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

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NO. 10.

Guardian Care.

BY MRS. JOHN BOWKER.

Whither your wayward course you wend, Our 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 the glory of 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 Gabacrewicz, claims to have performed a number of mira cles, 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 redeniption 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 her-self 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 prophetess. 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

A PAGAN FESTIVAL AT SAN FRANCISCO.

are circulated far and wide.

"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 Josshouse have lately noticed several Chinamen building a dragon of enormous size, with crested head and herned body. This is the god of the festival of Ah Ten, or the moon, one of the greatest 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 orna-mented lantern, the purpose of which is to ward off evil genii. Our party, leaving the sa-loon, 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 elaboratemummy ly in decorated tinsel and paper dresses. They keep off interlopers and guard the different divisions. In one of these is hung five long banners, 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 We have them with the cangue barbarous. 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, off-set by several other paintings which are great-ly worshiped 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 bat There are four battle-scenes, with manikin 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 imposter 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 noth 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 ives 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 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 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 con founded 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 affored 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 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, 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 We have waited with much impa any one. tience 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 igno-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 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 exhibi-tion on a wet night, and utterly fail to pro-

duce a spark. If the visiting parties had never seen an electrical apparatus and the experi-ments were new, they would leave the house, ments 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 in-vestigation. 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

We presume your readers will he 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 Spritualism. It is the feshion to suppose that all Spiritualists are of that very advanced Broad Church against which is hurled by good people the awful plys liable Latitudinarianism. There is no sort of difficulty in seeing how this has come to by the culty in seeing how this has come to be the case. Spiritualism is tabooed. It is thing to be inquired into. It is false; or not false, wrong. Some people, with an acri dony 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 every vision so extensive, that they include everything—even Modern Spiritualism—in heir 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 and in hand with avanced 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 some marily disbelieve miracles which are allered to be performed in their midst, and theref re to be subject to the test of their five senses, and we fairly ask them to credit other mira les whose occurrence, several centuries ago is only narrated in a book, albeit that book is he Bible?

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

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

It was my lot to meet with a clergyman the Church of England who held these views and the practical outcome of his opinion seemed to me sufficiently curious to form an in teresting subject for a paper. After man years of anxious struggle he accepted the fact of Spiritualism, and assured me that, when h had done so, a new light seemed to ente his mind in the way of interpreting Scripture "I found," he said, "I had been a Spiritualist all my life without knowing it." He deter mined to read his Bible through again from beginning to end, and to put an asterish against every case of plain Spiritual interfer ence, 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."

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 of the week, when the doors were shut, where one. He would have no skeptics, either Spirthe disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and the please be unto you. And itualistic or religious, present. He would Jews, came Jesus and stood in the midst, and have it on Sunday evening, after the day's saith unto them, Peace be unto you. And 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 glad when they saw the Lord. Then said Jews, came Jesus and stood in the midst, and have it on Sunday evening that the would day saith unto them, Peace be unto you. And when he had so said, he showed unto them his hards and his side. Then were the disciples influences would then be best. He selected glad when they saw the Lord. Then said Jews, came Jesus and stood in the midst, and have it on Sunday evening, after the day's saith unto them, Peace be unto you. And when he had so said, he showed unto them his large parish in his charge,) deeming that the 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, alway mets;
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 charac-ter 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 movemeni is being taken up and incorporated into what seemed for a long

time the counter current of established relig-

ion in England.

We were six in all, three ladies and three gentlemen, one of the latter being the clergy-man, 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 preceptress 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 relig-ious pictures and photographs of lost loved ones were hung on the wall. A hassock was 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

The service itself was bright and cheerful, and largely resembled the Compline Office which—originally belonged to the Roman 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 test. appropriate text:-

God is a Spirit; and they that worship Him must worship Him in spirit and in truth. This was monotoned upon a musical note,

and the circle responded, with harmonium accompaniment, "Amen."

Then followed the Lord's prayer, and the supplicaton for purity from the Communion

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 long we 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

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. Whose dwelleth under the defense of the most High, shall abide under the shadow of

2. I will say unto the Lord, Thou art my

hope, and my strong hold, my God, in him 3. For he shall deliver thee from the snare

of hunter; and from the noisome pestilence. 4 He shall defend thee under his wings, and thou shalt be safe under his feathers: 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 dark-

ness; nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten

thousand at thy right hand; but it shall not come nigh thee. 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.

They shall bear thee in their hands: that thou hurt not thy foot against a stone. 13. Thou shall 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. 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):-

us to them again, Peace be unto you: As my Father hath sent me, even so I send you. And when he 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, Ere 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 ac-complish 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; "brough Jean Christ our lord, amended to the contract of the contr our Lord Amen

From the Prayer for the Church Millitant 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 bless 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.

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 appoinment 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 will grant their requests. Fulfil 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 blase 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 pha 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 Dashaway Hall to an appreciative audience. Though he talked an hour and a half, no person left his seat or scarcely changed his posi-tion. 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 astrologer. 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 fail and pass away.

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

New York Department.

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 reli-gion in the place of that which they criticise. It says they complain that when the people ask for bread, the alliance gives them "a stone of hard doctrines;" and yet the Free-Religionists themselves have given but "a whetstone." A pretty sharp cut, and with some truth in it. It is well to have a whetstone, if it shall only sharpen people's minds to see through the superstitions of the day; and yet we must have something more, and this something is furn-ished by Spiritualism, which is laying the immutable foundations of a temple as much grander than orthodoxy, as the sky is loftier than an ordinary church edifice. This temple must be planted firmly on the adamantine basis of Harmonialism, instead of in the quicksands of passion. A part of the Free-Religionists are already Spiritualists, and the rest must inevitably gravitate to our fold, otherwise they will be pulverized between Materialism on the one hand and Orthodoxy on the other. They have grand souls in their ranks, and keen analytical minds, and let us see to it that we clear away our rubbish, and stand up for those lofty principles that show the heaven-born character or our religion, so as not to repel them. Before leaving the Christian Union, let me say that Harriet Beecher Stowe has an article in it on the Woman of Endor, in which she admits that she was a spiritual medium, and had genuine spiritual manifestations, such

as take place at the present day.

As to the Independent, the soul of its editor has become so large as to oppose the doctrine of eternal punishment, but shows such small-ness in considering the Free Religious Associ ness 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 the very heading of the article, "The Synod of the Unbelievers." Suppose a number of these men, such as Weiss, Frothingham, Higginson, Abbott, Parton, Youmans, and others, should enter this "Independent" editor's capacity of the suppose their larger conception of sanctum. From their larger conception of things, they might address him thus, "Sir, you call us Unbelievers. You are heaven-wide the truth. We believe in all truths of all bibles, of all sciences, all worlds. We believe in the divinity of all beauty and goodness, of all laws of nature both subjective and objec-You believe principally in one small book, ignoring reason and the grand teachings of the universe so far as they seem to you con-trary to this book. Sir, we would have you understand that you are the unbeliever, you the real infidel in this matter."
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. And before that, he had remarked, "There was more valor than prudence in the determination of the Free-Religionists to hold their convention in this city immediately after the

close of the great Protestant Council."

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." And now notice how our champions might easily have silenced such a piece of sophistry, "Sir, you glory in numbers, and bring up motives of policy and popularity. Let us remind you that numbers, as the world now stands, are a sign of weakness rather than strength, and that the great mass of people are not as wise as the more enlightened few; that the Pagan world, whom you so look down upon, out-numbers you Protestants ten to one, and so far from being governed by the low motives of mere prudence and policy, the true man should be willing to suffer necessary, for those divine laws of nature and life, that shall help save a world which the Church has signally failed 'to save.'" This editor evidently misunderstands them

in every point whatever. I will quote only

one more passage:
"Mr. Frothingham declares that 'liberty is a man on a raft in mid-ocean, without chart, or compass, or sail, 'You have liberty, and nothing but drift at a You could do nothing but drift with the winds and currents

of this pitiless sea." 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? What is liberty but the freedom of every faculty of the mind to launch out and seize every "chart and com-pass and sail;" to make use of all sciences, all bibles, all inspirations, past and present? Why thus make out man a mere senseless machine, which can do nothing but "drift with the winds?" Has man no God-like reason and perception to gain wisdom from all quarters of earth and heaven, and no mighty will-power which, under the spur of liberty could propel him along the paths which this wisdom reveals? But these religionists tell us that reason and science and natural religion are not sufficient. Why is it, then, that theology is bowing more and more to science and liberal sentiment every year? Why is it that our State's prisons have so many more profess ing Christians than they have Free-Religionists or Spiritualists, even in proportion to numbers? If the church has the only chart and compass to guide human souls upward, why is it that it sank the Roman Empire so much below what it was under Heathenism, bringing about the "Midnight of a thousand years, from the fifth to the fifteenth century? Remember that it is only since the revival of com merce, the invention of the printing press, and steam-engine, that the present civilization of the Christian nations has been developed, and only since the liberal Religionists and Spiritualists have insisted so much upon humanitarian works, that the church has assumed its more practical and philanthropic basis of action. It is still far too narrow in its conceptions, and multitudes of church members are even behind this editor of the Independent, who holds the book and the creed so close to his eyes as to hide the glorious light that should stream in upon him from all nature. To such I would commend a text from the sacred scriptures of Confucius, which says, "The way of Heaven and earth is large and substantial, high and brilliant, far-reaching and long-enduring." What we need is more Christ-like action and love, and less of the arbitrariness of creeds; more bibles that go about on two feet doing good, and less of those that are so infallible that human reason dare not look any further.

THE NEW YORK LECTURES.

Prof. Brittan has been giving us a series of masterly lectures during October. On Sunday evening, Oct. 19th, he criticised Spiritualistic

idiosyncracies more severely than I have done in my articles on "Extremisms;" showed the folly of so freely abusing Christianity, as Jamieson 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. On Oct. 26th, he gave a most scathing lecture on "Science in its relations to Spiritualism," showed how earnest the scientists were in studying a bug, a bone, a dead body, an egg, or a bird, but how childish and unfair they were in refusing to investigate the sublimer truths of immortality, the laws regulating the human soul, the higher development and progress of the race, etc., etc. He showed how easily scientists were often gulled if only their blind or materialistic side were appealed to, and instanced among other cases, that of the shrewd sailor who sent word to the Royal College of Physicians in London, that he had fallen from the masthead of the ship and broken his leg in two places, and that by using tar and some other ingredient he became as well as ever on the very next day. The dignified body discussed the subject with great gravity for some time, hundreds of legs of innocent dogs and cats were broken so that they might experiment with the new style of liniment, but not a single leg could be healed. Finally, at the bottom of one of the pages, in very small letters, were discovered these words, "I neglected to state that the leg which I broke was a wooden one." [Immense laughter.] Prof. Brittan being a scientific man, of course appreciates the value of science, but sees the narrowness of those investigations which include only the physi-

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. LYMAN C. HOWE. I believe, is to succeed Mr. Peebles. Our spiritual gatherings are manifesting more and more interest. I have talked with many of the leading Spiritualists here, and they are decidedly Harmonialists rather than Animalists. It is delightful to see State after State filing into line in behalf of purity and truth.

-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. As widely as I differ from you on some points, I have no doubt that your journal in the pres ent transitional stage of religious thought, is doing a good work among a certain class of minds. The Spiritual Philosophy, as accepted by the better class of Spiritualists, is a great improvement on the Christian theology, judgad from any libral stand point. ed from any liberal stand-point.

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 not insensible to your unsolicited recognition and good opinion of my labors in the great field of free thought. But, permit me to say, my work is not exclusively one of destruction as some of your remarks penned in the most friendly spirit, may have led some of your readers to suppose. is true that I make no compromise with pop-ular creeds or theological systems; yet my discourses, chiefly of a scientific philosophic and historical character, aim not more to expose the assumptions and fallacies of theologians, than to impart solid information in the realm of positive knowledge, and to acquaint the people with the results of the researches and investigations of this wonderfully progressive age. Now, he who attempts, for instance, to popularize the great theory of evolution, as it is accepted to-day by nearly all the great scientists of the world, who seeks to adduce proofs and illustrations of its truth in the growth and development of ethics, religion, society, government, language, etc., as well as in the complex structures of the animal and vegetable kingdoms, or who endeavors to bring before the people the facts and proofs respect-ing the antiquity of Egypt and India, with their net-work of laws and customs, with their histories and peculiar civilizations, although in the former case he necessarily assails, directly or indirectly, the doctrine of special creation and supernatural interposition, and in the latter, impeaches the biblical account of the early condition of mankind, nevertheless is entitled to be regarded as something more than a mere "opponent of the old

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.

One of your correspondents, Mr. Wilson, recently stated in the JOURNAL, rather com-plainingly, 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 Spirit ualists. The lectures which I give, are usually on subjects, and are of a character that make them of as much interest to Spiritualists as to any other class of liberal minds. The views advocated in these discourses find as much favor among Spiritualists as among Materialists. This is true of all my scientific and historical lectures. It is true that I do not believe in a personal, intelligent Creator, and in my lectures omit all speculationa about the designs and purposes of Deity. In some of my philosophical discourses, I endeavor to examine the various arguments for a Deity and to show the insufficiency of the proofs on which the historic hypothesis is based. Even on this subject no inconsiderable proportion of Spiritualists concur in the positions I take. It is true I am not convinced of the reality of beings called "spirits," yet Spiritualists all over the country can testify that I am accustomed to treat their views with respectful consideration, and to encourage co operation between them and other liberals for united opposition to the encroachments of the orthodox denominations. In view of these facts, is it strange, allowing that I possess a fair amoun of ability, that Spiritualists quite generally attend my lectures, even though I be a Mate rialist! But your correspondent, who neve heard me lecture, represents, that the burder of my discourses is, there is no God, there is n

soul, 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. But some of these families don't take Spiritual papers! It is just possible that they think as much light is to be obtained from the discussions in the Investigator as from any other source, and since they are able to take only one, they prefer the paper that was a weekly visitor to their homes, and instructor of minds before Modern Spiritualism was heard of. I am sorry to see your correspondent, evidently under the influence of a jealous disposition, speaking disparagingly of noble veterans like J. P. Mendom and Horace Seaver, publisher and editor of the tried and

brave old Boston Investigator.

But while Spiritualists attend my lectures, the Pittsburgh radical society declines to hear a course of Spiritual lectures by Mr. Wilson! And that is an evidence of the illiberality of that "self-styled radical society!" Indeed! If Mr. Wilson had stopped to make a little inquiry, before venting his spleen and jealousy through the columns of the Journal, he would have learned that representatives of Spiritualism quite as able as himself, at least, had more than once spoken from the platform of the society so unjustly denounced by him. It was, if I mistake not, the first time that I addressed the society, that the president before closing the meeting, announced that Spiritualists would occupy the desk the following Sunday. May there not be some other reason than il liberality on the part of the members, that will suffice to explain why the society declined recently to have a course of lectures by Mr.

In some places, to my knowledge, Material-ists 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. It is equally true that there are associations, composed chiefly of Spiritualists, from which I have never received invitation to lecture. Do you suppose I have felt slighted, or that I have been disposed to charge the associations referred to with narrow-mindedness?

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 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. During the coming season, after a short visit to New England I shall lecture in the West. I enjoy a very wide acquaintance among the readers of the Journal, of large numbers of whom I have very pleasant recollections. Permit me through your paper to express my grateful appreciation of the courtesy, kindness and encouragement which I received from Spiritualists all over the Pacific Coast, during my late lecturing tour in that portion of our broad

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

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL.—Enclosed you will find an artic' copied by the Weekly Transcript of Golde 1. 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 any scientific verdict give us the affirmative of our claims, even so far as to deny imposture, as has been done in England with the medium Home, and it must strike home to the honest convictions of all true thinkers. In this age of the world it is only our shallow-brained editors who are so conceited and rash as to place themselves in open defiance toward any careful, well-defined result of scientific ex-And now, as a very large majority of Spiritualists have joined in the most uncompromising repudiation of Woodhullism, letus rejoice that our uplifted banners, now free from ignoble leadership, will become dear and sacred to thousands, who hitherto deterred fron fellowship with us, will now honorably and fearlessly sustain us. The world only waits a guarantee of our honesty and sincerty, our humanity and our loyality, and excert the ranting crew who pander to a dying thology, it is on our side.

Let us then look to and patronize, first of those journals which are on the side of trith and a pure and humane philosophy. In cutting out from our suffering body the cancer of open, free and unblushing lust, let u rejoice that all good men and women will flick to our standard. That the beast you hive confronted will yet for a continuous sason seek to tear and rend in sunder the binds of pure fraternity, now so strengthened by the protest of our undaunted delegates, Folbrook, Gates, Cotton & Co., in recent Conention, is not to be doubted. But as an offst to this, marvelous accessions will swell tie ranks in our favor, even though they may pt all accept the entire affirmative of our dec lrations. The great pulsations of the comnon heart are really in time with the spirit of jurity and progress; nor can a few diseased rgans arrest the vital machinery which cares the grand majorities up to the high altiades of complete victory. Here, in Colorado, hear almost without exception, complete aproval of your unflinching course, and many have heard declare that no speaker or paper vavering on this subject, or giving aid and omfort to the Universal Association of Wood-Hullites, will receive any patronage from them

Longmont, Col.

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. WHEREAS, Certain persons claiming to be Spiritualists and to stand among the leaders of the public activities of Spiritualism, have by their corrupt teachings and immoral practices departed from the pure and ennobling philosophy of Spiritualism, and in the name of Spiritualism and free-love defy civil law, ignore chastity, set aside the marriage relation, and declare themselves ready for political,

moral and social revolution, and WHEREAS, The minority in the late Chicago Convention protested nobly against this un-warrantable perversion of Spiritualism, thereResolved, 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. We esteem the monogamic as the only true marriage, and regard virtue and fidelity in the marriage relation as a moral obligation which we owe to ourselves and to humanity; there-

fore, further

Reolved, That we will at no time employ as a lecturer any free-lover or advocate of the so-

cial 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. this end we approve of the proposed Convention, and believing that unnecessary delay will weary the patience of many and exhaust much of the public interest, we suggest that the Convention be held as early as January or February of the coming year; and as opinions have been requested regarding the place of holding that Convention, we would mention Cleveland, Columbus, or Cincinnati as among

the most central locations.

Resolved, That a copy of these resolution be forwarded to the Religio-Philosophical JOURNAL and the BANNER OF LIGHT for pub-

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 unveiling the monster that has so long been an incubus upon Spiritualism. I exceedingly regret the neces-sity that has made it your imperative duty to present to the public through the JOURNAL the precise nature and aspect of the ism that is seeking to supplant Spiritualism proper, and substitute for it something as foreign to it as foul corruption is to heavenly purity.

The issue had to be met, and you have bravely met it at the risk of disgusting with repulsive details, many good people, who could not fully understand the demands of the situation.

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

To my mind the present aspect of affairs mong us is most promising. The long and among us is most promising. The long and loud protest which resounds from north to 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. I have long waited for this division, knowing that it must come to save our cause from deserved infamy. When we have declared to the world our dissent from the pernicious doctrine of free-love, and made a declaration of principles, comprehending the fundamental doctrines of our faith, so as to be thoroughly understood by mankind, then we can go on conquering and to conquer, as the fathers of this Republic did after they had declared to the world the principles for which they

fought. 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. And can not we do as much? Pray, what is Spiritualism that we should not distinctly and briefly define its leading doctrines, and so establish a point of union for ourselves and a definite platform upon which all progressive minds may rally, who will and do battle for progressive principles? The principles of lie all true reform and progress, and hesitation to declare them by conventions and societies only give occasion to our opposers to say that we have nothing that society needs, or that we can be anything or nothing as suits our purpose. Fanaticism and sensuality have stolen a march upon us in consequence of our neglect to "set our stakes" for purity and order; and so our cause is under a cloud that can only be removed by a declaration of faith that shall make it plain to the world what we teach. "We believe in union of sentiment in order to insure harmony of action," is the expressive declaration of the Spiritualists of St. Louis. What but union of sentiment can insure harmony of action in any society or organic 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? Ah! the house divided against itself must fall! and as our house, built up of so discordant elements, falls or is rent asunder, let us see to it that we avoid the mistake in rebuilding, that made the old a fallure. 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. And let it be of those who are sufficiently imbued with the spirit of our Divine Philosophy, to be able and willing to construct a platform of principles, such as shall convince the watching millions of our countrymen and other nations that our Spiritualism is worthy of all respect and honor for its heavenly purity and its correspondence with the progresive principles that the most advanced minds of the age have adopted as a consequence of their investigations of nature. I think that most intelligent Spiritualists will agree that this is the true policy, and the only policy we can adopt with any hope of bettering our present condition. May God and angels help us in this emergency, and speed the triumph of

Mr. Editor, allow me to announce through your paper that I will be glad to lecture any where in the vicinity of my home. The facilities of traveling are so great that I can labor in neighboring States as well as in most parts of New Jersey without greatly discommoding myself. Practical Spiritualism and related subjects, as the urgent reforms of the day, will form the topics of my discourses. Hammonton, N. J.

Attention Opium Eaters!

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A DISCUSSION

BETWEEN E.V. WILSON, Spiritualist,

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

THOM:

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.

MARY.—Is education and knowledge the same thing?

MARY.—Is education and knowledge the same thing;
LEADER.—Not exactly; education represents the ways
and means, and the act of acquiring knowledge, while
knowledge is something acquired or gained.
KATIE.—Must we have education to be civilized?
LEADER.—Education is the main spring to civilization,
to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.

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To Friends of Free Thought.

The able series of articles upon the Origin of the Universe, or Materialism and Supernaturalism, written by "H. W." Harvard.Ill., and commenced in the Boston Investigator. will be continued in The TRUTH SERKER, a fearless, outspoken, eight-page monthly, devoted to Free Thought, the diffusion of liberal sentiments and the discussion of all questions pertaining to the welfare of the Human Race; published at Paris, Ill. at the low price of 50 cts. a year, and absolutely "the cheapest and sprightliest paper of the kind published in America." It is yet unknown to many and needs aid. Will not those of liberal views give it a "helping hand?" An article on the subject named, will appear in the number for Nov. and be duly continued. Send for the paper.

Address. The Truth Seeker. Paris, Ill.

"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. Pure and chaste in her vertice true. spoken. Pure and chaste in her nature, trusting and loving in her manner, ever artless and cheerful, she passed through society winning

friends wherever she went.

At an early age she joined the Methodist church, where as her life ripened into womanhood, she proved "truly a shining mark."

Some fifteen years ago she went to work in the family of a Methodist minister (this same man of God who betrayed her), remaining there several years. Soon after, she married a man much older than herself with plenty of life's luxuries, and who seemed fond and devoted to her. In a few years she passed to voted to her. In a few years she passed to spirit-life. She has several times visited me, giving the full history of her dark and sad career. A few weeks ago I received this poem, and with deep pity for her and others who have fallen, I send it forth to the world in this MRS. GEORGE BUSH. dark hour. Barton Landing, Orleans Co., Vt.

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 had journeyed through my life With a heavy sorrow, Which with sin and canker rife Robbed of joy the morrow.

Mortal, would you know the fate Of a sinful creature? List while I to you relate
My own heart's sad measure. Once I was as free from guile As earth's fairest daughter, But alas! the tempter vile Led me to the slaughter.

I was trusting, loving, pure,
Trusting in a savior,
Believing naught could me allure,
I had found such favor. But with all my woman's strength And my maiden goodness, I was made to fall at length By the tempter's fondness.

There was one I thought was pure A "chosen man of God;" I thought with him I was secure From Satan's venging rod. "God will impute to us no sin," The tempting parson said, And at that hour I did begin To be by Satan led.

Until at last my sin so great, Must by the world be known, For heaven's decreed that soon or late Our vileness should be shown. What restless tumult stung my breast, As I considered then, How I had fallen from my trust, By listening to man.

I begged him in frenzy wild To shield me by his power, And to protect my unborn child In every threatening hour. He promised if I would obey Each mandate he should give, He would be true to me alway While each of us might live.

By his advice I sought again My father's humble roof, I shared their pity and their shame, Their well deserved reproof. At length by effort and by skill I escaped a mother's name, But my sad heart was with me still With all its load of shame.

By his influence I soon wed But still my sin with heavy dread Made wide the gulf between. I sank beneath the mighty load And sickened of my life, With bleeding feet I pressed the road . Of bitterness and strife.

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."
But, oh! my God! and can it be
That all my shame while here Was as a drop unto the sea, With what doth now appear?

For I have found, alas! too late, In spirit nothing dies, My murdered child, strange to relate, Was waiting in the skies.
Called into being by my lust
Then murdered by my pride, Suffer for this I surely must; From it I can not hide.

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.
Then was I wrecked on time's swift stream, On shoals of black deceit, Until my life, like a fitful dream, Yields me few memories sweet.

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. Had I but known the truth you know, I never should so fell; Not faith in Christ, but deeds alone Can save the soul from hell.

Go tell to all the earth around, The story of my fate, Wherever a listening ear is found, There do thou it relate. And may God's blessings on you rest,

And unto you be given, The peace in store for souls that are blest A just reward in heaven.

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. Calvin Hall, uncle Calvin we all call him, who has helped the Spiritual societies so much in this State, and who is now eightyso much in this state, and who is now eighty-seven years old, says, tell Bro. Jones, to go ahead in the good work in this fearless man-ner, and he will be supported in it. So say we all. Enclosed I also send resolutions, and copy of them which were passed unanimous-

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 ingraft upon our glorious, Spiritual Philosophy their social freedom, and free lust theories, as taught and explained by Victoria C. Woodhull, Moses Hull and others, there-

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 hu-

man 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 empating to the highest teach. but in direct opposition to the highest teachings of spirits passed to the other life, con-taminating 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

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 vileness 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 RE-LIGIO PHILOSOPHICAL JOURNAL for publication. J. K. Lord, Sec'y.

An Excellent Practice.

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JEFFERSON MILLS, N. H., March 21, 1872:-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 cleansed. I had the Leperosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees ex tended 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 it all. 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; and his wife was sick from taking calomel. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's 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 eased a

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. DR. W. E JENKS, formerly of North Adams,

now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Claffin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painfui Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.
I myself have been afflicted with Rheumatism

and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine n the world like the Positive and Negative Powders. MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequal-J. P. WAY, M.D., Bement, Ill.

Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have ome patients who can't live without them, as

C. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female con-DR. L. HAKES, Cicero, N. Y.

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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 Worll, New Petersburg, 1014a).

were shody.—(Martin Worsly, New Pstersburg, Ohto.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McRea, 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. Fre she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Robert Thomas, Osseo, Minn.)

Wen, and 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

Fowders. 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 Princip. Beaver Dam, Wis.)
Mother had the Catarrh in her head so bad that, when lying down, she could hear it go drip. drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(Miss E. M. SHAVER, 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

Dyspepsia and Indigestion.

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

Four years ago I used half abox of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(John O. Reedberg, Hardand, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positives, 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. P. Mellen, P. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near

Wis.)

I have been a sufferer from Dyspepsia for near 30 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 meat, 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.)

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. GLIMORE JONES, Falmouth, Mass.) My daughter, Martha. has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. Chopp. St. Johns. Act.)

Pressed 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 Mist, Brooklyn, 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. Henrey, 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 Floodling. She had doctered 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

Your Positive and Negative Powders have cured a case of Milk Leg)f 16 years' standing, also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(Powell Halloce, 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.)

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I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LIBBE G. BAREFT, 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 effect 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. Earley, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(Jacob S. Ritter, River Skyr., Ohto)

When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years standing; also Diabetes, Sciatica, Rheumatism and Erysipeless. 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. Huntley, North Richmond, N. H.)

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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. Wherever true heroism is manifested, there is a spontaneous acknowledgment of the same on the part of the world. 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. Some thirty scholars were in attendance, mostly very young children. About two o'clock a dense cloud of smoke, rolling up from the south, gave warning of the approach of fire. Realizing the danger, Mrs. Jacob Morry, the teacher, instantly dismissed the school, and taking the little ones under her protection, started for a place of safety. She scarcely made a quarter of a mile before the flames of the prairie came dashing up with lightning speed. The grass was dry as tinder, and the fiery element swept on with resistless power. It was an awful hour for the poor woman, and yet she never shrank from the terrible danger, but pressed on with the children to reach some spot where all would be secure. All the brave woman's efforts were in vain. The fire monster described a circle within which were the doomed victims, and escape seemed impossible. Still she struggled on, and finally succeeded in placing twenty of the children beyond the reach of danger, and then, having done all that a human being could do, the poor woman, with six of the little ones, perished in the flames. Four others of the children barely escaped with their lives, being terribly burned. No sadder sight could be conceived than the spectacle of those six little charred and blackened corpses, lying side by side with that of their brave teacher, on a lone prairie in Nebraska. And yet, perhaps, there were seven more angels in heaven.

The imagination is not vivid enough to picture the grandeur of that woman's soul, when forgetting self she sacrificed her own life to save the children under her charge. What a beautiful theme for the poet! What an awful scene for an artist to delineate on canvas! What a thrilling incident of self-immelation on the altar of love for others! Anna Dickinson may recite her lectures for two hundred dollars a night; Elizabeth Cady Stanton may traverse the country, giving expression to brilliant thoughts in favor of the elevation of women; Kate Fields, Olive Logan, and Harriet Beecher Stowe, may send broadcast over the world the scintillations of their wellstored minds, yet the magnanimous deed of Mrs. Jacob Merry will have the highest niche in the pinnacle of fame, and live the longest in the hearts of the people.

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. Those children were not bone of your bone, flesh of your flesh; simply under your charge as a teacher, you sacrificed your own life to save them-a true deed of heroism. But life is full of contrasts.

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. She had previously borne a good reputation, had lived with her husband fifteen years, and was the mother of three children, aged respectively thirteen, six, and four years.

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. Then he bought a horse of his former employer, and with another horse, procured somewhere else, he rigged an outfit

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! Unnatural mother, she deserted her own offspring! Angels pity such a woman, whose passional 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 brut-

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. Two nude men, having long-handled rakes, were engaged in getting out the unburned pieces of wood and distributing the embers over a square of about twenty-five feet. An excavation was made on one side about a foot deep and six square, in close proximity to the bed of embers, and filled with water. During this raking several people were employed dashing water over the men to prevent their being scorched by the heat, which was intolerable even where I stood. Everything being pronounced ready by the priest who superintended the whole, music was heard in the distance, and a procession moved along the grass plain, preceded by men bearing upon their shoulders a small platform, on which was an image dressed in Indian costume, loaded with jewelry. They came on in silence and halted near the burning mass. Presently another similar procession advanced from the opposite side and faced the first. At a given signal an old man with only a cloth round his loins, bearing a child in his arms, stepped into the square and walked unflinchingly across the glowing bed of embers. Three young men followed, and then a dozen rushed in and ran across, stopping for a moment to cool their feet in the trench filled with water. The contortions, screeching and yelling of these latter were terrible. This part of the rites is called "thinnery," or walking upon fire. It seemed to be literally the old worship of Moloch revived, and anything more heathenish and devilish, one can not imagine. Strange to say, the Indians persist that they do not get burnt. For at least a month previously they undergo severe fasts, taking little besides rice and milk; do not even touch grease or animal food; pray incessantly, get the priest's blessing and then walk fearlessly over the burning embers. They say it is only those who have eaten forbidden food (especially salt fish), got drunk, or committed some unrepented sin, who get burned.

Their adventures may be defined as heroicbut not that kind of heroism manifested by Mrs. Morry, who so nobly lost her own life to save from destruction little children entrusted to her care. Heroism can be manifested in a had cause, as well as a good one, as a mar may manifest bravery in robbing his neighbor as well as in saving the life of a drowning

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. Heroism, however, as manifested by the wife of that Baptist minister and hundreds of others that have become infected with the free-love mania, has a place only by the side of bravery manifested in deeds of robbery and murder.

7 he 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 following article, however, from the able pen of S. B. Brittan, editor of Brittan's Journal, a quarterly, was admitted to the Herold's columns, but not until important passages bearing on the conduct of the secular press had been erased. The time is not far distant when Spiritualism will be treated with proper respect by the press that now derides it in such bitter terms.

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. The "almighty dollar," however, induced him to ignore publicly what he endorsed privately, and consequently the for Texas, as he said. When he was all ready, | Herald has never been the friend of Spiritualists.

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 phe-nomenal illustrations of Modern Spiritualism began to attract attention in this country and Europe. It was then predicted, alike by the ologians, scientists and infidels, that it would be "a nine days' wonder." Most of those early false prophets have departed this life, and if they now exist at all we may presume that they believe in and have intercourse with spirits. Naturally enough there are many people whose debilitated souls are so completely entombed in a concretion of sensuality that their conversion to Spiritualism is necessarily delayed, and may not occur until some mortal shock breaks shell and liberates the imprisoned spirit. Of necessity the change will come to all, sooner or later; but those whose strong affinity for a grovelling life makes them prefer the "grub state" will of course be the last to take wings. * * * They remind us of poor old Jonah, who got mad because his gourd—the growth of a night—perished in the morning, while great Nineveh was saved from destruction. It was bad enough to have a gourd wither, but saying the city at the cost of his reputation. but saving the city at the cost of his reputation as a prophet made him so mad that he wanted to die. A diagnosis of Jonah's case shows that he suffered from nervous irritability, which may have been greatly aggravated by his extraordinary perils at sea.

Our modern Jonahs have had similar expe

rience. 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. It already embraces many of the more distinguished authors in England, France, Germany, Italy and other European countries, and a large share of the dominant classes in every part of the world. In England it is also represented by the Queen and many of the chief nobility; in France it has found representatives in the deceased Emperor and his household, the late President of the Republic, and among the more distinguished minds in every nationality and all higher walks of life.

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. And what a sorry spectacle do the active op-posers of Spiritualism present to-day! For fifteen years they have not been able to say anything new. During this period all their vain attempts to solve the mystery by a reference of the phenomena to physical forces and laws have utterly failed, and to-day we have nothing to relieve the dreary monotony of the old story." * * * The poor drivellers keep on talking lossely not so mysch about the subject talking loosely, not so much about the subject

as the personal appearances of the Spiritualists
—"their long hair," "lean figures," "cadaverous faces," "woe-begone expressions," "pecular habits" and "crazy sayings." They rarely refer to the subject without some ungenerous fing at persons, names or characters. Why not mix up popular orthodoxy with every species of crime for the sake of exciting popular prejudice and indignation? * * * It should be remembered that we live in a country whose government and institutions recognize the equal rights of all classes of men, and we are bound to respect the fair and free expression of all forms of religious belief. What possible right, then, has any man to despise the honest convictions of his neighbor? The man who does this is neither a gentleman nor a good citizen. Society can only be securely maintained by the cheerful recognition of the rights of every individual, by the mutual respect of all the parties to the social compact and by a reciprocal interchange of the offices of com-

mon civility.

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 classifica tion 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 number-less 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 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. We have many people among us who most reverently cherish the remains of the who recognize the silent speech of sacred relics-while arbitrarily insisting that the spirits who have put on immortality shall keep silence forever. We have saints in all the churches who would make a pilgrimage just to see Paul's old sandals, the cloak he 'left at Troas, or "the parchments;" but if the risen apostle should dare to show himself they would dismiss him, sans ceremony.

Now, if there is any sincerity in this opposition to Spiritualism, why not bring the subject to the test of a searching examination and a logical controversy? If we have any men among us who honestly think Spiritualism is a great and dangerous heresy, let them boldly grapple with it in an open field. Let the to do lattle from the theological standpoint, and the Materialist philosophers, who have no faith in immortality, select the individuals in whose strong hands they are willing to rest their cause. These parties must respectively have the confidence—openly and clearly ex-pressed—of those whose views they assume to represent. When such parties are presented and their credentials fairly examined, the un-dersigned will endeavor to furnish a single individual who will stand alone as the champion of Spiritualism.

S. B. BRITTAN.

THI 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. This shows the ptblic appreciation of this strong stock 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."

Charles G. Jacobs and Laura Bell Evarts are the names of the two who came to this city to exhibit physical mediumship.

Their tricks were well calculated to deceive. They professed a willingness to be confined beyond the power of making any demonstrations themselves. But as their exhibitions went on from evening to evening, there was a great sameness, and nothing like what had been claimed would be performed, by Mr. C. G. Jacobs, the male medium, when he first introduced himself to us. Yet nothing could be discovered by which absolute fraud could be fastened upon them until Sunday evening, although several suspicious transactions had of late been discovered by us, we having been present every evening.

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 where 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 had provided before hand for fastening their heads back, so that they could not manipulate the bell handles and trumpet with their teeth, which we had found were very much marred with teeth marks, and which put us on our guard in that direction. The cords we had placed ready to fasten their heads back to the walls with, before their arrival, were taken away by the mediums as soon as they got access to the room. Observing that, our suspicion was doubly aroused. We replaced the missing cords with new ones, and required the committee to secure their heads back against the wall, which they did.

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.

The result was as we anticipated an entire failure to do anything more than to reach one bell and the trumpet. The bogus spirit commenced to up-braid us,-kicked the stand over, lost the penny off his hand and was fully exposed.

In his anger he boasted that he was well off -did not need to follow this business, and said that all other mediums did cheat in the same way, and that he was going to come to Bastian's seances and expose him-that he knew how to do it and would do it. That he was as good a medium as any of them and that he would submit to more tests than any of them.

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.

Here is another dead beat in Spiritualism. fully exposed, one who put on the air of a bravado with a threat that he would see us another day, and implicated all other mediums as qually base with himself.

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.

The manifestations that he makes are very strong, as well they may be, being done by an able-bodied man!

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!

Although we were duped by the uncrupulous 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.

These are the first impostors that ever succeeded in getting into our sounce room, 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 counterfeiters would take the field with the expectation of making it remunerative to practice so devilish a vocation, as that of deceiving honest seekers for communion with departed loved ones!

EDWIN DROOD, 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 book is of interest to all, whether Spiritualists or not.

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. Finally effecting her liberation, she wrote a large book giving an elaborate account of her trials and sufferings, and through the agitation which she was instrumental in causing, needed reforms in the laws bearing upon insanity were effected. During the past year she has been in the East a portion of the time, and has devoted her attention to reforms badly needed there. Vermont, that State of steady habits and Puritan consciences, has furnished some very savory instances of disjointed morals in the every day work of life. The report of the Credit Mobilier in the Vermont Central Railroad Company was an act of servile, disgraceful whitewashing that shamed even Congress, and the terrible exposure of the Vermont Insane Asylum, are enough to tarnish the good name of the Green Mountain State. The asylum was founded about forty years ago upon a private endowment, and at the time of the last investigation, was in a shocking condition. Four hundred and eighty patients were crowded into a building whose normal capacity is not above three hundred. Seventy-five of the unfortunates were packed in underground cells, four feet by nine in extent, and ventilated only by auger holes bored in the door, although they were constantly contaminated by the foul gases from the filth of the wards above. Some of the patients were in a shocking condition, and what is even worse, many of them are not insane at all, but simply imprisoned by designing relatives. How many other overcrowded, prison-like insane asylums are there in this country?

In New Hampshire affairs are no better, and they attracted the watchful eye of Mrs. Packard, who framed a bill which was introduced to the Legislature, and which, if it had passed, would have worked a much needed reform. The following article from her pen, to the Daily Union, will be read with interest by her many friends in this State:

MY CALL UPON DEACON MCFARLAND OF CONCORD. To the Daily Union:

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."

Making no reply to this remark, as thus having been the occasion of his brother's trouble, I added, "Now, Deacon McFarland, I wish to tell you frankly what I am doing, so you can defend your brother, or send to him to defend himself, for I do nothing in an underhanded or clandestine manner. I have never published a book that I have not sent him the first copy for criticism. Now my object is, not to injure your fallen brother, but simply to prevent other good men, like your brother, from being ruined by having too much power. I hold that the State of Illinois is responsible for the ruin of your noble brother, by making an autocrat of him. Nature endow-ed your gifted brother to become one of God's noblest specimens of manhood; but the State of Illinois gave him a fair opportunity to become a villian, and he simply availed himself of the chance."

We contend that our government has no right to license frail human nature to perpetrate criminal acts with impunity. And we claim that it does give this license, while it endows the superintendents of its Insane Asylums with an irresponsible power over the life-destiny of every inmate.

Whether the term of imprisonment of a convict be life-long or limited, is not left to the discretion or decision of the Warden; but the term of imprisonment assigned this unfortunate class is left almost wholly dependent upon the decision of the Superintendent.

And if the love of gain could tempt so good man as Dr. McFarland to deprive one hundred and forty-eight citizens of Illinois of their personal liberty, without the proper legal evidence of insanity, as the report of their investigating committee proved he had done, during the two years previous to their investigation, is not every citizen liable to suffer a lifelong imprisonment in one of these American Bastiles, while thus based upon the fundamental principle of an autocracy? Indeed, the simplest dictates of justice demand that this power of the Superintendent be held amenable to the laws, when abused.

We do not assume that all Superintendents do abuse this power, but we do claim that as they have a criminal license so to do, it will very strange if they do not all, sometimes, avail themselves of it, when sorely tempted by self-interest in that direction.

MRS. E. P. W. PACKARD. Concord, N. H.

BRITTAN'S JOURNAL, number four, is at hand just as we go to press. It contains a fine steel engraving of the medium, D. D. Home. We shall, next week, make a more extensive notice of it. In the meantime, we shall be pleased to supply it, and the previous issues, at 80 cents per copy.

EDWIN DROOD is the best book for agents to sell. If you have a little spare time, get a copy and canvass for it. It will pay.

THEODORE F. PRICE, of Sedgwick, Kansas, proposes to start on a lecturing tour soon. Address as above.

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 ben inhopes that you & all others would Stop your Slanders of Victory woodhull for I am Ceartenley 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 affoat about hir & also have read all of what she is dooind 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 Anuel State Convention, Oct. 3, 4, 5, inst, and saw a man from Misha gan that tended the Chicago Convention and talked with him about Miss. Woodhull, he said there was a grate talk about hir They chose a commity of 5 Respectable persons of different States to investergate the matter and they brought in averdic that she (Victory) C. Woodhull hes and is dooing more for the Elevation of Woman then any other woman in the United States of America, Now Dear Brothr Jones the above Statement & thousands others and what I can learn by hir oan statements that she is publishing to the world I am con-vinsed that she is not used all together right by someny Publishing so much against hir for in all most every one of the Comunications they the writers acknolage that She is abetter woman then the doctering she advocates this proves to me thare is something rong thare must be aniger in the woodpile somewhare, 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 pienears & 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 athunder tone as you and some others have for the Last two thre 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 dooing no good to fight Each other this way it has been going on for the last two or thre months past now if want to continue on as you have ben doing pleas dis Continue Sending the JOURNAL to me, or in other wordes 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 pernicious 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 rightminded 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

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 cru-

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 irrascible, 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 avenues to redeem us and lead us into infinite expense to redeem us and lead us into

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

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 Atwai 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, Hunnman 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 Jour-NAL. 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 doubtlessat home post offices. There is great careless ness on the part of clerks at money post offices. A persistent injury at such offices usually works a salutary revolution. If all other them slowly torture their victims to death, ex- 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 meet-ing to be holden 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 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

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.

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.

Long Lake, Minn., Sept. 16, 1873.

MRS. A. H. ROBINSON.-DEAR FRIEND.-Yours of August 22d 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 thank-fulness and best wishes to yourself and spiritguides, we remain ever grateful.

JAMES EDGAR. Buckeye, California, Sept. 23, 1873.

New Lublications.

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 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 PHILOS-OPHY 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 de-livered in Minerva Hall, New Orleans, on Sun-day evenings, the 18th and 25th of August, 1872. 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 Pepartment

..... 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 shadow 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, Wreathe 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 Spiritworld, 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 ssociates 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 medi-umistic 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 widens before me and presents a grandeur that I could not realize when on the mundane 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 excita-ble 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 orgainaation. I was, at times, aware of the fact that these feelings interfered very much with my investigation 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

Having in a good degree succeeded, I rejoice to present this fact to the world as an impor-

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

I have learned that spirits can only commumunicate a limited number of their ideas through any one medium. When I come to 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 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 man-kind is progressing just as rapidly as they can; that with each onward step conditions are be-

coming 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 re-ceives 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 their should be reported. gical 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 un-certain 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.

Jshall 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. Eng Miss Neilson. "The Hunchback." Engagement of

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, be-

tween Dearborn and State. Burlesque of "Guy Maneuvering." 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

FIRESIDE FRIEND

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 shortarticles 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., etc.

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THE MAGNETIC TREATMENT. CEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment. The Continental Bumble-Bee Convention.

6

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 burz 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 conhere 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 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. have freedom, or die. [Immense buzz.] What is spirit-bumbleism good for, if not for that? This convention is the grandest gathering ever 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 convened on this continent. Never before 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 assem blage. One president has spoken. Never was there a Bumble like her. The social views she advocates are paramount to all else. 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 ex pect 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. Chairbumble, that is what I want to know! What for? Nothing, sir. We want-ed 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-saulting, and his new departure from himself was not unexpected give my allegiance to Queen Bumble. 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 There was nothing legal about my 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 Bumble dom. 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 He was bowed with age and cares, and had the expression of a satyr. He was slow in speech, dignified and profound. Si-lence 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 some thing. 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 pales of marriage. I am proud to say I was not. am proud to stand upon this platform, made sacred by Queen Bumble, and say that I am a [Great applause.] Yes, a bastard, born in the holiness of untrammeled 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. must re-elect her in justice to her and ourselves. She is the point of attack, and we must keep her at the center.

ward 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 wofully 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

A female bumble sprang nervously for-

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. 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 in-He was a delegate at large, having persane. suaded no bee to sign his credentials. 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 It cries clarion tongued. freedom. 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 he 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 com-

mittee."

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.]

sary." [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-shew, "I am for Queen Bumble, she will lead us to victory. Ancient history presents us with no parallel. Cleopatra, Phrene, Aspacia, Sappho, Cæsar's wife, who was or aught 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 Spiritualism.

A big-headed delegate with a large red nose and pimpled face responded indignantly: is true Queen Bumble advocates freedom, and her words have been construed to mean pro miscuity, 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 doctoress, 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 perience 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 scullions 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 un tarnished. 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 prostitu-tion. 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 trammeled 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. 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 fe male be as good and better than the male Bum bles. 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 mellennium 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 shortthem.

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 triumphent

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 leavetaking 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. COMSTOCK.

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-bride.

'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.

And echoes such truths as the gods might teach.

It lingers in depths where no eye can reach

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 tem-

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

pest through.

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 met 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

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.

fairs, and where humanity labors.

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 Pienic at Mantua Station, Ohio.

Awhile 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 Charleston, 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

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.

Poices som the People.

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

Brittan'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. Jehnson 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 hearti-

NEW YORK.—S. R. Fanshaw writes.—I heartily indorse 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 Barrum, 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 Woohull 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 Freelovism 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 inclose a post-of-fice 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.

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.

PALMYRA, 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.

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

NEW LEBANON, ILL.—Mrs. I. A. Kinney writers.—I would raise my voice against that black licentiousness, Freelovism. Oh! is it 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. May 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 re

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 bigheaded 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 filed away for future use the last four numbers, to show some of our "mouthing" 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.—Cha's P. Perot writes.
—I heartily approve of your opposition to the free-love (falsely so called) movement, and can hardly realize that any just and true men and women can be in earnest in their 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.

LUDLOW, 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 freedomites, 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. Bleakley, 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 own 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.

Cha's 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 sojourn, 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 the next, for Spiritualists that 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 is 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 thiry-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 listen to what may be said upon subjects given by the audience or selected by myself. Address till further notice, St Johnsburg Centre, 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 it still be drawn tighter and closer with a giant hand, so that each can be represented in its true phase, and so understood by the world. Spiritualism and so understood by the world. Spiritualism should not nor must not be contaminated with e filthy abscenity and lustfullness of Freelovier Let those who delight in such low grades of animalism and panderings to their fleshy appetites, not seek to enjoy the purity of spirit commun-ion with its pure and holy influences and blessings. The one is of the earth, earthy, sensual, devilish, full of sordid selfishness, seeking its own pleasures-no matter how, or in what way accomplished, and pandering after a tite which can never be satisfied, although tiated. 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 exploding the faliacious doctrines of old, worn-out theology, as well as the pernicious doctrines of free-lusters, sailing under the color of "Universal Association of Spiritualists." Is it 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 Harmonial Philosophy, located in Missouri, Kansas, Iowa, Illinois, etc., and to all friends at large, that I do not indorse 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 indorse 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 Freelovism 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 covering and denying this charge, will be regarded by the public as a re-indorsement of the doctrine. Dr. Maxwell's resolution, offering monogamic marriage as the true relation of the sexes (which I should have voted for with a slight alteration), if passed, would have done much to redeem the bad reputation of the society; but as the matter stands, concur with its movements, believing that sexual abuse is one of the greatest evils of the age, and that its open and explicit condemnation is the duty of every society and of every Spiritualist.

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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 followed the control of the contr lows: "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, 1872.

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 & Claffin'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,

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

friends in Times.

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 specialty—freedom of sexual intercourse or promiscuity of the sexes. tercourse 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 23d 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 reads of society. I write this in no hitterness. 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 s 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 way

I am, Mrs. Woodhull, respectfully yours, E. V. Wilson. Sect. of the N. Ill. A. of S. Dwight, Ill., September 3d, 1873.

get away from the convention. Direct to Mc-

And 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 or 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 reacon why Mrs. Woodball was a to be. son 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 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 Willer". tle Wilson," not always right, is not afraid to do the right, and every attempt made to coerce or drive him into this or that specialty, 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 aid I was able to give to the Northern Illinois Conference of Spiritualists, acting as its president when my health would permit, and speaking 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

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 gratituously in the "advertising corner."

But this[is not all. On Sunday, June 15th, I

tising corner."

But thisis 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 consee 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. Dake, 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 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 morn-ing, forgetting entirely to mention in his re-port 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

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 disparsing my position or trying to keep out disparaging my position or trying to keep me back, and the public weal 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, possi-bly tend to our own elevation.

D. P. KAYNER, 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 schollar, Gerald Massey, they ignored "the latest uterine" doctrine of the Universal Association of Spiritualists, also Moses the would-be martyr, of big-head notoriety and his co-workers in "philliculture" 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 Spiritualism.

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.

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, Kan-

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 Rohnson'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 th 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 imag ine the joy you have imparted to most of the Philadelphia Spiritualists by the stand you have taken against the abominable and hellborn doctrine of which Mrs. Woodhull is

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 heripping to leave the action we 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, piggish doctrine of Freelovism.

Most respectfully, John A. Hoover, 430 Union St., Nov. 5th, 1873.

Passed to Spirit Tife.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices 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 284 inst., to a higher

Passed to spirit-life, from Medina, Minn., Sept. 10th. RUTH, wife of James Brown, in the 58th year of her

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.

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Funeral discourse given by the writer, Mary J. Col-

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