy cents we will send by mail, and prepay postage, one dozen of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.

D. W. HULL speaks in Memphis, Tenn., during January. He wants to make engagements for evening lectures within one hundred miles of the above place during the same month. Address as above.

BENJ. TODD and J. O. BARRETT of the State Missionary Board of Spiritualists, accompanied by Mrs. Benj. Todd, will hold a Mass Meeting in Luce's Hall, Grand Rapids, on the second Saturday and Sunday in January, commencing Saturday forenoon, at 10 o'clock. Let there be a grand rally from every quarter. All are welcome.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

Southern Department.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

Obsession, or Spirit Control.

In entering upon the consideration of this "profound problem," it becomes necessary to seek for the clearest possible understanding of the idea conveyed by the word "Obsession."

To make the definition more plain and unequivocal, however, we render it as we understand it, to be the arbitrary control by the lower grade of earth-impassioned spirits, who use their unfortunate victims or mediums for the grosser gratification of their insatiate passions, and often for the consummation of their own revengeful ends.

Webster says that Obsession means this: "To be besieged by an evil spirit." The idea of Obsession or the direct influence, and partial if not absolute control of evil as well as good spirits, is as old as human thought and observation. It pervades and is recognized in nearly all grades and measures of religious conditions, and comes down as a rivulet of thought condition from the remotest Aryan, Sanscrit, Pali, Zend, Egyptian, Hebrew, Greek, Latin, etc., to all phases of modern language.

But he turned and rebuked them saying, Ye know not what manner of spirits ye are of (Luke 9:53). It is the spirit that quickeneth (John 6:53). And they were not able to resist the spirit (Acts 6:10). Paul was pressed in spirit (Acts 18:5). But if ye be led of the spirit, ye are not under the law (Gal. 3:18). Christ preached to the spirits in prison (Peter 5:9). The spiritual man is mad (Hosea 9:7). And they did eat of the same spiritual meat (1 Cor. 10:3). We wrestle against the dark spirits of the world (Eph. 6:12). They say he hath a Devil (Matt. 11:18-13:39). Jesus answered them I have not chosen you twelve, and one of you is a Devil (John 6:70). Thou hast a devil who goeth about to kill thee (John 7:30). The Devil having now put in the heart of Judas (John 13:3). Who are taken captive by the Devil as his will (2 Tim. 2:26). If the Devil who sinneth from the beginning (1 John 3:8). Michael disputed with the Devil about the body of Moses (Jude 9). Behold the Devil shall cast some of you into prison (Rev. 2:10). Ordained Priests for Devils (2 Chron. 11:15). And those which were possessed with Devils, and those which were lunatic and those that had the palsy and he healed them (Matt. 4:24). They brought unto him many that were possessed of devils and he cast out the spirits with his word and healed all that were sick (Matt. 8:16). There met him two possessed with devils coming out of the Tombs exceeding fierce, so that no man might pass that way (Matt. 8:28-33). And devils also came out of many crying out (Luke 4:4). They told by what means he was possessed by a Devil (Luke 8:36). Magdalen of seven Devils (Mark 16:9). Lord, even the Devils are subject to us through thy name; ye can not drink of the cup of the Lord and Devils (1 Cor. 10:22).

We have thus quoted to show that the idea of Spirit Control (which term we prefer to "Obsession") has prevailed throughout Hebrew and Essenian renderings as well as those of India, Persia, China, Egypt, Greece, Rome and other nations of the past, and has been accepted by all, as almost coeval with human sensation and thought. Though Obsession and possession have been used as synonyms as applied to Spirit Control, there is a difference in the derivation of the words, ob in the former meaning from, and po in the latter being an inseparable preposition indicating and giving strength to the action of the verb Sederre, to sit, Obsession meaning according to Webster "to besiege," and possession or "to possess," under the philological latitude of Webster's fifth definition, means to enter into and influence; to control the will of said evil spirits, passions, etc.—those which were possessed with devils, etc., etc.

It is inferred from all the facts in the premises, that Obsession is the manifestation of the controlling spirit. A strict philological analysis in rejecting the words Obsession and possession as synonymous, would, it seems, select the former and reject the latter; yet under the extreme latitude of Webster's fifth definition of possession, it is now in common use, notwithstanding the strict philological loss of its derivative force.

We have been thus particular in the analysis of the definition, because the probable misapprehension of the two terms, Obsession and possession of Spirit Control, has already produced seeming confusion.

It would seem that all our best minds would at once admit the actual communion of spirits, with this and other spheres, which communion necessarily pre-supposes spirit impresses and controls, yet some of our high priests of liberalism generally accepted as teachers of penetration and judgment on most other points, doubtfully treat the subject of Obsession as a "profound mystery." It occurs to us that the law of Obsession is as plain and self-evident as that of full trance control—in principle the same—the Polar Law underlying and forming the constitutional balance or basis of the grain of sand, underlies and forms the constitutional balance or basis of infinity, in an ultimate degree. The motion of internal balances produced by external disturbances, furnishes a moving relation of supreme magnetic control, whether confined to the individualized grain of sand or the universe.

That which so-called philosophy, calls "material," "stationary" and most fixed, is precisely the reverse in every particular. If we touch a coal of fire to a ton of gunpowder, where is its "material, stationary, or most fixed substance." Where is its attraction of gravitation, its cohesive, its attractive, its repulsive, and its chemical affinities. Ah, says one, it has returned to its original carbon, nitrogen, sulphur, hydrogen, etc. Who has proved it?

There is, however, an inter-change of electric condition, which manifests itself to the senses in the form of light, heat, sound, etc. All changes of condition gives a new electrical constitutional basis and individuality; for instance, if we explode a ton of gunpowder it passes up into a super strata of air, so called; if, on the contrary, we explode as much superstrata hydrogen, as would have raised a ton of gunpowder above the Earth, it instantaneously condenses, passes down and forms enough water in thus condensing with the sub strata oxygen, to have floated the ton of gunpowder. Thus we see that gravity is but a magnetic inter-relation, precisely the reverse of its seeming. Though the copper plate in

battery action, resists chemical decomposition and is for this reason called positive, still zinc, the opposite plate, contains ten degrees more electricity than copper, and in yielding to acid action gives off this excess of electricity, which in the form of an electrical circuit, becomes and operates as an imperial force, suspending and supervising all other chemical forces and which continues to operate thus, until the zinc has been consumed, or given up all its electricity—the copper resisting chemical or acid action—remaining almost unaffected. Hence we see it is the substance containing the most electricity, or positive force that is the most easily decomposed, that gives off the imperial controlling force in question. It is true the noble metals, gold, silver, platinum, etc. are so called because they are central electrical balances, compounded of the surrounding extremes of polar conditions; yet any of the baser electro-negative metals may act as reverse plates, and call forth an imperial power from the zinc plate, that can fuse, transmute and control all the nobler metals beyond the reach of acid action, just as the white center in a dark background gives off a surrounding solar spectrum, of red, yellow, white and blue, whereas the black center in the white background gives off a surrounding solar spectrum, of blue, red, yellow and white. Let it be remembered under these circumstances there is always a white ray or space between the blue and yellow, or the chemical and solar ray, the white ray or space being the field of their action and the red ray the magnetic result.

Thus we see the same law ruling through the grosser material as well as through more sublimated realms of light, and it now remains for us to see in what manner it applies to the still more sublimated ranges of mind.

As remarked on former occasions, the universally diffused force we call electricity, underlies and constitutes the balance basis upon which all constitutional individualization rests. This permeative power and its polar balance constituting every individuality, renders it a relational polar entity to all the relational entities of its polar surroundings, and when it, as an entity, is disturbed by external influences, its inherent life derived from the infinite entity diffused through it, is given out as the power in the zinc plate referred to. This source of motion, and this motion, and the inherent law of polar rule, in the polar source of motion, and the motion, is the genius of the elaborative centre, from whence all the laws and grand kingdoms of nature spring.

The utero-gestation of the grain of corn, and of the human germ is essentially the same, the chemism of their birth, the one into the atmosphere above the soil of the earth and the other into the atmosphere from the human soil is also the same.

Turning more especially to mind, however, —no metaphysician nor ethical philosopher contends, or ever contended the mind has or had any power within itself to produce its own thoughts, and to deny that thoughts come through the mind from some positive source beyond, by which Spirit Control is effected, is just as ridiculous as the Orthodox idea, that God gives them specially outside of any fundamental law. Since the days of Kant and Leibnitz, the empire of mental philosophy has undergone a wonderful change. It is now known that the mind is not a mere machine, nor a petty pent-up Utica packed up for "infallibilities."

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CHICAGO, SATURDAY, JANUARY 11, 1873.

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Spiritualism in England—The Fire Tests—Flowers brought to Circles—A Glimpse at the Other World—Spirits Assume themselves in various strange Ways—Haunted House—A Lady Dying with Consumption—Miss Thackerbury—A Spectre Fifty-five Years Ago—A Spirit in a Schoolhouse—Objects Carried Through the Sides of a House.

Spiritual manifestations still continue in England, and each mail brings us a budget of interesting matter relating to the intercommunication of the two worlds. Our transatlantic brethren, intensely practical, and less imaginative, perhaps, than those who have from their birth breathed the exhilarating air of America, enter upon the investigation of Spiritual phenomena with all the care that distinguishes the chemist when testing some principle in science, and when once convinced they become ardent workers in the ranks of the Harmonical Philosophy. Too much care, however, in the investigation of any abstruse subject, is as dangerous to successful results as too few safeguards and preventatives of fraud. The chemist who would insist in performing certain experiments in the light, when conditions required total darkness, would be regarded as totally unfit to carry on the investigation of any abstruse subject.

In England rapid strides have been made in the promulgation of the truths of Spiritualism. The Spiritual Magazine comes laden each month with a great variety of interesting tests and experiments, and occasionally we glance over its pages, hold communion with its contributors, and glean therefrom such items of interest that will prove of interest to our readers. One of the last numbers is especially interesting, presenting the various phases of our philosophy in a calm, rational and dignified manner. It devotes considerable space to the investigation of spiritual photographs, and one writer remarks that "There seems to be greater facility in the spirits manufacturing drapery (I mean now the genuine sort) than in incarnating themselves. Take the photos as an example. The first ones showed very little of the fleshy parts, and when features were shown, it was often through a thin gauze-like veil; so in the collateral manifestations, the spirits show more or less of the fleshy parts according to the amount of power they possess. I have seen Katie show her whole head, and with her hand throw her long tresses of hair over her shoulder—but this is of the rarest occurrence—as a rule the head is surrounded by the drapery which it seems to me concentrates and holds in the magnetism. On one occasion, when John King endeavored to show himself (this was the red light), he made his arm and hand visible and tangible, but there was no face or head where the head should have been, in fact we saw a headless body. With reference to the texture of the drapery and other things concerning it, there is much to learn. The piece that Mrs. Fitzgerald was allowed to cut off Katie's robe can not be matched in England; it is apparently of the finest Indian manufacture. Peter's coarser; and on one occasion the spirits compared the colors of three draperies showing that one was whiter than another, and the whiteness corresponded with their spiritual plane—the higher spirits having the whitest robes. How strange it seems to have such things as our topics of conversation, seeing and hearing such marvels (as they have been lately) matters of almost daily occurrence!"

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left hand, proceeded to explain that the caloric had been extracted by a process known to them (the spirits), and that the heat could in part be returned. This he proved by alternately cooling and heating the coal; and, to convince us of the fact, allowed us to handle the coal, which had become cool, then suddenly resumed its heat sufficient to burn one, as I again touched it. I examined Mr. Home's hand, and quite satisfied myself that no artificial means had been employed to protect the skin, which did not even retain the smell of smoke. Mr. Home then resealed himself, and having described how the water in the decanters were to be used, awoke from his trance quite pale and exhausted."

In ancient times according to the Bible, Shadrach, Meshach and Abed-nego were cast into the fiery furnace:—Daniel 3:19 26:—

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the burning fiery furnace.

24 Then Nebuchadnezzar, the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire.

The three Bible characters who were placed in the hot furnace withstood the effect of the fierce flames, and the Christian world to-day regard the same as a miracle, but when it is ascertained that certain persons can thrust their hands into the fire and without the aid of chemicals or any agents applied by mortals, resist any injurious effects, then church members cry "impossible!" But here steps forward additional evidence. One Mr. Towns, of England, distinctly declares that "Once at Mr. Jones' circle, in the presence of more than ten people, I was made to hold my hands for some minutes in a gas flame; the skin became quite black from the smoke deposited, but I was not burnt. Mr. Jones saw this; so did Mr. James Aldis, jun., cutler, of Gray's Inn-road, as well as his brother-in-law, Mr. Tottle, the mate of a ship. Mrs. Riddler I remember, was there, and these persons can doubtless give the names and address of several other witnesses. My hand divided the flames into two parts. Mr. Tottle was dreadfully nervous over it, so a spirit entranced Mrs. Towns and told him "not to be frightened, for if he took hold of Mr. Towns' hand, and both their hands were placed in flame, he also would not be burnt." The two hands were then placed in the flame together, and no injury resulted."

In England at seances held by certain mediums, not unfrequently flowers and other articles are brought to those present, although nothing of the kind is in the house, and the doors and windows are closed. According to a contributor in the Medium and Daybreak, the following happened:—

We took our seats around the table, and the instant the gas was turned low a dear friend to the circle, a Spaniard, who is known to the sitters by the name "Welcome," controlled Mr. Huskinson, and, in a mixture of Spanish and broken English, gave us a cordial welcome, and asked God's blessing upon our meeting. Shortly, Mr. Evans was controlled by the good spirit, Mr. Brewer, who I was informed, went "over the stream" to the Summer-land about fourteen months ago. This kind friend, a few weeks since, promised to reward the efforts of the circle in its search after truth and holiness of living, by bringing some positive and unmistakable proof of his power to help them in their desire to demonstrate and realize the fact of a life after, or in continuation of, this. He brought them a bunch of fine grapes! Singular to relate, the circle was constituted, on that particular occasion, of eight persons who might be called "at home" and two strangers. When a light was procured, the grapes were found upon the table in all the beautiful freshness of newly-plucked fruit, and eight were clustered together upon the stem and two were loose upon the table, detached from the stem and apart some little distance from each other and the bunch, as if to indicate the spirit's intention to permit the strangers to partake of his hospitality at the table of their mutual friends Mr. and Mrs. Giffard. Three grapes had been removed from the bunch, and the spirit said the odd grape was put away to prevent any little jealousy arising amongst the circle as to who in the number should have two. The lost grape was found on the floor, crushed. The ten grapes are now contained in a bottle hermetically sealed, after they were photographed by M. Morris.

On Monday evening last the same devoted spirit, through Mr. Evan's mediumship, brought to this circle two fine sprigs of Leycesteria Formosa (so called by a professedly experienced person), but the spirit avows the branchlets (which are stem, leaves, and fruit combined) to be a kind of grape. These are not cut off the parent tree, but appear to have been plucked off. On the particular evening of which I write (to-night), we were promised by the same kind spirit—I thought probably in response to my importunate request—that he would try to bring something. We were told to sing a hymn, and he would leave his medium and shortly return. We began a favorite hymn at this circle, and on finishing the first four lines the spirit controlled his medium again, asked us to "stop a moment." We ceased instantly, and were told, after a few anxious seconds had elapsed, that we might "get a light." The gas was turned from a blue glimmer to a full blaze, when such a sight met our eyes as has not been often

the good fortune of so humble a circle of inquirers as those assembled on that occasion—two most beautiful bunches of fuchsias—one a rich cream color, and the other a dark purple, lay on the centre of the table, in all their chasteness of beauty and perfection. Not a leaf or petal was crushed. The dew-drop, so to say, was upon the bloom, as in the hot-house, from whence they may be supposed to have been carried. These were not cut, but broken off with jagged-like ends, and fresh in every respect. Our hands were held round the table all the time—expecting occasional movements by the medium as he was controlled by the spirit in expressing his great delight at being able to use the prevailing harmony to afford us such great pleasure. Indeed, the circle seemed as perfect as could be desired; harmony reigned. The spirits came and went, and returned again. They sang for us; prayed with and for us; and, in every way possible to them, testified the profound love for all God's children, exhorting us to endeavor to live ever pure and holy lives, so that when our day is ended here, we may share in the glorious inheritance they have attained to.

A GLIMPSE OF THE OTHER WORLD.

Mrs. Gardiner, the wife of a Michigan farmer, recently died under circumstances the most extraordinary. Two of her sisters were dead, but one lately, only a few weeks ago. The cause of her death was a congestive chill, and after she had been considered dead for six hours, and was being prepared for the grave, she returned to consciousness and talked freely with her attendants. She stated to those around her that she had been to the better land, and had seen both departed sisters, with other friends; that it was a most beautiful land—beyond all description! She said she had permission to return to tell living friends what she had seen, but she was anxious to again return. She passed away soon after making her statement, and seemed overflowing with joy and happiness. The Detroit Tribune says there can be no question as to the circumstances above stated.

Evidences in regard to the truthfulness of Spiritualism is accumulating on all sides. "Haunted" houses are becoming frequent occurrences, exciting special curiosity and attention. New mediums are being developed in all parts of the country, and the spirit of investigation is rising where least expected. The time is not far distant when this intercommunication of the two worlds will be common among all classes, and then, and not till then, will the long looked-for millennium be ushered in.

A HAUNTED HOUSE.

In Europe, as well as in this country, haunted houses are becoming frequent. The Forrest Hill Advertiser, an English paper, gives an interesting account of the experience of Mr. and Mrs. Penfound, and others. At half past one o'clock in the morning they were awakened by what they compare to the shooting of barrows of mortar between the wall and the partition, and a sensation as if the roof was falling in. The shadow of a very tall woman, with long hair hanging down her back, carrying something in her arms, was also seen passing along the room, while outside heavy footsteps were heard in the passage; and five distinct groans, as if of some one crying for help with a hand placed over the mouth, lent additional weirdness to the mystic phenomena. So vivid was the sense of something dangerous and strange, that Mr. Penfound sprang from his bed and struck a light, finding, to his surprise, everything was as it had been. Peculiar noises of the same kind were also heard on succeeding nights, a shooting as of some heavy substance between the walls being again noticed. About midnight at one time, mournful cries were heard. Similar cries were heard by Mrs. Penfound, and she, proceeding upstairs, saw the mysterious apparition of the lady as before gradually disappearing behind a sideboard in the room; Mrs. Hilliot, downstairs, hearing at the same time peculiar sounds as it were behind the sideboard in her room. Mr. Hilliot, who has been a sailor, also saw the inscrutable figure twice the same evening.

A SPIRIT APPEARS TO HER HUSBAND AND CHILD.

A remarkable circumstance occurred in the experience of the Rev. John Grey, a faithful missionary who sailed from Scotland to Russia in 1818. His son has given some interesting accounts of him in the Christian (England) Intelligencer. It seems that upon the death of his wife, he was filled with the deepest sorrow. He could neither eat nor sleep, and often went to her grave to pour out his grief. In writing to his son he relates the event to which I refer as follows:

"You will now stare, if not smile incredulously, at what I am about to tell you. You may do as you please either way. I shall relate the fact and leave you to draw your own conclusions.

"I had just laid down on my bed. I was not asleep nor sleepy. My candle burned by my side—when who should walk in but your mother! She was dressed in everyday clothing. She walked past me; went to the foot of the bed, and putting both of her hands on top of the footboard, stood and looked me in the eyes for a considerable time. She spoke not. I wished to do so, but was not able. She looked as natural as when in health. I was fully aware it was her apparition, and feeling that I should never see her again, I looked at every part of her body with a last and greedy look. I wished her to stay long; would have spoken, yet leaped into her arms, but could not stir. That look—that long, long look she gave me then, I never can forget. It was all love—the same fond look she had so often cast upon me, making me the happiest of men; yet there was something in that look which said, 'Why do you thus grieve for me?' She did not vanish from sight, but let go her hold of the footboard, and walked out as she came in. I was not flurried or troubled in mind at what had taken place more than I am at this moment, but turned my head on my pillow, that I might see her back as she went out at the door, and which I saw distinctly as I had ever seen it.

"In a few minutes your eldest sister, Mary Ann, came springing into my bed room from her own, where you all slept, and leaping into my bed and reaching over me, said, 'Father, where is mother?' 'Why do you ask that, my child?' I said; 'you know mother is dead.'"

'But she has come home again,' she replied. 'What makes you say so, dear?' 'Because, father, she has just walked out of her bed room.' 'You dreamed so, dear.' 'No, father, I saw her. She had on her own clothes again, and she went to all our beds and kissed us all; and I know she has come home again. Where is she, father?' The child wept and would not be persuaded but that her mother was somewhere in the house; and it was no small task to pacify her and get her to rest again. She could talk about nothing in the morning, but that mother had been home and kissed them, and wish she would come again and stay. I asked her what dress mother had on, and it was the same in which I had seen her.

AFFECTING SCENE IN A DEATH CHAMBER.

The Baltimore American gives an account of the death of an amiable young lady, of Baltimore, who died after a lingering illness, with that fatal disease, consumption. She was in full possession of her faculties, and conversed with her relatives almost to the instant when she peacefully fell asleep. She was a girl of over twenty years of age, and had always borne an exemplary character, and for her death had few terrors. Some months ago an aunt to whom she was greatly attached died, and half an hour before this young girl died she said to her weeping relatives who were around the bed: "Aunt Maggie was here a moment ago, but she has gone. I want to go and be at rest, but I can't leave until she returns to go with me. I can't leave until she comes back for me." She conversed calmly with those about her, gave directions relative to the memorial gifts to her relatives, and the manner of her burial, and then, with eyes brightening as if recognizing some loved one, to all others present unseen, her spirit passed from its earthly tenement.

MISS THACKERBURY.

A Spiritual seance was recently given in New York City to skeptics, at which Miss Thackerbury, a Cleveland Spiritualist, figured as the medium. She was placed in a cabinet, her mouth tightly sealed up, with rolls of sticking plaster, and her body securely fastened to a chair with ropes. The room was then darkened. A murmuring sound followed. Strange lights appeared in different parts of the room, and the cabinet moved about in a mysterious manner. One of the audience then inquired who was present, and a voice in the cabinet replied that a spirit had come; whereupon there was a long conversation between the audience and the spirit. At the expiration of an hour, the cabinet was opened, and Miss Thackerbury was found untied, with the ropes 'in her lap' but with the sticking-plaster still on her mouth. The cabinet was then closed for another hour, during which new lights and spirits came on the scene, and there was much talking and singing. At the expiration of the second hour, the cabinet was opened, and Miss Thackerbury was this time found tied up again, and with her mouth still tightly sealed.

A SPECTRE FIFTY-FIVE YEARS AGO.

In all ages of the world spirits have manifested themselves to the denizens of earth. Fifty-five years ago, Dec. 11th, 1817, the Boston Weekly Messenger, gave an account of a remarkable spiritual visitation. The writer gives a graphic description of his experience in the following language:

On Thursday night, about 12 o'clock, it being dark, rainy and still, I lay awake in my room; as I was a little unwell, a lamp was kept burning, which for the want of trimming, had become dim. My thoughts had for some time been employed on the cares and anxieties of this life, and the short time we had to enjoy its pleasures, even should our utmost desires be gratified—"as merely to look about us and die."

In the midst of these reflections, I heard the thrilling howl of the saguinary wolf. All nature, thought I, was absorbed in silence and repose, except the nightly prowlers of the forest, when lo! I thought I heard a noise at the door, and instantly it opened, as if by magic, as I had shut and fastened it myself. I gazed attentively for a moment to see if any person entered; the lamp, by this time, was very faint, and nearly extinguished; I thought I saw the door dash in, and some person enter; I raised myself in bed, and plainly observed a tall meagre figure, with a cap on his head, and apparently, something like papers in his hand.

So strange and sudden an appearance filled me with the utmost dread and confusion—the ghost continued to look with silence and scrutiny upon me—every moment became more frightful and ghastly. I first endeavored to call a servant, but was unable to utter a word. At length I became more composed, and asked, in a faltering tone, "Who is that?" Not a word was answered. "Who is that?" I asked again. "Who is that?" This more alarmed me. Again I asked, "Who is that?" Are you a man, or is it a ghost that I look on? And what do you want? The apparition then answered, with a faint and pathetic tone, "I come not to harm you, but to warn you of a danger not far distant that will befall thousands of your fellowmen; watch then, and beware, for you are to be amongst the principal actors to avert the calamity."

At these words my blood ran cold, my limbs were agitated, my eyes grew dim, and the spectre vanished. When I had composed myself, I trimmed my lamp, looked about the room, walked to the door and shut it, then looked at my watch, and found it to be half after twelve. I then endeavored to persuade myself it was a dream. It was certainly not a dream; nor was it the chimerical phantom of a diseased mind, but a sober and candid description of what I saw, as above related.

A SUBSCRIBER.

Lynchburg, Va., Nov. 21st, 1871.

ANOTHER HAUNTED HOUSE.

In various sections of this country haunted houses are becoming frequent, and they always excite a great deal of interest among all classes. People are anxious to see the "Gates Ajar" and witness through the aperture the presence of some dear friend. The New York Tribune, of Nov. 18th, 1872, gives a thrilling incident that happened at Newburyport, Mass., where there is a haunted house. It is as follows:—"There are the usual raps; latches are lifted, and doors are rattled, and one day 'the pale face of a boy was seen looking through a window between the entry and the school-room. The teacher opened the door leading into the entry, when a boy who appeared to be a pupil—a year since dead—was seen gliding upstairs to the attic. The teacher followed, overtook the apparition, and grasped it with such

force that her nails left the prints in the palm of her hand; but she found herself grasping a mere shadow, which gradually vanished." Of course, people visit this seminary in crowds, and we are told that the school committee are to have an investigation."

SPIRITUALISM AT MELBOURNE, NEW ZEALAND.

In New Zealand the cause of Spiritualism is finding many adherents. The manifestations that occur there are of a highly interesting character. It is gratifying to know that the denizens of the Spirit World are constantly active in their efforts to discover new avenues of communication. There seems to be nothing too difficult for the spirits to undertake. They sometimes carry their mediums through the air a distance of many miles—paint beautiful bouquets of flowers—imprint on paper scenery in the Summer-land without the aid of material, pencils, brushes, or paints—elongate the body, as in the case of Home—write without the aid of pen,—dissolve a silver dollar while a man holds it, and supply its place with something else—cause their medium to withstand the effects of the hottest fire, and perform other remarkable feats too numerous to mention. In New Zealand, however, as we learn from the Harbinger of Light, the spirits seem to have the most perfect control over matter, and can transmit an article through a solid piece of wood. At a seance recently held there, the evening was very dark and wet, yet the manifestations were remarkable. The room was carpeted, the walls were plastered and papered, the ceiling was plastered, and there was a French window leading on to the verandah. This window was nailed tight, and the door was carefully bolted. The furniture in the room consisted of six chairs, a round table (uncovered), and a sofa, and thin muslin curtains adorned the window. Those present took their seats around the table, and having provided themselves with lucifer matches, the candles were blown out; and, after quarter of an hour or twenty minutes, the table resounded with a heavy hard blow. They then lit the candle and saw half a brick, with some wood ashes on it, and some scattered on the table. On touching the brick it was found to be warm, and one side of it so hot as to be unbearable on the palm of the hand. A short time after the light was again put out, Mrs. P, the medium, made an exclamation that there was something coming, and a gentle knock was heard, and on striking a light there was found on the table a flower-pot, full of earth, with a layer of ten leaves on the top, and seeds sprouting into leaves, the whole dripping wet.

A gentleman who had witnessed the manifestations through the mediumship of Mrs. P, gives the following account:

MR. J. S. E.'S TESTIMONY.

We reached the house at 7 30 P. M. The night was dark, but fine. Within five minutes we were introduced to the room we occupied on Sunday evening, Mr. C. entering first, followed by Mrs. P., Mr. H., and myself. We satisfied ourselves that the apartment, in size about 12 feet square by 10 feet high, contained nothing beyond its ordinary furniture. The window was examined, so were the walls and floor, and all proved intact. We then, six in number, seated ourselves at the table. Mrs. P. had her back to the window. Mr. C. sat at her left hand, I at her right, upon my right Mr. P. sat, and Mr. and Mrs. H. completed the circle. Mr. H. and I provided ourselves with matches, in order to light the room at an instant's notice, and the candle was blown out. We sat silently for a minute or two, when the table gave unmistakable signs of agitation. Loud taps were heard accompanied by intermittent noises, as a scratching under the table in different places, every now and then relieved by tremors of varying intensity. Mrs. P.'s right hand was all the time on the table and touching my left. After ten minutes had elapsed, during which there was no invocation of spirits, nor was the observance of any particular attitude of mind imposed upon us, or even suggested during the evening, Mrs. P. uttered what resembled a half-suppressed sigh, and the same instant there fell upon the middle of the table a heavy piece of iron-work. The noise did not suggest the fall from any considerable height; it seemed rather to be the result of the article being placed on the table by a strong hand. We observed afterwards that the table was not much indented. Within two seconds of the report a light was struck and we found before us a large barrow-wheel, weighing, as Mr. P. subsequently informed us, sixteen and a half pounds. We were told that the wheel had been last seen lying in the yard at a distance not less than 50 feet from where we sat. It is noticeable that indications of exhaustion were now apparent in Mrs. P. After a few minutes conversation, in the course of which it was mentioned that this wheel had found its way into the room by the same agency on a former occasion along with a family Bible, a ten-gallon cask, and some other things, we looked to the fastenings on the door and window, and once more inspected the walls, but finding no clue to the mystery we extinguished the solitary candle for the second time and found ourselves wondering in the dark. The rapping continued as before, but was varied this time by the candlestick sliding once or twice across the table, and by Mrs. P. being violently dragged to the floor. About fifteen minutes had passed thus when a sudden exclamation from that lady caused Mr. H. and myself simultaneously to strike our matches. We were quick enough to see before it actually touched the table a hind quarter of bacon, which appeared to have been projected diagonally from the upper part of the front wall over Mrs. P.'s head. Her hands had not been removed from the table. It was again ascertained that the seal and lock upon the door, and the fastening upon the window was untouched, and that the walls, intact also. Symptoms of exhaustion were now more strongly apparent in Mrs. P., and it was noticed, upon putting out the light for the third time, that the preliminary convulsions of the table were weaker than before. We sat stertial manifestations, Mrs. P. only remarking, in reply to her husband, that "they seem to be playing with my earrings." No notice upon lighting up a few minutes afterwards, Mr. H. observed that had been decided upon, when an adjournment had been decided upon. Search was made for them without success. We then unfastened the door and withdrew to the back parlor. During this adjournment we were shown into the kitchen from where the wheelbarrow was said to have come

from. At about ten o'clock, p. m., we resumed the object of our errand. Mrs. P. went first into the room, but did not take her seat till all were assembled. The room was again examined and the door locked. Mrs. P. having cheerfully acceded to a proposal that she would change the position of her seat, the light was blown out. This time all hands were touching each other. Beyond occasional taps and flutterings of the table, the candlestick being once or twice pushed about, there was no apparent result for fifteen minutes, when the missing ear-rings were thrown on the table. We sat for a short time afterward, and upon re-lighting, preparatory to our leaving for home, our attention was called to the fact that by some means a vessel containing a small quantity of liquid had found its way under the table from the adjoining bedroom. I have now narrated as fully as I can what had come under the notice of myself and friends on the evening in question. The cause of these extraordinary manifestations I am altogether unable to comprehend, much less to explain. But in common with every one who has witnessed them I am firmly persuaded that if freedom from deception or imposture on the part of Mr. and Mrs. P. can make them so, these manifestations are perfectly genuine.

PHYSICAL MANIFESTATIONS IN NEW ZEALAND.

A lady writing to the Harbinger of Light, from Melbourne, New Zealand says:

"The night I received your letter, my candle was blown out (by some invisible agent) four times, and on my attempting to light it the fourth time, the match was taken out of my hand and applied to the candle. I tried to sleep, and after a while did so, but awoke finding the clothes pulled off me, and placed away on the floor, I replaced them and they were a second time removed. One evening since when returning from M. — I was shaken violently by the shoulder three times, no person being near me. On my arrival home, your portrait was taken. All the portraits were taken down and torn in pieces, and then put together again. All the portraits in the Album were taken out, and placed in five different parcels, all our relations in one, Mr. and Mrs. in another, B. and E. in a fourth, F. being thrown on the floor. I went to bed leaving them as they were, but in the morning they disappeared, and could not be found. A few nights after while walking in the middle of the road, the photographs were all placed in my hand, by some invisible agency. What do you think of it?"

Doctor Samuel Underhill.

Almost every Spiritualist in America is familiar with the name, and hundreds of thousands are personally acquainted with Dr Samuel Underhill.

For many years before the advent of "Modern Spiritualism," Dr. Underhill was a fearless advocate and exponent of Mesmerism. Indeed, he has from youth to old age, stood in the front ranks of modern reformers.

The fear of hell-torments never scared him very much. He was early educated into the Quaker belief of inspiration, and in that direction he was remarkably gifted—the spirit of inspiration was almost invariably upon him, and he was ready for any emergency which demanded a reason for the faith professed.

The Doctor in early manhood gravitated toward so-called Infidelity;—in other words, he denied many of the so claimed essentials and foundation stones of the various creeds of the many Christian sects. Notwithstanding the often repeated cry of Infidel, from the lips of bigots, he never failed to have full houses and devoted adherents wherever he lectured upon his favorite themes.

We have been personally acquainted with him for over thirty years. At the time of the commencement of our acquaintance he was forming classes, experimenting and lecturing to them in all of the principal towns through Northern Illinois.

He soon afterward became deeply interested in Spiritualism. He often related incidents of his early experience in Spiritualism. While he was devoted to the cause of Mesmerism, and the leading professor in that, then unpopular system of Mental Philosophy, he was astonished at times by the fact of his mesmeric subjects becoming entirely independent of his mental control. While his system of Mesmeric Philosophy only admitted of the subjects becoming subservient to his will, he found that they were subjects to another and invisible power, entirely independent of, and above himself.

This new phase of mental control the Doctor at once perceived, and deeming it worthy of his attention, with all of the fervency and ardor of his nature, he set himself at work to determine the cause. The means of demonstration were at the very threshold, and his powerful and then vigorous mind at once saw and publicly proclaimed to the world that man is immortal, and that under favorable conditions, can, after passing the boundary of this rudimentary sphere, by mesmeric control, commune with loved ones yet in mortal form.

This discovery was a new one in the Doctor's life. It did not in the least conflict with his Mesmeric theory, but it confirmed it, and demonstrated that a Mesmerist in this life would have equal power in the next, and that through that power he could commune with friends after he had passed the "portals of death."

For many years, even to second childhood, the Doctor has been a most devoted advocate of Spiritualism. And now is privileged to realize a verification of his demonstrated faith in his own person. That we shall hear from him from the other shore in the vigor of his rejuvenated mind, and as an angel of light, we doubt not.

The following little notice from the Chicago Tribune tells the tale—the simple tale, that the venerable Dr. Samuel Underhill has passed to a higher life:

"Dr. Samuel Underhill, a well-known lecturer on Temperance, etc., died at Tonica, Illinois, December 14th, in his 78th year. He leaves a wife, to whom he was recently married."

The Proposed Mass Meeting.

BROTHER JONES.—I am being encouraged by receiving signers to the call that has been suggested for a National Mass Meeting of the

Spiritualist. I wish to urge upon all who sympathize with the movement to forward their names at once. The sooner the time and place are determined upon, the better it will be. Each of the spring months of 1873 have been suggested as the time, Cincinnati or Chicago have been suggested as the place. I hope that Chicago, Cleveland and Springfield, O.; Indianapolis and Richmond, Ind.; Louisville, Ky., or some other central city will send me their propositions for securing the holding of the meeting. Cincinnati will doubtless be the most accessible place to hold the meeting, and I think it possible to get the friends here to provide liberally for those who may attend, and pay the rent of a hall. I have received promises from all the railroads approaching here to make liberal deductions for transportation over their respective roads. If any of the cities I have mentioned will forward me propositions as requested, they will please include those of railroads for transportation. The names of signers to the call I have already received, with the interest they manifest in the movement, make fair prospects for the call positively being made. We want signers to the call from every city in the Union, if possible to procure them. The cause of Spiritualism demands the voice of the people, and the only way to get that is by as large a popular gathering, or as large a delegated representation as can be gotten together. I do not expect this meeting will bring the order we need out of the chaos that exists in our present organic condition. The meeting is desired to stimulate, to invigorate, to plan for future action. I hope those who take an interest in the meeting proposed, as well as those who oppose it, will discuss the business likely to come before it for action, so that there will be a better understanding of, and a readiness to meet the propositions when laid before it. Suggestions for its management will, of course, be thankfully received. The present indications being that the meeting will be called, it behooves societies of Spiritualists and individuals throughout the country, to take an interest in it, so as to secure an attendance that will represent all localities. The voice of the Spiritualists as complete as possible to receive, should be had before any organic measure is determined upon to rally under. This meeting may, or it may not, be found ready and competent to solve the problem of organization. It will, at least, prepare the way for an early consummation of the best methods to unite and utilize the masses of Spiritualists in prospering and perfecting our cause. It is my opinion that the result of the meeting that is now suggested, will be to determine upon or appoint a committee to perfect a plan of organization, to be submitted, so that the following year a delegated power can be had to adopt or reject.

I will forward in a few days the names I have received to the call, and will from time to time give those I shall receive. The following declination to sign the call has been received, and I think it well to publish it:

BRO KATES.—I have never been in favor of a Mass Meeting of the Nation, as it gives to those who live in the locality power over those who may spend hundreds of dollars to attend it. Then again you will have the fanatical Spiritualists without number. I do not, therefore, feel like entering into this measure. I have resigned from the American Society, and feel that I am willing to rest for awhile.

Yours Truly
HENRY T. CHILD, M. D.
634 Race St.
Philadelphia, Dec. 23d. 1872.

Bro. Child makes a good objection in relation to the power given the city where the meeting will be held, over others. I wish to suggest an amendment to the call, and shall submit the same to signers for their approval or rejection, the majority shall rule, any one objecting being privileged to withdraw his or her name from the call providing the amendment shall be adopted. Those who may forward me their names will please specify whether they favor the amendment proposed, so also with other amendments to the call being desired and suggested. I can submit them for approval. I think it well to hold to the Mass Meeting idea for this gathering, and if desired the call can also be amended so as to make it binding not to effect an organization of the Spiritualists of America or any system of National Conventions, until the same shall be submitted to a succeeding delegated Convention.

The opinions, however, of every mind possible to procure, should be had in framing the measures to be submitted for approval. It is expected, of course, the proposed Mass Meeting will be difficult to manage. But it will be easy enough if the meeting will adopt rules of government that shall simplify and systematize all voting and manner of procedure, and if those who attend will come together desiring to promote our cause by the will of the whole rather than to enforce pet opinions and theories. If we shall have fanatics there, it is to be hoped we will also have men and women of cool heads and good practical common sense. If the fanatical Spiritualists take more interest in our cause than those who may think they are outside that van, let us by all means transfer the management of Spiritualism into their hands. We want harmony of purpose in our fundamental structure before we can make progress. Let us then have strenuous endeavors to perfect our purposes according to the popular will and then as individuals, accede to the demand and at the same time be personal advocates of whatever additional or different opinions we may entertain, so that if we are really in advance, all will some day recognize the same, for we are heirs to growth in knowledge and wisdom, then we will have the basis upon which we all are united so that the superstructure can in safety loom up. But enough for once. I think every one will recognize the necessity for popular action and will see that liberality, charity and due respect for the weight of the measures to be discussed will pervade all the proceedings of the meeting. Those who have signed or who may sign the call will please state whether they favor or not the following amendments to said call.

1st. The Spiritualists of the city that shall be selected as the place for holding the meeting, shall be entitled to a representation of not exceeding ten persons other than those who have signed the call, as members of the Mass Meeting—said persons to be selected by the society of said city, or if more than one society shall exist in that city they shall jointly agree who shall be said representatives.

2nd. No positive National organization shall be effected at this meeting. If it shall be desired to effect such an organization, the meeting shall not do more than agree upon the conditions of said organization or appoint a committee to prepare and submit the same for the general information of the Spiritualists within the period of six months after their appointment, and call a delegated meeting to assemble within one year after this present meeting, to take action upon said proposition or plan of organization. Desiring that the Mass-meeting may be generally and properly discussed, and that all our friends may know that it is intended, I have presumed to again trespass upon your columns. The propositions embodied in the above amendments, under the present call come up for adoption by the meeting after being assembled without conflicting with the spirit of the call.

Cincinnati Ohio. G. W. KATES.

Philadelphia Department

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

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

The New Year.

How natural it seems to greet each other with the compliments of the season on the incoming of the New Year! In the retrospect of the past year, what mingled feelings come to us in view of the many changes that have taken place! How many thousands who stood, one year ago, in their places upon the chess-board of this life, have been moved by the silent but busy hand of death and placed in the beyond? Some kings and queens, some dukes, knights and bishops, and many common men. At the commencement of the year that fearful and loathsome scourge, the small-pox, was raging in many portions of our country.

In the autumn a very singular disease hitherto unknown attacked our most valuable domestic animal, the horse. Starting in Canada, an epidemic influence spread over the continent and the island with an unerring certainty as any disease that man is subject to. It has often been asserted that the published reports of diseases in the human system, have a tendency to spread them, but no one will suppose, however intelligent that noble animal the horse is, that the newspaper reports would cause the extension of such a disease among them. It was pitiful to see these animals everywhere suffering, and sometimes compelled to work, when they should have been resting. We believe humanity generally, and self-interest sometimes, prevented much suffering among these tried and faithful animals, whose value and importance in so many relations was never before so fully understood and appreciated, as when the patient ox or man himself, was called to act as a substitute. We rejoice that during the past year the red hand of war has been stayed, and peace with her manifold blessings has brooded over the nations. Prosperity has marked the history of mankind more generally than ever before, and so the race has moved upward and onward with better speed. More light has been diffused over the human family, and with it greater happiness, higher aspirations, and nobler desires for the good time coming that has already dawned upon the world.

Among the grand events of the past year that should be recorded in letters of living light, is the Geneva Arbitration, in which two of the great nations of the earth have met by their representatives, and, like reasonable beings, agreed upon a settlement of their difficulties, without that which has so often disgraced humanity, a resort to arms and the shedding of each other's blood.

The year 1873, will be memorable for this grand international triumph of peace and good will, establishing a precedent for all the governments of the world. It is a cheering thought to know that reason is rising in the scale while brute force and passion are falling into disuse.

May we not hope that, with the New Year, the Godlike powers of love and reason will gain still more ascendancy in human actions, that nations as well as individuals will learn to look upon each other with those kindly feelings which are a blessing to all. We know that Spiritualism has been spreading silently but most effectively during the past year, widening and deepening its influence and reaching millions who had hitherto stood aloof. It is operating through thousands of channels which the world knows very little about, but like the sunshine and the dew, which are beautiful representatives of Spiritualism, it is causing the seeds of truth which lie in the soil of every human soul, to germinate and grow, and ever and anon we see the results in deeds of kindness and love, giving forth the fragrance of spiritual life. Never before was the world prepared to receive so much of spiritual truth as at this hour. The iron gates of bigotry and the icy bars of prejudice are being opened and melted away by unseen hands, and the fire of love. Men stand nearer to each other, not only in the nations, but in different countries. China and Japan, so lately isolated from the rest of the world, are opening their doors to it now, and coming out among the people. The other nations of the earth are learning to know each other better, and with this knowledge, and the increasing intercourse, the ties that bind us in a common brotherhood will be strengthened. Spirits tell us that the year upon which we are entering is to be still more grand and fruitful in good works than any former year, because the race is moving onward and upward, and the spirits are gaining more power from day to day. The mighty works that they have done in the past, are but the harbinger of still grander works, and we who are called to labor with them understandingly, will find many opportunities to do greater good.

The signs of the times are very hopeful. Delegates from the angel world walk in our midst to-day with a power unknown in the past. All the old manifestations are with us and new ones are coming—the grandest of all the materialization of our friends who have passed beyond the veil, so that they can be seen and heard of men, is no longer to be doubted; thousands have already witnessed these wonderful phenomena, and the coming year will extend the evidence of these till millions shall enroll their names as satisfied witnesses of the presence and reality of the loved ones who are not lost but gone before. Now is the time, friends, to renew our allegiance to the right and the true, and give evidence to the world that we know that the angels are with us from day to day and that their loving presence is a grand benediction to us and to all humanity.

The dark shade that a false theology has thrown over the future as an impenetrable veil are melting away as the mists of the morning before the rising sun. The two worlds blend and intermingling in all the relations of life so clearly that he who runs may read. The truths that were dimly unfolded in the past, stand out in bold relief, and the doubts that filled our minds with uncertainty, are passing away before the sunlight of truth, and we must speak out more boldly. We see that the spirits who have entered the other life always wear the garments they have prepared in this earth sphere, and these are those which fit them for the work they must do there. If course and unseemly the work, the garment is adapted to it. If pure and celestial the labor, then, too, is the garment most beautifully adapted to it.

The lesson of the hour to us is, that if we would be engaged in the highest and holiest work, either of this life or of the life beyond, we must prepare our garments, and have our spirits clothed for the work. If we would know of the highest forms of truth which spirits can give to mortals, we must place ourselves in such harmonious conditions as will enable them to communicate under the most favorable circumstances. We may learn something of the truths of Spiritualism without purity and harmony within ourselves, but we

can never appreciate the depth and beauty of spiritual truth, until our natures are attuned to the divinest harmonies, then will all the discord that is around us fade away, and music sweet and melodious fall upon our ears.

The dawn of this bright and glorious day is with us. Will we help its coming to us by opening the windows of our souls and letting the light flow in freely—then shall we realize how our Father would have his angels pour out upon us their light and love with continued and unceasing benedictions.

We need not consult others very much in this work, for if each one will do their part in the best manner they know the millennial, the glorious era of peace on earth and good will to all mankind, will come. Let us then resolve to have no enemies; to bury all animosity, hatred and ill will with the Old Year, and remember them no more forever, and herald the New Year with all that is pure and true and noble and loving—then will the knell of the Old Year leave no pang upon our souls, but the chiming bells of the new will mingle with the anthems of the angels.

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant and the free,
The large heart and the kindlier hand;
Ring out the darkness of the laud,
Ring in the light that is to be."

TENNISON

Magnificent Spirit Paintings.

Bro. N. B. Starr, Spirit Artist, residing at Port Huron, Mich., has sent us, for the adornment of our new and superbly arranged seance and spirit room, five oil paintings. We shall speak of them hereafter more in detail. For want of space we can only say in the present issue of the JOURNAL, that one is a Landscape painting called the "Land of Beauty, or the Isle of the blessed"—one is the portrait of a spirit child—one represents an angelic being on a mission of mercy to the undeveloped immortals in the land of darkness—one the spirit of a murderer who was executed in Kentucky in 1862; and one is "Our (the artist's) home in the skies."

L. D. SMITH, Secretary, sends the following: The Central New York Association of Spiritualists will hold their first quarterly meeting for 1873, at Sumner Hall, Norwich, New York, on the 18th, and 19th, of January, opening at 12 o'clock M. Messrs. Warren Woolson, J. H. Harter and Mrs. S. A. N. Kimball are expected to be the speakers. Mrs. Kimball will give public tests on each day of the meeting, and her great success in this line will make it a prominent feature of the occasion. The friends in the vicinity will entertain visitors as far as possible. Accommodations can be had at the Spaulding House, at one dollar per diem. All are cordially invited to be present.

A. J. REED, Secretary and Ira Smith, President, send the following notice:—The next Quarterly meeting of the Eaton County Circle, Mich., will be held in Mineral Hall, Grand Ledge, on the Third Saturday and Sunday, 18th and 19th, of January, 1873. Mrs. L. A. Pearsall and other speakers will be present. A cordial invitation is extended to all. Test mediums would meet with a warm reception here."

LYMAN C. HOWE, the distinguished trance medium, will lecture in Clyde, Ohio, during February and March. He will answer calls to lecture week day evenings within one hundred miles of that place.

BLACK RIVER FALLS.—A friend at this place orders books, but fails to give name or State. Sixty cents is received for books with no name or address.

City Entertainments.

[For the week ending, Jan. 4, 1873.]

MCVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Miss Charlotte Cushman will appear on Monday, Tuesday and Wednesday nights as Lady Macbeth. Wednesday, New Year's matinee—Miss Cushman will appear in the comic character of "Susan Simpson" in the Comedy of Simpson & Co., Thursday, Friday and Saturday, and Saturday Matinee, Shakespeare's Historical play of King Henry VIII.

AIKEN'S THEATRE.—Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Every evening, and Wednesday and Saturday matinees, Dion Boucicault's Great Drama, the Long Strike! with a full and powerful cast. Grand matinee New Year's afternoon.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Monday and Tuesday, Jan. 30th and 31st, ninth and tenth performances of the Lancashire Lass, which has proved such an immense hit, that the management has been induced to present it for two more nights. Grand New Year's matinee. A superb double bill. An elegant comedy and a roving farce. New Year's evening, Peep O'Day, with John Dillon in a great part.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. A Happy New Year to all. A monster bill for the Holidays. The great song and dance artists, Mackin and Wilson. Chicago in 1873. The 3 o'clock Train. Tricks and Trials. An entire change of programme. The regular matinee this week will be given on Wednesday instead of Saturday.

Married.

Married, Nov. 28th, 1872, at North Rush, N. Y., by Rev. D. Morse, Mr. J. N. DOWNER, to Miss CELINDA M. BAINING.

Passed to Spirit Life.

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

MARVERA NORTHWAY, wife of Herman Northway, died August 5th, 1872, in the triumphs of spir.ital faith.
H. N.

Passed to spirit-life, Detroit, Mich., Dec., 4th, 1872, from the residence of Mrs. L. J. Moliere, DORAH P. MOSHER, wife of C. L. Mosher, aged 23 years.

Died at his residence, Philadelphia, Pa., on Monday night, the 9th inst. Mr. FREDERICK T. QUIRK, aged 54 years, for many years a resident of Brooklyn, an! son of the late Edward Quirk, of the city of New York.

EVALINE BANKS, wife of Willis Banks, departed this life on the 8th day of Oct., 1872, in full belief of life in the Spirit World, with a host of friends gone before. Age 88 years.
She was a constant reader of your valuable paper.
W. B.

Passed to the higher life from Brookside, Oconto Co., Wis., Dec., 12th, LEONA, daughter of Frank L. and Mary Whitney, aged 2 years.

Blest is the infant of our love,
With angel friends she rests above,
Free from earthly sorrow and pain—
Leora we shall meet again!
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PROSPECTUS FOR 1873

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By Dr. C. S. LOZIER, Dean of the N. Y. MEDICAL COLLEGE FOR WOMEN, &C.

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Kanner - Life Department.

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W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Invocation.

Oh! thou Sweet Spirit, who dost gently fall in the pure little snow flake around our door, let the flake of truth and purity fall around us, and protect us during the dark and dreary nights. After the cold bleak Winter with all its storms, at last comes Spring, with its buds and beautiful blossoms, which ripen in due time into a golden harvest for the husbandman. Autumn soon follows with its golden tinged foliage, hazy atmosphere and rustling sounds of the falling leaves. Oh! give us in each flake a ray of light, a crystal of purity, a gem of truth and a star of hope, thou who dost not forget us! Although they are little flakes, we wish to have them showered over and around us, so that we may ever be covered with them. Oh! may the mountains be ever covered perpetually with the pure snows of heaven, so that the Summer sun may melt the waters, to swell the pure rivulets that flow down into the ocean of love. Be with each one through each day and night, and let the streams roll on through the ocean of love forever and ever.

Dr. David Jayne.

Had I my way I would change the marriage bells into bells of joy, and instead of having what the world calls marriage, I would have a true marriage of soul to soul, and no longer have the moss grow over the "Changed Cross." [A book called the "Changed Cross" with a piece of moss over it was upon the stand in the room.] I can read my title clear to mansions in the skies, and I come back to say that I am farther advanced now than at any time since I left my mansion here in Philadelphia. The giving of thousands to build churches, did not save me, because I found that I had something else to do. I would go to the stagnant pools and drink what I considered gems from them, but I must come back, however unpleasant it may be to do so, as I find I can not rise until I return and give the truth.

With all the wealth that I once possessed, or of the whole world, I would not come back to live here again. I must work out my own soul's salvation. Never did I think that I would come back and speak through one of my own sex. I have been waiting and trying to find a suitable opportunity to come to that communion that knows no price, but is free to all. I am in no Baptist or Presbyterian church, thank God, but I can, in a sweet path of peace, return to speak as I please. Oh! how many looked upon that mass of marble that was consumed by fire, but not a sparrow can fall without it shall be known. There is something else to do beside vending medicines and nostrums. I come with that grandest of all sorceries to heal souls, which alone comes from the grand laboratory of nature.

They preached me into the highest of all heavens in the church, because I gave them money lavishly, but I would give them less were I back again. I am not any longer in that old building, it has been consumed with fire, and I am far above such things now, and I would not come back for all the money that my "Expectorants, Pills and Alternatives" ever brought me. The church is dying of consumption of the lungs, and needs a powerful Cathartic to purge it of its excrescences, and it is getting it just now, and now may you still continue to read my "almanac" in the future as in the past.

Horace Greeley.

I am not lost! I want to tell you what I know about my Redeemer. My Redeemer lives, and who is this Redeemer? I redeemed myself. It is done! Look at the great infinite farm that you must all till. Plough it well and look out that the ploughshare does not run against the stumps. When you cultivate the soil of the soul, it must be watered with the clear waters from the river of truth, and I want you to be particular that the buckets are made as clean as possible.

My sayings have been buffeted by many, but I care nothing for that. I knew a great deal about the truths of Spiritualism, but I did not tell it because I sought a position. I wanted to bring things to a focus in my own way. I am happy to inform you that the position I now occupy is far above any President, King, or Monarch. I am clothed in the robes of peace. I worked as much as I could for the good of humanity, and I have the satisfaction of knowing that there is a register within the soul, which the town clerk can not change, because each hour new editions of the "Tribune" of life are sent out by us. See how many weeds there are that retard our progress by the wayside. Is there not something that we can do to accelerate our movements on the glorious farm? Yes, in the shop of nature, we can find the proper implements to clear all impediments.

I don't want my children to weep for me, because I can look out of those windows and see how the sun shines brightly upon hundreds and thousand of homes, and even the desert places have an oasis in their midst, where we can drink the sweet nectar and waters of life and be satisfied. My friends did all they could for me. Yes, it is true that "I died when I was born, and I was born when I died." I want to strew the flowers over those who strewed them over me, but I desire to strew them also outside of the church, as the church is too negligent of the poor deserted children out on the plains. Give them plenty of sunshine, and they will become members of that church which knows no priest or bishop, but peace, truth and justice. Oh! how many worlds revolve around the sun—how many revolve and travel around this vast country within you—then see if you can not find something worthy of tilling. God can not do all things of himself, but he must have others to help him do the work. How many of my friends are here whom I did not expect to meet—and how many are absent whom I did expect to meet. Why is it so? It is because some of them have been hugging their pet orthodox doctrines and the world. I have been told that this is the reason. The spirit world is a world full of reason, and we have a grand associated press above, which gives only light as God has said, "let there be light." The churches in New York and Philadelphia are going to receive some of this light.

Bless you all, and the woman particularly. This is my third edition.

Michigan State Association.

Agreeable to appointment the Michigan State Association of Spiritualists convened in the Empire Hall in the city of Allegan, on the 13th ult. The Convention was called to order at two o'clock, P. M., by the President, and a

Committee on the Order of Business was appointed, consisting of Benj. Todd, Mrs. Henry Loomis, Mrs. Penney, John Farlin and Elihu Young. The afternoon was spent chiefly in conference, in which quite a number took part. Previous to adjournment the Committee on the Order of Business announced that Benj. Todd would speak in the evening at seven o'clock, and Bro. Stewart, of Indiana, at eight o'clock.

Saturday morning at 9 o'clock the Convention was called to order by the President. An hour was spent in conference, at the expiration of which the Convention proceeded to business.

On motion of Benj. Todd the election of officers was made the order of business for two o'clock, P. M. On motion of Bro. Stewart a committee of three were appointed to prepare a memorial for the late Secretary of the Association, J. P. Averill, who passed to the higher life in May last. Bro. Stewart, Bro. Barrett and Sister Baily were appointed as said Committee. Much time was spent in discussing the condition of membership of the Convention. The Constitution required that all those that had not credentials from a regular organized society, must pay one dollar in order to be entitled to the right to take part in the deliberations of the Convention, and exercise the right of suffrage therein. There is a certain class that are determined to deaden it through the world, if possible, and care not who has to pay the bills, provided it does not come out of them. They are the persons who invariably raise a tremendous hue and cry in behalf of the worthy poor, being fearful that they shall be deprived of certain privileges on account of this poverty. I do not believe that there is a Spiritualist in the State of Michigan that would attend the Convention, who does not spend every year more than four times the amount necessary to make them a member, in a useless manner. Should there happen to be one such individual, there are plenty that would help them to the means. One great reason why the cause apparently languishes in many places, is because the people are too stingy to support it, hence it starves to death. Many people think Spiritualism is the nicest thing out. They say that the medium should not charge for their services because it is not them that does the work, but the spirit, and that does not need any money. Thus they reason and pull their purse strings tighter and tighter, all the while chuckling over the idea that they were stealing their spiritual food. Well, if they only steal in proportion to the size of their souls, they never could be convicted of anything but petty larceny.

The Convention determined to let the constitution stand as it was, and those who wished to take part in the business thereof, were obliged to hand forth their dollar. This matter disposed of, the convention adjourned until 3 o'clock, P. M., at which time the convention was again called to order by the president and immediately proceeded to election of officers for the ensuing year. E. C. Manchester, of Bedford, was re-elected President, Mrs. Drake, of Plainwell, was elected Secretary. After the election of officers was disposed of, Bro. Barrett offered a resolution that a board consisting of three members shall be elected by the convention, to be known as the Missionary Board, who shall be empowered to go out and hold meetings, and also to sell certificates of membership and solicit subscriptions and donations to the State Treasury, one half of which shall be paid into the Treasury, the other half to go to the Missionaries to assist in their support; also that the board be governed by their own policy so far as holding meetings are concerned. The resolutions were adopted. Benj. Todd, J. O. Barrett and Cephas B. Lynn were elected as that Missionary Board.

The committee on the Order of Business announced that G. W. Lusk would speak at 7 o'clock, and Cephas B. Lynn at eight. The convention then adjourned until half past six. The Saturday evening session was called to order promptly on time by the president, and a half hour spent in conference of a very interesting character, when Dr. Lusk took the stand and spoke under a strong inspiration for some party principles, and was followed by Brother Lynn in a discourse that needs no praise from me. The convention then adjourned until Sunday morning at 9 o'clock.

SUNDAY SESSIONS. Promptly at 9 o'clock, A. M., the convention was called to order. Something like an hour and a half were spent in conference and hearing the report of the committee on the spiritual press. Brother Lynn spoke in behalf of the Banner; Benj. Todd spoke in behalf of the RELIGIO-PHILOSOPHICAL JOURNAL, and Sister Baily, of Battle Creek, worked for Lois Waisbrooker's contemplated Age. A little after ten o'clock, Brother Stegman took the platform and gave us an excellent talk on health reform. At the close of his discourse, Sister Augusta Whiting came forward and made some excellent remarks on praying. In the afternoon at 3 o'clock, Bro. Lynn gave us another of his excellent discourses, and was followed by the writer with his old breaking plow. In the evening session, Bro. J. O. Barrett entertained the audience with one of the finest writer discourses on the social relations that it has ever fallen to my lot to listen to. Brother Stewart of Indiana, followed and closed the convention with a discourse wherein he gave a synopsis of the Barnes' will case. The convention throughout was the best considered in all respects that I ever attended.

BENJ. TODD.

Spirit Pictures.

Elijah Woodworth writes from Leslie, Michigan, giving an account of Spirit Photographs. He sends the following from the Leslie (Mich.) Herald.

In last week's issue of the Herald, I noticed a brief article on "McQueen and Spirit Pictures," in which investigation is declared to be in "order." Of McQueen I know or care but little; but it is my opinion that he is a man willing to stoop to deception of any character that will insure him popularity in any community in which he happens to be. This I gather from a brief interview with him on the street.

In regard to "spirit pictures," I have a more definite knowledge. I have made myself acquainted with the "mechanical" operation of making them. And I do know and can testify that while taking them, nothing perceptible to the human vision was in range of the "camera" but the sitter. Therefore, I am led to the conclusion that the theory is reasonable; at least that the "spirits" of our departed friends are ever near us, taking cognizance of our actions; and when we become harmonized with them, they are willing and ever anxious to become visible to us, and do so to the extent of our perceptive faculties, and to the quick sight of the "camera;" for, if there was no substance there, how came the shadow? I have also come to the conclusion that a greater revelation is about to be made to man than has ever yet been. Inasmuch as the Jewish ministrations undermined and superseded the apostate Pagan ministrations, and the Christian ministrations in its term undermined and superseded the Jewish, so it is determined that the Spiritual ministrations shall undermine and supersede the apostate Christian ministrations of the Nineteenth Century.

INVESTIGATOR

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

REMEMBER that this paper is sent one year to new subscribers at half price—\$1.50, provided the subscriptions are made before the first day of January next.

ARA, ILL.—Mrs. W. Brownfield writes.—No other paper can feed our hungry souls as the dear JOURNAL.

ROCHELLE, ILL.—A. S. Hoadley writes.—I am doing all I can to assist in the destruction of old Theology, and I consider the JOURNAL the most efficient means to that end.

PULTNEYVILLE, N. Y.—M. Northern writes. I can not do without the JOURNAL. Its thoughts are much better than those of old Theology with its angry smoking hell.

QUINCY, KAN.—W. C. Hurd writes.—A friend in Wisconsin sent me a few copies of the JOURNAL. The reading of them has induced me to subscribe for one year. They contain just such food as we are starving for.

KINDERHOOK, MICH.—A. C. Lyon writes.—The Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, I have read your life, light and truth, and the right to serve God according to the dictates of one's own conscience.

WICHITA, KAN.—S. U. L. writes.—We have had sister M. J. Wilcox here for November and her soul-inspiring lectures are doing good. We are about organizing a liberal society here, when complete I will write you again.

ATLANTA, GA.—F. F. Tabor, M. D., writes.—I am doing all I can for your good paper, and never let an opportunity pass to get you a subscriber when I can. My heart is in this cause, and I am willing to work unceasingly for its promulgation.

NEW YORK CITY.—C. M. Osbourn writes.—Haunted houses are on the increase. There are two in Brooklyn, where all sorts of performances take place—every thing movable in the house is thrown about, up stairs and down.

IOWA CITY, IOWA.—D. P. Greeley writes.—Your paper has been a most welcome messenger ever since it was first published. Please accept my warmest thanks for your untiring zeal, and may the good angels bless and prosper you and the JOURNAL.

SHINOCENT, WIS.—L. G. Walker writes.—I want to be a reader of your valuable paper. It is in my opinion the best paper in our nation. I think so for the reason it advocates the true religion. It speaks boldly, regardless of opinion. God speed the good work you have begun.

SANTA CRUZ, CAL.—B. F. Tucker writes.—Mrs. P. W. Stephens, (sister of E. V. Wilson) of Sacramento, has been with us two weeks. She gave three trance lectures, and some very fine tests. She gave better tests in private circles than at public meetings. Mrs. Stephens is an excellent medium, and gave the people something to think about. I am a constant reader of the JOURNAL, and it is always a welcome visitor in my family.

TURNER'S STATION, OREGON.—Matt Bleakley writes.—We look forward to the coming of your paper with great anxiety each week. And there were more here that would step from behind the curtain, and read it in the true light. Oregon would soon pass above the Baptist age in which she now labors.

Thanks, dear, sister for your encouraging words. You shall not regret your labors to circulate the JOURNAL.—ED. JOURNAL.

BUCK INCH, ILL.—J. H. Hand writes.—Please find inclosed three dollars, which you may place to my credit for the JOURNAL. You ought to have had it before, and I can assure you that if I was able the JOURNAL would never languish for want of funds. How you will be able to keep a "sharp stick" just behind old Orthodoxy, for some time to come yet.

Thanks brother. That is the true spirit of reform. Knowledge will save mankind. Ignorance is the mother of old Theology.—ED. JOURNAL.

LYLE, MINN.—R. Spinner writes.—The cause of Spiritualism needs the earnest efforts of every true Spiritualist to instruct the people in the light of modern science and progress, and the most brilliant flame of light is the RELIGIO-PHILOSOPHICAL JOURNAL. Then let me say to my Spiritualist friends, "Keep it before the people," and you will bless the angels who are its guide. Feed it and it will continue to serve you with ability.

AUBURN, CAL.—W. Hastings writes.—"Whom having not seen yet I love," for your bold unflinching advocacy of our beautiful philosophy, and for showing up error whether found in our ranks, or in old Orthodoxy. Spiritualism in Auburn is at the lowest point to live. On reading your urgent appeal in December 7th of the JOURNAL to my brother who has been an investigator for a few months only, he exclaimed "I would rather pay three times the amount a year than do without the JOURNAL, as it seems an indispensable thing to us."

You and your brother will please accept our thanks. It is just such Spiritualists that would send the JOURNAL broadcast throughout the world. Will others go and do likewise.—ED. JOURNAL.

SOUTH BEND, IND.—John F. Kirby writes.—Our citizens had a rare literary and scientific feast on last Sabbath morning and evening by Prof. A. B. Spinney, of Detroit, Michigan, on these subjects: In the morning, "The Philosophy of Religion," and in the evening, "Man and Immortality of the Soul." The audiences were held in almost breathless attention during the hours of the lecture. Societies and all others desiring Orthodox reading matter. It is two years since my husband left the earth-form. I had an only child, a son, just merging into manhood—the 3d day of last July he was drowned by accident, which leaves me alone, to battle with earthly cares and toils, and take care of my aged parents, both of whom are over eighty-two years of age. I have but small means, but I feel as if I must have your JOURNAL another year.

PROSPECT HILL, WIS.—Thomas Boyd writes. I see by your appeal in the JOURNAL that you are in want of assistance. I hope it will be heeded by every one, especially by those who are owing you. It seems a very hard time for both of our leading papers to battle with the fire-brand, and so many other enemies, but the Spiritualist are certainly able, and I have no doubt are willing, to furnish material to keep them afloat. I would not like to see either of them fall. I have been a subscriber to both papers for quite a number of years. I would not like to be without either of them. Enclosed you will find remittance for another year.

OGDEN, UTAH.—G. F. B. writes.—It may be interesting to your many readers to know that our philosophy is spreading among the people of these mountains. The Spiritualist Society of Ogden is in a flourishing condition. We employ a Doctor E. W. Stevens, of Wisconsin, to labor with us. Our meetings are well attended and financially well sustained. Under his administration we are confident of doing much good. We have established a Progressive Lyceum, which promises to be lasting, and of great benefit. We intend to have our society legally incorporated before long, and we are talking of building a hall of our own.

FEDERALSBURG, MD.—S. B. Cook writes.—Through the kindness of a friend and subscriber for the JOURNAL, I have been receiving your paper some time without cost—the pay as I understand it, coming from the Widow's and Orphan's fund. I have noticed in the paper that you are much in want of money; and though I have no widow's

mile to contribute, and can not even pay for a subscription, though I find the JOURNAL full of interest and like very much, still I can not longer consent to embarrass the publisher by the weekly sending of a paper to my address gratis, and therefore would request that it be henceforth discontinued.

We do not feel like taking bread from the Widow's and Orphan's mouths—hence can not discontinue the paper. It is probable some person may be inspired to furnish a year's subscription money to continue the paper. We shall see and report whatever the result may be.—ED. JOURNAL.

PAOLA, KAN.—J. F. Haughey writes.—We have been favored here with a series of lectures from our worthy brother and earnest and efficient worker in the cause of truth, Dr. J. H. Randall, of Clyde, Ohio, who gave our cause a new impetus, and with all this, and the unflinching and unyielding determination of the few who have espoused the new-found philosophy, and with the aid of the few copies of the beloved JOURNAL that are taken at this office, which are read carefully, and then scattered broadcast to be read by the public, we will yet make our influence felt among the sects, and force them to respect us and the truths we adhere to. Our little folks have been promised the LITTLE BOUQUET, and they are in great haste to see the first number.

EAGLE, WIS.—Anna Barton writes.—Through the influence of a kind friend and brother, you have sent me the JOURNAL without compensation. It has made me the weekly visits for over eight months. It is the only spiritual food I get. It cheers me in my lonely condition. My husband has taken up his abode in the Summer-land. I have just received a shining message from him through the mediumship of Mrs. Mary Barber, of Milwaukee, O., how consoling it is to hold communion with our departed friends. It seems like shaking hands over the river of death. How can I express my thanks and gratitude to you for sending me the JOURNAL, without pay to a poor widow woman of seventy-six summers. Long may you live to promulgate the truths of our beautiful philosophy.

We are glad to be appreciated. We mean to do our duty to the best of our ability. There is probably no paper published that does more to assuage the grief of poor, heart-sick mortals than the JOURNAL.—ED. JOURNAL.

PATTERSON, N. J.—D. Wells writes.—The Spiritualist here have been organized a little over two months, holding meetings every Sunday for free discussion and hearing lectures. Their numbers are still small, but are steadily increasing. They are exceedingly fortunate in having the services for the last three Sundays of Bryan Grant, Esq., of New York, who has commenced a course of lectures on the "Science of Spiritualism," which evinces a degree of scientific investigation, learning and eloquence rarely equaled, while his elegantly polished language is easily comprehended by the comparatively unlearned, the best scholarship is delighted with the beauty and force of his graphic periods. The increase of numbers who are attracted to hear his terse and logical discourses, assure us of a large addition to the number of avowed Spiritualists in this city, and we hope soon to be able to award a liberal compensation to speakers who may visit us. We heartily commend Mr. Grant to any society that needs vigorous stirring up and new additions to their numbers.

COLLINSVILLE, CAL.—S. H. Dupuy writes.—I have fulfilled my promise to you by working one day (after harvest) to see what I could do toward sustaining you. In the JOURNAL we find spiritual bread that is true food for the soul. It strengthens us daily as we have power to digest the truths contained in its columns. May it, together with all its co-workers, be abundantly blessed and prospered here and in the hereafter. As a result of my day's labor, you had ten dollars inclosed. Credit as directed. There is a great inquiry here about the beautiful Harmonical Philosophy. A good speaker could get a good audience and plenty to eat, here, but the "filthy lucre" might not be quite so abundant. What a pity that I live in sight of the "city of gold" in Collinsville. It is half-way from Sacramento to San Francisco, on the river. If any lecturer or good test medium should happen this way, and can put up with very humble fare, we would like for them to call for a week or a month, and when they tire of us we will take our team and introduce them in another part of the State, forty miles distant, where they will find other friends and inquiring minds. I wish our speakers would be more free to adopt the squatter sovereign doctrine, and locate in the moral vineyard of the country, and call it home.

WESTON, OHIO.—Jane N. VanTassel writing, says.—Your paper is my Bible. I know you publish no unreliable advertisements. I have tried two of the advertisements in your paper, and found them reliable. The first one was Mrs. Robinson's. Last spring my health was very poor, and I thought I would consult a German doctor of good repute, and had the time set to do so, but before the time arrived I told my husband I would not go—his paper recommended Mrs. Robinson so highly that I would try her, and I did so, and I was helped the most I ever was. I only had to send for one prescription. If I need another I shall know where to send next time. O, how I wish some good medium would come here. We have not had a speaker here for some years. There is but a few of us in this place that believe in Spiritualism. I do not see why it is that E. V. Wilson can not come here and lecture. We have spirit pictures on the window-panes in several houses in this town, which are making the people open their eyes. We have some on the glass in our house, but they are not fully developed yet; but the panes in one window of twelve lights are all but two, growing dark. So you see if we can not believe in speaking mediums, we have the good spirits to speak in the valley of the eyes of the people. We hope speakers will come this way when they can. We are but twenty miles south of Toledo, on the Dayton and Michigan railroad.

HOLLAND, N. Y.—L. P. Wheelock writes.—Perhaps some of the readers of the JOURNAL are not aware that there is such a place in "God's moral vineyard" as Holland; but if they will examine the railroad map closely, they will find it on the line of the B. N. Y. and Philadelphia road, about twenty-eight miles east of Buffalo, N. Y. It is a pleasant little town of about three hundred inhabitants, situated in the valley of Cazenovia creek, and contains two churches,—one built by the Baptist society upwards of twenty years ago, and a new Methodist church not yet fully completed. But in spite of all these good and holy things, "His Satanic Majesty" in the name of the good old JOURNAL, has found his way amongst us. The good old JOURNAL first opened the way (although the minds of the liberal thinkers who could not fall in with the teachings of old Orthodoxy. A short time ago we organized a circle for investigation and development; have been rather irregular in our sittings, only holding them once time. We sit around a table or large stand, our hands resting upon it, with a dim light in the room sufficiently strong to enable us to see every thing, but the table rocked quite forebly, and the things on the table rocked violently back and forth, so that it was quite difficult to retain our hands upon it. Finally it ceased rocking, remaining red to us that we might get some information by asking questions, with the understanding that three tips of the table meant yes, and one no. Nearly all in our circle have near friends in the Spirit-land, so we asked questions in relation to their condition there, and received satisfactory answers—often quite different from what we expected. At our last sitting we repeated the alphabet with the understanding that the table would tip once when the proper letter was called, when it spelled the sentence correctly, "God is love." The table was so forcibly brought down in answering questions that three of the legs were forced from the stand, and to which they were attached. So it seems, brother Jones, that even in this little out-of-the-way place our spirit-friends are watching over us, and anxiously waiting for an opportunity to prove to us that they are not dead, but still alive and interested in our welfare. We would be very glad to have a good lecturer and test medium come this way and speak to the people, and give them the required proof of spirit presence.

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

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 procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

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

I 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.

NITRO-GLYCERINE MAGAZINES;

THREE BY THE SAME AUTHOR.

SELF CONTRADICTIONS OF THE BIBLE. 144 propositions proved *pro* and *con*, with-out comment. N. B.—In a pamphlet entitled "THE SUNDAY QUESTION," &c., many of these contradictions are pointed out.

ABSTRACT OF COLENSO ON THE PENTATEUCH. The substance of five volumes proving that the five books of Moses were composed by later writers, and are historically false. With an essay on the Nation and Country of the Jews, by W. H. D., considered by competent critics the most valuable part of the pamphlet.

SUNDAY NOT THE SABBATH—ALL DAYS ALIKE HOLY. A controversy between Rev. Dr. Sunderland, of Washington, D. C., and Wm. H. Burr, with additions, making this the best work on the Sunday Question.

Price 25 cents each. For sale at this office. v12n3-6m

CATALOGUE OF BOOKS

FOR SALE BY THE

Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'An Hour with the Angels', 'Astrological Origin of Jeonovan-God', 'Analogy between the facts of the Bible and modern Spiritualism', etc.

Table listing various books such as 'Living Present—Dead Past, by H. C. Wright', 'Lessons for Children About Themselves', 'Mayweed Blossoms, by Lois Walsbrooker', etc.

RAILROAD TIME-TABLE.

Table listing arrival and departure of trains for various routes including Chicago, Burlington & Quincy, Chicago & North Western, and Chicago, Rock Island & Pacific.

New Advertisements.

Advertisement for 'The New Wonder! NATURE'S HAIR RESTORATIVE!' featuring a portrait of a woman and text describing the product's benefits.

The Biography of SATAN.

Advertisement for 'The Biography of SATAN' by K. Graves, describing it as a historical exposition of the devil and his fiery dominions.

Every Spiritualist SHOULD READ IT!

Advertisement for a book titled 'EVERY INFIDEL Should Read It!' with a testimonial from a spiritualist.

Every Orthodox Christian!

Advertisement for a book titled 'Every Orthodox Christian!' by John Senff, author of 'The Origin and Destiny of Man.'

A New Book for CHILDREN'S LYCEUMS, PRIMARY SCHOOLS AND FAMILIES.

Advertisement for 'LESSONS FOR CHILDREN ABOUT THEMSELVES' by A. E. Newton, Superintendent of Schools in Washington, D.C.

VOICE OF PRAYER.

Advertisement for 'VOICE OF PRAYER' by W. S. Barlow, author of 'The Voices'.

New Advertisements.

Advertisement for 'NEEDLES AND NEEDLE CASES' by Warren Chase & Co., featuring a needle illustration.

Philosophy of Creation.

Advertisement for 'Philosophy of Creation' by Herman Snow, describing it as an unfolding of the laws of progressive development.

HERMAN SNOW.

Advertisement for 'Mrs. Robinson's Tobacco Antidote' by Herman Snow, describing its medicinal properties.

ABSTRACT OF COLENSO ON THE PENTATEUCH.

Advertisement for 'ABSTRACT OF COLENSO ON THE PENTATEUCH' by Samuel Jeremiah, a comprehensive summary of Bishop Colenso's work.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD.

Advertisement for 'FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD' by Robert Dale Owen, formerly member of Congress.

Spiritual Tracts.

Advertisement for 'Spiritual Tracts' by Judge Edmonds, a collection of short articles on spiritualism.

SEXUAL PHYSIOLOGY.

Advertisement for 'SEXUAL PHYSIOLOGY' by R. T. Trull, M.D., a scientific and popular exposition of the fundamental problems in sociology.

Prof. Wm. Denton's Works.

Advertisement for 'Prof. Wm. Denton's Works' including 'The Soul of Things', 'The Irreconcilable Records', and 'What is Right?'.

New Advertisements.

Advertisement for 'DISCUSSION On the Phenomenon of MODERN SPIRITUALISM' by Dr. J. G. Frit.

Frontier Department.

BY E. V. WILSON. NOTICE TO CORRESPONDENTS—Give name of town, county and State where you are when you write.

Our Second Tour to Michigan.

Turning to a man, Mr. H., we said: "We see by you a young woman," fully describing her, giving the time of her death, her age then, and the age she would be if living.

"That is true, Sir; you are right in every particular." Again we said, "We wish to try an experiment on this old man. You see, ladies and gentlemen, that he is as positive as a burnt brick."

"On the evening of Monday, November 25th, we gave our last seance and meeting in Bay City. On this occasion the following incidents and facts took place. We went through the audience to the centre of the house, and touched the hand of one who had the appearance of being a well-to-do man, about fifty years of age or older.

"We then questioned him about his 13th, 15th, 16th, and 20th years, he only affirming his former statements. "Have you buried a sister?" "Yes, two of them."

"Now, friends, I have proved every statement made to this man, save those dates. The father, mother, sister and grand-child, the habits, religious views and peculiarities, are fully sustained. I leave the matter in your hands, for you are to decide it for yourselves."

"The man then arose asking, 'May I have a few moments time?' "Yes, Sir; and we will stay just so long as the audience will listen to you."

going to hit you, and we are going to hurt you too, and we mean it. Did you not deny every thing we said of you?" "Yes! and you did not hit me in a single statement."

"How came you to say in your hot reply that we read your mind?" (In considerable confusion.) "I did not say so."

"Well, then, if A. can read your mind when thinking the truth or a falsehood, when in this world, and tell it, can he not do it when an immortal man?" For instance, you tell me what took place with this man in September, when he was fifteen years old.

"Well, my man, can you tell us of any marked instance of your life in September, when fifteen, and not yet sixteen years old?" "No, Sir, I can not."

"The man somewhat startled, said, 'You are right, Sir. I did receive a blow in the manner you have described, and I lay senseless from its effects for several days. It was in September. I was fifteen years old. The scar is there now, and I have not thought of it in twenty years, and I am now forty-five years old.'

"Now, where is your mind-reading? And, Sir, I shall now close with you. You stand before this audience self-convicted of several square contradictions and false statements. You have insulted every man and woman here, and made yourself an ass, proving that you know nothing about the dynamics of the human mind, less about immortality and nothing about Spiritualism, and it is sometime since I met such a bundle of absurdities, and contradictions as you possess. You are nothing but a bundle of gas, able to make a noise and great swell. You stand exposed here in a most ludicrous light. I am done with you, you can go."

"One other incident and I close with Bay City for the present. We met William White, of the Banner of Light there, and had a most delightful visit with him, Brother White is a true man, and won the hearts of all whom he met. Ah, my Brother, long shall we remember the pleasant dinner-party at the Campbell House in Bay City, and when we meet up yonder in the Summer-land, we shall find that dinner party was a benefit to us, for it opened the way for a closer walk between us and those of our friends who were there. The Brothers and Sisters of Bay City are all good and faithful workers, men and women, who know the work before them and are ready to do it. All blessings attend them, and may their work live after them."

"The child in arms, have you buried such a one within the time we named, either your own or one you had a father's love for?" "No, I have not."

A Progressive Community

Has been chartered, according to the Laws of the State of Iowa founded on the principles of the Harmonical Philosophy, where there will be chance for all persons to develop the higher faculties of their nature and to secure all the comforts of material life, with the least possible labor.

G. W. GORE, Larnville, Marshall Co., Iowa. v13n164t

Talks To My Patients

The author says, "I do not write for the public or 'the profession' but for those friends who want Hydropathic and Hygienic hints to help them meet their home duties. The book is not intended to do away with doctors, but to add the young wife when there is no experienced mother or nurse at hand, to advise in emergencies, or to guide in those matters with which woman's life is so replete. The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain or better still, how to avoid it."

The Greatest Wonder of the Age! It will be gratifying to millions of sufferers throughout the world, to learn that in their behalf a "Materializing Circle" has been formed consisting of more than a score of chemists and physicians from the invisible world in which diseases of every kind or name will be successfully treated and many of them instantly cured by the magic touch of spirit hands or by medicines gathered from the elements by the same invisible source.

Drs. Brown & Carroway, Who are now making a successful tour through the Northwestern States, will make examinations and prescribe for disease, for those who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If we are unable to get into sympathy with the patient will return money.

Examination, - - - - - \$ 2.00 Prescription, - - - - - \$ 1.00 "We will send magnetized paper to all who may apply on receipt of address and 50 cts."

Dr. Samuel Maxwell Makes Clairvoyant Examinations, gives Magnetic and Electrical treatment and medicines indicated. Treats all forms of disease with great success.

TO THE SICK EVERYWHERE!! After having been frequently importuned, both by MORTALS and IMMORTALS, to let my light shine, I have finally consented to use my powers for the benefit of humanity.

DESPAIR OF SCIENCE PLANCHETTE THE DESPAIR OF SCIENCE BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS PHENOMENA, AND THE VARIOUS THEORIES REGARDING IT WITH A SURVEY OF FRENCH SPIRITISM

MAGNETIC TREATMENT GIVEN FOR ALL DISEASES AT THE Spiritualist Home 148. W. Washington-St. CHICAGO, ILLINOIS.

RADICAL DISCOURSES -ON- RELIGIOUS SUBJECTS. WILLIAM DENTON. CONTENTS: Man's True Saviors. Be Thyself. The Deluge in the Light of Modern Science. Is Spiritualism True? Orthodoxy False since Spiritualism is True. What is Right? Who are Christians? Christianity no Finality. The God proposed for our National Constitution. A Sermon from Shakespeare. Price \$1.25, postage 16 cents.

A Good Head of Hair Restored by a Spirit Prescription. ADULTOR JOURNAL:—For the benefit of my friends and the world, I desire to make the brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

LECTURES. MARCENUS R. K. WRIGHT. the author of "Confucius" and the "Masterhood," will speak before SPIRITUALIST and LITERARY SOCIETIES during the present winter upon application. He will deliver his great lecture entitled "The Progress of Discovery in Africa."

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