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

(S. S. JONES, Editor, Fueldher and Proprietor.

CHICAGO, MARCH 7, 1874

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MO.

HOLIA, CHILD OF THE ANGELS. AN INSPIRATIONAL POEM BY KATE OSBORN.

[This poem was given through the mediumship of Mrs. Kate Osborn, of St. Louis, Mo., as rapidly as a swift penman could take it down, and without break or hesitation.

In the spring time, near a river, Where the laughing waters play, O'er the tangled grass and lilies, Making music all the day; Where the crystal, singing waters
Murmur on the midnight air,
Mystic thoughts no words could utter— Thoughts that only linger there.

Thoughts that vibrate tender heart-strings When the heart is tuned to love, With a thrilling chant of longing, Rising to the stars above; Up among the amber arches, Through the dreamy shim'ring light, In a floating bark of fancy, On the silent waves of night;

Where the mosses near the river . Weave a carpet fresh and green, Softly touched with varied shadings, By a brush no eye hath seen;
Where the mosses fringe the branches
Of the graceful bending trees,
Draping o'er the glist'ning foliage,
Waving in the scented breeze;

Where the early snow-drops blossom— Telling Summer draweth near-Like pure thoughts that picture heaven, Angels from a higher sphere; Where the little tender violets Ever first in spring-time bloom, Come to gem the mossy carpets, Bringing beauty and perfume.

Here, where only Nature's artist With a skill unknown to earth, Made an Eden, full of beauty, Gave to stream and flow'ret birth; Here amid these glowing beauties Dwelt a maiden young and fair; Soft and dreamy were here blue eyes, Golden-threaded was her hair.

O'er her brow and 'cross her temple Ever flashed a halo bright, When her footstep pressed the mosses Quickly followed sparks of light, In her hand the birdlings neatled. Taken from their mother's nest.

Warbling 'neath her fond careases; Only feeling joy and rest. For this strange, weird child of nature Had a secret none could tell; All things seemed to know and love her, She with all things seemed to dwell. Hearts were fonder, flowers sweeter

'Neath the love light in her eyes; All around grew fresher, brighter, From the grasses to the skies. Through the sunlight 'neath the storm-cloud

Where the angry lightnings flash, In the valley, on the mountain, Where the rolling thunders crash; Still Eolia, sweet, harmonious, Calmly traced her winding way! Wafting back the veil of darkness, Hastening on the dawn of day.

In her home—a rustic cottage— Woven o'er with ivy vines. Where the honeysuckle clustered, Wreathing door and window-blinds, Where the spring birds wooed and maked, Singing forth their carol wild. Here, with all to make life sweetest, Dwelt the fair, mysterious child,

With her fond and loving parents, Who were ever telling o'er How their darling talked with angels, Flitting by the cettage door. O'er her brow the halo brightened Like the sunlight in the sky, Gleaming mid her golden tresses As the angels flitted by.

Then her blue eyes grew more dramy, Ever glancing far away As she whispered, listen, hear them, On their golden harps they play. See the atmosphere is ruffled They are gliding on the air, Gently sailing, I must hasten, I must meet the angels there.

In the midnight oft she wandered. Ever near the river side, Softly answering music voices— Voices floating on the tide. Far away across the river Magic stories oft were told How Eolia brought glad tidings From the city paved with gold.

Many heard and sought the maiden, Hoping for a word of love From the dear ones long departed— From the angel realms above. All who came received a greeting From the loved ones heaven-born,

Telling friends to cease their weeping— To rejoice and not to mourn.

PART II. Like a soft harp, sweet Eolian, ... Where the night winds loved to play, With a cadence rich, melodious, Like the woodland songster's lay, So communed each spirit loved one In their old familiar tone, Giving words of cheer and comfort, Murm'ring "You are not alone,

"We are ever watching o'er you
As the stars shine in the sky,
Ever striving to preserve you
When life's crushing storms are nigh;
Soon the frost of disappointment
All earth's rosy buds will blight;
Brightest days of earthly dawning
Each must close in sorrow's night.

"Flowers bloom to droop and wither; Em'rald leaves lie on the ground; Sweetest incense cold winds scatter: Soon no perfumed breath is found. Coral vines that now are weaving Bowers for the young and fair, Sombre autumn tints will gather, Shading all of Summer there.

Hearts are strung to thrill and vibrate With the tones of hope and love; Heartstrings one by one are broken Echoing on the shores above. There where angels catch the echo Of each heart-string as it breaks, Sound unknown to earthly mortals Quickly angel love awakes.

"Grow not weary, weeping pilgrims,
We have crossed the star-lit tide— Found our withered buds and blossoms Blooming on the other side.

Darling loved ones—now they neatle In our bosoms as of yore, Clinging closer since we parted, Since we met to part no more.

"All the glory words have painted,",
All by artist-brush portrayed In the brightest glowing colors, All like dreamy shadows fade In the gorgeous dazzling splendor, In the brilliant, sparkling light, In the glit'ring jeweled temples
Of the world that knows no night,

"Here there is no fading beauty, No dark shadows veil the sky, Where in amber tints are written.
Words to hush each weary sigh. Ivory arches, all transparent,

Close with gold-woof interlaced, Form an ivory tablet bower Where pure records are all traced."

PART III.

We glide through a grove where the vibrating Make Kolian harps in the musical breeze, With melody sweet, with a cadence so low, Ever hushing the tides of dark mem'ry that

Through hearts of the weary, worn children of earth, Whose sad thoughts linger still in their heaven-

ly birth, Recalling the past with its sighs and its tears To the loved who have wept through long,

long weary years. Whose drap'ry of gloom has been woven so

long That not even the joy of the bright angel throng Can cheer the sad heart that is laden with wos By the storm-clouds of grief ever breaking

But now in Eolian Grove they will rest, Where the musical tide o'er the weary, worn guest

Is weaving a spell that will banish all grief, While the heart finds repose 'neath each murmuring leaf.

We rove by a lake where the waves answer thought, In its pure crystal depths a soft answer is wrought

To every emotion that dwells in the heart, Though long sacredly kept from the cold world apart. Dear faces and forms in the old beloved home

All arise from the lake on its crystalized foam; And there is reflected what passes below-The home lights and home shadows all equally

Home lights with their pleasures—we share them all still, And home shadows of darkness yet make our hearts thrill;

But mirrors of knowledge throw out to the Brightest scenes for the grieving, the loving, the true.

This lake (*), Home Eureka is called by the band

Of sad spirits who grieved in the bright (†) Summer Land. Till here on the breast of these waters so clear All of home was reflected, each smile and each

We stand on a shore where the parted ones meet. Where the soft floating echoes of light angel feet

Go out on the air like the harp's aweetest In the chorus of welcome on Paradise Plains. This shore with its evergreen banks and its

rille, Where the waves in each shell softly murmur their trills. Where Summer land birds gorgeous plumage

unfold, As they sweep through the cloudlets of purple and gold. This shore, (T) Roulars was christened in love

By those parted on earth reunited above; Where amber barks anchor and banners un-While the waves kiss the oars made of coral and pearl.

The barks hall from home o'er the swift rolling tide,
They have brought our loved—mother, sister

and bride, And thus they will come till the dear household band Shall forever unite in the bright Summer-

Thus spoke the loved spirits of friends passed Giving hope to earth's children through each

weary day. Removing the shadows of grief and of fear, When the child of the angels, Eolia was near. And still in the valley where soft breezes sigh, Where the moss bordered river runs musically

There sweet angel-voices now float on the tide. While E lia still glides by the calm river side.

* Home, I have found it.
† Home of the angels. **
¶ Reunion of hearts.

Funeral Discourse.

by d. p. nayner, m. d.

Delivered in the Congregational Church, St. Charles, Ill., February 12th, 1874, at the fun-eral of Dr. Barnes Coon, of that place, who departed this life, February 10th, in the 79th year of his age.

After reading the poem on the 54th page of "Poems of the Inner Life," he announced, as the foundation of his remarks, the third verse of the sixty-first chapter of Isaiah-"To appoint unto them that mourn in Zion:

to give unto them beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they may be called trees of righteousness; the planting of the Lord, that he might be glorified." And then proceeded as follows

It has been the common lot of individuals in all ages of the world, to pass away after fulfilling the measure of their days as determined by the accidents and incidents of life and death. Change belongs to the eternal law of progress; and the changing events incident to human life, serve the purposes of land-marks to point out this various steps of the soul's progressive unfolding.

The young are taken away! Through ignor-

ance of the laws of unfolding, the germs of early decay were planted in their organisms, "the flower was nipped in the bud," and grief enshrouds the household.

The middle aged pass from this stage of existence! Some violation of the organic law has undermined the foundation of the physical habitation, and broken down the walls thereof, and the lamentations of sadness are passed from the lips of sorrowing friends, and their eyes are dimmed with the burning tears of grief.

The man whose head is frosted with the snows of many winters—who has lived to a ripe old age, and borne the heat of many summers, grows feeble—the scenes which inspired him in earlier life, fail to yield him pleasure now—the satisfaction resulting from sturdy labor no longer comes to him—care becomes a burden—his once clear perceptions seem blunted—his former elastic step becomes weak and tottering, and he leans upon his staff-his entire physical energies gradually fail him, and "the spirit that quickeneth" gradually withdrawing itself from the control of the external organs of sense, the mind also seems enfeebled by the weight of years," and he severs his con-nection with his dilapidated and untenable habitation and passes on, while the mantle of sadness enfolds those left behind.

Reference was had to such conditions as these, when the prophet uttered the words of our text:

"To appoint unto them that mourn in Zion," literally, when taken in connection with the last clause of the preceding verse-"to comfort all that mourn," means to ordain comfort unto all them that mourn in Zion; and this conclusion is fully sustained by what follows in the text.

"To give unto them beauty for ashes!" Referring here, doubtless, to the decay of the physical body, which in the earlier ages of numanity seemed so terrible, and the contemplation of which threw such a horror over the minds of those uneducated in the science of immortality, and in the precepts of nature through which the progress of the soul was unfolded, the prophet turns their attention from the inurned ashes to the loveliness and beauty of the freed spirit, and proclaims liber-ty to the captive soul, and the opening of the prison house of clay to the bound spirit!
"The oil of joy for mourning!" Friends dry

for the time, your tears. Let your sighs o sorrow cease and your sobs of grief be huslied. and for a moment let the imprisoned senses of your souls be released, that you may hear beyond the ken of the buter senses.

Refer to the period when you were gathered around the bed side of our brother, whose remains now lie before us palsied by the touch of the death angel's hand, and then extend your internal soul-powers beyond the shores of the mortal to the beautiful land of immortal day whose avergroup shores betoken 116. tal day, whose evergreen shores betoken life and vigor, ever growing and eternal.

And now with me, look and listen. See that group of lovely children, arrayed in white robes, with cuaplets of flowers, and wearing wreaths which look as beautiful as though they had been woven out of mingled sinbeams and roses.

Behold again the augel forms of beauty of those noble men and women, whose countenances shine with the beaming wisdom of that diviner life, gathering with those children in

grand procession, arrayed as for some festive

Listen! The bells of the glorious temples of truth are chiming with notes of gladness, and bands of celestial music discourse with harmonies yet unknown to earth the joyous

What means this vision?

What means this vision?

Turn again for a moment and follow that golden ray of light shining: through all the gloom of earth's sorrow, down to the cottage of our departing friend, and you will find by his bedside a group of "ministering spirits," such as are "sent to minister to those who shall become heirs of salvation." They are there to assist in the processes of separation and formation, and to bear the freed immortal spirit to the golden and evergreen shores tal spirit to the golden and evergreen shores of the Summer-land.

of the Summer land.

And what we have before witnessed in that land, were the preparations to receive and welcome home our aged brother.

It was an occasion of general joy and rejoicing—that one whose life in the form had been crowned with so ripe an age—whose days had all been marked by acts of kindness, and whose spirit had been expanded into communion with the world of spirit beyond the transitory scenes of this life, was now to become an inhabitant of that land forever.

Hence, they had congregated to "meet

Hence, they had congregated to "meet him at the river," and to manifest their universal respect for his integrity, uprightness, humanity and goodness. And they have given this vision to furnish "the oil of joy for mourning; the garment of praise for the spirit of heaviness."

Often previous to his last illness our aged brother had talked about the change through which he has now passed, with as much famil-iarity, and with as little fear as he would converse about the ordinary affairs of every day life, and has often expressed himself ready and willing to go whenever the death angel should come with his golden key to nim the gateway that leads to

eternal life. And during his last hours on the earth, his resurrection from the dead, or the withdrawal of his spirit—HIMSELF—from the clayey tenement which belongs only to this earthly sphere, was witen-belongs only to this earthly sphere, was witnessed by a clairvoyant who was present. He saw the white robed "Messenger" of whom we have already spoken,—six in num-ber,—stand around the bed as the spirit was passing from the head and chest, looking at first like a vapor or mist gradually rising and taking form above the head. When this process was completed, a beautiful female spirit approached our now spirit brother, clothed in purest white, wearing a sash comprised of a wreath of flowers, mostly white, resting upon the right shoulder and crossing to the left hip, bearing in her hands another wreath with a large and beautiful white flower in the center, and with this she crowned our "nisen" brother. He then made an audible expression in his attempt to express his thankfulness, and severing his connection from the now to him useless body, they all floated away, to be received by the procession already spoken of. which had assembled on the other shore to "welcome him home." Thus he put away
"The Spirit of Heaviness," to be crowned
with the wreath of undying love, and to be
clothed with the garment of everlasting

And this, the prophet assures us, is all to be done—"That they may be called trees of righteousness; the planting of the Lord, that he might be glorified."
By "trees of righteousness," we are given

to understand that soul growth is steady, progressive and eternal; for we are told that the leaves of the trees which grow along the banks of "The River of Life" never fade; and as the tree spreads its roots, increases its bulk and extends its branches year by year, so shall the soul increase in righteousness in that land of undying verdure.

For are not all souls planted of the Lord? Doth not the Scriptures say: "For are not all souls mine, saith the Lord?

And again—"Then shall the dust return to the earth as it was; and the spirit shall return

unto God who gave it." And still again—"For

we are also his offspring." *

Being, then, "Children of God,"—offspring of the Infinite Father,—we can exclaim with Jesus, "I and my Father are One." We in God and God in us—God all and in all.

Therefore, being planted by him we shall not wither, but ranging each in our appropriate sphere, we shall continue to advance in light, to increase in knowledge, to progress in wisdom, and to grow in rightcousness; receiving constantly beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness. For the ashes of the earthly form have been cast saide to moulder earthly form have been cast aside to moulder and gravitate back to their kindred affinities in the mineral kingdom; and the spirit, clad in the beautiful garments of the spirit land, goes on gathering new beauties from every act of kindness and at every advancing step of progress; and as it arises, from the errors of the earth-life, to conscious integrity and goodness, it recieves the "oil of joy," laying aside all "mourning," and still progressing on, "the spirit of heaviness," like the pack of errors which Christian carried strapped upon his back, is rolled off, and his soul is clad in the shining "garments of everlasting praise."

The lesson derived from our subject is plain.

It matters not so much when we die, where we die, or how we die, as how we have lived. Life here is a preparatory stage to fit us to enter upon the life hereafter, and when we cross over the river we shall not be changed as individuals by death, but will land there

progress of the soul depends upon unselfish acts of kindness, thereby enlarging our own to their fullest capacity, increasing our knowledge and using that knowledge in the best edge and using that knowledge in the best possible manner for our own good and the good of humanity. And we should do good, not so much for the sake of reward, as for its own sake; for the highest reward we shall ever have will be the conscious knowledge of

doing good. And now, to the friends we would say: Grieve not that our aged brother has gone. But he has not gone away never to return.
The same love for his friends, the same spirit of kindness which once actuated his soul, still exists. They are not dead. The laying aside the body has not destroyed them, but by releasing the imprisoned spirit and enlarging its powers, as it gathers the beauties of truth and wisdom in that diviner life, they will be in-creased and attenuated a thousand fold; and he will ever be near you and ready to assist you whenever you may need his council and his aid, if you will only be calm and place yourselves in a condition for him to manifest himself; giving to each of you, as you may have need, "the oil of joy for mourning; the man-tle of praise for the spirit of heaviness;" and when you shall be called to pass away, he will be one of those who will meet you in that procession on the other shore, to conduct you through the ever-rising fields of granduer and glory to the home prepared for you in that eternal world; where, robed in undying beauty, in a realm of increasing joy, and covered with the mantle of everlasting praise, you can roam forever and ever, studying the expanding windom of the Infinite.

A Haunted House for Bro. John Syphers.

Bro. S. S. Jones:—I see in the columns of your excellent Journal, that Bro. Syphers desires a haunted house, and as man may judge him by their own nervous timidity. and thereby neglect to respond to his wants. I wish to say to him that it will not be necessary for him to put up with some old dilapidated and deserted tenement in which hobgoblins hold high carnival and make night hideous to the passer by, for I don't think such an one would be agreeable.

It is said by some that I have a haunted house. For the last five or six years, my family and self have been ear-witnesses to various and innumerable sounds in, on, and around our dwelling, proceeding from no visible source. These ghostly noises, if such I may call them, date back some ten years, and seemingly attended my wife's footsteps. They were repeated, but seldom at first, but more recently, or about five years ago, became very frequent and more definite, and so much more powerful that we could disregard them no longer. Many times have I sallied forth from my bed and ransacked the premises in vain, searching for the source of these nocturnal disturbances, for I was confident that it must proceed from some tangible source, and every time have I returned to my bed more and more confounded. My wife boldly asserted that it must be our deceased relatives and friends coming to manifest their presence. and I always assuring her that it could not be, for they were dead. But constant dropping wears away the rock, and the invisible spirits or ghosts, together with the assistance of some mediumistic friends, have convinced me that man never dies, and that his home in the angel world is not so far from us as we have generally been taught to believe. Our oldest daughter has become so subject to the will or nower of these invisibles, that they sometimes throw her into a half-unsconscious state in the school-room, and solve a problem for her over which she had pondered ineffectually. At other times, they come to her in the open-field, and in broad daylight, and talk to her, telling her their names, places of residence, etc. One of these she describes as a young Indian; another as a beautiful Indian girl; another as her Uncle Dan; another as an old lady with a red mole on her nose, who tella her that she is my mother; and so on, including old and young, large and small, in great numbers. Some of them tell her that they have been making the disturbances around us, and did it to convince us that they still live. She has been lifted several inches off her

chair, and carefully placed back into it. When milking, the ground being muddy, she has been suspended in the air, and on starting toward another cow, she was lifted out of the mud, and carried forward about one rod. The same thing was repeated when she was re-turning to the house. The spirits sometimes use her hand and write out most endearing messages, to different members of the family, and often use her organism and talk with us in a very familiar manner, in different languages. On many occasions, in cases of sickness, they use her hand and write out prescriptions, all of which that we have tried. have had the desired effect. I almost forgot to mention the fact that on some occasions, when under the control of an Indian, she has improvised and sung songs in Indian language, and immediately after an Indian girl, purport-ing to be his cousin, has controlled the medium and rendered the same in English, which for mild melody and beauty of sentiment, at least equal any I have ever listened to. I would say to Bro. Syphers that I do not wish to sell to him my haunted house, but am willing for him to come and enjoy it with us.

A. M. CUMMINGS. Gardner, Kan.

A superannuated minister says, "I have been guilty of doing one thing for which the church will not forgive me, I have grown old."

A LECTURE.

Recoived from a Disembodied Spirit, and delivered at the Hasonic Hall, Melbourne, on Sunday, 16th November, by Mr. G. A. Stov.

WHAT IS SPIRET? MEDIUMSHIP AND ITS CONDI-TIONS—THE PRESENT AND PROBABLE EF-FRCTS OF SPIRIT COMMUNION.

[From the Harbinger of Light.]

How much discussion there has been upon the nature of life, and how many have pro-fessed to give the light that would unfold its great mystery. Spirit, to all material sense in this material world, remains numbered with the unknown, yet holds its position as the one great question of interest. Man is animal, it is true, but there are few but will admit that he lives far above the plane of the animalaspires to a height towering inconceivably above the highest of animal instincts. He lives histime on earth, and is subject to laws similar to those under which lower forms of life spring into existence, continue a short time, and pass away, leaving behind them only dust and ashes—the outer shell. It is interesting to look back upon the ages that have passed, and learn from the records of those who have lived. In them we see the all engrossing questions which still remain before the greatest minds—"What are we, whence have we come, and whither are we going?" It has been proposed in every age, and by every people, and what is the answer? All uncertainty. Yet all continue to hope for the life that lies beyond; all desiring to pull aside the veil that hangs between the mortal life and the here-

However the opinions of the present may differ from those of the past as to the nature of the after-life, there is common agreement as to the belief in such a life, and that it is one of greater happiness than the earthly. We now come forward with some evidence upon this all-important subject. The human spirit is a part of Deity; a germ thrown off from the infinite fount of all life; continually developing as it has ever done—as when in its early stages it progressed to individuality, and clothed itself with that most suitable clothing —the human body—having a likeness to its source only in its-intelligence and its immortality. Its natural tendency of growth is toward truth; to overcome its own gross form by its inherent and almighty power—the principle of Deity. Earth is its first place of abode as a developed intelligence. The body with which it is clothed is suited for a medium between the material world and its www refined nature. The purpose of this material world is to educate the immortal apprittion give it a knowledge of certain laws which are essential to its eternal development. In the material and spiritual organizations of man are found all the constituent particles of all that is beneath him—in some form. The body's connection with the earth is natural; it is subject to the laws of the world from which it emanates, and of which it is a part; the spirit is subject to the laws of the Spirit-world, of which it also is a part, though for the time united to earth for the reasons mentioned tied to its material organization by forces too ethereal, too spiritual for the perception of the scientific world. Because these forces can not be felt, weighed, and chemically analyzed, men of science still dispute them, though they have advanced so far as to observe some of their effects. They are the ma-terials which unite the immortal spirit with Daysical body, and an important leature in the organization of man, not only while he is a sojourner on earth, but ever afterward, as he moves on from sphere to sphere, attaining at each progressive stage degrees of perfection. It is argued by the Materialist, that the phenomena are the result of electrical forces, magnetism, and so forth. We are prepared to admit that, and wait the time when they shall satisfy themselves of the true nature of that force, and of its utter inability to act of itself—to express more intelligence than the emanation of the mineral, the vegetable, or the human magnetism. The spirit body is composed of particles that occupy space; is sensible to touch; though light, may be weighed in a balance; is as real to the spirit as the material body is to you; subject to the laws and conditions of the world in which it lives; -moved with pleasure; subject to pain; loves, hates, fears; endowed with all the qualities that you possess and manifest through the material organization—all we have as essentials in our progress throughout the years of eternty. Is it not reasonable, is it not a necessity. that there should be a diversity of mind? Is it not the failures in your life that are the motives for further endeavor? Is it not the pain you endure that guards you against offending laws that rightly obeyed produce happiness and harmony? We have victories -not of bloodshed-but moral and spiritual victories—to fight for in the spirit—equal to any that are contended for in earth-life. There is a satisfaction in having attained a new step; one more round in the ledder of knowledge, that we must forever and ever be sscending, for happiness depends upon increasing knowledge, and wisdom to apply it.

The same laws that are brought into action

while the spirit inhabits the body are used, and are the means by which spirits disem-bedied control their mediums. Perhaps you have sufficient knowledge to understand how your mind, your spirit, operates on your physical organization; if not, it should be one of your first studies; for, if you do not gain this knowledge while in the body, it will have to be acquired under less favorable circumstances when you have entered into the spirit-life. This knowledge can not be given to you in a lecture; it must come from observation, from thought; not from words and ideas laid up in the storehouse of your memory, but from your own investigations. Such knowledge, will never be lost, while that from teachers or from books may find a place upon the memory only to pass away like chaff in the wind— to answer no practical purpose in the develop-

ment of the spirit.

Among the many forms of mediumship there are two distinct classes—the impression al, and the motor medium—capable of various developments, but nevertheless the great positive and negative. The mind of the advanced spirit operates upon the advanced medium by means of certain forces which exist in the organization, and constitute his stage of development. Those of a more physical character make use also of forces developed in the organization—less developed, and consequent ly more gross spirits are more electrical. Among the advanced are clairvoyance, trance, writing, drawing, and several other phases of the impressional kind. The motor, you are all familiar with; it commences with mechan-ical writing and extends downward to the violent manipulation of ponderable substances with various grades between.

In describing the manner of operating with the former class of mediums, I would endeavor to remove an error that is common, and is the cause of many failures. It is imagined by cause of many failures. It is imagined by most who are newly attracted to the subject, that departed friends must of necessity be near to them; that they are not only always conjours of their own thoughts and actions, but is a distorted, imaximontously developed brain. If there is a harmonious blending of all the powers, if the instrument be true to time—powers, if the instrument be true to time—within ten feet of the spot pointed out by the where his door medium. The body of Sarstedt has not yet being shut, and at three o clock in the afternoon the body of Seyferth was found where his disciples were assembled, the door medium. The body of Sarstedt has not yet being shut, and when he had finished his messions of their own thoughts and actions, but is supposed to be frozen in

questions we ofttimes put to mediums and answers expected, that could come from none but infinite minds. As a rule, while communicating with you in this circle, we are four or five of your English miles distant. It is not easy for us to estimate distances, but we judge it to be about that. We find, at that distance from the earth, a more suitable magnetism with which to sustain our influence over the medium. That influence is first obtained by the ordinary process known as magnetizing. It occupies a considerable time, excepting in rare cases when the temperament of the individual naturally favors the condition required. As the electro-biologist operates upon his subject, so do we for speaking and for writing when it is impressional, but not always so for drawing; for the picture is often impressed upon the mind in its full form as a vision, and the best mediums are those who quickly read that picture and copy it. Impressions are sometimes given in dreams, but this means is necessarily so unreliable that it can not be classed among the prevalent modes of communicating. In times past, when the human organism was healthier than it is now; when the condition of the organs of the body affected the nervous system less; when men lived more naturally; then we were better able to impress the mind with thoughts and feelings than in the present day. Nevertheless, in healthy organism, and where the nervous system is particularly sensitive; impressions are frequently made upon the mind during the hours of sleep, and although they are not in most cases recognized as spiritual impressions, they often have a marked influence upon the lives and conditions of those who receive them. The mechanical, or lower form of manifestations are calculated to impress and to attract those who have little thought of, and less belief in, a life beyond the grave. Their object is to lead the mind into a different channel; to bring it into rapport with more advanced intelligences, with a view to its spiritual development. The conditions that are necessary are simply a healthy body and a passive mind—these are absolute, both in the case of individual development, and the development of circles. In the construction of the latter, there must be due regard paid to the proportion of forces—positive and negative. These qualities are found both in male and female; therefore in your selection the and female; therefore, in your selection, the qualities, not the sexes, must be considered. In the human family there is perfect harmony, as in the instrument there may be perfect tune, but its manipulation, like the conditions of society, produces either harmony or discord. That which you find to be the rule in the individuals and in the human family as a whole, you will find to prevail in the circle, and the harmony and peace of mind—and consequently rapid development—in the wellorganized circle, only illustrates what might be, were the same laws observed in general

Another necessity of your circle is the appointment of a leader, conductor, or medium: to those who have little experience this may seem very unimportant, yet nearly all the failures of circles arise from the great want of a controlling intelligence. It is for this reason that we have to appoint for the guidance of this leader, the controlling intelligence of our own girele. own circle.

At present our numbers correspond with yours, yet there is only one active, and so soon as a second active mind appears in your circle failure—more or less—is the result. This applies to all circles; to those for the lower physical manifestations, as well as to see for the more advance

clairvoyance, or impressional writing. . We will now turn to the effects and probable result of spirit-intercourse, and the true knowledge of your own sublime natures that comes with it—soft as the new-born ray of early morning-expanding the human soul, and leading it to see, more than the outer shell, the inner principle, and the force that makes man God. It is here the study of man becomes interesting; it is this that lifts the groveling mind; that places the immortal spirit upon its own natural path; that surrounds it with an atmosphere congenial to its nature, in which it can breathe with freedomyea, take into itself the principle of vitality that develops the soul, that unfolds, and renders man like unto the great unknown the Infinite. Where can the world get this knowledge? Can it be found in the histories of the past? Is it discovered by development of physical science? No; so far and no further can you go, unaided; but in due time, when the physical is so far developed that it can de-velop no more, then will spring forth the spirit, with its desires and aspirations, leading on, and on, into new fields of inquiry. Mind uniting with mind; the principle and the influence of purity pervading the spirit, untrammeled by its earthly casing—will have a refining effect, casting out the grosser forces and replacing them by finer influences. By suppressing the grosser organism, and developing the higher—the nobler faculties of his being—man the infinite is rendered positive

to his physical and lower nature. It is admitted by all of you, that evil com-panions corrupt manners, and equally will you admit the benefit arising from association with the good and wise. This is acknowledged while you are connected by physical bonds—with physical eyes see each other, and with voice respond to voice; but when soul communes with soul you disallow this same principle—those of you, I mean, who oppose the

philosophy we teach. Another result of spirit-intercourse must be apparent to every observer. To be a Spiritualist, in the sense we understand, every faculty of the man must be harmoniously developed. Is he capable of judging between right and wrong whose intellectual faculties alone have been developed, while the nobler principle—the better portions of his mind are left uncared for? No; such an one must necessarily err in his decisions, whether in matters of a religious, social, or political character. The principle is recognized in social life; you choose from among your people those who are just, as well as wise, when you appoint them to legislate for you.

A little consideration and close examination of the great evils of which you and manking

of the great evils of which you and manking generally complain, will prove their causes to lie in the imperfect—the unequal development of man's being. His education as a child—his regular education—is not fitted to develop his entire mind. His religious instruction tends to cramp and injure—to retard what his secular education would accomplish. The more generally the principles we inculcate are disseminated among the thinking classes, the Sooner will an amendment in the condition of society commence. A remedy for the crimes that now so trouble and perplex the 'greatest thinkers, and the greatest lovers of mankind will be found in the equable development of

the human mind as a whole. All spirits become clairvoyant in the process of development, either in the body or out of it—it is but a matter of time and development. The greatest obstacle to clairvoyance is a distorted, inharmoniously developed brain.

of those of their distant friends, and even of if it is harmoniously developed, the concenthe course of events throughout the world; for tration of the powers of the brain being true. and in search of truth, it is but a matter of time when the spirit will receive that sight which will reveal not only things of a physical character, but will open out to the interior knowledge, things as they are, the laws that govern them, and the principles on which they exist and develop themselves. This is one of the outgrowths of clairvoyance, but there is yet another, of a more practical character; it is that power already possessed by those who have passed beyond, and to whom the things of earth are revealed, are seen, as a picture that hangs upon the wall. More particularly is this the case where there exists an affinity between minds. The apparently dead—who have passed away—may return to witness scenes that trouble the tender spirit, and while the friend or relative so cared for remains unconscious of the fact, no benefit will arise; but were it known that solicitous and loving eyes are over all, how often would it restrain the unwise—the vicious action! Those who have for centuries professed and still profess to believe that there is a cloud of witnesses—a host that overlook—that are conscious of the events of earth-life, unless when in church remain apparently oblivious to this universal truth.

By the teachings you receive from the advanced spheres, you will become better acquainted with your physical and spiritual natures, and will learn to live more in harmony with the laws of nature. This must have a very beneficial effect upon the morals of society. Although the pure fountain gives forth pure water, the pure water will partake of the nature of the ground through which it passes. However pure the infant soul may be, surrounding circumstances will considerably injure and retard its unfolding, while a better knowledge of the laws of mind, and the effect of the body upon the mind will enable you to shield from harm, and surround with ennobling influences those who are committed to your charge. Much evil abounds solely from want of this knowledge. The natures of children are not understood. They grow as the weeds grow; they are choked in their infancy by the contending influences that surround them; and before the day arrives when they can be of any practical good to humanity they are blighted and die—only to return to earth to learn, not by re-entering the bodies of others, but by closely watching and studying those laws and conditions of life which they failed to master while in the material form. One of the greatest benefits that will result from spirit intercourse is that death—that dark cloud which, to the reflective mind, sheds a gloom over the brightest day—will cease to terrify or depress. It will be understood as a physical change; as the throwing off of a garment that is worn out; the re-clothing yourself with a new and beautiful form, more suited to the state and powers of the mind in which you at the moment exist.

Parents can lay aside their little ones, feeling confident—not merely believing—that they have gone before; that they live, and are con-scious of their love; that the process of development will never cease; and that what should have been done on earth will be done in the spheres; that happiness is but in degree; and that as each age passes, parent and child alike grow in knowledge, become wiser and happier. The man whose nature it is too look far on, finds opened out for him a future in which he may explore almost the infinite, and find ample scope for his all-searching mind. For the old man, wearied with earth-life, there is a new one, beautifully attractive, yet, with the knowledge he has received, he remains passive, waiting with peace of mind the slow but sure steps of nature; while with care he guards his body, with patient anticipation he waits to leave it. The aged mother leaves her husband but for a short time; she moves from the apartment where all things earthly surround them-through the door where she will caress again her once little, but now developed, tons and daughters— grown in love and wisdom in the light of a higher and nobler sphere. Where, then, is the terror of death amid such scenes? Are they not attractive? Are they not beautiful? Are they not reasonable? And are they not God-like? Could any other order in nature be more in character with the laws of Deity? No retrogression but unfoldment from beginning to end; and in each successive change a more beautiful and perfect development.

A LEAVENWORTH SENSATION.

Spiritualism Put to a Practical Test and Made Useful—Lost Bodies Found in the Missouri.

[From the Leavenworth (Ka.) Times.]

It is so seldom that the revelations made by persons claiming mediumistic powers, result in any practical good that when isolated cases like the following are reported, they become worthy of notice. The Leavenworth Times has assumed the responsibility for the following story which is as startling as it is singular.
Human happiness is intimately concerned

in knowing exactly what is going on, and appreciating this fact, we feel bound to give the particulars of a little incident which, although partaking strongly of Spiritualism, is nevertheless true. Our readers are well acquainted with the details of the drowning of two men, Seyferth and Sarstedt, some three or four days ago, while crossing the river. Ever since the accident occurred hundreds of men have been at work sawing places in the ice and dragging the bottom of the slough in the hope of recovering the bodies, but without success. Rewards were offered by the Turners, experienced divers and river-men came from St. Louis and St. Joseph, but up to Saturday night nothing had been accomplished, and it was feared that the

undertaking would have to be given up.
Sunday morning, Mr. Julius Haug, brotherin-law of Seyforth, one of the drowned men
was sent for by a woman living in the north part of the city, who said she had something of importance to communicate.

Mr. Haug went to the woman's residence and was told by her that if he would not be too skeptical, and sneer at the very idea, she could tell him where the body of Seyferth could be found. He agreed to listen to what she had to communicate, and the woman then said she was a medium and had had a communication with the drowned man who said that his body, as well as that of his unfortunate companion, could be found seventy feet from the place where they had fallen in, down the stream and near a bush, which was frozen in the ice.

Having obtained this description, Mr. Haug left the medium, and procuring a horse, rode to the scene of the accident, where he found the bush as described by the woman, and from the nature of the surroundings and the course of the current, concluded that possibly there might be something in what the woman had said. Monday he visited the place sgain with a large number of his neighbors and friends of the deceased. The ice was cut away from around the bush, and at three o'clock in the

the ice, which reaches nearly to the bottom of the slough where the men fell in. Work will be renewed again to-day, and be-

fore night his remains will probably be found. There was considerable excitement among our German citizens over the strange myste rious information furnished by the mediumand the fulfillment of her voluntary prophecy We are not at all inclined to believe in Spiritulism or in the statements of its mediums but when Haug himself vouches for the truth of the above statements, we feel called upon to chronicle the facts as they occurred. Further than this, we have nothing to say. The circumstance is a good one for speculation, and ere long the Spiritualists will undoubtedly "rise and explain."

New Mediums.

The following manifestations were given through the mediumship of Geo. E. Jones, Balle and Charlie Burroughs, at the house of Mr. D. W. Burroughs, on Sunday night, Jan.

25th, 1874:
On the eighth day of January, 1874, we were ordered by independent raps (which was the commencement of our manifestations) to build a cabinet 3, feet by 34 square and 6 feet high, with a three-cornered aperture 63 inches in diameter, to be lined inside with black cam-bric. We followed the instruction, and im-

mediately built one.
On the evening of the 25th, nine of us sat at a table made of pine, covered with a black shawl. On the table was placed a violin, bell and state. Soon the spirits rapped for the slate to be held under the table by George Jones, in his left hand, which he accordingly did. Next they called for the violin, which was held under the table by Charlia Russougher. was held under the table by Charlie Burroughs; It was taken from him immediately by a spirit hand, and floated around under the table the strings vibrating all the time. Next the bell was called for, which was taken by a spirit hand. There were no hands under the table except the one that held the slate, and that was immediately withdrawn by the spirits and placed on top, leaving violin, slate and bell, all under the table, the strings of the violin vibrating, the bell ringing and slate adhering to the leaf. The medium's hand was immediately drawn under, and placed beneath the slate, the violin appeared above the table, showing the hand that held it and which thrummed the strings, after which it threw it violently on the table, withdrawing the hand. The hand again appeared, pulling the necktie of one of the me-diums and scratching his shirt-bosom in such a manner that it was heard by all at the table. It then shook hands in turn with all. We wish to have it understood that this was not done in the dark—the room was sufficiently lighted that all could distinctly see each

The greatest of all is yet to come. The medium (George's) hands were tied, and he entered the cabinet. Belle and Charlie remained on the outside and joined hands with the rest of the circle, the light in the room remaining as before. In less than five minutes, hands began to appear at the cavity—some-times the arm above the elbow was visible, and remaining for several seconds. At one time two arms appeared as far as the cibow; one of them was fair and white as snow; the other was of a dark sallow color. At another time a hand appeared at the aperture and shook hands with all in the room.

Those in the circle then asked if they could see a face, when instantly a small dark face appeared and spoke in an unknown tongue. It then disappeared, but came again with a speaking trumpet, and said, "Wahena, me come." The face then again disappeared and a voice was heard giving the name of Jimmy Thomas. Music was then made on the violin. Finally three brilliant lights were presented, and the door opened and George came forth with his hands tied, as when he entered. The following persons witnessed the mani-

festations: A. L. Hart, Richard Spears, Mr. and Mrs. J. Beatty.

Michigan City, Ind.

Cheering News from Aurora, Minnesota.

The Religio-Philosophical Journal is a grand success. We always think the last paper is better than the one before it. I can assure you, that the Spiritualists of this place render heart-felt thanks for the able manner in which you have disposed of that most obnoxious ism, which has for so long a time sought to drag true and pure Spiritualism down to the lowest depths of degradation. Long may the dear good JOURNAL live, to send out grand and noble truths to the famishing ones of earth, who otherwise would starve for the want of precious food for their souls.

The angels have found us, and are working for us, through the mediumship of Mrs. Georgia A. Babcock, a young married lady, who bears an untarnished reputation. A small cabinet has been built for the use of the spirits. The medium enters the cabinet, and securely tied by spirit hands to the seat and to the back of the cabinet, staples having been placed

there for that purpose.

After a little time, rappings are heard all over the cabinet, bells are rung furiously, and thrown through the aperture into the room. Spirit hands are distinctly and repeatedly shown-from the size of a man's hand, to that of a baby hand. In one instance, a test being wanted, a white handkerchief was placed in the aperture, and a black hand was projected over the white ground; and at the same instant, two white hands appeared at the aperture. All this and much that I have not reported (for fear of occupying to much space). can be testified to by responsible persons who have been present at these most wonderful

Now, I would earnestly say to all Spiritualists, even where there are only two or three in a neighborhood, convene together, and hold circles until you get the blessing of spirit-intercourse in some form. Surely it is worth striving for, and when obtained, you not only have the supreme satisfaction of holding sweet converse with those who have "gone be-fore," but you have a weapon with which to subdue the skeptic, clear out the Orthodox Devil and all other emissaries.

MRS. ABBIE STAPLETON.

The New Birth.

Nicodemus, in conversation with Christ, seems to doubt even the possibility of being born again. Being a ruler of the Jews, fearful of popular opinion, yet partly convinced of the truth, and wishing to learn, he comes to Christ under cover of the night, and there learns that in order to enter the kingdom of Jedand was the beautien of the Summer land. God, and see the beauties of the Summer-land, he must be born of the spirit—learns the dif-ference between being born of the flesh and of the spirit—learns that they that are born of the spirit, like the wind that bloweth where it listeth, can come and go as they please, and none can tell whence they come or whither they go. How beautifully harmonious is this with Modern Spiritualism. As the spirit of Christ came into the room

spirits come and go to-day, and like Nicodemus, many to day that are persuaded of the truth dare not own it, fearing the rack of public opinion, but give us men that will stand boldly for the truth and enter the Summerland noble and free. W. J. H.

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JUSTICE TO ALL PARTIES.

I read "copy" for the printer in the office of Woodhull & Claffin's Weekly, when that pa-per was publishing the report of the Chicago Convention; and you and the Spiritualists of the country have a right to know what liberties that organ of the American Spiritual Association took with its official report. Every word of that document in the original copy made from the phonographer's notes, passed under my eye; and when I found that Col. Blood was falsifying that very record, in a manner so glaring that no one could look on the pages and not see the fact—striking out here, altering there, and boldly interpolating somewhere else, even to forging a whole speech not one word of which was ever delivered, and inserting in the body of another man's speech, a speech of his own—I felt it due to the convention and the public that the facts should be revealed; and accordingly, I made extracts from the manuscript report, of the passages where the Colonel's crasures, alterations and interpolations occurred, and those extracts are now before me. Before me. also, lies the printed copy of Mr. Lynn's speech as it was struck off from the original galley, without the Colonel's speech which was afterwards put into it. Nothing could be more unlike the small running hand of the report and the leaves compact hand of the Colonel's speech and the leaves compact hand of the Colonel's speech contact hand of the colonel speech colonel spee port, and the large compact hand of the Colonel, a hand so marked that every printer in the office knew it at sight, so that it might have been said of one looking at what was there be-fore him in the two styles, "He that runs may read," and the additions were now interlined again on the margins, still again over the leaf, and in the case of Mr. Lynn's speech, on two pieces of paper, not only separate from the report but from each other, so that the whole together could not better have been forced upon notice. I frequently called the attention of the printer for whom I read copy (not a compositor, but one of the firm printing the Weekly), to these liberties, and he said to his partner, that Colonel "acted very shabbily." And Mrs. Woodhull at last appeared on the stage, and demanded that I should be thrust from the office (I was not in any sense doing work for her then, but for the two composing the firm) alleging that she did not want to have me getting the Colonel's "secrets!" But Colonel had taken the precaution to have Mr. Cotton's resolution mutilated and printed beforehand, so that in that case there could be no means of detection!

Spiritualism and Materialism alike teach the beautiful lesson of charity, so I have only love and good-will for the Colonel, but I owe it to the same love I bear every other one, equally with himself, to make the truth known and therefore, from a statement (addressed to Mrs. Woodhull), which I have prepared and which is soon to be given to the public, I send you the following verbatim extract, on this matter of the Chicago Convention:

What about your free paper? Your report of the Convention at Silver Lake, copied the Banner of Light's abstract of Professor Denton's speech; but Colonel feared so, that he carefully erased from that copy the one line and a half which told that the speaker pro-nounced in favor of Monogamy, and was applauded for it!

In the manuscript copy of the report of the Chicago Convention, as taken down by the phonographer, and handed in to the printers to be reproduced in the Weekly, in Mr. Cotton's speech, page 2 of the paper of Oct. 18th, middle of third column, after the words, "I say, for me, I do not want to pass through that way," Col. struck out "cheers."

In Mr. Shaw's speech, page 5, just below middle of third column, after the words, "By the eternal, the animal within shall be crushed into obedience by the intellectual within me." he struck out "cheers."

Half-way to the bottom of same column, after the words, "I have not enough brain probably to imagine for myself any lower sphere than that which makes my social relationship with my wife and family stand dominant over everytning else," he struck out "cheers."

Still half-way further down, after the words, "but to do away with the grand sentiment of the masses against promiscuity, being your aim, I will say I can not go with you," he struck out "cheers."

Two lines still lower, after the words, "I charge you that in trying to overthrow the sentiment of chastity in the minds of the masses, rather than to overthrow restraining laws, you are seeking to devise laws to suit yourselves," he struck out "cheers."

Next page, first column, third of way down, after the words, "I know something of the leaders, and I say it is simply disgraceful in them, and against the principles of our philos-ophy for them to build laws for the masses who are not in need of them," he struck out

cheers." Next two-thirds of the way down, after the words, "I say that when a woman comes be-fore this audience and declares that she married for the sake of convenience, and did over again and over again, she is not entitled to the sympathy of any one that hears her," he struck out "cheers."

Half-way further down, after the words, "The necessity of marriage [here he struck out 'where love controls'] is not to protect those who love, sir, but those who, without it

would seek promiscuity," he struck out "shouts from the gallery." Next sentence by Mr. Higgins, after the words, "Promiscuity is the basis of marriage, [that is, then you make promiscuity the basis of marriage]," he struck out "hisses."

Next column, nearly quarter of the way down, after the words, "I am going to show, if time is given me, that you may as well do away with all laws against crime as attempt to overthrow marital laws," he struck out

Middle of column, after the words, "If we had reached that condition" of society, where we might all be lawful and equal in every

we might all be lawful and equal in every respect, then we would probably not have any trouble in this regard," followed by "cheers and hisses," he struck out, "and hisses."

In the same paper, page 3, near the top of the 3d column, in Judge Holbrook's speech, after "cheers," Colonel interpolated, A voice,—"So are the wrongs, and it is from them that the people need the protection of laws, and not to restrict rights."

and not to restrict rights."

Same column, a third of the way down, he interpolated, "A voice—That is your assump-

Same column, toward the top, according to the report, Col. Blood added but a clause or two to the words, "Suppose that we agree among ourselves to organize a government," and either changed or interpolated the whole of what followed as his speech; as the first words of Judge Holbrook's response show.

Same page, middle 2d column; according to the report, Col. Blood interpolated literally

the whole speech (purporting to be made by himself), not rising on the platform at all, and Judge Holbrook's words below being a direct reply to Miss Classin.

Page 6. 3d column, towards the bottom, in Page 6, 3d column, towards the bottom, in Mr. Lynn's speech, Col. Blood interpolated the paragraph beginning with the words, "But as I was saying, Mr. Shaw admitted all we claim," and ending on the next page. Page 12 and 13, according to the report, he interpolated a large part of your own speech; and in the paper of Oct. 25th, page 6, the greater portion of your speech in reply to Mr. Cotton.

Mr. Cotton's resolution submitted to the Convention, in the following words: "Resolved, That the condition represented by those who

That the condition represented by those who believe in and practice promiscuity (or sexual intercourse outside of one true love), is a condition to be commiscrated and not condemned. a condition of the earth and flesh to be outgrown that the spirit may develop into higher conditions,"—was reproduced in the Weekly in the mutilated form (whole last clause left out) found in paper Oct. 18th, page 4, bottom of second column, as its author writes, "not making decent nonsense." This outrage I should never have detected myself, since all the reports (majority, minority, Maxwell's). resolutions, etc., in the copy were in print. Whether anything else was manipulated in the printing I have not the means of know-

And yet in the very same paper in whick, most of these occur (Oct. 18th), Colonel refers all persons to the Weekly as containing the only true report of the proceedings of the Convention, emphatically and deliberately pronouncing its report literal and exact by say ing, "There every word uttered in the Convention is faithfully recorded!" Not a free paper, then, nor an honest paper, but one that lies, fabricates and forgest

And if thus, we are not to credit what you say in your paper, how are we any more to believe what you tell us in our daily intercourse with you? Alas! that so many of us should have found that in your pursuit of ends, truth, honesty, principles, justice, gratitude, honor and character, all go for nothing! In that true sense, and where your selfishness is at stake, you are not to be believed at all.

NEW YORK. Hull and Woodhullism Repudiated at Portsmouth, N. H.

BRO. JOHES:-In Hull's Crucible of the 12th inst., is an item inferring that my communica-tion to the Journal of Sept. 18th, 1873, is a falsehood, and giving its readers to understand that the Spiritualist Society of this city is in a flourishing condition, also that he has been invited to visit us. I would reiterate my statements in your paper of September last, and would state that as a society we are dead. At the annual meeting in January for election of officers, etc., the President, Vice President, Secretary and Treasurer resigned, refusing to have anything more to do with the organization until Hullism and Woodhultsm were repudiated by the Spiritualists of the country. Not a single person at that meeting could be prevailed upon to accept any office whatever, and if the society exists it is only in name, a society without a President, Vice President, Secretary or Treasurer. Not a lecture has been held since June, when Prof. Whipple addressed us. If Mr. Hull has been invited to visit Portsmouth, it has been by one or two individuals on their own responsibility, and not by any Spiritualist organization. I seriously doubt if a dozen individuals can be found among the Spiritualists of this place who uphold Victoria Woodhull, or more than one (possibly there may be two) who upholds Moses Hull. In justice to your paper and myself I again trespass on you columns.

JOSEPH. G. HARVEY, Ex-Sec'y. of Ports-

mouth, Spiritualist Society.

We cheerfully coincide with Bro. Harvey in the above communication, and would say that his statements regarding the Portsmouth

Spiritualist Society, are correct.
P. S. MIZENER, Ex-Pres. A. BINGHAM, Ex-Vice President.

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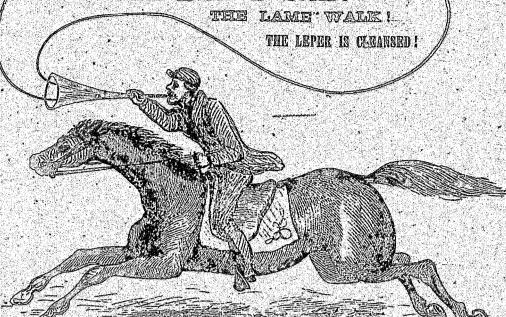
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A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them simost infullible in all scute diseases, particularly Fevers of all kinds, such as the Billous Inclausmatory, Typhoid, Congestion of the Lungs, Scarlet Fover, etc. I have also found them infallible in Rowel Complaints and Norva ous Mendache. 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 Eryslpelas. DR. W. E. SENKS, formerly of North Adams,

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

DEL. JULEA WELLEARES, Practical Midwife. Bast Braintree, Vt.

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Cured.

Jane Worley was cured of Serofulz. of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swellen, and in running scres; in fact, it was all over her body.—(MARKIN WORELY, New Petersburg, Okia.)

Oldo.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. Morea, Fayetteville, N. C.)
The daughter of Henry E. Lepper was inflicted 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, Osseo, Minn.)

your rossive rowards, hereyes, to all appearance, were well, and have remained so.—(Robert Thomas, Osseo, Mina.)

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

I have cured Mrs. Anna Wright of Kenheritod Scrotula with 3 Boxes of the Positive Powders.—(Emma Princix, Beaver Dam, Wis.)

Mother had the Oztarrh in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(Miss E. M. Shaver, Burlington, N. J.)?

I have raisea 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 Odersumption. They said he could not live long. He is now atwork for us, a well man.—(G. W. Hall, New Haven, Ind.)

Triumphant Victory

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A short time since my mother tried your Positive powders for Byspepsia and Indigestion. If she ate a piece of apple as large as a nazel-hut, she would not aleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. Mowerax; Sicotton, Mins.)

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. Respers, Hardand, Wis.)

Xour Powders have cured me of Dyspepsis in two weeks. I used but one Box of the Positives. My Dyspepsis was chronic and of 30 years assauding. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—[P. P. Meller, P. M. Maple Springs, Wis.)

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Wis.)

I have been a sufferer from Byspepsis for mear and progress objects and imen pages faster than & CO., 167

positive Powders relieved me of all my symptoms of Dyspepsis. I now eat anything that is common without suffering any inconvenience whatever.—(Rev. L. Julian, E.D., Brancheille, Ark.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mrs. J. Grinoris Josius, Falmonth, Mass.)

My daughted, Martha, has been cured of Suppress to struction by the use of the Positive Powders. Coopen, St. Johns, Ark.)

You Powders have cured me of Dropsy of the Positive Powders have cured me of Dropsy of the Powders have cured me of Bropsy of the Powders have fine the first tendency to Dropsy was inherited.—(Mrs. Resa. Mrs., Brocklyn, N. Y.)

A woman who had four Miscourrigges got a

ency to Dissey was inherited.—(Mas, Kana Mist, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her hext Pregnancy all right.—(C. Herey, Sand Spring, Iowa.)

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

Your Positive and Negative Powders have cured a case of Illilk Leg of 16 yours standing, also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(Powen Halloux, Yorkville, Ill.)

Miss Lens Austin was taken with Stoppage of the Portodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with the Powen Powling Powled and with the powled and property and propert

with your Positive Powders, and has entirely recovered. —(Rosa L. Gines, Pardeeville, Wis.)

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

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform were off. But often using a vour 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.—(Mrs. M. A. Earley, Huntsville, Ala:)
I had a severe attack of Neuralgia last week, and
I stopped it in 10 minutes with your Positive Powders.—
(Jacon S. Ritten, River Styx, Ohio.)
When I commenced taking your Powders, I had
Spinul Complaint of nearly 30 years standing;
also Diabeters, Sciatica, Elicumnatisms
and Erysipelas. I am now well of all. Oh, I do
think them the most wonderful medicine ever given to
men. While on a visit to my sister in Dover she told me
that there had been almost a miracle wrought with her
in a terrible case of Neuralgia with the Positive
Powders. She induced me to try them myself. I did
so, with wonderful success.—(M. Huntley, North
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Colds, Scrottina, Mervinders, Alexanders, or Palsy, Mess, etc.

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CHICAGO, SATURDAY, MARCH 7, 1874.

Religion-Florence McCarthy.

Sixty-one thousand ministers, God's holy mouth-pieces—so considered—in the United States! Some are in the sleety forth, some in the west, the land of prairie blossoms, while others are in the south where the orange boughs are fanned by the ocean breeze. We presume it is not impossible for Him to give expression to his ideas through this vast army of which he is Commander-in-chief. He caused a contrary, contumacious and rebellious Ass to speak as he desired, and a whale to afford a happy receptacle for one of his prophets, and we have no doubt, that under favorable conditions, he could cause sixty-one thousand ministers to give utterance to words as much his own as those uttered by that long-eared brute.

Since the days of the rebellious Jonah, the patient Job, the articulating serpent, and speaking Ass, men have arisen who are trying to superintend the works of creation on this mundane sphere, and who can tell you the kind of material the streets of heaven are paved with, the texture of the dress of angels, the kind of harps they thrum, and the character of the wings adjusted to their sides. This knowledge that they claim to possess, is, however, mere conjecture. At present we have no Truthometer to apply to the different tongues of the astute interpreters of God's holy word, in order to measure the correctness of what they say. We have our microscopes, telescopes, barometers, thermometers, spectroscopes, "horoscopes," but as yet no one has invented a Truthometer. In this city, we have Florence McCarthy. He is a reverend, too, and a man of great talent. He has officiated for some time in the pulpit of the Baptist church. His tongue, however, is filthy, and his soul, judging from his own language, has never been washed in the blood of Christ. We think it would take a big barrel of the blood of Jesus, to make his soul clean enough to form a shirt for a respectable person to wear.

We give an extract from his sermon lately delivered in the Park street Baptist church, of this city. It is vulgar, we know, but how can we show our readers the character of some of these mouth-pieces of God, without publishing what they say. It is as follows:

"The next point I shall mention is science. Science is always at work showing what people are made of. I take, for instance, chemistry. How wonderful are the processes of chemistry by which every sort of guilt is overtaken. The other day it was suspected that tea was being adulterated with iron to make it weigh heavier; the chemists analyzed it, and found the presence of iron, but they carried their researches so far that it was found the presence of iron so far that it was found the presence of iron was owing to the tea being grown in a district where the soil was oxydized. There is the microscope. Every drygoods man has a microscope to book at the cloth that he buys to see what it is made of; every banker or merchant has ene, to see if his notes be not counterfeit. By the microscope, the hair on a bloody ax was discovered to be that of a Norwegian ray and examined two years afterward, the same report was made, thus saving the suspected man from the gallows. How wonsuspected mea from the gallows. How won-derful are the developments of the spectroacops. Cereus is leaving us at the rate of thirty miles per minute, and the Milky Way is resolved into mist. In the science of toxicol ogy in the discovery of new elements, the spectroscope has accomplished marvels. There is no telling what this spectroscope will do in time. It tell you I believe the time is coming when they will take the tear out of the man or woman's eye, and tell whether it is a crocodile tear or not! I believe the time is coming when they will take the spittle out of a woman's mouth, and tell whether she has lied. I believe the time is coming, when the towel that the adulterer has wiped his hand on a month after his crime, shall be taken, and by means of the spectroscope, his offence shall be proven: [Sensation.] For God is in league against the devil and his emissaries, and more and more will he tear the mask from off the face of the liar, the slanderer, the whore-monger, the adulterer."

One peculiarity about this divine, he is bold, supercilious and defiant. He defies his congregation, and hurls back invendoes upon them enough to bury them in oblivion. But, then, having no Truthometer to apply to his tongue or rub over his heart, we can not give ari authoritative opinion in regard to his relia-

Preaching has become a profession. Men study Genesis and Revelations, Jonah, Job. and Balaam, in order to become teachers. when they can learn nothing therefrom that can in the least degree benefit humanity. The fact that Job had boils, that the serpent walked erect, that God became a tailor, that all the dust of a certain district was once turned into lice, that the Lord dined on calf, wrestled with Jacob, put lying spirits in the mouths of all the prophets,—all this knowledge would be poor diet for a starving soul, and of little use in furnishing clothes for those poorly clad. Practical knowledge is beneficial. A sermon on charity is a burlesque when the ideas advanced don't assume a practical shape. Give a starving man a nice-spun theory on the beauties of benevolence, and you insult him! Present a person poorly clad, with a Bible instead of good clothes, and you make a fool of yourself. A sermon to the poor should consist of coal, food and clothing. Verbal sermonizing is a nuisance. He who only builds air castles, is no benefit to himself or humanity.

If we are to have preaching, let it be of the practical kind. A minister with a ham on his shoulder, relieving a destitute family, looks more dignified than when standing in a pulpit singing psalms, or interpreting the musty records of the Bible. An interpretation of nature, is far more desirable than a proper understanding of the parables of the Bible. A knowledge of the saving qualities of water, is far more necessary than a full understanding of the saving qualities of the blood of Jesus.

We want truth—a Truthometer too; such an instrument would stop slander, vituperation and abuse, and would banish solemn oaths from Courts of Justice. When a man had given in his testimony, the judge could apply the Truthometer to his tongue and see if he had told the truth.

At present the world is not in harmony with Deity. Evidently there is something wrong somewhere. The world can not strike the note in which he is in sympathy. That is bad! All objects in nature, in fact every object in existence, is in harmony with a certain note of the chromatic scale. God likes music, else Methodists would not have sung,

"While the lamp holds out to burn, The vilest sinner may return."

It was no wild suggestion of the violinist that he could fiddle the iron bridge at Colebrooke Dale (then in process of construction) away! The workmen dared him to do it. Then he resined his bow, became calm and harmonious within himself, and then produced from the strings of his instrument beautiful music. He finally succeeded in touching a note with which the bridge was in sympathy, and it commenced to vibrate, and would have been jostled in pieces, if he had not desisted at the request of the workmen. All objects in existence can be set in motion if you can touch the note in music with which they are in harmony. That experiment of the violinist was worth a dozen sermons on justification by faith, or hell-torment. A note from the violin sounds as sacred to Delty as the music of your voice expounding the ancient fire that took place at Sodom and Gomorrah. We rather listen to "Pop goes the Weasel" played on the piano, than hear a Catholic divine sing a "Pater Noster." . Worship by music is ten times more elevating than worship by word

Archimedes said he could move the world if he had a fulcrum on which his lever could rest; and a celebrated musician said he could set the stars to dancing if he could only strike a note with which they were in sympathy. We think, however, that he was wild in his speculations on that subject. It is true that every object in the material world is in sympathy with some note, and it will respond thereto in vibrations. Tyndall, the English Philosopher, tells us that the Swiss mountaineers muzzle their mules' bells, fearing that vibrations of the tinkling would bring an avalanch down from the mountain side. A sermon on this subject would be highly entertaining and instructive, for how do we know that there is not some note a violinist can strike, that will touch a tender chord in Deity's nature, and cause him to cease watching the sparrows, and pay a little more attention to his own, children. We would respectfully suggest to him, (the Orthodox God we mean) that destitution exists on all sides. The following is one out of the many examples of the sufferings to which the poor of Philadelphia are subjected this winter. Late one Sunday afternoon, the attention of officers Hussey and Rutherford was directed to the case of a widow, Mrs. Stinson, who, with four children, the eldest of whom is but 6 years, occupied a small room in the rear of No. 1008 Heaborne Street. The room was in a wretched condition, with the window-panes out, doors cracked, and without furniture or fire. When visited, the family were found huddled in a corner almost in a state of nudity, half a dozen, and nigh dead with hunger. They had not eaten for several days, and the unfortunate mother prayed for death to relieve herself and little ones from their terrible sufferings. They were relieved by a charitable

Prayers availed her nothing,-they didn't touch a sympathetic chord in the prayer-answering God's nature! Music might have brought a response, if a note could have been struck, coinciding with one of the harmonics of his soul. A drinking glass has been broken, by sounding with the human voice its fundamental note! It is said that the disaster at the Pemberton Mills in Lawrence was caused by the motion of the machinery which coincided with the harmonics of the building. Why not fiddle our way into the affection of this prayer-answering God, who is so engaged in numbering your hairs that he can't attend to the poor suffering ones of earth!

Ah! we need more practical work and less theorizing! God never did, nor can he, answer a prayer. The whole world can not change the purposes of his divine will. Grandly forward the wheels of creation move; new worlds are created, old ones dissipated, and animated life is being awakened on all sides, yet no one can change the divine order, or improve thereon. We worship the true God, adore him with all our heart, and acnowledge his authority, but the being which humanity worships is a myth, an imposition, has no existence only in the imagination, and no more influence than a man of straw.

Old Rats Instinctively Flee from Old Robten Sinking Ships.

Our readers will remember that the celebrated Dr. P. B. Randolph, in his speech at the infamous Moses-Woodbull Convention, held at Chicago last fall, fied fust to the cocial freedom craft. "Nowand forever" was his emphatic declaration of faith—in the name of Utah. which Territory Victory-Woodbull-Blood, glias Harvey, assigned him to represent.

But the Doctor now, at this late day, finds the craft he so dashingly went aboard of, is not sea-worthy; that all below deck, is foul and fetid with rottenness, so much so that the exhalations are breeding pestilential fevers. and the crew are dying off daily—scarcely one of the subordinates who were so wordy in their extollations of the freedom enjoyed on board that craft, at the time of Dr. Randolph's chipment, are heard at all.

Just for the sake of recruiting their health, many are taking quiet furloughs over the mountains to the Pacific Coast. But like Diakks, there exhales a terrible stench from them, a natural consequence of their excessive freedom in changes of love, which precedes them, and on their arrival the people as of old cry out, "Unclean, unclean! Away, away! We want you not, nor will we give you audience." Poor devils, ten times more to be deplored is their condition than the lepers of old Jewry. A list of those names can be found in that purulent sheet, knows as Woodhull & Cloftin's Weekly, Theyare the ones who have pledged themselves to speak for no society that rejects Woodhullism. Wonderful! They always now-a-days find "honors

easy." No society that has any self respect

will engage them! But not to lose sight of Dr. Randolph-the gentleman so receptly representing Utah; and lieutenant (only second in command to Moses the would-be-martyr), on board the ship "Social Freedom," begins to see the deplorable condition of the craft, and the terrible repulsive condition of the diseased crew. (all of whom, together with the old "hulk" must soon go down beneath the green waves of oblivion, which are now yawning to receive them) like other old rats fleeing from sinking ships, begins to cast about for new quarters. Hear his wall. One would think from the following letter, that he was just awaking from a nine days puppyhood; that he was just getting his eyes open; that he had been troubled with the softs, and did not know until now that the "Col. Blood" and Victoria C. Woodhull, were veritable chameleons that change color at pleasure; mask and unmask, as well as love and change love when, where and with whom they please, ad

libitum! Poor innocent! listen to him: S. S. Jones:—Is it actually true,—that "Dr. Harvey Story" in the Religio Philosophical Journal? If so, then where shall we look for truth? Is it possible that what Cotton elicited on the last day of the convention, is out-topped, and scores of thousands are being severely couched, for mental cataract? I have chosen to remain silent, though entirely misunderstood on both sides; but if what the Journal says is true, may the most merciful and compassionate God speedily send us a captain to lead us up out of the land of Egypt, out of the house of bondage. I like free speech, fair play and open discussion; but Cotton and Harvey et al are rather too big a pill, even for the most capacious maw. Can't understand it. I want more light.
P. B. RANDOLPH,

This new letter that Randolph has added to the Wood-Hull social freedom alphabet-letter went-as the boy said when he lost his hen, will tell sorely on the Woodhull-Severance meeting adjourned from Elgin to meet in Chicago. Randolph who was to have been the whitest and sweetest rose of the gathering has vammoosed the ranch!

Moses the martyr must be summoned forthwith, and no "no" must be accepted, and no official return of non est must be allowed!

Attention! 25-Cent Three Months Trial Subscribers

The Religio-Philosophical Journal is the only paper published in America devoted to Spiritualism, that openly repudiates free-loveum, and shows it to be a fillity parasite, and denounces Moses-Woodhullism as debasing in theory, and in practice, and fraught with disease and death most horrible to contemplate.

It is a fact that the inhabitants of the spiritual sphere are making a very great effort to open up a general communication between departed friends, and those whom they have left behind.

Angelic fathers, mothers, brothers, sisters, and children are all rushing forward and using the means now at hand, for communion with mourning friends of earth. They do come and teach us great and valuable lessons. They tell us where the spirit's home is, and the nature of it, their occupations and mode of life. "

The recent unprecedented demand for the JOURNAL, by a class of readers who never before took a spiritual paper, induces its proprietor and editor-in-chief, to make the following new proposition to all three months' trial sub-

To the end of bringing this knowledge home groping in darkness, in regard to the next life, I copy of the same, on which the Patent Office | holm, St. Lawrence Co., N. Y.

we propose to send the Religio-Puilosoph-ICAL JOURNAL, broadcast over the world, in accordance with

THIS NEW PROPOSITION.

Every three months' trial subscriber whose time is not up, will receive the Journal three months longer for twenty five cents, provided he sends two new twenty-five cent three months aubscribers. It matters not whether he pays for trial subscribers and donates them to some friends, or gets his neighbors to subscribe and sends their names and money in, as thousands have already done. Secondly, any three months' trial subscriber can have the Journal three months longer for fifty cents, without sending any new trial subscriptions.

It must be borne in mind, however, that this new proposition must be accepted by sending the money at least two weeks before the time is up on the first trial subscription, which can be seen by reference to the colored tags on each paper, which states exactly the time to which the paper is already paid for.

The reason is this, we have every subscriber's name in the regular mail list. If the renewal comes before that is taken out, it costs but little to make the change, and there will not be a single paper missed. But if neglected until the subscriber's name is taken out of the mail list, the expense of doing so and resetting will be increased, and there will be two or three weeks that the subscribers will fail to get the paper.

The sooner the terms of this new proposition are complied with, the better it will be for all concerned.

This new proposition does not, in the least, interfere with the Twenty Five Cent THREE MONTHS' proposition which has been standing for two months last past, and will romain open for trial subscribers until further notice.

We were never so forcibly impelled on in any work in our life as we are in this. We care not for the pecuniary loss, even if our numbers of trial subscribers are swelled to hundreds of thousands. We look forward to the "good time coming," when the whole world shall realize the fact that, "though a man die he shall live again;" not only that, but Heaven and its inhabitants are within speaking distance, and intercourse is complete between the spiritual and material planes of life!

Come, friends, wake up to the noble work! Roll in the trial subscriptions and the trial renewals, on these most liberal terms, and we will give you fresh news from the supernal spheres. news from the loved ones gone before that shall warm the hearts and cheer the despondent souls of the millions of mourners through the land.

Let the Religio-Philosophical Journal, go to every hamlet as well as to the palatial residences, and all places of business wherever the English language is spoken. A simultaneous effort by all lovers of the truth, will speedily accomplish a mighty revolution in public sentiment upon the subject of the after life.

Street Car Stop and Start-

It is claimed for this invention that it overcomes the enormous inertia that it is necessary for the horse to do when street cars are to be started from a standing position. It has been the great desideratum of parties interested in street railroads, ever since their inception, to secure some device which would utilize some of the motion of the cars, so as to make it available when they are to be stopped and started again. We are all familiar with the great strain to which the horses of a street car are subjected, in starting cars—halted as they are frequently to admit the ingress and egress of passengers-and have no doubt admitted the advantage which such an invention would be to horseflesh-viewed even from no other standpoint than a humanitarian one. E. O. Trueblood, of this city, has shown us an invention of his which he claims will accomplish this result of husbanding part of the momentum of the moving car, to be again made available in starting it. The peculiarity of this invention consists in an attachment of springs, belts and gearing, but involving no complexity of mechanism, attached to the axles of the car. By the movement of a lever controlled by the driver from either platform, the momentum of the moving car is gathered up in a powerful spring attached, as before said, to the axle of the car. As soon as driver is hailed by a passenger, or warned by the conductor's bell, the momentum of the car is gathered up by this spring; and very little time is required for this, for by proper arrange-ment of length of spring and diameter of wheel, sufficient tension can be given the spring in a shorter distance than the length of the car. The car is stopped in the usual manner. As soon as the car is to be moved, the driver has only to direct a lever at his side and the elasticity of the spring gives such an impetus to the car that the "dead weight" to be moved by the horses is reduced to a mini-

The construction of the working model, as shown in our office, has certainly the merit of simplicity. There are no complicated parts. It has been hoped for years that the inventive genius of some enterprising person would de-vise some means by which poor horsefiesh might be saved—at least in this one particular -namely, the frequent starting of cars loaded down with passengers, on such smooth pave-ments that it is with the greatest difficulty the poor horses are able to get foot-hold sufficient to move their enormous loads. This inven-

tion is also used as a brake to stop the car. We wish Mr. Trueblood success with his invention. He has every reason to be encouraged with his working model—it fills a want that has been a subject of interest to street car companies ever since the inception of this mode of travel.—The Register.

Old Father Trueblood is an acquaintance of long years ago. He is upwards of seventy years of age, and a poor man. 🦙 We are in receipt of a letter from him in re-

gard to this invention, in which he says it was given him early one morning long before daylight. He found himself restless, got up, and built a fire in the stove, and while sitting there without any light, his room became brilliantly illuminated, and he saw a perfect model of this invention, every part of which was so deeply impressed upon his mind that he had to the comprehension of millions who are now | no trouble in constructing a perfect working

Department unhesitatingly granted him a patent,-another answer to the oft repeated inquiry, "What is there good and practical that comes out of Spirit Communion?"

Our venerable brother is a devoted Spirituslist. He will answer the supercilious question above referred to. From a similar spirit showing came the ordinary track scraper, attached to all horse cars in snowy latitudes, to clear it from snow. . We have forgotten the name of the inventor. He came to our Pur-LIEHING HOUSE with his model before it had ever been applied to a running car. Now it is deemed indispensable in all countries subject to snow storms. We might enumerate thousands of valuable inventions that have been given by similar spirit showing.

Any one having means to invest, who feels desirous of taking an interest in this invention, provided upon inspection it is deemed practical, can address us upon the subject.

The inventor will be at this Publishing House ere long with a working model for exhibition. All who write to us in view of becoming interested in the invention will be informed when they can come and eas it.—ED. RELIGIO-PHILOSOPHICAL JOURNAL.

A Spiritualistic Colony.

A singular report comes duly authenticated from Barnard, on the line of the Fort Scott Road, about fifty or sixty miles south of Kansas City.

"It appears from the Kansas City I imes that a steady; sober farmer residing about three miles west of Barnard, has been seized upon by some mysterious influence, which has such a powerful effect upon his mind that he is enabled to discourse upon almost any scientific question; talks of things and matters that he has heretofore been entirely ignorant of, and quotes ancient languages, and talks of matters which transpired over a thousand years ago, with the same ease and fluency with which he has discoursed upon the crops and the weather. He is said to be an illiterate man when not under the influence of the spirits, and his past life and meagre education forbid the assumption that he been in training for deceptive purposes.

"The community in which he lives has become greatly excited over the wonderful power manifested by this new developed medium, and so great is their faith in the newly discovered power, that they have erected a building for the use of the spirits, which is about half a mile from any other, and is a plain box house without fixtures or apparatus by which any fraudulent imposition might be practiced. Here in this box house upon the open prairie the people or the neighbors meet with the supernatural powers of spirits, and it is said by those who have visited the meetings that the most unaccountable manifestations of mediumistic power take place in that building every night a circle is held. The entire neighborhood appear to be converted to the new doctrine, as the revelations made are of a most startling charac-

Day, Colchester'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 dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y....

Amount pre	viously	reported, .		104 25.
R. Fulkerson	n, Elkh	art, Ind		. 310.00
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		Corners, N	u an faith 2004 (1964)	STATE OF STA

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 acknowledged......832 32 L. Z. Parke, Sycamore, 111.......... \$1.00 G. A. Barnes, Olympia, W. Ter...... 1.00 J. W. VanNamee, M. D., New York City 1 50 Who will next be inspired to a similar deed of noble charity. We shall report.

Austin Kent Fund.

All amounts received for this fund will be immediately sent to the above named person, who is not able to secure his own support.

C. A. Russ, Bowens Corners, N. Y..... 25 Angels will bless such noble deeds of char-

It is better to send direct to him at Stock-

LOOK TO YOUR ACCOUNTS.

They go to You Every Week Claiming Attontion.

All who owe for one year and upwards and do not pay up arrearages for this paper, on or before the first day of March next, will find their accounts left in the hands of a collecting attorney, in their respective counties. with directions to proceed to enforce payment at the regular delinquent price of \$3.50 a year. Those who promptly pay before that time will be let off on payment of arrearages at the rate of three dollars a year, providing they remit enough to prepay one year in advance.

In case any of our subscribers in arrears are laboring under any especial misfortune which deprives them of the means to make such payment before the first of March, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day.

No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscriptions, that justice demands should long since have been paid; nor need any one who has been receiving the Journal think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills-those that dance must pay the fiddler and those who receive a newspaper must pay for it. We can look to no other person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of March. If we find that we have been laboring under a mistake we'll report.

A Hammond Convert.

The Rev. Mr. Hammond, the revivalist, has been telling the story of David Mattoon, the Rochester gambler, whom he converted, and who afterward became Mayor of Oswego and member of the New York Legislature. The Troy Why takes up the story where Mr. Hammond leaves it, and shows that, after Mattoon got into the Legislature, he sold his vote for \$20,000 cash to the New York Central people, and for \$20,000 cash to the Erie people, and when the day of voting came he wasn't to be found. During the session, he was mainly occupied in initiating members into the mysteries of draw-poker. Mr. Hammond's convert was an expensive one, as he cost the Legislature, according to the Troy Whig, about \$100,000. In this wicked world, it isn't safe to trust even one of Mr. Hammond's converts any length of time.—Chicago Daily Tribune.

Hammond has been telling his little story about Mattoon for years with thrilling effect, although he has always known that Mattoon like himself only had use for religion as a cloak for business transactions. Of the two men. the world at large entertains by far the greatest respect for Mattoon.

As a Man Thinketh, so is He.

Some may think it strange, but it is just as natural as life for a man or woman to judge others by him or herself. There is no better evidence required that a man or woman is tinetured with a love of the "social freedom infamy," than to hear them insinuating that the "voices from the people," published, every week in this paper, commending the JOURNAL for its outspoken condemnation of that infamy, are not genuine.

We give names and places of residence, and a reward of One Thousand Dollars is due the person who will show us guilty of imposition in a single instance. . If there is one thing that we value above all other things, truth is that which we value most highly.

A WIDE MARKET.—During the past week the Mason & Hamlin Organ Co. have received large orders for Cabinet Organs from their agents in London and Liverpool, England; Glasgow and Dundee, Scotland; Vienna, Austria; Stockholm, Sweden; and Melbourne, Australia—in addition to which, orders have been numerous from all parts of our own country, from Maine to Salt Lake City and San Francisco. Yesterday the company received an order from London for eighty five organs, and a remittance of \$13,600 for one month's sales by their agents in that metropolis. The London Choir quotes it as significant, that one of the best portraits of the Russian Princess, whose marriage to the Duke of Edinburgh was recently celebrated, represents her in the act of playing on one of those popular

CAPT. R. H. WINSLOW, speaker and test medium, sends us the following appointments: March 1st, 1874, La Crosse, Wis.; March 2nd, 3d and 4th, Hokah, Minn.; March 5th, 6th, 7th and 8th, Rushford, Minn.; March 9th, 10th and 11th, Preston, Minn.; March 12th, 13th, 14th and 15th, Chatfield, Minn.; March 16th and 17th, Etna, Minn.; March 18th, 19th and 20th, Leroy, Minn.; March 21st and 22nd, Austin, Minn.; March 24th and 25th, Lyle, Minn.; March 28th and 27th, Aurora, Minn.; March 28th and 29th, Owatonna, Minn.: April 5th, Minnespolis, Minn. The friends in the different places will make the necessary arrangements as requested by letter.

Among the numerous editions of Dickens Works, the one known as "Carleton's Illustrated Edition" seems to be taking the lead. One volume is issued each month, which is an excellent plan, as most anybody can spare \$1.50 per month and not feel it, and thus become possessor of a valuable set of books.

H. LAWRENCE, of Gosham, Iowa, recommends encasing mediums in a wire cage to keep them from cheating at physical scances. That thing has been done with the Hough Boy medium, of Philadelphia, for years. Harry Bastian has also been shut up in a similar cage made of mosquito-bars. Results-perfect materialization. Bastian has often been tied, sewed and sealed, so that he could not move a finger, and yet the manifestations were just as good as when he was not confined at all.

MISSIONARY WORK .- Dr. Taylor, author of "Old Theology Turned Upside Down," has recently been on a little missionary trip along the line of the C. B. & Q. R. R., giving lecdures and treating the sick at Plano, Sandwich, Barlville, Paw-Paw and Mendota. He reports having made a great many very pleasant acquaintances and renewed old gnes. On the 27th prox., he lectures before the students of the college at Dundee, by invitation of Prof. Scheei; will lecture for the public in the same hall on the 28th, and strange to say in the Congregational church, March 1st (Sunday evening). This is unexpected liberality, as the doctor is known to be a thorough radical in theology as well as in medical practice.

"Prace Trees are in bloom, roses begin to appear in considerable quantities, and pansies. jonquils and hyacinths are in great abundance. The weather is delightful, cool evenings and warm sunny days-oh, what glorious weather and what a lovely climate. We are daily looking for ripe strawberries, and we hope goon to see them in our fruit shops. Such vegetables as turnips, radishes, lettuce, cabbage, onions, etc., are quite plentiful in our market." So says, under date of Feb. 11th, The Rake, a new paper just started at New Orleans in the interest of the Grangers.

LITTLE BOUQUET.—If any subscriber has failed to get the March number of the LITTLE BOUQUET by the time this paper reaches him or her, a postal card informing us of the fact should be sent to this office at once, and a new copy will be sent forthwith. We want every subscriber to have each number without fail, the same of the RELIGIO-PHILOSOPHICAL Journal. After the lapse of a few weeks we get out of the Journal-not so with the Lir-TLE BOUQUET as we stereotype every issue.

ATTENTION those whom it may concern. Those who make satisfactory appology for their delinquency, with positive assurance of payment at no distant day, will find the letter C appended to their address on the little colored tag which accompanies each paper. This will be a constant reminder of promises made, and in good faith accepted.

HAVING bought an entire edition of that very popular little work "Childhood of the World"; a simple account of Man in Early Times, by Edward Clodd, we shall be pleased to fill orders for it. See advertisement.

BASTIAN and TAYLOR are still at our Seance rooms." The manifestations given through their mediumship are very fine, and are instrumental in convincing skeptical minds of the truths of Spiritualism.

On receipt of three-cent stamp we will send a 27 page pamphlet, containing a full and complete Table of Contents of Startling Facts in Modern Spiritualism, or we will send the book on receipt of \$2 50.

An exquisite little illustrated volume about home life at the Horace Greeley homestead, entitled "The Story of a Summer," by Cecilia Cleveland, a niece of Mr. Greeley, will shortly be published by G. W. Carleton & Co.

THE Annual Statements given elsewhere of the NATIONAL LIFE INSURANCE COM-PANY of U.S. A. shows a net increase of \$650,000 in Assets, and New Policies to the amount of \$12,000,000 in 1878. Certainly a grand record. Agents wanted everywhere.

THE First Society of Spiritualists hold services in Grow's Opera Hall, at 10:30 a. m. and 7:30 p. m. Dr. Samuel Maxwell, speaker. Children's Lyceum at 12:30 p. m.

DANIEL WHITE, M. D., is now located at 203 North Sixth st., St. Louis, Mo., practicing the duties of his profession. He is represented as a most excellent physician.

G. Torgerson, M. D., Professor of Anatomy in the Texas Medical College and Hospital at Galveston, Texas, has our thanks for documents of interest.

MRS. M. C. RUNDLETT will lecture in Barton Landing, Vt., Feb. 22nd, and the Sundays Mns. M. J. Wilcoxson is still at Boulder.

Col., where she has been lecturing during the past four months to good audiences.

WILL some one inform us of the name of the post-office and state where G. A. Hill, now deceased, formerly received his mail.

T. H. Montgomery, please give your P. O. address, and we will comply with your re-

LAURA C. JACOBS, please give your postoffice address. Will then comply with re-

L. J. Rivenit-yours received. Will comply with your request when you write and state to what post-office your Journal is now eent.

GERALD MASSEY'S lectures at Grow's Opera Hall were enthusiastically received.

Dr. W. L. JACK until further notice can be addressed at Haverbill, Mass.

DON'T FORGET to remit dues on the Journal immediately, and if you would have your neighbors know what pure upalloyed Spiritualism teaches, get them to try this paper for three months at the nominal cost of Twentyfive Cents.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months; for new trial subscribers. Please send in the sub-

.HENRY T. CHILD, M. D.

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

Knowledge the Savior of the World.

It is reported of Solomon, the reputed wise man of the Jews, but who, if all the story left in regard to him is true, must have been exceedingly ignorant of the laws of physiology in his family relations, said, "Give me more wisdom and knowledge." It is an old and trite axiom that "knowledge is power." Knowledge is the key to all the mysteries of the universe; knowledge banishes fear and in the room thereof gives us confidence and trust; it is the lever of the Archimedes that lifts the world in every department of life; its power is known and recognized of all men.

The scholar and the philosopher live eternally in the hearts of the people. Ignorance may raise its head and by its unmeaning noise attract attention for a time. Ignorance is the only Devil there is, or ever has been, among mankind; it has conjured up all the frightful demons that have tormented humanity. It is the mother of fear, hatred and revenge.

The true philosopher inspired with profound wisdom, and living in accord with the principle of justice, knows no fear in any department of life. Ignorance of the real condition of our fellow men, lays the foundation for suspicion and hatred. When we rise to the plane of supernal wisdom, we shall discover that the hatred even of the evil doer, comes from ignorance of the causes which impel them to acts, that are just as natural results of their conditions as are those which we realize as higher and better acts. Ignorance leads to revenge and a desire to punish our fellow beings, forgetting the great fact that law governs in the universe of matter and of mind: that from the smallest atom of matter to the largest and most majestic orb in space, each and all are under the eternal and irrevo cable grasp and control of fixed and unalterable law, from which nothing possibly can escape,—not a sparrow or a mote can fall to the ground, and the very hairs of our head are numbered by this. We cannot escape these, turn as we will, and do what we may we are always and forever under the stern and unflinching dominion of law. Neither God nor man can atone for, or avert, the penalties of these; nor can they punish us. We shall realize this fully when we have acquired that true wisdom and knowledge that shows us the grand fact that we are always in the inexorable grasp of infinite law. This simple and apparently self-evident fact will revolutionize society in every department it will do away with all bitterness, denunciation and condemnation. Men will learn not only to tolerate but to respect those who differ from them, and the fierce anathemas which have too often disgraced the pulpit and the rostrum, will no more be heard, but in the place thereof, will be given forth truth, philosophy and wisdom. All departments of society will become educational; our prisons shall not be in name alone, but in reality, penitentiaries in which the weak and erring, as the insane, will be restrained only so far as absolutely necessary to protect society, and rindly cared for until they can realize the responsibility that belongs to intelligent immor-

In the light of this wisdom and knowledge the present antagonisms of society, which divide it into classes and castes, will pass away, and the concealment which makes mankind, even those who associate daily and hourly, strangers to each other, and all those feelings which keep up classes and grades in society in antagonism with each other, will give place to that mutual and loving co-operation that leads to an intimate and fraternal knowledge of each other's condition and wants. In thousands of instances to-day there is an impassible gulf between employer and employee, and the latter feels compelled to use every available means, even to doing wrong, to conceal their real conditions and needs from the former, lest they may forfeit their positions. This is all wrong, and if there were a proper understanding between these, how much more would the elevating and purifying influences of kindness and love be exercised by all classes—indeed there would be no such classes as now exist, but in the place thereof, we should have the beautiful and heavenly conditions of mutual cooperation and a desire to help each other continually. The time is coming when mankind will not be able to conceal either their thoughts or their acts as they now do. The spiritual vision of humanity will be so opened that we shall read each other's interior thoughts, and know the real motives that are prompting to achieve. There are souls in the form now that hold this pure relation to each other, and these are the prophets of the good time that is coming, when this experience shall be extended. This is the only thing that will remedy the evils that abound in the world to-day. It will put an end to crime by removing the causes that have produced it.

There is nothing that will so effectually

tal beings.

eradicate the tendency to evil, as this soulcommunion, clear vision and intimate blending of feeling that bind mankind together in fraternal union. All that is needed to bring these conditions to earth, is to raise mankind to a plane high enough to receive the true benediction of the angel world, and thus to realize the introduction on earth of a condition that has long existed in the Spirit-world not

very far from earth. One of the grand missions of Modern Spiritualism, is to teach us that truth and wisdom are the free and untrammeled birthright of the human soul, and that wherever any barrier exists to the full and free reception of these the angel world will earnestly co-operate with mankind in breaking it down. Spiritualism boldly declares that there are no mysteries of godliness, or anything else that are entirely hidden or forbidden; that the only limitation to our knowledge is our own capacity, and this is very greatly under our own control, that each upward aspiration and onward step extends the grasp of the human soul into new and untrodden fields of beauty and of wisdom. As we stand to day upon the summit of all our experiences, bifter or sweet, we may look back over the blasted hopes and desolated fields, or grand successes and noble achievements, or turning our gaze upward and onward, we may see far grander and more beautiful scenes within the reach of our grasp, calling only for the proper and legitimate use of the faculties which we possess and for

which we are responsible. In the contemplation and measurement of our positions and powers, we shall learn these important facts, that all the well spent hours and energies that we have realized, have lifted us into higher conditions; that every accession to our knowledge has been either's stone or a pillar in the temple which we are sent forth to rear. It is not knowledge alone that is doing this, but its true application,

which is wisdom, that is accomplishing these grand results. *

There is a vast amount of knowledge in the world, and it has been immensely, increased in the last quarter of a century through the influx of Spiritual light and truth, but that which is most important is the practical application of all the knowledge which has come to the world of humanity, so that in the form of divine wisdom, it shall bless mankind by its pure and practical results. This is the highest aim of the angel world, to render practical the knowledge which mankind has received, and thus make it the substantial basis for more. There is a plane of wisdom attainable by mankind in which the mind is capable of reaching after truth and separating it from the husks of error, and then appropriating it to its use and growth. The labyrinths of the past need not be traveled longer, when we are determined to rise into the realms of the nigher and holier life by living up to the very best conditions attainable here. The physical must be trained and educated so that it will assist and not retard the onward march of the soul; then will the triumph of wisdom and knowledge be manifested by the beautiful and rapid progress which the human soul will make, bringing the two worlds into close and intimate relations with each other, so that all the conditions of the higher life that are adapted to this, may be brought into it, and thus make earth a heaven, and bring mankind into the enjoyment of a fruition such as they have never dreamed of.

Let each one endeavor to speed the day by being true to God, to humanity and to our-selves, and by acquiring all the knowledge we can, and seeking for that divine aid which will enable us to convert it into wisdom, and thus render it practical for the blessing of humanity.

The long-desired Baby came as a result of Angelic Ministration.

Mrs. A. H. Robinson, Medium, 180 East Adams street, Chicago.—Inclosed please find \$2 00 and a lock of hair. As we want more magnetized papers I send another lock of my wife's hair, that you may see how well she is getting along. We have a fine daughter three weeks old. It is perfectly healthy to all appearances. My wife was never so healthy before, but as your magnetized papers seem to do so much good, we mean to continue their use for a while longer.

Yours most truly, DWIGHT WADSWORTH. Lake Mills, Ia., Feb. 16th, 1874.

A SEVERE CASE OF HEART DISEASE CURED BY SPIRIT POWER-MRS. A. H. ROBINSON'S TO-BACCO ANTIDOTE A SOVEREIGN REMEDY.

Mrs. A. H. Robinson, Chicago:-You must excuse me for not writing sooner. I felt so much better since I began using the prescriptions that I thought there was no use of writing until all the medicines were used. Your diagnosis of my case was perfect, and I am glad to tell you that the cure is also perfect.

The Tobacco Antidote has proved a success. I used the weed for twenty-seven years, and one box has taken all the hankering for tobacco away.

Yours in truth,

T. FLEMING. Wallsend, Ill., Feb. 12th, 1874.

City Entertainments.

For the Week ending Feb. 28.

McVicker's Theatre-Madison street, between Dearborn and State. Engagement of Edwin Booth.

HOOLEY'S THEATRE-Randolph street, between Clark and LaSalle. "Divorced." ACADEMY OF MUSIC-Halsted street, between

Madison and Monroe. Engagement Oliver Doud Byron. "Donald McKay." | Myers' Opera-House-Monroe street, be-

tween Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comicalities. Burlesque of "Our Great City."

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Joseph K. Emmet. "Fritz, Our Cousin Ger-

Passed to Spirit Life.

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

Passed to spirit-life, on the 9th of January, 1874, after on earth-life of 4 years and 3 months, little FANNIE. an angel escort in the realms of spirit-life, daughter of Mr. and Mrs. A. J. Keeney.

CHILDHOOD OF THE WORLD; A SIMPLE ACCOUNT OF

Man in Early Times. BY EDWARD CLÓDD, F.R.A.S.

For the information of parents and others into whose hands this book may fall, it may be stated that it is an attempt, in the absence of any kindred elementary work, to narrate, in as simple language as the subject will permit. the story of man's progress from the unknown time of his early appearance upon the earth, to the period from which writers of history ordinarily beed?

As the Table of Contents Indicates, the First Part of this book describes the progress of man in material things, while the Second Part seeks to explain his mode of advance from lower to higher stages of religious

CONTENTS. PART I.

Introductory; Man's First Wants; Man's First Tools; Fire; Cooking and Pottery; Dwellinge; Use of Metals; Man's Great Age on the Earth; Mankind as Shepherds, Farmers, and Traders; Language; Writing; Counting; Man's Wanderings from his first Home; Man's Progress in all Things; Decay of Peoples. PART IL

PART IL.

Introductory; Man's First Questions; Mythe; Mythe about Sun and Moon; Mythe about Eclipses; Mythe about Stars; Mythe about the Earth and Man; Man's Ideas about the Soul; Bellef in Magle and Witchdfalt, Man's Aweof the Unknown; Fetish-Worship; Idolatry; Nature-Worship; I—Water-Worship; 2—Tree-Worship; 3—Animal-Worship; Polytheism, or Bellef in Many Gods; Dualism, or Bellef in Two Gods; Prayer; Sacridce; Monothelsm, or Bellef in One God; Three Stories about Abraham; Man's Bellef in a Future Life; Sacred Books; Conclusion.

Books; Conclusion.

This little work has met with a most hearty and cordial reception from the press and the public both in England and the United States and deserves the widest circulation. The present popular price enables all to

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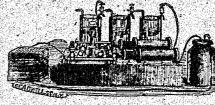
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For the cure of Female Weakness, Painful Renstruction, Inflammation and Ulcceration of the Womb.

These Wafers are for Local Treatment, and will be found much more convenient to use than preparations usually prescribed.

The Formula was riven us by a French Physician. Dr. Charles DeForcirancia (row decased). They were used only in his practice, never having been advertised or introduced to the public generally. We have tested them theroughly, herefore with confidence present them to the public, feeling assured their merits will win the confidence of all who use them. Price-List, same as Powders.

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NATIONAL SOLDIER'S HOME, Dayton, Ohio. SEPTEMBER 18, 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, Asthma, Rheumatism, Scrofula, Cancer in the face, Running issue from one eye, Erysipelas, etc., etc. Am now a well man.

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YELLOW FEVER. ETC., ETC. Dr. J. G. Wood. of Milton, Fla., reports many cases of Yellow Fever cured, also severe cases of Typholid Fever, Billows Fever, Flux, Cholera-Morbus, Blarrikea, Steadache, Remralain, Touthnelme. Seck Headache, Paralyels, etc., and says your Powders are perfectly reliable, never falling to cure in any case where I have supployed them. Mr. Ber jamin Moore, of B'ooming Valley, Mich., a great sufferer from Neuralgis in face and eye for T years, writes, 'I had no more pain after taking first 10 Powders.' Also reports a neighbor's daughter cured of Rheumatism by taking 1 Box Magnetic Powders.

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Branch Office, 160 Warren Avenue, (Near Union sq.) p[‡]oFor sale wholesale and retall at the office of this

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A NEW WORK, containing practical rules for development by which say one can become clairvoyant—the rerult of 25 years' experience—sent on receipt of 50 cts. Mrs. E. SMITH, Clairvoyant, 217 Mulberry st., Newark, N. J.

SIXTH ANNUAL STATEMENT OF THE NATIONAL LIFE INSURANCE CO. OF UNITED STATES OF AMERICA, Jan. 1, 1874.

Net Increase in Assets during the year.... \$657,F44.13 ASSETS. **\$151.128 09** 369.318.75 1,627.849.05 826,342.60

72,485,60

Cash in Bank and in Trust Companies....
U. S., State, and City Bonds. Market Value
Loans secured by First Mortgages.....
Loans fully secured by Bonds and Stocks
Loans secured by Policies of this and other 79,970.85 113,708.72 Collection.....
Deferred Premiums......
Due from other Companies for Re-insur-

19.123 18 33,668,62 ance......All other Assets...... Total Assets, Jan. 1, 1874..... \$3,293.531.61 LIABILITIES.

Reserve on all Policies under which the 109,728,77 ittes. Total Liabilities, Jan. 1, 1874...... \$2,039,127.77

Net increase during the year 2,734 \$6.534.145
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IN THEIR RELATIONS TO HEALTH AND DISEASE.

TRANSLATED FROM THE FRENCH OF DE. X. BOURGEOIS, BY HOWARD F. DAMON, A.M., M.D.

NOTICES OF THE PRESS.

It is a work which has come none too soon, and can have a circulation equally among the young and middle-aged none too wide—for it treats in a judicious way topics of primal importance, not only to the inexperienced, but those long in the married state.—The Com-[Its spirit is eminently, good, and its statements are

worth pondering —Boston Journal.]
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[The author sets forth the beauties of true love—not

If the author sets forth the beauties of true love—not passion. He thinks marriage the only true consummation of love—the only safeguard to acclety and health.—
Hulland Daily Globe:

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[A very judicious treatment of a very delicate topic. It is full of information, deals practically with physical and social sins, shows their results upon the system, and is a powerful medical ples for virtue and social morality.—Providerics Evening Press.]

PUBLISHED BY JAMES CAMPBELL, Beston, Mass.

OPIUM HABIT CURED. All Opium Raters can easily cure themselves, by ad-

dressing, W. P. PHELON, M.D., 259 Randolph St., Chicago, Room 2. Animal Magnetism or Statuvolence.

BY J. H. LIENDENHALL

BRO. JONES:-I have been watching with earnest eye the observations, discoveries tad claims of Bro. Fahnestock on his pet theory, Statuvolence, hoping that he might unfold to suffering humanity the panacea for the illa of life, especially those wrought by the influence of man upon man, since he claims that "as men and women are independent of each other, and possess nowers within themselves to resist evil and to shape their ends independent of any one or of any imaginary outside influence." Now I make no pretentions to a scientist, yet I have observed some things in the wake of life, which induce me to compare-a few thougute with his imperial claims. Having no collected statements before me-

from his elaborate labors on the subject of Statuvolence, save what I find in the last issue of the Religio-Philos phical Journal, No. 19. I may not be able to present his claims in as tangible a light as I would desire, yet I hope I shall not misrepresent his true position. The first puragraph in his article of said number would lead us to the conclusion, that he plainly negatives the existence of any such property or element as that of animal magnetism. He remarks, The time has arrived when the community must either embrace the imaginary animal magnetic or psychological infatuation, or the Statuvolic," etc. Let us leave this, now, for one moment, and observe another clause reading thus: "The issue is before us and we must either countenance the evils resulting from a belief that some men and women have power to influence others so as to make them (contrary to their natural tastes) depart from the paths of rectitude and virtue; or we must believe and countenance the fact, that there is no such thing as a positive or negative condition in our nature.'

Now, in this latter clause, he certainly clears animal magnetism of any and all vice, and attributes whatever evil results there may appear as connected with this subject, to the erroneous belief of the believer, but he forgets to tell us how the belief—a mental action of the believer, can affect him for evil any more than the belief or will force of the magnetic operator, it being only another belief df a similar nature.

There can be no action separate and distinct from substance; then whether belief be the act or the substance, the effect produced is the result of both, and upon the same principle that one mind can affect itself by action, it can affect other minds, conditions being

rendered favorable. The latter paragraph in this last clause, would go to show that the evils resulting as related to the subject, arise out of conditions being positively and negatively related. Now, conditions can only obtain in connection with some substance or other, then if such conditions exist, it is axiomatic that said substance also exists. That such conditions do exist, I offer one or two arguments as demonstrative of the fact. Positive and negative are terms used to express opposites in conditions and forces, the one acting as giver, the other as receiver—the one as being more, the other less powerful; yet reciprocal and correlated. Now, on a physical plane, we scarcely can select two individuals, but that one of them is positive to the other, possessing more physical

force than his fellow. If we apply our remarks to the mental, the same fact is visible. In either case the one possessing a preponder-. accordingly. Now that man does possess a force

of some kind, by which he is able to influence his fellow man in, a manner similar to that styled animal magnetism. not only with, but independent of, the subject's belief, despite his consent or even his knowledge of the fact, as to the cause, is evident to myself and all observing magnetizers. As evidence, I submit the fol-lowing: Some years ago I was a magnetic practitioner. Among other experiments there was this one, which I shall be thankful to Brother Fahnestock for an explanation of the cause of its phenomens. Here it is. I was sitting alone in my father's house, outside of which, some four to six rods distant, was a young man, perhaps some twenty years of age, who was standing upon, and chopping, a large log for fire wood. I thought to try my magnetic powers by concentrating my will upon him, and that he should go into the magnetic sleep. Without the notice of any one to signalize him of the fact, or even his knowledge of my being present on the premises, I began the mental process which resulted in his readily yielding to my power, his movements with the ax fitting themselves regularly and gradually to the motions of my mind or will, until he ceased chopping with the ax uplifted, having no power within himcelf to bring it down. On approaching I found him magnetically asleep, subject to the further demands of my will. Remember, this was done without his consent or knowledge of my effort. How was it produced? There was no belief or imagination on his part. To say he readily perceived an influence: that he recognized as magnetic, and then believed and finally became somnambulic, will not serve for an explanation; for if he first felt an influence, in order to produce a belief, what produced that first influence calling his notice to the fact? And if the least possible effect could have been produced without his belief or imagination, why, then, upon the same

Now, if we are perfectly "independent of each other," as Brother Falinestock claims, we are, no relations between us whatever by which I could come in contact or rapport with him. lask again, how did I reach him? It was not through his belief, for he was not believing at the time. It could not have been by nothing, I acted. for nothing has no power to act. nor nothing has no power to act. I acted, and by virtue of my action, the effect was produced. If I did not; nor could not, reach him with nothing, then I must have done it with something. Will Brother Fahnestock please inform me what that something is? I could give many other instances of similar character, and some, perhaps, of far greater novelty or stranger phenomena, wherein it appears evident that there exists in our nature positive. and negative relations, and that there is in our being, a refined subtile element that is transmissible to each other; and will present them when the above is properly responded to.

principle, the effects could be continued until

the acme was reached; and then he would

have been as he really was, magnetized inde-

pendent of his belief.

There are one or two other points I wish to notice in our Brother's claims. In speaking of the effects of the magnetic theory, he remarks, "Which I am sorry is beginning to sap the very foundation of our independence and social relations." What! Independence and social relations—how is this? If independent as set forth in the fourth clause of his article. what relations, I pray, are there existing with us? Certainly none. But if relations there are, then where that independence? Rither the independence destroys the relations, or else the relations destroys the independence. else the relations destroy, the independence.
But we admit the relations, and it is by and through their laws and conditions that the through their laws and conditions that the said magnetic sleep is obtained. But again he planted a vineyard.

the Brother remarks, "I can not for a moment believe that true men and women will hesitate in making choice, as they must be realizing the fact that a belief in psychology or animal magnetic influence, is leading to evil results." Now, I have no desire to enter into an elaborate argument with the good Brother on points not directly relevant to the subject at issue, but I do feel like calling his attention to the fact that we are wholly incapable of making choice at will, without a preponderancy of testimony, and until the Statuvolic theory can give more evidence of its correctness, men and

women will have to consider and wait. One other remark and I shall have done for this time. Says he, "Let the truth go forth that no one is positive or negative to another, and the evils resulting from a belief in psy-chology will cease with the cause that produced

I can not for my life see how, in this case, that belief has any thing to do in producing the evils referred to. Such a phase certainly smacks a little of orthodoxy, or modern theology. Men and women do evil because of their mental undevelopments; because of the eccentricity in their phrehological relations; either the basilar brain being out of proportion with the frontal, or the central affectional being not attuned to the other regions of the

> THE LAND OF THE LEAL. BY MALCOLM TAYLOR.

There's a place where the pleasure of being, Is not marred by the ills that we feel, Where the soul breathes no prayer for its 'Tis that land—The Land of the Leal.

There no grief comes to keep us repining, Nor clouds hide what day would reveal, Where the sun is eternally shining. In that land—The Land of the Leal.

There the wronged get their rightful belong-

·While Love does the wounded heart heal; And comes rest to the tired spirit's longing, In that land—The Land of Leal.

There no rust nor moth ruins the soul's treasure, Nor the envious break through and steal, While Joy brimming fills the life measure, In that land—The Land of the Leal:

There Friendship fulfills her fond mission, And Faith finds her promised ideal, While Hope has her happy Truition, In that land—The Land of the Leal.

There Beldshness starves not the wanting, Nor the rich in their ricting reel, While the poor for a swallow are panting, In that land—The Land of the Leal.

There Society plays not the tyrant, Nor men to the god Manmon kneel, No frowns check the noble aspirant, In that land—The Land of the Leal.

There Honesty works open handed, And Justice unbiased does deal; As an evil is Slavery branded, In that land—The Land of the Leal.

On the doings of brother with brother, Truth stamps her indelible seal, And woman is worshiped as Mother In that land—The Land of the Leal. There law reigns in order and duty,

All work for the general weal: Worth winning the praise over beauty, In that land—The Land of the Leal.

Then strive with your constant endeavor, To sail with a clean hull and keel, Your self's ship o'er the earth's ocean eyer, To that land—The Land of the Leal—

So when reached is the calm, happy haven Like the widow's strange barrel of meal, Your joy cup may e'er keep brimming eyen, In that land—The Land of the Leal.

The Present Great Temperance Movement.

BY A. BENTON.

There are but few people in our country, comparatively speaking, that do not greatly deplore the inordinate use of intoxicating drinks, which have caused the ruin of thousands of families, and consigned to untimely graves, prisons and the gallows, multi-tudes of our fellow mortals, who might have been good citizens and ornaments to society. but for the indulgence of a morbid appetite for strong drink: Even the inebriate himself will generally admit the great evil resulting from a too free use of strong drink, and often laments that his appetite has got so strong a hold on him that he is unable to resist the temptation to drink. Now, the question arises as to what is the best means to pursue for the abatement of this great evil.

There are a great variety of opinions in regard to this, and a great many very stringent laws have been enacted to restrict the sale and use of spirituous liquors to their legitimate purposes, and some of them, especially in Ohio, sufficiently strong and explicit, it would seem, if properly executed, to effect the reform which is now greatly clamored for. But what do laws avail if they are not acted upon; if they are suffered to remain a dead letter upon our statue books. There are but few people, I believe, that have the remotest ides that cider, wine, beer and distilled spirits will ever go entirely out of use among those that are called civilized people. The arts and sciences often require the use of alcohol, and much is required for medical purposes. But the entire prohibitionists say away with it, it is an evil of "such frightful mien, that to be hated, needs but to be seen." They would have laws enacted with heavy penalties for manufacturing it. Perhaps in their zeal to suppress it, they would forbid the cultivation of all articles out of which it could be made, if there were no other means of getting

But the last great movement against the strong holds of the enemy, and one which upon the first view would appear to be most eminently just and proper, as coming from a class of the greatest sufferers from the abuse of these intoxicating drinks, is one that challenges our profound attention, and but for one thing would claim our greatest respect. Those who are engaged in this warfare against the rumseller, may not be found fighting against the Almighty, but most assuredly they are striving against the teachings of the Bible, and supplicating an unchangeable God to reverse his decrees; and singing psalms and hymns in his praise to induce him to do so, and should they succeed in this, no one can tell to what lengths they might induce

Him to go in other reformatory matters.
The idea of bringing the Bible as an instrument of warfare in this contest, would appear somewhat like an army of soldiers charging the enemy with the breeches of their guns while the muzzles were pointing to themselves.

And he drank of the wine and was drunken (Gen. 9: 20, 21).

And they made their father (Lot) drink wine

that night, etc., etc. (Gen. 19: 31, 88). Give atrong drink to him that is ready to perish, and wine to those that be of heavy heart. Let him drink and forget his poverty and remember his misery no more (Prov.

Drink no longer water but take a little wine for your stomach sake (St. Paul).

And he took the cup, and gave thanks, and gave to them, saying drink ye all of it (Jesus

Now here is the highest possible canction for the free use of strong drink, and no censure for the deed done, while in these drunken

conditions. St. Mary's, Q.

Poices Nom the People.

LODI, CAL.-Mrs. K. DeForce writes.-We all like your paper very much.

RUTLAND, WIS.—Nancy Philo writes.—I always liked the dear Journal, but it grows better all the time.

NORTH OGDEN, UTAH.—A. Berrell writes.— Enclosed find remittance on subscription for the Journal, the best paper in America.

CHATTANOOGA, TENN.—J. W. Goucher writes.—I will endeavor to get you all the subscribers I can, in order to let the light shine to one and all.

FAIRVIEW, MICH.—L. J. Thornton writes.— I must improve the present opportunity to throw in my mite of approval of your course with the Woodhullites.

EAST TOLEDO, O.—William H. Hosley writes. I like the Journal for the bold stand it has taken against Woodhullism, and could not get along BURNSIDE, ILL.—J. H. Pittam writes.—I like the Journal very well, and I think it is doing a great deal of good in the world, and I should be sorry to see its publication suspended.

Angels and good men and women helping, the RELIGIO-PHILOSOPHICAL JOURNAL, LITTLE BOU-QUET and our Publishing House, have come to stay for one century at least, and we are deeply impressed that they will survive much longer than that, and grow more brilliant in thought from

decade to decade, until all the world shall acknow-

ledge it as the most resplendent luminary in the

literary firmament/-ED. JOURNAL. HILLSDALE, MICH .- Doc: Andrew writes .-Have been reading a few old journals, and like the facts, the fun, and the fight. You are the God's selected, if not forcordained, to kill the Woodhull Devil.

MILLERSVILLE, MO.—W. J. Miller writes.—Spiritualism is taking well in these parts: There are numbers being convinced daily. There have been 12 or 15 mediums developed in this section within the past few weeks.

BUSTL IA.-P. Moote-writes.-I write to inform you that I am highly pleased with the Journal, and the stand-you have taken against Woodhull & Co. Many of my friends tried to persuade me not to take it or read it.

GILMAN, IA. -D. A. Comstock writes. -There reems to be an awakening up from error's darkness and a desire to behold the grand aurrise of immortal truth, as proclaimed by the Religio-Philosophical Journal.

SAN JOSE, CAL.-W. Mansfield writes.-I NAL; in missing that, I miss a dear friend, and I have left enough of them behind me in removing from my old residence in Salt Lake city.

HONEY GROVE, TEX.—Mrs. Jane Rutherford writes.—My creed is, that all we do is done for self interest. I give this remittance to make me feel better—to promote my own happiness. My husband writes for me. He is 75 and I 72 years

JACKSONBURG, IND.-J. K. Smith writes.-Your paper is awakening a lively interest in Spiritualism in this place, and I shall endeavor to increase its circulation among that class of persons who have hitherto given the cause but little

LANCASTER, ILL.-A. C. Pierce writes.hope to do something to advance the true view of the Philosophy of Life, as you and your contributors so ably present it. Go ahead, expose impostors, for it is too evident that "many false prophets have gone out into the world."

FOREST HILL, MD.—Mary Brosins writes.— I wish all little girls and boys could have the Lix-The Bouquer to read, as it is perfectly pure. The Angels would not blush to read it. It is just what is needed for the young folks. They have been crammed with trash long enough. LODA, ILL.-O. F. Rowley writes.-You must

look out or the old theology preachers will steal all your thunder. I see by their services in the Times that they are falling from grace into Materialism or Spiritualism. Do not let up on them until we sweep old orthodoxy from the face of the earth.

FAIRFIELD, N. Y.—C. W. Willard writes.— We are throwing hombshells into the panic stricken camp of the enemy, and there is evident alarm, judging by the way in which they are endeavoring to strengthen their defenses, and extend their de-pleted lines. A. E. Simmons, of Vermont, has been with us, and things are looking encouraging.

CLINTON, ILL.—J. R. McIrvin writes.—Wood-hull stock is 99 per cent. discount with Spiritualists in this locality. Oh! you do not understand her, is played out, and unless some of the large hat (that covers a bad quality of brains) fraterpity comes to the rescue with a substitute, it will continue to depreciate.

HOWELL, MICH. -E. H. Wisner writes .- The reformed pimp, McQueen, lectures here to-night against Spiritualism. After serving the State two years in the penitentiary, he is serving the Lord. One is about as creditable a business as the other, considering the light in which theologians present

STURGIS, MICH.—M. Peet writes.—Every week the paper comes freighted with such noble thoughts, such soul/cheering words, that I, in my heart of hearts, feel that I will secrifice it other ways, and still have it come. God and the angel world will bless you for the glorious stand you have taken in regard to Woodhullism.

PEORIA, ILL.—M. J. Lathrop writes.—Enclosed please find five dollars. Apply three-dollars on the Journal and the other two dollars use to the best advantage in helping and assisting the poor and needy. May our loving, kind and heavenly Father bless all your efforts to spread the light through your valuable paper.

Yes, dear Brother, we will place it to the credit of the Little Bodguer fund, and two orphan children shall have it one year for the money. They will bless you for your donation, while angels will see that you are doubly blessed for the kind deed. Would that parents and others could see the importance of placing the Little Bouquer in their children's hands. Sometimes when we venture to say to callers, "won't you subscribe for the Lirran Bouquart" we get for a reply, "O, we have no children." often think, would that yen had a little love for the thousands of little ways that have no Living Bouquers-no garlands of flowers, no nothing to make them good and happy-nothing but cuffs and barsh words.

May thousands follow your example, dear friend, and the world will be the better for it.

GRAND-de-TOUER. -Dr. S. M. Ottinger writes. —I repeat it again for myself, that the RELIGIO-PHILOSOPHICAL JOURNAL has become for me & good instructor, and more so since it destroys the hydra-headed infamy of Free Lust Woodhullism.

HERION, WIS.—Julia Cleveland writes.—Permit me to tell you how my soul blesses you, for the stand you have taken in behalf of purity, and the sacred tles of domestic life. My heart thanks you for the interest you have taken in the prisoner. How their poor hearts must bless you for your paper.

ELMHRA, N. Y.—J. E. Brown writes.—I have obtained a true picture of a dear sister of mine that has been in spirit life 22 years. We never had her picture taken while she was in earth life. It is an underlable test to us all. It was taken December 9, 1873, by Mr. Mumler, of Boston. No

GALESVILLE, OREGON.—W. F. Benjamin writes.—Give the big (back) brains heavy blows. I will assist you with my little mite, so that your hands may be held up, that the slaughter may go on until the free lusters are put to rout. Yield they must eventually, or there is no virtue in decency, reason and right.

LINCOLN. NEB. +S. P. Davis writes. -I sent for your paper last week, out of curiosity, to see a piece written by my brother, E. A. Davis, now in Kansas, and I was somewhat surprised to learn that you had come out in "bold" opposition to the "Free Love" convention, and glad to know that so many ore upholding and encouraging you in this great ordeal.

UPPER LISLE, N. Y.—L. D. Rowse, writes.—
All who candidly read the JOURNAL are pleased
with it. It opposes with might and main that
scorching, withering curse of all the human race,
sexual promiscuity. Spiritualists in Cortland and
adjoining counties will do well to engage the
services on funeral occasions, of Rev. F. B. Peck. services, on funeral occasions, of Rev. F. B. Peck, of Cortland, N. Y., a good speaker, liberal and progressive in sentiment.

WASHINGTON, D. C.—Geo. White writes.— Your paper is acquiring a popularity for fearless outspoken condemnation of the social system as romulgated and practiced by Moses Hull, Woodhull & Co., and defended, if not practiced by Jamieson, Warren Chase and others. The friends of moral order and social purity need have no fear of results, so long as they are permitted to have a Journal like yours, through which to expose the sophistry of error.

EVANS. CAL.—L. H. Bascom writes.—The prediction of the downfall of your paper by the free lust element, I think will not be realized by them. When will the true Spiritualists of this country organize and show by decisive action to the world, that they repudiate this Woodhull abomination. Every true man and noble woman should speak and act in a manner which is unmistakable in regard to the monstrosity.

ADAM'S BASIN, N. Y.—S. Hayford Writes.—I have been to Rochester, 15 miles, and engaged two good mediums to come out and hold circles at my xpense. One of them told me sometime ago that I would get a medium developed through that means. He also told one here that he would invent a machine that would benefit the world and himself. He was then at work at it, and now has it running, a small steam engine, 4x6 inches, and 12 inches high; runs a sewing machine; nothing ever seen like it; boiler the size of a teakettle. Can you tell us how to manage a circle?

PINE BLUFF, N. Y.-W. Culver writes.—I regard Spiritualism indebted to the Journal for its present salvation. There is no eause that could survive at this age of moral enlightenment, while neglecting proper self defense against such misrepresentation as has been published by, and claimed to be the cherished creed of, Spiritualists. I have never yet known a professed Spiritualist who sanctioned the doctrines published at the Chicago convention. Spiritualism by its virtue and chastity will, I trust, ever continue to merit the highest posttion in the social relations.

MANOR, TEX.—F. C. Williams writes.—As the Journal is somewhat of a curiosity to many in this section. I desire it to be well circulated, for I think there is many liberal minds that would readily join in the great Spiritual movement of the age, if they could be reached through such information as you give them, especially in regard to freeloveism, for I can assure you, that most invariably, when advocating Spiritualism, I am met with Mrs. Woodhull's doctrine, and it is hard to convince them that the large majority of Spiritualists do not believe in it nor

SHELLROCK, IA.—Dr.-J. Scobey writes.—We are glad that you are not afraid to expose the Woodhull promiseuous freelovelsm. We believe that silence and forbearance towards those professed public prostitutes, has long since ceased to be a virtue. Let Mrs. Woodhull, Moses Hull, D. W. Hull, and all the clique that have been and are practicing and vindicating that hellish brutal doctrine of promiscuous prostitution, which they call free love, be fully exposed to the enlightened gaze and contempt of all who believe in and practice the true Harmonial Philosophy. As we know of no such filthy, brutal, human creatures, whose homes are on this side of the Mississippi, who even pretend to be Spiritualists, we cherish a hope that our pure, healthy atmosphere may never be contaminated by the foul licentious breaths of free lovers. Their presence will not be acceptable

MAQUOKETA, IA.-C. Bradway writes.-I believe I am still in the land, of the living, and feel conscious that I have not yet passed out of the form, from the fact that the JOURNAL still makes its welcome visits to my humble abode, notwith-standing the decree that went forth in December last, that unless you obeyed its summons, the Journal should die the death that should know no resurrection, and should be buried with the old year of 1873. I have heard nothing further from the Spiritual Congress of nations. Did they meet at. Washington? So far as Moses-Wood-hullism is concerned in these parts, I know of but four families that advocate it, within the pale of our two societies, and I am sorry to say that all of those families have the elements of discord em-bodied within them to such a degree that they have been more or less broken up.

CAMDEN. N. J.-Mary Pract writes.-Please inform A. Benton, of Ohlo, and all other truth loving Spiritualists in the land, that Annie E. Fay and her reputed husband have been holding "seances" in Philadelphia, and that I have proved them to be "base frands." Their success in the "light seance" is all owing to her diminutive body, small waist, long hands, and the length of string which her husband allows between her hands and the ring. In her dark scance she will not heve more than fifteen chairs in the inner circle. These chairs must all touch each other. This gives a certain circumference and diameter, end brings all in that circle within her reach I caught her hand playing on the banjo. She said some one has broken the circle. The circle had been broken all the time, but the "spirit" did not know it until the medium felt my hand on HARTFORD, CONN, S. W. Lincoln writes.

Flearn through private asources that the great Woodhull balloon with its flithy gases, is to be "punctured" by Dr. Treat, at Robinson Hall, New York city, on Monday, February 21, 1874. Glory! What a smell there will be in the kingdom of Woodhull, Hull & Co. "Dr. Treathas been in the world be balled to be a small that a smell there will be in the kingdom of Woodhull, Hull & Co. "Dr. Treathas been in the world be balled the same and head was a small that a small balled the same and head was a small that a small balled the same and head was a small that a small balled the same as a small balled the same and head was a small that a small balled the same a small balled the s dom of Woodhuli, Rull & Co. Dr. Franchis teels in their employ, behind the scenes, and has found the bony skeleton all covered with elline and falsehood." What will all the aspirants for Spiritual honors do, who have "knotted" themselves into the tail of the Woodhull kitp. Mahomet rode from Mecca to Jerusalem on the beast Albarack. from Mecca to Jerusalem on the beast Albarack. Spiritualism is the Albarack of this age of wonders. All hell at one time and another has lesped upon it with the intention of entering into the "New Jerusalem" in time to pre-smpt the corner lots before the permanent settlers could get there. The he and she devils are finding not so gentle a horse to ride as they expected, judging by the alaughtered saints that encumber the way side of twenty-five years of Spiritual progress. And now we shall soon see and smell—whew I the slain carwenty nive years of Spiritual progress. And now we shall soon see and smell—whew! the slain car-cases of the infernal trinity, Blood, Woodhull and Claffin. The angels will have to shut the gates of heaven to keep out the stench—or burn rags.

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Gerald Mussey gives Interesting Incidents In Connection with Spiritualism.

Some two and twenty years ago I was invited to see a young clairvoyant read without the use of the eyes. So little did I know of the subject, that when I was asked to hold the eyelids down while she read, I left my fingers as far apart as possible, so that she might see through them if she liked. I did not wish to prevent her reading. Possibly my intended kindness told in my favor, for that clairvoyant became my wife, and her first consciousness of meeting me, I found afterward, was when she was in the magnetic trance. I was indignant at the treatment and the torture to which I thought she was cubjected to gratify people's curiosity, and it ended in our running away from it. I afterward found that this reading by some abnormal vision was a fact, however unbelievable. She had manifested the power from vine years of age. I have seen her read so hundreds of times, and convince hundreds of people, including men like Brewster, Hallam, late earl of Carlyle, and the present duke of Argyle, and bishop of Win-chester. Many persons were prepared for the phenomens of Spiritualism by what they saw of her clairvoyance.

The speaker then detailed at some length the various methods by which himself and othern had taken to prevent the lady from reading in this manner, and the uniform failure of such plans, and specified several instances of the remarkable clairvoyant powers possessed by her, which in time broadened to the shores of a wider development in mediumship, and then proceeded in touching language to refer to his departed daughter and the sick-

ness of his wife. Before the passing away to the spirit-side of his wife, he formed an agreement with her that raps should be made upon the clock, where none had sounded before, and subsequent to her decease raps were heard in abundance. Oa his first sitting with the medium, Home, a spirit took possession purporting to be his wife, and said: "Oh, Gerald, when I turned on my left side to pass that night, and had got through, I could not believe it. I kept on talking, and thought you had gone suddenly deaf, as I could not hear you answer That was exactly what had occurred with me, said he, on this side of death. I had

kept o a talking and she did not hear. I have no doubt but that truly represents the continuity of consciousness in death. There is no death. There is no break—no cessation of motion; it is like the top when we say it sleeps—that seems to stand still when it spins perfectly.

It is not my purpose merely to tell you a wonderful story, or I might have filled my lecture with personal details. But I would rather set people's brains at work inside the skull, than see their hair standing on end outside of it. .

Since my first gropings in the darkness of this subject, light has dawned on me more and more, and the facts have gone on unfolding their meanings until the presence of the spiritual world is to me as real as that of the natural world; the unfeatured darkness has unveiled a living face. I have felt the touch of spirit-hands with nobody within seven yards of me, and have had my own hand impelled to write messages without any volition of

Standing on this side of my facts, how should I care to argue with those who stand on the other to assert they can't be true? Where is the use of arguing, when sheer ignorance of the subject is to be the base of our opponent's reasoning, and his fundamental assumptions are false, which are: that he aufficiently divines the relationships of mind and matter in the life which is known, so as to say that these things are impossible to their relationship in a life that is to him un-

Sergeant Cox will tell you that this sort of abnormal action implies a new force in nature: he calls it ! Psychic Force." But our 'Psychic Force" friends do but touch physically the veriest fringe of the phenomena. They have but made a study of the ripple, registered on the sand by the great ocean that is out of sight.

I know that Mr. Crookes has seen a thousand fold more than he can scientifically de-monstrate to others: If the force be spiritual, monstrate to others: If the force be spiritual, as we contend, it follows that physical science can only deal with that registered record in the sand of the ripple passed away.

The speaker then paid his respects to Dr. Carpenter and the "unconscious cerebration" theory, giving the subject caustic treatment;

cited the facts that the mesmeric phenomena, once ignored by the scientist, were now brought forward to explain away those of Spiritualism, and said: But it is too late. Our scientific opponents,

"Like the hindmost chariot-wheels, are curst Still to be near, but never to be first."

When a medium goes into the trance condition now, swe presume it to be under spiritdition now, we presume it to be under spiritinfluence. A spirit is the magnetizer. You will find, by the bible, that this is an ancient form of mesmerism. "Where is the angel Uriel," says Esdras, "the angel who came to me at the first? for he hath caused me to fall into many trances. And as I was speaking these words, behold, he came unto me, and looked more me, a looked upon me, and, lo! I lay as one that had been dead!" At other times the hand is used in this spiritual process, as it might be in magnetism. The hand of the Lord, that is, of some spiritual presence, came upon the head of the seer, Elisha, and he saw and

When the fact of the power of the mesmerist over his subject was called to mind, we could see what a vista of possibilities—seemingly limited only by the communicating power, and the receptivity of the medium-was opened, if we came to accept as a fact that a spirit, an inhabitant of another world, could become the magnetizer. There was such a thing as "unconscious cerebrations" of thought. Half our mental life was passed in the process of thus drawing from the wells of the world unknown. But, so far from this "unconscious cerebration" furnishing an argument against Spiritualism, it was one of the most vital proofs of its truth, the brain being shown to be not the cause of action, but merely the agent of the spirit's will. The spirit itself, said the speaker, dwells and lives a life of which we on the outside catch only the shadows of its motion on the curtain—the lightning of its presence, flashing through its

Spiritualism claims to have established objective communication with this veritable world of being, which had been subjectively whittled away to a vanishing point by metaphysics and theology. Through our magnetic mediums it used to murmur strange things to us-like one talking in a dream. But now we can get at it, as it were, in the waking state, and know the force behind the vale of matter in a mental form as intelligence, affection

and will.

If it were possible to set saide our facts, we should still only be acting on a belief professed by the whole Christian world. It is asserted

influenced by good or evil suggestions, invisibly conveyed of course. Neither God nor Devil could get at our souls without impinging somehow, somewhere; without contact no force could be brought to bear; there must be spirit communion—no matter by what name you call it. Also, the suggestion must come from beyond our consciousness—which is just what we say, only we act on it as a living truth; the orthodox and scientific mind, as if

it were a lying farce.

It is difficult to demonstrate to those physicists—who are only fossil specimens on earth, I think, of the petrified soul—that we are living spirits; difficult to prove the existence and resence of spirits outside of us to those who have not realized a spirit within us. Still, it is impossible to fully discuss natural laws apart from spiritual causes; the two are indissolubly bound up together. You can not treat the natural by ignoring the spiritual; you can not insulate the most material man, like a metal in a non-conductor, so as to be sure the spiritual world is not brought to bear in the production of certain phenomena. In man it is with the natural and the spiritual as the Hindocs say of the melon: You can hold a melon in one hand which contains seven handfulls of seed. And such is the spiritual relationship here to the natural facts.

I think it is greatly owing to our dim and distant conception of a spirit world that it seems so impossible for our spirit friends to be near us and to communicate with us. Our ideas have been so limited to the more visible relations of time and space. Metaphysics have so dissipated all spiritual reality. And then, What is spirit? We say or think, trying to feel the texture of it, as if to see how much it would sell for and mentally flatter. It follows it would sell for, and mentally figure it forth from the sense-perceptions, and realize it in a material form. We conceive of spirit as attenuated matter, forgetting that no attenuation of matter will ever arrive at spirit. In doing thus, we are somewhat like those English people who, when in a foreign land, seem to fancy the more they make their own language un-English, the more it must be like the language spoken there! The only starting point, I think, is this: We are spirits here and now; spirits in a material form, but not spirits because of this shape.

Let men but truly realize that the better angel of themselves, whether in the shape of a loving wife, or mother, or child gone before, can see them still, are with them still, and try to get nearer to them than ever they could in this life, that they look at their sins and fail-ings, their worldliness and greed with rebuking eyes, divinely grave, filled with their larger, purer love, and they must take thought and strive not to turn them away when they seek to draw near on their mission of comfort and errand of love; they would try not to do that which would make them veil their eyes in anguish. They could not continue the life of selfishness that darkens round their souls like the black cloud of the ink-fish, and rises up betwixt them and their darlings to sully their innocent brightness, and put them out as the darkest midnight may put out the stars (

You dare not linger thoughtlessly in the palace or the hovel of sin if you felt the spiritfouch upon your shoulder or the whisper at your ear of a voice you know. "I'm glad my poor, dead mother does not know what Lhave come to," says some wretched outcast who thinks the ache was all over for her when the grave sod covered up the bowed frame and broken heart from human sight. But my God! she does know, and sees more than ever, and suffers with the strength of a thousand heart-breaks for that miserable but dearly-loved daughter!

Spiritualism shows us the visible foothold before it gets too dark to see to take the step. We know the other world is soundly based before leaving this. Our faith does not only conquer death in the last grim moment, at the edge of the grave, but is triumphant the whole life through. Our thoughts have been climbing upward by palpable means, all along. And with such an irradiation as this faith sheds, a man can walk right through the shadow of death itself and turn round with an amused smile as if asking if that were the tremendous bugbear which has frightened so many poor mortals from ever living.

Spiritualism, as I understand it, means a new light of revelation in the world from the

old eternal source, and you cannot have a new light let in without seeing many old acquaintances with an old face! Many aspects of things will change, and some things that we took for living faces will turn into the sheerest masks of mockery, and whiten with the sweat of dissolution running down them. But no letting in of new light will change the nature of that which is eternally true. It is only falsehood that needs to shrink from the transfiguring touch of light. That needs must shrink and shrivel away. Spiritualism, as I interpret it, means a new life in the world, and new life is not born without pain and partings, and sheddings of old decay. But new light and life do not come to impoverish; they come to enrich. Spiritualism will prove a mighty iconoclast, but the fetiches and idols it destroys will yield up their concealed treasure of innermost truth, as did the statue which was destroyed by Mahmoud, the image-breaker. The priestly defenders offered him an enormous sum to spare their god, but he resisted the bribe and smote with his fron mace. Down fell the image, and as it broke, there rolled out a river of pent-up wealth which had been hoarded and hidden within it.

And so it will be with Spiritualism and the blows it strikes. It has already proved itself the greatest solvent of dogmas yet known. It is the truth that sets you free for good as well as for evil. It has acted and is acting like Hannibal's vinegar on the most stupendous obstacles of progress, and an imposture cannot do that. It will finally break up many a poor miserable effigy of God to fully reveal the Divinity Himself to the unfettered human goul.

Aen Zublications.

THE March number of St. Nicholas opens with a very useful article on Edward Jenner, by Clarence Cook. Accompanying this is a fine engraving of the statue of Jenner by Monteverde. Miss Alcott contributes a story, "Roses and Forget-me-nots;" Robert Dale Owen has a sketch of his boyhood, "Rascally Sandy;" there is a sea-side story, full of adventure and fun, by Noah Brooks; a sketch of Gulliver, the Lilliputians, and Swift, by Donald G. Mitchell; a well illustrated story, "What the Stork Saw," by H. L. H. Ward; and a narrative true to nature, of a girl's adventures when "snowed in" on a Western prairie, and a long list of the richest and racicat kind of reading which space forbide our naming. by Clarence Cook. Accompanying this is a our naming.

THE March number of OLD AND NEW has THE March number of OLD AND NEW has some good story reading, some striking poetry, and some reasonable and instructive papers on social subjects. The lively three-part Washington novelette is concluded; and there is a very bright California sketch by H. A. Berton, the whole Christian world. It is asserted them that the soul of man is forever

was a victim of the British sedition laws about the time of the French Revolution; a sketch of Mrs. Mary Somerville, the famous lady mathematician, and another of the late Dr. Warren. The strongest department of the number is its social science, however. Under this head, comes a paper on Labor Organization, with a plan for running a factory on co-operative principles; another of Mr. Quincy's acute papers on charity tax-exemption; and more especially an instructive paper on the U.S. Shipping Law, so-called, and its efficiency in protecting our merchant seamen from the infamous sharking and abuse of the sailor landfords. Under this head also comes asensible recommendation, by Mr. Hale in the Introduction, that it should be made the regular business of the churches to conduct, each in its own district, the "out door poor relief" business. Published by Roberts Bros., Boston. Per year \$4.00.

MARCH ATLANTIC. — CONTENTS; — Ralph Keeler's Remarkable narrative of how Owen Brown escaped from Harper's Ferry will have a special interest from the circumstances, fresh in every one's mind, of Mr. Keeler's sudden end; and Mr. Howells adds a personal tribute to his memory. The two serials, Prudence Palfrey, by Thomas Bailey Aldrich, a story of New England and of Colorado; and Mose Evans, by William M. Baker, a story of Southern life since the war, increase in interest, and have, this month, remarkable passages. The other articles are humorous and picturesque. Baddeck and that Sort of Thing, by Charles Dudley Warner. In a Market-Wagon, by G. P. Dathrop. Life in the .ack-woods of Canada, by H. B. K. Poetry. Wondering, by A. L. Carlton; Melanie, by W. L. Brigam; Ships, by H. K. Hudson; Patience Dow, by Marian Douglas; Winter Epithalamium, by Charlotte F. Bates. Story. John's Trial, by P. Deming. Essays. A Mediæval Naturalist, by J. H. A. Bone; Aborigines of California, by Stephen Powers. With full criticisms in Literature, Art, and Music. Terms. Single or specimen numbers, 35 cents. Yearly subscription, \$4 00. Address H. O. Houghton & Co., Boston; HURD & HOUGHTON New York.

ECLECTIC MAGAZINE, - The Eclectic for March is a notable number of that sterling periodical. It contains in full the remarkable lecture "On Missions," which Prof. Max Muller delivered in Westminster Abbey, on December 3d, 1873, and which has excited so much marked interest in literary and religious circles in England. No one should fail to read this lecture, for it throws a novel and highly important light upon the great subject of which it treats. This number also contains the opening chapters of "Far from the Madding Crowd," a novel so striking as to lead the London Spectator to say that "if it was not written by George Eliot, then a new light has risen above the literary horizon." Published by E. R. Palton, 108 Fulton Street, New York. Terms \$5 a year; two copies, \$9. Single number, 45 cents.

SCRIBNER'S MONTHLY for March.—The Mountains of Western North Carolina, are the subject of Mr. Edward King's graphic "Great Bouth" contribution to Scribner's for March, which is accompanied by a profusion of illus trations from sketches by Champney. Dr. Robinson discourses in the same number of the Women of the Arabs; and there is a brief account of "The Heiress of Washington," a very interesting little bit of history. Two articles of especial importance are anonymous papers on John Stuart Mill, and an unimpassioned, but not the less startling account of the "Credit Mobilier." There is "A Dream Story," by the author of "Patty," etc., etc. POEMS, by Clint Parkhurst, of Towa; Chica-

go. The Western News Company.

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THE GALAXY for March is uncommonly varied and entertaining in its contents—containing articles in the department of Biography, Art, Literary criticism, Jurisprudence, Romance and Fiction, Science, and current gos-

The leading article is a short sketch of Tom Marshall, whose name is now almost forgotten, though a few years ago he was one of the most brilliant orators of America—the rival of Henry Clay in the palmy days of Ken-

Mr. Justin McCarthy, the prolific writer of essays, and successful novelist, appears in both departments in this number; contributing in addition to his charming story, "Liuley Rochford," an attractive sketch of the French artist Gustave Dore, as seen at his studio and in

The Hon. J. E. Curry, of Virginia, contributes an article upon the Constitution of the late Confederate States, which is claimed to have been in some respects superior to the original Constitution of the Union.

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