

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY



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

VOL. XV.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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NO. 10.

Guardian Care.

BY MRS. JOHN BOWKER.

Whither your wayward course you wend, And watchful care your steps attend, And when in dreams you soar aloft, We watch and whisper, low and soft— Sweet dreams to thee.

We love to hover around your bed, When night her sable curtain spread, To teach you truth from heaven brought, By spirits and holy angels taught— We'll teach to thee.

We hover near through beams of day, And ever guide you on your way; We sing to you, to calm your fears, Of heaven's glory to the spheres— Sweet peace to thee.

Then cheer ye up, our earthly friends, While kindred spirits your steps attend, And welcome us, as heavenly guest, Who teach to you a sweeter rest— Bright heaven for thee.

SPIRITUALISM AND ITS PHENOMENA.

Interesting Compilation in Reference to Spiritualism, from all parts of the Inhabitable Globe; Gems of Wisdom, instructive and amusing, Selected and Arranged especially for the Religio-Philosophical Journal, by Dr. T. F. Talmadge.

BROTHER JONES.—The latest developments under the head of

"BLASPHEMOUS PRETENSIONS,"

comes from Russia. A female savior and her apostles are creating a prodigious sensation in the southern part of the Russian Empire. The Russian papers say that the leader of these women, whose name is Anastasia Gabarczewicz, claims to have performed a number of miracles, having made the blind see, and the lame walk. A vision first revealed to her that she was the daughter of God, selected to suffer for the redemption of her sex in the same way as Christ suffered for that of the other. Immediately after this revelation she gave up eating meat and drinking brandy, and prepared herself for her mission. The Holy Ghost then possessed her and gave her the power to work wonders with a mere word. She pretends to be able to resurrect even the dead by simply touching them, and so strong is the faith of the intelligent masses in this new prophethood, that the prison to which she was consigned by the authorities, has become a place of pilgrimage for thousands. The sick are brought from distant localities to receive the assistance of the inspired woman, and the keepers receive large bribes for permission to see her. Every day new stories of her extraordinary powers are circulated far and wide.

A PAGAN FESTIVAL AT SAN FRANCISCO.

"So-called Paganism exists in this country, manifested by the Chinese in San Francisco, California. Many persons residing in the immediate neighborhood of the principal Joss house have lately noticed several Chinamen building a dragon of enormous size, with crested head and horned body. This is the god of the festival of Ah Ten, or the moon, one of the greatest of importance in the Chinese calendar to the women, who pay him extreme devotion, as his malignity appears to be directed solely against their sex. Last evening, just as the darkness was settling over the city, there was hung in front of every house occupied by the Chinese, a large and fantastically ornamented lantern, the purpose of which is to ward off evil genii. Our party, leaving the saloon, proceeded to the Tung Wa Mea temple, where we arrived just as several Chinese priests were sounding gongs, cymbals and hautboys, which were to call the disciples of Confucius to worship. Soon crowds of Chinamen and women began to enter the temple and pray in their peculiar style. The temple was more gorgeously decorated than usual, and a description furnished by Lee Sang of the paintings, seemed to me to be interesting. The guardians of the outer gates were two large mummy figures, eight feet high, and dressed elaborately in decorated tinsel and paper dresses. They keep off interlopers and guard the different divisions. In one of these is hung a long banner, on which are represented the punishments bestowed on vile and refractory women. On each we see a judge, on one side of whom is a good genius showing the culprit's good virtues, while on the other side the evil genius shows her vices. Women are depicted as receiving punishments, to say the least, simply barbarous. We have them with the canes or stone collar on, and floundering in a sea of boiling blood. Some are represented tied to the pillory and fed on fire; some are being thrown into a sea of molten lead. Again we see demons putting women into a wheel through what looks like a coffee-hopper, and crushing them. These punishments are, however, offset by several other paintings which are greatly worshipped by the Chinese women. They represent virtuous women, who are resting on dragons and flowers. They are dressed in purple and gold, and have the dragon embroidered in the imperial color, yellow and gold, on their breasts. Their feet rest on green cushions, and in the center of the temple hangs a large lamp, around which revolve figures descriptive of battle scenes. There are four battle-scenes, with manik figures of virtuous women and cruel men. The women are, of course, victorious. A large tablet, commemorative of the feast, hangs over all."

This, of course, is Paganism, though it is really no more so than the various religious exercises among the different denominations of Christians.

The following from the BOSTON JOURNAL OF CHEMISTRY, will be read with great interest.

SPIRITUALISM.

There are many mysteries connected with the natural world which may justly be termed great, but there is one class of phenomena which is of a nature so deeply mysterious that it may well be called the great mystery. It is now attracting public attention to a large extent from the circumstance that three eminent scientific gentlemen of England have recently attempted to investigate it, and after devoting considerable time to the matter, published some extended statements of an important nature. Prof. Crooks, the eminent chemist and editor of the London *Chemical News*, Mr. Higgins, whose astronomical researches have rendered his name famous to the scientific world, and Mr. Sergeant Cox, a prominent member of the English bar, have had Mr. Home, the "medium" so-called, in their hands and under their control for a considerable time, and have made, in connection with him, a large number of experiments with the view of discovering the nature of his "tricks," or the source of his extraordinary power.

The conclusions reached by these eminent scientific gentlemen, are not surprising or disappointing, inasmuch as we were certain, when the investigation was entered upon, that they would be brought in contact with phenomena which they could neither understand or explain. The most important conclusion reached is, that the sights, sounds, and physical disturbances generally, which are produced in connection with Mr. Home, are no tricks of his devising, and that he is not an impostor or charlatan, as is charged by many. Mr. Crooks and Mr. Higgins claim to believe that there is a force surrounding or enveloping the human organization, which is of an extraordinary nature, and capable of accomplishing marvelous things. But all this explains nothing. The terms used by the gentlemen in setting forth their theory, are as meaningless as the sentences in which they are found, and so far as the nature of mystery is concerned, we are as much in the dark as ever.

The truth is, the men known or recognized as scientific investigators are no more competent to investigate or explain this mystery, than shrewd men from other classes, or other pursuits in life. Gentlemen devoting their lives to scientific research acquire habits of close observation, and are usually ingenious in devising mechanical and other aids of the principles and laws of nature, and hence are properly regarded as teachers in matters of science. But the phenomena exhibited through the man Home, and hundreds of others in different parts of the world, manifestly do not lie within the domain of any of the sciences, and, consequently, scientists have no data, no experience, no precedent upon which to base investigations. During the past quarter of a century we have many times been called to investigate phenomena corresponding with those which have recently come under the notice of Messrs. Crooks, Higgins and Cox, and we confess to have been baffled and confounded by what we have seen and heard. Probably few experimenters have had a wider or more diversified experience in the various departments of scientific research, and in mechanical arts, and yet we have found no appliances, no experimental tests, which afforded any clue to the mystery.

It is believed by a very large number of men and women in this and other countries that the physical disturbances and extraordinary phenomena connected with light, sound, etc., are produced by "spirits" or disembodied intelligences from an unseen world. We certainly have no way at present of proving to these persons that their views are erroneous, and we can not engage in any controversy upon the subject. Our knowledge of "spirits" and their capabilities is very limited, and until we can secure some insight into the actual condition of things beyond the "dark river," we prefer to believe that the phenomena are somehow, or in some way, connected with life in this mundane sphere.

Contradictory, uncertain, capricious as the phenomena generally are, they yet seem to be governed by some laws or conditions, which, if not fixed, are appropriate to the condition. "Mediums" tell us that they have no control over the demonstrations, that they appear and disappear independent of their wills. This is virtually saying that the phenomena are spontaneous, or independent of human volition, and such appears to be the case. It is certain the "tricks" are not absolutely at the hand of any one. We have waited with much impatience for hours in the houses of friends for the demonstrations, and it was not until we were upon the point of departure that the strange antics commenced. In these instances the impatience, desire and anxiety of the family, whose guests we were, were greater even than our own. We do not know why this is so—in fact we know nothing at all about it. But this affords no reasonable ground for concluding that we shall always remain in ignorance. An electrical machine, put in the best possible condition, refuses to afford sparks and reports when worked in a damp atmosphere, but transport it to a cool and dry one, and most brilliant phenomena are at once witnessed. If we originally constructed the machine, and had many times witnessed its capabilities, but were ignorant of the fact that certain conditions were necessary to success, we might summon our friends to an exhibition on a wet night, and utterly fail to pro-

duce a spark. If the visiting parties had never seen an electrical apparatus and the experiments were new, they would leave the house, as do the disappointed wonder seekers the rooms of "mediums," convinced that "the whole thing is a humbug." It is the ignorance of the conditions upon which the phenomena depend that leads so many to regard them with suspicion and distrust. Whenever we understand the laws under which this strange power acts, then we may be able to experiment at will, and subject it to careful study.

Manifestly there are invisible, imponderable agencies of great power in this world, other than those which modern science recognizes, and it is a source of a little annoyance and mortification that thus far we have failed to bring them within the field of scientific investigation. At present the whole matter is involved in doubt and perplexity, but we have faith to believe that a future age will find means to solve the great mystery, and roll away the dark clouds which obscure our vision.

We presume your readers will be pleased to read an account of an

ORTHODOX SEANCE.

After laborious research, I have found an account of one, and I hope that it will be extensively read by Christians of all grades. I clip it from the *Spiritualist* of London, Eng. It is as follows:

I fancy I hear some benevolent reader, without forfeiting his proverbial character for amiability, enter a preliminary protest against any connection between Orthodoxy and the heresy of Modern Spiritualism. It is the fashion to suppose that all Spiritualists are of that very advanced Broad Church against which is hurled by good people the awful polysyllabic Latitudinarianism. There is no sort of difficulty in seeing how this has come to be the case. Spiritualism is tabooed. It is a thing to be inquired into. It is false; or, not false, wrong. Some people, with an acrimony that is deliciously illogical, say that it is both false and wrong. But, on the other hand, there are some people who aver that all God's works form proper objects of inquiry. Their creed is so large and undefined, their range of vision so extensive, that they include everything—even Modern Spiritualism—in their comprehensive embrace. Adherents of different religious schools approach the subject timidly, and, as it were, like Nicodemus, "by night;" but these Progressive folks make no secret of it at all; so it has come to be said that a belief in Spiritualism always goes hand in hand with advanced religious opinions. It is only indiscriminating detractors who add the indictment of lax morality.

But I know a great many persons in every school of religious thought—Roman, Anglican, and Nonconformist—who reason thus:—If we bid men in this way not doubt, but solemnly disbelieve miracles which are alleged to be performed in their midst, and therefore to be subject to the test of their five senses, and we fairly ask them to credit their miracles whose occurrence, several centuries ago is only narrated in a book, albeit that book is the Bible?

Consequently some religious people, more logical than those who stand aloof altogether, proceed to "try the spirits," and profess to have proved by their exorcisms that the whole matter is diabolical, and therefore wisely refrain from practicing it.

Others take quite an opposite course. They refuse to believe that God, as a God of mere force, would permit the access of evil spirits, and refuse man the ministry of angels. They believe that, in this respect, as in all others, man is bound to exercise the judgment and the free will which God has given him. They seem to read, in legends of Eden, the theory written down for them, that good and evil spirits have equal access to man, and that his own moral condition determines which shall have supremacy.

It was my lot to meet with a clergyman of the Church of England who held these views, and the practical outcome of his opinion seemed to me sufficiently curious to form an interesting subject for a paper. After many years of anxious struggle he accepted the fact of Spiritualism, and assured me that, when he had done so, a new light seemed to enter his mind in the way of interpreting Scripture. "I found," he said, "I had been a Spiritualist all my life without knowing it." He determined to read his Bible through again from beginning to end, and to put an asterisk against every case of plain Spiritual interference, analogous, as it appeared to him, to what he saw nightly taking place at the Spirit-circle. "The result was," he said, "I found every page of my Bible starred over when I got to the end of my pleasant task."

He then resolved to organize a seance at his own house, which should be strictly a religious one. He would have no skeptics, either Spiritualistic or religious, present. He would have it on Sunday evening, after the day's duty was over (for he was in full work, with a large parish in his charge,) deeming that the influences would then be best. He selected one or two seriously-minded persons to be present with his family, and was polite enough on one occasion, to invite to fill a vacant place. The same circle, as far as possible, always met; but sickness caused the interruption in this particular case. The presence of a stranger, no doubt, affected the result on that evening, for it had begun to assume almost the character of a "miracle-circle," if all I heard was true. It is, however, rather in the light of a religious service than a mere seance that I wish to regard what I saw—an evidence how the Spiritualistic movement is being taken up and incorporated into what seemed for a long

time the counter current of established religion in England.

We were six in all, three ladies and three gentlemen, one of the latter being the clergyman, the second his organist, and the third myself. Two of the ladies were married; and the third, young and single, had a fine voice, and acted as preceptor in the musical service that ensued. It was held in a small back room or study, fitted up simply as a little oratory. On an oak library table were two candles and a standard cross, while religious pictures and photographs of lost loved ones were hung on the wall. A hassock was placed in front of this quasi-altar, and my friend the clergyman, clad in the cassock he had just worn at service, took his place here, while the organist presided at the harmonium. The ladies and myself stood round the little chess-table where we were to hold our seance.

The service itself was bright and cheerful, and largely resembled the Compline Office which—originally belonged to the Roman Church—has been adopted in many families in place of ordinary "Prayers" at bed-time, and in some churches at late Evensong. That service commences with the words, "May the Almighty grant us a quiet night and a perfect end;" in place of which was substituted the appropriate text:—

God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

This was intoned upon a musical note, and the circle responded, with harmonium accompaniment, "Amen."

Then followed the Lord's prayer, and the supplication for purity from the Communion Office:—

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come: Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom and the power and the glory; for ever and ever. Amen.

Almighty God unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Christ our Lord, Amen.

Then was sung to the beautiful Georgian chant called the "Angels' Tone," Psalm 91 from the Prayer-book, the minister and his little choir taking alternate verses, with harmonium accompaniment for each:—

1. Whoso dwelleth under the defense of the most High, shall abide under the shadow of the Almighty.
2. I will say unto the Lord, Thou art my hope, and my strong hold, my God, in him will I trust.
3. For he shall deliver thee from the snare of the hunter; and from the noisome pestilence.
4. He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.
5. Thou shalt not be afraid for any terror by night; nor for the arrow that flieth by day.
6. For the pestilence that walketh in darkness; nor for the sickness that destroyeth in the noon-day.
7. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.
8. Yea, with thine eyes shalt thou behold; and see the reward of the ungodly.
9. For thou, Lord, art my hope; thou hast set thine house of defense very high.
10. There shall no evil happen unto thee; neither shall any plague come nigh thy dwelling.
11. For he shall give his angels charge over thee; to keep thee in thy ways.
12. They shall bear thee in their hands: that thou hurt not thy foot against a stone.
13. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.
14. Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.
15. He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honor.
16. With long life will I satisfy him: and show him my salvation.

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

After this followed a short lesson from the Gospels, which, on the occasion in question, was the following (St. John xx. 19):—

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so I send you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. This was succeeded by Keble's Evening Hymn, which has now virtually supplanted Ken's familiar "Glory to Thee, my God, this night." It was sung to the tune No. 11 in "Hymns Ancient and Modern."

Sun of my soul, Thou Savior dear, It is not night if Thou be near; O may no earth-born cloud arise To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep My wearied eyelids gently steep, Be my last thought how sweet to rest Forever on my Savior's breast.

Abide with me from morn till eve, For without Thee I can not live; Abide with me when night is nigh, For without Thee I dare not die.

If some poor wandering child of Thine Have spurned to-day the voice divine, Now, Lord, the gracious work begin; Let him no more lie down in sin.

Watch by the sick; enrich the poor With blessings from thy boundless store; Be every mourner's sleep to-night, Like infant's slumbers, pure and light.

Come near and bless us when we wake, E're through the world our way we take, Till in the ocean of Thy love We lose ourselves in heaven above. Amen.

Then came the following prayers. 1. From the Burial Service:—

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for all those whom it hath pleased thee to deliver out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord, Amen.

2. From the Prayer for the Church Militant here in earth:—

We humbly beseech Thee of Thy goodness, O Lord, to comfort and succor all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also beseech Thy holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

3. Collect for All Saints' Day:—

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord, grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ our Lord, Amen.

4. Collect for Michaelmas Day:—

O Everlasting God, who has ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth, through Jesus Christ our Lord, Amen.

5. A Prayer of St. Chrysostom:—

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise, that when two or three are gathered together in Thy Name, Thou wilt grant their requests. Fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

The whole concluded with a special Benediction.

Visit, O Lord, we beseech Thee, this dwelling, and drive far from it all snares of the enemy. May Thy holy angels dwell with us, in peace, both now and evermore. Amen.

The Almighty Lord, Father, Son, and Holy Spirit, be with us now and forever. Amen.

The seance which ensued was remarkable rather for the devotional and spiritual character of the communications than for any great display of power. I have seen so much, that I am perhaps a little *bias* in these matters. My object, moreover, is rather to describe the service than the seance; and I can not help regarding it as an indication of a new phase in Spiritualism; possibly of the dying out of the old antagonism between the new movement and what is technically termed of the Faith.

PROF. CHANEY has been lecturing in San Francisco, Cal. An exchange speaks of his effort as follows:

Professor Chaney lectured last evening at Dashway Hall to an appreciative audience. Though he talked an hour and a half, no person left his seat or scarcely changed his position. The object of his lectures is to explain the literature of the past. The bible, he thinks, is a sublime book, full of beautiful truths, but its incidents are allegories, easily explained by the *str*loger. The Professor is an easy and fluent speaker, and he has a quaint way of putting things that is very amusing. His lecture was illustrated by a planetarium and a fine oil painting of the Garden of Eden. At its close he drew a horoscope and delineated the traits of character and the past events in the life of a man in the audience. The second lecture will be delivered on Wednesday evening.

Right will ultimately triumph, and error must fall and pass away.

Never express an opinion till you have one, and be always ready to correct an error.

New York Department.

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

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The Free-Religionists and Orthodoxy.

Beecher's Christian Union admits that the Free-Religionists made some speeches of great ability, and welcomes their keen criticism of the "Evangelical Alliance," but thinks they have failed in not setting up a practical religion in the place of that which they criticize.

As to the Independent, the soul of its editor has become so large as to oppose the doctrine of eternal punishment, but shows smallness in considering the Free Religious Association, that, to a free-thinker, his ideas seem almost childish, so narrowing is the effect of orthodoxy on even people of ability.

Notice, also, the childishness of this remark: "The handful of persons who listened to their arguments and appeals, furnished a significant contrast to the thousands who, on the previous week, crowded the meetings of the alliance."

"The handful of persons" spoken of, amounted to about 2,000 each evening, and the Golden Age says, the Free-Religionists coming after the alliance, was "like daylight after dusk."

"Mr. Frothingham declares that 'liberty is the very soul of religion.' * * * As well tell a man on a raft in mid-ocean, without chart, or compass, or sail."

Would you believe that this able editor of what is, doubtless, next to the Christian Union, the leading religious paper of the world, could deal in such sophistry?

While I respect the brave Iconoclasts of past generations, believing they did a noble work, indispensable to future progress, and are therefore entitled to the grateful remembrance of us all, at the present time, when old systems are so fast losing their hold and influence on the masses, when the people are so skeptical as to old dogmas, and so ready to receive new truths, I deem it quite as important to popularize the great facts and principles brought to light by the researches and discoveries of the past few years, as to keep up the direct assault on the old crumbling edifice of superstition.

idiosyncrasies more severely than I have done in my articles on "Extremisms," showed the folly of so freely abusing Christianity, as Jameson and others are doing, especially as Christ was so loving to the poor and sick, so brave in rebuking wrong in high places, the friend of the outcast, and withal the great Spiritualist of the ages.

Mr. JAMES PEEBLES is to lecture for us during November, and having returned from his trip around the world, must have words and instructions of great interest.

A Letter from the Great Materialist.

EDITOR JOURNAL.—I have been an occasional reader of your paper the past four years. I have had the pleasure of reading it in my travels, in almost every State of the Union, literally from Maine to Oregon.

It represents a school of philosophy to which I do not belong, and advocates some theories which I can not accept; at the same time its editorials and contributions, usually marked by vigor, boldness and ability, contain a great deal that I can most heartily endorse.

I have noticed occasionally during the past year in the JOURNAL editorial paragraphs, mentioning in favorable terms my services as a liberal lecturer.

I am now just returned from the Pacific Coast, where for several months I have been lecturing to audiences, among the largest I have addressed in this country.

Let us then look to and patronize, first of all those journals which are on the side of truth and a pure and humane philosophy.

One of your correspondents, Mr. Wilson, recently stated in the JOURNAL, rather complainingly, I thought, that my lectures were quite largely attended by Spiritualists, while a certain radical society, composed chiefly of non-Spiritualists, had declined to employ him to give a course of lectures on Spiritualism.

It is true that Spiritualists generally attend my lectures. There is nothing remarkable in this. It is not even proof of that liberality which I frankly acknowledge is found among the more intelligent and better class of Spiritualists.

sol, the grave is an eternal sleep; and he is astonished that Spiritualists can have the patience to listen to such stuff, and because the Boston Investigator, the oldest, free-thought paper in the country, and a journal whose columns, for forty years, have been open to the discussion of every question, is found in the families of Spiritualists, your correspondent finds additional reason for complaint.

In some places, to my knowledge, Materialists have attended the lectures of Mr. Wilson, although it is true that among that class of thinkers, for reasons not necessary to mention, he is not held in very high estimation.

The length of this communication admonishes me to close. There are other matters, unlike the foregoing, of an impersonal nature to which I would be pleased to allude in future communications.

I am very respectfully yours, B. F. UNDERWOOD.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL.—Enclosed you will find an article copied by the Weekly Transcript of Golden, Col., from the Boston Journal of Chemistry. It is highly consoling at this stage of our movement to find so many of our influential journals taking such firm, honorable ground on this subject, and we may well congratulate all true advocates of our cause, that at this extreme crisis, in which our brave sentinels are facing the most insidious of all our foes with the spirit of eternal vigilance, the very best journals of the country are making the amende honorable in our behalf.

Let us then look to and patronize, first of all those journals which are on the side of truth and a pure and humane philosophy.

At a meeting of Spiritualists residing at White Hill, Crosswicks and Bordentown, held Oct. 26th, 1873, Stacy Taylor, of Crosswicks, N. J. in the chair, the following preamble and resolutions were passed unanimously and the chairman requested to forward the same for publication.

Resolutions from Bordentown, New Jersey.

At a meeting of Spiritualists residing at White Hill, Crosswicks and Bordentown, held Oct. 26th, 1873, Stacy Taylor, of Crosswicks, N. J. in the chair, the following preamble and resolutions were passed unanimously and the chairman requested to forward the same for publication.

Resolved, That we publicly give expression to our appreciation and cordial acceptance of the policy indicated at that convention, by the withdrawal of the minority from all connection with those who constitute the free-love association, and who have arrogated to themselves the name of the "Universal Association of Spiritualists."

Resolved, That we denounce the theory of "social freedom," held by them, as being immoral and pernicious, and diametrically opposed to purity, spirituality, virtue, peace, happiness and the general welfare of society.

Resolved, That we will at no time employ as a lecturer any free-lover or advocate of the social freedom theory.

Resolved, That we earnestly desire the inaugurating of such measures as will result in a complete and permanent separation from the advocates of social freedom, and the consummation of a union of Spiritualists upon a truly Spiritual and consequently moral basis.

Resolved, That a copy of these resolutions be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT for publication.

STACY TAYLOR, Chairman.

Letter from Maria M. King.

S. S. JONES.—DEAR SIR.—Permit me to congratulate you upon the work you are doing for our cause and humanity, in unvelling the monster that has so long been an incubus upon Spiritualism.

When the battle is fought and the victory won, then we may expect a suspension of this repellent controversy; and that the JOURNAL will go out on its own mission, freighted throughout with truths fitted to young and old.

To my mind the present aspect of affairs among us is most promising. The long and loud protest which resounds from north to south, and east to west, against the action of the Chicago convention, is decisive of the question of a division between the advocates of Woodhullism and spiritualism proper.

They made a declaration of principles that has been the watchword of liberty and progress ever since, and which has been the star of hope to the oppressed of all nations, and will continue to be while man is a lover of freedom.

What but union of sentiment can insure harmony of action in any society or organic body? Can we not now discover the cause of the dissensions that have existed in our societies—everywhere in our ranks, to be differences of opinion that could by no means be reconciled so that members of our society could work together for the promotion of the same object?

Let us use the material that falls to our share to construct an edifice or edifices, that will be coherent from the coherency of the parts.

Let those work together who can, to promote such objects as they are agreed are vital to humanity. And if societies arise with varying articles of belief, what of it? Progress is our watchword, and "No authoritative creed" will be the motto on our banners from first to last, therefore we shall be acting consistently, and as efficient laborers in the broad field of the world, when we declare our faith so plain that all the world may read it.

Let us have a convention called of those who are anxious to publicly wipe out the great disgrace which has thrice been publicly inflicted upon Spiritualism.

Resolved, That we publicly give expression to our appreciation and cordial acceptance of the policy indicated at that convention, by the withdrawal of the minority from all connection with those who constitute the free-love association, and who have arrogated to themselves the name of the "Universal Association of Spiritualists."

Resolved, That we denounce the theory of "social freedom," held by them, as being immoral and pernicious, and diametrically opposed to purity, spirituality, virtue, peace, happiness and the general welfare of society.

Resolved, That we will at no time employ as a lecturer any free-lover or advocate of the social freedom theory.

Resolved, That we earnestly desire the inaugurating of such measures as will result in a complete and permanent separation from the advocates of social freedom, and the consummation of a union of Spiritualists upon a truly Spiritual and consequently moral basis.

Attention Opium Eaters!

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

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A DISCUSSION BETWEEN

E. V. WILSON, Spiritualist, AND T. M. HARRIS, Christian.

Subject Discussed: Resolved, That the Bible, King James' Version, sustains the Teachings, the Phases and the Phenomena of Modern Spiritualism.

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to be found throughout the book: MARY.—I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from?

LEADER.—My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering.

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"The Wreck of Life."

EDITOR JOURNAL:—The enclosed poem I send you for publication in the dear JOURNAL. I send it just now for the benefit of the Woodhullites, for who shall say that such may not be the fate of many of their victims?

The poem was given by a very reliable medium in New Hampshire, and one wholly unacquainted with the parties in earth-life. The afflicted one who sends forth this wail from her spirit home, was a dear friend of my girlhood days and one of whom evil was never spoken.

THE WRECK OF LIFE.

Floating down the stream of life
With a careless sailing,
I awoke at length to find
That my powers were failing.

I was trusting, loving, pure,
Trusting in a savior,
Believing naught could me allure,
I had found such favor.

There was one I thought was pure
A "chosen man of God,"
I thought with him I was secure
From Satan's venging rod.

Until at last my sin so great,
Must by the world be known,
For heaven's decreed that soon or late
Our villainous should be shown.

I begged him in frenzy wild
To shield me by his power,
And to protect my unborn child
In every threatening hour.

By his advice I sought again
My father's humble roof,
I shared their pity and their shame,
Their will deserved reproof.

By his influence I soon wed
A man of godly mien,
But still my sin with heavy dread
Made wide the gulf between.

Until at length by death set free
I left this world of woe,
And mourning friends oft said of me
"How strange it should be so."

For I have found, alas! too late,
In spirit nothing dies,
My murdered child, strange to relate,
Was waiting in the skies.

No martyred Jesus hath the power
To make me pure and white.
The sin and shame of that dread hour
Wraps me in misery's night.

I only reap from seed I've sown,
As each must surely do.
The seeds which are most idly thrown
Will yield a harvest true.

Go tell to all the earth around,
The story of my fate,
Wherever a listening ear is found,
There do thou it relate.

Woodhullism Repudiated in Stafford, Conn.
BROTHER S. S. JONES.—All the Spiritualists here, without exception as far as I know, are pleased with your determined and uncompromising course, and many have expressed themselves determined to subscribe soon for the JOURNAL.

ly by the society last Sunday at the close of my month's labor in Stafford.

N. FRANK WHITE.
RESOLUTIONS.

WHEREAS, Certain fanatical persons, claiming to be Spiritualists, are zealously laboring to infringe upon our glorious, Spiritual Philosophy their social freedom, and free lost theories, as taught and explained by Victoria C. Woodhull, Moses Hull and others, therefore

Resolved, That we, The First Society of Spiritualists, of Stafford, Conn., do most emphatically condemn such action as immoral and mischievous, fraught with fearful consequences to society, and destructive to the advancement and social development of the human race.

Resolved, That such teachings are repulsive to highest conceptions of right, and disgraceful in practice, and we do most emphatically protest against both theory and practice, and declare it no part or parcel of Spiritualism, but in direct opposition to the highest teachings of spirits passed to the other life, contaminating and dwarfing the minds and souls of all who come under its pestilential influence.

Resolved, That we regard the monogamic marriage, founded upon love, with just, legal regulations, with equal rights for men and women and the perpetuity of the family, as the only true foundation of our enlightened human society.

Resolved, That the so-called Universal Association of Spiritualists, recently assembled in Chicago, grossly misrepresented the sentiments of the great majority of Spiritualists of the United States, and we hereby positively repudiate said assemblage, and earnestly recommend the calling of a National Convention of Spiritualists as early in the coming year as possible.

Resolved, That we, The First Society of Spiritualists, of Stafford, Conn., will send at least one delegate to such a convention, and would earnestly recommend organizations throughout the State and country to agitate the matter, and do the same to the end that Spiritualism may be cleansed of this villainous and stand before the world in its legitimate garments of purity.

Resolved, That a copy of these resolutions be forwarded to the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL for publication.
J. K. LORD, Sec'y.

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut and send along the little colored monitor on which is a statement of each person's 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 singly. 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 before the name can be got out of the mail-list and machine.

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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed. In the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

Prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facts as to the spirits controlling her accomplish the same, is done as well when the application 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. Her charges are: 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 reply.
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Mrs. 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 above stated, must be strictly complied with, or no notice will be taken of letters sent.

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JEFFERSON MILLS, N. H., March 21, 1873.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the LEPER is CLEANSSED! I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shaved my head to see how my arm looked, and to my utter astonishment the scales would clean off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Gough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on my back. The Powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; His limbs were swelled to her body. She could do nothing or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it ceased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly, A. H. KNIGHT,

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

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Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders. In three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McCREA, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. She had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and she remained so.—(ROBERT THOMAS, Oasco, Minn.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(EMMA FRINGLES, Bear Dam, Wis.)

My mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my dear daughter, and she had also.—(MISS E. M. SHAYER, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

Triumphant Victory
OVER
Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but in very weary and nervous. She is entirely well now.—(A. G. HOWARD, Stockton, Miss.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN C. LEMMON, Harland, Wis.)

Your Powders have cured me of the Dyspepsia. My Dyspepsia was chronic and of 30 years standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. F. MILLER, P. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near 20 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meal, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the LEPER is CLEANSSED! I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shaved my head to see how my arm looked, and to my utter astonishment the scales would clean off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Gough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on my back. The Powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; His limbs were swelled to her body. She could do nothing or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it ceased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly, A. H. KNIGHT,

WHAT WOMEN SAY.
A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(MRS. J. GILMORS JONES, Falmouth, Mass.)

My daughter, Martina, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MITT, Brookline, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Prolonging. She had doctor with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing. Also a case of Rheumatism, a case of Falling Sickness of Pits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks as a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LIZZIE G. BARRITT, White Hills, Conn.)

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effects of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. BARBER, Huntington, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITVEN, River Stage, Ohio)

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 them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTER, North Richmond, N. H.)

The POSITIVES cure NEURALGIA, Headache, RHEUMATISM, PAINS of all kinds; DIARRHOEA, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; Fits, Cramps, St. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, NERVOUSNESS, ASTHMA, SLEEPLESSNESS, etc.

THE NEGATIVES cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all LOW FEVERS such as the TYPHOID and the TYPHUS. Both the POSITIVE AND NEGATIVE are needed in CHILLS and FEVER.

AGENTS WANTED Everywhere.

MAILED POST-PAY AT THESE PRICES.

Table with 2 columns: Quantity and Price. 1 Box, 44 Pos. Powders, \$1.00; 1 " 44 Neg., 1.00; 1 " 22 " & 22 Pos., 1.00; 6 Boxes, 5.00.

Send money at my risk and expense, by Post office Money Order, Registered Letter Draft on New York, or by Express, deducting from the amount to be sent, 5 cents for each Money Order, or 10 cents for a Draft, or for Expressage, or for Registration of a letter. In getting a Post-Office Money Order, tell your Postmaster to make it payable at Station D., N. York City.

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J. R. FRANCIS, Associate Editor.

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CHICAGO, SATURDAY, NOVEMBER 22, 1873.

Deeds of Heroism.

We take especial pleasure in chronicling deeds of heroism, whether actuated by a desire to save life, to promote morality and virtue, to alleviate suffering, or to elevate humanity in the scale of existence.

An incident lately occurred in Nebraska, that exhibits in beautiful colors the noble impulses that distinguished a lady, Mrs. Jacob Morry, who was teaching school in a wooden building in the centre of a large prairie.

Probably the Indians engaged in the exercise above set forth, may have been protected by an outside influence, the same as Home was when he thrust his head in the burning embers or took live coals of fire in his hand.

True heroism, however, is something that delights angels, that ornaments history, that elevates human character, and stimulates into action a self-sacrificing spirit on the part of all, beautifying and adorning the inner recesses of the soul and preparing it to ascend high in the realms of bliss.

Noble woman, your devotion to those under your immediate charge will prove a bright example on the pages of history, and future generations will chant your praise.

The heroic act of one noble woman, whose soul was wafted to the Spirit World on billows of angry flames, find a contrast in a miserable free-lover, the wife of a Baptist minister residing in Kansas.

Her husband became aware that all was not right, and a few months ago paid off and dismissed his hired man—the man who was the cause of his domestic unhappiness; and he went, but only to a place near by, where he got a new wagon.

The lady coolly informed her husband that she loved George better than himself and children, and that she was going with him.

The husband remonstrated, and told her when the reaction came, which surely would come, she would be most miserable; but nothing would induce her to be separated from George.

Her children, animated with love, threw their little arms around her neck, clung to her, entreating her to remain, but no! Un-natural mother, she deserted her own offspring! Angels pity such a woman, whose passionate nature leads her to desert her own children, leaving them to meet the storms and vicissitudes of life, without that care and encouragement which only a mother can give.

What a contrast between the natures of the two women—one sacrificed herself to save the children of others, the other sacrificed her children in order to elope with a hired man. The former was a true heroine, actuated with noble impulses; the latter was a criminal of the basest kind—unnatural, fiendish and brutish.

Compare, too, the heroism of Mrs. Morry, with the practices of the superstitious, who endure the most terrific flame—not to save others from destruction but to cater to the teachings of Idolatry. Nicholas Pike, in the "Sub-Tropical Rambles in the Land of the Aphanapteryx," gives a thrilling account of heroism, actuated by low superstitious notions. Piles of wood were burning, which in about an hour, became a bed of live embers.

The cheap means employed to resist the Spiritual movement have all signally failed. The Pope's bull went at the spirits headforemost, but made no breach in the ranks; the crucifix was repeatedly tried, but to no purpose—it neither laid the ghosts nor taught the tables to mind their gravity; exorcism, by the free use of holy water, only proved to be a pleasant pastime; the preambles and resolutions of councils, the prayers of the saints and the anathemas of the clergy of Christendom were all powerless, except to amuse the spectators.

It must be admitted that both science and religion have an interest in the rational solution of the great moral and spiritual problems of the age. The domain of science must be enlarged so as to embrace a proper classification and exposition of psychological phenomena and laws, and our reverence must be greatly illuminated, unless we are determined that ignorance shall continue to be

—The mother of devotion, And yet the pretended representatives of science and philosophy boldly dispute numberless facts, witnessed by millions in all ages and countries. These facts have been recognized and demonstrated by the very same means and methods prescribed by the masters in science.

They assume that the human senses are the proper and only channels through which all evidence must be conveyed to the mind. Why, then, do they arrogantly dispute this evidence when it supports the claims of Spiritualism? Why do they abandon their own principles, close their eyes and ears, and like frightened children, attempt to run away from the facts? While they refuse to investigate fairly, they rudely sneer at the deeply settled conviction of others.

The New York Herald and Spiritualism.

It is not often the case that the secular press in New York City will publish articles in favor of the Harmonial Philosophy. While the N. Y. Herald is ever ready to give publicity to any statement damaging to the interests of Spiritualism, it will rarely publish anything in its favor.

The father of the present proprietor of the Herald, frequently had seances at his palatial residence, and then, to all appearances, he was a firm believer in the phenomena. Jennie Ferris Holmes, the medium for physical manifestations, was once his guest, and the wonderful manifestations given through her mediumship, were to him and his estimable lady especially interesting.

But the article above referred to is as follows:

SPIRITUALISM AND THE OPPOSITION—A NINE DAYS' WONDER TWENTY-FIVE YEARS OLD.

To the editor of the Herald.—More than a quarter of a century has elapsed since the phenomenal illustrations of Modern Spiritualism began to attract attention in this country and Europe. It was then predicted, alike by the theologians, scientists and infidels, that it would be "a nine days' wonder," that it would be "a mere fancy," that it would be "a mere superstition," and that it would be "a mere imposture."

Our modern Jonahs have had similar experience. Their gourds spring up suddenly, grow rapidly and die easily, but their prophecies all fail. The Spiritual Jerusalem, far more populous and glorious than Nineveh, stands firmly on everlasting foundations. The Lord, for some wise purpose, no doubt, not only permits Spiritualism to live, but causes it to grow stronger every day and to make amazing conquests throughout the world.

The cheap means employed to resist the Spiritual movement have all signally failed. The Pope's bull went at the spirits headforemost, but made no breach in the ranks; the crucifix was repeatedly tried, but to no purpose—it neither laid the ghosts nor taught the tables to mind their gravity; exorcism, by the free use of holy water, only proved to be a pleasant pastime; the preambles and resolutions of councils, the prayers of the saints and the anathemas of the clergy of Christendom were all powerless, except to amuse the spectators.

He went out into another room and told one of the committee men, Mr. W. N. Gourly, of Beloit, Wis., that he did not care for Jones exposing him, that he had got a contract with a man to go to Milwaukee to-morrow, and that he would get seventy-five dollars in money, and that was all he cared for.

He is a cunning knave, who when his head is not confined will use his teeth to play the bells. When flour is his hands he will take hold of the bells and trumpet with his thumbs and will poke the trumpet to his mouth with his feet, always requiring it to be set on end near him when the lights are extinguished.

These are the first impostors that ever succeeded in getting into our seance rooms, and deceiving us and others, and we trust it will be the last. Let no one think for a moment that Spiritualism has anything to fear by exposing and shaking off impostors. Counterfeits are never resorted to, except to imitate genuine. If there were no genuine, physical mediums, no counterfeits would take the field with the expectation of making it remunerative to practice so despicable a vocation, as that of deceiving honest seekers for communion with departed loved ones!

Edwin Dhood, completed by the spirit of Charles Dickens, and advertised in another column, bids fair to be the most successful book of the season. By large and early orders, we have been enabled to obtain a supply sufficient, we hope, to meet the demand until the next edition is ready.

The National Life Insurance Company of the United States of America—chartered by Congress—issued in October \$1,115,000 of new insurance, a larger amount than in any previous month, save one, since July, 1869.

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The Jacobs Mediums.—The Impostors Exposed.

In our last week's issue, we spoke favorably of what we had then seen of the above named mediums. They sometimes go by the name of the "Jacobs Brothers," at other times by the name of the "Michigan Boys."

On Sunday evening, a committee was appointed to tie, sew and seal the ropes, tapes and twine, which they proceeded to do, until they, the committee, deemed them perfectly secure. We then discovered that an unguarded point was so apparent that any one could see that the mediums could use their hands as easily as if not tied at all.

We then showed the committee that by moving their bodies four inches higher they could easily reach the bells and trumpet, the bells sitting on a stand on the edge nearest to them, and the trumpet on end, all within a few inches of them. We then fastened their hands down so that but one bell could be reached, and placed a penny on top of Mr. Jacobs hand so that if he reached out and shook the bell it would be sure to fall off.

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When we were deluded with the supposition that he was thoroughly secured and an honest man, we with others, thought the manifestations were remarkable, but little by little we suspected that he was an impostor, and took the matter into our own hands sufficiently to demonstrate the fact beyond any doubt.

Although we were duped by the unscrupulous humbug, we were first to expose him, as we will all other impostors as soon as we detect them. We have good honest mediums, and they shall not be subjected to reproach on account of impostors.

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Mrs. E. P. W. Packard.

While a few uneasy agitators are roaming about the country, sowing broadcast their pernicious doctrines under the name of free-love, it is really refreshing to occasionally direct the attention towards a lady whose energy and persistence in the cause of a suffering class, has won her a high place in the niche of fame. We allude to Mrs. Packard, who was confined in the asylum at Jacksonville, for several years, for no other reason than this, she was a Spiritualist.

While my bill "to place the inmates of insane asylums under the protection of the laws," was pending before the New Hampshire Legislature, I called upon Deacon McFarland, brother of Dr. Andrew McFarland, formerly superintendent of the New Hampshire asylum, and subsequently of the asylum at Jacksonville, Ill., and upon my introducing myself, as usual, as "Mrs. Packard, of Chicago," he halted upon his cane, and looking at me in amazement, exclaimed, "Are you the woman who has troubled my brother so much? You've made his life a burden! You have been the bane of his existence! You have caused him the greatest trouble of his whole life! And you have brought the whole State of Illinois into a ferment by what you have done!"

After silently listening to these and many similar encomiums of power and influence, until he had apparently exhausted his theme, I quietly replied: "Yes, Deacon McFarland, I am Mrs. Packard, and I, too, have had some trouble. It was some trouble to me to be imprisoned three years falsely, and my six children deprived of a mother's care, and my family and home broken up for this world."

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When we were deluded with the supposition that he was thoroughly secured and an honest man, we with others, thought the manifestations were remarkable, but little by little we suspected that he was an impostor, and took the matter into our own hands sufficiently to demonstrate the fact beyond any doubt. His own tongue finally placed the matter beyond question. His race has been a short one in bogus mediumship; but it will probably entitle him to the title of "Prof," and we shall not be surprised if he is soon found in the field exposing Spiritualism to the edification of sanctified church members!

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A Free-Lover's Complaint, and Hopes for the Death of the Journal.

BRO. JONES.—My subscription for your JOURNAL expired the 3d inst., and since then I have received two no more. For a long time I have been in hopes that you & all others would stop your Slanders of Victory wood-hull for I am certain I am ashamed of so much abuse about one fare Sect. She may have gorn a Stray for what I no. But I have read all the Storeys that is aloft about hir & also have read all of what she is doind for the Elevation of woman and what I can learn by others which makes me take the Stand I do. I was at Des Moines at the Anual State Convention, Oct. 3, 4, 5, inst, and saw a man from Mishagan that tended the Chicago Convention and talked with him about Miss. Woodhull, he said there was a grate talk about hir. They chose a committee of 5 Respectable persons of different States to investigate the matter and they brought in averdic that she (Victory) C. Woodhull has and is doind more for the Elevation of Woman than any other woman in the United States of America. Now Dear Brother JONES the above Statement is thousands others and what I can learn by hir oan statements that she is publishing to the world I am convinced that she is not used all together right by someny Publishing so much against hir for in all most every one of the Communications the writers acknowledge that She is abetter woman then the doctering she advocates this proves to me there is something rong there must be aniger in the woodpile some where, now as to Moses Hull I have his work and Lectors before me which shoes for its Self that he Moses Hull is one of the old pieneers & hes battled the Enemy in gorn by days & sustaned Spiritualism in all its formes & you in your JOURNAL in former days hes spoken in his prase of him as a Lector and a medium and now all at once in the name of heaven & angels and spirits of Just men made perfect what hes broke loose at once that makes you come down on him in shuch at thunder tone as you and some others have for the Last two three months past it is now going all threw the Churches & is all most Every ones talk that the Spiritualist is divided and querling amongst each other and a house divided against it self cannot stand so you see it is doind no good to fight Each other this way it has been going on for the last two or three months past now if you want to continue on as you have ben doing pleas dis Continue Sending the JOURNAL to me, or in other words Stop sending it to me.
A. W. CROSS.

Greencastle, Mich.

This is a fair specimen of the few letters of complaint we have received from Moses-Woodhullites. We give it place that the readers of the JOURNAL may see how terribly blind some people become when wedded to a particular ism. This man is alarmed for Spiritualism, because the churches talk about a division among Spiritualists. It is doubtless true that many others feel as he does. Rather than have a division, he would apologize for Moses Hull, Victoria C. Woodhull, and for all of the infamy brought upon Spiritualism by the pericious doctrine of free-love, and so-called "social freedom." Five years from now, not a man or woman will be found to volunteer the assertion, "I was and am yet a free lover, social freedomite of the Moses Woodhull school." A few have placed themselves upon the record, and it will stick to them to their sorrow.

The Michigan man's story about the committee from the five States to investigate and whitewash her character, is a falsehood manufactured for the occasion. However thin the story of the Michigander, there was, perhaps, more than one goose who believed him.

Is it possible that there are Spiritualists yet, who will continue to say, "Oh, you do not understand her; she is as chaste as a snowflake and as pure as ice!" It seems so. The Michigander did not have very good luck at the Iowa State Convention, if he went there to proselyte it into the support of Woodhullism; as that Convention most emphatically repudiated her doctrine, as has been the case in every place where the subject has been broached since the Chicago meeting, and such will continue to be the case in every State, city, town and society convention throughout the civilized world. Her doctrine is an abomination, but to be known to be abhorred, by all right-minded people. No man will be employed by a spiritual society, who presumes to impose the Woodhull doctrine upon his hearers. They have taken themselves "clean out of Spiritualism," and the people say stay out until you can give us Spiritualism untainted with promiscuity.

Who Shall Decide when Doctors Disagree?

Poor fellows, they, the Orthodox, have their domestic broils and contention, and it is amusing to witness the contortions of those engaged therein. Even some of these learned dignitaries graciously step back, fold their arms, and looking indignant, make frightful grimaces at God himself, and seem angry at the failure manifested on every side. According to the Interior, there has been lately two cases of blasphemy, alike ridiculous and foolish, one from a prominent Methodist doctor and editor, and one from an equally prominent Congregationalist. The Interior carefully conceals the names of those distinguished personages that have been so wicked in their utterances and demonstration; but naively says the Interior, as a sort of milk and water apology, "God has been defied and blasphemed a thousand-fold oftener because of the course of nature and Providence than because of revelation of his laws in the Bible. The mysteries in the moral world are as much greater than those in physics, as the one field is higher than the other. The world is full, not only of sorrows but of horrors, and those the responsibility for which can not easily be traced to the sufferer. The innocent babe dies a death of protracted agony because of the loathsome disease transmitted to it by a lecherous father, or lives a life of pain and disgrace. The brutal and murderous parents stamp their brutality and fierce instincts upon their progeny. The feline and some other tribes of the lower order of animals exhibit traits both mysterious and shocking. We see them slowly torture their victims to death, ex-

hibiting the skill which would seem to come of reason, in protracting their agonies. Dogs and wolves will rend scores of the peaceable and helpless flock, simply for the gratification of their love of cruelty and destruction. Death, we know, is a necessity of life, a provision without which, if life were possible, it would be intolerable. But can any one inform us how such accompaniments of death—a period of mortal terror, and a longer period of the physical torture of designedly protracted vivisection is a benefit either to the soulless victim, or a necessity of the general law of life? And yet we see it everywhere inflicted by birds, beasts and reptiles, some from the necessities of their instruments of death, and some for the gratification of instinctive cruelty."

The apology is quite truthful, and the ideas presented are not easily answered, if we admit a personal intelligent designer as God. The Methodist and Congregationalist were simply fault finding, were religiously irascible, and superciliously fastidious as to the whys and wherefores, and gave vent to their emotion in language peculiarly offensive to the Interior, and the only answer it could give, was exceedingly foolish and soft, as follows:

We do not propose in a note to rediscuss this ancient subject. It is sufficient for us that, surrounded and filled with evil and sin and suffering, and unable to see the way out of our troubles, it pleased God to send His Son at infinite expense to redeem us and lead us into His rest.

The Free Lovers.

The Gem of the West says that "the time has come for those who control the press of the country to lay aside all words of doubtful meaning in alluding to those who seek to be known as free-lovers and designate them as brazen harlots. Failing to drag down the Woman Suffrage Association to their own base level they have ingratiated themselves into the Spiritualistic organizations, and under the garb of Spiritualism seek to drag your wives and daughters down to the dirty pools of licentiousness. Without a particle of modesty; without a sense of shame, they stand upon the public platform and herald forth their beastly crimes; and demand that the laws shall be changed so as to enable them to pass for pure women instead of brazen harlots.

"The leader of this gang of lewd women is Victoria C. Woodhull, a miserable adventurer who once kept a vile den in Chicago. She has recently had the impudence to stand up in a public hall and declare that she sells her body for gold, and that she goes to the bankers, the merchants and business men of New York and drags them down to her own level; and she further tells the people that the women who co-operate with her are none of them virtuous, and they, lost to all sense of shame, applaud such utterances and choose her as their leader. As long as the communities in which these brazen harlots live continue to treat them as respectable women just so long will they go on dragging down the wives and daughters of respectable citizens; but when the press shall fearlessly assail them their power will be gone. We do not hesitate to assert that the keepers of bagnios are more to be respected than those brazen harlots, who, in the name of free-love, and with the cloak of Spiritualism, parade over the country, and in a public manner seek to drag down the fair daughters of America. Even the keepers of bagnios have too much honor to enter virtuous homes and drag down the fairest of God's creation; knowing that their calling is dishonorable they hide themselves behind closed shutters; but these Woodhullites go prowling over the land, like hyenas, seeking whom they may devour; and, publications like ours, that reach the family circle, must no longer remain silent."

Gods in India.

The Rev. Mr. Sheshadri, one of the delegates to the Protestant Convention in New York, came all the way from India to attend the gathering of his adopted faith. He is now a licentiate of the Free Church of Scotland, and a most interesting convert from Hindoo worship. He gives a graphic account of the native gods, and some interesting statistics about India and its people. They have among the Hindoos only 330,000,000 gods, which seems to be a pretty good stock in trade in the deity line. When a child is born the god Atwal is supposed to write on its forehead the character of its life. The god Ganpati must also be propitiated in all the affairs of life. Ganpati is represented with the tusks and head of an elephant. Thirty millions of children worship this deity. One of the Indian stories relates how Agasti, a very wise and holy man, drank up all the oceans on the earth at three sips; and how a god monkey, Hunman by name, carried as many mountains in his hands as there were hairs on his head. Another god snored so loud that he made the flood and ebb tides in the sea. He gives a glowing account of India and its fertility, and thinks that the United States is not rich in natural products. If the reverend gentleman would only extend his travels to the far West and California, he might, perhaps, alter this opinion.

EAST SAGINAW, MICH.—Two subscribers complain of irregularity in receipt of the JOURNAL. We assure not only the subscribers at that place, but all others, that all subscribers have the JOURNAL mailed to them regularly by a mailing machine that can not fail any more than all of the cogs in the wheel of a running clock can fail to regularly reach certain distinct points. The fault is doubtless at home post offices. There is great carelessness on the part of clerks at money post offices. A persistent injury at such offices usually works a salutary revolution. If all other remedies fail, enter your complaint to the

Post-Master General and a strict investigation will ensue.

The Voice of the Spiritualists of Elgin, Ill.

WHEREAS, The Spiritualists of Elgin, Kane county, Illinois, believe in the communion of spirits with mortals, and do further believe that the communion existing between the inhabitants of the mundane world and the inhabitants of the spiritual world, when properly understood and used, is of great benefit to society, science and reform; and, we do further believe that the teachings we are receiving from the spiritual world, at the present time, are based upon purity, virtue and good acts, therefore,

Resolved, That we, the Spiritualists of Elgin, most emphatically repudiate the doctrines of so-called "social freedom," as taught by Victoria C. Woodhull, Moses Hull, Mrs. Severance, and others of similar character, as being in no way connected with Spiritualism; nor will we employ that class of speakers to lecture in this place.

Resolved, That we request the officers of the Northern Illinois Association of Spiritualists, to state in their call for the next quarterly meeting to be held in this city in December next, that while we are in favor of a free-plat-form, upon which Spiritualism proper may be discussed, we are not in favor of a platform upon which so-called "social freedom" may be discussed; nor will we offer any encouragement for a convention to be holden in this place, with the understanding that so-called "social freedom" is to occupy any part of the time during the said convention.

Resolved, That upon a strict compliance with the foregoing request, we promise the officers and friends of the Association, to use all proper means to make the next convention the greatest success of any convention that has yet been holden.

Seth Mosely, Naomin N. Mosely, S. S. Nutting, Nanni Nutting, C. L. Smith, Mrs. C. O. Smith, J. Horn, Mrs. F. Horn, E. P. Eddy, Mrs. E. P. Eddy, Miss E. E. Whitney, Miss O. A. Eddy, James B. Risley, Chas. H. Risley, Mrs. Jane R. Daggett, L. M. Slade, M. D., and many others.

Ordered, That the foregoing resolutions be sent the RELIGIO-PHILOSOPHICAL JOURNAL for publication, and the BANNER OF LIGHT be respectfully requested to copy the same.
GEORGE L. CONVERSE, Secretary.

A Club of German Free-Thinkers Formed in Washington.

The Rev. Robert Reitzel has, upon request, severed his connection with the German Protestant Church of Washington, D. C. According to the statements of some of his congregation, he boldly asserted that he did not believe in the existence of a God as generally understood by Christians, or in Jesus Christ as a son of God. A number of Germans who agree with Reitzel have formed a free-thinker's club, and have elected him lecturer.

Spirits Materialize and Lay Hands upon the Sick and Cure Them—One prescription Cures the Asthma for a whole year.

MRS. A. H. ROBINSON, Chicago.—A year ago I wrote thee for a diagnose of my disease, and received a prescription therefor, which has been of great benefit to me, and has kept off the hard spasms of asthma, that has borne down my system for so many years. It has returned again with renewed force. Please, dear sister, give me directions, and tell me what will relieve me of this most oppressive affliction. The magnetized papers thee sent me, as soon as I had placed them as directed, helped me. I felt spirit hands around my head and shoulders. Oh, may God, who has directed and sustained thee, together with his children, ever be around thee to direct thee, is my prayer. Thy sister, in deep affliction.
MARY B. WILSON.
Willoughby, Iowa, Sept. 23, 1873.

MRS. A. H. ROBINSON.—DEAR LADY.—Ten days since, I was able to procure, and begin the use of your prescriptions, and am now thankful to report the following:

Constipation entirely gone;
Nervousness much better; and I feel stronger and freer from pain. Please send another prescription, if you think necessary, and I will forward the money. As father is not at home, I cannot send it to-day. I do not want to have this delayed. Yours with thanks.
C. S. HAWKINS.
Long Lake, Minn., Sept. 16, 1873.

MRS. A. H. ROBINSON.—DEAR FRIEND.—Yours of August 23d was duly received and directions followed. My wife is much better than when she commenced the treatment, ten days ago. Her stomach feels sore when pressed upon, and is swelled a little, but not near as bad as when she commenced the treatment. Send what directions you think best, and we will follow them. My wife has great faith in your treatment, and has hopes that she will once more enjoy good health. With thankfulness and best wishes to yourself and spirit-guides, we remain ever grateful.
JAMES EDGAR.
Buckeye, California, Sept. 23, 1873.

New Publications.

THE POPULAR SCIENCE MONTHLY for Nov. is indeed rich in scientific research, and it may be regarded as the ablest journal of its kind in the world. Its contributors rank among the highest of scientific men, both in Europe and America, and the information imparted is indeed valuable. It is difficult to conceive how any one, with a desire in his mind to understand something of nature, can do without this *Popular Science Monthly*. Terms, \$5 per annum, or 50 cents a copy. D. Appleton & Co., Publishers, N. Y.

THE JOURNAL OF SPECULATIVE PHILOSOPHY for the quarter commencing Oct. 1st, has come to hand, and as usual contains much that can not fail to interest the metaphysical student. The articles contain a depth of thought, to comprehend which requires close study, and therein the chief value of the same lies. Two dollars per annum. Single number 50 cents. Address Wm. T. Harris, Box 2398, St. Louis, Mo.

THE LOST KEY FOUND.—The author, U. R. Milner, M. D., says, "These lectures were delivered in Minerva Hall, New Orleans, on Sunday evenings, the 18th and 25th of August, 1873. They have been carefully revised, and are now published by the author, and thrown out upon the world as a 'wee bit of truth,' trusting that they may be as 'bread cast upon the waters which shall be gathered many days.' Let not prejudice, nor pride of self-knowledge, nor fear, prevent thee, oh, fellow pilgrim! from searching into these things."

Philadelphia Department

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

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

WEARY OF LIFE.

AN IMPROVISATION BY MRS. N. J. T. BRIGHAM.

Life hath shadows dark and dreary,
Closing round this earthly day;
Hands are weak, and feet are weary
Journeying in life's lonely way.
Sweetest roses may be blooming
By the pathway of this life,
But their bloom is still consuming
Neath the shadowy wings of strife.

Fairest rose leaves downward dropping
Into dust that waits below,
Seem to you like dead hopes scattered
By the blighting winds of woe.
Weary of this sad existence,
Praying for a brighter dawn,
Longing for the coming sunlight
When all shadows shall be gone.

Weary heart! sad in thy darkness,
Breathing in thy heavy sigh,
We will give the truth all glorious
That the soul can never die.
Thou art weary of the friction,
In these earthly scenes below,
Weary of the clouds that gather,
Weary of life's grief and woe.

But beyond the present shadow
Stretches far the golden street,
Far beyond these memories bitter,
Life has meanings pure and sweet.
Take the burden of existence,
Lift it with a cheerful heart,
Look from out the present sorrow,
And the midnight shall depart.

Bear the burden sweetly singing,
Wreath the fair flowers about thy brow,
For the angels bright are bringing
Blessings to thee even now.
You shall rest when toil is finished,
Where the sweetest voices call,
Where the skies are always sunny,
And the rose leaves never fall.

BENEDICTION.

Oh thou soul of beautiful and everlasting life,
Guide us all and make us free from error, sin and strife;
Lift us from the darkness that o'er hangs us like the night
Into life's radiant morning, where life shines always bright.

NARRATIVE OF DR. ROBERT HARE.

Experiences in Spirit-Life.

We have received various communications, from time to time, from our friend, some of which have appeared in the JOURNAL. Soon after his departure, he reported himself at a circle at our house, and shortly after this we saw him, and he remarked that "while he was fundamentally right in his ideas of the Spirit-world, he was somewhat disappointed in finding that it was necessary for him to go to school among the children. He said, "I have been through various scenes in spirit-life, and have gone over many of my experiments in chemistry and natural philosophy, repeating and varying them with instructions from my associates here. I rejoice to meet with Sir Humphrey Davy, and many other distinguished chemists, and have been assisted by them in the discovery of many new truths and more profound laws even in regard to some phenomena with which I had been familiar.

I spent some time with the children and learned to love and appreciate them better, and thus acquired that which I needed in that sphere. At the same time, I had access to the sphere of scientific investigation. I discovered that my knowledge was quite superficial. I was brought into the presence of many ancient philosophers, with some of whose names I had been familiar—Hippocrates, Galen, Plato, Socrates and many others whose names are not known on earth. I entered upon my investigation with these, and found the fields to be inexhaustible.

I have not been attracted very much to earth, because I have been closely occupied in these investigations, and they are more interesting to me than social visits to those who do not feel particularly interested in me, nor I in them. Most of the years of my life on earth had been spent in acquiring a knowledge of results flowing from various manifestations of force, which I now clearly perceive to be spiritual in its character. It was well to study, for a time at least, and to become as fully conversant as possible with the facts of natural philosophy, but not to dwell upon that plane altogether, and thus fail to reach some idea of the operation of the causes which are producing the various phenomena that the materialistic philosopher classes as science.

I have seen here how some of the older philosophers have been projecting their ideas into the arena of earth by presenting to mediums minds the doctrines of the correlation and conservation of forces, and in this way producing the wonderful progress which has marked science to-day. I am thankful to you for having presented reports from me from time to time in your paper. I am still pursuing my investigations, and find that the field widens before me and presents a grandeur that I could not realize when on the mundane sphere. Many of the little trivial incidents, which make or mar human happiness on earth, are lost sight of entirely when we enter upon this higher plane. You remember how excitable I was, even in my latter days. I have overcome that, and find myself calm and collected at all times, and it is a great triumph for a spirit to overcome that irritability which is impressed upon it by the physical organization. I was, at times, aware of the fact that these feelings interfered very much with my investigations while on earth, but I perceived this more clearly after I entered this sphere, and one of the hardest lessons that I have had to learn here was to outgrow and overcome this, which, although mainly dependent upon the physical, had stamped itself very strongly during the eighty years of my earth-life, upon the spirit.

Having in a good degree succeeded, I rejoice to present this fact to the world as an important one.

I do not blame any one for feeling estranged from me, because it was as often my fault as theirs; but I do see it was a loss to both of us.

I have learned that spirits can only communicate a limited number of their ideas through any one medium. When I come to you, although you see me, it is through the kindness and aid of your guardian band; it is the same with other mediums, and hence spirit communications have always partaken of the characteristics of the mediums and the bands

of spirits who influence them. I have not yet been able to find mediums through whom I can communicate, as I desire upon many subjects which have interested me very much, but I am willing to wait, and it is glorious to know that the good work is going on, and that mankind is progressing just as rapidly as they can; that with each onward step conditions are becoming better both with them and us.

I am confirmed in the view received on earth, that the spheres must progress very nearly together, and that the one which receives and the one which communicates must be kept very near together. It was in view of that idea that the spirits presented to me the gradations of the spheres as described in my book, and you may remember I became very much irritated when you said to me that there was nothing in the measurement I had obtained of the height of the sphere.

It was sometime after I came here before I could realize that I had impressed the spirits, who communicated with me, with that measurement, and that under the circumstances they could not change the statement of the fifteen miles for each sphere, although they knew it was not literally true; yet I was so positive, and having accepted the idea, it could not be changed. I desire here to impress a lesson, which I consider very important for positive minds who are investigating psychological phenomena, that they should be very careful lest they give an interpretation to communications which the spirits do not desire or intend to give. It is wise to hold all opinions subject to further light.

I have the consolation to know that facts stand eternally, while human opinions are uncertain and changeable, and have but little influence upon them, and that as we progress into higher conditions, one after another, the old errors which we have brought with us drop away and leave us clearer and more ready to perceive new truths.

Error is temporary and evanescent and must soon pass away, but truth is immortal and shines forever as a diamond in the crown of every human soul, growing brighter and more beautiful with each advancing step.

I shall be glad to avail myself of your kindness to present to the readers of the JOURNAL such thoughts as I may from time to time desire to communicate.

City Entertainments.

For the Week ending Nov. 15.

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Miss Neilson. "The Hunchback."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. "Mary Warner."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Mrs. Chanfrau. "A Woman's Wrongs."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Burlesque of "Guy Rouvere's" Minstrelsy and Com. icalities.

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Frank Hussy. "Hazard."

INTER-STATE EXPOSITION—Lake-Shore, foot of Adams street.

OUR

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It is the purpose and determination of the Publishers, to place OUR FIRESIDE FRIEND in the front rank, as a valuable and readable family weekly, and to make it one of the best, most useful and most desirable papers in America. During 1874, OUR FIRESIDE FRIEND will contain new and powerful continued stories; short stories; a series of short articles on matters of vital interest to the people; practical matter of importance in the household; a department for children; answers to correspondents; poetry; humor; fashion articles; home amusements; fine illustrations, etc., etc.

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The Continental Bumble-Bee Convention.

REPORTED BY MCALLISTER.

There was a convention of Bumble-Bees. It had been long announced, and delegates from the world at large had been duly chosen, and with deep sense of the vast responsibility imposed, they had planned for the gathering which was to take place on a great dock leaf, selected by Queen Bumble as a rendezvous. It was a glorious sight to see the incoming delegates on that beautiful Autumn day, and the air of consequence they assumed as they complacently seated themselves in order around the margin of the leaf. Each one considered that now, being a delegate, the universe rested on his or her shoulders, and the very buzz of their wings was ominous of change and revolution. Each new arrival created a sensation, but all these minor sensations were as nothing compared to that which was created by the arrival of the Queen Bumble, the President of the association. The buzz was uproarious and lasted for many minutes, and was only silenced by her coming forward and expressing her views. She was very much abashed, and nearly fainted at the ovation, and hid behind her face, but recovering at the proper moment, she stepped forward and said:

Brother and Sister Bumbles, I will not stultify your good sense, nor impeach your understanding, by asking you what we have met here for to-day. We all know what this convention portends. None of us dispute the glorious fact that dead Bumbles return to earth and communicate to physical Bumbles. That is self-evident. Now, what we want is to make this fact practical. We must make it a part of our lives. We have been slaves, and the dead Bumbles have returned to make us free. That is what I want. I want to be a perfect Bumble. I demand this as a God-given right. I want to grow and expand and develop as a Bumble, to my fullest and utmost capacity, and I will, or I'll throttle the government. I will have freedom, or die. [Immense buzz.] What is spirit-bumbleism good for, if not for that? This convention is the grandest gathering ever convened on this continent. Never before has there been anything like it. We are to send the car of progress right along. We must have freedom to do as we please. I hope the members of this august body will feel the responsibility resting on them, and not go back on their record. [Great buzzing.]

Hereupon a soft young bee hobbled up and claimed a hearing. He was a delegate representing a society of these bees, that had a nest under a grass-sod, one of whom signed his name as president, the other as secretary, to his "credentials." The neck of this soft young bee swelled with delight. He cried: "Never did I appear before such an assemblage. One president has spoken. Never was there a Bumble like her. The social views she advocates are paramount to all else. If we are to reform Bumbledom, we must begin with the infant Bumbles. There is the point. I defy refutation. We all come from grubs, and if the grubs are wrong, how can you expect the bumbles to mature and develop in perfection? We must begin at the beginning. What do dead bumbles return to earth for, if not to tell us how to start the grubs rightly? Mr. Chairbumb, that is what I want to know! What for? Nothing, sir. We wanted freedom to be started rightly." Here he leered at the female delegates, and, pausing, continued: "We want more love in the world, and it must be free. [Buzz.] You know how it has been in Bumbledom. How arbitrary are our laws. How they crush our aspirations. I scorn their limitation. I rejoice in being here. It is a grand occasion. Brains are better than legs, and I am glad I have enough of the former to see the solution of this problem, which is perplexing our social state."

A bumble of a dark hue, a delegate from the west, though more appropriately from Africa, sprang to his feet, as a knife from its handle. He had been on the opposition, but had a wonderful faculty of summer-sauting, and his new departure from himself was not unexpected. "I give my allegiance to Queen Bumble. I like the impudence of her style, and will stand by her till hell is frozen over seven feet thick for Bumbledom to skate on. I am a great bee myself. There was nothing legal about my birth. My father and mother were free-lovers, and that is why I am so smart. I defy the whole world to point to an instance where I have not done all I could to elevate Bumbledom. It can't be did. Queen Bumble weighs a thousand tons. This convention is hers. [Buzz.] She is the central pivot around which we must revolve; not only we, but all dead Bumbles also. What do they come back for, if not for that? You all know how corrupt our society has become. Half the grubs are killed because not wanted. We have bees whose office is to kill grubs. This is a terrible truth. Every grub has an inalienable right to be unfolded into a bee. Who shall say that it has not?"

A Bumble, grey with age, was called out by name. He was bowed with age and cares, and had the expression of a satyr. He was slow in speech, dignified and profound. Silence reigned while he spoke: "I have for years neglected to attend your conventions, because you only talked of dead Bumbles, and nothing practical grew out of your buzzing. Now I see signs of great events. The convention is in the throes of bringing forth something. This is the grandest body ever assembled, and this the greatest event of history. We came here to rotate around Queen Bumble, and now let us rotate. She is here, and the spirit of the wisest Bumble of ancient days inspires her. Her words are divine. I should be ashamed, if born within the rotten pails of marriage. I am proud to say I was not. I am proud to stand upon this platform, made sacred by Queen Bumble, and say that I am a bastard. [Great applause.] Yes, a bastard, born in the holiness of untrammelled love. [Tremendous buzzing. Female delegates flying into the air with delight.] Our liberty is in danger. I have, as you know, lectured for years over the country. I have rarely ventured to advocate these doctrines publicly, but privately, I have dared to. I have found affinities in almost every town and village I have been in, a fact which shows the rottenness of marriage. If I can find affinities, who cannot? It always seems to me that the last is the best, and that we should be forever united in spirit-bumbledom. No one can say I have not done all I could to further this cause—all I could to see that infant Bumbles were started rightly. I am broken down in the cause, but am glad it is going right along. Queen Bumble has been scandalized. She is pure as snow. We must re-lect her in justice to her and ourselves. She is the point of attack, and we must keep her at the center."

A female bumble sprang nervously forward amid a general buzzing and said: "Spirit Bumbleism is troubled with a new disease—that of respectability. They are awful nervous. They know nothing of the condition after death and are to be woefully disappointed. They will find that there is hell in the future, hot enough. It is produced by contemplation of the wretched social condition of Bumbledom. We have waited for the angel to trouble the water—that angel is Queen Bumble—the vile only oppose her. I put respectability under my feet. I don't care if I

am called chaste or unchaste. I am endeavoring to my soul's highest ideal to unfold into a perfect Bumble. We must hold up the hands of Queen Bumble, and pledge ourselves to the spirits of all dead bees."

Now strode forward a colossal Bumble. If he had not been so much of a rascal, he would have been a fool; being so much the latter, it was charitable to pronounce him insane. He was a delegate at large, having persuaded no bee to sign his credentials. The impudence of the tramp, the brazen effrontery of the mock auctioneer were his. He exhibited his meaningless charts, and thundered scorn on the assembly. Queen Bumble was the right bee in the right place. Here several female Bumbles began to buzz, and one nearly reaching the platform, the colossal vagabond bee subsided. I put spirit-Bumbleism beneath my feet. The great issue before us is social-freedom. It cries clarion tongued. I once was sorry that I was born a female bumble, but I am now glad. The mission of rearing infant Bumbles is a most sacred and glorious one, (great buzzing and some envious remarks, as the speaker, though old in years, had never engaged in the business,) I go further than the most radical. I tell it for a truth and will maintain it against the world, that were it not for female Bumbles, we would not be in existence. We exist by their sufferance! (Tremendous buzzing.)

A bee that had thus far remained silent, said: "I evidently have been wrongly informed, for I thought this convention was for the purpose of furthering the cause of spirit-bumbleism, (hisses) but it seems to be of an entirely different nature. The social question may be well enough, but if this convention is to discuss it and nothing else, I shall withdraw."

A female delegate. "He is a vile conservative."

Another. "Put him out."

The Speaker. "I have the floor, and am not to be hissed down. I can not see the relevance of this discussion to spirit Bumbleism."

A delegate. "You must be a fool then."

The Chairman. "Order, order—time is up. The committee on resolutions will report."

The Chairbee read the following resolutions:

1st. We believe in spirit-Bumbleism.

2d. Spirit Bumbleism has evolved one great principle—social-freedom.

3d. The proper starting of the grub is the primary necessity of perfection.

4th. Any law or custom preventing this result is damnable and at once to be set aside.

5th. Freedom means to range as we please.

6th. Queen Bumble represents the whole question before the world, and we are a part of Queen Bumble.

7th. We recommend all reformers to follow her. She is the purer for past experiences. They were duly received and adopted.

A delegate. "I have a resolution."

Chairbee. "It must go before the proper committee."

A delegate. "I rise to a point of order."

Cries. "Sit down, sit down."

The Chairbee. "Order must be preserved, throughout this convention. I have endeavored to see at a glance the adherents of Queen Bumble and not to see her opponents. The officers for the ensuing year are to be elected now. The committee report that the re-election of Queen Bumble is advisable and necessary." [Prolonged buzzing.]

The soft young bee, previously mentioned, sprang up on his staffs. He was a very young bee, and had retained in a marked manner the appearance of the bee-grub. He was almost frenzied, and several female delegates distinctly saw a dozen colossal bee-spirits standing behind him. He cried in the tones of a crier at a side-show, "I am for Queen Bumble, she will lead us to victory. Ancient history presents us with no parallel. Cleopatra, Phrene, Aspicia, Sappho, Caesar's wife, who was or ought to have been above reproach, were as nothing. Boiled down into one, and mingled with a thousand Joan of Arcs, that one would be as nothing." The influence here became so strong on this young soft bee that he sat down, amid deafening buzzing.

A quiet delegate said, he was not sure that this re-election was best. He was not satisfied with the contradiction of the stories in circulation about Queen Bumble. Then reports said that she had been a quack doctor, and charlatan of the lowest kind, had played a part no honest mortal could play. She was married and she was not, and she claimed the right to entertain as many Bumbles as she pleased and when she pleased. He did not think this proper. It was not his Spiritism.

A big-headed delegate with a large red nose and pimpled face responded indignantly: "It is true Queen Bumble advocates freedom, and her words have been construed to mean promiscuity, but a fool only can be led astray. Her meaning has been totally misunderstood. She is pure as virgin snow, her character is above suspicion. Suppose she has been a quack doctor, a charlatan, and something lower. Suppose she has been free with her favors to her admirers. What does that prove? Having survived all, and come out triumphant, it proves that to her such experience was necessary for her proper unfoldment, and she should receive the greater honor because she came from the lowest family, a bad stock of backbiting, lying, fighting, half crazy scoundrels too ignorant to speak their mother tongue. Out of this filth she comes pure and spotless. It is not every bee that can crawl through the sewers of society, and after saturation with filth, escape to the surface untarnished. She has, and consequently is a great Bumble indeed. She justifies inclination. She makes lust holy, she supports libertinism. Her perfection of Bumbleism is what has been with gross conservatives called prostitution. So I am for Queen Bumble. I move her re-election by acclamation. A prolonged and deafening roar went up to the startled clouds. A few bees refused to buzz, and were at once pushed off the dock-leaf, for this was a free convention for the purpose of establishing social liberty."

The Chairbee. The convention has now accomplished its great work. We shall return to our homes refreshed for this pentecostal time, our faith renewed, and determined no longer to be chained by social laws, or trammelled by customs. We are above them. We must be free—we shall be free. Our unparalleled, stupendously grand gathering has, as I said, performed its mighty work. Queen Bumble is ready as usual with a speech which she will now deliver.

Queen Bumble. [Turning pale, and then blushing with overpowering modesty.] This is the grandest gathering of the century. It is without a parallel. See what mighty results we have accomplished. Read the resolutions passed. Do they not stir your souls? When was there anything like them? We are on the brink of great things. I smell revolution in the air. Our whole social fabric is to go by the board. Then we can expand. Then will every female be as good and better than the male Bumbles. Then will be no restriction to individuals, but we shall love as we gather honey from all flowers. Magnetic conditions shall be perfected. We shall be controlled by our affinities. Then the millennium will have come. Meantime be active. Our enemies have their weak points, search them out and probe them. Gather up all the stories of their short-

comings and publish them to the world. All means are lawful in war. We will fight it to the bitter end. Keep in mind the herculean labors of this convention—the grandeur of the task accomplished. A faint effort by the minority has been utterly squelched, and our position is triumphant.

A delegate who had not dared to speak before now, took part in the august proceedings by moving to adjourn, which was carried, and there was a great buzzing of hurried leaving and departure, and then silence. The face of nature remained unchanged. The wind blew southward, the leaves rustled, the birds sang and the race of bumble-bees still plodded, building in the grass-sod and rearing their grubs as the grubs were reared when they received their name from Adam.

You and I.

BY HELEN M. CORMSTOCK.

We stood on a beautiful mount alone, Where the cool, calm light of intellect shone.

The shimmering moonlight is not more fair, Than that which shone on the passionless air.

'Neath the bending arch of the azure dome, This mountain height stood in grandeur alone.

We stood on its summit, beside a stream, Whose murmuring thought-waves passed like a dream.

We laved our feet in its sparkling tide, As it hurried on to its ocean-bridge.

'Twas the river of life whose waters clear, Have rippled along for many a year.

Its waves kiss the sand on the pebbly shore, Then pass out of sight and are seen no more.

It lingers in depths where no eye can reach, And echoes such truths as the gods might teach.

Its broad, swelling bosom freighted with souls, Tarries not never, but rushes and rolls.

We launched our frail barques, alone, you and I, We have passed the shoals when no friend was nigh.

On the shore of time have our life-tides met, We'll linger awhile and the world forget.

Though the fount of feeling is deeply stirred, Its waves are joyous with music unheard.

Life's harp is thrilling with melody sweet, Which echoes alone when harmonies meet.

Never again shall our lives be the same, We're recompensed now for a world of pain.

We've memories bright, for a life-boat and crew, While our barques shall ride the rough tempest through.

And so on the waves of the unknown sea, We launch our frail barques again, you and me.

Tho' we traverse alone its wide breadth o'er, We know we shall meet on the other shore.

With sympathies true and magnets so strong, We shall meet at last, tho' the way is long.

By the firm, close clasp of the parting hand, We shall know each other in that blest land.

United in love so faithful and true, Our souls shall mingle like sunlight and dew.

As our life-tides meet in days that are o'er, Our souls shall meet on life's evergreen shore.

Rochelle, Ill.

From "Vivid Truths," A. B. Church.

OF SPIRIT AND MATTER.

Some persons assert "man hath no pre-eminence above a beast," nor "mind above matter," quoting Eccl. 3: 19, 20 and 21, in proof.

It is evident to the senses that our bodies are changed into other forms after the life departs, yet similar minds to the ancient's are continued, which shows that spirit has life, and is different in substance from matter.

What is life and what is composition, are questions hard to answer. Last year, a tree bore splendid fruit; this year it is dead, the life of all living departing as mysteriously.

If humanity has any portion of the essence of infinite life, then it would seem the mind, the real man, can no more die, or cease to exist, than the author of all life can cease to exist.

That all things are produced by their "innate convertibility" is an assertion only. Humanity generally does not, or can not accept such an idea, or that such is the cause of the sun, moon, and stars and all the planetary worlds with their life and motion—for where there is motion there is life.

The mind's "supremacy" is evident from its forcing us into action, and directing all our movements, while its effects are seen at the Patent Office, the different state and county fairs, and where humanity labors.

To divest the mind of any supremacy, is equal to taking the rudder from a ship. It is supreme to govern its movements in the direction required by the mind at the helm, the same as the mind governs the movements of everyone.

Even the "supremacy" of mind over mind is well known, the proof being in the effect of public speakers, thoughts printed, etc.

The production of glass only, in all its various forms, through which distant worlds are brought to view in part, through which fire is produced, light admitted, and cold excluded, is surely good evidence of the "supremacy" and power of spirit over inert dead matter, to say nothing of many other wonderful manifestations all over the globe.

Spiritual Picnic at Mantua Station, Ohio.

A while since, we had the pleasure of attending a Spiritual picnic at Mantua Station, Portage Co., Ohio, it was a pleasant affair. It was gotten up on short notice, Mr. Joel B. Gilbert being the original mover in the matter, and upon him devolved the labor of making the necessary arrangements.

The day was pleasant and the people came to enjoy themselves. When a goodly number had assembled, an organization was effected, followed by short, poetical, interesting speeches from William Carlton, of Shalesville, and D. M. King, of Mantua, after which the meeting adjourned for dinner. The tables were well loaded with every delicacy that could tempt the appetite.

After dinner the people again assembled at the stand, and listened to an interesting address from Isaac E. Mabou, of Charlestown, Ohio. He is a young speaker, but we are glad to learn that he has engagements occupying all his time. The people returned to their respective homes feeling better not only in consequence of having enjoyed a pleasant social

re-union, but for the truths they had listened to. Such meetings should be more frequently held. It costs but little time and labor to get them up, and rightly managed, they are the means of accomplishing much good. G. W. WILSON.

Auburn, Ohio.

Voices from the People.

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

Britain's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

NEW SANTAFEE, MO.—M. S. Bigelow writes.—The Woodhullites are scarce in this country. Thank God for it.

PROPHETSTOWN, ILL.—C. Emery writes.—The stand you take on the free-lust question will come out all right.

GREENSBURG, MO.—L. Norton writes.—I wish to thank you for the grounds you have taken in regard to this Moses-Woodhullism.

WINDSOR, CAL.—J. Kennedy writes.—I think there are no more Woodhullites in this place. That letter of Moses' settled the matter. We all now think we understand her.

ANN ARBOR, MICH.—J. Wilsey writes.—I am glad to see that you dare show your hand on the Woodhull issue, which is more than all the other Spiritual papers dare to do.

ANTWERP, OHIO.—R. B. Champion writes.—I have had the pleasure of reading the JOURNAL for the year past, and I like the bold stand that it takes in battling against error and superstition.

CLARKSVILLE, CAL.—A. B. Johnson writes.—We are highly pleased with the firm and bold stand that you take against the Woodhullites. We say, let them go their own way; we must have no alliance with them.

NEW YORK.—S. R. Fanshaw writes.—I heartily endorse your course in regard to Woodhull faction of so-called Spiritualists. The sooner the wheat is separated from the chaff, the better it will be for our glorious cause.

HILLSDALE, MICH.—L. S. Taylor writes.—I have been a believer in spirit communion from the first. I think that the Hullites and Woodhullites had better be caged and sent to Barmy, the showman, for exhibition with the rest of the animals.

EARLVILLE, IOWA.—J. Richardson writes.—Glory to our heaven-born RELIGIO-PHILOSOPHICAL JOURNAL for aiding us in getting out of the dirty Woodhull slough that has so long clogged its progress. Go on in your noble work.

BRYAN, TEXAS.—J. B. Heurtt writes.—I read many articles relative to Freevolism and its advocates, Woodhull, Hull, and others. It is a matter deeply to be regretted that such an odium should be cast upon our beautiful philosophy.

WARREN, MICH.—J. O. Skinner writes.—I took your paper on trial and it suits me exactly, and as the time is almost up, I enclose a post-office money order to pay for another year, and also two new subscribers.

Thanks, Brother. Angels permitting, we shall continue to publish that which will not only exactly please you, but every other lover of truth and purity of life. If all old subscribers would follow your example, what a relief it would be to us in these close financial times, and what an accession would be brought to the works of pure Spiritualism, within the next six months! O that all old subscribers would do as you have done. Come, friends, let us all do our best to the same end—the promulgation of pure Spiritualism.—Ed. JOURNAL.

JUNCTION CITY, KAN.—J. Lodge writes.—I am very glad you oppose the Woodhull doctrine. I have always lived a virtuous and honorable life, and I have a wife and four children. I would not allow a paper in my house that upheld the Woodhull doctrine.

SAN FRANCISCO, CAL.—L. W. Ransom writes.—In the name and on behalf of all pure-minded true Spiritualists, I thank you for the manly stand you have taken against the dirty crew of Moses-Woodhull. Go on; all good men and women on both sides of the river are with you.

IRONTON, MO.—W. Reed writes.—You have fought free-lust like a man. I glory in your spunk, Brother. If there is a dividing line, and you put the sheep on the right hand and the goats on the left, I want to be with the sheep, so I can help take care of the lambs.

PALMRYA, NEB.—C. F. Wood writes.—Spiritualism is progressing slowly and sure in this vicinity. One of our mediums, E. M. Brown, you will very likely hear of in time. We think he has commenced a great work in the midst of superstition and many other obstacles.

JEFFERSON CORNERS, ILL.—H. Hurd writes.—My good wife left the form the 7th of last month, and she comes to me with a description of her happy home. I am in, my 67th year, and what should I do without this blessed assurance of meeting again.

NEW HAMPTON, IOWA.—A. C. Nowell writes.—You are passing through quite an ordeal. Hope you will continue to deal telling blows against the monstrous, social freeloader. I am a woman, sixty years old, and I feel heartily ashamed that such a disgrace should fall upon Spiritualists.

NEW LEBANON, ILL.—Mrs. I. A. Kinney writes.—I would raise my voice against that black licentiousness, Freevolism. Oh! it is possible, that one man or woman of any intellect can be found in this day and age, who will advocate that peace-destroying and soul-degrading theory.

DEVALLS BLUFF, ARK.—R. W. Burns writes.—The very high and noble stand you have taken for purity, chastity and honor should secure for you the patronage and support of every good man, let him be Spiritualist or orthodox. This, if nothing else, would commend it to me.

ST. JOHNSBURG, VT.—Mrs. A. P. Brown writes.—My health is much impaired. I hope to secure places to speak, so to battle successfully against this giant evil, free-lust, which I have called it from the first, while many persisted in calling it free-love. My God and angels grant that I may live long enough to see its downfall.

MILFORD, MICH.—A Subscriber writes.—We hear of a colony in the State of Alabama, either established or about to be, by the people from the North. Are they Spiritualists? Any information through the columns of the JOURNAL as to the location, object, etc., would be thankfully received.

Will some one respond, who knows, and oblige the inquirer?—Ed. JOURNAL.

LAPEER, MICH.—J. W. Hazzard writes.—I have taken your paper as a new subscriber for one year, and I like it very much. If you advocated Victoria C. Woodhullism I would not take another number; but I see you are death against it, therefore I send you three dollars in advance for your JOURNAL for one year.

WILKESVILLE, OHIO.—J. Strong writes.—While your shells are spreading dismay in the free-love camp, the JOURNAL stock in this county is advancing rapidly. A little more grape, Mr. Jones. Let the contest be sharp and decisive. I feel like congratulating you in a special manner for your direct aim at Mrs. Woodhull and big-headed Moses.

GALESVILLE, OREGON.—W. F. Benjamin writes.—I will remit you the amount I owe you for the JOURNAL, in gold, as greenbacks are very scarce here. I am highly pleased with the JOURNAL's course on the social free-love question. I have fled away for future use the last four numbers, to show some of our "monthling" orthodox the position of a leading Spiritual journal.

Gold is current with us, and can safely be sent by cutting the size of the coin in a card, and putting a thin piece of paper on each side. Register such letters to our expense.—Ed. JOURNAL.

PHILADELPHIA, PA.—Chas' P. Perot writes.—I heartily approve of your opposition to the free-love (falsely so called) movement, and can hardly realize that an angel and true men and women can be in earnest in the advocacy of it. I am getting very tired of the subject, though and will be glad when you have effectually killed it, so that we can have something more interesting to read.

LUDDLOW, MASS.—Mrs. A. T. M. Glover writes.—From the depths of my woman's heart, I would express my grateful thanks to you, and your able correspondents, who have taken so decided and fearless a position in opposing those pernicious doctrines as taught by the so-called social freemasons, under the guise of "American Spiritualism."

GRANITE FALLS, MIN.—A. B. Regester writes.—I have been a firm believer in Spiritualism ever since the days of the "Rochester knockings," until now; have labored in my quiet way to build up a pure religion upon the foundation laid by the angels, and to rid our heaven-born philosophy of the stigma of free-love, which our enemies have ever been glad to heap upon us. I thank God in the innermost sanctuary of my soul that there are at least one hundred and forty-four thousand true men and women to be found to-day who have not received "the mark of the beast."

PORTLAND, OREGON.—R. A. Dupee writes.—Our grove-meeting was held October 3d, at Woodburn, Oregon. It being the first meeting of the kind that I ever attended, I enjoyed it highly. I assure you, everything went off nicely. Sister E. C. Cooley was elected President; Mrs. Cartright, Vice-President; Mr. Hardsome, Secretary, and Mr. Beakley, Corresponding Secretary. We had very nice weather during the whole time of the meeting, and it seemed as if no sooner than we were disbanded and all reached our homes, the flood-gates of heaven were opened, for it poured rain for three successive days.

CANAAN, VT.—Henry B. Allen writes.—After a season of rest, I have decided at the earnest solicitation of friends, to go into the field and use my gift as a physical medium. The manifestations are more systematic, varied and startlingly convincing than they used to be years ago when I was in Boston. I go into the work hoping by my instrumentality to carry a knowledge of the beautiful faith of Spiritualism to the minds of millions of human beings who are in the darkness regarding life after death. I have associated myself with Dr. J. M. Randall, and shall go with him wherever he thinks best. We will start about December 1st, and in all probability will work together through the Winter. We have now arranged to visit some points in New York, and are open to make engagements wherever friends desire our services. All communication with regard to employing us must be addressed to Dr. J. M. Randall, Clyde, Ohio.

Chas' P. Collins writes.—Will you allow me space in the JOURNAL to say that in my desire to make my report of the proceedings of the Minnesota State Association as brief as possible, I neglected, unintentionally, to say that Brother J. W. Prentice gave a very excellent lecture before the convention. Brother Prentice was formerly a Baptist clergyman, but has learned the better way. The Association, at its late session, granted him Letters of Fellowship, qualifying him as a minister of the gospel of Spiritualism. I am informed he intends entering the field as a lecturer. We can recommend him as a man whose whole soul is in the work, and hope the friends everywhere will give him plenty of work. Brother Winslow gave universal satisfaction at our convention, and is deserving of all honor for his faithfulness in the stand he took upon the social question. Employ him, friends.

ST. JOHNSBURG CENTER, VT.—Mrs. A. P. Brown writes.—I have been speaking for the two last Sabbaths, and am to speak next, for Spiritualists do not care to listen to Moses-Woodhullism. I have often been told that I did not understand them. If it is not made so clear now that all can understand them, I think their brains must be as much too small as Moses-Hull's too large, for the present at least. For the last fifteen years I have been in the field as a public speaker, trying to do the work set apart for me in Massachusetts, New Hampshire, Vermont, etc. I gave thirty-one lectures in old North Carolina, at the time Old John Brown was hung. I should be happy to make engagements for the rest of the Fall and the coming Winter, to speak for those who wish to understand them. Let me select upon subjects given by the audience, or selected by myself. Address till further notice, St. Johnsburg Center, Vt., Mrs. A. P. Brown.

BLAIRTON, CANADA.—Ed. Payne writes.—The dividing line between Spiritualists and free-lovers is now well defined; let us see that it remains intact and unwavering. Let us be drawn tighter and closer with a giant hand, so that each can be represented in its true phrase, and so understood by the world. Spiritualists should not nor must not be contaminated with the filthy absence and lustfulness of Freevolism. Let those who delight in such low grades of animalism and pandering to their fleshy appetites, not seek to enjoy the purity of spirit communion, with its pure and holy influences and blessings. The one is of the earth, earthly, sensual, devilish, full of sordid selfishness, seeking its own pleasures—no matter how, or in what way accomplished, and pandering after a false appetite which can never be satisfied, although satisfied. The other is of heaven, heavenly, holy, pure, full of love of the purest type, full of pleasures which abideth, seeking man's highest and truest happiness which shall remain forever.

GRAND TOWER, ILL.—Dr. S. M. Ottinger writes.—I have been a subscriber of your valuable paper for several years, and I am glad to say it has caused me many a happy hour. I admire your way in exposing the fallacious doctrines of old, worn-out theology, as well as the pernicious doctrines of free-lust, sailing under the color of "Universal Association of Spiritualists." It is not a pity that brains with twenty-three to twenty-four inches in circumference use their mental training in such a wrong direction? Instead of making men wiser and better, brains of such large dimensions ostracize themselves out of a decent community. I wish to state through your paper, that I am not seeking notoriety by stating my views publicly, but this publication is intended to inform all my friends of the Harmonical Philosophy, located in Missouri, Kansas, Iowa, Illinois, etc., and to all friends at large, that I do not endorse Woodhullism or free-love, and that at the time of my traveling as a medium I did not associate with, nor shelter under the roofs of a Spiritualist of the Woodhull tribe. Opportunely I will remark for the friends of this place, that they endorse my views, and that mediums who belong to that class who "love whom, how long, and when they please," violating the marriage law thereby, do not find reception here.

RICHMOND, IND.—K. Graves writes.—I did not attend the recent Annual Meeting of the American Association of Spiritualists, which met at Chicago, but I have learned something about its doings from the mouths of some of the delegates who were in attendance, and through the JOURNAL, and I must confess I am disappointed in my anticipation. A wide-spread suspicion has been resting upon this association for years, and the open charge often preferred against it, of being openly or covertly in favor of Freevolism in its worse and most revolting sense; and I had cherished the hope that when its members came together at Chicago they would meet this charge with an open, explicit and positive denial, and thus wipe its stigma from their characters; but the refusal to pass any resolution

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Frontier Department.

BY...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, unless 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.

Letters of Explanation.

To all whom it may concern, Greeting. I am in receipt of letters of inquiry from several parties in regard to an editorial in the RELIGIO-PHILOSOPHICAL JOURNAL, No. 6, Vol. 15, dated October 25th, 1873, headed as follows:—"Northern Illinois Association of Spiritualists," and reflecting on Mrs. Dr. Juliet H. Severance and Victoria C. Woodhull, in regard to the notice in the JOURNAL of a late date, announcing to the public that Mrs. Victoria C. Woodhull would speak at McHenry before the Northern Illinois Association of Spiritualists, on Sunday evening, Sept. 14th, 1873.

The facts are these: On the 20th day of September, 1873, as Secretary of the Northern Illinois Association of Spiritualists, I sent to the RELIGIO-PHILOSOPHICAL JOURNAL, BANNER OF LIGHT, and Woodhull & Claflin's Weekly, notice of our meeting at McHenry, Illinois, to come off on the 12th, 13th and 14th of September, 1873.

This notice appeared in all of these papers. In the envelope inclosing the notice of our meeting, I wrote to Mrs. Woodhull as follows, or words to this effect:

DEAR MRS. WOODHULL:—I see by your paper that you are to be in Chicago on Monday evening, September 15th. Can you not speak one evening at our convention? The convention will meet September 12th, and close on Sunday evening, the 14th. You have many friends in Illinois and Wisconsin, who would like to hear you.

Respectfully yours, E. V. WILSON, Sect. of the N. I. A. of S.

The above is the substance of what I wrote her. In answer I received the following letter from Mrs. Woodhull:

DEAR MR. WILSON:—I was agreeably surprised at the receipt of your kindly worded invitation to be present at the McHenry Convention. I shall probably not be able to be there until the last day, the 14th. You may set me down for that day, perhaps for the last lecture, if it pleases you. Write to me in Chicago as I leave here in a day or two, to fill a list of lecture engagements in the West.

Yours for truth, VICTORIA C. WOODHULL, New York, August 25th, 1873.

In answer to this letter, I wrote to Mrs. Woodhull as follows:

MRS. WOODHULL, DEAR MADAM:—Your letter of the 25th of August reached me on the 1st of September; contents noted. You will please observe, our convention closes on Sunday evening, September 14th. You will have, or may have, Saturday evening, September 13th, or Sunday evening, the 14th, on which you can speak on a free platform. You will find our people just, and willing to hear you. You will, however, find at our convention many sharp opponents and a good many friends. You will find me among those who oppose your speciality—freedom of sexual intercourse or promiscuity of the sexes. I am an earnest worker, and honest in my views, but when convinced of the right, firm in my defense of it, and equally firm in opposing what I consider wrong. We are strangers, and have hitherto been pitted against each other, and yet I have read your paper and writings carefully. The "Personal Experience" of Moses Hull, as published in your paper of the 28d of August last, is simply ludicrous, and accomplishes nothing good. It has hurt you and your cause, and left Moses before the world, nothing but the "hull" of a man in the ranks of society. I write this in no bitterness, but as an earnest friend of the right, whatever that may be. You will please observe the following directions: You can leave Chicago on Friday or Saturday at 3:45 o'clock P. M. from Wells street Depot, North Side. We guarantee you your expenses from Chicago to McHenry and return, and it may be more, and it may not. Our convention will be called to order on Friday, September 12th, 1873, at 10 o'clock A. M., sharp time. You will govern yourself accordingly. Please write me on receipt of this what time you will come out, and our mutual friend, Dr. Severance, will meet you at McHenry Depot. I will also if I can get away from the convention. Direct to McHenry, Illinois.

I am, Mrs. Woodhull, respectfully yours, E. V. WILSON, Sect. of the N. I. A. of S., Dwight, Ill., September 2d, 1873.

Now, dear readers, the above is all there is about this matter of invitation to Mrs. Woodhull to be present at our convention. I consulted no one in regard to the matter, had no reason to do so. Being charged with the correspondence of our association, I did what I thought was right, and for the best interest of our convention, and shall do so again. In regard to certain threats toward me, it is a waste of ammunition—better not use it. When our convention meets, it will take such action on this matter, as in the wisdom of the convention may seem right. One thing is certain, that my position is well defined in regard to "social freedom," if I understand it to mean what its advocates declare it to be. The reason why Mrs. Woodhull was not at our convention, I know not. She does; let her speak. Our convention was a success without her, and would have been with her. The good sense of the Spiritualists of Northern Illinois Association, will make any convention a success. The seventh quarterly meeting will come off at Elgin, Ill., on the 12th, 13th and 14th of December next, provided the Elgin Spiritualists carry out their part of the programme as agreed upon at McHenry, and the platform will be a free one if I have anything to do with it. Let us come together on the square, and go out on the circle.

The editor of the frontier department will ever be found on the side of the right, and ever ready to attack the wrong, and the "Gentle Wilson," not always right, is not afraid to do the right, and every attempt made to coerce or drive him into this or that speciality, will be met in his own gentle, winning way. I am, dear readers, yours for the right.

Simple Justice.

BRO. JONES.—Permit me to make a brief statement through the RELIGIO-PHILOSOPHICAL JOURNAL, as a matter of justice to myself and the public. For one year I lent what I was able to give to the Northern Illinois Conference of Spiritualists, acting as its president whenever necessary to keep up the interest in the meetings, and laboring the while to promote the general good feeling and harmony of the same. How I succeeded may at least

be inferred from the fact that when I took the chair as presiding officer, there were thirty-six, all told, in the assembly. When I resigned it to my successor at the close of the year, in one of the most successful meetings of the Association, it was in the presence of nearly one thousand persons.

In making this statement, I would not disparage for one moment the herculean efforts of Bro. Wilson, who is really the originator of the movement, but desire to know why he has resolved to ignore the assistance I rendered in the various meetings, and to claim in his last report all the laurels of success as belonging only to E. V. Wilson.

In making up the report of the Rockford convention, Bro. Wilson has entirely forgotten to state that after the afternoon conference meeting, I addressed the Association for one half hour on "What good has Spiritualism done," thus depriving me of all credit therefor, and of all the benefits arising from noticing the same gratuitously in the "advertising corner."

But this is not all. On Sunday, June 15th, I gave the closing address of the morning session, of which Bro. Wilson says, "Dr. Kayner came forward and entertained the convention for over an hour in a logical scientific lecture, on "Man and his Origin." This is well. But if the readers will turn to the report of Friday evening, in the JOURNAL of July 12th, they will see that Bro. Wilson reports that at the conclusion of his discourse many took him by the hand to congratulate him for the effort. This is all proper and perfectly right. But simple justice would ask, would it not be equally proper to say as much of a co-laborer when it was equally true? And it is a fact that many among the most intelligent and scientific in the audience, among whom were Dr. Dumont C. Daké, and G. W. Brown, M. D., of Rockford, came forward to take me by the hand and congratulate me on my effort; some of them, readers and admirers of Darwin, expressing themselves as highly delighted, saying, I had carried my evidences and conclusions far beyond the limits Darwin had attained.

I had not designed to refer to these matters until the course pursued by Bro. Wilson at the McHenry Convention, in persistently laboring to cut me down to one half-hour speech, after himself engaging my attendance; and when after reluctantly yielding in the committee to give me the closing hour for Sunday morning, forgetting entirely to mention in his report that I addressed the convention for an hour and ten minutes on "Spiritualism and its Teachings," giving the only lecture that was wholly devoted to Spiritualism during the convention.

Now, Bro. Wilson, simple justice demands, that for the interest of the public and the welfare of my family of little ones who are dependent on my labors for a subsistence, I should be fairly and honestly reported, and that I should be properly presented to the public in these matters. You can work without disparaging my position or trying to keep me back, and the public well requires all the good results of the very best efforts each of us are capable of making.

Let us, therefore, work together with the angels and for humanity, realizing the lesson, that what we have done to one of the least of our brethren we have also done the same to the highest angel; and that no unjust act from a high or low position can, in the end, possibly tend to our own elevation. D. P. KATNER, M. D., St. Charles, Ill.

New Hampshire State Convention.

The above named state convention recently ignored Moses-Woodhullism, or to use a more classical mode of expression, quoted from that noted English scholar, Gerald Massey, they ignored "the latest uterine" doctrine of the Universal Association of Spiritualists, also Moses would be martyr, of big-head notoriety and his co-workers in "phallic culture" who took possession of and run the meeting for the first two days. Full report will appear next week, it having come to hand too late for insertion in this issue. It is proper to say that all credit is due to F. Chase and A. A. Wheelock for their timely presence at the convention and for the able manner in which they showed up the pernicious doctrine that Hull was palming off upon the people assembled as Spiritualists.

It is suspected that the would-be martyr will never attempt to darken the door nor pollute the atmosphere of a state convention, with his presence again.

THE DAWNING LIGHT, or home of the Fox family, should, before the holidays, adorn the home of every family that has received the glorious light of the nineteenth century. This beautiful historic and ideal work of art, with its circular containing a map of Hydesville, is sent by mail postage free for Two Dollars. Address R. H. Curran & Co., Publishers, 28 School St., Boston, Mass. ff.

DR. J. K. BAILEY, who has been lecturing in the various parts of Kansas, thinks of going to the Pacific Coast. He is at Emporia, Kansas.

DR. TAYLOR has been lecturing in this city to enthusiastic audiences. He is an able lecturer, and we hope will be able to build up a fine society here. Through his influence, a new society has been formed and holds services at the Globe Theater. A full house greets him every Sunday.

CAPT. WINSLOW gave us a call one day last week, on his way from Detroit, Michigan, to Council Bluffs, Iowa, where he has a two months' engagement. The Captain is an excellent test medium, as well as lecturer. His lectures were well received in Detroit.

The officers of the Children's Progressive Lyceum of New York city, are as follows: J. A. Cozens, Acting Conductor and Treasurer; Mrs. J. A. Cozens, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; L. A. Nones, Secretary. The lyceum meets at 2:30 o'clock P. M., at Robinson's Hall, No. 18 East 16th St., each Sunday.

A Card to the Spiritual Public.

As my time has been largely devoted for some time past in preparing material for a large volume on the "Principles of Human Life," with a view to their elucidation in the most comprehensive sense, I feel that I can best perform the work by withdrawing from the cares of business and active work in the reform field for this coming Winter. I will, however, accept invitations to lecture on Sundays anywhere in New England. Address, John Brown Smith, Amherst, Mass.

A Voice from Philadelphia.

DEAR BROTHER JONES:—You can not imagine the joy you have imparted to most of the Philadelphia Spiritualists by the stand you have taken against the abominable and hell-born doctrine of which Mrs. Woodhull is President.

At a meeting of the Board of Trustees of the Spiritualist Society of this city, held a few days ago, the Woodhull & Claflin's Weekly was excluded from the hall. Thank God! we are beginning to look up, and by the action we have taken, we can begin to look honest men in the face. Philadelphia will stand by you. Go on bravely and fight this hydra-headed monster down; and while I would say, "God pity Moses Hull," yet virtue, justice, honor, all cry out upon the low-bred, piggy doctrine of Free-lovism.

Most respectfully, JOHN A. HOOVER, 430 Union St., Nov. 5th, 1873.

Passed to Spirit Life.

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

RICHARD BUSHNELL, one of the first Elders under Mother Ann Lee, departed from the Mount Lebanon Shaker Community, N. Y., on the 28th inst., to a higher life, aged 83 years.

Passed to spirit-life, from Medina, Minn., Sept. 10th. RUTH, wife of James Brown, in the 98th year of her age.

A husband, children, grand-children and a wide circle of friends, mourn the departure of one greatly endeared to them by the quiet practice of all the virtues of the domestic and social life. Educated in the Quaker faith, SISTER BROWN gradually grew into the acceptance of the Spiritual Philosophy, and its teachings became her study, delight and consolation.

A year before her decease, a sad bereavement overtook her, in the death, by drowning, of a son, a young man of great promise. This gave a shock too great for her physical system, and she foresaw that her time would soon come through months of sickness and pain, loving hearts sympathized with her sufferings, kind hands ministered to her wants, and just before the closing scene the spirit son gave satisfying tests of his presence, and said, "I have come to take mother home with me." "O, how happy I feel," said the mother—"peace, peace, all is peace!"

Funeral discourse given by the writer, Mary J. Colburn.

BEST AND OLDEST FAMILY MEDICINE.—Sanford's Liver Invigorator—a pure Vegetable, Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.

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From the Nashua (N. H.) Telegraph. "The captions of the new chapters are given in full by the Union, and among them are the following, which are certainly in Dickens' happiest vein. * * * Copies of the extracts are also given, which all admirers of Dickens will be compelled to confess are not unworthy of his pen."

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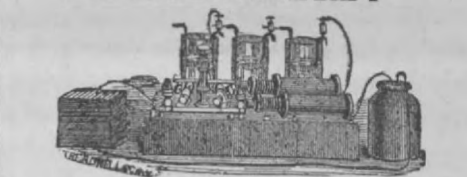
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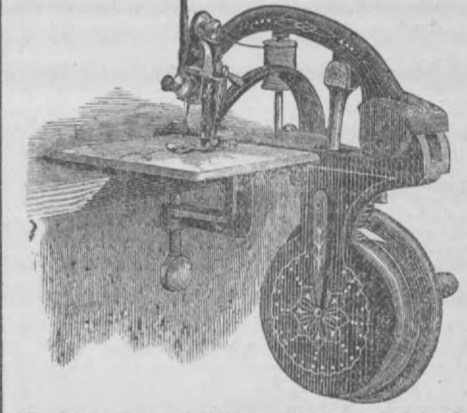
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Respectfully yours, MARGARET S. FRUIT, 323 W. 134th Street.

To which we could do no less than briefly reply, as follows: New York, Aug. 12, 1873.

Mrs. MARGARET S. FRUIT: Dear Madam—We received your charming missive, And in rapture o'er it dwelt, Which, embelished by your genius, Every thought was truly felt.

We were sure that little "Becky" Would perform her daily toil, Ever heeding your suggestions, Asking but a drop of oil.

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