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

VOL. XV.

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LUICILE OF PARADISE. BY EMMA TUTTLE.

One of earth's early dead leaned out, From the calm depths of heaven; Her soul was like the silver light; Which sheens a Summer even : So brightly pure and full of peace, A life on high had given.

A bunch of roses pink and white, Below her glistening throat, Fastened the loose folds of her robs, Which always seemed to float. silvery harp was in her hand Which gave no music note.

But traced upon the slender frame, In lucent flowery dyes, I naw the fair young angel's name— "Lucile of Paradise." A thousand tender mysteries. Seemed sleeping in her eyes.

Dim shadows of strange days since death, Trembling with sweet surprise,
How strange at first Heaven's mysteries
Swept past her timid eyes,
And when saints paused to speak to her,
She could not make replies.

It cost her something just to tell
The holy ones her name,
Or how some wee or weal befel, Which was the why she came. She hoped, she tried, to love Christ well, And should not meet God's blame.

She ventured in a mournful way— It was too soon for her, To leave the fair earth and her home, Where all who loved her were, She was unschooled, and who would be Wisdom's interpreter?

Her music was but just begun-She could not sing well yet; All things which she had tried to learn, Were thick with errors set ; She hoped in meeding charity, The saints would not forget.

And when the angels roundabout, Came near like loving friends, Explaining how in Heaven's bright lands, Our study never ends, But nearer unto perfectness, Each year the spirit tends.

And she should learn all God's great truths, All beauteous things and sweet, Until her life was rich and strong, And splendidly complete, She should walk heart to heart with Gods, Not kneel about their feet.

So it was after many years, Of holy life on high, That, meltingly as in fair dreams, I saw her in the sky. Oh i waits there such a blessed fate For all who early die? Berlin Heights, Ohio.

## FLOODWOOD.

The Electric Motor—A New Christ—Choosing a Father-Physical Manifestations-Sundry Absurd Schomes of Visionary Agitators.

LETTER FROM J. L. POTTER.

Bro. Jones.—Twenty-six years ago, the Slet day of March, '74, Spiritualism opened my eyes to the fact, "That there were more things in heaven and earth than had been dreamed of in our philosophy." In the years that have rolled by, I have learned that Spiritualists are the most active people that ever lived, at least, in the labor of building air castles. That you may get a view of some of the ancient relics and modern improvements, allow me space to state that, soon after the doctrine had been proclaimed, and some had said, I believe that spirits can, and do, return to earth, J. M. Spear, an inspired disciple appointed, or gave Spiritual names to certain people that were at work in spreading the dectrine of the contains. ing the doctrine of the second great revelation to man. It was also stated that another Christ was to be born. An Electric Motor was brought forth, whose existence ended in a mill pond, but the Christ has not as yet been

After the Christ excitement had somewhat subsided, and people were plodding their way along after the good old way, Mrs. Julia Branch scared us nearly out of our wits, by saying at the Rutland, Vermont, convention, in the Summer of '58, "that every woman has a right to say who the father of herechild shall be (providing she is not too old to hear child. be (providing she is not too old to bear child-ren). This frightened the conservative old ladies nearly to death; they were afraid that all the girls would set to coaxing the men into immoral acts. The innocent men's courage rose to blood heat, as they looked forward to the day when they would be called upon to father some fair one's child, and feel it was a God-given right. "As the fairest flowers fade the soonest," so the fine spun theories of sages die in being horn die in being born.

Thus many a poor fellow that heard her statement, has lost faith in the theory, for no child as yet is heard to cry, "Behold my dad." Universal equilibrium being again established, speakers were multiplying all over the land. The heavens shone brightly, and prosperity seemed to smile on all, when the conserva-tives were startled by Emma Hardinge nobly raising her voice in behalf of fallen women.

Let us make them a home where they can be restored to society; being virtuous and industrious, they will become teachers to others. She appealed to the clergy and the Church for aid. The home was never built, and woman remains as she was before the theory started. Two hundred and fifty thousand to day are called prostitutes in America alone. Then came J. S. Loveland and others, with their creed and ordination for speakers. That was all that would save Spiritualism from the bad. Loveland and his creed "Has gone where the woodbine twineth.

Then a class of would-be reformers raised a shout that shook the very heavens. Let speakers open their eyes, when they address audiences. But their eyes did not open-worth a cent, and spirite continued to tunnel their thoughts through them with their eyes closed, and those reformers took to the theological woods, and have got lost in the brush. At the time of this great cry, the American Associa-tion of Spiritualists was organized. They started a project to raise funds to build a college. Let us have educated speakers, cries college. Let us have educated speakers, cries the leaders—not depend upon shut-eyed mediums any longer. We want talent, and must have it. But the college is to be, and the association is in a slow decline. Supposing that we had nothing further to disturb our peace of mind. You can imagine our complete consternation of soul, when we heard Selden J. Finney and W. F. Jamieson declare that dark circle mediums were humbugs. They raved furiously. One would suppose that the heavens were departing, and that all mediums for such manifestations would foreake their calling, and leave their accusers masters of the situation, when lo and behold ! masters of the situation, when lo and behold we were surprised to read in the papers that Finney, had gone to California, and Jamieson had been to a dark circle in Chicago, dressed in woman's clothes.

I hear by the by, that spirits continue to come and talk to their friends at both light and dark circles, the same as before the great expose of the hole in the girl's stocking in Indiana, by Finney; or the medium playing ie instrument at Chic DV. Jamieson.

We now approach the most important era in the history of Floodwood. Mr. Dyatt and others conceived the idea of making Spiritualism a secret order, and each member must wear a pin with a rising sun, and the word "Progress," the motto. This was a sure way of making our gospel felt, and we could know our sisters in the Lord, whenever we chanced to meet; each must give the grip and renew the pledge. Those pins are nearly obsolete, and those reformers are more so.

Congratulating ourselves with the idea that all the human beings that live upon this earth are on the outside of it, our revery was suddenly disturbed by the proclamation of the "Hollow Globe Theory." There is a country. within a country; fairer flowers bloom on the inside of this earth than ever has been seen upon its rim. Beings fair as aurora walk those enchanted fields. This question was no sooner settled than we heard the sound of ages roll along, proclaiming to the children of earth the theory of re-incarnation. We that are living on earth to-day, have lived in other bodies, in other countries, among other people, yet none are able to prove who they were, or where they lived before they found themselves here individually and collectively, or whether they regarded monogamy or polygamy in mar-riage there, or whether they were like the angels in heaven—neuter gender.
It is now stated by resolution at Elgin, that

Spiritualism embraces all reforms, yet in Milwaukee, at a woman's rights convention, in the fall of '68, Dr. H. S. Brown made an effort to introduce the Spiritual element to counteract the church element that they were courting. Said convention voted Spiritualism out, saying that it was not recognized in the woman's movement. If I mistake not, Mrs. J. H. Stillman Severance was one of the

voters of said convention. How things have changed. Last of all comes the theory of Social Freedom. This is: the sovereign balm. for all our wounds; one would naturally think by their talk that the time was near at hand, when children would not be born young, but have seven eighth heads at birth. Spiritualism must do the work now. Sexuality is the religion of this freedom age. We are in the height of this excitement. It, like all of the rest, will pass away. I have seen some model babies in my day. They had one at Milwaukee, I was told while there, that the mother said who the father should be. I could not see anything superior in looks, or actions either. One good eister in Vermont had five children by the same man, and was never married to him. I have never learned as yet, that they were in advance of children born in wedlock, and

don't believe they were. Spiritualism is a power in the land; it has carried floodwood in the past, and will have to in the future, I presume. Like Benedict Arnold, when he could not lead the army, he could betray it; so with some of our leaders now. When this excitement has passed away, we will be left feeling just as a great revival of religion leaves young converts—with no more virtue, nor less vice; but we hope, with more wisdom.

Long Lake, Minn.

DON'T FORGET to remit dues on the Journal immediately, and if you would have your neighbors know what pure unalloyed Spirit ualism teaches, get them to try this paper for three months at the nominal cost of Twenty-FIVE CENTS.

Is God over Frustrated ?

BY GEORGE W. WILSON.

The Christian at Work, a strictly evangelical paper, published in New York, devoutly informs us that "God is never frustrated," which important news we hasten to lay before the readers of the Journal. How the Christian at Work comes in possession of this highly interesting information, we are not informed. Still, esting information, we are not informed. Buil, we presume it was the result of a "prayerful reading of the Bible." If the editor obtained his information in this manner, we exceedingly regret that he did not tell us in what part of that "sacred book" it can be found. Surely, that "sacred book" it can be found. Surely, in announcing to the world such important news, he should not have withheld the source from which he obtained it. In the absence of this knowledge, we are under the necessity of "searching the Scriptures," and at the very outset we are surrounded by great and perplexing difficulties. If we find a passage which represents God as omnipotent, and we begin to flatter ourself that we have found the knowledge that so illuminated the mind of the editor of Christian at Work, we are at once comforted with other passages which plainly tell us that God is exceedingly limited in power; that he is only one among many Gods, and that his plans are continually thwarted by the devil. Thus we read on, only to find our difficulties constantly increasing.

God is represented in Genesis as creating "the world in six days, part by part, one thing at a time, as a mechanic does his work." On the sixth day he "formed man of the dust of the ground, and breathed into his nostrils the breath of life. After a careful and minute in mastring of ell histwork hereaver as a second of the ground, and breathed into his nostrils the breath of life. After a careful and minute in mastring of ell histwork hereaver as a second of the ground, and breathed into his nostrils the breath of life. After a careful and minute in mastring of ell histwork hereaver as a second of the ground of the gro

breath of life. After a careful and minute inspection of all his work, he pronounced it "very good." "On the seventh day he rested and was refreshed." There is no "help-meet" for Adam. So God "caused a deep sleep to fall upon" him and as he slant the Lord by upon" him, and as he slept, the Lord, by a skillful surgical operation, removed one of his ribs, and after carefully dressing the wound, he made the rib into a woman. As Theodore Parker has well said, Eve's first act ruined the man whom she was created to bless. A serpent makes his sudden and unlooked for appearance, to the great amazement of the Lord, pearance, to the great amazement of the Lord, and tempted Eve to est of "the tree of the knowledge of good and evil," and Adam, unable to resist his wife, also eavie of the forbidden fruit. God visits "the garden in the cool of the day," and being unable to find Adam and Eve, because of their having hid among the trees calls out "Where art thou?" After trees, calls out, "Where art thou?" After making several inquiries, and giving some information as to what had transpired, in a fit of iormation as to what had transpired, in a fit of uncontrollable anger, he curses the serpent, man, woman, and even the ground. He drives them out of the Garden of Eden for fear they may eat of the Tree of Life, "and live forever." Things now go on very badly, and the Lord is greatly perplexed in his mind at this unfavorable and unexpected state of effairs. "The able and unexpected state of affairs. "The wickedness of man was very great in the earth," and "it repented the Lord," and 'grieved him at his heart" that "he had made Anxious doubts and grave fear occupied his mind, and he knew not what course to pursue. He was called upon to meet an unexpected emergency, for, although in the beginning he was proud of his work, and pro-nounced it all "very good," through the evil designs of the serpent, his programme of affairs had been entirely changed. He was in a di-

lemma whichever way he turned.

Finally God concluded to destroy "both man and beast, and the creeping things, and the fowls of the air," for it repented him that he had made them. However, his anger slowly abates, and as he gives the subject more thought and attention, he begins to repent, partially changes his mind, and at last makes a covenant with Noah whereby he solemnly agrees to save him and his family, "and of everything of all flesh, two of every sort. Noah, according to instructions from the Son builds an ark, and everything being in readiness, he and his family, "and two and two of of all flesh wherein is the breath of life," entered the ark, and God shut the door. After the deluge Noah, in order to still farther appease the hunger of the Lord, offered burnt offerings, and God "smelled a sweet savor," and promised never again to destroy the hu-

man race "by the waters of a flood." Surely, in the light of these facts, Rev. Dr. Talmage, who is the editor of the Christian at Work, can not say that "God is never frustrated," for in this sublime story of the creation. temptation and fall of man, as related by the sacred historian, we learn that God, after creating this world with all its beauty and wisdom, and man in his own image and likeness, pure and holy as the angels, with infinite capabilities, had all his plans and designs frustrated

by a serpent of his own creation.

When God's 'flerce anger had cooled, and he took the second sober thought, he sought for the means whereby to extricate man from his terrible and hopeless condition. He was too proud to acknowledge that the creation of man was a most stupendous blunder, or that the punishment that he had visited upon him was in the highest degree cruel and vindictive. The fearful responsibility rested upon God, as the result of his own blunders. He was in a sad dilemms, but, after due deliberation, he hit upon the happy expedient of sending his only begotten Son to earth to suffer an igno-minious death on the cross, that through his atoning blood sinners might be reconciled to God. Here again we find his plans frustrated, for only a small portion of the human family accept of salvation through Christ, while millions and millions have never even heard of Jesus. God strives to win souls to Christ, but the Devil continually frustrates his plans, and usually gains the victory. If through the influence of his holy spirit, and the labors of his

ministers, God occasionally induces a lost soul to forsake the world and cast its burdens on Christ, the Devil, out of "pure cussedness," at once begins laying his plans for leading that soul astray, and in this work he is more than a match for the Lord, if we may judge from the testimony of Christians. from the testimony of Christians.

We continue searching the Scriptures. God wrestles all night with Jacob, and only succeeds in putting his hip out of joint, but as we are not informed of the precise object he had in view when he engaged in that contest, we are unable to definitely state how seriously his plans were frietrated plans were frustrated."

God labored for years to make the Hebrews an obedient people; but they continually frus-trated his plans, and he failed of success. In Judges 1:19, we read as follows: "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." In this case God not only had his plans frustrated by the wicked and rebellious "inhabitants of the val-

ley," but met with a mortifying defeat.

Assuming that the Rev. Dr. Talmage has a reasonable regard for truth, and his accountability to God for the deeds done in the body, and that as a good and obedient orthodox Christian he believes that the Bible is an infallible mirrorllous reveletion from God to fallible miraculous revelation from God to man, we are unable to comprehend how he can, after prayerfully "searching the Scriptures," boldly affirm that "God is never frustrated.

Auburn, Qhio.

Cost and Benefit of the Clergy.

BY HUDSON TUTTLE.

Michelet in his history of France (vol. 1, p. 204, note), estimates the revenue of the Church of England at \$47,297,825, and of the Christian clergy, throughout the rest of the world at \$44,995,000. That is an aggregate in round numbers of \$92,000,000 paid to the clergy of the Christian world. What equivalent is returned for this vast outlay, which is only a drop in the ocean of expense incurred for churches, theological colleges, schools, support of the families of clergymen, and run-

ning expenses generally.

There was a time when books were rare, and copied with pen on parchment. The Bible was chained to the desk, and there was necessity of a public reader, as the people could not read, themselves. The church quietly ignores the diffusion of knowledge, the multiplication of books, the facility granted everyone to read for themselves, and the reader now the preacher, as graciously reads the Bible from the pulpit, as though it was the only copy in his parish, and there was not a printing press in existence. The reading of the morning chapter, and reiteration of com-mentaries thereon from countless pulpits, is the equivalent for the vast outlay. These preachers as a body indoctrinated in the theories of the past, blind to progress, science, and infidel—that is secular, knowledge, stand directly in the way of advancement. are Rip Van Winkles, yet sleeping, only remembering the events that transpired a thousand years ago. Unhappily unlike the disenchanted Rip, nothing awakens them, except occasionally they start from dead slumber and link and mouthe at the strange light in the world. Occasionally one with stronger eye, becomes fully awakened to find that as a preacher there is no use for him, and that the world will move quite as well, if he stop the theological dog-churn, the clacker of which he has unflinchingly acvocated as the voice of

They walk and talk in a somnambulic sleep, dead to the procession of passing events. All say the same lesson, parrot-like, and success depends on the smoothness of saying it. As a body the clergy of the world are the most benighted class. Learning theology is equivalent to a wry-neck, a twist setting the vision backwarks, accompanied with an inflammation of the liver that casts a gloom over the present, and makes life a living death. The clergy hold the churches together, and by a display of cheap charities, beguile the laity into the belief that they are "the salt of the earth—no equivalent is returned. It were better that \$92,000,000 be annually sunk in the sea than thus expended. The national debt is not as severe a burden as this. Its fruit is ignorance, bigotry and superstition. If by my means they could be awakened, or have their vision properly adjusted, there might be a prospect of some remote advantage. But there is no hope of their awakening; there is more of the resurrection of the dead, as civili-zation advances. They follow afar off, in a nightmare sleep, dragging the corpse of the past, once beautiful, but now unsightly, and of pity asking a decent burial; dragging it, and mistaking its forced movements for the potency of life, its mouthings as utterances from heaven. The priest is everywhere, and ever arrogant, intolerant, conceited with the love of God, thrusting himself unasked on the attention. Nearly a hundred millions annually they absorb from the production of the Christian world. They are to be pitied more than censured. Saving souls is at best an ungracious business, when the souls are not lost, nor desire to be saved.

nor desire to be saved.

The money is raised by free contributions made in fear of hell-fire and the Devil, by united societies, by donations, and countless other ways known only to the churches, and year after year sunk in this insatiate abyse, and for it, doctrines mummified in past centuries of the contribution of the contributions are contributions and the contributions made in fear the contributions of the contributions of the contributions made in fear the contributions of the contributions made in fear the contributions of the contributions of the contributions made in fear the contributions of the contributions made in fear the contributions of the contributions of the contributions made in fear the contributions of the co are paraded, and made to play the antics of life. Around is the plentitude of living activity, yet they find wisdom of wisdom in

endeavoring to galvanize the barnacles that clung to Noah's Ark.

Repeatedly are they assured that the course of events is not intended in their employment. I suppose some antediluvian built an ark. What of it? If it is all true, it was a bad job on the part of Noah, and especially on the part of God. Suppose the history of the Hebrews true, and two thousand years ago their clergy crucified in insane bigotry, after the manner usual to clergy, a man who had more light than they, is that sufficient cause that we support an army of paupers at a yearly cost of ninety-two million dollars, an army, every hand of which is clutched at the throat of civilization? It is of little consequence to us if three or three thousand "Hebrew children" were cast into the furnace. We are sure few of the clergy from that time till now would escape, except as soot and ashes. If a whale swallowed Jonah, or Jonah a whale, it is all the same to us. If the Apostles ran up and down, like the "mission men" of to day, and John became clairyoyant and attempted to describe "unutterable things" and made bad work of it, we will not quarrel over it. Jesus may have had twelve or twenty Apostles, and

If the dead will not bury the dead, the living should assist from charity. Berlin Hights, Obio.

the sun will rise.

SATAN EXALTED.

May One and Just is the Horn of Thy Foul Fee so high Exalt-

The advent of Gerald Massey, the great English post, on the soil of our free America, seems to have resulted in bringing before the public the conspicuous pet of the orthodox household, who, by the way, is not dead nor sleepeth, and both the secular and religious press, by their frequent allusions to his majestoriety. Gerald Massey inquires, "Why does not God kill the Devil," showing plainly that. he thinks, if said gentleman yet exists, that it is with the consent of his Father, God, as he is nterly powerless to arraign him before his just tribunal, and pass upon his erring boy the death sentence. I am decidedly opposed to capital punishment, nor do I think he deserves imprisonment for life, as he has done much to promote science and knowledge being the promote science and knowledge, being the author of education, and causing the human family to know right from wrong. Gerald Massey certainly merits the bitter reproaches of the orthodox, for having the boldness, in their pulpit, to so mercilessly attack their baby, the pet of their household, and ask, "Why does not god kill the devil?"

Does he not know the main link in their family chain would be gone? The vacant chair could never more be filled for their

chair could never more be filled, for their child, whom they use for obtaining converts to their faith, is their only stock in store; yet they assume to desire an extermination of this individual, not satisfied with the crucifixion of the perfect "Son of God," whom we should never have known, had not the elder brother entertained different ideas of progression from those of his father's, and opened the eyes of the pair in the Garden of Eden.

The evidence that Satan yet lives, is proof that God, his Father, the all-wise, all-powerful God of this universe, with whom there is nothing impossible, does not want his son and opponent exterminated. He readily sees that without opposition there would be no progres-

"All things living are essential to the vast ubiquity of God," "and we render homage to his wisdom, seeing use in all creatures."

As knowledge is the Savior of the world, it occurs to me that Satan being the author of knowledge, is therefore the Savior of man-kind. We have no proof of Jesus being the direct son of God, or "very God," as Mary his mother, the only witness who could possibly testify, never said that she was to, or did, give birth to her own Savior and Creator.

When important criminals of the present day, are arraigned before the bar of justice, we usually hear something of their family history. Now, my woman's curiosity being aroused, I would like to hear from some eminent divine, or Gerald Massey, something relative to the ancestral history of Satan. We

never heard of his having a mother!

Fortunately, there is no "woman in the case," and as we have no knowledge of his having been married, we are forced to believe he yet remains a bachelor, first and last of his illustrious family, with not an heir to inherit his throng. Now if we accent God as his his throne. Now, if we accept God as his father and only parent, then Gerald Massey's question is answered. A heavenly father, all love and compassion, never did, nor never will, take the life of his son, especially where he is all his own although the seal his seal his own although the seal his sea he is all his own, although the son dared to countermand his father's orders, thereby incurring his displeasure, and invoking the reverse of a father's blessing, yet he has proved himself to be this world's benefactor, "for what were power without an enemy, or mercy without an object?" "There must be deficiencies in heaven to leave room for progression in bliss." "There is then good in evil, or none could be known their Maker."

Mr. Editor, I will not further trespass upon your valuable time and space, but must say one word in commendation of the course the Journal has taken in dealing deadly blows in opposition to the "hydra-headed monster," free love; which is now, and ever has been, foreign to the beautiful truths of Spiritual-

MRS ASENETH W. W. COCHRAN. Chicago, Ill.

#### modern spiritualism.

An Interview With Dr. Napoleon Bonaparte Welfe.

[Frem the Cincinnati Inquirer:]

"Mrs. Hollis held seences in your house for considerable period. I believe, Doctor ?" "Yes; I engaged Mrs. Hollis' services, at short intervals, for various periods, amounting in the aggregate to nearly two years. I was determined to investigate the truth of the reports concerning her, and spare no expense in the matter. I had found so many mediums to be humbugs that I was not at all prepared to regard her as an exception; but I felt sure of one thing—that, though she might deceive me in her house, she could not deceive me in my house. I would not have tolerated the least imposition for one instant; but I never detected even the shadow of it. Her performances were carried on in the light; and I have seen the spirit hands writing on a slate placed upon the table by Mrs. Hollis, in a way that ren-dered deception impossible. But, of course, you have read all about that in my book Once convinced of the truth myself, I wished to procure as witnesses well-known city men—men of whose veracity the public were thoroughly conviced—men of high standing in the community, whose evidence would scercely admit of doubt. I partially succeeded, you know. Reemelin refused to attend, first alleging that his time was too valuable to waste. I offered to reimburse him for lost time; but he answered, "What is the use of going to see spirits, when there are no spirits?"
Ignoring the absurdity of making a dogmatic
assertion, wholly unaupported by facts. But
then I got Mr. Corry, Colonel Platt, Mr. Plimpton. Mr. Vickers and others."

"Mr. Vickers' statement is certainly remarkable, Doctor. Don't you think it is about the most satisfactory of any?"
"No; I think it about the most unsatisfac-

tory. I think Mrs. Vickers influenced him a little there. He was the very last of alls to sand in his communication, and were it not for his solemn promise to make a written statement, I do not believe we should have had it at all. A conversation took place between Mrs. Vickers and a spirit which was never properly reported. Why could he not have made hiswhole statement in the hold, straight forward way William Corry did—the spirit said so-and-so. What a splendid report that is of Corry's—lucid, truthful, fearless! Have you

"Yes, Doctor, and been considerably intercated by it."

"Those seances were probably more perfectly conducted, and more thoroughly satisfactory in their results, than any that have ever been held since the birth of Epiritualism. I spared neither time, pains, or expense to procure a satisfactory test. The amount of spirit correspondence was, of course, very large, and you will find many of the letters extremely readable. Have you ever seen any spirit-virting?"
"No, sir."

"Well, I will show you some." [Dr. Wolfe brought the reporter into his private drawingroom, seated him in a big, cozy arm-chair, and bade him wait a moment while he fetched the writing. The room was richly and hand-somely furnished; and there was nothing very gloomy or ghostly about it, notwithstanding that so many specters had held their ailent revels there; so the reporter managed to keep up his spirits pretty well until the Doctor returned with a large port-folio-and a paper box full of letters written by spirit-hands ]

"This is an awfully silent house," said the Doctor, searching among a pile of papers as he spoke. "There are some people who would not sleep here for any thing. Perhaps if you had seen strange faces from the other world looking at you through those little windows as often as I have a second to the control of the contro dows as often as I have, you would feel rather nervous at being left alone here." [The reporter acknowledged that he was a

little afraid of ghosts, whereat the Doctor laughed heartily, and beckoned him to approach the table. Dr. Wolfe laid a number of letters before him, purporting to have been written by the spirits of Josephine, Ney, and many others. The manuscript of Josephine's letters is certainly a peculiar curiosity. The hand is remarkably small, regular, and deli-cately angular; the lines are written very close together, and remarkably straight, upon wide, unruled notepaper; and no erasure or correction is discernible. In some places the writing is ghostly faint; but the greater part of it is readable; and the reporter does not remember ever having seen a more regularly written or handsomer manuscript. There were several French letters from Marshal Ney, in a bold, round hand; some of which exhibited some slight grammatical and orthographical errors; but these are not infrequent in the English letters. Some short letters from the ghost of a little girl, written in a child's hand, and characterized by that frank, warm affection so common to many children, were next examined by the reporter with much interest; as also several rudely scrawled epistles from the spirit of an Indian 'There were also communications written in all sorts of languages, some of which, neither the Doctor or his visitor could make much out of—Arabic, Ethiopic and such like. The reporter could not detect any resemblance between the various styles of handwriting exhibited; they seemed to differ quité as much as the compositions of a dozen different students at examination time. Doctor Wolfe then brought out a little resette worked in green ribbon, which he said was made by the spirit of a little girl, and that, too, in the dark. "The spirit of little Annie Hancock," he said, "asked me one evening to lend her a needle and thread and some ribbon. So gave them to her, and she made this in a very short time. When she had finished it, she pinied it upon my cost, and then I could feel her little hands patting my face."
"Did she ever make anything else, Doctor?"

"Oh, yes. She made some very pretty rosettes, and a doll, and other little things. [The Doctor showed them.]. This one she did not much like—said she was not satisfied with it. The spirits at that time would constantly materialize themselves, and do almost anything. I got impressions of spirit-hands in flour upon several occasions. Mrs. Hollis would first give me an impression of her hand in a dish of flour; and afterward I would ge the impression of perhaps a dozen spirit-hands in other dishes—all different sizes. One of those hands was almost gigantic; I kept the

impression of it for a long time."
"Well, Doctor, with such an extraordinary experience in these matters as yours, of course it is not likely that any doubts of a spiritual existence can remain in your mind. I remark, however, that in your book you refrain from any exposition of your own spiritualistic theories, whatever, they may be. I suppose you hold some peculiar dectrines on the

subject?" 'I am, as you intimate, sir, a confirmed Spiritualist; yet I do not pretend to be an expounder of Spiritualistic doctrine, but simply a stater of facts from which I leave others to draw their own conclusions. I know to a oertainty that man may hope for something better than to lie in the grave and rot—I know

that there is a Spirit-world, and that it is possible to communicate with those who have gone there before us. Spiritualism may be more or less regarded as a science, now in its infancy, but destined at some distant day to revolutionize the manners, the ethics, the religion, the government of the coming race. I am convinced that there are higher forms of Spiritualism, unknown indeed to this generation, but which man may yet attain to under more favorable conditions. I am altogether opposed to spiritual organization—such as that attempted by creatures like Woodhull and others—for in all such organization there is always a fight for offices and places of honor, and the scum will mount to the surface. This corruption hinders progress in Spiritualism just as it hinders progress in politics, and affords opportunities for quacks to enrich themselves upon public credulity. I have exposed many such scoundrels in my book, as you may have observed."

'Doctor, you are not yourself a medium, are 

sincere investigator."

"Hoy I ask what preparation is necessary to qualify a seeker for such experience as yours? Would it, for instance, be possible for me to investigate the matter with any chance of suc-

"Probably you might, with proper prepara-tion. The great requisite, as the old Rosicru-cians are said in story-books to have maintain-ed, is moral and physical cleanliness. A pure ed, is moral and physical cleaniness. A pure life; abstention from smoking, drinking, or fast living; a cleanly person; and a cheerful, well-regulated mind are necessary conditions."

Throughout the interview the Doctor was very affable, kind, and obliging, for which the reporter takes this opportunity of returning themps.

Faith. BY O. H. P. KINNEY.

There are few words in the English language less understood, and more outrageously perverted than that of Faith. It has been made the vehicle of all conceivable rubbish the pack-horse of the superstitions of the ages. Faith may be regarded as that degree of belief which begets confidence, reliance, effort. It is, indeed, belief not superseded by knowledge, and applies to all things and subjects about which men may have belief. Fulton had faith in his theory of propelling boats by steam power, and he showed his faith by building a boat, and applying his power thereto. His experiment resulted in swallowing up his faith in knowledge. Cyrus W. Field had faith he could telegraph across the ocean through a submarine cable, and that faith induced persistent and finally successful effort. Jenner had such faith in vaccination that he tried it upon himself, and then exposed himself to small-pox. Donaldson had faith he could cross the Atlantic by balloon, and his failure is no evidence against the genuineness of his faith. Men may have faith in myths as well as realities—in Tallacies as well as truths.

Faith is a great propelling power. Without it we would do nothing—with it we can do everything within the range of human power. It is through faith that all the great achievements of the past have been wrought. The man who works without faith is a mere slave to some necessity or external force; the man with faith works from the promptings of his own inspiration and internal power, and in the direction of his faith. The evidence of is effort corresponding thereto. me your faith without works, and I will show you my faith by my works." People profess to have faith in Jesus Christ. Let us try the test. He said: "If a man smite you on the right cheek; turn to him the other also." When we see people do this we shall not doubt their faith in Jesus Christ; until then we have the right to regard their faith as a mere profession without living, vital force. How can you have faith in him without having faith in the efficacy of that precept? "Render no man evil for evil," he said. Have you faith in that rule of action? If not, you have no faith in him who gave it. If you have, then why so constantly violate it? Snow your faith by your works. He said to the woman taken in adultery: "Neither do I condemn thee; go and sin no more." Have you faith in Christ? Then why give the lie to that faith by Then why give the lie to that faith by despising, condemning and imprisoning the adulterous woman. Show your faith by your

We insist that they who daily and hourly disregard, and persistently violate these great leading and really divine principles or human action, whatever their professions of faith, show a lamentable lack of faith in them, and in H m who gave them, and who, by his life. proved their efficacy and divinity. If men would have less to say about their faith, and more to do about it, they would establish their rights to their profession, and do much to bring the world to a practical, working faith in the rule of rendering no man evil for

Waverly, N. Y.

Scientific and Religious Proofs of the Existence of God."

In No. 3, Vol. 15, of R. P. Journal is found an article with the above caption, which l think demands a little attention. I do not feel able to do the subject justice, but I have an opinion as well as Bro. Biddle, and think there is no harm in letting your readers have it.

The brother tries to prove the existence of God by arguing from the existence of man. Well, from the existence of man I shall argue there is no "God." 1st. Man is dual, i. e., has a spiritual and physical organisation: This he admits, Which of these organizations existed first? Or did each come into existence at the same time? Phrenology. and Physiology teach us that the physical is only the organ or instrument through which the spirit makes known its volitions. The physical was made for the spiritual, or in other words, the spirit made or collected the physical material of the universe together to clothe itself, that it might make higher and better conditions. Being spirit, it gathered from each material constituent the finest portion thereof for its body or covering, while it remained upon this physical plane. This is the reason why "man's physical body com-prises a part of all the great material constituents that go to make up the bulk of the

earth. Spirit is a unit. There is no parts or constituents about it, it is SPIRIT. Now, the Phrenological Chart only represents spirit as manifesting itself in these various conditions through its physical medium, the body. Now, in the case of the exercise of veneration in worship, there is no loss of self-consciousness. The act carries with it the evidence of selfconsciousness. It is the self-consciousness of spirit that causes it to act. As spirit, it is self-conscious, and by the different organs we are taught the fact that epirit is able by its own power to manifest in these various ways.

In support of the second proposition, he asks if every book and material representation of mathematics and music produced by man were annihilated, and even man himself, would

not the science of numbers and the harmony of sounds in nature, remain just the same? I answer, not because all these depend upon spirit for their existence as sciences, and to annihilate man, i. e., the spiritual man, is to annihilate all. If the brother meant the phys ical man, as I understand him to mean, physical books, etc., then I answer, yes; but the physical man is to the spirit just what the books on science are to the great truths of the sciences, only facts showing the truth exists. Now from man there goes forth an influence, aura or sphere; this blends with its neighbor. and the second with the third, and so on till all the earth is filled with this influence; it is pressing upon all; we all feel it, by times more sensibly than at others, and in this general nerve aura is contained all the knowledge that exists; it is omniscient and omnipresent, but has no individual organization of its own—it is entirely dependent upon man for its existence. Man, then, is the highest organization that is, and all the knowledge that exists is in the spirit of man. It is to spirit that we must go for knowledge; science is only superficial and dogmatical.

All we know of things in any shape is what we learn from man's experience. I see no way by which we can prove that there is an organization outside of man to which we can or must ascribe the name "God." The physi-cal man begins, and so must have an end, but the spirit man never began and never will have an end. Looking upon the physical or artificial side of this world, we see and know that the spirit man, by means of this present physical body, has done wonders; so much so, that if we had not come along up as this progression did, we would say that a "God" did it. But we know "God" had no hand in it. When we look at the so called natural world, at the things said to be done by "God," !

would ask who can prove that they are noted one by man on a higher plane of existence in a higher state of development?

The schoolboy, who has just begun to study Ray's arithmetic, or even algebra, can not even comprehend the astronomical calculation that is required to fortall an actions of the surthat is required to fortell an eclipse of the sun one hundred years from to-day; yet to that same boy, when he has studied all through the course, and arrived at that point of development in education and knowledge, looks back with a smile upon his childish ideas; so, too, doubtless, the wise sages in the higher spheres look upon the children of earth with a smile as they behold their cry that "all this is the work of God." To those who can not comprehend the subject, those sages may be and are to them a "God," but not in fact, an infinite omnipotent, omniscent and omnipresent "God," The difficulty with the brother I think is this he reasons purely from a physical standpoint while the truth in the premises is to be gained from looking at the spirit side as well.

W. J. ATKINSON, M. D. California, Mo.

\ Church Property.

In the Picajune of yesterday morning an article appears relative to assessing church property which is exempt from taxation. It suggests an inquiry as to whether the assessors receive the five per cent. on such property, when it has always been exempted from tax-ation. A glance at the law would have saved the Picayune the trouble of asking the question, and its exchequer the expense of the paragraph. By the law the assessors receive as compensation for making an assessment of taxable property two per centum on the

amount of taxes assessed or levied on such perty." That seems clear enough, but we suppose the Picayune was in such a hurry to get a dig at Republican officials that it had no time to read it.

But in relation to the undeniable fact that such property, "custom has always exempted from taxation," we will say that we are opposed to such a state of things. The estimate of the Picayune that the property of this kind situated in New Orleans amounts to twenty mill ion dollars, is probably a fair one. In the present unfortunate condition of our finances does it not seem unjust that so large an amount of property should contribute no revenue to the State? It shares all the benefits of other property; why should it not share the burdens? The State protects it, is responsible if its citizens destroy it, and receives no return. It will be said that many churches are unable to pay—that the levying of a tax

would close them up. A natural question arises: Who would be hurt? Very few of the many churches of the city have full con-

gregations on Sunday. If the theatres did not gather a larger number of paying patrons each night, they would close very soon. There are too many churches for the number of church goers, and the latter will not increase in proportion to the ratio of spires. As stated by an able writer, churches are continually adding to their property and growing out of all proportion by the aid of their right of exemption. Before the revolution in France the Church owned two acres out of five. Such an absorption of property was intolerable, and it caused the destruction of the Church. In the cities of Italy the contrast between the wealth of the Church and the poverty of the country is still more marked. It might have become so in England but fo the courage and independence of Henry VIII. It is, perhaps, impossible that the church should ever grow so rich and powerful in America, and the danger of its influence is lessened by the division of denominations. But by accumulating and holding property which then no longer returns a revenue, it becomes a burden instead of a help. It is somewhat startling, in viewing the matter in this light, to observe that the Picayune estimate is one-

time the amount of property producing no revenue, will be in excess of that which supports the State. There is but one remedy for this, and that is to cast aside the unreasonable scruples against taxation and force the church property to an equality with all other. Give eleemonynary corporations State aid if they need and deserve it, but let the wealthy church that on the most valuable land rears its proud edifice and beautiful spire; that receives the voluntary contribution from rich and poor alike; that pays its thousands for the music that draws the crowds who neglect others which

seventh of the taxable property of the city.

Under the present system of exemption the

ratio is sure to increase; and it is not sounding

a false alarm to express the fear that some

only offer words of piety, hear its just share of the public burdens of the impoverished State that protects it from fire, the thief and the mob.—N. O. Picayune.

Letter from Theodore F. Price.

BRO. JONES:-I have been for some time ecturing on the Harmonial Philosophy, to large and appreciative audiences in those parts of Kansas not usually visited by liberal lecturers. On the evening of December 8th, I lectured at Newton, Kansas, a town of about one thousand inhabitants, situated on the Atchison, Topeka and Santa Fe Railroad, in the Southwest. Several prominent men of the place aided me to procure the Methodist Church for my lecture, very much against the shade wishes of the minister. Long before lecture world.

time, the place was packed, and I was listened to with profound attention by an audience, very few of whom had ever heard of such a country as the Summer-land. On the 15th, I lectured at the beautiful village of Fairmount, between Leavenworth and Lawrence. Sunday, the 21st, I delivered two lectures at Leavenworth, to large audiences. On Sunday, the 28th, I lectured at Atchison, Kansas, s place of some fifteen thousand inhabitants, but never before visited by a lecturer on Spiritualism, it having been entirely given over to the control of the orthodox clergy. I found several liberal minds there, who said they were absolutely starving for spiritual food. They seemed to appreciate my efforts to "break the ice" for them, and after some exertion suc-ceeded in procuring the Court House for my lectures. I was somewhat surprised at the large sudiences, which came out to hear what was to be said on "The Theology of the Past and the Revelations of the Present," the subject chosen for the afternoon lecture, and "Inspirations from the Summer land," my lecture in the evening. I disposed of several copies of the "Mysteries of Edwin Drood," and found many who were subscribers to your excellent Journal. My lectures were well received, and what is one great point to an itinerant speaker, they were very successful fi-nancially. They expressed a desire for a test medium there now.

I will work from this point, Leavenworth, toward Chicago. Societies please address me Yours, THEODORE F. PRICE. here.

Leavenworth, Kan.

Obitmary.—Communicated.

EDITOR JOURNAL: The tidings of the departure from this life on the night of the seventh day of January, 1874, of Dr. Isaac H. Huntigalong time resident and business man of our village, from its suddenness, sur-prised every one and moved all who heafd. with genuine sorrow, except, possibly, a small class of self-righteous bigots, whose daily prayer like that of "Holy Willie," is

"Lord bless thy chosen in this place, For here thou hast a chosen race; But God confound their stubborn face And blast their name, Who bring thy elders to disgrace And public shame."

Dr. Hunt was a positive character, and his loss creates a vacuum here that will be for a long time, and generally felt.

He was born at Concord, Massachusetts, on the 26th day of November, 1806. His parents were members of the Congregational church, and he was educated in that faith. When about 17 or 18 years of age he became a member of that church, and remained such for many years, and until after his marriage.

possessed on inquiring mind, strong reasoning powers and a disposition to investi-gate all things claiming his belief, and his liberal mind could make no exception of matters of religious faith, notwithstanding. the assumption by the priesthood (in which at that time he had great confidence), of the exclusive right to govern their laity in such matters.

A careful atudy of the "Five points of Calviniam," satisfied him of their unten-ability, and he sickened of his creed and its atrocious dogmas.

He could not believe that God had "chosen a certain number of the fallen race of Adam in Christ before the foundation of the world unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, "good works, or any condition performed by the creature," and that he had condemned the rest of his children to the most frightful torments in an eternal hell, "to the praise of his vindictive justice.'

He could not believe that the sin of Adam or Eve, which was simply the gratification of a desire for knowledge (in this day considered laudable), and the effort to obtain it by eating the fruit of a certain tree, was of such fearful magnitude as to justify a just God in cursing all the countless millions of his children innocent of the crime of their parents, to the latest generations of men, so that nothing could save them from eternal burnings but the death of God himself.

His mind revolted at the idea that a good God should command any of his people to do that which would not only brutalize them, but stain their souls with the murder of thousands of innocent, helpless, unoffending children, and he regarded as apocryphal, the story that God had stopped the movements of the sun and moon in order to lengthen the day, that Joshua might kill a much greater number of his brothers, God's children.

Dr. Hunt was never a hypocrite; with him to disbelieve was to reject, and he severed his connection with Congregationalism. The religious element in his nature, however, prompted him to seek affiliation with some religious society and he joined the Universalists, whose doctrines, at that time, seemed to accord with his views of the goodness of his

Creator. Subsequently, after a most thorough investigation of the phenomena, or manifestations of Spiritualism, he became imbued with a belief in its doctrines, and invested to some extent with mediumistic powers, so that finally, it became with him a well grounded

In that faith he lived and rejoiced for many years, and in that faith he joyfully approached the grave, and peacefully passed its dread portals.

His powers as a medium were never ostentatiously paraded, but he often quietly said to his friends that the angels had foreshadowed to him some coming events, and many of our citizens can testify to the literal fulfillment of his predictions made on the strength of such revelations.

He seemed to commune directly with God and his angels, as well as through human media, hence the clearness of his spiritual vision, the confidence of his belief, the firmness of his hope and the glory of his faith.

When he stood, at one time, upon the very shore of Acheron, and the beauties of the celestial fields beyond, revealed themselves to his spiritual vision, his happiness seemed unbounded, he felt that he was quickly going home, and he gave exuberant expression to his joy, and when, with returning life, and vigor, the beautiful vision receded, he appeared to suffer great disappointment and spoke regretfully of the delay.

He frequently said to the writer of this that his work on earth was nearly completed, that very soon he should pass over the river; that some morning his friends would call to see him and find that he had gone, and that his angel friends had told him that he would pass instantly and painlessly to the better land; that prediction seems to have been most literally accomplished, and no man ever died with a firmer and happier faith in a glorious immor-

If one belief more than another is sufficient to live and die by, it must be that which so well austained our friend, neighbor and townsman in his great trials and sufferings, and in which he passed so happily with never a shade of distrust, from this to the spirit

"Less dreary seems the untried way Since thou hast left thy footstep there." If Dr. Hunt had been without his faults, he would have been more than human, but he

was an honest upright man, as even his enemies admit. Industrious, temperate and frugal, he possessed a kind, warm heart, and was a firm and generous friend.

We have no doubt that it is well with him on the other side. "If the spirit ever gozes From its journeyings back, If the immortal ever traces O'er its mortal track, Wilt thou not. O brother, meet us Sometimes on our way, And, in hours of sadness, greet us

TESTIMONIALS.

As a spirit may ?"

Monron, Wis.

lira. A. H. Robinson's Tobacco Antidoto.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartly recommend is to may and all who desire to be cured. Thank God I am now free after using the weed over thirty

G. A BARKER

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

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

the disease.

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Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

#### A Voice from Michigan.

Bro. Jones:—Since I wrote you the private note which you inserted in the Journal, I have received numerous letters from eminent public lecturers, congratulating me on the position I had taken at so early a day in regard to Moses-Woodhullism. I take this opportunity to again express my continued opposition to the whole tribe and clique of prowling vagabonds, who have no legitimate business, are too lazy to work, and who go about the country, slandering the Religio-Philosophical Journal and its Editors, and practicing their trade of promiscuity, and laboring to convert the country into one wast trothal house. the country into one vast brothel house.

In my opinion the worst feature of their practice and teachings is that which they of course hide from the public,—murder of their children, abortion, and infanticide. This must be the natural result of their practice. Moses had his wives,—Solomon and David their wives and concubines,—Brigham and his apostles follow in their footsteps, and the Moses-Woodhullites are chiefs of the Free Love harem. All such practices are a disgrace to any civilized intelligent people, and lead to the universal overthrow of law, order and de-

cency, and good society.

Outside of one's own family this free lust question has nothing to do, with Spiritualism. Spiritualism claims that the mind continues to live after the death of the body, and materialism claims that the mind becomes extinct and dies with the body. The most scientific men and eminent scholars of this age are to be found in the ranks of Spiritualism. It is pleasant to contemplate that we shall live on pleasant to contemplate that we shall live on after our bodies have gone back from whence they came. We firmly believe that from our youth until the present time, we have been at times endowed with a clairvoyant vision. Honest Materialists who do not possess this faculty, are not expected to believe; they, therefore, endeavor to account in some other way for the phenomena of Spiritualism

way for the phenomena of Spiritualism.

There was a time in the history of the human race, when the brute began to merge into the human being. Let us suppose then that the mediums and impressible persons in the Woodhull ranks are controlled by these half-brute and half human spirits.

Those who believe that angels "shed tears," because people possessing reason and common sense, denounce those who preach and common sense, denounce those who preach and practice prostitution for a business, are welcome to be lieve it; but if they do, how many barrels of tears ought they to shed at the teachings of the old "Elm Peelers," who practice free lust. Spiritualists should steer clear of creeds, stick to science, and hew off the barnacles and presented that attempt to feeten uses.

parasites that attempt to fasten upon us. Let us give one vigorous shake, and set the free lust vermin flying. The only opponents we have who amount to anything, are the Materialists; and to them we should turn our attention, and forget all other issues. We look for lively times soon, and in the language of Gen. Jackson, at the battle of New Orleans, "If the great Jehovah is against us, let him help them; if he is for us, let him help us; if he is for neither pasts let him less land he will them; if he is for us, let him help us; if he is for neither party, let him lay low, and he will witness one of the grandest fights on record." Let the Materialists of Europe and America attack the phenomena of Spiritualism, if it is a matter of so little consequence; they will find those who will accommodate them, and they will not have long to search.
Again, I would say that Michigan City

people do not desire to be annoyed by rakes and prostitutes, and I for one am glad to know that there are so many talented lecturers who appreciate the position we have taken. The promiscuites who support themselves and their paper in the way they say they do, act us a cathartic, and I am rejoiced to see them working themselves off from the harmonial philo-

We believe that Michigan City will in a reasonable time have a free hall for lecturers who preach decency, Spiritualism, reason, science, and common sense.

If Jesus of Nazareth was right in going into the temple, and walloping the money changers, cursing the Pharisees, and in getting mad at his "friends" and relations, for not believing his Spiritualism, why may we not be excused for denouncing the Modocs of free L. S. Hart. Michigan City, Mich.

## A Waning 66 Star. 99

Kansas advices show how the championess of social anarchy is (not) received in that region—a land of intelligent liberalism and

practical common sense. The following excerpts give a fair sample of

the facts, and the press comments, which attend and follow the self styled "Queen of the Rostrum," in the West,

The Emporia Ledger of January 8th, 1874,

says: Woodhull is a 75 cent fraud. Her audience here was four women and some sixty or seventy men, nearly all unmarried. We squandered seventy-five cents to hear her, and our conclusion of the whole matter is that she is simply trying to squeeze all the money she can out of the people whose curiosity to see notorieties cause them to attend her lectures. She was in a perfect rage because so few ladies were m a periect rage because so few ladies were present and so little money taken in. At the close of her remarks, a dandified looking spooney rushed out on the platform, with one hand full of papers and the other of photographs, and appealed to the audience to buy them at 25 and 50 cents each. It was like the sale of a clown's pictures and song books at a circus. But the audience noked right down circus. But the audience poked right down stairs, leaving him in financial distress, and Woodhull tearing her hair behind the scenes. Burn some coffee and feathers, and fumigate

The News of the same place, and the following week, sums up the case as follows: The man who brought the notorious Woodhull here on a speculation is sad. We learn that the audience did not number over forty. The Woodhull will evidently not be pleased with her reception in Kansas. Lawrence the audience was so small that she requested her manager to refund the money and dismiss the audience. We think this is just the way to treat such characters."

And yet some so-called Spiritualists and Liberalists are sufficiently enthusiastic or green, to guarantee this "shriveled elephant" one hundred dollars pernight, to read or recito the effusions of other people's brains!

## Letter from California.

ED. JOURNAL:—No. 16 of the JOURNAL came to hand laden with more than usual interest and instructive food. We notice the "Moses-Woodhull Diakkas" have issued another of their bulls against the good JOURNAL. That little Diakka gathering at Jackson, Michigan, can not possibly do the JOURNAL OF the cause of true Spiritualism any harm. Bro. Jones all you have to do as you well know is

hatched doctrines will be consigued to the tomb of infamy, never to be resurrected. Their Hulls are rotten, and their crafts must founder in the cesspools of slime and corrup-

tion.

Your good paper is becoming more popular and more generally read here in this community. Men of investigating minds, as well as means, are inquiring of us, "What does the Journal teach?" We answer, "Read and see for yourselves!" hence the list sent you by this letter; and we can safely promise you more. All we need most here in Los Angeles, this paradise of creation, in a spiritual sense, is good lecturers and physical test mediums. It will well repay any such to give this city a call, partake of our luscious fruits, breathe our life invigorating atmosphere, and enjoy our beautiful climate, which excels all others of God's creation. Bro-Jones, can you direct some good physical test medium to this part of the moral vineyard? They will find plenty of the moral vineyard? They will find plenty of good friends to receive them

\_a .Dr. Franklin. Los Angeles, Cal.

GARDEN OF EDEN. -

BY A. SISSON. Old Sambo to his hearers said. That God who dwells on high, Set man he made of mud so red

Against the fence to dry. Who built the sence he never told. Before God gave man life; Tis strange as how one Cain of old Contrived to find a wife.

But Genesis reveals the fact That man was made of ground, And God by a dissecting act A helpmest for him found.

In his own image made he them,

And then pronounced them good; With flowers and fruits on many a stem, In Eden's bowers they stood. The Davil scon came strolling round, "

To see what God had done, And there a naked pair he found, Who neither jumped nor run.

Good morning, lovely pair, said he, Sure God has closed your eyes, But if you eat from yonder tree, God knows you will be wise.

We dare not God defy, ... For he has said if we partake, That day we both shall die. The Devil said, ye shall not die,

Said she, that tree we dare not shake,

The fruit will do you good— Old Mother Eve rolled up one eye, And saw 'twas nice for food. She gave to Adam from that tree,

Twelve pippins large and red, And she encompassed twenty-three, When they lit out for bed! Feeling quite well at dawn they rose

To walk among the trees: Said Eve, "I think we need some clothes, To shield us from the breeze.'

Sald Adam, "Something must be done, Pray let us not delay," So out of fig-leaves each began To make a polan(a).

When scarcely dressed in new attire, They ran and hid and God inquired, "Have you transgressed my word?"

They told the truth and owned it all; God's anger now was stirred;
Poor snakes must now get down and crawl,
For that which there occurred.

He did not kill them right away, But tried another plan, Which long eared howlers, green and grey, Pronounced the Fall of Man!

Although the devil told no lies. God made a dreadful fuss— Said he, "The fruit has made them wise, They have become like us."

He tore the fig leaves off the bride And skinned a billy goat, Which with a dog and badger hide, Made Eve a petticoat!

For Adam, who with quivering chin, Stood looking ghastly pale, He made a coat of bullock skin,

Adorned with horns and tail. Thus God endorsed the Devil's word Which he unto them spake. Their death for many years deferred,

As told them by the snake. Then let mankind both great and small, The Devil give his due, For by him wisdom came to all

If Bible yarns are true. According to the Bible tale, He spoiled God's holy plan, And started on progression's scale, The woman and the man.

Had it not been for Satan's sense They might obeyed God's will, And in the crooks of Eden's fence, They might be groping still.

Report of Quarterly Meeting.

The First Quarterly Meeting of the Central New York Association of Spiritualists, for the year 1874, was held at New Berlin, on the 11th

year 1874, was held at New Berlin, on the 11th and 12th of January.

Mr. A. E. Simmons, of Woodstock, Vt., and Mrs. S. A. Byrnes, of Wollaston Heights, Mass., were the speakers of the occasion. They not only did themselves and the cause which they have espoused much credit, but were highly appreciated by the Association, and also by all in attendance, as evidenced by the universal interest which was manifested throughout the meeting. The attendance was large, and the utmost harmony prevailed. Miss Eva L. Heusted, of Ridge Mills, Secretary of the Association, sent in a letter of resignation, which was accepted, and Carrie resignation, which was accepted, and Carrie Smith, of West Winfield, Herkimer County, was duly elected to fill vacancy. The next regular Quarterly Meeting of the Association will be held at Oneida on the 25th and 26th of

Carrie Smith, Sec'y. West Winfield, N. Y.

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SPIRIT PICTURES at Crawfordsville, Ind.



Jepperson Mills, N. H., March 21, 1873:—Prop. Patton Spence:

Deale Sin - Your Posetive: And Neigative 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 cleaned. I had the Lepersey for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my nutre astonialment the scabs would cleave of easily and leave all smooth; and now my head and body are clean. The Catarrh is my head is arrested. They cared my lungs, that were tied up with Phiegra and Cough. The Etheumatism in my muscless 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 allificulty 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 islind, 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 Spence's Positive Powders the night before: it exsed all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

#### WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them -almost infallible in all acute diseases, particularly Fovers of all kinds, such as the Killious Emilianmatory, Typhold, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in **Bowel Complain**s and Norve ous Headache. I have also proved the Cintment 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 S years? standing. Mrs. E. Claffa was cared by the Negative Powders of Numbress, or Palsy, of 12 years duration. The Powders cured Mrs. H. Classin of Neuralgela. They also cured a lady of Palment REGMETMATION when given up as past cure. In cases of Farturition (Child-birth), I consider them of

East Braintres, Vt. I myself have been afflicted with Renommatisms and **Reart 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 Rheum

DIR. JUNIA WILLIAMS, Practical Hidwife,

atism is gone and the Heart Disease much relieved: DR. A. J. COREY, Great Bend, Pa. I think there is no medicine a the world Hike 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 some patients who cam't live without them, as

nothing else has ever benefited them. C. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female com-DIR. M. HAKES, Cicero, N. Y.

## Consumption, SCROFULA AND CATARRH

Cured.

Jane Worley was cured of Scrofulz 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.—(MARKIN WORLEK, New Petersburg, Ohio.) Chio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofulz.—(R. McRea, Fayetteville, N. U.)

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. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Robert Thomas, Ossso, elitar.)

I had the prince Scrofulous sores on me for 2

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

FOWNERS. I AM NOW SOUL WELL—(JOHN W. KENDAIL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Serofula with 3 Boxes of the Positive Powders.—
(EMIA PRINCIES, Beaver Dam, Wis.)

Mother had the Calerrh in her head so bad that, when lying down she could hearitgo drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Calerrh in the head also,—(Miss E. M. SHAVER, Burington, 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 Byspepsie and Indigestion. If she ate a piece of apple as large as a nazel-nut, she would not sleep a particle all night, but he very weary and nervous. She is entirely well now.—(A. G. Mowaray, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(John O. Reembers, Harland, 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. Meller, P. M., Maple Springs, Wis.)

VI5n18tis

I have been a sufferer from Dyspepsia for mear
36 years of my life, and for many years had to restrict myself to the most rigid course of disting, 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 estanything that is common without
suffering any inconvenience whatever.—(Rev. L. Juriaw,
M.D., Broschille, Ark.)

#### WHAT WOMEN SAY.

A. H. KNIGHT.

Awoman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mrs. J. Glinore Jones, Falmouth, Mass.)

My daughter, Martha, has been cured of Suppressed Menstruction by the use of the Positive Powders,—(J. Cooren, St. Johns, Ark.)

Your Positive Powders have cured me of Bropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mrs., Reca. Mist., Brooklyn, N. Y.)

Awoman who had four Miscarriages get a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. Henre, Sand Spring, Iowa)

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

Your Positive and Negative Powders have cured a case of Rillik Log of 16 years' standing, also a case of Rheumatem, a case of Falling Sickness or Fits, and a case of Dysentery.—(Powned Hallock, Yorkville, Ill.)

Miss Lens 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. Gisus, Pardeeville, Wis.)

# No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have need your Postive Powders for Neuralgia and Sick Headache.—(Libbus G. Barrett, White Hills, Conn.)

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysims would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders. I can say, with

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.—(Mas. M. A. Errey, Huntsville, Ala.)

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

When I commenced taking your Powders, I had Spinal Complaint of nearly 80 years standing; also Disabetes, Sciatica, Hincumatism and Erysipeliss. 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 wronght 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, North

Negative Powders Cure Blindness, Deafness,

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MESS, SUC.

The NEGATIVES cure Panalysis, or Palsy, whether of the Muscles or of the senses, as in Blummess, Deafwas, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhon and the Typhos.

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chicago. Saturday. February 14, 1874.

#### The Verlous Gode.

The "Old Clark street" Methodist Episcopal Church has become famous on account of the learned disquisitions there given expresgion to, against the orthodox God, Old Mossa' God, and the Truine God, etc., recognizing the fact that there are Gods of wood; Gods of stone, Gods of ivory, Gods of bone, Gods of iron, Gods of brass, Gods of porcelain and Gods of glass, and that some Gods have fins, come have scales, some have horns, some have talls, come drink wine, some feed on grass, como rido clouds, some ride an ass.

Goda are so exceedingly plentiful that it is not at all strange, that men like Judge Booth, Bredlaugh, B. F. Underwood, and hundreds of others, should be at a loss as to which one is outisted to their veneration. At the present time, a God can be found so proportioned or organized, that he readily becomes the ideal of some one. The ancients, believing the head to be the seat of intellect, the grand notor in all the events of life, and the chief organizer in war-like expeditions, formed a stupendous God, with at least a hundred heads, and they worshiped him, believing that a being possessing such a vast number of active brains, was far more comprehensive in intellect than those Gods that had only one insignificant head. This, indeed, was a very plausible plan whereby to create a God. If power, intelligence and war-like skill could only emanate from an active brain, of course, the larger the brain the greater the power, intelligence and skill.

The idea entertained by the ancients, exists to-day in a modified form, in the various churches. In place of numerous heads located on one body for a God, some denominations have three heads and three bodies—the Father, Son and Holy Ghost, united in one stupendous body and head, and they assign to the former all-power and to the latter omniscience! Some, however, entertain the idea that there is one Supreme God resembling man, having two legs, two arms and one head, and that he begot a son equal to himself in power and

The Bible God, however, the one who made Adam and Eve, is not a success. He was so obtuge that he could not find Adam and Eve when they had hid in the garden, and if when he raised his stentorian voice, and called to them. they had remained silent, they could have been residing to-day in the beautiful garden of Edon, enjoying its sweet fragrance, its balmy breezes, its green lawns, luscious fruit and shady arbors, free from the pestiferous annoyance of wild animals or stinging insects! What a pity that they did not remain silent when God expanded his chest, dilated his mostrils, opened his mouth and adjusted his tongue, in order to give vocal expression to a call-"Adam, where art thou?". As the cackling of geese saved Rome, and the barking of dogs Hannibal's army, why not "silence" save some one from deep disgrace and disastrons defeat. Evidently this God was not sequainted with the whereabouts of Adam did not see him, or even scent him, and had he remained perfectly silent. he would have been enabled, undoubtedly, to have eluded his

Then there is another God of Pagau mythology, that has a thousand well-developed arms. It was perfectly natural that the ancients should form a conception of such a God, for they fully realized the fact that everything they accomplished was through the instrumentality of the arms, hence they formed a God with a thousand, entertaining the idea that he, of course, would be instrumental in giving them decisive victories over their enemies. This, of course, was a natural conclusion, and a God of that character, possessing all-power, was grander in conception than a God possessing two arms, for how could such a one possess much prowess or military akill? The formation of such a God, endowed with superior military skill, sagacity and bravery, ahowed remarkable intellectual endowments on the part of those who worshiped him, far surpassing the various members of the ortho-

dox church, whose God lost Adam and Eve in the garden of Eden, and would never have been able to find them, had they remained

In the early ages of the world the lowest conception of an object of worship, consisted of a stone, bunch of rags, a snake, or a rude image of clay, and the effect of such devotion on the part of the savages, for they were nothing else, awakened in their mind a desire for something higher, real, tangible, life-like. The surging storm, the fierce cyclone, the belching volcano, and other destructive agents, they regarded as intensely evil, dangerous in character, and calculated to cause untold evil to the country, but in the genial sun, the silvery moon and twinkling stars they observed beneficent agents, hence they ignored their rocks, their anakes, their bunch of rags and elevated their worship somewhat, paying their devotion to the elements, those that seemed to them to be productive of good. This was a very natural conclusion for them to arrive at. The sun so productive of warmth, the moon with its soft genial light dispelling the gloomy derkness, were producties of rich results, and that which could produce results must be intelligent, hence they concluded that they had found a God. Indeed, that is logic. That which can produce a specific result, as we stated in a previous article. must understand what it is about. But what is that which? is a question that will by andiby command our attention. In the formation of Gods, the human mind.

ever active, ever peering at the hidden mysteries of nature, and at the manifestation of unseen forces, has invariably kept in view "results." Those early warlike tribes, within whose bosom was not a particle of sympathy. or one feeling of human kindness, and whose principal weapon of warfare was a club. formed an ideal God, whom they armed with a monstrous club, and they worshiped him, believing that through his instrumentality they could invariably achieve victory over their enemies. "Results" was what they sought! They desired favorable "results" on the field of battle, and how could that be achieved without a God with a club in his hand? Since then, Gods have been formed who achieve results differently—they are not supposed to carry a club, but work in an unseen manner. They are supposed to hear prayers; to be infinitely merciful; to watch over the destinies of individuals and nations. True, they have no sword and chield, no buckler, no monstrous club, or anything of that kind appended to them, yet they are supposed to work unceasingly in all departments of nature-one, it is claimed, constructed this earth and the innumerable stars that shine so beautifully in the firmament; he glistens in the rainbow-tinted flower, sparkles in the crystal spring, manifests his joy in the music of the stream down the mountain side. and in all departments of life is exhibited in come peculiar manner. "Results," you would say, is the grand key that unlocks the mysteries of creation!

"Results" are what religious men are constantly looking for. They worship that which they conceive is producing something. - That which can build worlds, launch in the regions of space a sun, construct a moon, spread out the "milky way," must fully realize his, her, or its business, and what that which is, shall sometimes be our mission to solve.

What grandeur surrounds us! The sparkling sunbeams tells us of the mysterious sun, and the moon's pale face illuminates the nearest neighbor to our earth. The flower reveals the hidden beauties of the ground, and brings from its cold embrace rainbow-tinted hues; the genial shower causes vigorous life in plants, and sends a thrill of joy throughout all nature, and well may we ask, what produces all these results, as the wheels of creation move grandly on? Who can solve the nature, quality or character of that which does all this.?

## Valuable Results Apparent.

The most casual observer will readily see that the course the Religio-Philosophical JOURNAL has taken in exposing the absurd idea that the Woodhull infamy is any part of Spiritualism, is working an entire revolution in public sentiment, and that the secular press, which always reflects to a great degree public opinion, is wheeling into line and demanding a thorough examination of the facts upon which our philosophy is based, instead of the supercilious sneers from self-righteous hypocrites and demagogues, which have heretofore occupied the space now filled with common-sense articles.

As evidence of the correctness of our position, we copy the following from the Chicago Daily Times:

THE GROWTH OF SPIRITUALISM.

It is within the life of a generation that the Fox girls of Rochester, N. Y., gave the initiatory developments of what since has grown into a most wonderful magnitude, under the name of Spiritualism or Spiritism. This obscure beginning, although surrounded by ridicule, and enveloped with suspicion, has expanded until it has become a phenomenon that has attracted universal attention, and secured an innumerable host of converts.

There are, at least, two essential reasonsspeaking from a philosophical stand-point—why this science—it may be called a science for present purposes,—has spread with such rapidity. One of these relates to the character, of pressiling salisians. rapidity. One of these relates to the character of prevailing religions, or what is termed orthodoxy. With reference to this, it is well understood that prevailing religion, or religions, possess for a vast number of the human race nothing which attracts. What these repellant features are, would require a volume; but among them, the belief in an everlasting place of punishment has been prominent. The dissenting class have not prominent. The dissenting class have not felt that they could reconcile the idea of a just and merciful God, and one which insists upon that same God as engaged in thrusting down into this horrible pit eleven-twelfths of the creatures whom He created, and whose ultimate destiny must have been known to Him ages before He began their creations. I write and state P. O. address.

Nor have this class of people been able to understand the asserted mercy of the atonement. They have declared their inability to understand anything of its mysteries, or to appreci-ate the asserted goodness of God in requiring the horrible murder of His own son in order to appease His fierce wrath against a creation whose acts were the direct results of his own works; as much so as the performances of a steam engine are the results of the designs of its builder. Then, again, the introduction of Orientalism in the forms of Christianity, and which require the constant abasement of the worshiper in the dust before a presumed autocrat, wrathful, jealous, ever ready to destroy, and everlastingly destroying,—this, too, had its effect in alienating the class referred to. We might enumerate the existence of religious wars, the florcest and bloodiest known to history; the eras of atrocious per-secution invariably ensuing when any sect has secured supremacy; the enormous expenditures required to support the system; the wide existence of intolerance,—all these come under the head of repellant features; and, although but a drop in an ocean of the same kind, they have exerted a powerful effect in raising up a host of men and women who could not embrace a faith which embodied such abhorrent—to them—qualities.

The second reason, or cause, that has given such an impetus to Spiritism, is found in the aspirations of mankind for immortality. Those who enjoy this life, wish to live hereafter, that they may continue their happiness; and those who are wretched here, desire to live; that they may if possible, secure hereafter some compensation for what they have suffered. How far this desire for immortality may be an outgrowth of that instinct of life which is implanted in every animal existence, is a question of interest, but it needs not be discussed here. This universal craving for life beyond the grave, this demand for some thing better than sombre annihilation, found an instant response in the claims of Spiritualism. Here, those seekers after evidences of the immortal, find it at once,—or at least they find what is claimed to be such by those who have faith in its teachings. The seeker after evidences that he would never die, finds himself in the very midst of what are claimed to be indisputable proofs of that which he seeks. Spirit hands clasp his; spirit fingers brush his hair; he hears the voices of those whom he has known and lost; they speak to him, they write to him, they surround him, accompany him, watch over him—at least, he believes they do, and the belief is just exactly as consoling and as dear as if it were a reality established as conclusively as the advent of the seasons or the motion of the planets. To the seeker after evidence of immortality, there is something vastly more tangible and satisfactory in these constantly-recurring and ever-present developments than in misty assurances which have come by the roundabout way of Nazareth and Calvary, and whose age impairs their distinctness almost beyond re-

These two points will, we think, sufficiently explain why, in less than a third of a century the insignificant revelations made at Rochester have grown into a mighty system. which includes as its disciples some of the ablest thinkers of the day, Whether Spiritualism be true or false, it at least has the merit of availability. It does not depend upon tradi tion. It does not require any schools for its teaching; it demands no ponderous treatises for its demonstration. It is a religion, or a faith, or a thing of to-day, and not of 1,800 years ago. It carries its evidences with it; and whether they be true or false, they have the merit of offering themselves for every man's examination, and without asking him to test them by the light of what occurred cen-turies ago. All these things have contributed to the popularity and growth of the new belief, in which respects it is absolutely without parallel.

## Another "Ghost."

Whitewater, Wisconsin, has been favored with a visit from the spirit of Jacob Rees. According to the Register, a paper published there, it appears that for some time past George Codding has been a watchman at a wagon factory. George is represented as an unromantic, steady going, practical sort of a man, who is as thoroughly devoid of romance and superstition as any one in Whitewater. Yet he says candidly and without excitement, or indeed very much of interest, that one night lately, he saw the late Jacob Rees as plainly as he ever saw him in the flesh. It was late in the night, and his round had brought him to the east end of a blacksmith shop, where he was turning the key in his detective watch, when he heard the back door open and swing shut with a slam as it always does, there being a weight attached to it. He sang out, "Hold there," thinking that the railroad watchman had called on him. But receiving no answer, he walked along toward the center of the shop, so as to be able to see the door he had heard open, and there. about the middle of the backroom, stood Rees. At first Codding thought nothing of it, only to wonder at his being there at that time of night, and said, "Is that you, Jake?" It then occurred to him that poor Jake had departed this life three months since, and he held his lantern up and started toward his visitor; but before reaching him, Rees vanished before his eyes. Codding ran out of the back door but could see no one, and then hurried back and examined the blacksmith shops thoroughly, but found nothing. He has since kept a sharp eye out for his company, not from fear, for that is something George knows nothing about, but out of curiosity; as yet, however, he has seen no more of him.

## The Soul of Things.

The first volume of The Soul of Things, by the eminent scientist, Wm. Denton, was pub-Hahed several years ago, and has had a large. sale. Those who are familiar with it will hall with pleasure the second and third volumes just published. They are well illustrated and printed in large, clear type. We shall have occasion to refer to them further when space permits. Price \$2.00 per volume, postage 18 cents each. For sale at the office of this paper.

N. Frank White is doing a good work in the East. His address during this month is Boston, care of Bannes of Light; during April, Washington, D. C. during June, Statford, Ct.; during July, Seymour, Ct.

PHEBE A. BARROWS and J. KIDDER, We will comply with your requests when you GROW'S OPERA HALL

Dr. Samuel Maxwell, Trance Medium, the Speaker.

PHONOGRAPHIC REPORT OF QUESTIONS AND Answers at the Meeting. February 167.

At the Spiritual meetings held at Grow's Opera Hall, Dr. Samuel Maxwell is the speaker. The questions are asked by the audience, and answered by his controlling spirit, who exhibits remarkable intelligence.

Question. - What effect has Christianity on civilization?

Answer.—Its effects in most cases has been most disastrous. On those who have accepted its tenets, its tendency has been to close their mind against new thoughts advanced by progressive souls. There has been, however, many Christians, whose eyes have been opened to the progressive spirit of the age. In most cases Christianity has retarded the onward strides of civilization, and, of course, has been a great injury thereto. Christ never intended that his name should be used in building up creeds to worship God in a sectarian mannér. Had his directions been followed, life on earth would have been better, and farther advanced than now. The brautiful precepts which Jesus taught have been lost amidst the great variety of creeds. The progress of Christianity has been marked with blood. Qivilization with its huge battle-ax is pressing on, pushing boldly forward and doing its great work, and creeds must go down beneath its mighty power. Christianity has ever been opposed to the forward movements of true civilization.

Q.-What do you regard as the chief bul-

wark of the priesthood? A .- The idea that there must be an atonement, or that we can not be released from our wickedness only through the instrumentality of the blood of Christ, has ever been the chief structure on which the priesthood has rested. This idea, however, will soon perish altogether on earth. It will pass away under the illuminating influence of progression. In the notefar distant future, it will crumble into dust; crumble into dust I say, when men more fully realize their future existence, or the grand truths of Spiritualism. The human soul must look for atonement through its own acts on earth and in the Spirit-world. Justice, the grand judge of the universe, demands that. There can be no escape from the chain that your own acts weave together; no Savior can break it. The atonement must rest. entirely upon what you do. When this fact is fully and realized, and that the Christian atonoment is of human origin. humanicy will take more rapid steps in ad-

Q.—Can there be any method of bettering the condition of humanity by a system of co-operation?

A.—I will state briefly the condition of life in this upper sphere of existence. Here in this beautiful land of unfading bliss, we are gathered together in harmonious little groups, and then again these little groups form larger ones-all on a grand system of elevating co-operation. The most beautiful and happy home in the Spirit-world, can be found where numbers are living harmoniously together. Of course, in such cases, the closest sympathy is desirable, in fact demanded, for without it co-operation can not long exist. Co-operation will eventually be successfully inaugurated in earth-life. It offers the best possible facilities for living well, when those uniting can labor harmoniously, for each one is allowed to pursue the work which most accords with his highest aspirations. Man has a tendency within his own soul to adopt the grand. ennobling principles of co-operation. There are, however, in spirit-life, those who are so organized, that they can not live in company with many others long at a time. Such persons have isolated homes. But as they are the recipients of universal love showered down upon them continually, they finally desire the society of others.

Q-By what method are habitations constructed in spirit-life?

A.—It is impossible to intelligibly explain to you the method by which we construct our habitations in spirit-life. You know that it is necessary on earth to have an intelligent conception of what you intend to do, or desire to realize in the external form. Of course it must assume form or shape within the mind. If you build a house, you do so from the pattern existing within you. Such is the case in spirit-life. It is absolutely necessary here, even, that an image of what you wish to construct first exists within the mind. Every thing on earth must first be mirrored there, and then it takes external shape through the instrumentality of the hands and physical strength. When you go to the Summer-land, you must construct habitations spiritually. The method of realizing external forms is entirely different with us in the higher life. We have the power here of giving form to the images of the mind without the aid of the labor required in the earth-sphere. The images that are mirrored in the mind in spirit-life, assume substantial form through the inner workings of the aspirations. It is labor, of course, but entirely different from that which distinguishes work with your material hands. Q.—Is physical labor in Spirit-life compati-

ble with intellectual labor?

A.—Most assuredly physical exertion in Spirit life is compatible with the highest form of intellectual labor. The former is as essential to each individualized existence, as the latter. Labor consists of the activities of the body, The activity of the body is as necessary as the activity of the mind. The demands of one is not adapted to the other.

Q.-What about the Moon? A.—The moon has arrived at the end of its career, and is dead, a cold, lifeless mass, as it

were. I believe this body evolved from the earth.

Q.—Any danger of the earth coming to an

. A.—I think it will come to an end in about 1,000,000,000 of years. You need not be alarmed—it will not happen in yourday. This earth is in its fourteenth year, as it were, and it must grow to maturity and cease to bear human beings. Some of the planets in this solar system, will not cease to bear human beings for millions of years, and even then, they will exist for ages, before they are finally dissipated.

Q.—What is the cause of meteoric display? A. The cause is simply this.. There are vant belts of metsoric matter around our sun. During the revolution of the earth, it comes in contact therewith, and attracts portions thereof, drawing them to it, the same as a magnet will pieces of iron filings. When the velocity of the meteoric atone is great, of course the friction causes fire, illuminates them. and you call them shooting-stars.

Q. In the month of November, 1888, at 4 o'clock A. H., there was a meteoric shower. Why such a grand display at that time?

A. At that period the earth passed through that belt in a locality where this meteoric matter existed in very great abundance, resulting in one of the grandest displays in nature. In August and about the 18th of November, you will generally witness these dicplays. In this connection I desire to say a few words in relation to the end of the world. There seems to be an opinion generally en-. tertained that the time is soon coming when there will be a most remarkable change, and then it is supposed there will be an end. to all things terrestrial. This idea has been provalent for so long a period, that it must have some foundation. The present time has been set apart when the end of the world would come. The great change that all seemed to anticipate, does not however mean that the world is really to come to an end, but simply signifies the down of spiritual life. This change merely consists in the rapid unfoldment and expansion of spirit commun-

Q. Explain why come spirits are not allowed the privilege to come back and commu-

A. It is a fact that there are those in spiritlife who can not return and communicate. Many individuals in your life, find it impossible to magnetize another. As they can control no one while on earth, or exert any. psychological influence over them, they do not readily acquire that power when they pass to this plane of life, hence they can not control a medium. Their control to a certain extent must be psychological, and if those psychological powers are latent, or if they are not far advanced enough to use them, they must for a time, at least, forego the privilege of There are others who returning to earth. can't immerse themselves in the earth's atmosphere." They find it quite impossible to. do so. These two classes, of course, can not hold communion with their earth friends. Then there is a third class that have no desire to return. Though they have the power to do so, they do not wish to. . They are so absorbed in the duties and pleasures of spiritlife, that their love of earth is greatly diminished.

Q. Were the planets at any time what we call comets?

A. The planets have never been comets. Comets are composed of an electrical substance, exceedingly attenuated. The planets of our solar system were once in the same state of matter as our comets. They did not, however, move as our comets do, or constitute such bodies.

#### What Good Comes of Spirit Communion.— Answer Below.

The Hon, Charles E. DeLong is consoled for his sudden recall from Japan. Through the kindness of his father-in-law's ghost, he has made more money than his successor as Minister did when he drew his back-pay. Mr. and Mrs. DeLong were at a scance at the Grand Hotel in San Francisco when the incestral shade sent them a message to the effect that he, when in the body, had invested \$650 in land through a certain Madden; that Mad-den had not accounted to his executors for the investment; and that he should be made to settle at once. Neither Mr. and Mrs. DeLong had any knowledge of this transaction. The next day the ex Minister called upon Madden and asked him if he had not some unsettled business with the estate of Mr. So-and-so. Madden at once said he had. The result of the matter was that Mrs. DeLong received a deed for 625 acres of land, for which she has already refused \$18,000. It may be that the medium knew of the old transaction, although this would be strange, since none of those nearly interested in it had heard of it. The facts, which we take from the San Francisco Chronicle, are certainly remarkable. Few persons would decline to be tricked by a medium when the trickery gave them a small fortune.— Ohicago Tribune.

The closing remark in regard to trickery would seem to be uncalled for. But when we take into consideration, that many of the readers of the Tribune are members of popular churches, and that one of the proprietors and perhaps an editor or two are deacons and ex-clergymen, it will not seem so strange that a tub is thrown to the wheels.

## The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

Amount previously scknowledged.....\$26 82 Mrs. A. S. Pond, Útica, N. Y. ........ \$2.00 David Bastwick, Spring Lake, Mich... 1.50 J. B. Pressey, Bloomfield, Cal........ Who will next be inspired to a similar deed of noble charity. We shall report.

FROM Wichita, Kan, we have a book order with no name or address.

#### A BENEVOLENT CHOST.

The Snug Sum of \$18,000 Realized.

[From the San Francisco Chronicle, Jan. 22.] When Foster, the Spiritualist medium, first came to this city and hung out his shingle at the Grand hotel, he was an object of much curiosity. Among those who went to witness the marvelous manifestations, which it was claimed were daily made, was a wellknown gentleman, whose name we are not authorized to give. The gentleman had heard of the slip of paper trick, and believing that he knew a thing or two more than Foster did, he resolved to play a sharp game with him. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tinfoil. When he got there, in company with several other friends, he handed the little roll of tinfoil to Foster and awaited events.

The little paper inside the tinfoil contained merely the full name of the gentleman's mother—her maiden and married name. Foster took it, pressed it to his forehead, in that dreamy, listless way he has, and then laid it on the table. Presently he said, "Yes, sir, I have a message for you. There is the spirit of a lady here, who wishes me to write you this message." Here Foster took up a pencil, and with many jerks and quirks wrote:

Do not remove the remains of your father and myself. Let us rest where we are. Your heart is right, but your judgment is 'wrong.

The message was signed by both the maiden name and married name of the gentleman's mother. The gentleman turned as white as a sheet, for he at once recognized the message as having been written in the name of his deceased mother. He had long been intending to remove her remains and those of his father from an eastern cemetery to his vault at Lone Mountain. He had not thought of the matter at all that day. Foster had never seen him before. Neither Foster, nor anyone else—not even the gentleman's wife—knew what the mother's maiden name had been, hence the clearness, the strange outline of the message, and above all, the aptness with which it referred to his project with regard to the remains of his parents, gave the astonished gentleman, something to think about for days

He did not wait for an answer to his tinfoil puzzle, but started away very much in the condition of the young man who went to church to scoff, but finally concluded to remain and pray.

Next day the gentleman met his friend, the Hon. Chas. E. DeLong, who had just then returned from Japan. To him he told his remarkable experience of the day before. DeLong laughed at him for his apparent credulity, and scouted the idea that spirits had anything to do with the message. Nettled at this the gentleman invited Mr. DeLong to go with him and see Foster and judge for himself, That night they both, in company with Howard Coit, called at the Grand hotel, and were shown into Foster's rooms. Mr. De Long was wholly unknown to Foster. They all sat down to the table, and after Foster had amoked a while at his cigar, he said: I can only get one message to-night, and that is for a person named Ida. Do either of you know who Ida is P

Mr. DeLong looked at Foster with rather a startled look, and said: "Well, yes, I rather think I do. My wife's name is Ida."
"Well," said Foster, "then this message is for her, and it is important. But she will have to come here and receive it."

This was just enough to excite DeLong's curiosity, and after endeavoring in vain to get Foster to reveal the message to him, he consented to bring his wife the next night to receive the important communication in person. Accordingly the next evening the same two, accompanied by Mrs. DeLong, were ushered into Foster's parlor. They were soon seated around the table, waiting eagerly for the spirits to arrive. After Foster had smoked for several minutes in silence, he suddenly said: "The same message comes to me. It is for Ida. This is the lady, is it?" he asked, as of the spirit. "Oh, you will write the message, will you? Well, all right," and with this he took up a pen and dashed off the following:

To my Daughter Ida—Ten years ago I entrusted a large sum of money to Thomas Madden, to invest for me in certain lands. Madden, to invest for me in certain lands. After my death he failed to account for the investment to my executors. The money was invested and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden on account of my share of the purchase \$650. He must be made to make a settlement.

Your father, VINEYARD.

Both Mr. and Mrs. DeLong sat and heard this communication read with astonished faces. Mrs. DeLong knew that in life her father had business dealings with Mr. Madden, but to what extent or even the nature of them she did not know. She was terribly frightened at the denouement, for she knew that Fuster did not know who she was, nor who her father might have been, and when the communication came in so remarkable a way, the effect upon the whole party may be better imagined than described.

Mr. DeLong had just enough faith in the correctness of Mrs. DeLong's communication to want to see what there was in it. any way. So the next day, he called on Mr. Madden, at the Occidental hotel. Without saying what especial reason he had for asking the question, he asked Mr. Madden if there was not yet some uncettled business between himself and the estate of the late Mr. Vineyard. Mr. Madden thought for a moment, and then he said there was. He said several years ago, he and Mr. Vineyard had purchased a tract of laud together, and their interest was yet undivided. The land had increased and was atill increasing enormously in value, and he supposed Mr. Vineyard's daughter desired to let her interest lie untouched, which was the reason why the matter had never been settled up. Besides she had been absent a long time from the country and was not here to have the matter settled. When informed that Mrs. DeLong had only just learned of this investment of her father's, Mr. Madden expressed much surprise. He said, he sup-posed she and her husband and the executors knew all about it, but were simply letting the matter rest for the property to increase in value. Mr. Madden then said that he was ready to make a settlement at any time. This was readily assented to by Mr. DeLong, and lady \$19,000 for the property, but having been informed that it is worth at least \$25,000, she

declined to sell. Meanwhile, Foster is overrun with people anxious to interview their deceased parents, for the purpose of finding out if the old folks are quite sure that their estates have been fully and properly settled.

H. WADDELL, please give your P. O. address and we will comply with your request.

He was Given Up to Die.

Mrs. A. H. Robinson, Chicago, —Dear Sisten:—I received your prompt reply. A few days ago I commenced to use your prescription. I was delayed a few days, as I had to send to Galveston to get the prescription filled. I have, strange to say, found relief in so short a time. Your correspondence has caused hope to revive in me. I have applied to several mediums besides yourself. All the rest thought my case hopeless. Dr. Henry Slade was one; Dr. Sale of Boston was another: a lady in Oswego, New York, was another. They all told me they could give relief, but could not cure me. All the old practitioners here told me the same. I gave up, and with reluctance I addressed you. But for my strong faith in Spiritualism, I should never have written you. I now see your spirit guides are eacquainted with my afflictions. A strange influence seems to be exerted over me over since I commenced to use the remedies you prescribed. The change is so sudden and so marked, that I now believe I shall get well, and again take my place in the busy world, and help my helpless little ones, and get them home with me once again. Dear Sister, I will he as honorable as you have been confiding in my promise to compensate, as soon as I am able to do so. I live with my sister and have two of my children with me. I will report promptly to you from time to time, as I get better. The spirits say I will get better in six months. My sister is a medium and says she has seen many strange spirits since I received your communication. She thinks it was some of your guides that came. One gave her name as Mariah. Well, I must close. May God bless you, and good angels attend you.
Yours in love, light and truth.

John B. Hewitt. Bryan, Texas, Jan. 22d, 1874.

#### Strange Results.

You touch the keys of the plane, and hermonious sounds proceed therefrom. Prof. Tyndall placed a piano in a room, one story below the hall in which he lectured, and when played upon, no cound whatever could be heard emanating from it, until he had connected therewith a rod of deal reaching to the table where he stood, and then the ascending thrills were communicated to the strings of a violin connected therewith, and the music on the piano was heard by all in the audience. Music is simply the results of molecules of air being set in motion, and in delicate thrills they communicate with the auditory nerve. Vibrations awaken those thrills, and they move as things of life. You strike a hard substance, and those molecules beat against the auditory nerve with a shock, like a ball against a barn. If you can harmonize those molecules of air, so that they will oscillate too and fro in unison, then dangerous results will follow cometimes. Let an army march across a long bridge, keeping step, and the molecules of cir moving in harmony therewith, surge against its timbers, and in ninety-nine cases out of a hundred will cause it to tottle. Honce, armies when marching across a bridge with long spans, are never allowed to keep

## Dr. D. P. Kayner.

Dr. D. P. Kayner of St. Charles, Ill., will answer calls to lecture. He is an able exponent of our Philosophy.

He officiated at the funeral of Charles Jucket, at St. Charles, Ill., and the Granger, a paper published there, speaks as follows of his effort:

"The funeral of Chas. Jucket, which took place last Sunday afternoon at the Congregational Church, was very largely attended, the house being crowded to its utmost capacity. The services were conducted a la Spiritualism, Dr. Kayner officiating. We heard only the latter part of the discourse, and thought it in-teresting and appropriate. It was, in part, ex-planatory of the Spiritualist's belief of the future condition, which was very pleasantly and clearly illustrated by the Doctor. His remarks in relation to the deceased were plain, truthful and touching. He returned in behalf of the friends of the deceased, in words of rich eloquence, an earnest tribute of thanks to the Congregational Society for the kind use of their church on that occasion, which touched the better nature of every one present, and which drew forth a silent, but universal response, amen. A sweet song—"Shall we Know Each Other There?"—more sweetly aung by the Misses Howard, concluded the sadly pleasant ceremonies. The mourning family have the sympathy of all."

## Day, Yolchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictates, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y. Amount previously reported, ...... \$19 50. Mrs. T. P. Hornbrook, Wheeling Va... \$5.00

#### A friend, Henry...... 1.00 Letter of Fellowship.

The Religio-Philosophical Society granted a letter of fellowship to Bro. G. P. Colby, of Cherry Grove, and Prof. T. B. Taylor, of Chicago, on the 1st day of February, 1874, authorizing them to solemnize marriages in eccordance with law.

THE demand for Hudson Tuttle's Arcana of Nature, Vol. I, or the History and Laws of Creation, has been so great that although the plates and 'all copies were destroyed by fire, it has been found necessary to publish a new edition at the earliest moment practicable, and we are happy to announce that we can supply it. Price \$1.25, postage 18 cents.

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Denoral A. Szank.

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MOTHER DON'T LOOK AS SHE USED TO. BUTESH, DeKalb Co., Ind., March 1, 1878.

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Elfra. Sugan Moorie.

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#### The Day of Judgment upon Natural Principles!

BY JOHN SYPHERS.

Yes, the day of judgment is coming, and when it reaches us, it will be upon natural principles, and not as a display of the wrath of an angry personal God, who, some ignorant people think, will bring it about as a chastisement upon his children for their supposed wickedness. Some seem to think it will be brought about by the Devil, who, they say, has a mortgage on this world, which he is about to foreclose, and will then, just for a little fun, fire it up and burn it down, merely to have the reputation, like Chicago, of being the author of the biggest configration ever recorded in the history of a world! Now, all these theories we repudiate, but still can plainly see great constitutional changes, which must soon come to pass in the workings and relations of the great universal frame-work of nature. This, by many, will be called the day of judgment, as, indeed, it will prove to be the last day to thousands and term of the canada of the inhabitants of the earth, whose career and parts played in the great drama of life, it will buddenly bring to a close. This world, will change, but not be destroyed, but made botter. This great change will be brought about by, and through, the workings of nature's laws, without a violation of any of them, but in ctrict harmony with the whole.

Nature's laws are the only laws of Godthey are all right, and will be seen to operate in perfect harmony with each other when rightly understood. When the last great day, or end of the world, as it is called, shall come, and which I know to be near at haud, we will cee that it is only a change in the position and external condition of this earth or planet, and not an annihilation by general confligration that has so long been preached unto us.

That the elements and seasons are gradually changing, any one can plainly see; but before I proceed further with this article, I must give the history and philosophy of the birth of planets and worlds, as I see them by the clairvoyant eye of vision.

As human beings are born and proceed one from another, so planets and worlds have their birth, and proceed one from the other. All the planets now flying around the Sun as a center, and composing our solar system, have been born of the Sun, or thrown off from it. But what is the modus operands, or how is the thing done? This is the great question.

I answer by the force and action of chemical laves. Chemistry, indeed, has much to do with the creation, formation, transformation and conformation of all things, from the tiny flower or smallest blade of grass, even up to ponderous worlds! There is an inherent principle in every particle of matter in the universe—no matter how small or how gross, which gives them a positive and negative po-larity. Friction, heat and light come from this, and finally all life, let it be either vege-table or animal life. These positive and neg-ative forces of matter, if understood properly. and analyzed to the bottom, will prove to be the key which unlocks all the sublime mysteries of this universe, even the almost impenetrable mystery of life itself. The action of these positive and negative forces, is life itself—the great cause of all causest It carries matter through all of its innumerable changes, transformations and developments, and if I were disposed to personly a naked principle, as the ancients were accustomed to do, I would call it God, as they did, and then it would be so easy to ascribe to him in the absence of a better knowledge, the creation of all things— even these ponderous worlds!

To tell what life really is, has ever been considered a very deep and abstruce metaphysical question; but now, it is plainly proved to be nothing more nor less, than magnetism, and this magnetism is produced by the action of the particles of matter, and this action is the result of the positive and negative conditions which naturally belong to all particles of matter. The various gradations of life, ranging through the whole universe, run thus: First—mineral life. This is the lowest form of life, the great substrata, from which all other forms of life arise. Second, vegetable life, and this again passes up into animal life, and here locomotion begins. Animal life progresses upward until it finally ultimates itself into human life, and human life finally passes up into spiritual life, and this is the highest form of life of which human beings have any knowledge. But we return to our question by saying that the great univercelum, or universe of universes, is composed of untold myriads of suns, many of them larger and brighter than our own, and each surrounded by their attending planets. Now, every sun and every planet has its pos-itive and negative polarities. The positive repels, the negative attracts; hence there is a ceaseless current of matter being repelled from the positive and attracted over to the negative, and from thence passing in through the center,

back to the positive again.

The North Pole of our earth 11 positive, and the South Pole negative. This causes a continual current of matter to flow from the North to the South, which then passes in through the flery center of the earth, being thereby purified and cleansed as the blood of the human body is purified by passing through the heart. The internal parts of the earth are hot and positive, while the atmosphere surrounding the outside, is cool and negative; hence the attraction of gravitation to the center. The currents of matter passing from the North Pole are often so strong that the friction produced by the moving particles causes a great light, and this light we call the "Aurora Borealis." This current of matter passing from the North Pole is met by a counter-current from the South Pole, forming an equator, and throws out the light drossy particles of matter to a considerable distance into the atmosphere, where it is held, and there forms a belt or ring around the middle portions of the earth like those of Saturn.

Just as fast as nature purifies matter and prepares it to become part and parcel of this lanet, it is carried by natural attraction to parts of its own silicity, and is there deposited, and thus puts on formation. Thus all planets are continually drawing gross and inorganic matter from space, and digesting it in its own psculiar chemical laboratory, and appropriat-ing it to the growth and development of its own body. In doing so it necessarily throws off that which is too impure for its use into space, where it forms into a belt of nebulous matter. Those belts in time become thick, and greatly obstruct both the heat and the light of the Sun. This causes the earth to cool on the outside, and consequently to shrink or contract. This causes the hot liquid of the center to rush out through the crevices to the surface, causing the phenomena we call "Earthquakes."

Our Moon was bord from this earth by the breaking of a similar belt to the one described, and may be called the oldest daughter or first born of the earth. But our own Moon is also in travail and will soon give birth to a baby-moon, which will be a great-grand-child of the

Sun!
Our Northern regions were once warm and cheerful, covered with green verdure—the new trial surhome of the elephant and other tropical anscriptions.

imals; but gradually, as the belt of matter has been growing thicker and thicker, shutting out the light and heat of the Sun, it has grown colder and colder, until it is now uninhabited by animal life—the home of the iceberg—a dreary waste! Animal life has been driven down toward the equator by the growth of iceberge, and our Summers have become shorter and shorter, and our Winters longer, and will continue to do so until the next great change takes place at the birth of another Moon. This time is now nearly at hand, of which I will now more particularly speak.

The Sun is at this time coming into peculiar relations to other Suns, which will greatly increase its heat and positive power. This will cause a belt of matter which is forming around it to break. The two ends of this belt where it breaks will, of course, be very hot and pos-itive, and consequently repel each other, and be attracted to the opposite negative side, there forming another planet in our own solar system. And this is the way that all worlds have been formed. When this belt of matter passes from around the Sun, it will let out the light and heat with great intensity, which will charge all the planets of our solar system very positively, our world among the rest, which will cause such currents of gross matter to arise into the air, as to render it thick and murky, and cause the Sun to be darkened and the Moon to look like blood. "The Sun shall be darkened and the Moon

shall be surned into blood, before that great and notable day of the Lord come," said the prophet. But in the days of prophets, they knew nothing of the causes of natural phenomens, not even of an eclipse, nor of the general formation of the solar system; so in their darkness they ascribed everything to the doings of a great imaginary being whom they called "God." This increased influence of the Sun upon our world will swell its outward crust to its utmost capacity, and greatly in-crease the discharge of all volcanic eruptions,

and cause many new ones to appear In Australia a large lake of lava will be thrown out and flow westward, upon the land and upon the sea and destroy many inhabitants. The heat from this lake will go upward to near the equator, and will change the belt of matter now surrounding our earth positive, which is immediately over this great outflow of lava. This will cause it to expand and break. The two ends being positive will repel each other and be attracted to the opposite side from where it broke, and thus as the prophet says. "The heavens shall roll together as a scroll and the earth almost melt with the fervout heat," and thus will be formed a nebulous planet or another Moon to our earth. This new Moon will find its equilibrium between the earth and the old Moon. which, from the positive condition of our earth, will be repelled away much farther from the world and the place where it now occupies. This will cause it to appear about onehalf smaller than its present size, and to look much brighter than it now appears to us. The end of the Moon which now points continually to the earth, will become positive, and consequently will be repelled and swing South, and another side be presented to us, forming a new field of study for astronomers and the men of

It will also have a rocking, rolling motion, for oulte awhile, before it becomes rightly balanced again, and finds its true equilibrium in its new relation to the planets. The removal of the belt from around the earth, will let in the Sun's rays, which will charge the earth more positively. This will cause it to be re-pelled and thrown about one-third further from the Sun, which will so change the length of our days and years, that it justified the old clairyoyant prophet, in declaring in his awkward way "that time should be no more;" that is, as it used to be. This passage of the earth from the Sun, will fulfill another passage of Scripture which declares that the heavens and the earth shall flee away and thus we shall have new heavens and a new earth.

This great change will so purify the atmosphere of our earth, that men and women will almost live forever, and the change called death, when it does come, will be so slight that none will dread or fear it, and almost justify us in declaring that "there sickness, sorrow; pain and death are felt and feared no more." Life will then indeed be worth hav-ing-worth living for. Some of the Jewish prophets, who thought that Jerusalem was the city of all the world, trying to describe that day in lofty imagery, got off something like the following:

"And I saw the city New Jerusalem descend from God out of heaven." All our senses in that new condition will become purified and more acute. We will be able to see with the unassisted natural eye, further into space than we now can see with the aid of our best telescopes. We will become both clairvovant and Clairaudiant naturally, and will be able to both see and hear the spirits of departed mortals as they dwell in the cities which they have built for themselves among the spheres. The soft melody of their spiritual voices, as they chant their spiritual songs, will float softly down upon us and fill the world with sweet melody and harmony, expanding the heart with love, and causing men to rejoice that truly the millennium has come. Hence no one will be heard to ask his neigh bor if he knows the Lord (the spirits), for all shall know him from the least even unto the greatest. The dark shadow called night will flee away, for in that pure atmosphere the light of the Sun will reflect quite around the world, and the wilderness shall bloom like the

This day of judgment, as it has erroneously been called, is looked for about this time by all the kindreds, nations, tongues and peoples of the earth. But few, if any, have a correct idea of how it is to be brought about; but few, if any, suspect that it will be by the workings of natural law.

To give the world a few hints upon the philosophy of this day of judgment upon natural principles, and thus drive away their fear by giving them a knowledge of the whys and wherefores of this great change, must be my excuse for writing the present essay. Many of the ignorant inhabitants of this earth, who ascribe everything to the doings of a personal God, will also ascribe this great change, this wreck of matter and apparent crush of worlds, to the exercise of the awful wrath of his judgment. They will be raving and fran-tic, and selzed with horror and despair, indescribable and calling upon God to save them, will die of fright. But a portion of mankind will be better prepared for this awful day, and calmly reposing upon the bosom of Mother Nature, will trust in her to carry them safely through, having a foreknowledge of the great event, and of the glorious consequences which will surely follow. They will calmly turn their faces heavenward and praise the good angels for giving them knowledge and strength to withstand the shock of the awful hour. The length of time occupied in passing through these great changes will be about twenty-one days.

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# Poices from the People.

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Exactly so, and what a revolution would be created in the minds of the people, upon the sublect of pure Spiritualism. The Journal commands respect wherever read. When the public generally know that Spiritualists ignore the social freedom infamy, our philosophy will receive a candid hearing.

Thanks, Bro. Tiffany, and may all of our old subscribers follow your example.—Ed. Journal. ANGOLA, IND .- C. L. Heath writes .- Your paper is doing great good in this place, in exposing the infermous Woodhull doctrine of free lust. Go shead, and all good men, women and angels will bless you.

BOYERS FORD, PENN.—Samuel Egolf writes.
—While I do not believe the "Social Freedomites" to be the hideous moneters you describe them to be. I nevertheless love to read your bold, outspoken Journal.

Thanks, Brother. There are many who have like yourself been misled by the delusive hope that the "Social Freedomite" leaders do not practice "Moses-Woodhullism." . But you may rest assured that Moses' practice is the enction that gives gest to the craft, and without that gest, those leaders would at once return to the "flesh pots of Egypt"—the churches from which they came,—[Ed. Journal.

NEWCASTLE, O.-E. Lawrence writes.-I subscribed for your paper wholly on the account of your rigid denunciation of those licentious ones hat wish to paim themselves off as Spiritualists. I think our cause will advance now faster than ever before.

FLINT, MICH.—R. Montonye writes.—I for one don't take any stock in the new departure infamy, and I don't think there are many in this section of the country that do. Mrs. Woodhuli succeeded in getting a small assemblage to hear her in the county adjoining.

OTSEGO. WIS .- P. Root writes .- I am glad to say that I am a subscriber to the JOURNAL. I have t ken it for a number of years; like the principles it advocates very much, and was glad to see the late proposition you made, to send the fournal three months, for twenty-five cents, to all new subscribers.

LEON, WIS.—S. S. Carpenter writes.—May the good angels long spare you fo battle for the right, and when the change comes, you can gladly look back on earth life, and rejoice that you fought for purity and truth. Receive the well wishes of one who rejoices in the stand you have taken against the fraud that some have tried to crowd upon our blessed cause.

BLOOMFIELD, ILL.—S. R. Darrow writes.—I will just say that what few there, are of us here, claiming to be Spiritualists, take no stock in the Woodhull doctrine. We like the stand you have so nobly taken, and hope you may be successful in ridding Spiritualism of the foul stain of free loveism that has been heaped upon it.

NEW ERA, MICH.-T. Bigelow writes.-I save been a subscriber to your Journal since May last, and it has been a velcome weekly visitor, giving me the best of reading matter, which is a continual feast, and I feel free to say that it is the best and most truthful paper I ever

WASHINGTON, N. H .- N. A. Lull writes .- I am told you oner to send the Kentell-Philo-sophical Journal to new subscribers, three months, for twenty-five cents. I send you seven new subscibers, with money enclosed for that purpose. I have taken a stand here against the principles thught by Moses Hull and company, but approved the stand taken by your paper. NORTH LEWISBURG, O.-T. J. Blackburn

writes.—One year ago there were no Spiritualists here, now we have quite a respectable circle, one tipping and one writing medium. The cause is progressing. I am curing "diseases" by laying-on of hands. This does surprise the old orthodox. We are well pleased with the stand you have taken against Woodhullism.

MOBERLY, MO.—Mrs. R. A. Reynolds writes.
—I have been doing all I could for your glorious
paper. I am not a Spiritualist; would be one,
but I have never seen anything to convince me. You have my many thanks for your kindness to me, in sending me your paper for a long time. I am a widow, and find great consolation in your

You have our sincere thanks for your appreciation of our labor. Your course is just what we have reason to expect from those who receive the paper free. If our work is not appreciated to that extent, we could not believe that the Journal is doing much good in being sent free .- [ED. JOURNAL.

BLOOMINGTON, ILL -G. W. Brooks writes. -The Journal is the best Spiritual paper, and next the JOURNAL is the cest spiritual paper, and next to it in point of interest, is the Chicago Times. It may sound strange, perhaps, to designate it a Spiritual paper. Its free discussion of all-religious matters, and its recent notices of the phenomena and philosophy of Spiritualism, have made a fayorable impression on the minds of the

RIO VISTA, CAL.-M. M. Wheeler writes. Having changed my residence, I have not seen the dear, good Journal for several weeks, and am starying for its contents. I am very much pleased with your course in regard to the Moses-Woodhullites, and believe you will eventually annihilate their vile doctrine. Californians are liberal in their views, yet very few will tolerate such base ideas as are set forth by them.

WICHITA, KAN.—S. W. Richmond writes. The names herewith make the number fifty I have sent you from this place. I will predict that if they read the JOURNAL one year, they will be-come active workers in the cause of Spiritualism. We have never had a public medium here. I have no doubt there are a good many mediums in Chicago, who would gladly come to Wichita, if they could see what a good opening this place

SANTA ROSA, CAL.—D. Stocking writes.— We don't wish any Woodhullite to come about us. We shall take your paper as long as we can pay for it, myself and daughter having become very pay for it, myself and daughter having become very good mediums. I converse more freely and easily with them than with persons in life—at least it would take a very smart man to convince me to the contrary. This was brought about by reading your paper, and holding circles which we continued for over a year before we received any marked demonstrations of spirit-communion.

CAINSVILLE, MO.—R. Hayworth writes.—I again write you, and send eight more subscribers for the JOURNAL. I find the minds of thinking men and women are changing in favor of free thought. When I commenced reading your paper two years ago, I was alone in my neighborhood; now I see quite a change for the better. All whom I have talked with, thank you for your bold, outspoken treatment of the Woodhullites, and all other old isms of the age; so say I. Go ahead and we will try to sustain you.

MONONA, IA.—E. Cotton writes.—It is a pleasure to be the means of placing in the hands of my neighbors your excellent paper. I have sent you, fifteen new subscribers. Many poor starving souls can now read and understand "the way of life." I will see to it, that many of the trial subscribers become permanent ones. The truth is spreading in this section. I wish you would urge upon your readers the necessity of circles. It every family would establish a circle, many a good medium would be developed, and unfold good would arise from it.

BEDFORD, IA.—P. H. Lucas writes,—In forwarding you the above list, and the fifteen names in a former letter, I trust I have sent eeveral that will become yearly subscribers. I rejoice much because you have taken such a bold stand-against "Free Love Woodhullism." In the little hand of Spiritualists of this vicinity, I think Woodhullism will hardly find a representative.

ROCK ISLAND, ILL.—J. M. Morris writes.— I think it now time for all true Spiritualists to come forth and show their colors. I admire the course you have taken on the Woodhull question, in the JOURNAL. I want it distinctly understood that I and my wife do most emphatically repudiate the whole Woodhull doctrine, and are not afraid to let it be known. Some tell us to keep still and not say anything about it, for, say they, you don't know how many Woodhullites there are amongst us. I say that I don't care, if his satanic majesty stands at the door, I and my wife are true Spiritualists, and not free lusters.

SIGOURNEY, IA.—A. A. Davis writes.—Allow me to present you a few thoughts that have been in store many weeks for you. I shall be very brief. I notice, you have received many congratulations for your noble and fearless defense of true principles, in meeting so boldly the assault of the Hull and Woodhull company; but where are the cheers for Mrs. Wilcoxson, when the seemingly almost alone, took up her when she, seemingly almost alone, took up her pen and made the truth resound from heart to heart, and echo from soul to soul, of all true Spiritualists, assuming that one at least had not gone after false gods and seusu-l pleasures. May heaven and angels sing, and all nature re-

OMRO, WIS .- G. W. Beckwith writes .- I feel it to be a duty to express my approbation of the manner in which the J unnar treats the "social question." Is it not atrange that any one should let his animal nature so predominate as to turn his proof of immortality into sensuellsm, and is it not unfair that our orthodox friends, should take umbrage under this folly, to set up the pre-tence that this is the mission of Spiritualism? That they should not take too much encouragement, please tell them to read the first verse of the fifth chapter of the First Corinthians, and the fourth verse of Jude. They will see that Wood-hullism had its origin among the early Christians, and that history is only repeating itself.

NEW LONDON, MINN.—MRS. M. E. Chandler writes.—I see the Journal still lives and thrives, and comes to us every week as bright and spicy as ever, in spite of the terrible threats made against its life, on account of its strict adherence to the principles of honesty and virtue. Perhaps these valiant warriors, clad in the garb of free love, have found out by this time that the armor of truth, honesty and virtue, don't yield quite so easy to the red hot bolks of envy, jealousy and lies. If the pen is mightler than the sword, you must have made sad havor in their ranks by this must have made sad havor in their ranks by this time. We hope you won't give up the battle until you have silenced the last battery. I doubt very much whether the abrogation of all laws against robbery, theft, or murder, would work as much mischief in the land, as the abrogation of all laws against licentiousness. We would as soon invite a thief into a house, as to invite one of these Weedbullites telepture for us. Beather I these Woodhullites to lecture for us. Brother J L. Potter has been with us again and given us four excellent lectures.

ALBIA, IA.-A. C. Barnes writes.-Spirits, have no doubt, entranced Miss Bonney, intending to fulfill all that she said they would do, but not being sufficiently skilled, or the conditions they required were not complied with, they falled, as chemical experimenters, scientific explorers, and men in other enterprises frequently fail of seeing their purposes accomplished. What then? Why, they try again, as those who tried the first, necessarily crude, steam engines, and failed, but see it now a success. I apprehend it is well this effort of the spirits failed. We, as Spiritualists, love to commune with, or hear from, our friends in spirit spheres, and to receive their counsel or advice, and use it rationally, but do not trust implicitly—ignoring rationality—to old or new divine revelations, which we think many would have been inclined to do if the promised new revelations had been given by Miss Bonney. No one but the Infinite is infallible.

Bro. Barnes is substantially correct. On the 18th of January, Miss Bonney presented herself, and said in our presence to a medium "The spirits went a little further with me than they intended to," at the same time showing herself plainly to the medium.

It is doubtless true that the spirits who were experimenting with this medium, failed to accomplish the object in view, like chemists who are sometimes over sanguine of their ability to produce a certain result. but do not succeed. Spirits are but men and women of limited powers. -TED. JOURNAL.

BROWNSVILLE, TEX —W. Neale writes.—
I tender you my slucere thanks and heart-felt gratitude for your able and noble defense of true Spiritualism against the pernicious, shameful, monstrous and damnable teachings of the Woodhullites. I can't see why some of the orthodox papers have not assisted you in crushing the monster, for it was as much their business as yours, as free lust is no more allied to Spiritualism than it is to any other faith. According to my views of the teachings of Spiritualism, this, our present earth-life, is not the least of the wonderfully beneficent, arrangements made by the Great Spirit for our eternal welfare. This life appears to me to be the very base and foundation of our greatest future enjoyment and happiness, and I think that one of its wise purposes, is to form those links of love and affection, called fathers, mothers, sisters, brothers, wives, husbands and other dear relatives: How, except by virtuous monogamic marriage, can these bright links of love, affection and consanguinity be created, or that chain formed by the angel of death, as, he gathers link by link from our hearts and homes, and joins them in life and love in the spirit land Those that advocate free lust must reject from their polluted hearts all the dearest ties of human ity in this life; all love of home, husbaud, wife or mother, sister or brother, and also, all the fondest hopes of futurity, and all this for what?

PORT HURON, MICH.—Dr. W. Jordan writes. The praiseworthy position you have taken in regard to the "social question," and your pointed reproof of the social stench advocates excites my warmest sympathy in your behalf. Believing that you intend to adhere in your teachings to the pure gospel of Spiritualism as taught by the augelic ministry, you can set me down as an ad-mirer and advocate of the Journal, and I hope to be able to enlist many others in its behalf. Continue to cut away the fungus, and probe the foul ulcer that has made such an effort to attach that a sifting time might speedly come, when the above-named black spot might be wiped out, and become forever extinct. I predict for the Journal a fame that will be as abiding as the truths it sustains. Nevertheless it has many an opponent in the state of the Journal of the our city. The Woodhullites don't like it, and I am sorry that Port Huron has so many of that brand. They think, or profess to think, that we don't understand the lady. They say she is as pure as a snow flake, and her teachings equally as pure, but we are too low in the scale of our being to understand her true and real meaning. Our coulety has a good hall here, adorned by rich Our society has a good hall here, adorned by rich works of art from the hand of our worthy Brother Star, but when her doors will be thrown open again to the waiting public, I can't say. Should any of the lovers of truth cersus Woodhullism. any of the lovers of train bersus would miss, desire my services as a lecturer upon spiritual, medical or moral philosophy, in this or adjacent states, address me at Port Huron, St. Clair county, Michigan, box 93.

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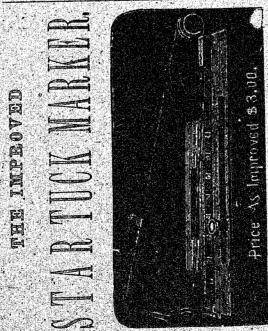
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#### New York Department.

BY...... D. HABBITT, D. M.

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

#### Elder Evans and the Shakers.

The kind review of my remarks on the Shakers, by Elder Evans, merits a little notice. He says: "We make a distinction between 'communism and co-operation," So do I, but in saying that the world must come to communism or co-operation before the millenium can dawn," I simply meant that if it cannot go so far as communism, it must at least reach co operation. I would not believe in the lawlessness of free love communism, nor the too much married Oneida communism, where all are united to all, nor in Shaker communism, where none are united to none maritally, nor in any system of communism that would obliterate individuality or the dear little center of harmony found in a loving family. But I would certainly go as far as co-operation in all the commercial relations, and extend matters as far into communism as to have cooking, washing, and many other things done together: or, at least, at some common establishment for the purpose. Both individuality and organization are the everlasting laws of nature.

Elder Evans says his main object in New York was to show "how Shakerism would not run the world out." I admit that he at one time called marriage a good thing, but the purport of his remarks was that it was good for the great world at large who are on the lower ficshy plane, but when they rose above that condition into the more spiritual life, they would become Shakers in practice and precept He gave us a grand discourse, cutting up the sins of the day, the follies of society, the curse of so much meat eating, liquor drinking, land monopoly, drug consuming, war, and many other questions which I should be gratifled to hear him many times upon. But as, to "how Shakerism would not run the world out," in case all persons had become converts to it, as he said they would in the new heavens and the new earth, he did not explain. To be a Shaker is to avoid all sexual commerce and to live, as they deem it, *pure* unto the Lord. There is a certain algebriac process which proves that one is equal to two. I should think that some such process would be needed to show how the world could be kept peopled under a system of non-sexual communism

Elder Evans says, "If my friend Babbitt geta his highest ideal and most glorious anticipations realized in the new earth, he may, if he pleases, stay there forever. But I do not see what objection he can have to other human souls by the thousand, aspiring to, attaining and enjoying a superior order, so spiritual that his eyes cannot see, his ears hear, or his un-

derstanding comprehend."

Now, good Mr. Evans, my friends would laugh at the idea of anybody's thinking I would be satisfied with the earthly, and have not a perception of the spiritual, for they well that my aspirations after the higher spiritual glories are a passion with me, and I have to use special effort to bind myself suffi-ciently down to the earthly. But I will ven-ture to say that one of the highest of all laws in the adaptation of ourselves to the conditions of human life as God and nature have made them, and that the swiftest way to people Heaven is to build up harmony on earth, among the materials out of which Heaven is to be made. I once asked a high intelligence why he left his glorious spirit home to come to these darker regions of earth. "I love the Heaven until I take it along with me." Is not that the very spirit of heaven? So I say live in harmony with earthly conditions so as to guide the spirit heavenward all the faster. God made us with eyes, ears, hands, heart, sexual organs, and many other parts which are absolute necessities to our nature. You say these are all good in their place, but for perfect men and women, God's plan can be improved on, for the sexual organs lead to many carnal appetites, and should be abolished. But the hands do many wrong things also, for they steal, and murder, and strike abusive blows and on the same principle should be tied up But marriage can be proved with almost the exactness of a mathematical demonstration to be a purer condition than unmarried life, by a great array of facts which I have no time for here. When rightly regulated it brings about that equilibrium and harmony of nervous forces which lessens morbid desires. Late statistics of European countries prove that the married live longer than the unmarried, and that even with all the imperfections of their married life. Shaker statistics of long life should not be held up as an example of longevity caused by non-marriage, but should be laid pincipally to regular, temperate habits of eating and drinking, freedom from care caused by a communistic life, and a good moral tone. When we all stand in the higher life, where causes and effects are revealed in a clearer light, we shall see who takes the higher and who the lower rule of action. The Shakers are doing so many good things that I am reluc-

#### A VERITABLE GHOSTLY VISITATION in sherman, texas.

tant to criticise them even in this, but the

greatest kindness to all parties is to aim at the

The Spirit of the late Mr. W. E. Tarr, Eleteristizes It-cell, after having been in the World of Spirits only Two Weeks—Sits by Stove as Natural in Appearance as if still in the Earth-form—Remains for more than Two Hours, keeping up a Roaring Fire, and Burning all the Wood in the Store before leaving!

Bro. S. S. Jones.—Yes, we have just had a selisation "in the usually quiet old fogy town of Sherman." I happened to be the physician of the late Mr. W. Tarr, whose death occurred in this city, on the morning of the 5th of January, inst. I had a conversation with Mr. Tarr, the day before his decease, upon the subject of the

SOUL'S IMMORTALITY, and in the course of our conversation, he remarked that it was a "subject upon which he had no settled definite convictions," for, he continued, "the spirit of man is a something (if it has an existence at all) of which I can form no conception. I know the price of tea, coffee, sugar, flour, salt and bacon, but of the spirit or soul of man I knownothing—in fact, I do not believe that man has any more immortality than a dog or a horse, and that is just mone at all."

He then looked me earnestly in the face while he continued, "Doctor, what do you think of man's future, of heaven and a possible-hell 1"

I replied briefly,; "My dear friend Tarr, your sands of life are too nearly spent for me to discuss the

PHOBLEMS OF IMMORTALITY with you profitably, for in all probability, you will soon know for yourself, whether these things which now seem so dark to you are really true or not. Be assured of one thing, however, that death makes no immediate change in the spirit's condition, and that it remains for a period, at least, in similar mental state to that in which it was when in the external form." After a short pause, I said to him again, "Mr. Tarr, when you arrive in the world of spirits, and find out that you were mistaken in your views, I wish now to make the request that you return and manifest yourself to your friends, in some way, if you are able to do so."

He replied, "I will do so if I can." He then continued, "I do not fear death, but I have a good old mother who is a shouting Methodist, and when she hears of my death, outside of the church, she will grieve terribly, believing that I am lost in hell." Again he said, "Doctor, if I can, I will come back and

wake 'em up !' I here append the Courier's account of the apparitions; it is honest and candid.

Fraternally thine,

R. R. Boberts, M. D. STRANGE, -Since the death of W. E. Tarr. of the firm of Tarr & Newcome, of this city, recently, the business has been continued by the remaining partner, the same two clerks that were formerly employed, and who were well acquainted with Mr. Tarr, also remaining and sleeping in the store as usual of nights. On Thursday night last before retiring, they filled the stove with wood, and laid sufficient wood near by to make a fire in the morning. Sometime in the night one of them was awakened by hearing the stove door open, and, supposing a fallen chunk had caused it, got up to close the same, when to his consternation he saw, or thought he saw, Mr. Tarr, sitting by the stove. He awoke his bedfellow, and asked him to look, and he in like manner saw Mr. Tarr sitting by the stove. It frightened them both to such an extent that they did not endesvor to investigate the affair, but remained in bed until morning, when, on arising, they found all the wood they had provided gone, and a fire burning in the stove. These two men, Messrs. Allen and Newcome, are well known here, and evidently think they saw Mr. Tarr. We being no part of a Spirit ualist, yet not feeling authorized to dispute anything they teach, must say that the matter carries with it a mystery we cannot unravel.

SPIRITUALISH—A SCIENTIST NAR RATES SOME REMARKABLE SPIR-ITUAL PHENOMENA:

Mr. William Crookes in "The Quarterly Journal of Science"-Experiments with Home and Miss Kate Fox-Manifestation in Daylight-Tables Moved—Human Bodies Raised-Luminous Hands Seen and Grasped—Phantom Forms and Faces-Mr. Crookes' Theory of Explanation to be Embodied in a Forthcoming Work.

#### [From the New York Tribune, January, 17th.]

No more remarkable article has appeared in any scientific journal for many years than one in the January number of . The Quarterly Journal of Science, from the pen of its editor, Mr. William Crookes. It may be remembered that, several years ago, Mr. Crookes gave an account of certain experiments which he had made upon the go-called spiritual manifestations, as developed in the presence of Mr. David D. Home, and the flutter into which the scientific community was thrown by the state-ments presented by this gentleman, in view of the fact that he is a chemist of high reputation, and a scientist of acknowledged position, editing not only The Quarterly Journal of Science, but also The Chemical News, the leading chemical publication of Great Britain.

In the present article he gives the result of continued inquiry into this subject up to this date, covering a period of nearly four years, during which time he has been subjected to the ridicule of some and to indignant outbursts from others, for his continuance in what was

considered a preposterous investigation.

In the beginning of his article, Mr. Crookes remarks that the phenomena he is prepared to attest are so extraordinary and so directly oppose the most firmly rooted articles of scientific belief—among others, the ubiquity and invariable action of the law of gravitationthat even now, on recalling the details of what he had witnessed, there is controversy in his mind between reason, which pronounces it to be scientifically impossible, and the consciousness that his senses, both touch and sight— and these corroborated by the senses of all who were present—are not lying witnesses when they testify against his preconceptions. But the supposition that there is a sort of mania or delusion which suddenly attacks a whole room full of intelligent persons who are quite sane elsewhere, and that they all concur as to even the minutest particulars in the details of the occurrences of which they suppose themselves to be witnesses, seems still more incredible than the facts they attest. Mr. Crookes fully appreciates the incredulity with which his statements are likely to be met, and in the results attained; they seem so foreign to his preconceived ideas, and the prepossessions gained by the teachings of modern science, that he almost questions whether he is asleep or awake. In connection with this he quotes the remarks of a friend, who writes to him that "any intellectual reply to his facts" he can not see. "Yet," he says, "it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observing, and in your thorough truthfulness, feel as if I wanted to see for myself; and it is quite painful to me to think how much more proof I want. Painful, I say, because I see that it is not reason which convinces a man, unless a fact is repeated so frequently that the impression becomes like a habit of mind; an old acquaintance, a thing known so long that it can not be doubted. This is a curious phase of a man's mind. and it is remarkably strong in scientific men stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken down by much battering.

Mr. Crookes says that the subject is far more difficult and extensive than it appears; that four years ago he intended to devote s month or two to ascertaining whether certain marvelous occurrences he had heard about would stand the test of close scrutiny. Having, however, soon arrived at the same conclusion: as every other impartial inquirer, that there was something in it, he could not, as a student of nature's laws, refuse, to follow the inquiry whithersoever the facts might lead. Thus the proposed labors of a few months were continued for several years, and the sub-ject widened before him.

As the health of Mr. D. D. Home is not as well as it was, and as the marriage of Miss Kate Fox (now Mrs. Jencken) interferes with the opportunities of experimenting upon her powers, the two best "mediums" known to him, Mr. Crookes has been obliged for the present to suspend his inquiry; and in the

He remarks upon the difficulties which science cuting such investigations. experiences in based largely upon the fact that, as these manifestations are entirely dependent upon the presence of certain persons usually known as mediums, it is not always convenient to have access to them, a certain halo of mystery being generally thrown around them by their friends, either for purposes of gain or in their desire to prevent too great notoriety. And furthermore, the exercise of their powers involves a certain amount of physical and nervous prostration on the part of the mediums which they are averse to undergoing. It was very rarely indeed that with the exception of Mr. Home and Miss Fox, he was able to have the mediums come to places where the experiments could be prosecuted without any inconvenience. He however, assures us, most positively, that "the statements he presents in this paper constitute a record of actual occur-rences which have taken place in his own house, and in the presence of witnesses, and under as strict test conditions as he could devise; and that every fact, is morever, corroborated by the records of independent observers at other times and places." Although these facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science, Mr. Crookes says be been extended by the control of their control of their controls. he has satisfied himself of their truth, and thinks it would be moral cowardice, to withhold his testimony because his previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena. He proposes to state simply what he has seen and proved by repeated experiment and test, and has yet to learn that it is irrational to endeavor to discover the cause of unexplained phenomena.

He then proceeds to explain one or two of the errors that have occupied the public mind in regard to the "manifestations:" one of which is that darkness is essential to the phenomena. This, he says, is by no means the case. Everything recorded by him took placein the light, excepting in a few cases which he has specified, and when some degree of darkness was a necessary condition. Another error is that the occurrences can be witnessed only in the rooms of the medium, and at hours previously arranged. To show how far this is from the truth, he assures us that, with few exceptions, the many hundreds of facts he is prepared to attest-facts the intimation of which by known mechanical or physical mesns would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years—have all taken place in his own house, at times appointed by himself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids. . He remarks that, although darkness is not essential, yet that when the force is weak, a bright light exerts an interfering action on some of the phenomena; but that the power possessed by Mr. Home was sufficiently strong to withstand this antagonist-ic influence, and he therefore always objects to darkness at his scances.

Mr. Crookes next proceeds to classify some of the phenomena which have come under his notice, passing from the simple to the more complex, and giving, under each heading, an outline of the evidence he is prepared to bring forward; at the same time reiterating his assurance that, with the exception of cases specially mentioned, all the occurrences took place in his own house, in the light, and with only private friends present beside the

In classifying the various phenomena that have presented themselves to him in the course of his inquiries. Mr. Crookes refers, first, t the movement of heavy bodies, with contact but without mechanical exertion. This he states to be one of the simplest forms of the phenomena observed, varying in degrees from a quivering or vibration of the room and its contents, to the actual rising into the air of a heavy body when the hand of the medium is placed upon it. These movements, and indeed most of the phenomens, are preceded by a peculiar cold air, sometimes amounting to decided wind, sufficient to blow sheets of paper about the room and to cause a lowering

of the thermometer by several degrees. The second class manifested themselves as percussive and other allied sounds ; sometimes as delicate ticks; sometimes a cascade of sharp sounds, as from an induction coil in full work detonations in the air, sounds like scratching, twittering as of a bird, etc. These sounds were most prominently developed in the pres ence of Miss Kate Fox, and manifested themselves in all directions around her and in every variety. He assures the reader that with knowledge of the various theories in regard to the sounds, he has tested them all, and is well satisfied that they are true objective occurrences, not produced by trickery or mechanical means. The third class of phenomens consists in the alteration of the weight of bodies, which will be presented in detail, in an early number of the Quarterly Journal of Science. The fourth class, namely, the movement of heavy substances when at a distance from the medium, he has seen in many instances. His own chair, he says, has been twisted partially round, when his feet were on the floor. A chair was seen by all present to move slowly up to the table from a far corner, when all were watching it. On one occasion, an empty arm-chair, at his request, moved to where he was sitting, and then slowly back again, a distance of about three feet. He has repeatedly seen; in full light, the movement of a heavy table, and, on several occasions, chairs turned with their backs to the table, about a foot and a half off, each occupant kneeling on his chair, with hands resting on the back, but not touching the table. The fifth class is that of the rising of tables and chairs off the ground without contact with any person. On five separate occasions a heavy dining table rose between a few inches and a foot and a half from the floor, under special circumstances which rendered trickery impossible, the hands and feet of the medium being held by him during this

movement. The sixth class is that of the levitation of human beings, which has occurred in four instances in his presence. He has seen Mr. Home raised completely from the floor of his room in several instances. The accumulated testimony, establishing Mr. Home's levitations, Mr. Crookes considers overwhelming; and he thinks it greatly to be desired tha some person, whose evidence will be accepted as conclusive by the scientific world, shall seriously and patiently examine those alleged facts. The seventh class of phenomena consists in the moving of various small articles without contact with any person, which he has very frequently observed, and where there could be no suspicion of trickery. He thinks that when he is in his own dining room, seated in one part of the room, with a number of persons keenly watching the medium, the latter could not, by any trickery, make an accordeon play in his (Hr. Crookes) own hands, when the keys are held downward, nor cause the same accordeon to float about the room, playing all the time. He thinks it impossible to introduce machinery which will wave wind-

place it in a remote corner of the room; sound notes on a distant plano; cause a card-plate to float about the room; raise a water-bottle and tumbler from the table; make a coral neckace rise on end; move about a fan so as to fan the company, or set in motion a pendulum when inclosed in a glass case firmly cemented to the wall. The eighth class is that of luminous appearances, which, according to Mr. Crookes, require that the room shall be dark, as the lights are in many cases faint. He states that he has seen a solid self-luminous body, of the size and nearly the shape of a turkey's egg, float noiselessly about the room, being visible for more than ten minutes, and striking the table three times, with a sound like that of a hard, solid body, before fading away. He has seen a self-luminous crystaline body placed in his hand by a hand which did did not belong to any person in the room and did not belong to any person in the room, and a luminous cloud floating upward to a picture. In the daylight he has seen a luminous cloud hover over a helitrope on a side-table, break off a sprig and carry the sprig to a lady; and on several occasions he has seen a similar luminous cloud visibly condense the form of a hand, and carry about small objects.

This leads him to the next, or pinth class,

namely, the appearance of hands, either selfluminous or visible by ordinary light. Of these phenomena he gives numerous instances. In one case, a smell hand rose up from an opening in the dining table, and gave him o flower; it appeared and then disappeared three times, at intervals, affording Mr. "Ćrookes ample opportunity of satisfying himself of tits reality, as it occurred in the light, in his own room, while he was holding the medium's hands and feet. The hands and fingers do not always appear solid and life-like, sometimes indeed seeming like a nebulous cloud, partly condensed in the form of a hand. He has more than once seen first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly formed hand. At this stage it was visible to all present. Sometimes it was life-like and graceful, the fingers moving, and the flesh apparently as human as that of any person in the room. At the arm or wrist it became hazy, and passed off into a luminous cloud. To the touch the hand appeared sometimes icy cold and dead, at others warm, grasping his own with the firm pres-sure of an old friend. In one instance he retained one of these hands in his own, firmly resolved not to let it escape. There was no struggle, no effort to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from his grasp.

The next or tenth class of phenomena comprised those of direct writing, exhibited sometimes in darkness, sometimes in light, sometimes without any apparent agency, at others through the medium of a hand.

The eleventh class embraces the rarest phonomens, namely, those of phantom forms and faces, which he witnessed in a very few initances only.

The twelfth class covers phenomena that cem to point to the agency of an exterior intelligence, other than that of the medium or some person in the room. Although the hypothesis has been suggested that the me-dium is the source of this intelligence, by those who think they see in this an explana-tion of many of the facts, yet Mr. Crookes has reason to believe that in certain instances, at least, they result from the agency of an outside intelligence, not belonging to any human being present.

Under the thirteenth head, Mr. Crookes included a variety of miscellaneous occurrences of a complex character, not easily grouped under any of the preceding divisions, to which however, he refers only briefly, reservme voinm preparing. He then proceeds to indicate the theories that have been brought forward to account for the phenomena observed.

The first theory, that the phenomens are all the results of tricks, clever mechanical arrangements or legerdemain—the mediums. imposters and the rest of the company foolshe considers inadequate to explain more than a very small proportion of the facts. He has throughout given a truthful account of what he himself observed and has taken occasion to prevent any collusion or trickery. He further-more states that although professional exhibitors frequently simulate many of the phenomena referred to, it usually requires an apartment specially prepared, the lights properly arranged and placed in a particular direction, with a variety of machinery and confederates. In the most striking of the cases mentioned by him the experiments took place in his own house and under circumstances precluding the posibility of trickery.

A second theory is that the persons at a seance are the victims of a sort of mania, or delusion, and imagine phenomena to occur which have no real objective existence; a third, that the whole is the result of conscious or unconscious cerebral action. These two theories Mr. Crookes considers incapable of embracing more than a few of the phenom-

ena, and dismisses them. The spiritual theories are next presented: that the phenomena are the result of the action of the spirit of the medium, perhaps in association with the spirits of some or all of the people present; that they are the actions of evil spirits or devils personifying whom or what they please, in order to undermine Christianity and ruin men's souls; or that they are the actions of a separate order of beings, living on the earth, and invisible, but occasionally able to manifest their presence. Another of the spiritual theories is that they are the action of departed human beings. This is the spiritual theoro par casellence. Finally, Mr Crookes comes to the "Psychic Force" theory, which is a necessary adjunct of the others rather than a a theory of itself. According to this, the medium (or the circle of people associated together as a whole) is supposed to possess a force, power, influence virtue or gift, by means of which intelligent beings are enabled to produce the phenomena

The view held by Mr. Crookes himself in regard to this subject, he proposes to present in the volume to which reference has already been made, which will probably make its appearance at an early day, and which will undoubtedly be the subject of careful consideration on the part of persons interested in the

phenomena referred to. In conclusion, we would repeat that Mr. Crookes is a gentleman well known in scientific circles as a chemist and physicist, and the editor of two prominent Ruglish scientific journals, from the advance sheets of which. we are enabled to give this summary of his

## Remarkable Phenomenon.

ESTERMED FRIEND:-I have been, for two years, and am how, living in Indianapolis, fiid. My wife and our three daughters were on a visit to a married daughter living in West Liberty, Ia., and on the 16th of December, 1878, I wrote to her as follows:

paper. -

"This morning about 3 o'clock, when I was aroused by what I thought was thy presence at the head of my bed, calling, 'Come Abner,' it so startled me that I suddenly sat up in bed meantime he proposes to sum up, in the few-meantime he proposes to sum up, in the few-set possible words, the character of the results. Sect off; tie a knot in a handkerchief, and my mother (who is in her eightieth year and paper,

was sleeping in an adjoining room) calling, but hearing nothing more—I laid down reflecting, perhaps thou wast sick or some of the chil-dren, but soon I became satisfied that all was right and went to sleep again." On the 23rd of the same month I received the following reply from her:

"It seems a little strange that thou shouldst hear me call thee so plainly, for that same night, in the latter part of it, I had no way of knowing the time I was dreaming of thee. We were in Colorado, and while looking around for a place to camp. I saw savages. As thou wast a little distance off, I ran and called thee so loud, that it and the fright awakened me, but I was not aware that I also awakened thee, until I received thy letter. I spoke of my dream to my daughters at the breakfast table the next morning."
I also spoke to my father and mother

the next morning after I had been so called. The truth is gradually entering the minds of the people, and all will be well in the end. Wishing success to the cause, I am thy friend in the truth. A. J. Pope.

Indianapolis, Ind.

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speaks for itself."

September 1st, 1873.—This is to certify, that after having been under the care of a large number of physicians, and having exhausted all other remedies, I have been cured of the following diseases by using Hull & Chamberlain's Magnetic and Electric Powders, viz: Catarrh, Asihma, Rheumatism, Scrofula, Cancer in the face, Running issue from one eye, Erysipelas, cic., etc. Am now a well man.

I do solemnly aftern the above to be true.

EDWARD FINE.

# Catarrh Cured.

Mr. Fink also sent the fonowing certains.

cure in the same Institution:

This does certify, that I, John W. Shaw, of National Soldier's Home, having been diseased with Calary's in its worst form for sixteen years, and having expended a good deal of money with different Doctors without any state and I commenced using Hull & Chamberlain's Mr. Fink also sent the following certificate of another good deal of money with quierent boctors which any relief until I commenced using Hull & Chamberlain's Magnetic Powders, after using them one month I was entirely cured of that loathsome disease.

I do solemnly affirm the above statement true.

John W. Shaw.

Paralysis, Chills, and Fever.

Tuscaloosa, Ala., July 16th, 1878. SEPTEMBER 22nd—Mr. Selleck writes, "My old friend, Mr. Hollingworth, is nearly if not quire well. Thanks to your Powders. He waks four or five miles a day without a cane, has no awimming of the head, numbness is all gone and he feels he will undoubtedly be spared many years. Your Powders cured one case of Chills and Fever in my own family.

JAS. B. SELLEGE.

JAS. B. SELLECK. Yellow Fever, Yellow Pever.

Mr. J. M. G. Wood, Milton, Florida, Sept. 2d, writes, "In Flux your Magnetics act like a charm, curing severe cases in 36 hours and Diagrams in from one to 3 hours. For Headache and Bilious Fever they are unsurpassed. A severe case of Neuralgia was relieved in 15 minutes. A very bad case of periodical sick Headache and Spasms of the R hours and so symptoms of it felt since."

A severe, case of Neuralgia was relieved in 15 minutes. A very bad case of periodical sick Hesdache and Spaams cured in 8 hours and no symptoms of it felt since."

Sept. 25th.—"A lady in delicate health injured herself by overstraining, which produced such terrible pains internally as to drive her to bed in terror; gave Magnetics overy half hour and in 5 hours she fell actep, and awoke well. The other night my wife had a severe attack of Cholera-Morbins, suffering intensely, she took two Magnetic Powders 15 minutes apart, went to alsep and next morning was well."

Oct. 15th.—A patient three days ago paralyzed on one side and unable to swallow for twelve hours, commenced taking Electric Powders and the fifth Powder he could drink gruel and is now progressing finely. Have cured several cases of Headache, Toothache, Neuralgia, 2 bad scuid and Yellow Fever, one case being in my own family. Where the doctors attend the Fever they lose 20 per cent. and never gets patient ont in less than ten to fifteen days. While your Magnetic Powders cure EVERY CASE when used, REMOVING the Fever in less than THREE DAYS. They have never failed in curing any cases when taken according to directions; are entirely INFALLE. ELE in all cases where I have employed them."

Mrs. Francis Kingman, New London, Conn., writes.

Mrs. Francis Kingman, New London, G. W. G. Woos.

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