

As I failed to read life's lessons In the sins that all deplore: And my brain grew wild while thinking In the sea of doubt, and sinking Neath life's restless surging billows, Passed I to the other shore.

Did I know when I awakened, All how falsely and mistaken Were the bonds of doubt that bound me On the dark Plutonian shore? Truly, friends, you judge not wisely If you think not that precisely As the soul floats out from earth-life Nature finds it as before.

Long I wandered sad and lonely, Seeking rest, and finding only Hell, and weariness in searching For the life which then I bore. For a proof from the Eternal, Of the life that is supernal, My blind soul cried out in anguish, Give, O, give, I implore.

Then my prayer found quick returning, A sainted one had felt its yearning, And she gave my thirsting spirit, Truth it never drank before. Then my soul went up adoring, And I saw the great restoring Of the lessons learned in earth-life, To the soul forevermore.

Nothing lost, O mortals, never: Every truth is thine forever, All the gems of knowledge gained here, Are the stepping stones to more. Every hour of sadness caused you, Every ray of gladness lost you, Every tear will live to bless you When upon the other shore.

Think not friends the soul's refining Comes when Nature is resigning Mortal form to dust and ashes, 'Tis the same as e'er before. But by gradual unfolding, Through a life that is ennobling, Must the soul throw off its grossness Through the endless evermore.

4), ye weary doubting mortals, Open wide your souls' deep portals To the friends that come to greet you, Friends you loved in days of yore. By that love they've spanned the chasm, And builded o'er the dark abysm A bridge supernal that shall bind Two worlds in one, from shore to shore.

The family are Catholics and have lived in these regions for the last fourteen years. They are poor, untutored, and in the highest degree superstitious, which might be expected, and believe their children to be either diseased or " bewitched "

The people around, for miles, have flocked to the house to witness the wonderful feats of these two children. About all the M. D.'s of city and country have been called, in turn, to treat those children for some terrible disease, and the poor little girls have been submitted to terrible tortures by the doctors, of which mention will be made by and by. They, the wise (?) M D.'s, have every one of them failed to give any thing like a reasonable solution of the case, or even approximately to diagnose the dise

The father says that about three years ago his oldest daughter had what was supposed to be fever and ague, with the fever left out. She would shake for about three hours every day, or every second or third day, just as any one would with an ague chill, but no fever ever followed the chill.

The physician was called and said, "She has fever and ague," and treated her accord-ingly, but she got no better. After a lapse of weeks, all of a sudden, the chills stopped, and • she became lame in one shoulder and arm. Then the doctor said, "She has rheumatism," and he treated her for that, but instead of get ting better she got worse every day till she lost the use of one entire side of the body, arm and limb. The joints all became stiff, and the muscles shrucken and rigid. They got her a pair of crutches to hobble round on, and which she used for about one month, when all of a sudden she threw away her crutches and hopped around the house on one foot, just as if she had been always accustomed to it, making no missteps, and meeting with no accidents. She remained in this condition for about a month, when, one morning she got up as well as she ever was, not even a trace of any former affliction. Of course the parents were very happy, but their rejoicing was of short duration. in a few days the other side became affected in the same way, and she went through the same manœuvers as before, and was suddenly cured

as before. During this time they had not only called the Doctors, but also the Priests, who went through with their incantations, sprinkling of holy water, etc. But now that she was well again—not by the pills of the M. D.'s, nor the prayers of the D. D.'s, but by some strange in-fluence outside and independent of them all. Then she got blind, and again the priests and pill peddlers were called. The one gave pills, the other prayers. Both were alike ineffectual. While they were giving pills, powders and pow wow, all at once the child became deaf. Stil Still the incantations went on, and the child be-came dumb. Now they all knew that she was "possessed of a devil, blind, deaf and dumb."

in many places, and you would think their hands were literally ruined; but they would go out and wash their hands and manipulate them a little, and not a sign of cut or wound could be seen. Yet again, the doctors tried to blister them, but the strongest "fly blister" has no more effect upon them than a piece of dry sole leather. So one of the wise (?) prudent (?) be-nevolent (?) kind-hearted (?) well-bred (?) M.D.'s swore that he would blister the oldest one. So he stuck the poker into the fire, heat it red hot, and held it on her back between the shoulders till it burnt her fearfully. Every body supposed she would have a dreadful sore but in a day or two not a sign of a scar was to be seen. Some months ago they had a respite of a short season, but now are as bad as ever. The mother is a medium and sometimes sees the evil influences that at times torments her children.

I would be glad to subjoin a few reflections, but will leave every one to make their own comments.

Leavenworth, Kansas.

#### HOW OLD IS CHRISTIANITY?

When did the Christian Era Commence?--In what Year or Month was Jesus Christ Born ?-- Astonishing Defects in Bible Chronology, Admitted by Christian Writers.

#### BY K. GRAVES.

We find that the dates for various events recorded in the Christian Bible, both in the Old and New Testament, are involved in an interminable labyrinth of doubt, darkness and uncertainty, calculated to cast distrust upon the credibility of the whole record. For how much weight would a court attach to the testimony of a witness who should swear to the truth of an occurrence he could assign no date for? Certainly not very much. We will here cite the testimony of some of

the most reliable witnesses that ever appeared in the courts of Christendom (accredited Christ in the courts of Christendom taccredited Onlis-tian authors), to prove that nothing is known with respect to the time or date of any event recorded in the Christian Bible With respect to the first and most important event recorded in the "holy book," Mr. Goodrich, who has written more than a hundred works in which he assumes the Divine inspiration and Divine origin of the Christian religion and its Bible, says: "The sacred Scriptures do not fix the era of Creation with perfect precision," etc., etc. The date of the completion of the work varies in different copies of the Bible. The Hebrew copy, which is generally followed, fixes the Creation of the world at 3,944 years, before the birth of Christ. The Samaritan Bible makes 4,305 B.C., and the Greek translation, known

some obscure men, who finding that the world would not give credit to their relation of matters of which they could not be informed, have published them under the name of the Apostles, and which are so full of discordant relations that there is neither agreement nor connection hetween them"

The history of the New Testament," says Dr. Lardner, "is attended with many difficult-ies" (1 vol. 136).

The Rev. Mr. McNaught considers, in like manner, that glowing obscurities cover this whole subject.

Even the time of the birth of Christ has been a matter of endless dispute. Mosheim says, "The year in which it happened has not hitherto been fixed with certainty, notwithstanding the deep laborious researches of the learned." This is not surprising, when we con-sider that the first Christians labored under the the same difficulties, and were divided in their

Mark the words, "first Christians." Well, if the first Christians knew nothing about it, who in the name of Christ Jesus ever did know or could know, when he was born. And if they knew nothing about the year of his birth, why did they fix the 25th of December. Relating to this subject however, a recent writer says, There was no certainty about the matter un til Kepler's Astronomy fixed the time at which the star appeared to the Eastern Magi's, thus rendering it probable that Christ was born on the 20th of May." Do you hear that, Christian reader? Your

Christian frolics are henceforth all knocked in the head. Hereafter you must invoke "Old Santa Claus" to put in his appearance on the 20th of May instead of the 25th of December, because Kepler, by looking at the stars, has found out that the Eastern Magi hauled up at Bethlehem six month's sooner than has generally been supposed. Well, I have no doubt but that he guessed as well as those who fixed on the 25th of December, in order to have a pretext for a merry sleigh ride, and a roast turkey

Relative to the year of Christ's birth the Encyclopedia Britannica says, "They (the Christians) count one hundred and thirty-three contrary opinions of different authors concerning the year in which the Messiah appeared on earth. M. Vallemont names sixty-four of them—all cele-brated writers." (See Art. Chron ) Wonderful Wonderful confession, truly, concerning the time of the birth of a being whom Christians would fain have us believe astonished the world by the performance of astounding miracles and other proofs of being a God. It would appear from their own statements in the case that he did not attract much more attention than a common hod-carrier. Otherwise, history would have taken some notice of him, and something would be known about the time of his birth, instead of their being, as Christian writers confess, "one hundred and thirty-three con-

of these seances to the fact that a light had been struck on a subsequent evening, and that conflicting rumors were afloat as to what was then observed. These contradictory statements are so decidedly opposed to each other that to give place to any one of them would necessitate the occupation of our space to an unwarrantable extent, and open a controversy which could lead to no definite result. If those then present can not agree among themselves as to what took place, and if we can not decide upon the matter after having devoted many hours to its investigation, surely it would be foolish of us to try to guide the public in forming an opinion.

We have never asserted the honesty or assumed any responsibility as to the character or conduct of the Holmeses, or any other me-diums, and hence it is not necessary for us to utter one word in their defense—a work which we have never undertaken. All that we can say is, that we have sat with them many times under the strictest precautionary conditions; we had looked for imposture, and could detect none, but are absolutely certain that every thing which we have reported respecting their seance is true, and may be verified by a repetition of the experiments. Surely it is not necessary to waste space telling the world that any person is a cheat when he is continually Holmeses willing to submit to any form of test proposed, and we warmly urge the adop-tion of the most satisfactory measures with all mediums.

We may also add that there is at present in operation a conspiracy to interrupt the Holmeses in their seances. On another evening, while the faces were being shown, the screen was torn down by a muscular investi-gator, and nothing whatever was discovered, as we know from the parties who first entered the room; and yet in this as in the former case, the most contradictory statements are afloat. Under these circumstances, and when an exposer coolly states that he is determined to drive the Holmeses out of the country, we can scarcely allow ourselves to be made a tool of in a work more infamous by far than that with which the Holmeses are charged. We think there should be a committee of

experienced and intelligent Spiritualists appointed to be present at every public seance, and see that the sitters are duly protected by test arrangements, and that mediums may guarded from such outrageous conduct as the Holmeses have been too often subjected to. ----

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship to Brother Russel Skin-

ner, of Lyle, Minnesota, on the second day of April, 1873, recognizing him as a "regular minister of the gospel," thereby sanctioning in due form of law, his legal right to perform the marriage ceremony, anywhere in the United States.

## Bew york Department.

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.....E. D. BABBITT, D. M. BY .... Subscriptions and Advertisements for this paper re-ceived, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave. New York.

#### Spiritualism, and the New York Papers.

A few days since the New York Sun had an abusive article headed with some such words as the following: "Spiritualism exposed! Spir-itual jugglers shown up!" This consisted in the account of a Mr. Bailey's efforts to counterfeit some of the more insignificant of Dr. Slade's phenomena, by means of pulleys and assistants, and quite an elaborate arrangement, including the hiring of a choir, by means of which, some unwary Spiritualists were led to believe that it was done by spirit-power, while others denounced it as a fraud. This last fact is omitted by the Sun reporter. If Mr. Bailey had taken one half the pains to

learn the truth that he has to pervert it, he would be much further toward the kingdom of heaven than he now is.

The sharpest men in the country have never found any pulleys or other toggery about Dr. Slade's premises, and moreover, he can have his phenomena in any body's house without a moment's notice, which the counterfeiters can not do; and still better, he can have the slate entirely away from every human hand, lying upon a common table in open daylight, when the pencil will be heard writing of itself, until slate is filled by well-written lines in Eng-

lish, French or German. When Bailey puts a slate under the table, and by the aid of an accomplice, writes on it, or changes it for another slate, and says that is equaling what occurs with Dr. Slade, he is sim oly asserting falsehood, and the papers should e ashamed to libel a man and a cause by publishing such shallow fabrications.

A few days since the World, wishing to get up a sensation, sent out a party of seven men, principally brokers and merchants, to vilify and put down Slade, Mansfield, Foster and others of our most eminent and tried mediums. They have colored and perverted things well, and pronounced these men frauds, and on Bailey's plan, have commenced the system of counterfeiting some of the simplest phenomena

-falsely calling it imitating them. If any system of slander and falsehood is meaner than another, it is that which merely holds up the worst part of a person, and leaves out all the good traits, and then claims that it has given the true state of the case. An ingenious person can make out a case against any man under Heaven, if he once sets about it Imagine a scene like the following, to have taken place in England in the early part of the

Newspaper Manager to Reporter.—" They say Lord Byron is in town. Go and interview him, and then show him up. Get up a sensa

tion, so that we may sell more papers," Reporter goes and reports thus: "We have had the honor of an interview with Lord Byron, and must say that in our opinion, he is a poor specimen of human nature. One eye is smaller than the other; one foot is lame and clubbed, and there is nothing portly or grand in his appearance. Even his mother cometimes increase this foot " sometimes jeers at his foot."

A cosmopolitan truth loving person seeing this account, with much more of the same sort, is disgusted with its infamies, and ad dresses the editor as follows:

"DEAR SIR: While I admit, as your article says, that Lord Byron has one eye very slightly smaller than the other, they still are handsome. I know too, that his mother has, in a fit of passion, made fun of his lame foot, but his mother, not himself, was wholly to blame for this Was your reporter entirely unable to see and speak of his classic forehead, his elegantly chiselled features, and his beautiful hair?

"I remain your obedient servant, "JUSTICE."

The manager looks over the article, remem bers that Lord Byron just then was not very popular in England, and concludes not to pub-lish it, as it might throw something of a stigma upon its own reporters, and so lets go to the world that which is true in some of its leading details, but false when taken as a I give this as an exact example of how Spir-itualism is treated by most of the spir-

embroidery. He does not fail to report all the passages of Scripture in which Christ, or the God who triumphs at the equinox, is called the Lamb. Again, he opposes to this sacred wood which was religiously cut in the myster-ies of Ceres and Cybele the sacred wood of ies of Ceres and Cybele the sacred wood of the cross, on which he says that the whole machine of the world is supported. Again he is right; Christ and Atys, being the same God Sun whose death and resurrection were cele-brated at the equinoctial passage of the Sun into Aries, it is not surprising to find much resemblance in the mysteries of the same God, honored for the same object by different nations, with merely a difference of names.

The symbolic form of the Lamb was consecrated in these mysteries only because this celebration was essentially connected with the zodiacal sign of Aries, and that it was the Sun zodiacal sign of Aries, and that it was the Sun of the Lamb or of the equinox, and the ap-proach of the Savior of the world that was brought to remembrance by it. The Emperor Julian, in his hymn to Ceres, gives the same astronomical and theological reasons for fixing the celebration at this precise date. Notwith-standing the introduction by him of some mystic ideas, the Emperor Julian traces out the real and primitive object of the ceremony. The sacred tree was cut to announce the re-trenchment of the principle of fecundity, referring to the misfortune which befell Atys. He describes Atys as sometimes low ring him-self to the midst of matter, in order to fecundate it, and sometimes as returning to the empire of the Gods. He observes that this religious ceremony was performed at the moment when the Sun was about to reach the equinox; that on the first day the sacred tree was cut, as we have mentioned; that on the second day the air was made to resound with trumpets; that on the third day was made the abscission or secret ceremony of the God Gallus; and that to these sad celebrations succeeded immediately the Hilaries, which I have described from Mac-robius already. He examines the reason which caused to be chosen for their performance the equinox of Spring rather than that of Autumn. He finds it beyond doubt in the march of the Sun, which at this epoch frees the passage which had separated it from our northern regions, and comes to prolong the duration of the days in our hemisphere. At his approach we celebrate, he says, in mysteries, the pres-ence of our Savior and Liberator.

Sallust, the philosopher, who has followed nearly the same line of argument as Julian in the explanation of the fable of Atys, has attributed the greater part of the ceremonies to mysticism, which was added to them by de-grees; he acknowledges also in Atys the God Artifier of all that is produced and all that is destroyed here below, a function which Aris-totle d clares belongs to the Sun. He adds that if the celebration of these mysteries was fixed at the vernal equinox, it was because then the days regain their preponderance over the nights by prolonging their duration.

Damascius says, in regard to this festival of Hilaries, celebrated in honor of Atys, that it had for its cause our freedom from the empire of the powers of darkness and hell. This This dogma is absolutely the same as that of Chris tians, who believe that Christ, by his death and resurrection, frees us from the empire of darkness, and causes us to pass into the king

dom of the children of light. Thus the origin and object of this celebra tion is the triumph of Ormuz over Ahriman, of the God Light over the Prince of Darkness, of the Lamb of Spring over the Serpent of Autumn, and the return of the Savior and Liberator of man, who during six months had groaned under the tyranny of the evil princi ple whose works are about to be destroyed by this return of the Sun to the vernal Lamb.

Lastly, to return to the God Mithra, to whom all the theory which we have just been developing has reference. Not only is he born in a grotto on the same day in which Christ is born in a stable, but, again, he dies, and has his sepulchre like Christ, near which his vot aries come to shed tears. His priests carried him during the night to the tomb extended on a litter. This pomp was accompanied by funeral chanting and the groaning of the priests, who, after having passed some mo-ments in the expression of a feigned grief, lighted the sacred torch, and anointed their faces with perfumes; after which one of them pronounced gravely these words: "Reassure yourselves, sacred band of initiated; your God is restored to life; his pains and sufferings pro-

Apocalypse, "Come, I am about to show you the new spouse of the Lamb, and the marriage of the bridegroom." The resemblance has been so much the more easy to establish, as these much the more easy to establish as these mysteries are of the same nature, and have equally for their object the light and its have equally for their object the light and its triumph, under the sign of the celestial Bull in those of Mithra, and under the sign of the Lamb in those of Christ. These last are of an epoch much later than the former, since the Lamb had succeeded to the Bull at the equi-noctial point of Spring, occupied by the Bull two thousand years before. But the only change is that of the synbolic animal, to which the God Sun united himself in his triumph; and that because this change had really taken place in the sky since the institu-tion of the Mithriatic ceremonials, in which the Bull is the animal sacrificed. Thus the Manicheeans, an eastern sect of Christians Manichceans, an eastern sect of Christians who had not altogether lost the thread of the Mithriatic ideas, said that the thread of the Mithriatic ideas, said that the Sun was Christ. This fact is attested by Theodoret, and by Cyrille, of Jerusalem. St. Leon likewise says that the Manicheeans placed Christ in the luminous substance of Sun, and in that of the Moon where list is but that of the Sun re-Moon, whose light is but that of the Sun re-flected. It was on account of this opinion that the Greeks caused the Manicheeans to abjure, as one of the dogmas of their faith, that Christ and the Sun were but one and the same person. This proves that the Manicheeans understood their religion better than other Christians who made them abjure these truths for the adoption of an error, namely, the existence of Christ as a real man, for this is what the ignorant believed then, and what they believe now, and what they will believe for a long time yet, although Christ has never exist-ed but in the sun. The religion of the Sun or of Mithra, and that of Christ, presented a great number of facts resembling each other, which naturally led to a comparison. Consequently Julius Firmicus, in pages 40, 43, and 44, follows out such comparison in order to show how much the Devil had abused the most holy things, and had appropriated the mysterious ideas continued in the Prophets. We shall not imitate his example, we shall only show where we do not say the Devil but Christians have derived their mysteries and religious practices. For these are not the only characters of resemblance that there are be tween the Mithriatic initiation and that of Christ. The ecclesiastical authors and the Holy Fathers themselves will supply us with the facts which disclose the filiation of the one religion by the practices which are com-mon to both. Tertullian assures us that the Mithriatic religion had its preparatory ordeals, even more rigorous than those of the Christians; that it had its believers, its faithful defenders and martyrs. He asserts that the sacraments of Baptism, Penitence, and the Eucharist were also to be found in this religion, The votaries of Mithra marked their foreheads with a sacred sign, like the Christians; they had the doctrine and the image of the resur rection. They were presented with the crown which adorns the forehead of martyrs. Their which adorns the forenead of martyls. The sovereign Pontiff could not have been married several times. They had their Virgins and the law of continence—in short, everything that was practiced amongst Christians. It is true was practiced amongst Christians. It is true that Fertullian has recourse to the Devil as an imitator and copyist, to explain how this resemblance is so perfect. But we are aware that the Mithriacs were known to have existed before the sect of Christ. Then, if the younger of these religions resemble the older, it must arise from its having copied it; or, in other words, because it is a branch of the same initiation; for the copyists underlably are the last comers. He acknowledges in another place that the Pagans saw in all these myster-ies only the mysteries of Nature. He says that it was by her, and by the phenomena which she offers in vegetation, in the action of the elements, and in the revolutions of time or of the year, that the ancients explained the life and resurrection of Osiris; that the philosophic sect of Mithra had represented in its religious symbols and ceremonies the mystic adventures of the element of fire, the great Divinity of the Persians. This is accurate, as we have proved it to be. It is true, and he agrees that it is so, that the mysteries of Christ are absolutely similar; it is, then, the same religion.

St. Justin establishes the resemblance of the Mithra with that of Christ, especially as to the sacrament of the Eucharist or the consecration of bread and water; for water was often employed instead of wine, even by Christian sects. St. Justin also remarks upon the connection which exists between Christ and Mithra at the moment of their birth. He says, 'That the one born at Bethlehem came into the world in a cave in the neighborhood of the city, because Joseph could find no room at city, because Joseph could find no room at any of the inns; that, having taken refuge there with his wife Mary, she had brought forth the young Christ and placed him in a manger; that it was in this place that the Magi, who had traveled from Arabia, came to offer homage to him. That the other was said to be born in the midst of rocks, and initiated his affiliates in a cavern known by the pame of his affiliates in a cavern known by the name of the Cave of Mithra." We have quoted already what Tertullian has said about this same cave. St. John Chrysostom also speaks of it as an agreeable place where the initiated, after purifying themselves, went to pray in silence dur-ing three days. St. Jerome tells us that Gracchus, having become Prefect of Rome, had caused to be taken down the Grotto of Mithra, and all the mon-strous figures it contained. These figures were strous figures it contained. These figures were all relative to the order of the world, the stars, the elements; as may be seen in the description which Porphyry and Celsus have given of it. Such, in reality, must have been the cave or subterranean temple of the Sun, King and Master of Nature, which was depicted by a thousand syn, bols in this sacred cave. There was to be born the God of Day, who, at the moment of his birth, as Macrobius says, was confined in an obscure nook until he re entered into his luminous empire. This is the reason why Christ and Mithra, or the Sun of Winter, at his birth, receives the homage of men in a dark cavern, the representation of the inferior part of the Universe in which the Sun then dwells. As to the consecration of the bread, which is, in the Christian religion, one of the great mysteries, it is to be found also in the religion of Mithra, with the mystic words used to ef-fect it. St. Justin, after repeating the words of Christ in instituting the Eucharist, hor est, etc., acknowledges that this Eucharistic offer-ing also made part of the mysteries of Mithra, and that mystic words were likewise pronounced over the bread and water which were used at the ceremony. It is true that he ex-plains this resemblance, as he does the others, by the hateful pr. ject which the Devil always had of imitating in his institutions all that was at a subsequent period to be practiced by the Christians. This reason, indeed, may probably not appear excellent to those readers for whom we write; as to others who might be satisfied with them, we shall not seek to prevent their being so; we will only say that they are forced to acknowledge one truth avowed by their own doctors, namely, that all these resemblances really existed between these two religions, as they would of necessity have existed according to the theory which we have thus far established. We have in Hyde's work on the religion of the ancient Persians an account of the institution of the

consecration of bread, which still at the present day takes place amongst them at the same time of the year at which that of the Christians was established, and recalls it to our recol-lection in great part. This is the ceremony which was established at the Neuroux, or new year of the Persians, at the entry of the Sun into the sign of the Lamb. We have previcusly spoken of this ceremony, in which a young man calling himself God's envoy an-nounced to the King that he was commissioned by God to bring him a new year. The King called together all his court, and a crowd of people besides. He was then present with a large leaf, composed of different kinds of grain-wheat, barley, rice, etc.; he ate of it first, and then distributed it to the people present in making the following formal speech To-day is the new day of the new month of the new year, which brings on a new time, in which is about to be renewed all that time produces." He then blessed them, and distributed amongst them different presents. It seems that we here see Christ, in the midst of twelve who form his court and attendants, take the bread, bless it, eat it himself, then distribute it to his disciples, and in presenting wine to them say, "This is the blood of the new testa-ment. I will not drink again of this juice of the vine until I drink it new with you in my Father's kingdom."

We will not follow farther the multiplicity of connections that the Christian religion has with that of the Persians. We will not say that, like the Christians, the Persians have a theory concerning angels much more complete than theirs; that they have angels of light and angels of darkness, combats of angels and names of angels which have passed into our religion; that they baptize their children and name them as we do at baptism; that they also have confirmation; that they have ideas of Paradise and Hell—ideas which they hold in common with the Greeks, Egyptians, and many other nations who had their Elysium and their Tartarus, as may be learnt from Plato, Virgil, We will not add that they have an hier etc. archical order and all the ecclesiastical constitution established among us, and that it has existed with them for more than three thousand years; that they have twelve angels who preside over the twelve months, as we have twelve apostles, and thirty others for the thirty days of the month. We will not say that they know the theological fiction on the fall of the angels, which Jews and Christians have also adopted; lastly, that their theology, as Mr. Hyde has very well shown, contains all the sacred opinions of these two sects. In fact it must be so if, as we have endeavored to prove all through this work, the theology of the Jews, and that of the Christians which is established upon it, are but emanations from the ancient and primitive doctrine of the Magi, and a corollary of the constitutive princip'es of the mystic science of the disciples of Zoroaster. Mr. Hyde was struck with these characters of resemblance, and saw in them the work of Providence, who willed that the Persians should do by anticipation and prophetic imi-tation that which, at a future day, the Christians were to do.

(TO BE CONTINUED IN AN EARLY NUMBER.)

#### Insanity,---" Obsession,"---False Doctrines--False Communications,---and Kindred Subjects---No. 8.

#### BY D. G. MOSHER.

As the intelligence of the earth-sphere grasp and utilize the comparatively inferior forces of nature, in accordance with demand or neces sity, so do the intelligences of the second sphere bring under control and utilize the more sublimated and powerful occult forces that are re quired to produce the atmospheric changes in the production of the rain system, and all the phenomena required in connection therewith Here again is the necessity for the lightning. the whirlwind, the tornado and other calami-tous causes. The sweeping destruction of the Chicago and other configurations were mainly Chicago and other conflagrations, were mainly owing to these necessary conditions of the at mospheric element.

It may be asked, Has not the angel-world the power to stay these calamitous occurrences? I trow not if the higher or divine laws are obeyed. The wisdom of angels doubtless de-cided in favor of allowing those catastrophes in preference to withholding this powerful and grand stimulus to divine intellectual unfoldment The terrible ordeal through which I have passed, has so unfolded my interior percep-tions, that I am enabled to behold angels on board a train of cars, rushing to the scene of destruction, they having full power to stay the calamity, were they not bound by superior wis-dom to allow rather than to stay the (to us) terrible catastrophe. These calamities are, doubtless, many times stayed by angelic influence; but I am inclined to the opinion that such are the exceptions to a general rule.

APRIL 19, 1873.

quaintance, and all grades of people, from the most noted historical personage, including the orthodox God down to the lowest grade of humanity, and even the brute, are represented, or rather, their characteristics are exhibited, and it matters not whether the individuals have passed to spirit life or not. These repre-sentations have resulted in false conclusions, or the false idea that, as a general rule, they are produced by the identical spirit represented.

#### **MYSTERIOUS PHENOMENA.**

Rappings by Invisible Agents --- A Wonderful Clock---Is it God, Man or Devil?

#### BY W. H. WILKINS.

DEAR SIR :- Perhaps it may be of interest to a portion of your numerous readers to learn of some of the mysterious occurrences that have been, and are, taking place in this vicinity. About twelve years ago the little village of Hammondsville, Vermont, was thrown into an unusual state of excitement by the numerous rappings which were heard nearly every even-ing at almost every house in the village.

ing at almost every house in the vinage. They generally occurred between the hours of six and ten in the evening, but sometimes were heard at a later time. The rappings always seemed to proceed from the west side of the buildings, and sounded as if some person was beating violently against the outside with the knuckles of the hand. These sounds continued for about three months, and were heard by a large number of persons, but at length the noises ceased, and the like has not been heard since. Some thought they were occasioned by the mind, but at last a large majority attrib-uted the cause to the falling of water over a dam a quarter of a mile distant, for the reason that they were louder at the house of the owner of the dam. But if that was the cause, why did the sound cease all at once? Why did they not continue as they had for weeks past, and why were they not heard at another house which is a little nearer the dam than the one where they were so loud and frequent?

But stranger still is the account of the truly wonderful clock which is now standing in the house of Nathan Sherwin, in this town, Read-ing, Vt. It is one of the tall old fashioned kind of clocks, and stands in the room of Miss Huldah Wilkins, an aged maiden lady nearly seventy five years of age.

For three years and over this clock has never failed to strike twice in every twenty-four hours. At precisely five o'clock it strikes one, and what makes the mystery deeper is, that the clock had not been running for years, and that it is, and has been entirely destitute of weights. People thought at first that it was a warning to the old lady of her approaching death. But she still continues to live, and the clock continues to strike.

A large number of visitors have been to see this curious clock, and some affirm that they can not hear it strike when in the room with it. Others say, that to them it makes no difference. The opinions concerning the agency by which the sounds are produced, are vari-ous. Some say, the people of the house have a way by which they strike it; others say it is the work of God, and some, in fact quite a number, attributed the cause to the Devil. One person even expressed the brilliant idea that the striking was produced by a mouse which had access into the clock at some part. However, I leave the mystery for others to solve, for I know that the above are simple facts without any coloring.

#### Wayside Chips.

EDITOR JOURNAL:--A long time has in-tervened since my last package of "chips," during which I have not, however, been si-lent nor inactive. Though much depressed at times, owing to the prevailing "hard times" and frequent baptisms in the mag-"hard netic spheres of despondent individuals, and the lack of such remuneration for my labors as would enable me to meet pressing obligations, I have had much to rejoice and encourse me; much to press me on in my humble work of promulgating the grand and essential truths of the gospel of human weal and human progress and possibilities.

Since my last, dated at Lottsville, Pennsyl-vania, in the first part of November last. I

pers. Let Spiritualists sustain their own papers, and drop those which malign much es-teemed mediums, and abuse the only cause that can demonstrate the glorious and immortal destiny of the soul.

I have no doubt but that those pretended exposures have been published all over the coun-

How many of these same papers will publish this exposure of these exposers? "Oh, how the world is given to lying?" I have received from Mansfield and Foster

wonderful tests that wholly disprove these in-timations of the *World*, but when you talk to these reporters privately, they will not listen to facts or arguments, but cry out, "Fraud, Fraud!" They have spent a few days in in-vestigating this greatest of causes with these mediums.

Such men as Professor Hare, or Judge Edmonds and the Dialectical Society of London, have such a supreme love of truth, that they spend years in the most penetrating search im aginable, and as might be supposed, give quite a different report from that presented by the Sun, World and even the Times. The New York Times seems to have been deluded into believ ing these so-called exposures, and comes out with an article, calling Spiritualists a set of dupes, and their mediums impostors.

Spiritualists have many humble people in their midst, but many of the greatest scientists, artists, literati, geniuses, kings, patriots, reformers and sages of the age, which fact makes these insults all the more unbear ble.

I write thus earnestly, because after coming out from the husks of Old Theology I have found an indescribable sweetness in the lessons of Spiritualism, and although many of its mediums and many of its followers are but poor human beings, with human failings, still it is a temple whose dome is lost in the ineffable light of heaven, while even its base is too sacred to be thus bespattered with mud.

#### The Connection of Christianity with Solar Worship.

#### (TRANSLATED FROM THE FRENCH OF M DUPUIS

The series of articles we are now publishing under this head are taken from the Medium and Daybreak, an English publication. They are of especial interest, and should be preserved by every student of the Harmonial Philosophy.]

Julius Firmicus, who reports all these cir-cumstances, opposes to this Pagan ceremony the sacrifice of Abraham's Ram, the famous the sacrifice of Abraham's Ram, the ramous celebration of the equinoctial passage by the Jews, and the ceremony of the Paschal Lamb at a time when the Hebrew people had become Treed from the oppression of a cruel tyrant. He regards this last ceremony as the pattern of the Easter of the Christians, and he is of the Easter of the Christians; and he is right—it is the same canvass, with a different light of the world," and these words of the the Easter of the Christians; and he is

cure your salvation.

"Why," continues Firmicus, who gives us all these details, "why exhort these unhappy people to r joice? why deceive them by false promises? the death of your God is known; his new life is not proved. There is no oracle that would guarantee his resurrection; he has not shown himself to men since his death in order that they might believe in his Divinity, What you bury is an idol; it is only an idol what you bury is an idol; it is only an idol over which you weep; it is but an idol that you bring forth from the tomb, and, after having grieved, you then rejoice. It is you who deliver your God, etc." The greater part of the questions which Firmicus puts to the initiates of the mysteries of Mithra, and even all, can be asked with as much reason of the worshipers of Christ, who every year go to lament over his tomb, and then sing his resurrection. "I ask," continues Firmicus, "who has seen your God with bull's horns, concerning whose death you so efficit yours lives?" and you, it might be replied to him, who has seen your God Lamb, or God with Ram's horns, that you state to have been slain for the sins of the world, and whose resurrection you celebrate? It seems as if Firmicus in this part of his book had endeavored, in attacking the Pagan religions, to collect together all the characters of resemblance which they have with that of the Christians. He turns his attention particularily to the Mithriatic religion, which he always compares to that of Christ It is true that he avoids the necessary result of such comparison by the use of an excellent reason already given by Tertullian and St. Justin, and which consists in saying "that the Devil had taken pleasure in imitating the mysteries and ceremonies of Christians;" an admirable supposition, with which a man of good sense would, without doubt, be content. ed. We will not say, with these pieue. Christ We will not say, with these pious Chris tians, that a long time before the establish-ment of the mysteries of Christ, the Devil, in whom we do not believe, had copied that which was at a future day to take place in the religion of Christ, and to be practiced by his followers; but we will say simply that the re ligion of Christ, being founded like all the others on the worship of the Sun, has receiv-ed consequently the same ideas, the same practices, the same mysteries; that all was common, because the God was so: it was only in the accessories that there could have been any difference, the basis being the same.

any difference, the basis being the same. The object of all mysteries was Light—the great Divinity of all nations. They invoked the God who enlightens all nature, and who issues radiant like a bridegroom from his nuptial couch. They saluted the new light. "I salute you, new light," said they. They saluted also the young bridegroom, as do the initiates of the mysteries of the Lamb in the Apocalypse. They repeated these words: "I salute thee, young bridegroom, and thee, new light." Julius Firmicus opposes to these words consecrated in the Mithriatic initiations these

The relief of human suffering by spiritpower is practiced only as an exception to a general rule.

Healing mediums are not as successful as a general thing, as some may suppose. They are sent from place to place, and perform here and there a cure. This is one of the many modes inducing a required amount of spirit communion to bring about certain results that are in accordance with pre-arranged plans instituted by the general council of sages.

Responses to prayer are also exceptions to a general rule. Prayers are usually too selfish to be answered by angels or wise sages. I do not pretend to say what the orthodox God may do in answer to prayer, but one thing is quite evident, that no certain results from prayer, in staying the Chicago or any other calamity, was observable by any sane person.

Angels descend to earth as qualified mission-aries, to act in accordance with pre-arranged

plans. They are profound in keeping scorets. The true form of our earth, with its rotary motion, said to be discovered by Galileo, was said to be kept a profound secret until the exact time as indicated by the proper index. The developments in Modern Spiritualism,

from the tiny rap, to the materialization of a perfect human spirit, have been in accordance with a perfect pre-arranged system.

Desires or prayers on the part of the children of earth, for a knowledge of new truths or principles, are never responded to by guardianangels until conditions are sufficiently matured, and the recipient amply qualified to make a legimate use of the knowledge sought for.

It is not in the power of mortal man to bias the controllers of the phenomena of spirit manifestations, although prominent Spiritualists even have been greatly deceived in this respect, and have claimed the honor of being educators of undeveloped spirits, who are sup-posed to be unable to leave the earth-sphere, from a want of any provision in the spirit-world for their development. I ignore this doctrine, and set it down as the result of conclusions drawn from seemingly truthful spirit-ual phenomena, without a logical consideration. Thus a false doctrine is set up-the false doctrine of the Churches. Representation is a prominent feature in spirit manifestations.

Principal characteristics of not only friends and relations that have passed to spirit life, are represented as in earth-life, but the inebriate, the debauchee and lewd characters of our ac-

have traversed a wide extent of country and lectured to varying (generally good) audiences, at several places in each of the States of Ohio, Michigan, Indiana, Illinois and Wisconsin. Have met warm greetings, kind hospitality and as liberal financial remuneration as was practicable with supporters, in nearly every case. Hope and believe that good seed has been scattered, much of which has fallen upon fruitful soil and will ultimate a golden harvest in the great future.

The last month has been spent in south-eastern Wisconsin and north eastern Illinois, lecturing at Darian, Janesville, Milton Junction, Geneva Lake and Bloomfield, Wiscongiving five lectures in the latter place and from one to two lectures in each of the other places named, and at Roscoe, McHen-ry and Ringwood, Illinois.

Passing through Chicago the first week in February last, made a brief call at the new quarters of the RELIGIO PHILCSOPHICAL JOUR-NAL, and found every attache of the "Western Organ" as busy as bees, in the commodious and elegant hive.

Was sorry that I could not have attended the seances of Harry Basian and Taylor. Am rejoiced to learn of the satisfactory conditions and success which attend these seances. How any medium in view of self-interest and protection against legitimate doubt, not to say 'righteous suspicion," and more especially in view of the highest and most laudible purpose of the culmination of the phenomens, that of convincing investigators of the source thereof, can refuse or neglect to conform to conditions that preclude reasonable doubt as to the honesty of the instrumentalities and the genuineness of the manifestations, I never could understand. I certainly would not act under conditions which leave room for candid doubt as to my own integrity, even un-der so high and holy a commission as belongs to such mediumship. Therefore I rejoice that Harry makes all reasonable concessions to the natural and honest skepticism of his patrons. In so doing he earns, and will reap, a more noble and fuller harvest in all directions, than he otherwise could do. When we find the "right place," intend to

locate, speaking Sundays and healing the sick in body, during the week. Would like correspondence, with a view to such a work; dividing the times, perhaps, between two, three or four contigious localities. Address until further notice in care of S. S. Jones, corner 5th Avenue and Adams street, Chicago, Illinois.

DR. J. K. BAILEY. March 25th, 1873.

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#### APRIL 19, 1873.

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Auts and Sciences. .....Y. A. CARR, M. D.

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

#### Philosophy.

Anaximander, who flourished in the sixth century B.C., about the time of Boodh and Zoroaster, taught that infinity of nature is the cause of all phenomena, and that all things return into it. He made the first globe and in-vented the sun-dial. He observed the obliquity of the ecliptic, taught that the sun was twentyeight times larger than the earth, and that the stars were animated by divinity. Aristotle taught of virtual velocities, and

also that time, space, and vacuum were essen-tial to motion, with the laws and varieties of which he spoke. The energy of nature to fill up vacuities he described as the prompt work of abhorrence, but pointed out no vacuities.

Aggrissi, an Arabian geographer, described the earth as round, and gave its size as being twenty-seven thousand miles, and states that Hernes, of Egypt, had held it to be thirty-six thousand; all of which goes to prove ancient familiarity with the pramises

familiarity with the premises. Anaximenes, of the sixth century B.C., taught the infinity of air or ether; that its activity was the cause of all things, and that it was really God.

Anaxagoras, the Athenian, six centuries B.C., taught that wind was produced by rarefaction, and the rainbow by reflection; that the moon was enlightened by the sun; that comets were wandering stars, and that fixed stars were far out beyond the sun. When we observe primitive ideas of this wonderful magnitude and measure, we can not consistently agree with the learned fools who cast off the antique philosophy of other years with the paragraphic remark, that "The follies of philosophy have been the squaring of the circle, the perpetual motion, the inextinguishable lamp, attraction and repulsion, the philosopher's stone, the universal solvent, the elixir of life, the influence of the stars and raising of the spirits." Many of these subjects have a deeper founda-tion in philosophy and the infinite range and

tion in philosophy and the infinite range and measures of fundamental truth, than has been dreamed of by "Horatio." For instance, attraction and repulsion and the influence of the moon, stars and other orbs, upon all the grand balance relations and meas-ures of earthly condition, and more especially, the "raising of the spirits," are an evidence that the ancients were more wise and consist-ent than millions of the parrot-repeating minent than millions of the parrot-repeating minions of churchcraft, who, as young reptiles live on lies and deception, and generally swal-low their food by the job, in whole lumps; whose progressive motions, like their less popular reptile friends are effected by raising their bodies into the grand curves of bigotry, and fixing their hinder scales in the ground of su-perstition, and in this way by the wonderful adaptability of their "ribs" move, as chance, occasion, or inclination may suggest or de-mand. And their dogmas like forces live almand. And their dogmas, like frogs, live al-most beyond the memory of man. Yet these fl ppant apes and parrots of priestcraft wield public opinion through the stereotyped impress of such paragraphs as the one quoted, which are shoveled from book to book, from column to column, and indeed, from self-suffi cient churchcraft's father to son, withcat a thought or care for their truth, but of these things anon.

Liberalism, through the intellectual courage of our more modern metaphysicians, has of late advanced steadily, and will soon become the ruling power of the world. Gassendi taught that all our ideas are derived

from, and compounded of, sensation. Hobbs taught the same, and Locke followed, superad-ding reflection, or ideas derived from the operation of the understanding, posterior to ideas derived from sensation.

L bentz taught "pre established harmony," by which the mind contains general notions and truths, like the plants in the seed; hence and thung, has the plants in the seed, hence according to his teachings, every thing goes on in the soul as if it had no body, and in the b dy as if it had no soul.

dition, dissolving all with which it comes in contact, the same as any other transitive state of combustion, he would have rendered the same in a quite different phraseology. For in-stance, he would, probably, have expressed himself thus:

"Time and space, of an infinite germinal interior condition and formative measure of exterior condition and relation, are corrected by mental magnetism or mind, as the electric current or phase of flame that forms and dissolves all forms, and constitutes the line of 'continuity' claimed."

Hartley and Bennett believed that ideas were communicated to the mind by vibrations, as-sisted by a subtle elastic ether, with which the nerves are imbued. What else could they say who had no con-

ception of the links of individual connection between the isolated conditions and relations, of an infinitude of entities immortal.

Heloetius supposes the difference in the minds of men and brutes to consist in bodily conformation and organism. Bluminbach, to the different quantities of the medulary sub-stance in the brain. Gall, to the parts of the brain principally developed. Cuvier agrees with Bluminbach and Helvetius. Strange that such minds should not have de-

tected the differences between the motive force and the machine. It may be attributed, how-ever, to the fact, that impressing priestcraft had cut off all the natural means of connection between the motive force and machine. All this tended to the extreme of Mr. Hume, who doubted and rejected all knowledge not de-rived from the senses.

Dr. Reid, on the contrary, controverts the idea that sensations are the only objects of thought, and that perceptions are images, or pictures in the mind. He claims a conjunture of principles or innate powers, from which comes common sense.

Kant's metaphysics consists of six axioms: Ant's metaphysics consists of six axioms: 1. Consciousness or egotism. 2. Time, the form of internal sense. 3. Space of external sense. 4 Sense or intuition. 5 Under-standing for conceptions, and 6. Reason for ideas. He claims that intuitions are ever pres-ent in "time and] space," while conceptions are absent in both, and that ideas are things out of them; all three of which generate mind. He furthermore says. "Time and space are in He furthermore says, "Time and space are in mind, as receptives of sensation, and refers understanding to the four catagories of quantity, quality, mode and relation, and their specific unity.

#### (TO BE CONTINUED.) ----

#### 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 Reg-ister 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 time to this office.

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

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

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

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

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

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

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EXETER HALL.

HAVE YOU READ EXETER HALL?

-:0:-

scphical book entitled

Chicago,

Malbranch says that the communication be-tween the mind and the body was a constant miracle arising from the immediate agency of Deity. When we consider the fact that mind is to the body and soul as the flame to the burning gas and the air and its inherent polar source of motion, the sensational contact connecting the so-called spiritual with the material, we explain away the miracle of Malbranch, and in a measure prove the truth of Lebentz's position.

Opticism, which assumes this to be the best of worlds, grew out of the pre-established har-mony of Lebentz.

Continuity, another of his phrases, assumes that harmony and purpose of motion never is lost, that we continue to think and live on and on ever, irrespective of the vicissitudes through which we pass. To be, and not to be at the same time, he held to be paradoxical.

Descartes taught a "plenum" of matter, and "Spinosa omnipresence" in the matter which he called the "soul of the world.

Collins taught that a man can do as he wills or pleases, but that he is determined by his reason and his senses i. e. differently from the absolute necessity of mechanics or physics. This differs from the position of the statue-volents, in so far as it admits the controlling exigency of the premises in the form of reason and common sense.

Berkly maintained that the existence of matter was but ideal and supported his conclu-sions by certain inferences of the mind, during vision.

Sir Isaac Newton avows the object of his labors was to prove the existence of God, as a necessity underlying the correlative forces, measuring and clothing matter in its different forms, as well as to determine its atomic and aggregate motion. He, however rejected the continuity of Lebentz, and in so doing, virtually admitted the fact of lost motion

As between Lebentz and Newton, the ques-tion when disrobed of his mystery, merely involves the question of infinite germinal entity, or immortal individuality. If they had both comprehended their premises better, and admitted that man is an immortal germinal en-tity of all the entities below him, from the most primitive protoplasmic form to the highest range of animated aggregation; next below him, and that all below and contained in his entity, were but subsidized entities as immortal as himself, they would not have quar-relied about the self-evident truths of Lebentz's "pre-established harmony" or "continuity." Though we reverence the labors and many of the classifications of Newton, he did not master all outside of Horatio's philosophy, in the great field of his pretensions.

Law says "Time and space have no eter-nal representation, or objective reality; and these ideas, as well as infinity and number, are created by the power of mind." Many are the errors of expression which

grow out of a want of a clear definition of the terms used. If Law had understood and admitted that mind is merely a phenomenal con-

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### A Good Head of Hair Restored by a Spirit Pre-

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

mended, and firmly believed that nothing could restore my hair. The healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my with the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and June, 1871. I then commenced using the sdirected, and had been felt upon the scalp.—it causing a smarting sen-sation. I continued the use of this preparation about all of hair, which meney cannot buy. I am asked amount which have a very comfortable all the ingredients for the keet the hair starting in spots all of hair, which meney cannot buy. I am asked amount wery day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably and encouragement, but, on the contary, had told me that here reword get a head of hair. T can fully substantiate the foregoing by 10,000 with faces. It accessary, and will answer correspondents it all or my head. The start is substantiate the foregoing by 10,000 with faces. M. K. Smirn. Bringfield, Mo.

Springfield, Mo.

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

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## APRIL 19, 1873

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#### CHICAGO, SATURDAY, APRIL 19th, 1873.

#### Meteors and Superstitions.

Superstition, bold and arrogant in its assumptions, has always been the enemy of progress. Mankind in all ages of the world, living in those varied conditions which distinguish the savage, barbarous, half-civilized, civilized, and enlightened nations, have been afflicted with that detestable, loathsome demon, Superstition! The scintillations of the stars, the movements of the planets, the eccentric motions of the comets, and storms and tempests, lightning and thunder, have invariably created within the human mind strange conjectures and wild conclusions! This condition is not to be wondered at. Science, however, always on the alert, and with eyes radiant with enthusiasm and step lofty, dignified and noble, comes forward to so dispel the gloom that beclouds the mind of humanity, that a clear vision may see wise ends subserved in all conditions of life. Thus, a simple rod removed one superstitious notion in regard to the peculiar character of lightning; the calculation of the distances of the stars from the earth, banished the false statements and superstition arising therefrom, that are recorded in Genesis; geological discoveries presents indubitable proof that long prior to Adam human beings inhabited the earth, thereby dispelling the Superstition that clusters around the supposed creation of Adam out of the dust of the earth-in fact, science marches grandly forward, and with weapons that cut both ways into the ranks of idolatry, it leaves in its pathway such productions that kindle in the human mind noble thoughts and grand conceptions!

Notwithstanding, however, the progress it has made, it still is threatened by Superstition, who, with a scowl on her countenance, hate in every action, and with a resolute will, exerts

had the appearance of two bright balls with other luminous bodies following it. Its speed was more than 1000 miles a minute, or estimated in conjunction with the movement of the earth, its speed in space was exactly 2, 1331 miles per minute. After it exploded, the noise thereof was ten minutes in reaching the earth. But still later, in 1819, a meteor seen at Danvers, Mass., appeared to be a half mile in diameter. It required two minutes for the noise of its explosion to reach the earth. In 1860, however, a meteor appeared, that, in consequence of the peculiarity of its brilliancy, attracted a great deal of attention. By many it was supposed to be a display of rockets or of Roman can-

dles. From a vessel off Sandy Hook it appeared to fall into the sea. Is it, indeed, any wonder that these scintillating bodies that come forth so suddenly, excite the gravest apprehensions in the human mind. In the breast of the savage they only create a momentary fear; the half civilized regard the display as evidence of anger on the part of their God; the civilized, many of them at least, gaze at them with feelings of awe, and consider them the harbinger of some awful calamity. The enlightened, however, aided by science, "suggests that meteoric bodies constitute a stream in the form of an annular zone within which they pursue one common orbit; that there are several such streams, which intersect, each at its own period, the earth's orbit and that through each the myriads of small

VIEWS OF PROF. MOSKELYNE, IN POPULAR ECIENCE MONTHLY.

cosmical bodies are irregularly dispersed."

"The question as to whence the meteorites come is, according to Prof. Moskelyne, one that we are not yet in position to answer with certainty. The various hypotheses which suppose for them an origin in lunar volcanoes, or in our atmosphere, or again in a destroyed telluric satellite, or that would treat them as fragments of an original planet of which the asteroids are parts, or as masses ejected from the sun; all these hypotheses seem to be more or less precluded by the known velocities, the retrograde motion so frequently characterizing meteors and meteorites, or else by the chemical conditions that, for instance, are involved in the passage of the meteorite through the sun's chromosphere. Whether meteorites move or do not move in circumsolar orbits is at present impossible to say; because, while with our incomplete knowledge we can not today attach the character of periodicity to any known class of meteorites, we are not justified in founding any conclusion on a negative result with so limited a foundation.

"But even if all or some of them may have been, on their encountering the earth, mem bers temporarily or pemanently of the solar system, we may with considerable probability consider them as having originally entered our system from the interstellar spaces beyond it. Such at least must be our conclusion if we are to admit the unity of the whole class of phenomena of meteorites and falling stars. For, since the orbits of the two best-known meteoric streams, those namely of August and November, have been identified with the orbits of two comets, and since in regard to one of these (that of November) Leverrier has shown, with great probability, that as a meteoric cloud it entered and became a member of our system only some 1,700 years ago in consequence of the attraction of Uranis, while the August meteoric ring only differs in this respect from it, that it had at a much more remote period found an elliptic orbit round the sun; we are constrained on the assumption with which we started to recognize also in a met-

portending the ruin of Victor Emanuel and the restoration of himself to power. In fact, meteors portend nothing in connection with governments or individuals, although their appearance invariably arouses strange superstitious notions.

#### Universalism.

This kind of religion has been of service, in its tendency to liberalize the minds of the people by displacing to some extent the old Orthodox Theorem 5 contury and Such people by displacing to some extent the old Orthodox Theology of a century ago. Such Universalist preachers as John Murray (the pi-oneer), Hosea Ballou, Walter Balfour, Sebas-tian Streeter, Thomas Whittemore and others of that stamp, were champions in the cause of Liberalism. But the Universalist doctrine seems to have did it them as since their seems to have died with them, as since their day it is retrograded so far that it is more or-thodox than a since their second of the second s thodox than a good deal of what is called

Orthodoxy. The Rev. Dr. Miner, the head man of the Universalist Church of to-day, is not half as Universalist Church of the day, is not half as iberal as Henry Ward Beecher and W. H. H. Murray, and yet they are called orthodox, but we have more hopes of them than of Mr. Miner. He should have lived about two hun-dred end fits dred and fifty years ago, for the Puritans of that time were not greater sticklers for a superstitious observance of Sunday than himself. He can't bear the thought, poor man! that the Public Library should be open on Sunday, and yet he is a President of a college and a man of books. Precious consistency and admirable democracy!

And the Rev. L. L. Briggs, another Universalist preacher of Boston, has been holding forth against the Sunday opening of the Pub lic Library, and is distressed for fear we are outgrowing the "Puritan Sabbath!" He, too, like his confrere, Mr. Miner, belongs to a past age, and seems to have his eyes in the back of his head, as though he was looking into antiqthe standard of the way to be and the standard way to be a standard of the sta ing that the Library and all its books be burnt. Where ignorance is bliss, 'tis folly to be wise."-Boston Investigator.

We give place to the foregoing, because we endorse every word of it.

Our father was a consistent Universalist from our earliest recollection down to our early manhood. We listened to his expositions of the doctrine, and were familiar with the Bible texts to prove "the final holiness and happi ness of all mankind."

Among the early settlers of Northern Illinois, our peers were the first men of that order. The early records of the State organization and District Associations will show that we were usually the presiding officer at the annual and quarterly gatherings of those bodies. We loved Universalism because it tolerated freedom of thought, and presented a deity whose principal attribute is love.

We confess that an entirely New Departure was established in our mind soon after we began to examine into the Philosophy of Life; such New Departure was a rational solution of the problem, while the Universalists, as a sect, have continually retrograded, until many of the leaders have landed in the cesspools of intolerance and bigotry, that the early fathers referred to in the foregoing article, stoutly warred against.

A large per cent of Universalists have left the ranks of the sect entirely; many others have a nominal membership, but utterly disregard, and have no fellowship with, the sentiments of those straight-laced bigots who would "put God in the Constitution," and shut up public libraries on Sunday.

Universalism as a sectarian movement has performed its mission. Its work was virtually closed when a large class of people were sufficiently courageous-when they Lad grown out of the fear to investigate the Spiritual phenomena on account of the priestly cry, "It is all the work of the Devil." that end Universalism did a good work. It demonstrated that Hell and the Devil were of mythological origin, and not worthy of a place in the economy of an All-wise Being, whose principle attribute is love. But for the banishment of that fear Old Theology would yet be able to hold the world in the bonds of ignorance, and hang mediums for witchcraft, as of old. Those "good old times" are again to be revived by the union of Church and State, if possible. The Universalists who aid in shutting the working classes out from public libraries on Sundays (the only leisure days they have for reading) and in "putting God into the Constitution," play into the hands of their old and most bitter enemies, those who would persecute to the bitter end, even as in centuries past. We warn every man and womau who loves freedom of conscience, to beware of all such teachers. Resist men who would again forge the chains of mental servitude. Once in power, the rack, the thumb-screws and every other instrument of torture would again be brought into use if permitted, for the punishment of the heretic who should presume to read any other book than the "Holy Bible" on Sunday. It is a remarkable fact that there is not a Universalist newspaper published, that dares to combat the position taken by the Reverends, Minor and Briggs.

teenth century. She interprets the "Word of God" where alone it is written by Him in the great Book of Nature. Therefore the real scientist is the true theologian.

The Spiritual philospher regards the material universe as a stupendous "physical manifestation" of the Infinite Spirit. Physical science by proving all matter to be resolvable into an imponderable condition, termed force, has prepared the human mind to understand that all permanent forms of existence are invisible and intangible. Just here spiritual science comes in, and affirms that all organic forms of matter are the outward expression of an indwelling spirit, which is the organizing force.

The human spirit organizes and develops the human body, and the so-called physical senses are but the avenues through which the real man-the spirit-looks out upon the material world. Physiology, psychology, mesmerism, psychometry and clairvoyance are but different branches of spiritual science.

They illustrate the modus operandi of the mind or spirit in its control of the human mechanism, and of the occult forces of matter. The speaker gave a lucid explanation of the method of voluntary motion, of the telegraphic process of mind acting upon mind, defined clairvoyance as spiritual vision, which proves that the mind can act independently of the physical organs, and clearly showed that sensation, consciousness and intelligence are not corelated to the physical force, inasmuch as the former can not be converted into the latter.

In the evening the speaker continued the subject, taking the spiritual phenomena as the symbols and illustration of spiritual science. He said that both the power producing, and the intelligence accompanying them, could not be traced to any mundane source; and while they had hitherto proved to be "The Despair of Science" physically, they were the intelligible illustrations of spiritual science which rests upon as substantial a basis as any accepted material science. The speaker illustrated his theory by several facts in his own experience, and elicited several questions from the interested auditors.

Bro. Clark's course of lectures promise much interest and profit, and we bespeak a large attendance, for he combines eloquence of expression, with clearness and logic of statement.

#### Spiritualism and Science.

Spiritualism can found no claim upon the original proscription and sterility of sciences now profitable and popular. If men, from time immemorial, had been trying to make use of steam, and had never apparently advanced beyond a change of names and phrase, the people who happened to be using the newest phrases would not make much impression by saying:"Ours is a new science, and new science ought not to be despised. Please to look at what electricity was fifty years ago, and what it is now." When the Spiritualists talk this way—as they always do—the obvious answer is that their pretensions seem very far from being new! Surely the witches and the wizards, and the conjurors, and all the rest of the fraternity have had their chance. Spiritual-ism should in all conscience be old enough to ism should in all conscience be old enough to bear the light, to do some work, and to be self-supporting. But these three things are precisely the things which it most conspi-cuously and consistently declines doing. Its professors always demand money for showing off their supernatural powers; they do nothing which could not be done by natural powers, including artifice, and they generally, we be-lieve, act in the dark or half dark. When we say that they only do what is natural, we do not, of course, mean that it is natural for a man to float in the air, for instance, but only that it is easy to suspend a man in the air, the difficulty being the concealment of the means. And, though not conclusive, it is worth observing that whereas the modus operandi of all known scientific processes is intelligible up to a certain point, Spiritualism is entirely ob-scure. Nothing else that we know supplies any key to it. We do not say that it is therefore unworthy of the attention of scientific men, or that the language which our pop-ular savans use about it is perfectly candid. It is quite possible that many of them would rather it were not true. If spirit and matter are as diverse as Spiritualism would make them, a good many cherished though unavowed theories are worthless. The only popular modern physicist who entered frankly and modestly into the question-though with results very unfavorable to the preten-sions of the Spiritualists-was Faraday the His successors prefer treating Sandemanian. the whole business as below their notice. And public opinion will probably be on their side till Spiritualism can be carried on a little more in the light, and without so many guineas and half-crowns.-Ex. The above extract was given a very prominent place in the Christian Union, and without doubt, was endorsed by that paper. By many, the Christian Union is considered the organ of Henry Ward Beecher, but it does not represent him in the least. He lends his name to the paper, just as an influential Banker would to a friend that wanted credit. This may be considered a reprehensible act on his part, by many, but when we consider that the Christian Union, though it publishes many articles against the Harmonial Philosophy, is far in advance of the majority of religious papers in liberal thought, we will readily excuse Mr. Beecher for lending his name to establish it. on a substantial foundation. That it gives expression to pernicious falsehoods against Spiritualism, and enunciates erroneous conceptions of the divine government, is true, yet the flashes of truth that occasionally illuminates its columns, is calculated to do far more good among a particular class, than its present statements can do injury to the cause of Spiritualism. Henry Ward Beecher's Liberalism is like a General, who when invading an enemy's camp, does not let his real intention be known, but executes those movements that are least expected. Mr. Beecher is surrounded by those who are bitterly opposed to the liberal thoughts enunciated by the angel world, and he watches for opportune moments to present his flashes of liberal light, and then in such quantities that it will not bewilder with its dazzling effect the | have no fear of the result.

minds of his parishioners. He is doing far more for the liberal cause by his peculiar tactics than he possibly could as an itinerant spiritual lecturer. Some may claim that he is not acting up to his highest convictions of duty; but it should be remembered that the members of the Plymouth congregation are his pupils, and that they will only bear a certain amount of light at a time. He lays his hand upon their hearts, feels the pulsations. and then administers such food as will cause them to beat more liberally.

The Christian Union has a mission to perform, and when that is consummated, it will cease to exist.

#### Religious Insanity.

" Religion " in many instances produces the most disastrous results. An exchange gives an account of a sad case of insanity produced by protracted meetings in Clinton county, Mo.

It seems that a Mrs. Vender, wife of Mr. William Vender, a substantial farmer, had been attending a series of protracted meetings, in which she had taken a deep interest. Her mind was so constantly upon religious subjects that she at length became a perfect monomaniac. One night about eleven o'clock Mr. V. was awakened by a noise in the room, and on striking a light, discovered his wife passing out of the door with her only child, an interesting boy about thirteen months of age, in her arms. He instantly sprang toward her. and intercepting her progress, inquired what was the 'matter. She replied that their boy was named Isaac-that the Lord had appeared to her, and commanded her to imitate the example of Abraham, and offer the child up as a sacrifice; and that she was going to the kitchen to procure a knife for the purpose of obeying the command.

The horror stricken husband at once realized the fact that his wife was insane, and snatching the child from her arms, placed it in bed; and then seating her in a chair, remained watching her during the night. In the morning the unfortunate woman exhibited some evidence of returning reason; and during the day recovered so far as to partially attend to her household duties. Friday night she slept soundly, and, in the morning, the husband believing that the aberration of mind was but temporary, went out for the purpose of attending to his stock. After an absence of an hour he returned, and on entering the house he beheld a spectacle that chilled his blood with horror. In the centre of the kitchen lay a block of wood covered with blood. On one side was the head of the infant; on the other the body. The fair hair of the little boy was drabbled with blood, and his features wore an expression of agony, showing that a struggle must have taken place before the terrible deed was accomplished. An axe lying near by, told how the work was done; while the mother, seated upon a chair, was swaying backward and forward, and exclaiming, "I have obeyed the command."

Neighbors were at once summoned, and the unfortunate woman, now a raging maniac, was properly secured. The poor father, too, is almost demented over this terrible calamity that has fallen upon his household.

#### Remarkable Case of Clairvoyance.

The Advent Christian Times gives a remarkable case of Clairvoyance, related by Captain Handy, who called to mind his experience on shipboard, in one of his whaling voyages during the years of 1845-50 At one time his chronometer run down, which deprived them of Greenwich time, so that he was compelled to fall back on dead reckoning, the old method of navigation. He had on board a young man by the name of George Thomas, of Duxbury, Massachussetts. He was a cataleptic, and also a natural clairvoyant. He was put to sleep, or entranced, and directed to visit Greenwich Observatory, near London, to see what time it was by the great clock there. He went, in mind, and on arrival described what he saw and heard. He heard the ticking of the time instruments, saw the pendulum of the great clock, and described its slow and heavy motion. He watched the hour-hands till all united in giving the time as just twelve o'clock, M. The Captain set his chronometer and sailed by it, afterwards during the voyage, finding it correct. This was a wonderful case of clairvoyance. The young man knew nothing of the spirits, and could give no such information, except in a mesmerized state. The Captain gave other instances in which this young man had given important information; once relating to certain "reefs" not laid down on any chart, lying contiguous to an island in the Indian Ocean, which they were nearing. This information was of great use to them.

every nerve to beat back the ever moving, restless tide of progression.

To-day, in these enlightened times, superstitious notions are created by very trivial occurrences, among a certain class. In all ages of the world however, the appearance of a meteor has excited the gravest apprehension, considered as presaging wars, calamities, epidemics and famines with all their kindred disasters and deleterious effects. Coming forth with a long train of translucent light, passing grandly athwart the sky like a dazzling jewel from the crown of Deity, moving gracefully in a curved path as if held back by omnipotent power,-it is, indeed, beautiful! In space, apparently among the stars, it bursts forth in all its splendor, and for a moment illuminates the heavens with its scintillating rays of light, and then dies out, and total darkness succeeds! Humanity gazes at it bewildered, and then builds upon it a fabric of superstition!

The first appearance of meteors was recorded by the "Heathen Chinee," and date back to 644 before Christ, and from the 7th century before Christ to A. D. 333, sixteen falls of meteors are recorded in the profuse astronomical annals of the Chinese. During this period, the Greeks and Romans, not as close observers of nature as the Chinese, only have recorded four such showers. These excited great alarm among the respective nations, and if any of them equaled in grandeur the one observed by Admiral Krusentern, the train of which was seen for an hour after the body had disappeared, it is not to be wondered at that they excited the gravest apprehensions!

Coming down to more modern times, Halley describes in the Philosophical Transactions, a meteor of extraordinary brilliancy, which appeared over England, in 1719. It suddenly illuminated the streets of London, causing the stars to hide their radiant faces, and the moon, which before was shining brightly, to be hardly visible. It was supposed to be about 70 miles above the earth, and to move with a velocity of 350 miles per minute, and as its light disappeared, a loud explosion was heard. But still later, in 1783, another of these remarkable meteors was seen over a large part of Europe. It crossed the Zenith at Edinburgh, appearing single and well-defined, of a greenish shade and with a tail; but at Greenwich it

eorite a visitor from the regions of remote space. And so far as it goes, the observation by Secchi that the November falling stars exhibit the magnesium lines is in harmony with this view."

Coming down to the nineteenth centurygrand in its conceptions, beautiful in its display of the gems of scientific knowledge culled from the mines of natural law,- we find that superstition still walks defiantly forth though confronted with the battling bayonets of the grand army of scientists!

Italy, depressed by the withering influences of Catholicism, it is thought by the superstitious, that a dark cloud hangs over it. The Italian government, not heeding the denunciations or warnings of the Pope, not fearing his puny curses, or the power that he can exert, it is expected that it will in consequence bring down upon itself sundry calamities. Now in the "Holy" city of Rome, clerical characters are ridiculed in theatres, and in consequence of this supposed ungodliness of the Italian government, there are "solemn warnings," manifested in various ways. Vesuvius whose ashes have buried Herculanium and Pompii, and afforded a tomb for Pliny, the naturalist, has lately been agitated and thrown out copious showers of lava. And now a London Times letter says that, "Many assert that it portends the destruction of the present civil government at Rome. "

It is no doubt hoped by the Pope that this 'sound" is a warning, and that Vesuvius may sink, and thereby cause a calamity to Italy. But other warnings are seen by the superstitious. Last Fall, a meteor as large as the moon was seen at Rome. It was white, had a wonderful smoky trail, and exploded with a grand and terrifying detonation. Father Secchi gives a characteristic account of the bolide as it was observed from Rome. Small and reddish at the beginning it moved slowly forward from south-south-east towards north-northeast, increasing in light and volume, leaving a track like vapor of a dark color. When it arrived at a certain point it flamed brilliantly, and became almost as large as the moon, disappearing almost immediately afterwards, leaving a long-shaped cloud, which soon assumed a twisted form, like an immense serpent.

. This meteor is considered by the Pope as

#### Spiritual Lectures at the West Side Opera House.

Dr. Dean Clark's lecture at the West Side Opera House, was well attended last Sunday morning, notwithstanding the bad weather, and very close attention and applause from the audience attested the appreciation of the speaker's fine logical and oratorical powers. The subject was "Spiritual Science," which the speaker affirmed to be the Alpha and Omega of all science.

Physical science, according to the usual methods of reasoning, may be considered the basis of spiritual science. Every step taken by physicists in the analysis of matter and its inherent or concomitant forces, has been taking the world on toward the realm of spirit, which will be found to be the primum mobile of all the phenomena of the material world. Science is the great Revelator of the nine-

MR. E. STEIGER, 22 and 24 Frankfort street, New York, is collecting sample copies of all American periodicals, and original Amercan publications, in the following departments: American Antiquities, Bibliography, Biography, Education, (exclusive of school books), Geography, History, Jurisprudence, languages, Statistics and other matters specially American. This immense collection he proposes to catalogue in a very comprehensive manner and exhibit at the Great Industrial Exposition at Vienna, which opens the first of May. Every publisher and author in the land is interested to make this collection and catalogue complete, and if he has not replied to Mr. Steiger's circular letters of inquiry, and forwarded his publications as directed, he should lose no time in sending in a full response. This catalogue is to be produced in several languages, and in order to show America's superiority in periodical and other literature, it is only necessary for each publisher to do his part promptly, and he need

#### APRIL 19, 1873

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### "THE CLOCK STRUCK ONE." "THREE PLANS OF SALVATION."

BISHOP A. BEALS has been lecturing in Buffalo. The anniversary exercices there passed off very brilliantly.

BROTHER W. N. SHEPHERD, of San Juan, Cal., contributes three dollars to our fund for sending the JOURNAL to poor widows and orphans.

JOHN BROWN SMITH will spend June, July and August in Massachusetts. Those desiring his services as lecturer, can address him during that time at Amherst.

JOHN W. COCHRAN, Attorney at Law and Phonographic Reporter, of St. Joseph, Missouri, enlivened our Sanctum with his presence last week.

DR J K. BAILEY gave us a call last week, on his way to Detroit. He proposes to labor in North-eastern M chigan. His post-office address until further notice will be Lapier, Michigan.

CAPT. WINSLOW speaks in Council Bluffs, Iowa, during April. Will then return to Ohio, where he has a seven months' engagement. His address in Ohio will be 172 Superior St., Cleveland.

DR. P. B. JONES is now located in Quincy, Ill. He is a fine healing medium, and will soon have a fine run of practice. He has but to be known to be patronized by the sick. So say those who know him best.

ST. LOUIS, Mo., Mrs. M. W. McCord writing, speaks in favorable terms of Dr. William Hotchkiss, as a magnetic healer, and locates him at the south-west corner of Gay and Thirteenth streets.

INVALIDS hungering in despondency at home, secluded from the cheering rays and active forces that give both life and health, for want of better information, should not fail to read Dr. Stone's book on Vital Medicine and Progressive Treatment, that can be adopted by the patient most successfully at his home, however distant he may be from the Doctor's celebrated Health Institution. It is a work treating upon Progressive Medicine, entirely abrogating Allopathy and old fogyism.

DR. DEAN CLARK, who speaks in this city during April, designs to start on an Eastern tour in May, and would like to make engagements for the coming Spring and Summer months in Michigan, Northern Ohio, Central New York, and in Vermont and elsewhere in the North-east during the Summer. He desires an immediate application, so as to arrange his route before leaving Chicago. Address 99 W. Randolph Street, care of Dr. Avery.

HON. JOSEPH HENDERSON, of South Bend, sends us a copy of Turner's South Bend Annual, the contents of which show great prosperity and business enterprise in that thriving manufacturing city, where they turned out last year over \$4,000,000 worth of manufactured articles of various kinds. Among other items we notice \$10,000 in patent fly-catchers; \$336,000 in furniture; \$1,100,000 in sewing machines, and nearly \$1,000,000 worth of wagons and carriages.

#### Which, Spiritualism or Christianity?

A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Chris-tian-Boston, Wm. White & Co., Publishers. The above is a work of 178 pages. The object o' the correspondents respectively seems to be to convert each other. Mr. Parker desires to make a Christian of Mr. Hull-he in turn begs

Then again the aid of the spirits were invoked and new magnetized papers were sent, and the following statement from

MISS MATTIE WATSON

in a letter of March 30th, will show what was done as a Modern Miracle to restore the woman's foot to usefulness.

MRS ROBINSON :- I will make this statement about mother's ankle and foot. She had not put the magnetized papers on but two or three times, before it help d her. The pain felt something like scraping the bone, and it was a long time getting well-longer than she thought it would be, probably on account of her blood. Long after it was healed up the foot was stiff, and she was sometimes discouraged and thought it never would be any better, and she would pray every night that spirits might come and cure her ankle. One night, when she was a sleep, her ankle pained her so it woke her up. She could hear the bones crack just like setting a broken bone. When she got up and walked around, she could walk as well as ever. Mother says you may state the facts in the JOURNAL in regard to the case,

and she sends her love to you. From your friend, MATTIE WATSON. Cuba, N. Y., April 3d, 1873.

#### Notice of Mass-meeting.

BRO. JONES:—Please give, as early as possi-ble, publicity to the fact that it is determined to hold the Mass-meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th. Sun-day 25th will be devoted to lectures morn-ing and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present are requested to address me at once be present are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our Anniversary entertainment passed off very satisfactorily, and was favored with the presence of a fair sized audience.

G. W. KATES. Yours, etc., Cincinnati, Ohio, April 2d.

One Box Only, Usually Weans from all Desire for Tobacco.

MRS A. H. ROBINSON, Chicago, Illinois :-Having for forty five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased *twenty-five pounds*. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to day, appears quite different from the practice of years gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using Tobacco.

Respectfully, etc., etc., M C. MOODY.

Hamilton, Caldwell County, Mo., March 19, 1873

#### New Books.

The POPULAR SCIENCE MONTHLY, for April, contains a great variety of intensely inter-esting and valuable articles. No one who wishes to understand the grand operations of the natural world should be without it. It fills a niche hitherto unoccupied in the list of periodicals in this country, and fills it well too. Everybody should subscribe for it. D. Apple-ton & Co., publishers, New York.

THE SANITARIAN, a monthly journal. The purpose of this publication is to so present the results of the various inquiries which have been, and which may hereafter be made for the preservation of health and the expectations of human life, as to make them most advantageous to the public and to the medical profession. The annual subscription will be three dollars, in advance. Single numbers, thirty cents. Communications intended for publica-tion, books for notice, or subscriptions, should be addressed to the Sanitarian, A. S. Barnes & Co., 111 & 113 William St., N. Y.



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

#### Spiritual Manifestations at Newburyport, Massachusetts.

From time immemorial spirits have been en-deavoring to break away the partition walls that have separated them from mortals. All over the world, among all nations and peoples, there is no more common fact in the history of the past or present, however imperfectly it may have been understood or recorded. Sometimes,

> "With slow and noiseless footstep, Comes that messenger divine, Takes the vacant chair beside me, Lays her gentle hand in mine;"

at others with force and power, and all the peculiar characteristics that marked the spirit in earth-life. They seem determined, not only to break away the wall between them and us, but to give fierce and fearless blows at old big-otry and superstition, that, under the false name of religion would close the door between the two worlds.

The old and familiar story is repeated, of voices, noises, the movement of physical bodies, often with great violence, and apparitions. Then comes the oft repeated explanations of rats, wind, mischievous boys, and other equally vague and unsatisfactory things, but strange to say, the thing goes on; the manifestations will not stop, priestly robes nor canonical de-crees can not stay the onward tide. We hesi-tate not to declare that in all these things there has been something for humanity, more im-portant than the world has ever yet realized, and it must be admitted that deep within the human soul among all people ignorant or enlightened, there has been an almost universal belief that these things were spiritual in their

origin. Facts have proved, that as a general rule, Facts have proved, that as a general rule, there is a necessity for the presence of some one possessing mediumistic powers, in order that these things may occur, and we are inclined to the opinion that this is always necessary in the beginning of these manifestations, but that certain localities become so charged with peculiar electric and magnetic conditions, and we use these terms for the want of something more definite, and then manifestations will oc-

cur without the presence of a medium. In the city of Newburyport, near the north-eastern corner of Massachusetts, and not very far distant from Salem, stands a venerable school-house, a plain wooden building where many a dominie and madam have taught the young ideas how to shoot. It is a one story wooden building with four windows on each side, three of them opening into the schoolroom, and one into an entry or hall, which ex-tends across the front of the building, and is separated from the school room by a partition in which there are two doors, one near each end, and a window in the centre opposite the front door.

In one corner of the hall are stairways leading to the cellar and to the loft or garret above. The school-room is in the rear of the building sixty feet long by forty wide, and about twenty high, a full description and plan is given in No. 1. of this volume of the JOURNAL. A wri-ter in describing it says: "It is one of the most dispiriting and unhappy apartments that children ever got into. Its furniture is old fashioned and in bad condition. It has no particluar history. It was built for a school-house originally, and it was moved to the present spot from another place; but the site had always been bare; there has never been a mansion that has had legends and old hor-rors connected with it. No tragedy has ever been perpetrated (as far as known) in this vi-M iny people tell the story that a poor cinity. boy of thirteen years was flogged so savagely by a brutal female teacher in this very building tifteen years ago, that his death ensued in

several days after the beating." A friend at Newburyport writes to us, that "A boy for being naughty was confined in the cellar. Teacher went home leaving him there. The boy's sobs and shrieks attracted a passer by and he forced his way to the cellar and removed the boy. When taken out he was cov-ered with a cold sweat and trembling with fear. Boy judged to be about ten years. This was given by a reliable person of Ward I. At that time he lived in the vicinity of the schoolhouse.

tempest and agitation take place while the outside is calm and pleasant.

The phenomena of light and the currents of wind are corroborative of the ideas presented by Professor Hare as published in No. 24 of Vol. XIII. of the JOURNAL. The most start-ling facts are to be related. In October last, on one afternoon about three o'clock, a boy named Lydston, a lad of thirteen years of age, suddenly saw, pressed flat against a pane of the second row of the partition window, a child's hand."

There is an account in an old book about a hand that came out and wrote upon the wall of a temple; those who believe in that, and we do, can not have any difficulty in believing this. The account, which the extracts we are presenting here, are taken from a very inter-esting pamphlet publ'shed by Loring, of Bos-ton, entitled The Haunted School-house at Newburyport, Massachusetts. The writer con-tinues: "It was yellowish white in color, entirely bloodless, and its fingers were spread widely apart. "Below the hand was to be seen a portion of

the wrist receding into the background. Be-fore Lydston had time to make any outcry, two or three of his companions had seen it and all together they called to Miss Perkins. She at once hastened into the entry, an act that consumed but two or three seconds, and found no one there. The doors were all closed and the outer one was locked securely. No one had been in the entry and no one had gone out of it. The hand re appeared, and it was again seen. It took the same position nearly al-ways. It became familiar.

"A week previous to the first of November one of the children exclaimed, with upraised hands, 'There is a boy looking in at the window!'

"The teacher came, there was no mistake-the children all saw it The face was pale, it was that of a young boy, was pressed sideways against the sash, and its eyes were turned upward.

"On the first of November he appeared on several occasions. Miss Perkins, the teacher, left her place instantly, hurried across the room to the open door, passed through it and emerged upon the corridor. At the further end of it she beheld the intruder.

"She approached within three feet of the apparition. The figure was that of a boy of thirteen. The visage was remarkably pale. The eyes were blue and the mouth sad, and the whole effect was that of extreme melancholy. The clothing was brown and some-what faded and rubbed, and they seemed to have belonged to a taller person." \* \* \*"She followed it up the stairs. It was not transpa-rent—it was a substantial form. She endeavored to grasp it. Her fingers encountered nothing; her hands involved themselves in the very centre of its chest but they seized air and air alone. The figure then began to disappear.

It sank down. It did not retire further or fade out, but it melted and fell away." The above article with the quotations has been submitted by us to a friend in Newbury-port who confirms the statements made and

says; "March 17th, 1873.—The school committee voted last evening to transfer Miss Lucy A. Perkins, of the Charles street school, to the Broomfield Male Primary School, and Miss Susie B. Lowell, of that school, is to take the place of Miss Perkins at the end of her vaca-We shall watch with interest the result

of this change. In the meantime the case is a very simple one with the knowledge we have of these things.

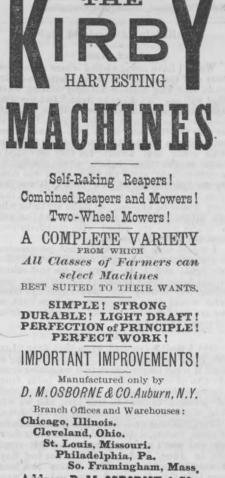
The proper plan is to form a circle, have a good medium, and invite the spirits to come and give their history and tell what they want. This will do more to settle the question than any or all reports about unruly and mischiev ous boys, which are so ludicrous as to merit only the contempt of the community.

We are promised further reports and shall be glad to hear from Miss Perkins or any other person who can give us information in regard to this interesting case.

#### ..... A Card from Rev. George R. Barr, D.D.

[From the Richmond Dispatch.]

MESSRS. COWARDIN & ELLYSON:-You are aware that I have been a great sufferer from neuralgia of the head for nearly two years, and as I have failed to find relief till I put myself



\$5to\$20 per day ! Agents wanted ! All classes of working peo-ple, of either sex, young or old, make more money at

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

THE

work for us in their spare moments, or all the time, than at anyth else. Particulars free. Address G. Stinson & Co., Portland, Main

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Address D. M. OSBORNE & CO. AT EITHER PLACE.

Pamphlets in the English, German, Swedish or Bohemian Languages, giv-ing full descriptions and prices, can be had from local agents, or will be mailed free on application.

AGENTS WANTED. We guarantee em-either sex, \$40 per we k. New works by the most popular American an ( En di-h authors, Superd premiums given away. Particulars free. Address. M. A PARKER & Co., Chicago, III. v14n2t4

### Medium's Column.

SEALRD LETTERS ANSWERED BY R W FLINT. Address Station D. Box, 61. Office 1147 Broadw y New York. Money refraded when not answered. Terms, \$2 and three 3 cent Pos'age Stamps.

Drs. M. A. Amphlett & E. B. Johnson As Eclectic and Magnetic Physicians for the treatment of all dis ases, are among the most successful n the spiritual ranks. Miss Amphlett never has failed to effect a cure in any case of cancer committed to her care. Being a regular licensed minister, she will also answer calls to officiate at funerals, lecture on Sundays and solemnize marriages according to law. Office No. 275 W. Randolph st. Chicago.



Clairvoyant Physician, Terms, personal examination at my office .... \$1 00 Wten lock of hair with name and age sent .... \$2 00 Office 1161 South High Street, Columbus 0 (Bet. State and Town sts.) Residence No. 236 East Gay Street.

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

leave to be left out and at the same time shows the superiority of Spiritualism and beckons Parker into the folds of Spiritualists.

We do not see that either gentleman appears to be convinced of the error of his ways or of the beauty of each other's faith. It will be a profitable work for such as desire to know the arguments those gentleman used to convert each other, however great their failures in their respective attempts.

Mr. Hull in concluding his last letter says: "1 still expect to hear of your conversion to Spiritualism;" to which Mr. Parker in his last letter replies and says, in speaking of Spiritnalism: "I do not and can not feel any interest in these matters."

#### Disarranged Bones and Muscles of the Foot Replaced by Spirit Power.

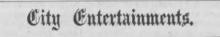
Those who are familiar with spirit treatment of the sick and lame through the mediumship of Mrs. A. H. Robinson, of Chicago, are aware of the fact that in every instance one of the means of cure furnished is what is called magnetized papers, magnetized by the spirits who use her as a medium. These papers are invariably to be applied as directed to the sick and lame person, on retiring to bed at night. Through the instrumentality of those papers one or more of the same spirits get en rapport with the sick person and infuse new life and vigor into the system, and replace any bone or muscle that may by accident or otherwise have been displaced.

Reports of similar experience is given every day. Such cures are performed as in by-gone days would have been considered miracles. The spirits claim that they do such work in accordance with natural laws.

The magnetized papers contain elements of the spirits that magnetize them through Mrs. Robinson's mediumship. They are sent by mail in letters and applied to the patient at night. The spirit by a natural law of affinity can thereby reach that patient and do for him or her what is necessary to effect a cure.

The following was a desperate case of running sores upon the leg and ankle of a Mrs. Watson, of Cuba, New York.

The daughter whose letter is copied from below, sent to Mrs. Robinson, the medium, to diagnose and prescribe for the case. She did so and in due time the sores were healed 'but the foot was left in a stiff, crippled condition.



[For the week ending, April 12th, 1873.]

MCVICKER'S THEATRE. -Madison street, between State and Dearborn streets. En gagement of the Eminent English Artiste, Miss Neilson, who will appear on Monday evening, April 7th, and until further notice, in her world-famed rendition of Juliet, in Shakspeare's Tragedy of Romeo and Juliet, which will be produced with appropriate scenery and appointments. Saturday, Neilson Matinee.

HOOLEY'S OPERA HOUSE.-Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. "Fate" is still on the boards at Hooley's, and is as great an attraction as it has ever been. It will be presented each evening this week, with the Saturday matinee. Monday next there will be something new presented, which is being eagerly anticipated.

AIKEN'S THEATRE-Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. Irving's legend, as McKee Rankin gives it, is still popular at Aiken's Theatre, and will be given again on Tuesday night. For Wednesday the bill is "Carl Von Hook," a new play which Mr. Rankin has made a success in other cities. Stewart Robson, the funniest man in America, will soon appear to entertain the lovers of amusement.

MYER'S OPERA HOUSE.-Monroe street, between State and Dearborn streets. The temple of minstrelsy is still ringing with laughter at the splendid burlesques, travesties and farces this company are giving. Next week, in compliment to Miss Neilson, "Romeo and Juliet" will be given, with Mr. Cotton as the lover. and Mr. Arlington as the pensive maid.

NIXON'S AMPHITHEATRE.-Clinton street, between Washington and Randolph. Manager Wilder is increasing his corps of artists each week, and his hippodrome is becoming very popular. The new features are Mdlle. Elsie Dockrill and her celebrated troupe of riders, and Mr. R. H. Dockrill, the celebrated equestrian and trainer. All the old favorites are of course retained.

'Report says the boy died soon after this. In 1870, various sounds and movements were noticed in the school house, and it is stated that two teachers were obliged to give up the school

"There is scarcely a phase of spiritual mani-festation that has not been exhibited in this luckless spot. For a long time this school has been alive with a strange power." The dustpans, brushes and various objects were fre-quently moved from their places. "Upon the teacher's desk are two bells; one smaller than the other. Frequently the lighter is seized by an unseen power, raised from the ledge where it usually rests, and violently rung before the astonished eyes of the scholars.

"One day last October, this bell played a part in which a certain amount of humor was displayed. Early in the morning, that is, a quarter to nine the boys who were playing soldier with sticks in the yard, heard this bell ring. They ran to the door of the building, but they found it locked. There was no one within The internet built built be for one head within. The janitor had built his fire and had long since gone away. Still the bell rang sharply and loudly. They looked up the street and they beheld the teacher coming down. She had just arrived. They entered the school-room in a breathless and timid body. Noth-ing was disturbed; every thing was in its place. The fire was burning brightly and both the bells were on the desk. The ventilator in the ceiling is frequently opened or closed by in-visible hands. Any door in the building is likely to swing noiselessly open with more or less rapidity, and, in some cases to resist all available power to close it. Again at times the stove cover has been lifted by an unseen power and carefully replaced. Many times has the teacher summoned some of the largest of her pupils to help her shut a door that has just opened silently of its own accord, and many times has the power proved too strong for them.

"At times the whole school-room has been illuminated while the school has been in session, by a strong yellow glow, which, on dark has proceeded from the entry and endays, tered through the partition window. An ex-amination of the entry reveals nothing. The light springs from nowhere in particular, but from everywhere. After half an hour, perhaps, this light begins to fade away. It withdraws gradually and slowly.

"The school-house is often attacked by pow erful currents of air, that arise suddenly at times when the atmosphere is entirely at rest. This phenomenon is in this respect a complete contrast to the one just described. In that calmness and light are placed in distinct op-position to the state of nature, while in this,

under the treatment of Dr. Persons, the great magnetic healer, I think it but proper that publicity should be given to the great relief he has given me. I reached Richmond from my home, at Abingdon, on Thursday evening the 13th of March, and put myself immediately under treatment, and it is a source of pleasure to me to be able to say that I feel myself entirely relieved.

I was subject to not less than two attacks of neuralgia each week, from which I suffered the most intense pain from five to twelve hours each day, and only found relief by the severest external applications to my head. The eighth pair of nerves of the eye were congested, my liver, spine, and stomach greatly affected, and, in a word, for a great portion of the time for the last two years I was disqualified for nearly all business; but now I am gratified to say that in the short space of ten days I have been relieved, and my system is in such condition that my general health will be fully restored. My whole system has been vitalized, and I feel that by the recuperative energy that has been imparted by Dr. Person's

treatment my health, which has been waning for several years, will be fully restored. I believe myself entirely cured of neuralgia, which to me is one of the greatest earthly blessings; for life had really become a burthen to me.

A great many cases of almost every char acter have been successfully treated by Dr. Persons since I have been in Richmond, such as neuralgia-one case of thirty years, one of six years, and others of shorter time-two cases of asthma, one of consumption, one of lameness, one of leprosy, one of disease of the periosteum of the whole side of the head (covering the bone), one of aneurism of the aorta —an .organic difficulty from the birth of the child, now two and a half years old, the case pronounced incurable; several cases of prolap-sus uteri; and remarkable improvement in cases now under treatment.

It has been reported that Dr. Persons's charges are exorbitant. Such is not the fact. His charges are very moderate. The poor, who are unable to pay have not been charged anything.

The facility and accuracy of the Doctor in diagnosing cases presented for treatment is really remarkable.

Do me the kindness to make such note of the above as you may deem proper, and if any charge I will pay. Truly yours, etc..

GEORGE R. BARR. P. S.—Dr. Persons informs me he will re-main in Richmond till the 1st of May. G. R. B.

Richmond, Va., March 24th, 1873.

#### DR. O. L. BELCHER MAGNETIC HEALER.

Cures all kinds of Chronic diseases by laying on of hands. Will cure the sick, the lame, etc., this Winter at No. 22 East Main st., Susquehannah depot, Susquehannah Co., Pa. The poor are healed without price. v13n19m3

#### N. Y. Electro-Gymnasium and Healing Institute.

Batns, Electricty & Vitai Magnetism! A new, beautiful and vitalizing system of Electric, Magnetic and Musical Gymnastics for maintaining health and curing disease! Popular lectures given on Physiology and Hygiene by the principal and by several eminent physicians in connection with the gymnastics. Intemper-ance, opium-cating and other Chron.c diseases radically cured. Mrs. Robinson's celebrated tobacco antidote kept Dra. E. D. BABBITT, Pr.ncipal, 350 3rd Ave., (near 26th street, New York, viln8tt' Baths, Electricty & Vitai Magnetism!

Misses Helen Grover & Lizzie L Crosby

HEALING, BUSINESS AND TEST MEDIUMS.

Magnetic treatment given. Examination and treatment tiven from lock of hair or photograph, to patients at a

James Fisk Jr. Business Control of M.ss Grover, will advise on business by letter as well as personally. Terms f om \$2 00 to \$3 00, No. 316, 4th Ave., New York City. v13n26t8

MRS. A. H. ROBINSON,

## Healing, Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

Mrs. ROBINSON also, through her mediumship, diag-noses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. TERMS:-Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a re-ply.

ply. By Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanueness, and postage. N.B.-MBAS. ROBINSON will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms abeve stated, must be strictly complied with, or no notice will be taken of letters sent.

## APRIL 19, 1873.

# Hnner-Hife Pepartment. CIRCLE OF LIGHT. W. L. Jack, M. D., Medium;

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

## Philadelphia Circle of Light.

Prof. Hare.

Well! I have never visited where some persons said that I have, besides I have no desire to do so. The time is not only coming when God will say "let there be light," but the time God will say "let there be light," but the time has already come when there is light. An ex-position has been made by angels of light in human form! How many will make them-selves fiends for the Almighty dollar. Those who made that ascent, for they ascended a little higher than before, were impelled by angels of light, and I am glad that it was done by the Sniritualists of New York. It was preby the Spiritualists of New York. It was pre by the Spiritualists of New York. It was pre-dicted by this medium when in New York that they would be exposed; so there are those who are gifted with the gift of prophecy, as well as others who are gifted with manifestations that are, indeed, material. I would wish here to state that progression

I would wish here to state that progression is going forward amongst some of the children light; and I am sorry to see that others would bring the atmosphere of darkness into light; but convey my kind regards to those who would thus bring darkness into light, as we are competent to protect our medium from all such influences.

#### Lily Harris.

Oh! I shall be so glad when that dear "LIT-TLE BOUQUET" comes out. We are going to send it some maple-leaves that we gather from the tree of life, some branches of palm from the warm atmosphere of the soul, some buds promise folded in true love, and we will fold them all into beautiful leaves for that "LITTLE BOUQUET." We will help to pluck for it roses, violets, daisies and all the other flow ers; and won't it be so grand to have it come out in June, when the little roses and Mayflowers are in bloom. The Editor has been very long time in getting it out and we were so anxious to see it. Tell Mr. Jones that Lily Harris sends her love to him; also that little Willie Baker says that he is coing to come and write the story of the "Maple Leaf" for the "LITTLE BOUQUET."

#### Henry Shallcross.

I do not know whether Uncle Henry will go there or not, bat if he does he will hear from speak collectively for there is in the T US. world of intelligence force and power. I want him to go to Dr. Slades and see what can be done; and he will hear of little Clara and he will be satisfied that there is no death; and yet there is a fearful death which is ignorance. am so glad that there are those who do not seek in darkness to obtain light. I have been trying for a long time to come, but have been kept back on account of that peculiar condition. was named after my Uncle Henry. My name was Henry Shallcross and my uncle will know who I am. I died in 1869. Good day!

## The Beecher-Tilton Case.

### BY MRS. M. J. WILCOXSON.

DEAR JOURNAL:—I am strongly moved to seek you once more as the vehicle of my thoughts to the public; and as ever before, know that in your fearless and independent columns I shall find "a free platform." I am sometimes surprised to find how narrow and lop-sided our boasted free rostrum has become in some places -- so much so, that the most alarming and d .ngerous abuses of power must be suffered to pass in constant panorama, while the deep, fervent and conscientious protest of the true philosopher and humanitarian must be smothered, and the earnest words of a public teacher, so-called "inspired," must be made to fall still-born, or this same public teacher must run the guantlet of condemnation, for daring to speak of any self-elected censor who may have become the sensational star of a certain party. For some time 1 have chosen to stand off, as an observer, rather than as an actor in the present social drama which is so disturbing the elements of peace and harmony among us. But when I see a manifestly vital, cruel wrong foisted upon American society, in which unoffending, worthy citizens and well-known philanthropists and reformers are picked up as victims, to be hurled without mercy into the sharkish jaws of an ignorant and prejudiced public opinion, it seems to me a solemn duty to enter my feeble but strongest protest, no matter how many gauntlets I may be forced to run by so doing. And this pro-test has been forced upon me by honest con-viction, so I expect that all who may wish to silence me, will keep before them the last catechism of "the Social Republic," embracing these memorable words—"I have an inaliena-ble right, etc. etc.," which that catechism accords me, in common with all others. In the pending imbroglio of Woodhull Beecher Tilton fame, it has puzzled me that Mrs. could so effectually entrench herself in her paradoxical position, and hide the glaring defects of her schemes, as to silence some of the wisest and best thinkers of the age, and thus prevent a correct analysis of her pretended reform. That reform, in the way of a clear, searching and critical survey of the marriage institution, is necessary, no thoughtful, progressive mind will deny, and, in this matter, Mrs. W. has told us no new thing, for the same idea has been made prominent in the life and teachings of a score of eminent apos-tles for the last fifty years or more. But when Mrs. W. tells us that her system of change, variety or promiscuity, is, as a rule for all classes, an improvement on the present civil institution of marriage in this country, she asserts that which has no foundation in fact or reason-for we may go among the classes who have longest and most completely and thoroughly adopted her spirit of license or choice, only to find anarchy, disease and social In the case of the Oneida Community, freedom of the sexes has not been accompa nied with freedom or diversity of religious thought, and thus a creed has prevented social dissolution; but with no creed, no restraining force or power, as in the case of a mixed and heterodox community, including all the various grades of society as it is, does any one believe that her propositions, carried out, would not prove the most lawless and disgraceful farce that ever cursed a people? No one, however, can object to her putting forth her views on this question, and as freely as the law will allow; and if she chooses to make use of low epithets or dirty language, the world may be able some day to decide what "obscenity consists in-and we hope the time will come when those who deny the morality of the Bible will not feel obligated to entrench themselves behind its most offensive passages, in order to excuse a similar form of language in themselves. It seems to us that the reformers and teachers of the nineteenth century can gain but little in adopting the style and language of

a gross, filthy and semi-savage or barbarous a gross, fittiny and semi-savage or barbarous age. But "there is no accounting for tastes." Again, her expose of "Mr. Beecher has no par-allel in this modern age, and we must seek a parallel, if we wish to find one, in the ancient days, when a "Thus saith the Lord" became the supreme authority. the supreme authority. She has shown us how far her zeal in promulgating her extreme idea of social liberty can carry a person. And let us now survey the ground.

To abbreviate as much as possible in this ar-ticle, we will remark the fact that Mr. Tilton, her biographer, and one of her present victims, has for years stood in the foremost ranks of society, a brave and fearless advocate of human rights, and the equality of the sexes be-fore the law, and when Mrs. W. demanded his influence, he failed not to champion her cause; for doubiless he felt it to be the cause of humanity, and the cause of *women* espec-ially, so powerfully and persistently, and ap-parently so sincerely did she press the claims of her movement. About this time, it would seem, she had become an intimate and trusted friend of Mr. Beecher's family and some of the most worthy and influential members of Plymouth Church. In this intimacy and fellowship, she possessed herself, (at least so she of important family secrets, and beaffirms), came a trusted guest and honored confidant, to such a degree as to hold the lives of the parties, as far as reputation is concerned, in her own hands.

According to her story, Mr. Beecher & Co. were converted, practically, to her social freedom platform; or, having previously stepped out of line, she found no difficulty in obtaining Br. Beecher's consent to her theory. Now came the tug of war. The craft on which certain extremists had been hammering so long was thought to be ready for launching; and who, of all the powerful divines of the a\_e, which, of all the progressive, wealthy and independ at denominations, could prove so desirable in the work as the eloquent and successful Henry Ward Beecher, and the highly popular Plymouth Church?

popular Plymouth Church? Well, the sop was taken—Beecher must be delivered up; peacably, if possible—forcibly, if necessary. The peaceable, persuasive argu-ments did not win. Poor, noble, conscien-tious Tilton stood in the gap. But this did not satisfy. Beecher was the man she chose to stand beside her, and from that hour of dis-obedience his fate was sealed. According to her doctrines, Mr. Beecher's only crime was in this refusal. There were no avenues of escape for him. He must stand beside her on that memorable night, and endorse her social freedom platform in the face of an astonished world, or she would unveil the domestic drama in those two families, and not only astonish the world, but drive the jeweled blade of deadly criticism and judgment down to the quivering soul centres of all involved!

Even the gallant, noble Tilton, must be made to bow like a lofty evergreen pine before the hot, merciless fury-blast of this scathing fire! Feeling not for himself, but for others, the same as he had felt in his great heart for her, when he defended and honored her with his bold and fearless pen, and feeling for the cause of right, and truth, and justice, we have felt to weep that a woman c u I strike so rashly, so unfeelingly, into the life of one of woman's ablest, truest advocates!

And withal, in dragging Mr. Beecher before the world, his Infidelity is no crime with her. The very thing for which the world would crush Mr. Beecher, if proven true, is in her estimation, the very grace and virtue of the man! She goes largely into his defense, and propose: to stand by him to the end, and says, as quoted by a correspondent in her Week'y of March 8th, page 4th, "I exposed the secret life of Beecher, not to punish him, but to warn you, on general, social principles, that *it is* none of your business!" Now, let me ask, who made it the people's "business?" The very proposes to stand by him to the end, and says, person who says, "It is none of their business." Then why did Mrs. W. make it so? She has repeatedly assumed, also, that the right to social freedom is a private, personal right, and should be protected from all public interfer-ence-and though Mr. Beecher were as amative as old Solomon, she places no restriction on the exercise of this right, where mutually agreed upon.

Let me ask, what is Mrs. Woodhull doing but overturning her own kettle, when she lauds Mr. B. for his amative qualities, defends him in the freedom she charges upon him, calls the propensity "noble." "redeeming," etc. -claims it as "a sovereign, inalienable, per-sonal right," and says to the world, "It is none of your business?" "But," she might conof your business?" "But," she might con-tinue, "it is my business"—for the position she has assumed looks to us very much like an attempt at universal censorship, in which all her boasted freedom would be at an end with us as far as individual choice and comfort are concerned Mrs Woodhull's inconsistency lies mainly in this-she professes to be a reformer-to be touched with extreme sorrow and sympathy for all the oppressed—and especially in the case of all unfortunate marriages, and her plea is, that she is working for the happiness and elevation of the human race, and to ac-complish this, she proposes the free lom of her Social Republic. And then, knowing the opposition of the majority, and the fierce judgment of the popular voice, she deliberately imoales, as a victim of the popular clamor, a man like Henry Ward Beecher, as the first of her "five hundred" others, who are to be beheaded in due time! Could not any person of common sagacity see that she assumed in the case of Mr. Beecher & Co. the right of exclusive cen-sorship over the liberties of not only Beecher, Tilton, & Co., but over the whole American people, and to force confession or denial from her victims, as in this case, herself compelling the controversy, and the persecution of a pub-lic ordeal, in the face of this strange declara-tion, "It is none of your business? In regard to Mr. Beecher's guilt or innocence, I have nothing to say; but Mrs. Wood-hull is not so dull as not to comprehend the fact that to the world as large, with their ideas of morality, she has the questionable honor of presenting him as an arrant impostor, knave, and libertine, all her protests to the contrary notwithstanding. She is the person who, with all her talk about domestic suffering has deliberately invaded two families of prominent men pledged to the vital issues of reform, and standing hitherto in the front ranks of human progress, among the superior lights of this gen-eration. And whatever may be the final verdict of the American people and of the world, we think it a serious precedent in American affairs, when any one can recklessly and wantonly crucify, without positive proof, or with proof, even, any parties or persons who have done as much for the elevation of our popular standard as have both Beecher and Tilton. And it is scarcely to be presumed that with all the sterling worth and moral character of Plymouth Church, that body would long tol-erate crime in the person of Mr. Beecher. But one more point, and I will close. Is it the business of a reformer, even in case of guilt, to crucify the erring, betray the dearest, most faithful and self-sacrificing friends, blight the harmony and peace of home, drive the cruel nail deep into the heart of husband, wife and child, drag the passive victim to the scaffold of public opinion, and sail im there; or is it the business of a reformer to live out the higher declarations of the law-" Neither

do I condemn thee; go and sin no more?" As to 1 condemn thee; go and sin no more?" As Spiritualists and humanitarians, it is time for us to reflect upon all this, and ask ourselves if we can afford to be represented by any such spirit of wanton cruelty and betrayal as this, which has frosted the manly brow and prema-turely stricken low the stately form of one of America's noblest and most worthy sons? America's noblest and most worthy sons?

I can not think that genuine reform is ever improved by laying aside the garb of mercy, and it appears to me that a true angelic spirit of love and sympathy for the race, could never have permitted Mrs. Woodhull's exposure of old friends; but foreseeing the sure results, she would, especially with her social notions, have carried those secrets a whole lifetime, rather than involve so many innocent persons Surely it in the fearful ordeal of suffering. can not be a very pleasant thing now, for her to look upon some of those sad lives—lives that might have continued to be bright and glorious, but for the untimely eclipse, the dark and merciless storm of betrayal which she chose to send upon them. But our only comfort in all this is, that "every martyrdom brings new life to the world," and "offenses must come, but woe to him by whom the of-fense cometh." Nor would I add to the penalty which every offender must inevitably receive at last-but would rather wait for nature's sure and compensating law, knowing that justice will eventually be meted out to all, regardless of human authority, praise, or or blame. In all these quick recurring events we are learning one important lesson, viz , that those who theorize most upon justice, mercy, reform; those who complain most bitterly of persecution, misrepresentation and the iniquity and despotism of the popular judgment, are almost invariably the first to lay aside all re-sponsibility in compelling their victims, whether friends or foes, to comply with their exactions, and holding them up to the burning contempt of an inflamed public opinion. Such a spirit as this must network prove subversion reform; those who complain most bitterly of a spirit as this must naturally prove subversive of all peace and fidelity, and becomes one of the most intolerant and aggressive of all au-thorities, for the reason that it claims the right to invade and possess the secrets of every individual in the land, only to hold them up to fierce discussion, and precipitate the victim so low in the scale of public contempt as to destroy all hope of future usefulness, and make the sufferer or sinner a mark for the whole world to treat with scorn and derision

It seems to be a passion and a satisfaction with some agitators who have suffered for their extreme notions, to hurl all suspected enemies into their "lions' dens;" carrying out the sentiment that "he who is not for me, (does not stand beside me), is against me." In this they appear to find a compensation for former mortifications and disappointments, which to us, smacks keenly of downright malice and revenge-nor can any quantity of sugar-coated pills, dealt so lavishly upon their patients, change the aspect of the case.

Every one who has had a vital, searching experience with society, knows that there is a sort of secret, Jesuitical spirit of intolerance, which, under the garb of friendship, and the mantle of professed sympathy, steals into our most sacred places, and cuts away the anchor of many a home! Is not this spirit as much responsible for the persecution it awakens in this covert plotting against the peace of fami-lies and individuals, as though it struck through United States mails and United States Commissioners? The motive may be no more honest in one case, than in the other, for every actor in the drama must be considered as an agent of the powers that be, and in this day of judgment, who can say he or she is without sin, and thus warranted in stoning others? Can Mrs. Woodhull say it?

Kansas City, Mo.



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

PILOT MOUND, MINN.-Richard Carr writes. The good old JOURNAL, that bold and fearless advocate of truth, pays its weekly visits and is truly welcome

WATERLOO, IOWA.-H. P. Homer writes.-am well pleased with the JOURNAL. Long may and homes of its many readers. or some such name. Now, if there be such a person, and this should meet his eye, if he will write to me, I will tell him what to do to get her portrait.

LOWER LAKE, CAL.-H. Winchester writes The death of my poor misguided son rests heavily on me. When the doctrine of the Spiritual Philos-ophy is in the ascendant—as it will be in the future— the grog shops and prisons will be things of the past. But my soul is darkly sad, for the weight of more than three-score years are on me and my staff is broken. My hopes have faded away. I would give my life to hear from my poor boy. But to me-But to me-"None from that city return, All is silent and cold." boy.

HEMPSTEAD, L. I.-A. Vincent writes.-Hemp-stead is located about twenty miles east of New York. We moved from Jersey City out here about two years ago, but in all of that long two years we have failed to come across a Spiritualist. This alone is enough to convince you that they are about twenty years behind the times. But Hempstead is a beautiful village with about five thousand inhabitants, and it would be a fine field for a good speaker and test medium. I wish we could have the Gentle Wilson with us a while. The JOURNAL comes every week loaded with rich truths which go right to the soul. Long may it live

ELLICOTTVILLE, N. Y. -Mr. Litchfield writes. During our visit at Moravia, N. Y., we witnessed some of the manifestations that occurred there. We saw our daughter and heard her speak in her own familiar voice, also saw mother, and heard her talk to us. My wife's mother showed herself. Their voices sounded as familiar and as natural as they did in cartholife around its market. they did in earth-life, except it seemed to require a little more effort to speak. My sister's hu band presented his hand from which he had lost his little finger; then his face, and spoke his own name, then the name of Mrs. Litchfield, in full, which no one in the form there present knew except my wife and myself.

WACO, TEXAS.—A. W. Hoyt writes.—I have attended several circles at this place, and I think if they could be continued regularly, manifestations would be produced that would astonish the natives. The Spiritualists of Waco have been natives. The Spiritualists of Waco have been very much disappointed in not receiving a visit from Mr. Foster and Fannie C. Allyn, while they were in Texas. There is a good hall here that could be had very reasonable, and I think a good lecturer or test medium would do well to give Waco a call while visiting the Lone Star State. Hundreds of poor souls are starving to death here from the effects of being fed upon the dry husks of Old Theology.

MIDDLEPORT, O -Jas. M. Evans writes .- We MIDDLEPORT, O —Jas. M. Evans writes.—We are constantly having new phases of development or manifestations of spirit power. We place a blank sheet of paper on our circle table, and with-out pen or pencil the spirits write names and sentences upon the same. This to us is at least new. They also print long communications, visible to the medium only, but we are satisfied of the correctness of the medium's representation, as the communications are often above the range of the medium's ordinary mental capacity and on a the medium's ordinary mental capacity and on a variety of subjects. They encourage us to hope that the discovery will be made in the no distant future of rendering their communications perma-nent in a manner similar to the development of the picture upon the sensitive plate of the artist.

SPRINGFIELD, O .- Mrs. Mary A. Henry writes SPRINGFIELD, O.-Mrs. Mary A. Henry writes. Permit me through your very excellent paper, to say that the Society of Spiritualists and Liberalists of this place met together the 3rd of March and elected the following officers for the coming term of six months: Mr. J. Olinger, President; Mr. John Carson, Vice-President; Mrs. Rose Scibert, Treasurer; Mrs. Mary A. Henry Secretary. We are highly favored as a society in having Mrs. Lucia H. Cowles, of Clyde, Ohio, as a lecturer for us during the months of February and March. Societies in need of an earnest practical speaker will do well to engage Mrs. L. H. Cowles. Her inspiration is grand and eloquent, fully alive to the important issues of the day. The most radical can not fail to be suited. She goes to Van Wert the first two Sundays in April, and Delphos the last two. And now I must say that your the last two. And now I must say that your paper is all and more than you claim for it. Through the inducements of our dear good Sister, Addie L. Ballou, I subscribed for one year, and am fully repaid by so doing.

SOUTH BEND, IND .- F. M. Milliken writes .-I met a good looking man here, a few days ago, who took himself for a Christian, and who did not know that men, calling themselves Christians, not know that men, calling themselves Christians, had been persecuting unto death all in their power who differed from them in opinions. I read to him the horrid treatment of poor Servetus by Calvin and his coadjutors, the history of Salem Witchcraft and Quaker persecutions in Massachu-s tts. He reminds me of a "Sunday school" boy, who, on being asked by the Superintendent, who commanded the American Armies during the Reolutionary War, answered vehemently, "Jesus Christ!!" And th s is a fair average of a class of Sunday school bigots, who are trying to get their "God" in the Constitution, and to have Jesus Christ to to nly command our army, but to rule our Nation. Dr. Carpenter is permanently located

stock, VL, spoke at New Berlio, and Mrs. Kimball, of Sackets Harbor, gave tests before a public audience at the close of each meeting. At West Winfield A E. Simmons and Mrs. Kimball were the speakers, and Mrs. Kimball giving tests to the satisfaction of all. Our next Quarterly Meeting will be held at Peterboro, Madison Co., N. Y., June 7th and Sta, the home of the Hon. Gerrit Smith, the great reformer and freethinker. We have engaged Mrs. Nellie J. T. Brigham and Warren Woolson to speak at that meeting. Our Orthodox friends have been surprised when they saw large halls filled with intelligent hearters, listen-ing to first-class speakers, and the anticipations of Spiritualists have been more than realized since our society was organized. Spiritualists should organize in every county, and hold meetings quarterly, if not oftener, and unite their scattered for more meeting. orces, and every meeting held makes a demand for more meetings.

Genesco, ILL. John M. Follett, Secretary Henry County Association of Spiritualists writes. The following resolutions were presented by D. W. Hull and adopted by the Henry County (III.) Association of Spiritualists at their Quarterly Meeting held in Genesco, March 15th and 16th. WHEREAS, We see a growing disposition on the part of monopolies to get the entire control of our government by buying up legislators and congressmen at the direct expense of the laboring community, and

WHEREAS, There is manifest a disposition among our law-makers to favor monopolies, legislating against the interest of the laboring class, and in the interest of monopolists, therefore Resolved, That we believe the time has come for

Resolved. That we believe the time has come for the producers of the country to form themselves into clubs offensive and defensive against this misanthropic class of community. *Resolved*. That we believe that there is a moral demand for thorough change of officials in all demant for the course of our government.

demand for thorough change of olicities in an departments of our government. Our Quarterly Meeting was well attended and a great deal of interest seemed to be manifested by all. We were addressed by Mrs. M. H. Parry and by Mr. D. W. Hull. We had a "Feast of fat things, of wine on the lees, of fat things full of marrow, of wine on the lees well refined." marrow, of wine on the lees well refined.

CLYDE, O.-A. B. French, President of the CLYDE, O.-A. B. French, President of the Society of Spiritualists at that place writes.-Bro. A. J. Fishback has just closed a very successful engagement at Norwalk and Clyde, Ohio, where he has been lecturing during the past six months. He has now returned to his home in Missouri for a short rest and to attend to his business affairs, after which he will again resume his labors in the spiritual vineyard. At the close of his lectures in Clyde the following resolutions were unanimously adopted by the society, which show their appreciation of his services: WHEREAS, Bro. A. J. Fishback has been lectur-ing to this society continuously for the last six

ing to this society continuously for the last six WHEREAS, During all the time aforesaid, his

lectures have been increasing in interest, and his audiences also gaining in numbers. And,

WHEREAS, Agreeable to the terms of our en-

whereas, Agreeable to the terms of our en-gagement with him, he is about to leave us for a season and return to his home, be it therefore *Resolved*, That this society feel it not less a pleasure than a duty to place upon record some appropriate testimonial of our appreciation of his invaluable services to the cause of Spiritualism in our midet our midst.

our midst. Resolved, That we regard Bro. Fishback as one of the most able and eloquent advocates of the cause of Spiritualism, and that we have the fullest confidence i... his ability to serve the cause wher-ever he may go as well as in the sincerity and purity of his private life.

HUMBOLDT BASIN, OREGON.—L. W. Gitchell writes.—As I promised in my last letter that I would give you in my next some thoughts upon Christianity, I will now make my promise good. From all the information I have been able to gather, I can not avoid the conclusion that the "Christian Religion" is a mere figment of the mind—a "theory of salvation" resting on a mythical foundation. There was a time when the church ruled with an iron hand, when general intelligence had not reached a point where it could maintain an independent opinion, or express o ie, running counter to the church without fear of instant death or incarceration in a dungeon. When that philosopher modestly proclaimed that the earth revolved, he was immediately placed in prison, where he remained fourteen years. The church regarded his announcement as a dangerous heresy, immical to the prosperity of her interests. They did not desire a true knowledge to go out among the people of the globe they inhabited. Galileo was finally brough before the cardinals, and with the alternative of death or recantaion, he was compelled on bended knees, before high HUMBOLDT BASIN, OREGON.-L. W. Gitchell he was compelled on bended knees, before high Heaven's kosts, to declare that his theory was false; but as knowledge found its way among the people, and reason forced a recognition of her claims, that moment the church began to lose its Some of the finest scholars of the age vitality. have carefully and critically examined ancient history, and report as the result of their labors, that what the Christian world regards as the "word of God," has mostly been taken from Pagan history where it found existence and ex-pression centuries before the birth of Christ.

WALLA WALLA, WASH. TER.-B. F. Cross writes.-I am daily more and more pleased with our paper, the JOURNAL, consider it one of the essentials

BYRON, MICH.-H. Webster writes.-The JOURNALS that come to our post-office are read, and not filed away, but they are cast upon the waters (which are troubled) that the fruits may be gathered after many days.

ELIZABETH, N. J .-- Mrs. L. E. Lee writes ---have been a reader of your JOURNAL for the past two months. I have derived more satisfaction from its contents than from any similar work devoted to our cause. I admire your candor and discriminating power.

WATERLOO, IOWA -B. B. Parsons writes.-We take eight papers, but the JOUNNAL is the first one noticed when the mail is brought in. You are in the front ranks of our arms where you are continually exposed to the shots of grape and canister from Old Theology, but never fear-we know that you wear a coat-of-mail.

EDDYVILLE, IOWA .- J. Wilcox, P. M., writes. Prof. W. J. Shaw, of Leavenworth, Kan., has just completed in this city, a course of lectures on Spiritualism, to the entire satisfaction of believers in the Harmonial Philosophy. The Professor is a gentleman, a scholar and a historian, worthy the confidence and support of all liberal-minded persons and lovers of progress.

GOWANDA, N. Y .- Truman P. Allen writes .-GOWANDA, N. Y.—Truman P. Allen writes.— You will fird inclosed post-office money order of three dollars for which you will please send the JOURNAL for one year to Rev. A. N. Alcott, at Savannah, Ohio. I thought I would try my luck once more in letting the light shine on one of our Rev. Gentlemen. I had rather poor success here with our reverends, by their refusing to take the papers from the post-office, consequently we have a large supply. have a large supply.

MICHIGAN CITY, IND. -W. B. Gustine writes. I want to unite Spiritualists together in one grand brotherhood. I want an organization gotten up on a living mutual relief society. I want a living Christ, not a dead one. "Let the dead bury their Christ, not a dead one. "Let the dead bury their dead." Let Spiritualists look after the tenement, as well as the tenant. I rent several buildings, and I find I have to look after both quite often, especially this past Winter. Instead of becoming poorer, I expect wealth more lasting than green-backs or gold backs or gold.

LOUISIANA, MO .- Mrs. P. DeGroodt writes. LOUISIANA, MO.—Mrs. P. DeGrood whees. Mr. Comings has just closed a course of lectures here, giving entire satisfaction. He is sure to do justice to the cause. He leaves us bearing the palm of victory, and has made many warm friends. We have just organized a Spiritualist society here under the name of the First Free Religious Society of Louisiana, and have twenty-five members. We under the name of the First Free Reingious data with of Louisiana, and have twenty-five members. We have rentel a hall and hold circles for develop-ment three times a week, and we invite lecturers and mediums to give us a call. They will find a hospitable home and warm friends.

PORT HURON, MICH.-N. B. Starr writes There came to me a spirit by the name of Emma, and showed me a bottle labeled "Hartshorn." I suppose probably that is her other name, making in full, Emma Hartshorn. There is also with her a very young child. I can not make out where she lived, but am impressed that it was in Wiscon-in. She wants her forther to have her portrait. sin. She wants her father to have her portrait; says her father's name is Hammond or Drummond,

Christ not only command our any, du to survey our Nation. Dr. Carpenter is permanently located here "healing the sick," diagnosing, giving wonderful te ts of spirit power, and thus making many souls happy. Mr. Wilbur is doing some wonderful te ts of spirit power, and thus making many souls happy. Mr. Wilbur is doing some astonishing painting by inspiration which is pro-nounced by competent judges, to be worthy of master artists. Mediums are developing in many places, whose names I am not at liberty to give. At one place materialization takes place, and other phenomena are being developed.

WIOTA, WIS.-W. Foss writes.-I have just read Hudson Tuttle's lecture on the "Genesis and Evolution of Spirits," and your short com-ment on it. His reasoning and argument appear to me lucid and sound, when understood, but I think the obscurity of his language in one place has led you to misapprehend his position. I read it three times, before I fully comprehended it, and it was only on the last reading that I discovered that you was mistaken with regard to his position on the immortality of man. As I now understand it, he meant to say that the spirits of animals are not necessarily immortal, but that in m, all forces were satisfied and consequently that his spirit is necessarily eternal. He says, "Without this result, (immortality) creation is a failure;" and "As man is the fruition of this evolution, and its aim and purpose, so the evolution of an im-mortal spirit is the crowning glory of man." These extracts show plainly his position, but to the vast majority of readers they will appear mere declamation, and with most of us it is still an open question. I hope, therefore, that you will sometime "enter into an elaborate discussion of the question." But few of us have been favored with phenomenal evidence, and many that have, still doubt, and perhaps thousands would doubt in defiance of all manifestations, without scientific evidence to confirm them.

PRINCETON, ILL. -Mrs. J. N. Davis writes.-We have a developing circle of more than seven years' standing. Have developed several good mediums, one trance speaker of the highest order, through whom we have had the most powerful and impressive lessons from Lord Byron, Edgar A. Poe, Robert Burns and many others long since in the Summer-land. We, too, have had rich feasts from Mrs. Wilhelm Slade and others who have more recently passed to spirit-life; most promi-nent of all, however, is one influence who told us to call him Jester, who has had charge of our circle, and by good engineering has managed to keep it together and in working order. About the middle of last June a Mrs. Mcguire, of Aurora, ll come to consult Mrs. Code (who lived with we Ill., came to consult Mrs. Cade (who lived with us then, and who is a powerful medium) as to the whereabouts of a daughter of hers who had been whereabouts of a daughter of hers who had been induced to leave home, by a good Baptist lady. Suffice it to say the mother had lost all traces of her daughter, and in a distracted state of mind came as a last hope to procure a clue to her retreat. Mrs. Cade gave her clairvoyant direc-tions, and in four weeks from that time the lady came back saying she had followed her directions and found them right in every particular. She found her daughter, took her home, and came to thank Mrs. Cade. thank Mrs. Cade.

WEST WINFIELD, N. Y.-Dr. E. F. Beals writes. The cause of Spiritualism is progressing in Central New York. The meetings of the Central New York Association of Spiritualists have been well Norwich, New Berlin, and West Winfield, to large and appreciative audiences. Mrs. S. A. Byines, of Boston, and A. E. Simmons, of Wood-

### An Excellent Practice.

When subscribers write to this office in regard to reewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each persons account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go be fore the name can be got out of the mail list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

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

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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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#### APRIL 19, 1873

# Frontier Pepartment. E. V. WILSON

NOTICE TO CORRESPONDENTS. — Give name of town, county and State where you are when you write. Direct all letters to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, un-less we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

## Spirit Photographs, By Mumler.

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL, we (all your attention this week to a word-picture of Spirit Photography. We have before us a large collection of them: Number one is the tall and manly form of our martyred President, Abraham Lincoln. He is standing directly behind Mrs. Lincoln, looking down upon her. His hands and arms are over her shoulders. As we look at the picture the fingers of the right hand are doub-led under the hand and the thumb being un-der the fingers. The index finger of the left led under the hand and the thumb being un-der the fingers. The index finger of the left hand is partially extended, the other three slightly turned in; the thumbs not visible. His head is bent forward as if looking over Mrs. Lincoln's head, giving him a seddened, look-Lincoln's head, giving him a saddened look-no; stern or severe but firm and sorrowful. On his right stands his son, Willie. He has a fine, oval, boyish face and is looking forward and beyond the mother, as if anxiously expecting some one. The wife and mother now living sits in the foreground; her features are large, broad and full. They are not pleasant to contemplate.

Number two, Mr. Alison of Pittsburgh, Pa. is the sitter. He is a fine looking man. Be-hind him his spirit sister stands with her arms hind him his spirit sister stands with her arms lovingly around his neck. There is a sweet pleasant smile overshadowing her face, evi dencing joy and gladness of soul at this reun ion. On Mc. Alison's right stands a child holding between the thumb and finger a floral anchor directly in front of the father. The child looks like Mr. Alison; the sister does not

Number three, Mrs. Alison, Pittsburgh, Pa. Number three, Mrs. Alison, Fittsburgh, Fa., a pleasant, good looking young woman, with full, serious face, is the sitter. Behind her and to her left stands her brother, a younger person than Mrs. Alison. There is a fine reemblance to the sister in the face of the prother. There are three spirit hands visible in the picture, unlike in size. They are scat-tering flowers over the shoulders and in front of Mrs. Alison, and the picture shows that some of the flowers were in motion when taken. They are sweet pictures, and when we gaze at them and remember that we, too, have dear ones in the Summer Land, who are scattering flowers along the pathway of our physical life, we are in our soul rejoiced, and in the fullness thereof we exclaim, A little nearer to thee, O God.

nearer to thee, O'God. Number four, H. Gorden, New York, is the sitter. Behind and over him stand the commanding figure of Bishop White, holding in his left hand a cross. This cross lies ob liquely across the breast of the sitter. The preserve of the Bishop's cours are loss and for sleeves of the Bishop's gown are lose and flow-ing. The face of the Bishop is serious and wears an expression of firmness, but not cold and bitter. He is bald headed, concave temples, nose large, eyes are shaded in a heavy brow. The mouth evidences great firminess, as well a) a gentle mirth that never became boisterous, wears side-whiskers, covering the lower por-tion of the chin, the upper is smoothly shaved.

Number five, Mrs. Cottril, of Boston, is the sitter. By her stands her child. On the dress of the child is her name, Millie, encircled in a wreath of flowers. Below the wreath and name, and on the dress of the child lies a Mullie was the correct name of the rattle. child.

Number six, Minnie Foster is the sitter. Behind her and over her in full relief stands the spirit of Avonia Jones, actress. Her head is crowned with a wreath of flowers.

Number seven, Capt. Copp, of Salem, Mas-sachusetts, the sitter. To his right and par-tially in front of the sitter, stands the spirit of is a nThomas Hunt and wife. We remember Number eight, merchant, of Boston. There

stands his two sons. None can look at the boys and fail to see the Carter stamped on their faces. The likeness is very marked, and while we were studying this beautiful group, we felt the divine inflatus of loved ones ap-proaching us, and saw by our side a beautiful group of angels. There were five of them proaching us, and saw by our side a beautiful group of angels. There were five of them, wife and sons and daughter, once ours; ours yet in the sweet memories of olden time, and ours still in the blessed memories of the Sum-mer Land. We are coming, Archic, Farmer Mary and I are coming to you. The family above and the family below, greetings give to each other.

Mary and 1 are coming below, greetings give above and the family below, greetings give to each other. Number twenty-one, Mr. Montgomery, Hodsdon's Mills, Me., the sitter. Standing a little to the left 'is his daughter, a spirit, her left arm resting on his shoulder, the hand un-der his chin and near his mouth, holding to his bearded lips a white rose. There is a glad joy on the face of this spirit, that says, "Pa-pa, I bring thee this sweet white rose from God's garden. I plucked it myself, and God was there, and when he saw me pick it from its tiny stem, he smiled saying, 'Carry it to your pa-pa, Birdie, and let him keep it as a trophy of the Summer Land.'" Number twenty-two, Mrs. Wateman, the sit-ter, and by her stands her child, a spirit in short dress, wearing a wreath of flowers. Number twenty-three, Mrs. Conant of Ban-ner of Light circle, is the sitter. Over her and near her are seen three spirit hands and arms. One hand rests two fingers on her head. Two 6 the hends are left hands, and one is a right

One hand rests two fingers on her head. Two of the hands are left hands, and one is a right hand. Flowers are falling around and on to

Number twenty-four, same sitter, and stand-ing by her, Brother Charles H. Crowell, now a spirit. We recognize the face. We knew him

in the life-form. Number twenty-five, Mrs. Conant the sitter, and by her stands her little spirit friend and

Number twenty-six, Mrs. Mumler, the sitter. Behind her with his right hand resting on her head, his left on her chair, stands the spirit, Dr. Rush. The Doctor has a fine face, is grayhelper, Vashti.

br. Rush. The Doctor has a fine face, is gray-headed and wears spectacles. Number twenty-seven, Herbert Wilson, of Boston, is the silter. By him stands his spir-it-bride, her left arm resting on his shoulder, holding in her hand an anchor wreathed in flowers. This is a beautiful picture, and one

holding in ner natural an anchor artennov in flowers. This is a beautiful picture, and one that makes the soul feel glad. Number twenty-eight, Bronson Murray, of New York city, the sitter. By him stands the spirit of Mrs. Robert Bonner, of Georgia, her hands resting on and over his shoulder. In her right hand she holds out in front of him a cross wreathed in flowers. cross wreathed in flowers.

### The Anniversary in Chicago.

BROTHER JONES:-The First Society of Spir-itualists celebrated the 25th Anniversary of Modern Spiritualism, March 30th and 31st. On Sunday and Sunday evening we were addressed by Professor E. Whipple and Dr. Dean Clark, which, with the exercises of the Children's Progressive Lyceum, occupied the time until the hour for closing arrived. On Monday afternoon the friends came in and spent the hours in social converse until 7 P. M., when Brother George A. Stewart, Chairman of the Committee on Refreshments, announced supper, and the friends sat down to the bountiful repast prepared for the occasion.

About half-past eight, P. M , dancing was an About han-past eight, P. M, dancing was an-nounced as next in order, in which both old young participated with evident pleasure and satisfaction. At a late hour the party broke up feeling satisfied with themselves and all the world besides world besides

Brother Whipple's lecture on Sunday evening closed his engagement with the First So-ciety of Spiritualists for the month of March. His lectures during the month have been very interesting and instructive, drawing large and

attentive audiences. At the close of the lecture on Sunday even-ing, Brother William Jones offered the following resolutior, which was unanimously ac op'ed: Resolved, That a vote of thanks be tendered Brother Whipple for his able and very inter-

esting course of lectures, delivered before this society, and that our best wishes go with him wherever he may be called to speak the words of eternal truth; and that we hope ere long to

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DR. DAKES APPOINTMENTS FOR 1873.

v18n2 v1

Elgin, Ill., 1st and 2nd; Rockford, Ill., 3rd, 4th, 5th and 6th; Beloit, Wis., 7th, 8th and 9th; Madison, Wis., 11th and 12ta; Watertown, Wis. 13th, 14th a: d 15th; Fond Du Lac, 16th and 17th; Oshkosh. 18th, 19th and 20th; Ripon, 21st and 22nd; Whitewater, 24th and 25th; Wanke-sha, 2ith and 21th; Chicago, Matteson House, 28th, 29th, 30th and 31st of each m mth during the year. Offices, princ pal hotels in each city. Chronic complaints incs, dent to both serves exclusively and successfully treated.

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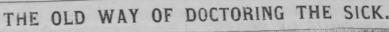
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suffering world.-(MARY E. WALDRON, Allegan. Mich.) They orred my wife of Neuralgia, Beafness and Billous Fever.-(Carr. A. B. HORTON, *Psechogue*, N Y.) Your Positive and Negative Powders have been a great benefit to me and to my husband. They cured him of the worst kind of **inflammatory Rheum-**atism.-(MRS. S. B. SIEPHENS. *Scoharie*, N. Y.)



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Nurse .- Well, Mrs. Fogy, the Doctor's Ipecac vomits you splendidly. We will soon give you the Calomel and Jalap, next the Castor Oil, then an injection, and after that we will apply the blister and the leeches, and if necessary shave your head. You will be well in three or four weeks, a little salivated, perhaps, but that's nothing. The Doctor won't charge you more than \$40 or \$50.

# THE NEW WAY OF CURING THE SICK.



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Wife.-Yes, Albert, I am well already, and I took nothing but siz of Spence's Positive Powders. They acted like a charm, and they cost only two cents and a half a piece. That raging fever this morning.

is the tiniest doctor's bill you ever paid.

Number eight, merchant, of Distoil. They delphia, the sitter. Benthu are friend. a spirit, with arms around her next and, manufer inne, Charles H. Foster, of New York the sitter in Foster, of New York, the sitter. Behind and leaning over him with her arms laying over her shoulder, stands the spirit of Adah Isaacs Mencken. She wears a beautiful wreath of flowers.

Number ten, Moses A. Dow, the sitter. On his right and leaning against him, stand the spirit of Mabel Warren, her head inclined to the left, and the left cheek resting lightly on Mr. Dow's forehead. The head of the spirit is in a magnificent wreath of flowers. There is on the opposite side a life-picture of Mabel Warren. Any one can trace the resemblance.

Number eleven, Annie Lord Chamberlain, the sitter. The spirit of one of her guides is dimly seen in the background. His name is Hector.

Number twelve, Miss Carlton, of Lower Behind her stands her mother now in a fit-Behind her stands her mother now in a fitlife. The face of the spirit is well de does not look much like Miss CarGlover,

Number thirteen, John the spirit of his Quincy, Mass. With his page of the alban mother. On the opp mother. No oncog-is a life-picture of picture and fail t is a life-picture of picture and the life-picture our friend nize the life picture and fifteenber fourteen

Nywark is the sitter. In Fumber fifteen De spirit of his mother; i. Between these ne spirit form of his cord. Detween these spirits and Brother Cl. we fail to see any family likeness.

Number sixteep Mrs. Eastman, of New York, is the sixt. Behind her and leaning over her with oft arm over her shoulder and crossing the face, stands her spirit guide. We take he spirit to be a girl wearing a crown of flowers.

Number seventeen, Mrs. Cushman is the sitter. By her stands her Indian guide with a tuft of feather in his hair. The spirit looks to us more like a white man than an Indian, and bears a strong resemblance to Mrs. C in his face. His features are well brought out.

Number eighteen, Mrs. H. B. Sawyer, of Winona, Minnesota, the sitter. Her husband in spirit-life stands by her, holding before her their child, a spirit of sweet remembrance of the by-gone days, not forgotten in the dear Summer Land.

Number nineteen, Mrs. French, of Boston, the sitter. On her right and facing toward her, stands her son, a spirit boy. This is a stiff cold picture, and might be readily imitated.

Number twenty, Samuel Carter, of Boston, the sitter. By him stands his wife and two sons now in spirit-life. His wife is in the act of placing a wreath of flowers on her hus-band's head, pointing to his face with her right hand. On his forehead shines a star. To her left and behind as well as Mr. C's right

be able to secure his sevices again in Chicago. Dr. Dean Clark is engaged to lecture for us during April; and for the first two Sundays of May we have secured the services of the veterin Hon. Warren Chase Thom of the bolance of dis

condition, and on never in a most rest from ceum is gaining in numbers and week to week.

## President First Society of Spiritualists.

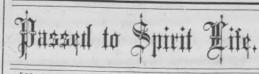
#### Nebraska State Orphan Asylum Cift Concert.

#### To the Publisher.

DEAR SIR;-Having advertised theper, we, in com-Orphan Asylum Gift Concert in ye the Managers of that p'iance with an agreement madnat the day of Drawing Entrprise, hereby informy 20th, at which time we are 148 been Postponed, take place. The Management assured it will poryou that they will require until that desires us to i-aplete and final settlements with their time to mae Tickets are all sold excepting the few in Agentes of Agents, and we are informed that the orders thand will use up all of them. By giving the above a nolice in your next issue you will oblige,

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JANE MARIA, wife of E. G. Clark, passed to a higher life, July 10th, 1872, aged 62 years.

Passed to spirit-life at East Troy, Wis., ERASTUS BERRY, March 13th, 1873, aged 75 years, 8 months and 26 days.

Our brother passed away in the full confidence and faith of the communion of angels with mortals.

Died in Sacramento City, March 12th, 1873, DANIEL E. WALTMAN, aged 37 years.

BRO. WALTMAN was a consistent outspoken Spiritualist, never flinching when the battle of opposition waxed strong and always true to his faith. BRO. WALTMAN was a native of Pennsylvania and was respected and esteemed by all that knew him.

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USE OF SCHOOLS AND ADDIE AT LARGE, BY GENER'S. WILLIAMS, A.M.

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asked:- From HON. JOSL PARKER, LL D., Royall Professor of Law in Harvard University.
 The importance of a thorough study of the principles and provisions of the Constitution was never more appar-ent than at the present time, and I am not aware of any work better adapted to give the necessary information upon those subjects.
 From HON. WILLIAM K. MCALLISTER, JUSTICE of the Supreme Court of Illinois.

From Hox. WILLIAM K. MCALLISTER, Justice of the Supreme Coart of Illinois. I have a firm conviction that an accurate understanding, by the intelligent masses of the people, of the theory of our Government. Federal and State, and their proper re-lations to each other, is indispensable to the perpetuity of the system. The statesmen -the great living teachers of former times to whom the people would listen-are all gone, and the masses are thrown upon their own resour-ces. While they repose in fancied security, the process of withdrawing power from them and the States. and centralizing it in the Federal Government, may be silently and steadily going on. Your work as far as you have gone, embraces clear and well supported expositions of the Constitution of the United States, and goes further to facilitate an acquaintance with that instrument than any-thing I have seen. thing I have seen. Respectfully yours, etc., W. K. McAllister.

\_\_\_\_\_

From Hon. H. W. BLODGETT, Judge U. S. District Court of Illinois.

CHICAGO, August 31st, 1872. Dook upon my own table. Hoping you may make the second sec

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power. They search the system to the very marrow of the bones. Truth is always simple Simplicity is one of the wridences of truth. Now, nothing can be more simple and natural than the above explanation of the nature of disease and its remedy I it is briefly as follows: Every disease and its remedy I it is briefly as follows: Every disease and its remedy I it is briefly as follows: Every disease is an unbalanced magnetic state of the diseased organ, throwing it into a positive or a negative condition. The remedy must be s mething which will convey to the diseased organ a sufficiency of the positive or of the negative force to restore the organ to its original mag-netic equilibrium. This is done by the administration of the **POSITIVE** or of the **NEGATIVE POWDERS**, according as the diseased organ is in a positive or a negative condition. The remedy, is the fact that a child twelve years old can treat uself if sick, by simply following the plann Rales which accompany each box of the **POSITIVE AND NEGATIVE POWDERS**; and it will be found understood as any physician's directions for tak-easily understood as any physician's directions for tak-anation and company each box of the **POSITIVE AND NEGATIVE POWDERS**; and it will be found understood as any physician's directions for tak-anation and company each box of the **POSITIVE SAND** 



Mr. Jones at mid- | Mr. Jones in the night, with a dreadful morning, after havattack of Neuralgia. ing taken the Positive He sends for a Box Powders. They put a of Positive Powders. veto on his Neuralgia.

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n suffering nearly 40 years with I have bee Chronic Headache, ad often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform But after using your Positive Powders, I can say with others that they come like an angel of mercy in the night time -(MRS. M. A. EARLEY, Huntsville

I had a severe attack of Neuralgia last week, and

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.— (Jacob S. Rurrer, *River Slyr*, (*io.*) When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes**, **Sciatica**, **Rheumatism** and **Erysipelas**. I am now well of all. Oh, I do think the m the most wonderful medicine ever given to this

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While on a visit to my sitter in Dover, we told the that there had been almost a miracle wrought with ber in a terri le case of **Neuralgia** with the Positive Powders. She indrced me to try them myself. I did so, with wonderful success.-(M. HUNTLY, North Richmond N H N. H.

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