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

VOL. XIV.

CHICAGO, MARCH 29, 1873.

\$3.00 A YEAR, IN ADVANCE; \
SINGLE COPIES EIGHT CENTS.

NO. 2.

Original Boetro.

A MOTHER'S LOVE.

BY BISHOP A. BEALS. The Winter winds moan o'er the graves of the dead !

And the earth is mantled with snow. The Summer of fragrance forever seems fled And the pulse of my being is slow. I gaze at the stars that coldly look down From the arch of the Infinite One. And sigh to be free from life's wintry frown And bathe in the light of the sun.

I gaze 'till I feel once more the sweet light Of Summer and beauty and love, And touch the warm hands with frienlship's delight

Of those that are dwelling above. I see the green shore come lighting the way And musical strains float along, And I know that my spirit is reaching that day Of Heaven and beautiful song.

I wake from the trance of Winter's dark woe Of sorrow and bitter despair And feel that a hand wherever I go Is lifting my burden of care; Tis a hand that I felt in childhood's fair morn

When the day was radiant and new, When my life was sheltered from tempest and storm
By a mother, loving and true.

The world may strew my pathway with thorns And chill me with anguish and pain, Yet I dwell in the land of beautiful forms And feel their dear presence again. There's a voice that echoes to memory's words In the silence of years that have flown,

That falls on my ear like the song of Spring birds, I know 'tis my mother's sweet tone. January 30, 1873.

THE LATEST WONDER.

A Telegraph Office Taken Possession of by a Ghostly Operator .-- On the Rail --- An Unwelcome Passenger---Three Railroad Employes Testify to Having Seen a Ghost---Spiritual Manifestations in Benton County, Missouri.

[From the Dubuque (Lowa) Times] The materialistic sentiment of the day is be-coming more and more sandwitched with ultra-mundane phenomena. One can hardly take up a newspaper now without reading of some apparently well authenticated premonition, presentiment, apparition or haunted house. They come upon the stage of action here, there and everywhere. In America, Europe and Asia. If any of them are true, then that ancient c nu..drum of Job's, which has gone begging around the world for over three thousand years is on the verge of a practical solution. If not, Shakspeare is correct. When we shuffle off this mortal coil we do go to a bourne from which no traveler has returned, and the hereafter is "one of those things" which Dundreary says "a fellow can't

find out. We have premised this much by way of introductory to the history of this remarkable phenomenon which obtains in this city, and for the truth of which we vouch, making the statements from knowledge, through personal observation.

A little over one month ago, a young man took it into his head that he

WOULD LEARN TELEGRAPHY. He argued, being a musician, that the art of reading by sound, was to be accounted for and acquired on the principles of time and rythm in music. His immediate friends tried to dissuade him on account of his age, assuring him that to become an expert, it was necessary to commence while yet a boy. That an attempt would only be a waste of time. Nothing daunted and full of assurance, he sent to New York for a pair of repeating instruments, bat-teries and all of the imperative concomitants of a telegraph office. In the interim, between the sending for, and the arrival of, the instruments, he committed the Morse alphabet to memory, and sought to acquire a recognition of the characters by sound through a wooden sounding key he manufactured for the purpose. His success in learning to read by sound was quite indifferent. In due time the instruments arrived and were taken to his home, opened and investigated. Never having examined telegraphic instruments before, nor hav-ing any acquaintance with the modus operandi of putting up a battery and connecting the currents of electricity to instruments, it became a matter of a day's labor to solve the problem through the aid of a small pamphlet of instructions that accompanied his purchase. He succeeded however, by the evening of the first day, and mounted his batteries and instrument on two window sills of his room-one on one side, and the other opposite-connecting them by a line and ground wire passing around the sides of the room. It was at this juncture

THE PHENOMENON

first showed itself. Placing a sister at one of the instruments, and stationing himself at the other, he attempted to make a demonstration of the instrument at which his sister was stationed by working the key of his own. It was has had such an instructor in the art.

without effect. He then requested his sister to make an attempt to send the current which was likewise a failure. A moment later, the sister's instrument commenced to rattle, the

following colloquy ensued:
"What are you doing?"
"I am not doing any thing."

"Are you not working the key?"
"No; are you?"
"No."

Here was a mystery. When they attempted to operate the instruments they failed to respond, and when they didn't, the instruments worked of themselves. Throughout the entire evening this electric eccentricity continued, to the wonder of the entire household.

Desiring to have the mystery explained, an invitation was given to two practical electricians and telegraphers, on the following day, to meet in the evening at a friend's office, and solve the peculiar manifestation. The meeting was had, but no phenomena transpired. No sooner, however, were the instruments taken to the young man's home, than they com-

THEIR ECCENTRICITIES AGAIN.

It was then discovered that there was a systematic and rythma'ic cadence in the clicks of the armature, analogous to those heard in the ordinary telegraph offices. It was felt that if any one present could read the "telicking". "clicking,"

SOME INTELLIGENCE

would be received, and the remark was made, "If it only would go slower, and it was regular telegraphy, a reference to the printed alphabetic character contained in the pamphlet of instructions would make it out." Strange to say, it did go slower, and slower still by the the asking. After testing that the clicking was obedient to request, an effort was made to read the sounds by comparison with the printed characters. Letter after letter was made out, some of them having to be made several times over before being detected, and the name of

ED. KEATS, OF BALTIMORE, was spelled out. There could be no mistake about it; the name was spelled three different

During this time, there was no one touching the key of the instruments; only the tip of the young man's finger touched the fulcrum of the

On the following day the instruments began to operate without contact; but only spasmodically

Another meeting was then had with one of the above mentioned telegraphers and a friend, at the place of the first meeting. Some of the phenomena occurred, although not in so marked a degree. The instrument, however, answered four questions propounded mentally by the electrician, which, he declared, was correct; and in no case was there any clicking or action of the instrument until the question

taneous. From that time up to the present, the intelligence has worked them—and given intelli-gent communications when the only contact was by swinging the instruments in a swing made of curtain cord, and held by the young man at arms length. They have worked without any contact whatever, when no person was nearer than ten feet of them, and worked thus ten minutes by the clock. Indeed, they have been heard working by the members of the family when there was no one in the room with them. One of the peculiarities of this working without contact is, that the armature of one of the instruments vibrates with light ning rapidity, while the other deliberately makes the letters. This is peculiar, because the instruments are what are known as repeating instruments, and by all the rules, what one instrument does the other should do.

A PRINTING MACHINE

was procured, in the early stage of the manifestation, such as is used in offices that print the Morse characters on paper rolls. This was found necessary to read the messages received, as the young man was unable to do so by sound. In the use of this machine, on one occasion, when the electrician already named was present, the armature of the instrument regular letters, when he, the electrician, held the current off with the key. The same phenomena occurred, he still remaining at the key, when the wire connecting the battery with the magnets was completely detached and held in the hand of the young would be-learner of telegraphy. - On a subsequent occasion, the intelligence

told the electrician that his name was "Ed. Keats, of Baltimore, and that he was an operator on the national line." The intelligence always announces his presence by making K K. K. K .- O. K. Since his first coming he has given a number of lengthy communications of a private nature that cannot with propriety, be made public. It has announced the names of persons whose bodies are lying in Linwood Cemetery, and are known to many of the readers of the Times. On one occasion it announced the introduction of

ANOTHER INTELLIGENCE,

under the name of Ettie Baker, who was present as a pupil. This name Ettie has been repeatedly written. At first scarcely intelligible. Recently it was written in the following sen-

"I am Ettie Baker; my father's name was Judge Baker, of Geneva, Illinois." Very frequently, Ettie, when the young man is practicing the alphabet for his own instruc tion, will come and echo the letters immediately after him. The young man receives his tuition from this unknown, unseen intelligence, and we venture the assertion, other man, since Morse invented the telegraph, other man, since Morse inventor in the art. We

have not told half that we might relate concerning this wonderful occurrence, but what we have written is a plain, unvarnished tale, without any effort to draw on the imagination. What then? Has electricity intellect—rational faculties? Can that subtle fluid think and act as man? If so, what are men more than machines, run, perchance, by some such power? Rather let us answer Job's conundrum, by the more rational one, "If a man live shall he

From the Syracuse, (N. Y.) Journal.

The leading sensation on the Binghampton railroad at the present time, is the story that a ghost is haunting the engineer and fireman of the locomotive "Von Moltke." The story has gnost is naunting the Engineer and fireman of the locomotive "Von Moltke." The story has been current some days, but like all ghost stories the evidence has been as thin as the spectral object, though latterly it has been somewhat strengthened by circumstances. Conductor Eno, engineer Kennedy and Billy O'Brien, the fireman, tell the same story, as will be seen by the following from the Binghamton Republican. O'Brien seems to be the special favorite of the spectre, which assumes the form of a woman when calling upon him, and his associates allege that the object always comes clad in a plaid shawl. There is one thing certain, and that is that the three men named seem to fully believe the story they tell, and that nearly all the employes of the road are taking a lively interest in it.

CONDUCTOR ENO'S STORY,

Conductor Eno says that last Friday morning his fireman, Billy O'Brien, came back to the coach where he was riding, and laid down upon a bench as if to try to sleep. He noticed that Billy appeared to be unwell; that he was very pale and perspiring in large drops. He would close his eyes for a few seconds, only, at a time, and then start up and stare around like one suddenly aroused by a strange sound or sight. The conductor paid no further attention to the strange conduct of the fireman than to watch his maneuvers to satisfy himself as to whether he had been drinking much or not, and he concluded that Billy was a little drunk, although he had never suspected him of drinking before.

After Billy had spent a few moments in those oft interrupted attempts to sleep, he went ahead upon his engine, and the conductor saw or thought no more about him until the train arrived at Marathon. There he learned from the engineer, Johnny Kennedy, about their strange visitant at Jamesville, and the mysterious voice that had been heard upon the engine at short intervals, all of the way from Jamesville down to Mar-

When the train left Binghamton for Syra cuse on Friday evening, they were afraid to go on duty again without more company, and conductor Eno and others took positions on the engine. Nothing extraordinary appeared to the vision or hearing of any of the pany, except the fireman, for several miles, and the company, all except the conductor, engineer and fireman left the train. The fear of the fireman, however, continued, and he dared not go back upon the tender after coal without first opening the arches to throw a glare of light back upon the coal box, and then he would keep his eyes upon the tender, except just long enough to throw the coal into the arch, which was done as quickly as a spook scared child would scramble into its

THE CONDUCTOR HEARS THE MYSTERIOUS VOICE.

Between Lafayette and Jamesville there is a water tank standing in a lane, placed for the accomodation of freight and coal trains. At that tank this train stopped to take water, and the fireman was sent back to fill the engine tank. The conductor was there sitting on the fireman's bench, in a drowsy condition, and did not pay much attention to what was transpiring, until the engineer nudged him, and told him

THAT WOMAN WAS BACK UPON THE TENDER,

The conductor could hear a strange muttering, and rushed for the tender to make an investigation. As he touched the tender he heard the voice say, it an angry and excited manner,

NOW, BILLY, I'VE GOT YOU, AND WILL THROW YOU INTO THE WATER.

The fireman, with the ability of desperation, grabbed a three-link coupling chain, and drew back with both hands to strike. The conductor reached him in time to stay the des-cending weapon. He told him not to strike a woman, but to grasp and hold her. Search for the woman at that instant was prevented by the overflow of the tank and the rushing of the water upon the conductor, and it was with the utmost difficulty that he made the affrighted fireman understand the order to shut the gate. When the water was finally shut off, search was made for the woman, but she had vanished, and

"MELTED INTO air."

This was the only adventure the conductor had with the weird shadow, or substance, or whatever it might have been. He says he does not believe in ghosts, hever was afraid of them, but there is certainly something about this affair that he can not inderstand. He cer-tainly heard a voice, and he believes it was not O'Brien's voice, but there was no other person there to speak. The only explanation that can set his mind at ease is that Billy is a ventriloquist, and he is certain he is not. the conductor's misgivings in the matter, he really admits that he shares, to some extent, in the ghostly hypothesis.

THE SEARCH FOR SELLIE HILL. lifting the bed clothes, rattling the bail of the water bucket, and even upon the water,

it introduced itself to the fireman and engineer at Jamesville last Thursday night, claiming to be the apparition of Nellie Hill, whom the fireman had seen in the penitentiary the pre-vious Tuesday. On his return to Syracuse he made straight to the penitentiary, and was much relieved to find that Nellie was still in the flesh. But when retiring from the peni-tentiary the apparition met him on the side-walk and upbraided him for drinking some whiskey he had just imbibed. In an attitude like that of the witch of Endor, when she foreshadowed the fate of Saul, the apparition pointed to the place in Billy's face under his moustache, and prognosticated that "Whisky would be the death of him."

Billy told her about his visit to Nellie Hill, and the evidence in his possession that she was a fraud She then gave him an opportunity to gaze squarely into her face, and Billy recognized her as Etta Murray, alias "the jumping weazel," with whom he had been too intimate in her better days. Billy was terrified again, for it was not his to say-

"No goblin, or sweet fairy of the mine Hath hateful power o'er true virginity.

However, a meeting in which they should be alone, in front of Mike Joy's saloon, in Syracuse, between twelve and ore o'clock Sunday morning, was arranged for, provided she would not appear to him again before that time. Both kept their words, but what transpired in the long and earnest conver-sation, in which some of Billy's compan-ions were distant spectators, Billy does not

BILLY LEAVES HIS ENGINE.

Neither Billy O'Brien or Johnny Kennedy, the engineer, dared to run the over the road Saturday night, and engineer William Milane and fireman Mike Fox were detailed by Superintendent Vorhees for the

forlorn hope.

Before the "Von Moltke" was taken out of the yard, and while Milane was oiling her, a girl, yes,

A GIRL WITH A PLAID SHAWL came up and asked him if Billy O'Brien was going out on that engine. without looking up—for he had not seen her yet—he replied that he "guessed not." "Are you sure?" Milane looked up and saw the plaid shawl. He did not

"Thou com'st in such questionable shape,

That I will speak to thee, But he took his oil can and went into the cab, not caring whether the "Von Moltke's machinery squeaked or run smoothly. As soon as he received reinforcements, he sallied out to look for the girl in a plaid shawl.

SHE HAD VANISHED. She did not appear to him again, but he was constantly on the watch for her.

PREPARATIONS TO CAPTURE THE SPECTRE. The "Von Moltke" left for Syracuse again last evening, in charge of Milane and Fox. Milane has become more resolute, and determined that if any girl with the plaid shawl came within speaking distance of him again, he would ascertain, by his sense of feeling, whether she were substance or shadow. Milane also had full confidence in the bravery and agility of Fox, and thought he could be depended upon to watch and catch any girl in a plaid shawl between Binghamton and cuse. It may therefore be supposed that if anything of the sort came about the cab last night it was cabbaged, whether

"Spirit of health, or goblin damned."

[From the Warsaw Democrat.]

For some time past we have been in possession of the fact of the occurrence of strange and incomprehensible doings-called, commonly, spiritual manifestations-at the house of one of the most respectable families in this country, but have refrained, heretofore from giving publicity to the matter from the deep sympathy we feel for the afflicted one and her family, and shall on this give names, but at wouch for the truth of the Thete a now re-

The family of which we speak, consisting of some five or six members, all well respected, and highly creditable, are of that solid, matter-of-fact class of people, upon whom no idle fears can lay hold and render superstitious, and yet, strange to say, for something like a year past, the lives and home of this family have been rendered gloomy and miserable by the almost nightly occurrence of a terrible and

incomprehensible mystery.

The mystery, witnessed by many neighbors, consist in an indescribable and unaccountable noise, as of some one knocking, scratching and scraping upon the sides, ceiling, floor, windows, etc., of the house, and upon various articles within the room.

The ghost, goblin, spirit or ghoul—call it what you will—seems to have connected itself

with a young lady member of the family aged about eighteen years, and who, strange to say, knows nothing of its presence, or of its coming or going. At night, when she seeks repose, and just as her eyes are closing in slumber, three district raps, as a person strik-ing something solid with his finger, may be heard, she seems to be thrown into a trance or sleep from which nothing can arouse her, as repeated attempts have been made to do so but proved unsuccessful. During the trance, or fit, we know not what to call it, her limbs contract, her body writhes, and groans escape her lips as though she were undergoing some

great bodily pain, and during the trance the

rapping continues by loud knocking upon some part of the house and on the furniture,

making a noise similar to that of a cat lapping water, etc., the same as any other well reg-ulated spirit; and stranger still, this mysterious power follows the person of the young lady even when she spends a night away from home—wherever she sleeps a night, there is heard the knocking, which, however, is never heard only when she is in an unconscious state. The young lady, when she awakens, says she has heard nothing of the noise, and has felt no pain, saw nothing in her dream—in fact, had no dre m, and complains of feeling of weariness and lassitude. In all other respects seems

These manifestations are as mysterious to her as to any one else, and a great source of

A number of the neighbors have spent frequent nights at the house, investigating and endeavoring to ascertain the cause of the mystery, but syet no satisfactory conclusion has been arrived at.

We can obtain testimony of many of the best citizens in the county to attest the truth of the above facts.

FURTHER EVIDENCES OF ITS PRESENCE.

Last week we copied an article from the Benton county Democrat giving the particulars of the appearance of spiritual manifestations or a ghost, seemingly connected with a young lady named Achof of that county.

We are now permitted to give place the following private letter written by a young lady living in the neighborhood where Miss Achof resides, to a lady in this city, relating to the appearance of this unexplained mystery, which will be read with interest.

We have as urances by other responsible parties that this is no fiction nor deception, but actual facts substantiated by those who have witnessed the manifestation. Here is the

"Now I will tell you about the ghost which made its appearance at the house of Mr. Achof. About four weeks before last Christmas, as the familiy were sitting around the fire after supper, his only daughter sitting before the window, there was something knock-ed against the window with such force that it jarred the whole house, and immediately the daughter said

O, MOTHER, MOTHER, THAT MEANT ME!

And since that time on every night there comes something, and it walks in the house with a very heavy step; but they can not see any thing. It makes all kinds of noise during the night. As quick as it makes its appearance the daughter of Mr. Achof gets perfectly rigid and her eves are come. rigid, and her eyes are open. She can not utter a word until it goes off; and then she sings the nicest songs and plays until it again makes an appearance. The ghost or spiritual manifestation, or whatever it is, comes at eight o'clock and goes away at ten, and then comes again at ten and remains until morn-

There were fourteen men and women there on one occasion, and they said they could not sleep during the night; and so early in the morning, while it was yet there, they sent the get a drop out of the well, although there plenty. His mother was lying on the bed at the time, and on his return said she would go out and see what was the matter. On her arising from the bed he obtained the water without further trouble. On bringing the filled bucket in the room, the water was involuntarily

SPRINKLED ALL OVER THE HOUSE. That night some one said to it what kind of a ghost are you, good or bad? It said

WAS A BAD ONE!

They then asked if God sent it, to which no response was made. I tell you, it is a singular and awful thing. They have taken the lady to her brother's

and elsewhere, but this does now Whilst he was at her brother's get on the bed with her and the dect it would have, and just as he was get gon the CAUGHT HIM BY THE LEG

with the print of four claws. A minister was standing by the bedside at the same time, and he was struck violently in the back and then thrown across the room.'

and scratched him from his knee to his foot,

Mrs. Ballou's Lectures.

[From the Constitutional, Augusta, Ga.]

Two lectures were delivered by Mrs. Ballou, Sunday, one in the morning and one at night, at Masonic Hall. At the first there was but a small attendance, but at night there was a very large audience present, among whom were many ladies and all were apparently interested in the remarks of the lady on her peculiar theme, generally known as "Spiritualism.'

She proved herself to be a fine speaker, and of considerable ability. Her voice is truly womanly—with no touch of the conventional stage delivery in forced tones, but clear, and could be heard by every one present in the Hall without extra effort on her part. Her Hall without extra effort on her part. Her face is of an intellectual cast, causing her hearers to become interested at once. She appeared Sunday night dressed in a suit of black velvet with flowing sleaves and curls falling

on her neck. The subject of her lecture is one in which the people of this section are generally not very much interested in, but still there are a number of persons in Augusta who have investigated Spiritualism lately.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave.. New York.

Impostors Exposed. Dr. Gordon after a somewhat successful ca

reer in exhibiting made-up figures as the materialization of spirit and in duping several over credulous persons, has been at last thoroughly exposed by the Spiritualists themselves, the proper ones to exp(s) and put down all such swindlers as would thus make money by betraying the most seried of causes. For some weeks back he has been holding public circles at a dollar a head at his hands one rooms on Fourth Avenue, and has had a good attendance of some persons who came to swallow his inflated figures whole, and others who came to study or criticise his exhibitions. Some time study or criticise his exhibitions. Some time since one of Dr. Gordon's admirers gave me a glowing written account of his "Materialization of Spirit," for the Religio-Philosophical Journal, and felt rather hurt that I didn't send forward his ungrammatical and undiscriminative production, but merely mentioned it without endorsing any such views. When I stated that the "spirit" figures looked stiff and unnatura', and that it seemed like imposture, and that Gordon's method of dodging partly behind a screen or steeping down, pretending behind a screen or stooping down pretending to imitate a Catholic priest, was suspicious, I was met with abuse for daring to express such an opinion. I mentioned also that several clairvoyants had by virtue of their gift seen him inflate the figures while behind the screen. "Liars! the whole pack of them, and dumb-heads," was the answer. Mrs. Austin got up at one of the circles and by virtue of her clairvoyance exposed him as an impostor. Immediately Gordon pretended to be influenced by an Indian spirit and answered, "You bad spirit, you bad spirit! Leave this wigwam!" This cunning ruse saved him for the time being to his special believers. A few evenings afterward when a figure had got fully materialized and the sacred outlines of a spirit seemed to be vouchsafed to mortals, a Mr. Robinson, himself a Spiritualist, took a great fancy to laying his hands on the dear apparition, when lo and behold, it wouldn't fade in his hands at all, the pesky spirit, but proved to be very materialistic. Dr. Gordon did fade, however, and fleeing from the rooms, gave those present a good chance to get hold of the rest of the trappings which were very ingeniously contrived and proved him to be a good juggler. On the next Sunday, March 2d, the Spiritualists in Apollo Hall at their three o'clock conference, gave Dr. Gordon an exceedingly full advertisement, much in the spirit of this present notice. Tae "believers," generally owned up manfully that they had been deceived, and as some of these were persons of courtesy and intelligence, no fault can be found with them. But as some have been overheated in their remarks, I beg leave to say in the kindest spirit and for the good of the cause a few things:

1. Those of us who were sharp enough to

see through this imposture from the first, as a very large number of Spiritualists were, should not have been denounced as "traitors to the cause," because we made known what we knew to be truth, itself the most holy thing in earth or heaven. Spiritualists when rightly understood, will be known as the keenest-eyed people on earth, seeing clairvoyantly into both visible and invisible things, and those who consider Spiritualists a set of dupes, will yet find if we do our duty toward impostors, that we are not only discriminating enough and truth-loving enough to ferret out our own shams, but to see the blindness of the outside world as they cling to their golden calves, their superstitious theology and their medical follies.

2. True Spiritualism is tolerant, never over-

bearing with those who differ; loving, not given to cursing; free in word and thought, but never rude, lawless or incourteous. If some of our respectable Spiritualists are kept away from our public halls from moral cowardice, would it not be well to inquire if others who are beautiful in character are not sometimes kept away by the loose and slashing way some have of doing things, and by their dislike of being identified with such? The better class of Spiritualists rise far above the church standards in beneficence and true wisdom, yet, into a society whose doors are open to all, many will enter who will fiercely chide those who are more correct than themselves, and thus unconsciouly injure the cause more than those whom they consider traitors. If those on the contrary who have proved correct in the foregoing exposure, have used any severe words toward opponents, in future let them avoid such words, knowing that in the end the truth will come uppermost and justice be done to all.

3. I suggest that we treat Dr. Gordon no more sternly than the exposing of his juggling requires in order to save a good cause from future harm, and that we look upon even him kindly as one having naturally a weak moral development, for which reason he must pass through some hells before he can achieve heaven. Could we realize the suffering that such a nature must pass through we would feel like throwing no stone in his way, but would rather aid him when he adopts an honest

Let all impostors take warning from Gordon's case, for the people are getting more and more clairvoyant and psychometrical, so that all fraud in congress, and city councils, and churches, and preachers, and mediums will be brought to light. "There is nothing hidden that shall not be revealed." There are mediums that are still profaning this sacred cause and "stealing the livery of Heaven to serve the Devil in," just as many clergymen do. If they should wake up some morning and find themselves not famous, but notorious in the public prints, let them blame only themselves.

5. If any one thinks this exposure works against Spiritualism, he is simply very ignorant or very bigoted. The testimony is mountain high in favor of true mediumship and the keenest scientific associations, such as the "Dialectical Society" of England, and the shrewdest magicians, who are supposed to see into all possible phases of trickery, have to admit that there is a power exhibited outside of all human power, and which moreover manifests 'intelli-gence." The juggler in Jersey City who seemingly imitated some of the minor phases of Slade's mediumship, and whose great feat was paraded in the New York Sun as an exposure of Spiritualism, could no more imitate the higher phases of his mediumship than he could go to heaven to-morrow. A very keen gentleman lately went to Dr. Mansfield's rooms, 361 6th Avenue, and was completely convinced of the truth of spirit communion. He told his friend, truth of spirit communion. a magician who scoffed at the idea, calling it humbug and slieght-of-hand, and promised to equal Mansfield himself. "You're a fool to believe such stuff," said the magician. tell you I'm as sharp as you are. Come go to Mansfield's and we'll see what we shall get." They went and the magician immediately got names of dear friends that no one but himself knew about, and old circumstances were referred to in such a way that he was quite overpowered, as well as vanquished, and withdrew into the other room to wipe away his

Psychology and Clairvoyance.

On Monday, March 3d, we had a lecture at our Healing Institute on Psychological Healing by Dr. Carpenter, including an exhibition of the remarkable clairvoyant powers of Mrs. Carpenter. Mrs. Carpenter had her eyes bandaged in the most secure way, and then was able to describe colors, read cards, etc., through it all, a good proof that there are higher powers of vision than the bodily organs. She is an excellent test medium, and has rooms at 437, 4th Avenue, New York. Her husband psychologized a lady in the audience so that she followed him around the room and obeyed all his dictates in spite of herself. It is high time that people understood this psychological power better. How often a designing character er better. How often a designing character psychologizes his victim into bad bargains, or corrupt alliances. How often persons of either sex psychologizes the opposite sex into making engagements to marry, and how often as a re-sult, such marriages prove to be not marriages from a soul union, but brought about by the temporary magnetic forces of the hour. How few outside of Sp ritualists understand these subtle laws, and even Spiritualists are too generally ignorant of the subject.

Insanity, --- Obsession, "--- False Doctrines, False Communications, --- and Kindred Subjects--- No. 6.

BY D. G. MOSHER.

It has been, and now is, to some extent, a prevalent opinion or doctrine of Modern Spiritualism, that what are termed physical mani-festations are the work of "low order" or "undeveloped spirits," but recent developments prove this to be far from the truth. What seeker after truth, who is well posted in rela-tion to this class of manifestations that are daily occurring in various places throughout most of the nations of our earth, can but discover that these emanate from intelligences possessing a knowledge of laws or principles beyond the power of man in earth-life to grapple and unfold. The "ring feat," the passage of material substance through solid walls, are among the many tests, to prove the fallacy of the popular doctrines of Modern Spiritualism as relates to this as well as to other forms of minimum features. spirit manifestations. It must, if not already, be apparent to honest investigators, that the sublime motive of the angel-world is the intel-lectual development of earth's inhabitants as a whole, and not individual aggrandizement. No individual need expect to be exalted by spiritual influx in any selfish calling, unless the motive be for the general good. Mankind generally, without reference to any religious belief, have been educated to believe it wrong to murder our fellow man, to lie or steal; yet a civil officer may, without a sacrifice of a dearly treasured principle, be instrumental in taking the life of our fellow-man, if ordered so to do by a potentate, or by consent of the masses Let us extend this principle, or allow the angel world to act upon the principle that an individ-ual in earth life may be a stumbling block in way of the advancement of important principles, or for any reason assigned by a council of angels, that it would be better to impress such individual to commit suicide, and thus cause a premature spiritual birth, would there be any thing wrong on the part of the spirit being instrumental in such an act? If angels had the power to arrest the Chicago fire by preventing the cow from kicking over the lamp, or otherwise arrested the fire in its commencement, would they have done it if there was known to them a compensation in store more than ample for the restoration of all loss caused thereby? From my experience I can not deny what seems to be a fact, that angels are ever cognizant of the origin and commencement of all fires and calamitous occurrences, at least that might come within the power of man to stay the consequences if known in due time.

War, famine, pestilence and all calamitous occurrences, are in accordance with divine law, legitimate outgrowths. Man may within his sphere control these, and angels control be-yond the sphere of man. It is not within the province of man's intellectual capacity to comprehend the utility of a law authorizing calamitous occurrences instituted and controlled by divine intelligences, and which are of vast in portance in progressive philosophy. It is impossible for man, without a knowledge of his immortality, to comprehend that there is any divinity in laws that produce suffering, either transient or life long; yet facts prove this. The opposing, antagonistic or destructive principle is of vast importance in all development. Increased activities are the result, principally, of opposing forces. Demolish an ant hill, and how soon will it be re-built. The re building of Chicago is an example. Throughout all nature, antagonism is the principal cause of increased activities. Introduce into the physical organism a poisonous or consuming agent and how soon are the infinitesimal activities aroused. If one part of the organism only is directly affected, the fact is instantly made known to all other parts of the organism, and through sympathy the required assistance is reneered, and the work of reparation commences at once, the same as in the case of the Chicago calamity. When one part of an organic structure is seriously affected by a calamitous agent, the interests of all other parts are more or less affected. The case of the Chicago or Boston calamities affect in some way, not only the different parts of the organism of Young America, but the entire world is affected thereby. The various diseases of physical organizations are the causes of increased activities and a more rapid development of either physical or spiritual organism.

Mosherville, Mich.

The Blood of Jesus.

BY C. WHITE.

In reading an extract from a discourse on the Boston fire, delivered in the Seventh Avenue, New York, Presbyterian Church, by the H. Graham, in which he seems to think Chicago was burned on account of its wickedness, and Boston on account of its God less morality and isms, I find the following remarkable declarations: "Morality is no better than wickedness, and will save a soul no more than blasphemy can * * There is nothing can wash away sins but the blood of

Now we infer from the above that as far as salvation is concerned, we may as well go on in wickedness and the commission of heinous crimes, as to practice those moral precepts taught by the good of all ages, the Blood of Christ being a complete antidote for its effects.

If this is orthodoxy, then shoud we longer wonder that seven-eighths of the convicts in in our penitentiaries are orthodox in their be-lief? Would not this belief that wickedness is as good as morality, virtue no better than vice, dishonesty as good as honesty, murder and arson as commendable as the practice of the most generous impulses of the soul, natur-ally lead to the commission of those very crimes of which they were convicted? If they fully believed this dogma of the Rev. Gentle-man, then are they not consistent practical

orthodox Christians, especially if they rely implicitly on the Blood of Christ?

Permit me through the medium of the ever welcome Journal to ask how much of Christ's blood is sufficient to cleanse one soul that is full of wounds, bruises and putrifying sores from the crown of the head to the sole of the feet, as orthodox Christians tell us the wicked are? Of whom can it be obtained? Where is the pool of blood of which we hear so much? The pool of Bethesda was a well-known resort in Judea; but pray in what town and country is this blood reservoir? Until it can be located, how in the name of common sense can those rotten, putrid, orthodox Christians ever be purified by washing in it? Physiology teaches that a man of ordinary

size contains four hundred and forty-eight ounces, or three and a half gallons of blood. Now, was this Jewish Jesus more than an or-dinary sized man? Had he more blood than the average of men? Who caught and bottled up his blood shed upon the cross? And have all those millions of Christians who now live and have lived since the advent of Christ washed in those three and a half gallons of blood? Why, sir, it would require a fountain as large as Lake Erie to purify such a host of putrid mortals, else it would long since have been coverted into a cesspool of corruption, the malaria of which would be destructive to animal life for miles around. We are told it is only the soul that is cleansed, then we reply, the Christian soul must be exceedingly small, a single soul occupying less comparative space in a single ounce of blood, than a gar pike in Niagara

Had they told us to wash in the blood of the great Frost King, who, tradition tells us was dragged by the Gods into the center of the universe and slain, and of whose blood the mighty ocean was formed, we should have understood them. But how to wash in the fab-ulous blood of Jesus is to us incomprehensible. We are told that they do not mean the literal Then pray what do they mean? If you do not mean what you say, please say what you mean. Dispense with allegories and mysticisms. No longer repeat an unintelligible gibberish.

What do you mean when you sing:

"There is a fountain filled with blood Drawn from Immanuel's veins— Sinners plunged beneath this flood Are freed from their guilty stains?"

Until you speak plainly, or sustain your assertion by occular demonstrations, we must continue to hold that morality is better than

wickedness We most heartily indorse the sentiments ex-pressed by one of old, that by our work we are known; that each transgression shall receive a just recompense; that it is not they that say, "Lord, Lord," but they that do the work of righteousness, that shall enter into the Kingdom; they that imitate the good Samaritan in works of kindness, instead of following the example of priests of ancient or modern times; they that do unto others as they would have others do unto them; they that visit the widow and fatherless in their affliction-not to pray with them but relieve their

They that love goodness for its own sake. and breathe inspirations from the God of love these are they who have the kingdom of Heaven within them; these are they who follow the precept of the Jesus of Nazareth, who never prated of a pool of blood as a substitute for good works, and never said morality is no better than wickedness.

better than wickedness.

O Theology, how thou art fallen! Thou who by thy tradition, make the teachings of Jesus, whom you profess to worship, of no effect. He says when you pray, pray in secret; you say, pray publicly. He says feed the hungry; you say, pray for them He says clothe the naked; you say, give them tracts. He taught meekness; you clamor for power, for a national law to put your dogmas on an 'undeniable legal basis," that you may have power to stay the alarming spread of Rationalism. stay the alarming spread of Rationalism.
Thus you throw down the glove, and we fearlessly take it up, and boldly declare that there
is an irrepressible conflict between Old Theology with its chains, manicles and fagots on one side, and free thought, free speech and free religion on the other, armed with the shield of reason and the sword of truth. We fearlessly unfurl the broad Banner of Univer-

sal Liberty, and bide the result. Foxcroft, Maine.

Orthodoxy in Schools.

The schools of Connecticut are mostly under the care of teachers who profess to believe in the old orthodox theology, and many of them think it their duty, as often as opportunity occurs, to instill into the minds of their pupils the principles of that theology. Though the children are not now required to say the catechism every Saturday as they were when I was a boy, yet religious teachings are frequently so mingled with the ordinary scholastic exercises of the school, as to constitute a very decided training in the direction of orthodox Christianity. During the several years that I acted as school visitor, I frequently had to listen to the repeating of passages of Scripture and verses of hymns which the scholars had been required to commit to memory and repeat as a closing exercise of the school.

A few days since I gave a lecture on geology to the students of a high school, which is under the superintendence of a Congregational minister. Among the specimens I exhibited was a piece of lava from one of the sand-rock islands, at the mention of which, the minister's thoughts, no doubt, went back to the time of the introduction of Christianity into those Islands, and at the close of my lecture he got up and related the history of missionary efforts there. But he did not tell the students how the natives of those islands had wasted away under the vices and adverse in-fluences that had accompanied religious teach-

In the year 1818, there was established in the town of Cornwall, in Connecticut, a Foreign Mission School which was designed princi-pally for the education of Indian youths, in order to fit them to become missionaries to their own people. The greatest number of pupils was twenty-nine, of which nineteen were native Indians, and six were from the Sandwich Islands. One of those was Henry Obookish. This report man become very Obookiah. This young man became very pious and gave promise of much usefulness, but when he was about ready to return to his native land, he was taken sick and died at the age of twenty-six. A Congregational minister wrote and published an account of his life, in which he stated that this young man was probably the first of his countrymen that had ever passed over the threshold of heaven, thereby intimating that all of the thousands that had lived and died on those islands, with the exception of this one, had gone to hell. This mission school flourished for a while, but as the picus young women of that and the neighboring towns became exceedingly zealous in the cause of Except Marine and manifested a cause of Foreign Missions and manifested a sort of mania to become co-workers in the cause with the sons of the forest, the school was eventually broken up.

West Granby, Con. WILLARD GRIFFIN.

Spiritualism at Waverly, N. Y.

EDITOR JOURNAL:-Never, in the history of our young village, has there been such an up-heaval of the religious and irreligious elements

as during the past few weeks.

For a year or two past the Spiritualists of Waverly have been steadily, quietly and honorably at work. Starting some years ago with two or three earnest believers, who listened to whatever they could get from above, obeying the voices of their spirit friends and their own consciences, they organized a society, secured a hall for their exclusive use, employed good speakers, opened their doors to all who might see fit to go in and hear, and by that quiet, un-ostentatious, mind their-own business way, built up a good working society, drawing to it many liberal minded, intelligent and worthy citizens-even members of church among them.

Tais steady advance of liberal and humane ideas, which of necessity came in conflict with the cruel creeds of the churches, has awakened an opposition of the most virulent and intolerant character. To counteract this onward march of liberalism, sermons have preached against us by the "eminent divines" of the village; but they soon discovered they were but "whistling down the wind;" that they but awakened the spirit of inquiry and investigation; and that every struggle made for our overthrow but added to our membership, and increased our means of disseminat ing the spiritual gospel. It became evident that something must be done. So some of the churches, after searching the Clipper, and other publications of high moral stancing, learned that the "Snell Brothers," of Water-town, N. Y., were adepts at imitating the Davenports, and forthwith efforts were made including an offer of \$250 for their services, to secure their presence in Waver'y. They came, and in advance of them came the forerunner announcing to the faithful that they were to knock S, ir tualism 'into a cocked hat," and to the Spiritualists that they did not expose Spiritualism, which latter proved to be true, for they exposed nothing but themselves. When they appeared in our village they carried out this double faced programme by being "all things to all men" in the most offensive sense of that term. They performed three nights to crowded houses, the churches dismissing their evening meetings, and even their advertised sociable, to let all, priests included, attend the show. Such efforts were never before made, even in the most exciting political times, to secure audiences, and make crushing demonstrations. The promiscuous crowds, inspired by leading spirits in the flesh and out of the flesh, howled and stamped it through, believing, no doubt that by their noisy demonstrations, they were frightening the last vestige of Spirit ualism from the town as the natives used to frighten the laws of God by shouting, dancing and drumming during an eclipse, and their terrible efforts amounted to about the same.

Their cabinet seances were well performed, and, no doubt, deceived some as to their rea character; but their dark seances were simply abortions—not calculated to deceive even the most green and gullible. At the close of their performances, their leader delivered himself of a speech explaining somewhat the secret of their tricks, but mainly it was a compilation of all the obscene, vile and slanderous gatherings of the past ten years. They left thinking, no doubt, that they had done a big thing; and their two-hundred-an'-fifty-dollar friends parted with them with as u an e that Spirit-ualism was dead in Waverly beyond resurrec-

After the smoke had cleared away, and the tumult had subsided, we all looked around, and saw things apparently in their normal condition; people walked as formerly with their heads on their own shoulders; Waverly stood in the identical spot she had occupied for the past twenty-three years; the sun rose in the cat and set in the west as heretofore. We examined ourselves physiologically to see if we were really alive and above ground and found it to be so. We inquired of people on the streets as to what had happend, and some of the opposers would say that just enough had occurred to awaken their curiosity, and they were bound to know what there is in Spiritual ism; and others of them said they were disgusted with the whole concern, and glad they had taken no stock in it. On the Sunday following, Dr. Fairfield

preached to us, and strange as it seemed to many, not a Spiritualist was missing, and many new faces appeared in our hall to learn somewhat of this stage doctrine. When looking around to-day I find Spiritualists and Spiritualism standing firm, strong and trave, like the rocks which have been overwhelmed by the froth and foam of a passing storm, and they propose to so stand and defend the angels' gospel of light and truth, and fight it out on this line if it takes a life time.

But the end is not yet. The same spirit of persecution, intolerance and falsehood, which prevailed in other days, is squirting its vileness upon us through the newspapers. But truth has nothing to fear so long as it is left free to combat error, and as regards slanders and libels, we propose to shame the perpetrators of them by living our religion before the world, instead of prating and boasting about it from behind the coward's castle. In this ordeal through which we have just passed, the Spiritualists have nothing to regret—they stand vindicated before the more honorable and worthy of the world, by their firmness, integrity and manly bearing. They come out thence purer, brighter and better; firmer, stronger and braver; while those who would have crushed them have a burden to bear not easy nor light. So it ever will be in any attempt of the theologies of a darker age to extinguish the dawning light of to-day.

O. H. P. KINNEY. Waverly, N. Y.

Letter from T. J. Moore, M.D.

Bro. Francis:—In your search after the Orthodox God, which occupied your time for nearly two years, you were eminently unsucessful, yet I see that several of our prominent and valuable friends have actually found him -if we take their word as proof. I will first call your attention to the lecture of T. Gales Forster, delivered in New York City, Dec. 22nd, 1872. He there says: "The basis of the Spiritualists belief is that there is an all-pervading Infinite Spirit," etc. See the Journal of Jan. 25th, 1873. I here deny that his assertion as to our belief is true, An all-pervading Infinite Spirit is just exactly and completely the orthodox God. There can be no successful denial of this, for ten thousand times ten thousand millions of millions of millions of individual spirits, do not, and can not, make

one Infinite Spirits,
one Infinite Spirits,
Again, M. D. Jack (Philadelphia Circle of
Light), says, "Oh! Lord, we thank thee for the
Winter" Here again we see the Orthodox
God! E. V. Wilson in JOURNAL of Jan. 4th,
Thanks he to the All-Father and dear God! E. V. Wilson in Journal of Jan. 4th, says, "Thanks be to the All-Father and dear Old Mother God whose children we are." This All-Father is no more or less than the Calvinistic God. Still they come. Dr. H. T. Child in same Journal says, "We thank God,"—"Proves this grand fact that every child of God"—"It is as absolute as God himself." E. V. W. Says, in Lappania, Nov. 23rd, 1872. V. W., says in Journal, Nov. 23rd, 1872,

Many have been brought to a knowledge of God, as it is in spiritual things through

Again Barlow in his "voices" says:

"What God ordained the whole is understood,
"To ultimate in universal good,
"Yet hith no less decreed that man shall be,
"Within a given s, here, an agent free."

There is the orthodox God with a vengeance, both ordaining and decreeing!

Mrs. Conapt in her invocations addresses, "On! thou whose love pervadeth," and "God of all nations," etc, etc. Can you, tell me who this one God of all nations is? If you can, then I will go where he is, and find what you in your long, patient, and scientific reyou in your long, patient, and scientific re-searches, failed to discover!

Mrs. Emma Hardinge addresses in her invocations, 'Oh, thou Infinite Spirit"; "thou Infinite Father."

I wish our prominent speakers and writers would be more guarded in their expressions on this one point. If we are going to acknowl-edge the orthodox God as the creator of the universe of matter and mind, and the controller (absolute) of mind, then let us say so—all as one! For my part, I consider it all shear nonsense, and am sick of it. Invocations to our spirit friends I admire, but an invocation to a great and Infinite One I think stale, silly and an absurdity. I do not believe at all in following along in the old and deep-worn rut of orthodoxy.

I do believe in striking out boldly for the true and beautiful in spite of the sneers and scandal of pious and religious bigotry. Truth, justice and right are only beautiful. Starfield, Ill.

How can we have Harmony in Organization?

Bro. G. W. KATES: You desire the organization of Spiritualists to increase their usefulness. For this "harmony" is essential. It is better to discuss the thing before mass meeting. I came out of all organizations thirtyfive years ago. I have not joined one since. I could join several of the local organizations of Spiritualists, but more of them I could

If I had a dollar to spare I would send my name to the "Religious Association." That would not hinder my joining a national Association of Spiritualists. There can be no harmony unless the organization makes all its members equal in rights; unless it is strictly just I would prefer the organized union of all good men, or of all men doing good. Less than the first, is sectism. But if Spiritualists could not join me in an organization, which was really open to all good men, I would join them in a just sect. Christianity has been divided into not much less than a thousand sects. Spiritualists differ widely. Judge Edmonds has been a life-long conservetive. Austin Kent has been over forty years a Radical—in some things an extreme Radical.

It is morally impossible for these men to see the Woodhull case from the same stand-point. Yet, Brother Kates, Austin Kent is ready to go into an organization with Judge ready to go into an organization with Juoge J. W. Edmonds, where both can have exact

In a just union the minority has rights. It has no right to half the time in a mass convention. When in a convention which had invited all, if I found myself and friends in a minority of one-tenth, we only asked for one-tenth of the time. So much we defor one-tenth of the time. So much we demanded. I am understood. I have a high respect for Judge Edmonds. We can only have harmony by agreeing to differ, and by respecting each other, and by treating each other with respect however wide may be that difference. We must not talk of putting anybody "down." Such a meeting would mean division—not union or harmony. Brother, I like your late letter in the Journal. From it it would seem that you mean harmony. With the understanding that the With the understanding that the harmony. "mass meeting" means what I have indicated, were I able to attend it, I would sign the call most heartily. I would do this if I had no hope of a successful organization. Such meetings are always useful. If harmonious in feeling it would be glorious. If we are only prepared for war, even war is less bad than stagnation—than inaction. Perhaps believe as 1 do in the utility of war, and as a representative of one phase of extreme radicalism, I say, if a minority of the Spiritualists live with me and those on my plane on a just, equal and free platform, as I can and will with them, and desire to organize out from us-go in peace, and the gods bless

But here must be no misunderstanding. We ought to know now whether the call really means an effort to unite all classes and orders of Spiritualists, faith and life in one organized body. If so, I would urge all classes to go.

If I need an apology for writing any part of this article, I make the tollowing:

I have been told by men who ought to know, that Spiritualists would not bear full,

free, and honorable discussion on all sujects, even of the most vital importance, either in their journals or conventions. If so, Where Fraternally, Austin Kent. Stockholm, New York, Janury 9th, 1873

Mrs. Robinson's Tobacco Antidote.

No attention will be paid to orders unaccompanied with the money to pay for Mrs. Robinson's Tobacco Antidote. It has already a world-wide reputation as a sure remedy for the perverted appetite for the noxious weed. It needs no further confirmation of its virtues to warrant the expenditure of the requisite two dollars to pay for a box of it. One box is sufficient, when directions are strictly followed to cure the most inveterate user of tobacco.

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not less then one dozen boxes. Address, Religio-Philosophical Publish-ING HOUSE, Chicago, Ill.

Wide Awake.

Brother A. B. Church of Columbus, Indiana, informs us that he intends soon to publish a book entitled as above. He says he shall get it out in monthly issues. It is a good name, and the Brother says it shall be a good book.

Lyceum Guide.

The price of this book has been advanced by the publishers who can only supply it in board covers, price, \$1.00; postage, 16 cents. We have a number of orders on our books for the work in paper covers, which can not be filled. Will our friends please direct us what to do for them.

Auts and Sciences.

SOUTHERN DEPARTMENT, -Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address

care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La C. FANNIE ALLYN AND HER LECTURES.

Delivered in New Orleans, during the Months of January and February, 1873, before the Louisiana Central Association of Spiritualists.

> "Labor is worthy of its hire, And good works of their fame."

The noble, the gifted and cherished has been with us and departed. Than through C. Fannie Allyn we never heard higher or purer inspiration from the immortals beyond. Her control, who or weatever it may be, is the easiest, aptest, readiest, most practical and prudential we have as yet observed The continuity of thought, grandeur of conception, and elegance of diction, of which she, while under control, seemed the central genius, was, indeed, too grand for hearsay presentation. Suffice, there is but one opinion here—she's the peerless C. Fannie Allyn—the purest ore from the hottest fire, the brightest lightning from the darkest cloud spiritually considered, and otherwise the most curious specimen of outspoken simplicity in America; but lest we might say something fulsome and be misunderstood abroad, we re-fer more especially to the detailed facts of public interest concerning her never to be forgot-ten sojourn in our midst. Her first appear-ance was greeted with the intensest grade of curiosity. Advancing to the rostrum in neat comely attire, she acjusted matters and things with a wondrous off-nand grace, and took her seat, glancing round at her audience as if moved and inspired by the very genius of

The opening service of the choir (one of superior merit) pausing, she rose and prelimin-arily said, "As has been my custom elsewhere, I now respectfully call on you, my audience, for the subjects on which I am here to discourse, and also for suitable subjects on which

to improvise a poem." To make a long account short, the subjects were furnished, and the discourse and poem improvised in a manner that astonished all present, as they had according to all accounts, never been astonished before.

From that day to the time of her departure, during which she delivered some twenty-two lectures and poetic improvisions, she never seemed to tire or weaken, but grow stronger, bolder and better all the time.

Her audiences grew larger and larger from lecture to lecture. Indeed, Old Mother Grundy went out now and then to see and hear this new wonder in the land, and it is said old Deacon Squizzel Jenks went in disguise to see of what kind of rib this wonder of a transitory oracle was made. To the Association she was almost a financial success, as well as a God-send of intellectual pleasure.

The Spiritualists here are on the heavy increase, and many of them as industricus as beavers, leaving no manifest duty undone, nor no opportunity unutilized for the general good of the cause. The officers are pleasant and easy in their official bearing. In this connection, it is lut due to genuine worth and valuable service (gladly rendered), that I should mention our estimable Secretary, C. H. S.liman, who voluntarily does all the heavy, out and in-door work of our Association. Long may

The Hall in which the Association holds its meetings is large, spacious and comfortable,

and somewhat expensive.

We have a splendid cabinet (on wheels) contributed by our munificent friends, Dr. Walker and Mr. Pitman, and will in the future keep it ready in the Hall, in which to practice and develop our new material, of which we have a

greatly diversified abundance on hand.

When not favored with speakers, we use our Sundays and Sunday evenings in the enunciation of home lectures, and in the discussion of questions properly set apart for that purpose. Tuesdays and Thursdays are generally devoted to cabinet experiments and manifestations.

New Orleans, as all must be aware, is an important po'nt, and should be cultured and hus banded by all mediums whether in the lecture or physical field.

Some years of sore experience in pipy effer-vescing have passed down this way; many sharp corners have collided, and many sub-resa tempests in teapots calmed down by the overflowing pressure of time. The fermentation is still going bravely on, and no doubt, the working spirit within will soon work itself Then the older ones hope for the coming of the good time, when "Give and take," "Live and let live," "Big I and little u," will harmonize in the cementative formation, of a Lyceum, that shall be a credit to its founders, an honor to the cause, and a blessing to human kind. So mote it be. Selah!

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.

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The proprietor of the Religio-Philosophic-AL 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 Spirit-

ualism. 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.

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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.

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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 spiritlife, 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.

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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. JOUR-

Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that we were correctly informed of changes in po-t-office address. The result was the Register was no guide to the public as de igned. Speaker who feel desirous of having their appointments published will be accommodated by simply reporting from time to

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I can fully substantiate the foregoing by 10,000 witnesses it processary and will answer correspondents if

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

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	7:30 a m* Mail and Express	*4:15	D	m
	9:15 a m* Dubuque and Stoux City Ex.	*2:00		
	10:15 a m* Pacific Fast Line	*8:15		
	10:15 a m* Rock Island Express	*4:15	D	m
	3:15 p m* Galesburg Passenger	*8:10	D	m
	4:20 p m Mendota and Ottawa Pass'r	9:55	a	m
	1:00 p m Aurora Passenger, Sunday	9:55	8	m
	1:45 p m Aurora Passenger			
	5:30 p m* Aurora Passenger	*8:55	8	m
	9:15 p mt Dubuque and Sioux City Ex	. 17:00	8	m
	10:00 p mt Pacific Night Express	16:45	8	m
	ACCOMMODATION.			
	11:00 a m* Downer's Grove	*5:50	p	m
	6:15 p m* Downer's Grove	*7:15	a	m
ľ	+Ex. Saturdays. *Ex. Sundays. ‡Ex. Mond	ays.		
ı	CHICAGO & NORTHWESTERN.	1137		
ı	CHICAGO W HOMELIN MOTIMEN.			

CHICAGO & NORTHWESTERN.

Ticket office, 31 West Madison street.

CALIFORNIA LINE.

Depot, corner of Wells and Kinzie streets.

Leave.

9:30 a m* Pacific Express. *3:45 p m
4:00 p m* Sterling Accommodation. *11:00 a m
5:15 p m* St. Charles and Elgin Acc'n. *8:45 a m
10:30 p m† Omaha Night Mail. †6:30 a m

FREEPORT LINE.

Depot, corner Wells and Kinzie streets.

Leave. Arrive.

Leave.

9:15 a m*...Freeport and Dubuque Pass...*2:(0 p m 5:30 p m*...Junction Passenger......*8:15 a m Junction Passenger........*6:45 p m 12:00 m*...Maywood Passenger......*1:45 p m 4:15 p m*...Rockford Passenger......*1:45 p m 6:10 p m*...Lombard Accommodation.....*6:50 a m 9:15 p m*...Ereport and Dubuque Pass......7:00 a m A Sunday passenger train will leave Junction at 8:45 a m, arriving at Chicago at 10:15 a m. Returning, will leave Chicago at 1:15

A Sunday passenger and the passenger are chicago at 10:15 a m. Returning with ave Chicago at 11:15

MILWAUKEE DIVISION.

Depot, corner of Canal and Kinzie streets.

8:00 a m* Milwaukee Mail *10:10 a m 9:45 a m* Day Express. *4:60 p m 1:45 a m* Evanston Passenger *1:55 p m 1:00 p m. Highland Park Acc'n. 3:40 p m 4:10 p m* Kenosha Acc'n. *9:00 a m 5:00 p m* Afternoon Express. *7:40 p m 5:30 p m* Evanston Passenger. *8:25 a m 6:20 p m* Waukegan Passenger. *7:55 a m 11:00 p m. Highland Park Passenger. *7:55 a m 6:20 p m* Highland Park Passenger. *7:55 a m 11:00 p m. Milwaukee Night Pass'r. 6:30 a m wisconsin Division.

Depot, corner Canal and Kinzie streets.

9:00 a m* Barringer Passenger. *5:10 p m 10:00 a m* St. Paul & Green Bay Ex. *7:15 p m 3:30 p m* Janesville and Beloit Pass. *11:30 a m 9:00 p m* St. Paul & Green Bay Ex. *5:20 a m 4:45 p m* Woodstock Accommodation. *10:20 a m 6:15 p m* Barrington Accommodation. *7:45 a m *7:45 p m 5:30 p m* Barrington Accommodation. *7:45 a m *7:45 p m 5:30 p m 5:30 p m* Barrington Accommodation. *7:45 a m *7:45 p m 5:30 p

4:45 p m*..... Woodstock Accommodation... *19;e a in :15 p m*..... Barrington Accommodation... *2:45 a m +Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

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Arrive. Depot and Ticket Unice Catal Sarch, and Leave.

9:15 a m*. | St. Louis and Springfield |
Ex. via Main Line... |
Kansac City Fast Ex., via |
Jacksonville, Ill., and |
Louisiana, Mo... |
Wenona, Lacon & Washigton Ex. (Western Division) |
4:10 p m*. | Joliet and Dwight Acc'n |
(St. Louis and Springfield) Arrive. *8:10 p m in every particular. It is embellished with a fine steel *8:10 p m *8:10 p m 4:10 p m* Joliet and Dwight Acc'n ... *9:40 a m

St. Louis and Springfield Lightning Ex. Le and Ar. via Mahn Line, daily, and via JacksonvilleDivision . Let Art ... Kansas City Ex., via Jack ... \$7:30 a m

9:00 p m‡ Jefferson City Express ... \$7:30 a m

9:00 p m* Jefferson City Express ... \$7:30 a m

1:Ex. Saturdays *Ex. Sundays ... \$8:10 p m

†Ex. Saturdays ... *Ex. Sundays ... \$8:10 p m

†Ex. Saturdays ... *Ex. Mondays ... Mondays ... Mondays ... Mondays ... Thaily via Main Line, and daily .ex Saturday ... yia Jack sonville Div. Jacksonville Di *9:40 a m

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All trains stop at Twenty-second Street Station.

Leave.

Arrive.
5:30 a m*. Mail (via Main and Air Line). *8:45 p m 9:00 a m*. Day Express. *8:06 p m 3:35 p m Jackson Acc'n (daily). 10:20 a m 5:15 p m Atlantic Express (daily). 8:00 a m 9:00 p m**, Night Express. *5:30 a m 9:00 p m**.

CHICAGO, ROCK ISLAND & PACIFIC.

Depot, corner Harrison and Sherman streets. Ticket office, 33 West Madison street. Leave. Arrive.

10:00 a m*. Omaha and Leavenworth Ex. 4:90 a m

5:00 p m*. Peru Accommodation. *9:30 p m

10:00 p m†. Night Express. \$7:00 a m

10:00 p m†. Leavenworth Express. \$7:00 a m BLUE ISLAND AND WASHINGTON HEIGHTS 8:45 a m 1:25 p m 6:30 p m 6:45 a m

CHICAGO, DANVILLE & VINCENNES. Depot, corner Canal and Kinzle streets. Out-Freight Office, corner Ada and Kinzle streets. In-Freight Office at P., C. & St, L. Depot, corner Halsted and Carroll

Leave.
7:40 a m Evansville & Terre Haute Ex.
7:00 p m { Cincinnati, Indianapolis & } 11:55 a m } Lafayette Ex. via St. Anne {
T. J. CHARLESWORTH, C. B. MANSFIELD, Superintendent. Passenger Agt.
Office, £95 West Randolph street. PITTSBURGH, FORT WAYNE & CHICAGO. Depot, Canal street, near Madison. Ticket Office, 53 West Madison street.

 Leave.
 Afrive.

 9:00 a m*
 Day Express.
 ‡7:30 p m

 5:15 p m
 P-cific Express.
 6:30 a m

 9:00 p m†
 Fast Line.
 18:00 a m

 4:55 a m*
 Mall.
 *6:10 p m

 3:45 p m*
 Valparaiso Accommodation.
 *8:56 a m

 Passenger Agt. Office, 43 West Madison street.

PITTSBURG, CINCINNATI & ST. LOUIS. Depot, corner Canal and Kinzie streets. Ticket Office, 43 West Madison street. 3 West Matheur Saturdays and Mondays.

Arrive.

Arrive.

8:00 a m † ... Cincinnati Express. †6:10 a m
8:00 a m * ... Ind., Cin. and Louisville Ex. ; 16:10 a m
8:00 p m * ... Columbus and Eastern Ex. 8:25 a m
4:45 p m † ... Ind., Cin. and Louisville Ex. ; 19:20 a m
8:00 p m † ... Logansport Accommodation ; 19:20 p m
5:30 p m * ... Lansing Accommodation ; 7:50 a m
*Ex. Sundays. †Ex. Saturdays and Mondays. ‡Ex.

Mondays.

Mondays.

Office, 43 West Madison street. LAKE SHORE & MICHIGAN SOUTHERN. LAKE SHORE & MICHIGAN SOUTHERN.

Depot, corner Harrison and Sherman streets. Ticket

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Leave.

6:40 a m* Mail *9:20 p m

9:00 a m* Special New York Express *8:00 p m

5:15 p m Atlantic Express (daily) 8:00 a m

9:00 p m*† Night Express (*16:30 a m

3:40 p m Elkhart Accommodation 10:10 a m

ILLINOIS CENTRAL. Ticket Office, 75 Canal street, corner of Madison. Depots, foct of Lake street, and foot of Twenty second

St. Louis Express. Arrive.

St. Louis Fast Line. *9:00 p m

St. Louis Fast Line. *7:55 a m

Cairo Mail. *7:55 a m

Springfield Express. *7:55 a m

Springfield Express. *9:00 p m

Springfield Express. *7:55 a m

Springfield Express. *7:55 a m

Springfield Express. *7:55 a m

Springfield Express. *9:00 p m

Springfield Express. *7:55 a m

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Springfield Express. *9:00 p m

Springfield Express. *9:00 a m

Springfield Express. *9:00 a m

do do do *7:45 a m

do do *9:900 a m

do do *9:900 a m

do do *9:00 a m

do do *9:00 a m

do do *5:20 p m

do do 5:45 p m

do do Tris35 p m

do do Tris35 p m

do Hented Staturday sexcepted TDaily

W. B. Jerkson. Gen I. Pass. Agt. And to guide the Professional Painter. 6:10 a m* Hyde Park and Oak Wood ... 66:48
9:00 a m* do do *7:45
12:10 p m* do do *9:60
3:00 p m* do do *9:60
4:15 p m* do do *1:45
5:15 p m* do do *1:45
6:10 p m* do do *5:20
11:00 p m* do do 5:46
W. B. Jenson. Gen I. Pass. Agent.

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CHICAGO, SATURDAY, MARCH 29, 1873.

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Cream-who don't like it? There is a cream to Spiritualism, and it is rising gradually to the surface, and its superior quality is attracting the attention of all classes. While it is not the kind of cream that flavors coffee and tea, and swells out cake in sweet proportions, it acts efficaciously on the mind, imparting thereto liberal thoughts and correct views in reference to the divine government. That cream flows into the churches, invades prayer meetings, takes possession of the family circle, creates excitement here, intense commotion yonder, and at times talks in strange languages and bewilders the people-now you know it, now you don't. We examine our European exchanges the same as we would a flower garden, and we only cull therefrom those incidents that will be of especial interest to our readers:

RHABDOMANCY.

In Glasgow, Scotland, the Spiritualists, ever having revealed to them something knew, occasionally practice rhabdomancy, or divination by a wand. The method usually adopted is for two persons to hold a rod in their hands, and it points to letters in the alphabet, and thus messages are spelt out frequently. It is used to point out persons who shall sit in a circle for the time being, and which seat they shall occupy. A pencil is sometimes attached to the end of the rod, and writing is often ob-

JOHN KING.

Spirit faces are seen in England with the same distinctness as here. John King appears to take the lead, presenting himself in such way that he can be plainly recognized. A writer in giving an account of a seance says, "The first face which presented itself was that of John King, with strong, black beard and moustache, dark, piercing eyes, and white turban. He did not speak to us when showing his face, but he allowed the visitors, perhaps twelve or fifteen in succession, to so up to the cabinet and put a hand through the curtain; after grasping the hand, John raised the curtain, and gave each person an opportunity of inspecting his visage more closely. Later on, the spirit Katie called me up by name from the back row of seats. On my approach, she raised the curtain and showed me herself and John both together, two living, glowing human faces, radiant with beauty and beaming with intelligence. Katie's head was adorned with a veil of flowing white muslin."

MATERIALISM.

Mr. D. Hooper, of Trinity Square, London, surgeon, in the Lancet, of 28th December, 1872. alluding to the "extreme jealousy of scientfic men in allowing anything like a metaphysical argument in proof of the separate existence of the soul," states that Dr. Maudsley, of Birmingham, believes that "Christianity has done more harm than good in the world." Mr. Hooper deems it fortunate that the Almighty does not hand over the world to be governed "by philosophers, and the lesser swells who follow their lead; if He did, we should soon find all things in chaos." Mr. Hooper "can not see how, on the evolutionist and materialistic view, we can explain the triumph of mind and matter at the hour of death; that when, in extremis, the mind is clearer, more active than ever; that, with matter at its worst we find mind at its best, also that students work best when below par, not in robust health." He asks, "How can the will prevent an epileptic attack, and constrain and drag along a reluctant body?" He states that "in insanity, the brain is, in the worst cases, often sound." He believes, "that the theologians and followers of St. Thomas Aquinas have the best of it, and the Evolutionists and Material-

MRS. JENNIE FERRIS HOLMES.

trines."

ists have failed to establish their new doc-

We are glad to notice the fact that Mrs. Holmes' seances in England have exited a wide spread interest, and that the manifesta-

medium having recovered from the trance, and a candle having been lighted and placed at the end of the room, those present drew the table up to the screen and sat around it, within four feet of the square aperture. After a lapse of a few minutes, a face appeared at the aperture; it was a pale, handsome face, with light eyes and dark bushy beard; it remained for some time at the aperture, and was as distinct as the countenance of any of the sitters. but was not recognized. It then departed, and after a few minutes another face was seen through the aperture, descending apparently from the ceiling, and then appearing with the utmost distinctness. And now, for the astounding denouement. This face was instantly and simultaneously recognized by three of the party as that of their departed relative, as he appeared when on his death-bed; it remained for a length of time within four feet of those present, and on being requested to do so, advanced outside the aperture and then retreated. On being asked whether it could communicate by writing, and an answer in the affirmative being given, a slate and pencil were handed, taken in, and then handed out, covered on both sides with a message which, under ordinary circumstances, would have taken five times the length of time to write during which the message had actually been written by this extraordinary agency.

TEST CONDITIONS.

The Daily (Eng) Telegraph gives an account of a seance given by a Miss Cook. Miss Cook, after entering the cabinet, was tied by some power, at the wrists, round the neck and round the waist, to the back of the chair, with thread. After the examination and sealing of every perceptible knot by a Mr. Henderson, he, at his own suggestion, and with the assent of the medium, tied a thread round the side cross bar and round the front, left leg of the chair; the thread was then brought under the door to the outside of the cabinet, and fastened to the carpet by a common pin, in a good light. Thus the thread could have no play up and down the leg of the chair, consequently the chair could not be moved more than two inches without breaking away from the pin which held the thread outside. The other thread was knotted close to each of the wrists of the medium, and sealed, so that the hands could not be passed through the loop round each wrist. The doors were shut, and soon afterwards a small hand, followed by a large one, appeared; next came a face calling itself "Katie, the spirit," in full gaslight; she was clearly seen by all present. She much resembled the medium in appearance, and was surrounded with white drapery. The beautiful white face then went away, and in three or four minutes the same features reappeared, nearly black all over; the "whites" of the eyes were also nearly black, the pupils being blacker still. It was a living face, and talked to us all in full light. This dark face went away, and in less than three minutes-most likely two minutes-the white face, perfect as before, reappeared and talked to us. She threw out two oranges."

ANOTHER SEANCE.

At another seance with Miss Cook, "Katie" a spirit appeared, with her head-dress. Miss Cook was then entranced, six or eight feet from the opening, and Mr. Holmes was a little behind her, further off still. One present says he saw something faintly luminous rising out of Miss Cook's body; this floated towards the opening, and, as it neared it, he distinguished the full-length form of Katie, connected with the medium by faintly luminous threads, extending from and to all parts of both bodies. When "Katie" looked out of the cabinet, he could see the light from the outer room shining through her-she was translucent. All this is specially interesting, because previously nobody had seen Miss Cook's manifestations from the inside of the cabinet, though many have tried. It was, probably, in consequence of being a face-medium that Mr. Holmes' influence did not conflict with hers.

A WITHERED GERANIUM REVIVED.

Dr. Newton, the healer, differed from ordinary mesmerists in the matter of his being a powerful medium, though he very rarely had any physical manifestations. When any danger threatened him, his spirits would occasionally wake him up in the night, and tell him of the danger, signalling out the messages by means of loud raps on the floor. One morning he was called upon at Hampstead, and found in a state of great glee. A withered and brown geranium, to all intents and purposes dead, had been lying on his table in the bed-room when he went to sleep, and in the morning the spirits told him that they had restored it by means of vital power taken from his body, He found the geranium looking as if freshly gathered, and on comparing it with flowers on the plant from which it had originally been plucked, the restored geranium was found to be of perceptibly deeper color than the others.

MRS. KATE FOX.

The manifestations given through this medium are now of the most interesting character. One who attended her seance writes: "We sat at the centre table and sang several spirit minstrel songs. Then we heard as if a powerful hand were writing vigorously at the side table, where the paper, pencil, pen and ink were. Miss Fox was humming a portion of a song we had been singing. Suddenly there was a violent rustling of the paper in the air, to dry the ink, as we were told, as there was no blotting paper. The rustling ceased; the writing recommenced. We distinctly heard the pen's action on the paper; again the rustling in the air very vigorously. The sounds then declared we were now about to get the most extraordinary manifestation we

the centre of our table. The gas was shortly after lighted, and there, on the table, was the life bust cast of one of my sons, who passed away when a child, some twenty years ago. It had been brought from the top shelf of a bedroom on the floor above, and there placed; who by, or how, I can not say. I then went to the table, saw one of the marked quartosheets written on both sides, in a bold hand, on the ruled lines, properly punctuated; the sentences short and terse. Not one word incorrectly formed, not one blot on the paper. To write the quantity there must have been some twelve dips of the pen into the ink. All had been done in total darkness to us, but evidently light to our spirit friends. Miss Fox sat opposite to me at the time singing in a low tone the song referred to, so that I heard her, my mother, aged eighty-seven, hale and happy, was sitting next her, and behind my mother was the table which had been used for writing on. Thus I and my family have one piece of direct spirit writing, free of all quibble as to genuineness."

Mr. C. F. Varley, F.R.S., is reported to have recently said: "I do not know that we are justified in assuming that Mr. Crookes and Mr. Serjeant Cox were not Spiritualists. I believe psychic force to be a reality, but merely one of the great forces of the universe. Mr. Crookes has taken up only a small branch of the subject, but one far too big for the Royal Society; he has said nothing about who wields the psychic force. I am glad that the Royal Society has refused to receive the paper, because the refusal has drawn so much attention to Spiritualism. In speaking of psychic force as an entity, I wish it to be understood that it is one of the forces which the spirits employ to produce the phenomena, and not that it is Spiritualism. Psychic force may be compared to electricity as it is used in the sending of telegraphic messages. Electricity could not compose and design the message, although it is the agency of the mind which does so. So psychic force is the agency employed by the spirits, but not the intelligence which directs what they do. Mr. Crookes has wisely confined himself to simply lay before the Royal Society the psychical phase of the subject.

PICTURES ON GLASS.

Sometime ago, we gave a full account of various pictures that were making their appearance on the window panes in Germany. A correspondent from Metz writes to the Catholic Opinion, from Metz, as follows:

"The crosses have appeared at Boulley, five leagues from Metz, in the panes of windows, together with representations of the Sacred Heart. Also a beautiful lady with a child in her arms, and in a corner of the pane, armed men; an eagle, the emblem of the Napoleons, with its claws tied, and a death's head by the side; an entire village, but which it is impossible to identify; in the window of a convent, a rainbow; in another place armed heads of Prussians. A Jesuit Father, a man of much learning and experience, being asked his opinion of these remarkable appearances, replied that he believed they were warnings of a supernatural character, though the explanation was impossible to divine. One who saw the carreaut said that the appearances looked like frost. At Plattville, a village near Metz, there were represented on the panes a geographical map, in the centre of which was planted a black cross, four or five inches in height, surmounted by a many-colored rainbow. In another pane there was a magnificent lily perfeetly drawn; at its foot a prostrate female figure, her hands joined before her in the attitude of supplication, the figure draped in blue. Those who saw it exclaimed, 'It is the Holy Virgin.' Monsieur --- insisted on having the panes of glass well washed in his presence, but nothing could be effaced.

"These appearances were only to be seen on the outside of the panes of glass, and when the French blind was closed. On one window in a house not far from Thionville there were Zouaves fighting. The Prussians came in anger to destroy the obnoxious pane, but as they came in the night-time they missed it, and broke a window adjoining; next morning the Zouaves were departed, and a beautiful laurel in full blossom occupied their place.

"These wonderful appearances have arrived at Metz. There it is a holy face of our Divine Savior which has appeared, and in a pane of glass at the side, Our Lady giving her bless-

MR. SERJEANT COX INQUIRES OF PSYCHIC FORCE, "ARE YOU MY UNCLE, ROBERT COX?"

In Human Nature for January, in an article on "Spirit Faces and Direct Writing," is an account of a seance, at which Mr. Serjeant Cox was present, and the following incident oc-

"The very well defined head of an old gentleman appeared, which, after a few moments. Mr. Serjeant Cox recognized as the likeness of a deceased relative. Mr. Cox addressed it thus: 'Are you my uncle, Robert Cox?' The spirit bowed in the affirmative. It receded and came back a number of times, after which the temporary door was removed, and Mr. Holmes and Miss Cook went inside, that the spirit, Katey King, might manifest. Soon Miss Cook was in a deep trance in an easy chair, and the spirit Robert Cox returned to the aperture repeatedly, and held his face in every conceivable position, so that his identity was established to an absolute certainty."

As the same incident was previously reported in the Medium, and its accuracy has not been impugned, we may assume it to be correct; and we can not but feel puzzled at the strange behavior of Psychic Force and Mr. Serjeant Cox on this occasion. It is strange that Psychic Force should take the form of "the human face divine" at all; but it is still more strange that it should here assume "the tions are of a high order. At one circle the ever had. A lull—then a vigorous thud on very well defined head of an old gentleman."

One might reasonably have expected it to have rather appeared as a baby-Cox's baby-as it is his offspring, and not yet two years old. It is a wise father that knows his own child, and to this height of wisdom Mr. Serjeant Cox had not attained on the evening in question, for he did not know his own bantling when he saw it, but by a strange hallucination he (as the reporter tells us with a fine touch of irony) only recognized it as the likeness of a deceased rel-

TWENTY YEARS AGO.

The following rules were adopted by the Fox Sisters when holding seances twenty years

"ATTENTION"
"Is specially called to the ensuing
"RULES OF ORDER.

"1. All persons present at interviews are expected to observe the order and decorum which should characterize meetings of religious solemnity and importance. No controversies with reference to the

truth or falsity of the communications should be entered into during their continuance. "3. All persons should follow, without de-lay or discussion, all directions with reference

to conduct, position, etc., as compliance with directions generally ensures satisfactory manifestations, while neglect or refusal usually results in their partial or complete cessation. When any individual indicated by the spirits is in communication with them, no

other person should interfere, as this often occasions discontinuance of the communications.
"5. The ladies in whose presence the man ifestations are made will use their best exer-tions to satisfy all inquiries; but since the manifestations, alike in their commencement, character, and duration, are above their persona control, they can not promise that all persons or all inquiries will obtain answers, no mani-

festations being made except as the spirits "6. Entire truthfulness, honesty, and good faith should be observed by all who seek correct responses. Those who resort to tricks and deceptions repel all good influences, and are answered by silly or deceptive spirits, thus making the interviews unprofitable and delu-

"Admission One Dollar, "Hours.-From 10 to 12 o'clock a.m., from 3 to 5 p.m., and from 8 to 10 in the evening. "EXPLANATIONS.

"The raps are always given in the affirmative, and, when the alphabet is repeated, to indicate certain letters for the spelling of words. "Five raps in quick succession are under-stood to be a call for the alphabet.

"Continuous light raps for several seconds are produced when an error has been made in the forming of a sentence by the alphabet. "Visitors should first ascertain what spirit

raps to them, then arrange their questions definitely by writing them, and point to them or speak to them as they choose, or as may be directed by the spirit.

"When one person is asking questions others at the table should give their attention, and not interrupt the inquirer with idle suggestions, nor disturb by promiscuous conversation.
"Candor, quietness, and harmony are essential for the reception of satisfactory communi-

"Inquirers should direct their questions to the spirits as if they were conversing with them in the body, but expecting that the answers received would be chiefly in monosylla-

Lectures at Rice and Jackson's Hall.

Prof. Whipple's lecture Sunday morning, March 16th, was upon "The Attitude of Theology toward Modern Thought."

The speaker said we should all feel a mutual interest in the institutions of society. The tendency to organization in society is as pronounced as it is individual physical structures. The change from barbarism to civilization is marked by the adoption of provisional codes in religion and government, which serve but temporary and limited uses preliminary to a more enlarged culture and increased enlightenment. America, the speaker said, is the theater of intellectual conflict, and the cradle of spiritual liberty. In this country we are measurably cut loose from the stereotyped and immovable institutions of the Old World. Our magnificent lakes and extended plains and glorious mountains, make their appeal to spirituality and the higher intellect. Our brain is plastic; the materials all around us are incipient and endowed with mobility, and master architects in the heavens are moulding this wealth of mind and material to higher uses. It is in America that the problems of religion, government, labor and social life are to find their true solution.

But we have imported, said the speaker, institutions from abroad, which antagonize our native American tendencies, and these institutions are to-day waging a contest to secure absolute supremacy. Conspicuous among these, and that which is destined to give us the greatest trouble in the near future, is the Christian Theology. Among the multitudinous claims this theology sets up, the following may be noted:

First, it makes the assumption of infallible knowledge. When the University of Salamanca in 1771, was asked to teach astronomy as held by Galileo and Newton, the professors indignantly replied that these men did violence to revealed truth, and that their system was false. Theological censorship was established over scientific literature in the sixteenth century, and so in turn the works of Copernicus, Galileo, Bruno and Kepler were subjected to the scrutiny of a self-appointed infallible church, and condemned. The church committed itself upon all the problems of life and creation, before the dawn of modern science, and gave its interpretation of these grave subjects without the aid of scientific methods. Having once taken its position and assumed to know infallibly how things originated, it would not well comport with her original claim to concede she was ever mistaken. Hence the only course left the church was to fight science, and she is to-day following valiantly in the line of her early precedents.

The "Ministerial Association of Massachusetts," published a "Pastoral letter" in 1837, for the benefit of their societies, which illustrates their feelings and methods at the present time. "One way," they said, "in which

the respect due to the pastoral office has been in some cases violated, is in encouraging lecturers on certain topics of reform to present their subjects within the parochial limits of settled pastors, without their consent. Your minister is ordained of God to be your teacher and is commanded to feed that flock over which the Holy Ghost hath made him overseer. If there are certain topics upon which he does not preach with the frequency, or in the manner that would please you, it is a violation of sacred and important rights to encourage a stranger to present them. Deference and subordination are essential to the happiness of society, and peculiary so in the relation of a people to their pastor."

Second, theology assumes to be the fountain of progress. There are not wanting theologians who assert that civilization would be impossible without Christianity. They style Caucasian enlightenment, "Christian Civilization." Now since China, Egypt, Greece, and Rome arose independent of Christianity, the presumption is that modern progress is not dependent upon this alleged source. Religions older than Christianity contain all the moral precepts. So far as the past has influenced us, Greece has contributed more to American democracy and individuality than Judea ever did. To old republican Rome we are chiefly indebted for our ideas of jurisprudence. The barbarous Germans of the Middle Ages have helped us to an appreciation of the sense of personal independence. All that Christianity has done, has been to preserve and foster the Imperialism that was turned out of doors at the down-fall of political Rome. When the shell of Christianity is broken, this germ of unity will spring up in a new soil, and become a factor necessary to the solidarity of

The Christian Theology, the lecturer thought, is in its dotage, and its expiring struggles will be full of desperation. But the sun of a New Dispensation has risen. Its light and warmth quicken a million latent germs. The mountains reveal a new splendor and the valleys echo to strange voices. Trillion-tongued musicians in earth, air and sky, proclaim a new gospel, put a new song into our mouth, and clothe a skeleton world with the spiritual garments of immortality.

A Request.

DEAR JOURNAL:—It has been said by spirits recently, one of whom was Theodore Parker, that the taking off of iron rings from the hands and arms of mediums, is the result of scientific disintegration by spirits, of the par-ticles of iron composing the ring, so that they are instantly parted or closed again. Now, Mr. Editor, if that is a fact, it is in their power in the presence of Mr. Bastian now at your office, to give a test that the world must receive-viz, leave the ring open that they take from the arm of the medium. If they take the ring apart, as they affirm, there can be no reason why they can not leave it spart or in pieces. Will you not try to have this done? If they can not, or will not try to do that, there is a screw loose somewhere.

Yours for the truth,

J. TINGLEY, Philadelphia, 411 Arch St., March 3, 1873.

We publish the foregoing, not for its own intrinsic value, but from the fact that millions of people never look beyond the material plane of being for any truth. They can not recognize the fact that God and nature, matter and spirit, are one; that is to say there is one eternal omnipotent substance, which has a real existence-its minimum is matter-its mediate or intermediate is mind, and its maximum is God. The higher comprehends the lower, and infiltrates itself into every molecular atom and monad in existence.

Now for the application: The Godlike principle which is found alike in every monad, exists as a matter of necessity in the iron ring and in the arm of the medium, subject, in both, to a law which is known to chemists on the spiritual plane of life, and the molecules in each can be made to pass by each other with the same freedom that two rings of vapor would interlock each other, or a current of atmosphere pass through a dense fog.

The rings are never separated when passing upon the arm or while being interlinked by spirit power; hence, they are never left di-

This explanation we are aware "will be as clear as mud" to many readers; others will appreciate the principle involved. We will just say in conclusion that mind, intelligently exerted upon matter, has supreme control over it. It is a positive element to which the negative (matter) yields implicit obedience. In all of the practical movements of every day life, such is the case. As knowledge obtains, so are the results of the action of mind made apparent in moulding matter into prac-

We say to yonder mountain be thou removed into the sea. An intelligent person would never give the command until he had the instrumentalities all at hand to intelligently produce the desired result. Before steam cars were known, the highest intelligence would use, perhaps, nothing better then a spade, horse and cart to perform the work with. Our correspondent would use to disunite and again unite the iron ring, a blacksmith's forge, hammer, chisel and anvil, or its equevalent. Those who better understand the laws of matter and mind use a more potent means, as much better at least as the steam car is superior to the old dirt cart for moving mountains.

R. T. HARRIS, formerly a Presbyterian clergyman, gave an address upon the subject "Old and New," Decatur, Illinois, on Sunday, March 2d. We understand that Bro. Harris gives good satisfaction and will receive calls to lecture. Address, Clinton, De Kalb county,

JOHN H. LIENING is lecturing in various places in California.

DR. W. PERSONS is healing the sick with good success at Richmond, Va.

JOHN L. SIMMS, of Lapier, Mich., speaks f vorably of the cause of Spiritualism in his

BROTHER HAMILTON of Pecatonica, Illinois, has our thanks, as has many others, whose names are too numerous to mention, for procuring a list of subscribers for this paper.

LYMAN C. Howe lectures at Clyde, Ohio, during March; Painsville, Ohio, during April. He would like to make further engagements for Spring and Summer.

LETTERS have been sent to this office for the following persons: Maud E Lord; L. F. Cummings; Dean Clark; J. K. Bailey; Mr. White, and Mac Jones.

THERE is to be a discussion the 21st of of March, at Versailles, New York, between M. M. Tousey, Spiritualist; and Rev. A. N. Craft, Methodist.

A history of the "Haunted School house" at Newburyport, Mass., with five illustrations, can be had by sending twenty cents to the office of this paper.

REV SAMUEL WATSON, D. D., so widely known of late as the author of "The Clock Struck One," has returned to his home at Memphis, Tenn. He sails for Europe about June first.

HUDSON TUTTLE lectures at Milan, Ohio, Sunday, March 16th, and 23d, at 7, P. M.; at Brunswick, Ohio, first Sunday in May; is also engaged to speak at the celebration at Cleveland, March 31st.

C. W. STEWART speaks one half of the time at Janesville, Wisconsin. He would like to make engagements for week evening lectures during that time, in Northern Illinois or Southern Wisconsin.

N. FRANK WHITE is lecturing at Detroit, to crowded houses. During April he lectures at Breedsville, Michigan, and the last two Sundays in May and five of June in Chicago. He could lecture in Southern Wisconsin the first two weeks of May, if desired.

Dr. H. K Whitford, well known to many of our readers as a most skillful physician and surgeon, and who has occupied a chair in Bennett Medical College for some years, has been induced to open an office at No. 96 Kinzie St., in this city, and divides his time between Chicago and Elgin.

BROTHER M. S. DAY informs us that the Spiritualists of Watertown, N. Y., are to have a meeting on the 30th and 31st of this month. The Rev. J. H. Harter will be there. Bro. Day also speaks in high terms of the mediumship of Messrs. Bastian and Taylor.

HALF-HOUR RECREATIONS IN POPULAR Science, Dana Estes editor. This work is issued monthly, and contains a fund of information that can not fail to interest the inquiring mind. Each number is full of valuable suggestions. For sale in Chicago by Cobb, Andrews & Co., 469 Wabash Ave.

DR. Down, (brother of F. B. Dowd), is now at Springfield, Ohio, healing. He is a student of Dr. Hotchkiss, the celebrated Snapping Doctor. In his circulars he says: Classes will be formed, and experiments made daily, demonstrating a new mode of magnetizing, sur-passing the wonders of the olden time magic. Not one in ten can withstand the strange wierd power Dr. Dowd possesses over the body. (Does not affect the mind). Those sus-ceptible to his influence at the third sitting can become healers of themselves and others "And these signs shall follow them that be-lieve: In my name shall they cast out devils. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall re-

To Book Buyers.

The following books on our list can not be supplied at present, viz: "Illustrated Practical Mesmerist," "Magic Staff," "Spiritualism through the Woman of Endor" and "Spirit Mysteries Explained." The following are

OUT OF PRINT: "Three Plans of Salvation,"

"Arcana of Nature," vol. one. "After Death; or, Disembodied Man."

"Arcana of Spiritualism." "Man a Religious Animal."

"Man and his Relations."

"Origin of Species" by Kittredge.

"Pre-Adamite Man." "Supremacy of Reason."

"True Love "

"Holy Bible and Mother Goose." "Lyceum Guide."

These can not be supplied. Will our friends who have ordered any of the above please change their orders.

An Inquiry.

Andrew Hall, of Halsey, Oregon, inquires, What is to be done by a circle for the investigation of spirit communion, when a band of lying blackguards assume control of the

The spirit of this query indicates that the writer desires to know more of the philosophy of life than is supposed to be manifested by the controlling spirits of his circle.

The experience of his circle is of great value, if properly considered. But for that experience they might not so fully realize the fact that the blackguards who pass from this life, find themselves possessed of the same traits of character in spirit-life, and are only elevated out of such a condition through the laws of development. That demonstrated philosophical truth will produce its effect upon our own institutions, and in due time teach the people that it is their duty, as a government, to see that every child is well fed, clothed, educated and taught habits of industry, economy and

No parent that will not see that all these things are thoroughly attended to should be allowed the custody of children. In the people rests the sovereign power to reform

such a course of training as will result in producing good men and women everywhere, in this life-then there would be no blackguards sent to spirit life; hence none to disturb the honest investigators for intelligent spirit communion. But we may be permitted to say right here that no circle will be troubled with blackguards longer than is for their good.

The Philosophy of Life teaches us that there is a great fundamental principle underlying all life. We perceive a law of affinity-attraction and repulsion-is manifested everywhere. The sincere aspiration of the souls of those who really desire communion with refined intelligences will soon be gratified, and circles will be formed in which communion of the order desired will be equal to the demand.

Remember always, that the law of attraction and repulsion is potent for its work throughout the world.

As the united souls aspire for the good and the true, so there will ever be a supply equal to the demand.

The Pharisees Rejected, and Cried for the Blood of the Nazarene.

"S. S. Jones, Esq., Publisher Religio-Philosophical Journal, Sir:—We return this day the copies of your paper sent to the Reading Room of the Young Men's Christian Association. If we are indebted to the pub lisher for the contribution, we desire to say that it does not belong to a class of literature which would be received by the most careless and indiscriminating committee as worthy a place in a Free Reading Room, much less one under the management of the Y. M. C. A. If the publication is donated by any disinterested friend in Elgin, we commend his obedience to the Divine command concerning almsgiving. Please inform him that it will not be taken

The RELIGIO PHILOSOPHICAL JOURNAL has been donated to the Elgin Free Library by one of the most distinguished citizens of Elgin, whose pockets are never closed against demands of charity, and whose love for the good of his fellow-man is proverbial. We have been paid for the paper up to the 29th of February, 1874. Inasmuch as the Young Men's Christian Association (who by the by are very like the Pharisees of old Jewry) control the Free (?) Library of Elgin and refuse to allow the paper place in the Free (?) Reading Room, we will transfer it to any orphan who may apply for it.

Oh Christianity, what deeds of horror have been committed in thy name! What a pall of darkness envelops the minds of many of thy professed devotees! Christ is daily crucified anew. The cry still goes up, "Release Barabbas, but crucify the Christ!"

A Letter from Chauncy Barnes.

Bro. S. S. Jones:—A few weeks since I noticed in the Journal, an account of my being in trouble, which was caused by prejudice and spite. We settled in Ohio, on a mountain, hoping to live a quiet and peaceable life, and properly develop a good spirit within us. After we first moved into our residence, we went to the city, six miles distant, to procure articles for housekeeping. While thus absent, our house was broken into, trunk bursted open, and \$2,500 in greenbacks stolen. This crippled us badly. We had a little left, and therewith built a barn and church, octagon form. In December, a year ago, Mr. Curtis and wife passed to spirit-life. I then went forth giving tests, healing the sick, lecturing etc., to raise money to finish our church. I unfortunately got among a class of people who did not appreciate my spiritual views, and consequently met the spirit of persecution. One night in a circle a very strange influence took possession of me; but no law of God, man or nature, was violated. What was done, God and the angels know. The report is that a girl about 14 or 15 years, large of her age, got frightened. Supposed she saw a ghost or spirit, or a man that looked like Mr. Barnes. Still nothing was done. The court asked her what she ing was done. The court asked her what she said to him, she replying that she told him to go away. "Then What?" "He went away, and as he departed he knocked down part of the chimney." "What Then?" "He wanted to kiss me." "Did he?" "No!" "Did he lay hands on you?" "No!" These are the facts as stated. The justice before whom I was tried is very much opposed to those around him, because they are Spiritualists. At a circle one night, he came very abruptly, took circle one night, he came very abruptly, took a niece of his by the arm, saying, "March home, this is no place for you."

Baltimore, Feb. 20th, 1873.

REMARKS:-That BRO. Chauncy Barnes has been foully dealt with in the name of law, we doubt not. He is no self-constituted martyr. He lays no plans to get into prison for notoriety's sake. He is an old man and a very re markable test medium.

Let our friends remember the old man in trouble, and come to the rescue. Small contributions sent to him in this trying time will help him very much. Direct to him promptly. Address Chauncy Barnes, Mansion House, Baltimore, Md.

Paine Meeting.

DEAR JOURNAL:—A Paine meeting was held at Spiritual Hall not long since, and it was attended by a large audience, considering the in-clemency of the season. Mr. E. R. Seeley was chosen Chairman, and A. R. Avery, Secretary. The Chairman opened the meeting with some well chosen and timely remarks relative to its object and the debt of gratitude which Liberalists and Spiritualists owe to Thomas Paine. Dr. S. D. Pace, the orator of the evening, was introduced and made a very earnest and eloquent address, reviewing with particularity the life of Tom. Paine, and especially that portion while he was intimately associated with Thomas Jefferson and others of the "Fathers of the Republic." He also showed in a happy and convincing manner the ridiculous position of our orthodox friends in reference to Paine and his ideas. The Doctor's address was listened to throughout with interest and often vigorously applauded. At the close of his remarks the meeting was addressed by Mr. E. R. Seely and several others.

The meeting closed at a late hour, the cause

of Liberalism having we think been much benefited by the gathering. Yours, A. R. A.

Port Huron, Mich.

The Gordon Expose at Apollo Hall.

ED. JOURNAL:-From the beginning I have been the defender of real mediums. For the most part I have found the frauds among the enemies; but occasionally one is found who simulates for gain; even real mediums may prostitute their powers and deceive the very Frank Gunnell was more successful in deceiving Spiritualists than Gordon has been. Gunnell was all fraud; Gordon had the prestige of admitted mediumship, and so had a heavy advantage. Then Gordon had two ac-complices at least, as the sequel proved, to aid in his tricks. Genuine mediums sometimes complain of want of support, and in some cases with justice. But if mediums will lie, contract debts and squander the money which should pay the debts, drink and do other things not strictly moral, it behooves Spiritualists to avoid sanctioning such persons. I have no wish to be severe, but Gordon is not the only medium I have found who was willing to take money without the proper equivalent. Gordon's past I have nothing to do as I know About one year ago I visited his

MOCK CHURCH

with mind wholly unprejudiced. It was soon apparent that the *spirits* required too many conditions; an air of deception pervaded all the fixtures and movements. A magnifying glass enabled me to inspect the mystic shades representing the returning spirits; and, behold! they were material manifestations, more gross than even human bodies. I caused the suspicious facts and circumstances to be published. and to all who inquired, pronounced then Subsequently his frauds of the basest kind. accomplice for conscience's sake, refused to aid in the deception any longer. This threw Gordon into a perfect stew. His revenue was cut off He complained bitterly of the young man, suspended his manifestations, and arrested him for stealing, but proved nothing.

PASTEBOARD SPIRITS

were produced in court, and he declared a conspiracy, and went on to prepare new conditions. Another young man was found, new figures procured, still more material, and new fixtures improvised. A net curtain was suspended across the middle of the long narrow room, behind which the spirits appeared. Over the altar at the further end of the room, was placed a beautiful painting representing, as supposed, Bishop White in a clerical robe with juvenile angels responding to his inviting arms. Of the other paraphernalia I need not speak; but the whole arrangement was calculated to deceive even the wary.

A short time before the present expose, after he was well under way, and the spirits were coming in numbers for recognition, I went again to see the improvements. On neither again to see the improvements. On nettner coccasion was there any proper opportunity for inspection, and no means of judging except by vision, and this defrauded by every possible device. The following

CRITICISMS RESULTED:

The manifestions were two material for

the degree of light.

2. The spirits all came from the left and further corner of the room, and all disappeared in the same place with the side or back of Gordon to the audience.

3 They always disappeared within his arms

and shrouded by his robes.

4. Before every new face, he passed to the side of the closet and thoroughly obstructed vision by contact of robes with the curtain. The motions of his figures were purely

mechanical—he always moved when the fig-ures moved and seemed to talk to them. 6. He dropped a part of the toggery on the floor where it remained from ten to twenty minutes, was seen by several, and adroitly re-

moved by him.
7. The whole exhibition proceeded with increasing density and boldness, as each success warranted a bolder deception, closing with the spirit bride, a common false face ornamented with head-gear, veil and pendant, flimsy and dirty gauzy dress, the same precisely as exhibited at Apollo Hall by the exposers.

Spiritualists were deceived by the reflex effect of the general accusations against mediums; they knew that Gordon had given good tests, even to being lifted up in a public audi-ence; they assumed that he was still a medium, and were unwilling to believe that any medium would so profane and prostitute his powers to

My theory of the matter is, that Gordon

REPRESENTS the average condition of society, and especially public men. All our commercial, social and relgious theories and systems are conceived in sin, and shapen in iniquity, and tend to evil. Gordon as a medium takes on and reflects these conditions. He promised faithfully if not prosecuted, that he would abandon his fraudulent practices; but he is again out on the plea of conspiracy, and proposes to renew his manifestations, notwithstanding his most violent defenders caught him in the act of concealing his figures, and now openly condemn him. While I would not persecute him, it seems but just that Spiritualists should place themselves on the record against all pretenders. Had not these men caught him, arrangements were made by which he would have been caught, and it is well for him that his friends did it, as he might have been roughly handled. I don't hesitate to pronounce Gordon's present manifestations miserable deceptions, calculated to injure all honest inquirers. At the first public meeting the figures were produced and rec-ognized, and a number of his warmest friends publicly denounced him. His failure to keep faith brought the subject up again last Sunday which developed some new matters. Gordon not only publicly charged conspiracy, and theatened the life of any one who should at-tempt to expose him, but has actually

RENEWED HIS CIRCLES, with followers to sustain him. A special meeting at the close of the conference appointed a committee to wait on him, and notify him that he must retract and cease his frauds, or he would be prosecuted. How he will take this I

can not tell; but those who have undertaken this business will see that it is well done.

Meantime there comes a new phase here, as well as in Wisconsin and Iowa. Professor Morse has found a suitable medium, and now communicates by electricity. The same medium is a suitable medium, and now communicates by electricity. um is good for raps, lifting table clear of floor, writing, and materialization. By advice he abandons his present business, and to-morrow gives himself up to the work.

J. B. Wolff. New York. REMARKS.—We hope our brother will give us full particulars in reference to this new medium. Prof. Morse will perform, no doubt, some remarkable manifestations through him.

W. B. CHAMBERS, of Marshaltown, Pa., has our thanks for a list of new subscribers. Those who spend a few hours to get subscrib ers for this paper, are richly rewarded by the effect speedily produced upon their neighbors who read the JOURNAL. In all such cases circles are soon formed and new mediums are developed with satisfactory spirit communion.

Philadelphia Pepartment

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 31st OF MARCH, 1873.

The Twenty-fifth Anniversary of Modern Spiritualism, --- A Communication from John Pierpont.

A quarter of a century has rolled away since

the young giant, Modern Spiritualism, step-ped forth into existence. Is first words were, Here I am, come and look at me!" forth on its mission all over the world, in palace, and in cot, on thrones, and among the people, in social, political and religious associations. Everywhere, where a human being existed, it has ever gone with the same bold and reliant air—saying, "Here I am, look at me;" and while some of the so called scientific minds have scoffed at him, with little or no examination, charging him with being an arrant impostor, "a seven day's wonder," he has smiled at them just as defiantly, conscious that the truth, like its divine Author, can wait for human recognition, and has walked right into their midst and coolly proclaimed, "Here I am, look at me." Prayer and holy water and priestly denunciation have been as powerless as the sneers of the so-called scientific world. Notwithstanding the folly and fanaticism of many of his followers, which have indeed been great, the efforts of many to excuse their hu-man weaknesses as the result of his presence, the persecutions, slanders and attempted cru-cifixions by Church and State, the young giant has gone on, fearing nothing; he has visited all nations and climes, and has struck a key-note in the souls of humanity such as the world has never before heard. It has been said that "prejudice and precedent" are the greatest barriers to human progress. This young giant has met these boldly; prejudice, the crabbed and surly daughter of ignorance, has with an unrelenting hand used every means in her power to strangle this child of progress, to remove this great lever which the Isfinite Father has placed under humanity to lift them out of the mire and place their feet in the true pathway that leads to the highest unfoldment of life, yet this has not arrested the onward march of this grand and triumphant "genius of universal emancipation" that has come to bless the world, and give to each human being not only the means by which they may understand their present conditions, and many of the mysteries which have hitherto surrounded human life, but much of the future, which had always been veiled in obscurity. On the other hand, the bitter prejudices of the bigot and the self-righteous that were arrayed to crush this which seemed to them to be the worst of all demons, have just as signally failed; for in the churches to day all over the world, there are millions of Spiritualists who drink from the pure fountains of celestial love and wisdom, and have been warmed to a better consciousness of these truths by the presence of this living and immortal child which has been so fearfully denounced from their pulpits. They may not have seen him in his fullest and mos clear manifestations, but a measure of the divine glory which belongs to this grand reve-

lation of the age has come to them, and they know that they are blessed. I am glad to speak to the world to-day, and it is my soul's desire to say to all Spiritualists wherever they may be, that in the celebration of this, the Twenty fifth Anniversary of Modern Spiritualism, we rejoice in common with you, and all through the Spirit World there goes forth a jubilant song of thanksgiving and

"For the blessings that hallow our days." To you, oh Spiritualists, of all earth's chil-

dren, would we say, Rejoice, and be glad, for you have found the light of the Better Land, and in the consciousness of the presence of your loved ones, combined with that of your own rectitude, is to be found a source of highest enjoyment, the sweetest peace, and that which, in proportion as you receive it, will make you as a band of brothers and sisters, each and all working for the good of humanity. Understand, then, oh Spiritualists, and fact—that Spiritualism is the essence of all re-forms; that whatsoever hath reference to the welfare of humanity, in any of its departments and conditions of life—whatsoever hath reference to the progress and unfoldment of Nature around man, on your globe, cr on any of the globes of the universe, habitable or unhabitable, is intimately related with Spiritualism in its grand unfoldment. It has no narrow elements of selfishness, no blind views of tempo rary prosperity, but leads man into the grand-est and most sublime realities of a life which

holds all other lives as its own-sacred A love that is all embracing and divine in its character will be yours in proportion as you are faithful and true to the law of the Spirit of Life, which is in you, and which is beautifully unfolded and strengthened by the influences

that come to you from the Better Land.

During the quarter of a century just past, intelligent communications have come to the world of kumanity from the world of spirits, and a grander and more extensive work, freighted with the sweetest and richest blessings to mankind, has been accomplished, than in all past ages of the world. There are those with me now—angient spirits of the local section. with me now-ancient spirits of the long ago, who confirm this statement as true, and in placing this crown on the quarter of a century just closing, we need not recall to you, who are familiar with them, the wonderful and varied manifestations which have marked that brief and important period. We would have you to number your blessings and seek to realize more of the glorious light that shines within and around about you; and in so doing you will grow nearer to each other, and, as your souls thus reach out and realize the presence of each other, you will come nearer to God—that is to all that is good.

The work of the last quarter of a century, so well begun, is to be carried on. The little

rivulets and streams that have been opened all over the world will increase as man's spiritual nature is unfolded by the highest purity of life, and he will realize that these shall become "as broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby."

In the grander freedom and purity of life

will come more glorious manifestations, prov-fng, beyond the possibility of doubt, the one-ness of life here and hereafter, and the indis-soluble ties that bind all our Father's children, not only on this earth, but in all the spheres, and from all the earths that are and have sending forth their countless myriads into the home of the angels.

The consciousness of rectitude, the desire for the fulfillment of the divine purposes of life, which come to you from the knowledge that for the fulfillment of the divine purposes of life, which come to you from the knowledge that you are spirits now, and in the Spirit World, though clothed upon with mortal garments, will give you a more earnest realization of the responsibilities of life.

To those who have labored long and earn-

estly with us-the pioneers in our cause, our coworkers—we would send words of holy cheer, conscious as you are of the source of the di-vine impulses which come to you from time to time; let us say that you are not only laying up treasures now, by your earnest and faithful labors, but everlasting foundations that shall stand firm and immovable in the inner life toward which you are moving; and the man-sions which you are now building will be illuminated by the light of the celestial world, and thus be made radiant with a glory that your world can not conceive of.

In conclusion I would say, Be of good cheer; the world moves onward and upward, and this is the key-note of life everywhere.

"Let us, then, be up and doing, With a heart for any fate; Still achieving still pursuing, Learn to labor and to wait."

Three Days' Meeting in Philadelphia.

The First Association of Spiritualists of Philadelphia hold their regular Sunday meet-ings at Institute Hall, North-east corner of Broad and Spring Garden streets. On the 30th, of March. Mrs. N. J. T. Brigham will lecture

at 10½ o'clock, A. M., and 8 o'clock, P. M. Lyceum No. 1, meets at 2½, P. M.

The Association, in conjunction with the State Society, will hold their celebration of the twenty-fifth Anniversary of Modern Spiritualism on Monday, the 31st of March, at 2 and 8, P. M. Mrs. Brigham and other speakers will be present

The Seventh Annual Meeting of the State Society will convene on Tuesday, April 1st,

The friends throughout the State are earn-estly invited to attend and participate in the

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Medium's Column.

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Philadelphia Circle of Light.

Needeigh.

"Behold I stand knocking at the door, and if any one will open it unto me, I will come in and sup with them." This, indeed, is a saying made use of in olden time by another. I come with the new book of love and behold I stand knocking at the door. Who is this great I am a spirit that always did and always will exist, both before and after these knock ings. How many little little I's that are en deavoring to place themselves upon an equality with the great 1's? What does this knocking at the door signify? Sometimes you have heard the gentle knockings at the door, or upon the floor. Do not despise the day of small things. If you will listen to the knocking, the Spirit World will come enrapport with you, in sweet, holy, soul-communion, and it will of necessity bring you in closer relations with the Great I.

What care we for the opinion of the great what care we for the opinion of the great scientific world, as step by step we go up the great ladder of truth, independent of them. Many think that they can jump to the top at one leap. Even if they could, they could not hold their position unless the structure was proven from the first step upward. I will bring unto you those bright intelligences, which they must touch for a feast of the soul, with all of its sweet hallowed influences. If you will not let the Great I come to you, how can you expect to fully realize these spiritual

blessings of life?
Oh! Spirit of that Divine Love and its teach ings, I do admire what he can do for man with his love and friendship. We do admit and acknowledge the *Great I* behind the throne of love, in all things; and if you will only open the d or, they will bring those sweet soul-commun-ings of the angels. To this table of love all are welcome. It is spread with the pure covering of truth, which is as white and pure as the falling flakes of snow. The angels have woven it with the thread of truth in the loom of eternity. The pattern has been made by tiem to fit each soul, and as you desire to wear the garment, so will it be made to fit each May each blanket ever keep you warm with the pure spirit of love. [This communication was given by Ogaretta and dictated by her teacher in spirit-life].

Harrison W. Joice.

Since the spirit has gone, I must here testify that there has been no deception in this case. There are a great many spirits who do not like to come back openly and speak themselves. Ogaretta has spoken what was given her to say. How many there are in this life who do say. How many there are in this life who do not like to be put forward. My explanation is short, and I am glad that there are those who watch the spirits inside, as well as those

Ruggy.

I would like to come and tell what I know, but I am such a big fellow that the medium will not care to have me come in, as I would have made almost one-half dozen such as he. I was not dignified enough when on earth. I was rough, but I will try and behave myself here, as it may accelerate my progress. I said to Josh, who is my brother, look out, or the Red skins will kill you; and they did kill him. The first fellow I met on the great river of eternity was he. I did steal and rob a little, but I am sorry for it. They wanted to make me the chief of the band.

If I would go back down to Mexico again, I would try to change things. I can talk the Spanish language right well, through the organism of this medium; it is a beautiful language.

Ned Rivers.

There is no more work for the old nigger to do; throw down the shovel and the hoe. There are more smiles upon the river of truth than upon the old Suwanee river. had a good bit of Satan in me, so old massa said, but since I got over the river I found out that I was not totally depraved. I sailed up stream and received the approbation of being a good faithful servant. Please sing "Down upon the Suwanee river" for me [a person sings the song]. I never hear that song sung, but it makes me feel as though I were back again playing upon my old banjo. [He goes through the motions of playing a banjo] the Lord be praised for what was done for my old woman Huldah. My name was old uncle Ned Rivers, and there was none of them down there that could play on the banjo better than I could. Yes, that is true, for there comes in the truth as taught by this Spiritualism. No more going into the field of rice, or to the market and eating "hoe" cakes. If our folks down upon the Suwanee river, or any other river, we can come back to them and sing the

sweet tunes of love. George Christie.

I never hear that song sung, but it brings me back, although I was only a minstrel. It would touch the chords of my heart when I was poor, and the world would pass me by, but when I began to rise, the world began to come to me. [He refers to the song 'Down upon the old Suwanee river," sung for Ned Rivers].

Rev. John Knox.

I would like to say a few words here since they are lecturing about old John Knox in this city. What care I for hearing from the dead. What care I for the present reformation, unless it be for the spread of truth. You people would be burned at the stake, if the same focus of authority could be brought to bear to-day, as in the past. I do not come as a Presbyterian or Methodist, but as an independent spirit. I worked out my own salvation. come no longer with fear and trembling, relying upon others, but I only fear that I may not do my part right, and tremble for what have done wrong. I am glad to see that my teachings did some good, although I would preach very differently now.

Rev. Joshua Leavitt.

I endorse every word that has been said. [A member of the circle had been speaking in strong language of the right inherent in all to give forth independent thought] you are the first independent man that I have heard speak since I came here. I am so glad that we are rising to a proper appreciation of our rights. Each day brings new light and independence into the church, and even some of the "Independent" churches are being over turned. I have not found Hell! It is, how ever, an independent subject, outside of all others. I have found that Hell is only within our own being. I once contributed to the "Independent." Ah! how much intelligence there might be given forth in that paper, and I want to lend a helping hand for good to some of those connected with it. Rev. John Wesley.

[A member of the circle was reading the editorial in the Religio-Philosophical Journal of January 25th, in relation to the great discussion going forward in the Methodist church, when the spirit of John Wesley, the founder of the Methodist church, said em-"I desire at another time to speak phatically, "I desire at another time to speak on some of the remarks made during the dis cussion."] The reading was continued and when the remarks of Dr. True were read as follows:] "During the seven years that I have accepted this theory of destruction, I have converted four hundred and fifty souls the spirit of J. W. instantly came and spoke as follows:

"I must come now. Yes, I have thrown aside those old clothes. I have thrown an ink stand of truth into that discussion because the people are tired of Hell and such hellish doctrines concerning Hell. That egotist says that he has converted "four hundred and fifty souls." I would throw hundred and fifty souls." I would throw them drops of ink from that ink stand so that they may write with the pen of truth. Let me pick up that ink-stand again, which can only touch these elements in the right way. I am at work with the noble Whitefield and others and the world shall know who is right with al due reverence to the church I founded There is a great work going forward in the church. There still exists in the Methodist church that spirit of true Spiritualism, and we will stir the muddy waters up.

Two Wonderful Children.

Mr. Editor:—On my arrival in this city, I made the acquaintance of Brother George W Kendall, who is Vice-President of the Spirit ual Society here. I was welcomed, as all Spiritualists will be, who visit this city and call on Brother Kendall; and here let me that the residence of our good Brother is thronged every night by investigators and friends to see the wonderful manifestations of the two little girl-mediums—one thirteen years old and the other seven. Mabel is the eldest; Carrie the youngest. It is a great pity that hese little girls can not be seen by the people

of this whole country.

I do wish that the Spiritualists of the United States, would induce Brother Kendall to travel with the little girls, so they could be seen. I am sure great good would result to the cause These little girls are clairaudient and clairvoy ant. They are physical mediums, and Miss Mabel, the cldest, will take her school-slate and put on it a small piece of pencil about the size of a pin head, place the slate under the table, and our spirit friends will write to us. This she can do anywhere and at any time requiring no conditions. They are indeed won-

derful children. Brother Kendall is a lawyer in this city, a fine speaker and excellent writer. He would be an acquisition to our corps of talented speakers. Again I say, Brother Jones, let us induce Brother Kendall to take his children

North, East and West, so they can be seen.
Since writing the above, I was sent for by
Brother and Sister Kendall, and I went in
company with L. D. Towsley, E q, Mrs.
Scott, and Mrs. Tillotson, and on our arrival
we found Mr. and Mrs. Yates. All but Mrs. Scott had often seen the children. After a little while Mabel sat down to a table twenty inches wide and thirty-two inches long, which was covered with an old worn blanket, so thin that it was almost as light under the table as anywhere in the room—the gas burning brightly, and fire in the grate. She held her school-state in her right hand, a piece of pen-cil about the size of a pin-head, on the slate, and in an instant it was written upon, a spirit asking for his wife, who was a friend of Mr. and Mrs. Kendall. The name was John W. and Mrs. Kendall. The name was John W. Knapp. At Mr. Kendall's request, he wrote a message with a lead pencil on a card for Brother Kendall to give his wife. After an hour and a half of intercourse and communication with the Spirit World, Mabel's guide wrote on the slate, "Stop," and his order was obeyed.

Then Brother Kendall told little Carrie to let the spirits tie her. She then got under the same table—room as light as could be made, and in an instant they tied her hands behind her with a ten-foot rope. Then a slate was placed under the table with a crumb of pencil on it, and the spirits wrote plainly, "Mary, and made a picture with two faces. I there spoke to Brother Kendall about taking the I then children North, and he informed me that he would do so, leaving here on the first of May, going first to Mobile, then to Atlanta, Memphis and Louisville, where I will join the family, as he said he would only go on the condition that I would accompany them so as to look after the little girls' health, as he is devotedly attached to his little "Angel Instru-No one can tell how wonderful these children are They must be seen to realize

their wonderful gifts. Brother Kendall keeps a regular file of the Journal and the Banner of Light, and has done so for the last two years, and he informs me that the sale of the Journal and Banner are continually increasing in this city.

Fraternally yours, WILLIAM CLEVELAND, New Orleans, La., Jan. 27th, 1873. Notes from Our Scrap-Book.

BY JUSTITIA.

In England, the persecution of the Quakers commenced before the elevation of Cromwell and extended through the protectorate and the reign of Charles II, and were not arrested William Penn, through his influence with James I, succeeded in breaking up the vile practice

1668 William Penn was imprisoned for writing against the Church of England.
In the last half of the 17th century, the

Quakers were imprisoned by the inquisitions of Rome, Malta and Hungary.

In the days of good Protestant Queen Bess, in the last half of the 16th and beginning of 17th century, the Congregationalists were imprisoned for life or publicly executed, and influential dissenters, regardless of sex, who would not conform to the usages of the estab lished church, were consigned to the tender mercies of the public executioner. The per-secutions of the non-conformists and dissenters England extended through a period of

nearly one hundred years.

Henry the VIII burned Tyndale at the stake for giving the New Testament to the people in English, but afterward apostatized and be-came the head of the church in England.

The Moravians and other feeble sects in Germany were put to death, or thrown into prisons and dungeons by the Lutherans, where they miserably perished. The Jesuit Priests obtained an edict reducing them to slavery, and in 1819 they were compelled to leave their homes and property to avoid the consequences of its enforcement.

In the middle of the 17th century the Pres byterians of Scotland were shipped by thousands to the American colonies, and sold as slaves. The Covenanters endured as many slaves. privations and sufferings as did the Pilgrim

Fathers.

The Presbyterians and Episcopalians of England and Scotland, persecuted one another in the 17th century with true Christian

Poices from the People.

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

UNIONVILLE, MISSOURI.—A. Sechrist writes. Spiritualism is yet in its infancy in this place. All we want is a test medium. I am said to be a healer, myself. I have cured almost every case

MENDON CENTER, N. Y.—N. Powell writes. I have sat in circles at least a hundred times. In private circles in my own family I can feel the slight touches that mediums tell me are spirit

SEDALIA, MO.—Daniel White, M. D., writes.—I have not been able as yet to find but one avowed Spiritualist in this city, and none of our Spiritual publications are taken here. I shall endeavor to introduce the JOURNAL here as soon as possible.

DAYSVILLE, ILL .- A. Newton, M. D., writes. Please say through the JOURNAL that mediums who can make Daysville in their way, and who wish to recuperate their strength for a few days, prior to further engagements, will find a comfortable and pleasant home at my house. It is a retired and pleasant situation, and nothing will be spared to make such persons comfortable and

REPUBLICAN CITY, KAN.—J. M. Towner writes.—Except my own family there are no outspoken Spiritualists in my neighborhood. I give away or loan my papers to all who will read them, and many would take the JOURNAL if it were not for the fear of being given over by their brethren to be buffeted by Satan. Still the blessed spirits are surely doing their work, and if we do ours, we need not fear the result. need not fear the result.

DUBUQUE, IOWA .- M. M. Chandler writes .-I am fearful you think I am rather a poor subscriber, as I pay at the close instead of the commencement of the year. I am very much obliged to you for being thus accommodating. Had it not been thus, I should have been obliged to have discontinued it long ago, and I could hardly have dispensed with it. The JOURNAL has improved very much, and it has become almost a necessity

CHELSEA, MASS .- Mrs. S. A. Thaver writes .-The ever welcome JOURNAL of the 23rd inst. is before me, laden with rich gifts of thought and spiritual meat for hungry souls, given by the most intellectual and independent thinkers of the age, who cater not to public opinion, but nobly strive to lead minds up the way of progression in the face of all obstacles. May angel blessings ever attend you for the great work that your valuable paper has done in leading the sorrowing ones of earth to look beyond this vale of tears for immortal life and love.

MILWAUKEE, WIS.—H.-S. Brown, M. D., writes.—At a meeting of the Spiritualists of Milwaukee on Sunday evening, March 9th, 1873, it was resolved that we celebrate the 25th Anniwas resolved that we celebrate the 25th Amiversary of Spiritualism in this city in a suitable manner, on the 30th and 31st of this month. A committee was appointed to procure a hall and engage speakers for the occasion. All Spiritualism in this viginity especially speakers and mediums. in this vicinity, especially speakers and mediums, are cordially invited to join us in this celebration. More special notices will be given before the

HARLAN, IOWA.—N. W. Babcock writes.—At this time there is more inquiry concerning our philosophy than has been for years before. Most of my idle hours are applied to answering questions or producing arguments to sustain the doctrines that was a supplied to a sustain the doctrines. trines that we are taught by guides of the other sphere. We have thus far been able to sustain our doctrines, and thereby create a spirit of inquiry among many very good minds. We look forward in anticipation of a good time on the visit that E. V. Wilson is to make us the coming Summer. If keep the Journal moving around among the

ASHLAND, NEB .- Henry A. Wallis writes. Dr. J. H. Randall the well-known inspirational speaker, of Clyde, Ohio, closed a course of ten lectures in Ashland, Neb., recently. The lectures covered the most vital and interesting points of Spiritualism, and were listened to with marked attention by intelligent audiences, and all seemed highly neased. Brother, Randall cave as some bighly pleased. Brother Randall gave us some excellent public tests while with us, occasioning much marveling among the incredulous. The thirty recent subscribers to your most excellent JOURNAL, were almost entirely from the interested members of the Orthodox ranks of this

DEER CREEK, IOWA .- H. A. Stewart writes As we sow we know we shall reap. If we see and hear that which needs reproof, let us do it in love and humility; then it goes forth a mighty power for good, and will again return to us, doubly laden with peace and good-will. But if we rebuke in severity (and our combativeness gets up) it begets spirit, and returns to discordant and bitter. This is law. How potent its teachings. How simple the law of love, and how true it goes forth choosing to suffer wrong, rather than do it, sorrowing for others, ever for-bearing and forgiving, laboring with hope and ever watchful for good.

OLNEY, ILL. -Abram Martin writes.-I do not OLNEY, ILL.—Abram Martin writes.—I do not want the JOURNAL any longer than I can honestly pay for it, but I assure you I do not see how I could get along without it. When I miss a number I feel lost until I get it. You are engaged in a good and glorious work for the benefit of the human race. People are asking to come to our circles. They are making all kinds of inquiries as to what Spiritualism is. A couple of sermons have been preached against it, but it has only increased the agitation, and they are beginning to crowd upon our little quiet circle until we hardly know what to do with them. It appears that the more the preachers say against it the more people want to know what it is. Oh, for a good test medium to come this way.

ST LOUIS MO.—Warren Chase writes.—I have

ST. LOUIS, MO .- Warren Chase writes .- I have ST. LOUIS, MO.—Warren Chase writes.—I have been traveling in Kansas recently and found your excellent paper largely read and highly appreciated in the State, and I therefore wish you to keep your readers informed that Ex-Governor Harvey, of Kansas, and late a candidate for United States Senator, is the First Vice-President of the Society for putting the Christian religion into our Constitution so that we may all be emplayed when deserting the content of the Society of the state of tution so that we may all be enslaved who do not profess to believe in Jehovah as God and Christ as the Ruler of our Nation. I also ascertained as the Ruler of our Nation. I also ascertained from reliable authority, that the late and now-fallen Senator Pomroy, of that State, was also in favor of this nefarious measure. I am not particularly acquainted with either of these men, but my friends are with both, and we are all watching this most important matter, for it is certainly a matter of life or death with any libral testicities. matter of life or death with our liberal institutions as well as with our Government. If this measure matter of life or death with our liberal institutions, as well as with our Government. If this measure could be secured by the deceptive policy of the Christian politicians and by imposing upon the honest voters, the effect must be a surrender of civil and religious liberty or a bloody revolution and general destruction.

BLACK RIVER FALLS, WIS .- Frank H. Allen BLACK RIVER FALLS, WIS.—Trank H. Allen writes.—Judging from the persons who have given the best portion of their lives to the study of the "world to come," and not wishing to emulate their example in accumulating the good things of the present (I think nearly all of them have been a failure) I have concluded not to give my time or money to the hereafter, but let the dumb thing take care of itself. I don't care whether the Methodists, Deists, Spiritualists or the Devil are right in their isms, and consequently don't want to waste my time reading papers of a religious character. I suppose I might have said at the beginning, stop my paper, and not have went clear around the sap bush to say it; but that is what I have written this letter for.

We are not surprised that our correspondent is heartily sick of the various phases of religions now taught,-all founded upon the idea of an angry, disappointed God, who has ever come out second best in his contests with man and a cunning Devil; but how he can for that reason discard all teachings in regard to the Philosophy of Life and man's condition upon the spiritual plane of life, toward which we are all rapidly tending and into which he and his most beloved friends, as well as the rest

of mankind now living, will soon be laurched, is more than we can comprehend .- [ED. JOURNAL.

JACKSONVILLE, ILL.—C. F. Hamilton writes. Please find inclosed subscriptions I promised you. I will make your subscription list twenty-five from this town, and perhaps more. I am a young worker for the cause, and it gives me pleasure to contribute in this manner to the JOURNAL. I have taken the Banner of Light previous to getting your paper, but I believe it to be my duty and the duty of every person to patronize home institutions. I only worked a portion of one afternoon, and received twelve names. Half of these are persons that have not known of the paper or our philosophy, previous to asking them to subscribe. I find the harvest amply ripe, and many of our people would succeed in every sense if they would only come out and advocate what they know.

Thanks, brother. A few such workers as your-JACKSONVILLE, ILL .- C. F. Hamilton writes

Thanks, brother. A few such workers as yourself would in less than three months' time, forever settle the question against "putting God in the Constitution," and pave the way for the speedy intercommunion of the inhabitants of the Spirit World with this, everywhere. How many will follow the example of Bro. Hamilton? We shall see .- ED. JOURNAL.

COLLEGE SPRINGS, IOWA .- D. M. Dunbar writes.—The Spiritualists of this vicinity have had the pleastr; of listening to ten lectures by P. R. Lawrence, of Ottumwa, Iowa. He has stirred up old Theology very much. But he has been shamefully abused in this region of country, by the Orthodox portion of the community. One old grayheaded divine wanted to reply to the lecture of Bro Lawrence and was told that he could have Bro. Lawrence, and was told that Le could have twenty or thirty minutes if he would grant the same time to Mr. Lawrence on the next Sabbath after he was done preaching, but he scornfully refused. Mr. Lawrence offered to meet him in his own town the next night and discuss with him from his own book, but this he at once refused to do, saying that when they wanted a Spiritualist they would send for him. However, they got along without sending. Mr. Lawrence went there and gave two lectures. The second night the followers of the meek and lowly Jesus were out in full force, headed by the Rev. Barker, and the scene there enacted was a disgrace to the town and country. The Rev Divine cracked his fist and called Mr. Lawrence a liar and blasphemer, and various other pretty names, and when Mr. own town the next night and discuss with him and various other pretty names, and when Mr. Lawrence attempted to reply these Christian gentlemen would yell and howl so that he could not be heard, and the meeting broke up in confusion. Mr. Lawrence has given good satisfaction to all liberal men and women here, and conducted himself centlements and figures of the time. himself gentlemanly and firmly all of the time. WESLEYVILLE, PENN .- Z. E. Peck writes .-

The family of Mr. R. Glitten, of Edenboro, Penn., consisted of himself, wife, child and mother. On consisted of himself, wife, child and mother. On a certain day, not long since, fresh blood appeared upon the hand of the grandmother; also under the head of the child quietly sleeping in its little crib. The most careful scrutiny gave no evidence of the cause. On the same day of these manifestations, Mr. Glitten and lady rode out in their carriage, making a call on a friend a few miles from their residence. Immediately after Mrs. Glitten and child left the carriage, the horses ran away, throwing Mr. Glitten from the carriage, and literally dashing out his brains, his head striking a rock by the road-side. On the same day and literally dashing out his brains, his head striking a rock by the road-side. On the same day and hour of the day that the accident occurred, a little niece of Mr. Glitten's living one hundred miles distant, ran up to her little brother, crying piteously, "Oh! brother, brother, Uncle Russel is killed; his head is all bloody." The friends wish to know what caused the appearance of the blood under the child's head and on the hand of grandmother; also who informed the little niece that her Uncle Russel was killed? The village of Wesleyville is not quite forgotten by the angelworld. Mrs. Tompkins, of this village, is a healing medium of merit, and her mouth is filled with arguments in defense of the new religion. Erie City is making a rapid progress in her moral and physical development. The Spiritualists of this city have rented a hall for the purpose of holding business meetings Thursday evenings, and Sunday evenings for lectures and circles. Mr. Charles Raynor, a resident, is a medium for physical maniday evenings for lectures and circles. Mr. Charles Raynor, a resident, is a medium for physical manifestations. In his presence spirits materialize so as to show their hands and play upon musical instruments, in the brightness of gaslight. The Gentle Wilson has been here and sown broadcast the seeds of the new philosophy.

PLAINWELL, MICH.—Mrs. L. E. Drake writes. Having recently been called to the village of Vandalia, to address the people on the funeral occasion of Mrs. C. M. Merrill, a faithful and long tried Spiritualist, and whose request was, while in earth-life, that I should pay that last tribute of respect to her earthly form. While there, the Spiritualists and friends of humanity requested respect to her earthly form. While there, the Spiritualists and friends of humanity requested spiritualists and friends of humanity requested me to expose through your columns the ungrateful and tyrannical treatment they have received from the Campbellite Church of that village, a sect of people who claim to be the only true disciples of Christ. I was informed that this village was, just before the late rebellion of the South, minus a church, and in fact any convenient place for meetings, lectures, or funerals, and no one denomination possessed sufficient means to build a church, consequently all mited and build a church, consequently all united and donated their mites, and the result was, a nice little church, with the understanding that it should be kept free for all to use as occasions made demands. Among those who donated for this enterprise was one George W. Quay, a worthy and much respected citizen. Soon the war broke out and a call was made for soldiers to share the hardand a call was made for soldiers to share the hardships, and fight the battles for the Union. Among the first to enlist for three years, was George W. Quay. He was killed in the battle of Atlanta. His body was taken back to the little village of Vandalia to rest in the soil of his much loved town. The church was called for in which to pay the last tribute of respect to the mangled form of one of our Nation's brave; but, no! it could not be used for that purpose, for his friends were Spiritualists, and a Spiritualist was to preach the funeral sermon!

CHETOPA, KAN.-Elijah Justice writes .- On the evenings of the 24th and 25th of January, Mrs. Baker held seances here with great success, and all was satisfactory to my mind. I am sixty-five years old, and now living with one of my sons on a farm. On Sunday evening after Mrs. Baker's seances in town, my son-in-law and wife came here on a visit. My son in-law is a great skeptic, and I said. "Pethans we have a medium is controlled." seances in town, any son in-law is a great skeptic, here on a visit. My son in-law is a great skeptic, and I said, "Perhaps we have a medium in our midst." My daughter remarked, "Let us have a circle." A stand was procured, and two of my circle." sons, a daughter and a young man—four in all—formed a circle, and in about five or six minutes the stand began to move, and then we asked questions, receiving correct answers. My young the stand began to move, and then we asked questions, receiving correct answers. My youngest son is the medium. The next evening a couple of young men came and wanted to see the stand "walk," as they said. So we made the room dark, and placed a stand in it. The two young men and the medium went into the dark room. The stand moved and they tried to hold it, but could not. Then they proposed to tie the medium, and he agreed to it. They tied him securely to a chair. Soon it was made manifest by raps on the floor to come in, and, behold, he had been untied and then tied in a different way, and those present could not untie him, and were about to cut the rope, when I told them to come out and he would be untied. They did so, and in a few minutes the raps invited us in again, and sure enough, the medium was untied, the rope lying across his knees. The next evening twelve of our neighbors came in to see the medium tied and then untied. We put a guitar and a violin on the stand, the medium then went into the room, and in a few minutes the musical instruments were flying round the room and were played upon by the spirits.

We hope that Bro Justice will acceptable.

We hope that Bro. Justice will occasionally report to us the incidents connected with these manifestations. If he will hold a circle two or three times a week, his son's mediumship will soon be more fully developed .- [ED. JOURNAL.

WOODHULL, ILL.-Isaac Paden writes.-There WOODHULL, ILL.—Isaac Paden writes.—There was a Quarterly Meeting of the Spiritualists held on Saturday and Sunday, the 1st and 2nd of March, 1873, at Aledo, the county seat of Mercer Co., Ill. They were well attended. Chief speaker, Mrs. M. H. Parry. The hall was well filled, and it was feared that it would not be large enough to hold the anxious crowd on Sunday evening, and to our surprise the minister of the Congregational church invited our speaker to occupy his public which invited our speaker to occupy his pulpit, which offer was accepted with thanks and much gratitude. The church was well filled. The choir favored us with good music, and the minister threw in his mite with the rest. There never was threw in his mile with the rest. There never was a time when the people were more anxious to hear the words of eternal life than now, and they should certainly be fed, and there are but few who can feed the hungry and those who are thirsting after the water of life, better than Mrs. Parry. She is doing honor to the cause of Spiritualism.

NORTHAMPTON COUNTY, VA.-L. M. Bwrites.—I feel impressed to give you a few notes from this out-of-the-way place, where Orthodoxy holds entire sway. I was formerly a member of the Methodist church, brought up as it were at its the Methodist church, brought up as it were at its very a tars, until about four years ago, when I fir t became acquainted with the glorious doctrine of Spiritualism; after an investigation of some mouths, though in a very limited way, I became fully satisfied of its glorious truths. I hesitated not to make known my belief, which, of course, caused my good old Orthodox pastor to pay me an especial visit, warning me, as he said, against the wiles of the Devil, and wound up by requesting me either to give up the doctrine of Spiritualism or withdraw from the church. The latter request I acceded to and was immediately dropped by the I acceded to and was immediately dropped by the most of my Orthodox friends, but have been fully repaid by my spirit friends from the other side; and my companion and myself now stand alone the only acknowledged Spiritualists in the community, but ever and anon, we hear of its making its way slowly but surely in our midst. Our beloved Journal comes laden with some searching truths and its thorough the searching truths. beloved Journal comes laden with some searching truths, and it sets them to thinking—and that is a good step on the ladder of progression. I think your readers can not too fully appreciate your Journal for its great and glorious truths, as well as its plain and out-spoken manner of rebuking wrong, whether found in the pales of the church or out. Of all the reading matter that falls to my hand the Religio-Philosophical Journal is the first perused, and I would not be without the first perused, and I would not be without it for twice the cost. Long may the editor live to send forth such an able and fearless exponent of send forth such an able

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Ordway.)
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Has the Christian minister any standard of truth outside of his church? Is his word of honor, bond or written obligation to be set aside at the order of his church?

In February, 1872, we filled an engagement of four lectures in Edicottville, N. Y., and as is our custom, offered our standard resolution to discuss Spiritualism from the Bible standpoint. At the time the offer was made there was a young man present-P. D. Barnhart, the Methodist minister, residing in Ellicottville. We had been informed that the gentleman would discuss with us, hence the challenge and resolution.
When we left, we requested Brother B. E.

Litchfield, our correspondent in Ellicottville, to inform us of any disposition on the part of the enemy to accept the wager of battle. The following correspondence speaks for itself:

Ellicottville, April 10th, 1872. MR. E. V. WILSON, DEAR BROTHER:—According to promise, I write you a few lines, to let you know results of your lectures in this place. * * * The people had much to talk about for a while, but the arguments in your lectures were so plain and conclusive, that the opposers can not defeat them, hence I suppose, they think to keep silent is the best course for them to pursue. But I have heard that the Rev. Mr. Barnhart, the Methodist minister who took notes at your lectures, made the remark in public the next Sunday after you were here, that Wilson was the biggest devil he had heard of since Thomas Paine, and that your lectures were almost a verbatim repetition of Paine's writing—very good proof, I think, to those who have read Paine's writings, that the bigoted Rev. never read them. I have heard no more in regard to that discussion, and probable the best of the probability of the pr bly shall not. Your lectures and tests which you gave in Ellicottville has done much good.

* * Thine respectfully, B. E. LITCHFIELD.

Being very much pressed for time, and hav-ing more on hand than we could well do, we did not answer this letter.

On the 9th of May, 1872, Brother Litchfield DEAR FRIEND WILSON:-I received a request

a few days since to call on Mr. Barnhart, as he proposed to accept your challenge for a discussion. I called on him to-day. He says he accepts your challenge and will debate with you the subject which you proposed when here. Discussion to be conducted on parliamentary rules. He says you may suit your convenience as to time; but wishes to know the time as soon as convenient. I told him I could make no definite arrangements until I heard from you. Please write me as soon as convenient, and let me know what arrangements to make, if you propose to discuss the question with him, and on receiving this letter, as is our rule, we

submitted it to the judgment of our guides, who said, "Do not be in a hurry to answer your friend. Litchfield is earnest and honest, but we doubt the honesty of the Rev. Mr. B;" hence I did not answer this letter. In July I hence I did not desired; received the following: Ellicottville, July 1st, 1872.

DEAR FRIEND WILSON:-About the 10th of May last, I wrote you a line, informing you that Professor Barnhart, the Methodist preacher in Ellicottville, had accepted your challenge for a discussion, and said you could suit your convenience as to time. I have received no answer from you, and fearing you did not receive my letter, I write you again to day.

There are many in this vicinity that are anxious for the discussion.

ious for the discussion. Please write at your earliest convenience, and if you propose to meet the Professor let me know what arrangements to make, and I will, with pleasure, serve you to to the best of my ability. Thine fraternally,

B. E. LITCHFIELD.

We laid this and the former letters before our guides, remarking, "The Professor means fight." They answered, "The face of the letter so infers, but we assure you that the spirit of the letter means any thing but a discussion. You will, however, answer the letter very carefolly, fully stating your position and assumptions, and wait results. There will, however, be no discussion." We replied to our spirit-guides, "We think there will be," to which they remarked, "This will afford an opportunity to test, our opinions has do no spirited." tunity to test our opinions based on spiritual knowledge of human nature, and especially that portion of it bound by creeds, and yours based on human knowledge. You will answer based on human knowledge. You will answer these letters, acting entirely from the standpoint of human knowledge, going on to a written contract, and after the contract has been perfected, time and conditions appointed, etc., then, at a late date, this man will, like Professor Craft, a brother Methodist minister, go behind his contract, and repudiate the whole thing, on the plea of the good of his church; after which you will write him a sharp letter, and you will completely unmask him, causing him to show his hand and the dirty stuff that is in him, and then you will concede the correctness of our views." On the 5th of July, 1872, we wrote Brother

Litchfield, in substance, as follows:

"Your letters are at hand; contents noted. I herewith send you the resolution called for. You will present it to the Rev. Mr. Barnhart, for a formal acceptance. You will consult with him in regard to the expenses of the dis-cussion, such as Hall rent, etc. I suggest a fee at the door, to be equally divided between the disputants, after paying expenses of hall, advertising," etc.
The resolution read:

Resolved: That the Bible (King James' version) sustains Modern Spiritualism in its phases and teachings. I affirm; the discussion to be conducted under strict parliamentary usages, during January, 1873, and to come off in Ellicottville, New York. E. V. Wilson.

In due time we received the following let-

Ellicottville, July 11th, 1872. DEAR FRIEND WILSON:—Yours of the 5th instant received the 9th. I called on Professor Barnhart, and received from him a formal acceptance of a discussion upon your resolution which I enclose to you. You will find by that document that he chooses the month of January next, and leaves it for you to appoint the time in said month; also the number of days to con inue the discussion is for you to determine. He does not wish to use Sunday evening for that purpose, Mr. Barnhart suggested a fee at the door of twenty or twenty-five cents, or one dollar for the full discussion. I think that is,

perhaps, preferable, if agreeable to you, the profits to be divided between you and Mr. B. Will that be satisfactory to you? Please let us know as soon as convenient. Mr. Barnhart is desirous of knowing the time you will appoint in January, at least by the first of October next. Thine fraternally,

B. E. LITCHFIBLD.

Ellicottville, July 10th, 1873.

Ellicottville, July 10th, 1873.

I accept a discussion proposed by Mr. B. V. Wilson, through Mr. B. E. Litchfield, and will comply strictly with the rules of debate, as suggested by Mr. Wilson; time to be fixed as early as practicable, and to commence some time in the month of January, 1873, any evening in the week except Sunday. I appoint Mr. William C. Niles, of Ellicottville, N. Y., to act in my place, as my umpire. I affirm the above.

P. D. Barnhart.

On the 18th of Sept. 1872, we wrote Brother Litchfield the full conditions of the discussion. affirming our resolution, we appointing B. E. Litchfield, of Ellicottville, N. Y., our um-

pire. The following is the written terms:
1st: Resolved that the B ble, (King James' version) sustains Modern Spiritualism in its teaching and phases.
2nd: The time to be equally divided as

follows: The opening speech, to occupy thirty (30) minutes each; all replications to be of twenty (20) minutes each, save the last evening of the discussion-then each speaker shall be entitled to one hour,
3rd: This discussion to continue five even-

3rd: This discussion to continue five evenings, commencing on Monday and closing on Friday evening; the time, January, 13th, 14th, 15th, 16th and 17th, 1873. The disputants to be in their places at seven and a half o'clock, P. M., and to commence at 7½ o'clock, P. M., closing at 10 o'clock, P. M.

4th: We pledge ourselves to avoid all personalities.

sonalities. 5th: The discussion to be conducted under

5th: The discussion to be conducted under strict parliamentary rules.
6th: Each of the disputants shall appoint one umpire to act as if in his place, and for him; these two to choose a third who is not a Spiritualist or a member of any orthodox, Christian or Catholic church, who shall act as Chairman of the meeting, during the debate.
7th: I appoint B. E. Litchfield to act as my umpire and will abide by such conditions and rules not conflicting with the above, as he may deem proper. I affirm the above. E. V.

may deem proper. I affirm the above. E. V.

Ellicottvile, Sept. 28th, 1872. MR. E. V. WILSON, DEAR SIR:—Enclosed please find a transcript of the terms of our discussion (here follows a verbatim copy of our terms). I deny the above resolution, and will debate the same complying with the above terms, and appoint Wm. H. Niles to act as my umpire, and will abide by such conditions and rules, not conflicting with the above, as he may deem proper.

P. D. BARNHART. (TO BE CONTINUED.)

IT will be seen elsewhere that the famed medium and physician Dr. Dumont C. Dake, can be consulted at the Matteson House, Chicago, the last two days in each month.

THE second number of THE MODERN FREE THINKER, (David Wesley & Co., Publishers, 7 & 9 Warren St. N. Y.), has been issued, and contains much valuable information. We have not space this week to give it that notice its merits deserve, but will do so at some future

PROF. E. WHIPPLE will speak the remaining Sundays of this month in Chicago. He is en gaged to speak in Worcester, Mass., during April; in Stafford Springs, Conn., during May; and in Albany, N. Y., during next September. He will make engagements to speak in the New England States the ensuing Summer and Autumn. His address is Clyde, Ohio.

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tions, viz, First, it must be used as directed.

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JEFFERSON MILLS, N. H., March, 21, 1872:-Prof PAYTON SPENCE:

PAYTON SPENCE:

Dear Sir—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame wa'k, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Cataffh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head. or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off anyway. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would best a few beats and then stop and start again. I could not lie on it at all. The powders have set it all right. Several years



Dr. Allopathy .- I throw Physic to the dogs. Those Positive and Negative Powders have killed the business. Away go these old-fashioned drugs and medicines into the street. I am convinced. From this day forth, I shall use the Positive and Negative Powders

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Overwhelming Testimony.

The following are letters and extracts from letters addressed to Prof. Payton Spence, M. D.:

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds such as the Billous Inflammatory, Typhold, Congestion of the Lungs, Scarlet Fever, &c. I have also found them infallible in B. wel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to kule the tenth) to be magical in its effects on all kinds of Sores and Erystpelas. and Erysipelas.

DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

I have cured the following cases and many others too numerous to mention, with your Positive and Negative Powders. A young lady of St. Vitus' Dance, of near 6 years standing. A lady of General Prostration of the nervous system. A lady of Chronice Diphtheria. A boy of Scarlet Fever. A woman of Cholera Morbus. A woman who had the Fever and Ague all Spring and Summer. A man of Delirium Tremens. A woman of Spasms of the stomach for sky years. DR. J. M. DAVIS, Winona, Minn.

Your Positive and Negative Powders are truly an invaluable medicine, and one of the greatest bless-Ings to humanity. Within the last year I have had five patients who would have gone to their long home if I had not given your Powders. DR. T. BOND, Pennfield, Pa.

Enclosed I send you \$15.00 for more of your Positive and Negative Powders. They are the best med-icine I ever used in all cases of Female Weakness. Threatened Abortion, and Child-birth, and there is no family but what ought to have them

DR. J. C. HOWES, Volney, Iowa.

I can not do without your Positive and Negative Powders on any consideration for myself and formy practice, particularly for Accouchement (Child-birth). I have had one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders arrested; also two cases of Chills and Fever, which were cured by the Powders.

DR. J. CRANE, Attica, Ind. One box of your Positive Powders cured David Willington of a pain in his stomach of S years? standing. Mrs. E. F. Claffin was cured by the Negative Powders of Numbness. or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

Invest have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Fositive Powders. My Rheumatism is gone and the Heart Disease much relieved. DR. A. J. COREY, Great Bend, Pa.

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In Ague and Chills I consider them unequaled.

J. P. WAY, M. D., Bement, Ill. Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live Without them, as nothing else has ever benefied them. C. D. R. KIRK, M. D., Fern Springs, Miss. They are peculiary adapted to the female con-

DR. L. HAKES, Cicero, N. Y.

ago, from overstraining one eye and a blow on the other, I became Hilld, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr Woodward, who is acquainted with the Powders, having used them and seen their good effect. Het him have a Box. He went to Mr. Bowles's that night, a da'ter much persuasion got Mrs. Bowles to take one of the Powders. Last right my neighbor came in and said he had good news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs Bowles out on the p'azza at work. He was greatly surprised, and on inquiry she said the took one of Spence's Positive Powders the night before: it eassed all her pain, and she slept like a pig. He said he never saw two persons so clated in his life. Please send me Six Dozen more B xes.

Yours truly,

A. H. KNIGHT.

A. H. KNIGHT.



Matilda .- Anna, what makes you look so plump and nice?

Anna.-You nasty, skinny thing! go and take Spence's Positive Powders, as I did, and you will soon took just as plump and

LOSS OF FLESH:

-:0:---

How To Regain It.

The above engraving illustrates the difference, in beauty and attractiveness, between a lean, emacia'ed person, and a person whose form is round, plump, and well developed. We instinctively shrink from a man or a woman, but more especially from a woman, who is lean, emaciated bony, skinny, burger looking. Of course, veloped. We instinctively shrik from a man or a woman, but more especially from a woman, who is lean, emaciated, bony, skinny, hungry looking. Of course, there are many degrees of emaciation. But any degree of emaciation of the check, just to that extent detracts from the beauty and attractiveness of the person. It behoves every one, therefore, and particularly every female who is losing flesh, or has lost flesh, if they have any concern for the impression which they make upon others, to resort to all knewn means to restore their lost beauty of form and face. It is equally important to remember that loss of flesh, or emaciation, is generally an accompaniment and an indication of failing health from some obvious, or from a me secret, lurking disease which unless cured in time, may end in death. Three or four Pcsitive Powders a day continued for a fewweeks, will, in ninety-nine cases in a hundred, restore the lost flesh and fill out the emaciated form. This the Powders do by a natural process, namely, up putting every organ of the body into healthy action, especially the Stomach the Liver and the Lungs which are always at fault in all cases of emaciatin. Hundreds of patients have assured me that by the use of the Positive Powders they have gained 10, 20, 30 and 40 pounds of flesh; and in one case, a lady weighing 90 pounds.

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