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

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S. S. JONES, EDITOR, POPULATOR.

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26 MO.

To Eighteen Hundred Seventy-Three.

BY MRS. F. O. HYZER.

List! list! how clear the joy-bells ring; , Old friend and true—departing year! In heste to greet the new crown'd king, The world forgets the praise to sing, Or one bright wreath of bay(to fling Upon thy slowly passing bier.

Thus is it wont with smiles to greet, And pledge to the Uascen it's vow, And in it's wooing accents sweet The silent Future to entreat, While strewing roses at its feet, Unheeding the immortal now.

The eternal city of the stars Ne'er shone more royally before, While drawing back Night's sable bars With touch that not a zephyr jars, Unto the swiftly speeding cars
Of Eighteen Hundred Seventy Four.

Old ocean seems to lull her waves As though in reverence profound, And softly ripples through her caves And all her lonely reefs and graves, With more caressing fondness laves, As the New Year is being crown'd.

God's grace attend the new king's reign!
But with my heart I turn to thee,
Though thou did'st bring me care and pain A coddened heart and weary brain,
Thy faithful friend I still remain,
Old Eighteen Hundred Seventy-Three.

L cannot love the unrevealed— I vield it faith, and hope, and prayer; It may hold many woes concealed Some wounds may in its balms be healed— The sweetest raptures it may yield, Or wildest anguish and despair.

But cherished friend,—ascending year,—
Thou holdest empire in my heart; Still thy familiar voice I hear In accents soft and sweet and clear. Floating from thy fair spirit sphere, Assuring me we cannot part.

An old friend, tried in weal and woe, Through Winter's gloom and Summer's

Though often wayward, rude or chill, In manners sometimes harsh and ill, If love and truth inspire him still, I'll cherish for eternal time.

The rare gifts thou hast brought to me With hallow'd light thy memory crown; The proofs of love's fidelity, And friendship's changeless fealty, And honor's stainless purity,
Atone for thy rebuke and frown.

They err who deem thee lost or dead; But thus they've err'd for many a year, In deeming that a spirit fled Hath to some far-off region sped, Because we no more hear its tread Upon the payements of our sphere.

Not knowing that the spirit-clime
Lieth within our hearts and brains— That it's eternal truths sublime, Form, color, motion, all in rhyme, Are rippling into waves of time, Forever through our glowing veins.

That there's but one immortal soul, . Within whose life we breathe and move That measured by it's self-control The countless ages onward roll, While what we call a higher goal, Is but a fuller sense of love.

That here, in forms so pure and rare, We grasp them not with outer sense. Our loved one's walk the viewless air, Unfold our thought, inspire our prayer, And guide us with the fondest care Through sorrow dark, and joy intense.

That each heart idyl we have thought, With youth's sweet spring forever flown, Like dew-drops by the roses caught, Or by the sun in rainbows wrought, Has to this realm of beauty brought A soul immortal as our own.

Here, evermore, departing year, With my beloved thou shalt remain; And while the bells ring loud and clear As thy successor draweth near, My friend and teacher true and dear! We only part to meet again.

BAITIMORE, MD.

..... The Spirit Pest.

In a recent letter from Leghorn, Baron

"I have had a demonstration of letter-carrying by spirits more perfect than any of the former ones, of which there have been four or five. I myself wrote the letter alone in my room to a lady at Bologna, distance 1101 miles by reliveed. The gridte America and Ragins by railroad. The spirits Annina and Regina promised to take it and wait for an answer. It was a long one, very punctual, and on large paper. That and the two journeys—221 miles by railroad—were all accomplished in two hours and thirty-five minutes! The distance by straight line is less, of course; how much I do not know. The spawer was thrown into my lap. I saw it in the air coming. The lady herself has since arrived from Bologus and confirmed what she wrote, and I knew her handwriting. She is the mother of Annia."—The Spiritual Magazine. GROW'S OPERA HALL.

Discourse by Gerald Massey.

Gerald Massey, the English poet, reformer, and Spiritualist, delivered the last of his suc-cessful series of lectures at Grow's hall on Feb. 21st. A splendid audience greeted his appearance, and his effort received the closest appearance, and his effort received the closest attention, and was frequently interrupted with applause. His subject, as advertised, was, "A Spirit World Revealed by Objective Manifestations, or the Only Basis of Immortality."

There are two theories of man's origin. One assumes that he was struck off perfect from the mint of creation, stamped with the image of God. The other that he has been evolved physically from the animal kingdom are receiving work, and is slowly approximatcrowing work, and is slowly approximating to that divine likeness which will take eternity to complete. One depicts him as descending from his high original estate on his way to the devil. The other as ascending from the dust of the earth on his way toward God, in the fulfillment of a glorious destiny. For my part, I hold that the spiritual nature of man is as much a development, a growth of consciousness, a progressive derivation from its source, as his physical form is from the earlier forms. I have no fear of the doctrine called Darwinian, and I hold that the current fear of it argues a conception of creation that is utterly nonspiritual! Darwin-ism only needs a true Spiritualism to put it through and clinch it on the other side. Man never did begin on this earth as an angel never did begin on this earth as an auger ready-made; did not begin as that which it will take him an eternity to become. It-seems to me that he was born as blind as puppies are; blind to many laws of our being which we now call natural. In fact, it was as a law-breaker that he first recognized the law-maker; it take area of time to get his mental even it took ages of time to get his mental eyes open by frequent running of his head against solid facts. The first object of his education was to find himself here—a being discreted from the life around him. Having found that self which he came to make so much of, and hug so blindly, and love so unwisely, the final object of his unfolding spiritual life is to lose his own self in his growing sense of the creative love, which draws nearer and nearer to him by many ways, and the perfection of his being, the fullness of his individuality, will finally consist of his openness to, his utter dependence and subsistence on the divine life. Man is not formed in the image of God merely because he goes on two legs instead of four. The father had to reveal nimself to his child very slowly, very finitely, in order that he might come within range of its comprehension at all—reveal just so much as could be assimilated—and so, little by little; and with many appeals, the likeness had to be evolved in the spiritual life from within. For every upward swell in the human ascent there

It has commonly, been supposed that the consciousness of God in humanity began with the Hebrew race, or thereabouts, and, in the light of that theory, it had always been a puzzle that man, starting out from some primitive perfection, falling in the race, and getting up so stunned by his fall that he forgot all about his past, should have proceeded to split up the Deity-that is, the supposed original consciousness of one—into the myriad forms thirty thousand, for instance, among the Romans—encountered in the past systems of polytheism. Max Muller had argued that "in no language does the plural exist, before the singular," therefore that a primitive intuition of God, a more or less conscious theism, must have preceded polytheism, as an inward fact. if not an outward worship. But the known facts of history, said Mr. Massey, were all opposed to such a conclusion, the apprehension of an infinite number of gods having for ages on ages preceded the knowledge of an Infinite One, so that polythers came before monotheism. The idea of imprortality was not revealed to man by way of remembrance, nor as the fossil remains of a pre-existence, nor was the God-idea reasoned out without external evidence.

has been a descent of the divine which

After referring to the condition of the dim, pre-historic peoples of the past, whose ideas-of God and immortality he proceeded to prove from the evidence to be obtained from tribes of men even new existing upon the earth, were undefined if not wholly wantinghis friend, Capt. Burton, considering from his friend, Capt. Burton, considering from research and experience among barbarous peoples that "Atheism is the natural night of the genuine savage mind"—he-asked: How did the invisible world first make itself known to the early benighted cavedwellers of the human mind? I answer, by becoming visible to them. It did not dawn from any sudden illumination within, nor wake up as a memory illumination within, nor wake upas a memory of immortality. The first idea of man's continuity after death, and the existence of a spiritual world, were engendered, I maintain, by direct phenomenal proof and visible demonstration. As we have seen, there are savages who do not believe because they have not seen; so we shall find plenty who do believe because they have seen.

I take it the first evidence of man's having become a breathing, spiritual image of God, is witnessed to by his ability to recognize the fact of spiritual existence when God appears to him by means of spiritual apparition. A faculty of faith in the unseen could not have been created in the savage mind—which almost dwells in the eyes alone—without some tangible form of appeal being made to it, outside of itself. A faith in such a state was without solid ground to go upon, without evidence on which to rest, and had no exist ence apart from belief. Spiritualism gave this outside appeal, this foundation for faith been created in the savage mind—which

in a future life, by the direct reappearance, under certain conditions, of those friends whom the persons so seeing had held dear. The early system of Christianity was based on this occular demonstration, which the present church rejects; among other points cited, being the fact of Christ having appeared to his disciples as his first act after his resurrec-tion. The Hebrews were characterized by the

lecturer as a gloomy, unspiritual people, who, in spite of their recorded spirit manifestations and personal intercourse, seemed never to have grasped the idea or doctrine of a personal immortality; and Jesus was truly the first-born of that nation to reveal eternal life. To the mind of the speaker the earliest appari-tions of the first men would be as low in the spiritual scale as the men were in the natural world; which accounted for the extremely

world; which accounted for the extremely material type of the angels who visited or were seen by Abraham, Lot. Joshua, etc., etc., in the early days of the Hebrew race.

The speaker then went into an elaborate tracing of the rise and development of the idea in the early races of a shadow, or spirit, convected with man-the world. connected with man—the words being synonymous in the Tasmanian and many other aboriginal languages—"the man in the eyes" of the Macusi Indians of Guiana, which after the death of the material man, did not also die, but "wandered about." This shadow had the capability of appearing, and the fact was of the greatest significance as explaining idol-worship to a great degree The West Indian islanders when first visited by Europeans, had carved little images, and act them up for worship in the shape of the very spirits which had appeared to them. One island, near Hayti, had a population of idol-makers solely devoted to such spirits as

ship, because considered able to work most injury. Ages on ages of objective manifestation may have passed away, nay, must have passed away, before any real spiritual belief was wrought into the mind of man. There were facts, but not the faculty of thinking them

came only by night. These necturnal spirits

would be the most popular objects of wor-

The savage mind acknowledged the existence of the "ancestors" whom his eyes beheld, but he was accustomed even after that to think of them as "ended," and not as practically demonstrating immortality to him by their visually apprehended presence. And the matter did not seem to be much better even to that of the Hebrew, by whom the something beyond death was recognized only as a misty mockery of life.

St. Paul, said the speaker, seems to have looked on the state of departed spirits as a sort of naked nothingness from which he shrank, and against which he embraced Christianity with its doctrine of eternal life. By degrees, the ghosts do evolve some kind of belief. Man begins to worship the God nearest to him, and the worship of ancestors is one of the earliest forms of religion. The worship of our Father in Heaven is preceded by the worship of our forefathers on earth, as with the Hindoos and Chinese apotheosised ancestors preside over particular families. Hesoid says when the mortal remains of those who lived in the golden age were hidden in the earth, their souls became beneficent demons, still hovering over the world they once inhabited, and still watching, clothed in thin air, as guardians over the affairs of men. Plato says the good when they die become the reporters and carriers between Gods and men. That doctrine, as we now know, was worlds ahead of the idea of a physical resurrection which the Christian church have clung to until they are the worst foes of a living spiritu-

Mr. Tylor, the ethnologist, argues that if there he spirits of persons made visible to us wearing the old dress, there must be spirits of garments also. This is not bad savage philosophy. It is the very inference that led them to the doctrines of object souls and ghosts of things. The savage saw that the spirits reappeared in the old recognizable dress, bearing the well-kown weapons. He did not know the law of their representation, or re-clothing themselves in the earthly forms, and naturally supposed the things were spiritual too, or how should they be seen in spirit-life? This serves to double the evidence of his reasoning, naving been founded on actual and visible objective manifestation.

I know of very few facts in our modern spirit manifestations that may not be found in the past. The spirit-voice was continually heard by Moses. It testified aloud to the mission of Christ. Its revelations particularly distinguish the Vedic hymns and Brahmanas from other Hindoo inspirations. These were heard, or the Deity was, as it were, overheard. This we now call clairaudience. In fact, the name for revelation/in Sanscrit is sruti, i. e., "hearing," which tallies with the mode of revelation described by Isaiah: "And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand or to the left hand.'" It was in this way, I apprehend, that Socrates received the revelations and warning of his demon. He was clairaudient, and therefore heard the spirit speak with an actual voice. Nowadays you will find that voice explained away as the voice of conscience. People who do not heaf voices, refuse to believe that Socrates did. But what are we to think of Charles Dickens' statement, made to Mr. Lewes, who

book of revelation! Mind you, such words are very handy things. They do come in so opportunely just where ideas fail. The other spirit-voice, speaking through the medium, must be granted by those who believe that Baalam's ass remonstrated with its master, or was the ass only a clever ventriloquist? In the manifestations made at Beltshazzar's feast we find the direct spirit writing, and the luminous spirit-hand seen doing it. Chinese mediums have practiced spirit drawing with the "descending pencil," or apricot pen, whose point writes in sand, for thousands of years.

The pattern of the temple, from general design to minutest detail, was given to David by a spirit; so was that of the tabernacle to Moses; and the modern mediumistic circle was the earliest form of worship known, from the Hecatine circle, mentioned by Julian, the Chaldean, with instructions for forming it, to the English domestic circle of to-day. The Circular Temple of the Sun, the Round Tow-er of Ireland, the Druid Enclosure, the Roman Circus, the Russian "Tserck," the French "Circle," German and Scottish "Kirk," and English Church, are all derived from the early spiritualistic practice of sitting in a circle to form the electric ring and natural focus for spiritual influence to descend and manifest tneir presence.

It is, said the speaker, certain that the Christian worship began with objective manifestations of spiritual presence, and that these were attributed to that holy spirit promised to mankind, as their comforter and leader of all who sought truth.

The speaker demonstrated, from various authorities, that the word "prophet" so inadequately rendered, signified "medium" in the iense which modern times has attached to it said that the phenomena of trance was known in China from the earliest ages, and that among the Darien and other Indian tribes this gift of prophetic vision was recognized. The reproduction of the pentateuch by Esdras, while in a trance, and under the direct influence of spirits, as recorded in E3dras, book second, 14-21-22, was then graphically delineated, and the speaker characterized it as one of the most remarkable cases of spirit control on record. The various methods of inducing the trance condition, including the potions used for the purpose in the east and elsewhere. were then referred to; in the course of the description the following solution from the spiritual standpoint of fact being offered for the origin of the "tree of good and evil" so much referred to in Genesis. Speaking of the Soma drink, used in their religious mysteries by the Brahmins, Mr. Massey said: The tree which produces this divine juice, this spiritual euphrasy, this intoxicating narcotic, as we should say, was, at an earlier period, the pippal or religious fig-tree, otherwise called the

neavenly asvatha.

In the second Rig-Veda there is reference made to a tree, the fruit of which is called pipala. Birds settle on it, eating that fruit, and then sing praises in honor of the immortality which they now share in consequence of having tasted the fruit. Here, then, we have a tree bearing a fruit which was used at the great Soma sacrifices of the Hindoos, to be identified as producing a drink that would cause such abnormal conditions as intoxication, or the somnambulic sleep. But this has been impossible almost, because the word "Soma" may mean immortality. And, one way or another, the earthly Soma has been translated into the heavenly Soma, or amrita, that is ambrosia, which drops from the immortal, religious fig-tree, out of which heaven and earth were shaped. Beneath: this mighty tree, which spreads its branches over the third heaven, dwell Yama and the Pitris, and quaft the drink of immortality with the gods. This poetic, I might say phallic figure, in the shad-ow of which we had lost sight of the real fact. It was the drink yielded by the earthly figure that made the heaven of the myth, and the literal acceptance of the symbolic expression, which has led to the supposition that the Hindoos imagined the creation as originating in a fig-tree. Meanwhile the real fig-tree has undergone the same transformation in spiritual translation that the sacred ash of the Norse: men has when we see its colossal apparition in the tree Iggdrasil, uplifting its atem and branches through three worlds.

Brought back to the root of plain fact, from

which both trees have sprung and been transformed into metaphor by tradition, we shall discover that there was some blairvoyant virtue in the Soma juice, or sleep drink; that it places men on a footing of fellowship with the gods. This is the underlying fact that effor-esces in the fancy and fable. This fig. tree is a meeting-place for men and immortals. Under it Yama, king of the departed, and the Pitris, the protecting fatherly spirits, quaffed the divine drink in common with men. Thus it becomes the mythic drink of immortality, after the fact is lost sight of. We have to do with it as the Soma, the narcotic juice used by their sleepers and seers at the great ceremonies sa-cred to the god, Soma, to make them immor-tal for the time being. Thus we find in the ancient Hindoo worship a fig-tree sacred to Soma, and beloved by Indra, God of the sky, from the fruit of which a drink was made, so potent that it not only exalted men to the status of immortals, but brought down the gods to men. By aid of its use at the sacrifices and mysteries, we perceive it was drank by their sacred sleepers, to throw them into trance, open their spiritual vision, and make

recently dead, and for his living friends to drink. Sometimes the soul of the deceased is pictured as a bird, the idea as that conveyed by the Hindoo birds of the Vedas rejoicing over their first taste of immortality. This nectar is without doubt the juice of the fig made divine. The Athenians also had their religious fig-tree. It was planted along the "sacred road," where, during the Elusinian mysteries, the procession halted in honor of it as they went from Athens to Elusis. I have to suggest that the fig-tree was sacred to the Greeks, and that the fig-tree was sacred to the Greeks, and had the same connection with the Elusinian mysteries as the sycamore fig had to the Egyptian, and the religious fig had to the Hindoo rites, and was made use of to produce the drink that lapped the senses in Elysium, whilst it opened the spiritual sight.

Now, if we turn to the great work of Zoroaster, the Zend-Avesta, to which the writer of the book of Genisis was, I think indefinitely indebted we meet two trees—one

definitely indebted, we meet two trees—one named Gaokerena, bearing the white haoms or fig, the other called the painless tree. And we learn, on the authority of Dr. Windischmann, that both these trees are the same as the one fig tree out of which the Indians believed the world to have been created. I have explained the only sense in which the Hindoos could have believed in such a creation. Now the fruit of the white haoma tree was supposed to give immortality to those who drank of its juice, and the modern Parsess, the followers of Zoroaster, still make the divine drink the medium of immortality from the fruit of this haoma tree. The other produced a narcotic which destroyed pain; it was the painless tree. Here, again we discover the truit that produced the aleep giving juice and drink of immortality, and it grows on a fig-tree. The Zend haoma is the Sancrit Soma. Also, I find in one of your North American Indian vocabularies, the "Holy Herb," tobacco, which was used for the same purpose, is called "Som." We have here the very two trees planted in the garden of Eden the tree of life and the tree of knowledge of

good and evil. This has been suggested by Dr. Windischmann as a likelihood, but with no spiritual interpretation of the fact, no clue to its significance. This tree of life and tree of painlessness, originally one and latterly two, or possibly two kinds, then, are fig-trees. And the tree of the knowledge of good and evil of which the woman partook at the suggestion of the serpent, and wherewith she did tempt her husband, was obviously a fig-tree. Why it is called an apple, seeing that there is no such fruit mentioned in the Mosaic account, I can't tell, unless some primitive philologist identified the apple as one with the Pippala, there being an apple called a pippin, or per-haps he looked upon the whole story as an appelogue. It is the fig-tree in India, the figtree in Persia, the fig tree in Egypt, the fig-tree in Greece, and it was in fig-leaves that the man and woman tried to clothe themselves.

My conclusion is that, in the Mossic account of the "Fall," we have a representation of the known fact, common to the Oriental races from the earliest time, from the dimmest dawn of some immemorial past, that from a particular kind of fig could be expressed a juice that would narcotize the drinker, or magnetize, or memoralize, as we may say; and in the unconsciousness of sense the spiritual eyes would be opened, the drinkers would be in the Spirit-world, seeing with spirit-sight, and being as spirits among spirits —in fact, as St. John says, being in the spirit: "And ye shall be as gods, knowing good and evil." "And when the woman saw that the tree was good for food and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat;" or partook of it in some form. "And their eyes were opened," and they knew that they were naked in the new world of inner consciousness, and heard spirit voices, or the voice of the Lord, and were conscious of spirit presence in the garden, and from which they shrank and tried to hide themselves.

My summing up of the whole matter is this: One of the Mosaic writers in common with or following Zoroaster, conceived the idea of making a profound protest against the magic arts, the necromancy and dark devil-worship. of the past, as practiced in Egypt, Persia, Chaldea, Bactria, India, in favor of the one God, the God of Light, the God of Purity, the Supreme, the idea of whom was then dawning on the world. So he figures forth what he considers to be the false Spiritualism as the fall of man, the means whereby the serpent effected the "fall" as the "forbidden fruit." I am obliged to think that the Persian view was not taken until after the Babylonian ćaptivity.

And so much for the famous forbidden fruit tree which brought death into our world and all our wos, the shadow of which has darkened and dwarfed the souls of men for thousands of years. So much for the dread curse of humanity, the "fall" which was the cause of our natural depravity, the "original sin" and penalty of everlasting pain inherited by us all through the transgression of Adam. With the doctrine of the "fall" down goes the doctrine of the atonement as vulgarly understood. For it was out of the wood of that much represented fig-tree that men have cut the Calvinistic cross of

Two things tend to corroborate and clinch this conclusion: The one is the stern and steadfast way of prohibiting the earlier forms of Spiritualism on the part of the law-giver Moses, whilst in continual communication with spirits himself, and in receipt of revela-tion from them. The other is the fact that a woman medium, sacred to God, is singularly

[Concluded on 8th page.]

Extracts from our Exchanges.

In order to give our readers a more comprehensiv view of Spiritualism and its Philosophy, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

SPIRIT CORRESPONDENCE.

Edwin M. Stanton, late Secretary of War, to the Father of the Nation, Ulysses S. Grant, to whom I bow with respect and honor.

[From the Shaker].

Be not accomished at my communication; but receive it from a heart warm with brotherly affection and love. My spiritual eyes are now open, and I can see the order and beauty of the new creation, and am anxious for the dawn of a new day, when many shall be bap-tized in the river of life, from which peace and purity perennially flow.

After the close of the war, and a short time before my departure from earth. I was invited to make a visit to the Shakers of Mt. Lebanon, which I accepted; and, in the few days I was with them, I enjoyed the most comfort, and received the greatest amount of good to my boul, that I ever experienced; and I look upon it as the greenest and brightest spot in the field of my memory. I humbly solicited their prayers to God for me, that I might be guided by Wisdom to perform my official duties. I had often bowed myself in sincere prayer to God, and I put my trust more in his power, than I did in my own abilities, or in weapons of war, to put down the rebellion.

I was convinced that, as a people, the Shakers were nearer the Throne of God, and more accessible to Him, than myself, because of the greater purity of their lives; and I felt unworthy to be in their midst, yet was bleat by their kind reception and frequent expressions of tender sympathy, which seemed to pervade their whole being with impartial love for all humanity; and I knew that they had often offered prayers to God in my behalf, as also for all the officials at the seat of Government, that Wisdom would guide all our proceedings; and that the Union of the States might be re-

gained, with a permanent increase.

From a previous acquaintance with some of them. I had gained a love for that people which carried and bore my spirits up, through all the trying scenes of adversity that I was afterward called to pass through, till my work was closed on earth. I had inquired of them the origin of their Society, their first Founder, etc., and received liberal information, satisfactory to my feelings. They informed me that they originated through the ministrations of some of the French prophets in England; and that the immediate Founder of their Society was of the Quaker Order. Her name was Ann Lee. Her followers call her their Mother in the New Creation. In 1776, while in prison, on account of her mode of wombiping God in the dance, she received a baptism of the Christ Spirit, and saw in vision the loss and depth of the fallen nature

of both man and woman. She was called to go forth and proclaim to the world—especially to those of her own sex the way of redemption from sin, and from the bondage of the flesh. In 1774, she received a revelation, directing her and eight of her to Americ rived in New York on the 6th of August of that year. I had long had a strong desire to see her spirit; and often prayed that I might be gathered to the Shakers in the Spirit-world. when I had done with time; for I desired to dwell with the pure in heart. In my last sickness. I was frequently impressed that Shaker spirits were near; and the innocence of their angelic countenances soothed my troubled mind, and knit me still closer to them. On one occasion I saw, in a night vision, the an-

swer of my prayers:

"A woman clothed with the sun, with a crown of stars upon her head, and the moon under her feet;" and a breast-plate with these words written thereon: "And she shall be called the Lord our Righteousness, the Mother of the New Creation, the Redeemer of the human race." She stood with Jesus, the first Savior of men. Around her was a band of holy angels, who were continually passing and repassing, and receiving from her hand, transparent seals, with these words upon them: "These are the pure in heart." And they placed the seals upon the foreheads of the gurrounding multitude of angelic spirits, who stood at her right hand, on an ascending plane. illuminated with her brightness. While those on the left who came the nearest, were only in the shadow, and on a descending plane, and did not receive seals. I greatly desired to posdess a seal.

I was a great way off, quite in the rear, and on the left side; but, as my spiritual eyes were opened, I beheld the glory of God, and the brightness of eternal Love, upon that female. So bright was its illumination, that it put the sunshine of Nature in the shade; and those living in Nature had only the light of the

There was a gulf between me and that holy band, into which I had got to enter; and, to do this, I had to cast off my filthy garment; I had also to read, before appointed witnesses of God, the record of my whole life—every dead, one by one, as they were engraven on the book of my memory; the good on the right-hand page, and the evil on the left, be-fore I could ascend that plane, so beautiful, or receive the golden seal. I awoke from my vision, and was satisfied that I had seen the spirit visage of Mother Ann.

At my lest closing breath, a lovely spirit from the higher Order, asked me what class of spirits I desired to be gathered to; and I on spirits I desired to be gathered to; and I said, "To the pure in heart;" and he bore me to that Order, with whom I am now united in faith, and am daily striving to be clothed with the brightness of their glory. And, through their agency. I have selected, from among the Shakere, a Medium.

I remain your friend and spirit brother, Edwin M. Stanton. Epiron—My humble request is, that, if I may be accounted worthy, you would give the above communication a place in the "Shaker

Given at Mt. Lebanon, Jun. -, 1874.

To the President of the United States of AMERICA-ULYSSES S. GRANT-FROM THE SPIRIT OF EX-SECRETARY EDWIN M. STAN-TON.

My worthy friend and fellow-laborer:

Although you are yet on the earthly plane, and I in the spirit sphere, yet I am privileged to grasp the hand of one whom I esteem as a brother and true friend, with a new year's greeting.
It is the commencement of a new year, and

I do not meet you, as formerly, to feast upon luxurles and be merry; but, instead thereof, to present to you my richest and best of all gifts—the greeting of the heavenly hosts.

Peace and good will to the earthly man and

woman! would appear between the size of a shot and possibility of imposition.
The kingdom of heaven is established, and an orange. And if we should attempt to . Memphis, Tenn.

its righteousness must be fulfilled upon earth. For, on every plane, those only who fear Godcan be accepted of Him. And how can this be accomplished, while the earth is groaning under its heavy weight of sin and condemnation? Even the seat of Government is defiled; its doors are daily darkened by those who are guilty of the blackest of crimes, and think they are covered from the eyes of the people. But they are seen.

These are hard sayings, which all men can not receive. But-you, my brother, I believe, can and will treasure them up in an honest heart, and let them have their perfect work to the purifying of your own temple, and the cleansing of the official departments in which you are called to toil and labor for the good of all who are subject to your Administration. You are chosen to be the Father of the Country, and that is why I thus address you upon these important subjects.

I take the liberty to converse with you freely, with all confidence, as one friend converseth with another; believing that your noble mind will be in unison with my sentiments, even as they were in days gone by, when these subjects were too delicate, and foo near home, for us to talk about, or interfere with, while I was with you in the body. But he assured, my friend, that, when I came to enter the Spirit-world, and the record of my life was laid open before me, I found my private and official sins of omission and com-mission stood against me.

And, as there are three years more to come before the close of your Administration. I beseech you to "work while the day lasts," and put forth your best energies to search out the hidden abominations that are daily in operations that are daily in operation at the seat of Government, by those who collect there for the purpose of enacting laws for the protection of the people. How can an évil tree produce good fruit? It does not, and can not, nor can it prosper.

This evil tree, whose branches spread over the entire city of Washington, whose fruits are dens of debauchery and whoredom, to-gether with murders, thefts, deceit, lies, forg-ery and hypocrisy, must be hewn down, and

dug up by the roots. That city ought to be consecrated to God, and occupied by pure-minded men and women. who will devote every faculty of soul and body to the honor and glory of God, and to the redemption of the human race in the earthly order, inspiring and raising the people up to a higher and a holier life; instead of sinking themselves still lower in filthiness and condemnation, until the very atmosphere is dense- with its stench and putrefaction. I warn-you to be prepared; for the old heavens and the old earth must pass away; and there must be a new heaven and a new earth, wherein not any thing can dwell that defileth or maketh a lie. But the will of God shall be done in the earthly order, even as it is done in the *heavenly*

The Lord is searching your camps "as with a lighted candle;" and He will yet expose to the light, and set before every soul his and her true state and standing; and "every knee shall bow, and every tongue confess their abominations; and every error of their life will have to be corrected, and washed away by humiliation and repentance."

Yea, even the mouths of infants will be opened, and they will rise up in judgment against the guilt and shame of their unnatural parents, and the judgment will be justly divided between the male and the female, according to their true merits; for their children were begotten in sin, and brought forth in iniquity and disease.

Thousands are made wretched and downcast, and are trodden under foot of those "brutish" men, who have caused their ruin and distress, and whose victims rend the heavens with their cries and lamentation; and their visages are engraven upon ineffaceable records, there to remain, as a testimony against the transgressors, until removed by confession, with tears of ghostly sorrow and repentance from both parties.

These things troubled me some while I was on earth. Now they are a distress to my spirit. I can not enjoy that true happiness for which my soul aspires, until I have fulfilled the duty in this respect, which is encumbent on me in consequence of my former neglect; that is, clear my soul from these causes of condemna-

My dear friend, I want that your Administration should be crowned with success; and that the brightness of the glory of God may illuminate the Capital; so that "Peace and Goodwill to all nations" may be the motto engraven on its portals; andthat wars and fightngsmay be known no more.

May it become "a house of prayer," where the laws of the nation shall be enacted by virtuous, pure-minded men and women, rais-ed up to stand in their proper rectitude, who shall fear neither men nor devils; but, in the shall fear neither men nor devils; but, in the fear of God, and by the help of their holy Mother, Love (the female in Deity), be enabled, through your fatherly aid, to purge out these evils from the Rulers of the Nation, and liberate their captive sisters, and restore them to their proper order and calling in creation—help-mates together—striving for the honor and comfort of each other in the earthly order. For, I say unto you, that the least among these oppressed ones will be greater in the these oppressed ones will be greater in the kingdom of heaven than the greatest among men who fear not God, nor keep his com-

The Ten Commandments, when kept, are all-sufficient to rule the whole world. Peace and goodwill "shall cover the earth, as the waters cover the seas."

EDWIN M. STANTON. Given at Mt. Lebanon, Jan. 14th, 1874.

spiritualism vs. materialism.

A Nut for Materialists to Crack.

[From the Boston Investigator.] Mr. Epiron:—The researches of science have hitherto been mostly on the material plane, and it must be confessed that positive science has strongly favored Materialism as opposed to Spiritualism in its broad sense. Materialists have argued that life or spirit is the product of matter, and Spiritualists have derived little aid from positive science to prove their hypothesis that matter is the pro-

duct or property of spirit.

But if certain alleged recent discoveries of the divisibility of matter, and of the nature of its atoms, are true, there is strong pre-sumption, at least, in favor of the Spiritualists' theory. In the Popular Science Monthly of Sept., 1873, is a translation from the French of an article by Fernand Papillon, on "The Constitution of Matter," in which it is assert-ed that certain scientists, naming two, to wit, Thomson and Gaudin, have ascertained the dimensions of the atoms of matter-or, rather, the distance apart of the ultimate centres of force. By different methods these two savente have, it is said, established the fact that the mean distance between the centres of two contigious atoms is comprised between the 250 millionith and the 5,000 millionth part of an inch; so that were a per magnified to the size of the earth the atoms

count the atoms in a pin's head, separating ten millions of them each second, we should need to continue the operation more than

250,000 years.

But these atoms—what are they? By logical analysis it is claimed to be proved that they are particles not endowed with certain properties and the contract of of form, solidity, fluidity, etc., but centres of force; so that in the last analysis matter is reduced to force, which force is revealed by spirit: and instead, therefore, of spirit being product of matter, matter is a product of

Here, then, is something for Materialists to consider. Their assumption that life or spirit is a property of matter is now boldly controverted science. A new revelation from the sphere of positive science threatens to overthrow the strong castle of Materialism, and by proving that matter is nothing and spirit everything may, after all, confirm and establish beyond doubt, that this earthly life is not the terminanation of our existence, but that our individu-alized spirits survive after our bodies die.

ANOTHER NUT FOR HOMEOPATHISTS. The infinitesimal doses of the Homeopathists have been the subject of much ridicule. A drop of their first dilution contains one-hundredth part of a drop of medicine; of the second dilution, one ten-thousandth; of the third, one-millionth. Each dilution or attenuation adds two cyphers, so that in the thirtieth we have the proportion of one drop of medicine in a number of drops of fluid represented by a figure 1, followed by sixty cyphers. The calculation has been made that this would make a globe so large that light would be forty eight years in passing the distance of its diameter.

Nevertheless, Mr. Editor, I have adopted for many years past the Homospathic system. Having recently had administered to me the 200th attenuation, and having afterwards read of the alleged discovery of the size of atoms of matter, I was curious to know how many atoms of medicine I had taken in a single pel let of the size of a pin's head. So I wrote to my friend, Henry M. Parkhurst, of New York, an amateur astronomer and mathematician, to solve the problem for me, which, by the aid of logarithms, he could do in a few minutes. His answer was, that assuming the atoms to be of the smallest size, there would be contained in 12 pellets of the 18th attenuation. just one atom of medicine! And he added, ... If it could be established that medicines above the 13th attenuation do have a perceptible effect, it will demonstrate either that the atoms of water are smaller, or (which is more probable) that they derive their power from some spiritual force, and not from chemical

action. Here, then, is a mystery. The Homeopathists claim to cure with the higher potencies in some cases, as certainly as with the lower in others, even down to the crude medicine in sensible doses, which they generally avoid as less certain to cure. Now, if the proof of the curative power of the higher potencies is as certain ac of the lower and of crude medicines. and if it be true that beyond the 13th attenua tion there is actually no medicine in a dose, must not the curative agency, at least of the higher potencies, be a spiritual force operating by unknown, preternatural laws?

WM. HENRY BURR. Washington, D. C. SPIRITUAL PHENOMENA.

Astonishing and Wonderful Physical Maniiceuriods—a New Medium. [From the Memphis Appeal.] Yesterday evening, as I was returning home, I called at room 235, Gayoso house, not expecting to remain but for a minute. Very soon a large iron ring, five or six inches in diameter, was thrown upon the floor near me. I saw it near the ceiling as it was falling. A small tin box was thrown upon the floor in the same manner. The door was closed, and no one present but Mr. Miller and his wife. I was requested to remain, which I did, to witness some remarkable phenomena. I have felt but little interest in physical manifestations for some eighteen years, but these were somewhat some eighteen years, our these were somewhat different from those we had here in our investigations in 1855-56. There is a kind of cabinet made of paper, lined with dark cambric, one side of which can be opened and shut in a moment. Into this Mrs. Miller went, and I was requested to tie her, which I did, securely. I should have mentioned that one gentleman and two ladies came, which were all that were present. As soon as the door, or rather, the side was shut, there were two iron rings put, one on each arm. There were two Windsor chairs, which were hung upon her arms in every possible way, her arms through the back and rounds of the chairs, in as short a time as the door could be shut and opened, all in a well-lighted room, within a few feet of us all. They requested my vest, which they put on Mrs.-Miller in a number of ways in a moment, she remaining tied in her chair. Much more was done before the concentr. Much more was done before the con-cert commenced. There were in the cabinet an accordeon, French harp, tamborine and two bells. Those would all play at once any tune we would request, the bells chiming in melodiously, mostly old religious tunes. During this performance, and many times when there was no music, hands of different sizes and colors would be held out at the aperture, looking as natural as ours. I took hold of what seemed to be, and what I have no doubt was, a lady's hand. It felt just like a living hand. I stood at the aperture and received a linen handkerchief several times, the hand and arm reaching it out and receiving it from me again. They would hold the accordeon outside and play on it, also the tamborine. There was a large market-basket

that they hung on Mrs. Miller's arm, and did several other things with it; and they would hand it out to me, raising up the side of the cabinet. I would hand it to them, all open to view, when in a moment they would take it from me and then hand it back. After these had continued an hour or more, Mrs. Miller was untied by them, and came out, after which they threw things out of the cabinet on the There was elate-writing, and other things. I have not time to mention, after this: and though I have long since passed this phase of manifestations, and feel but little interest in them yet there are many honest people in this community who think this whole thing is a "humbug" and a "delusion." I will just say to all such, that if they will witness such

things as I did last night, they can no more question the facts than they can any other facts which their senses are capable of judging. I learn Mrs. Miller has been, within the past few days, developed as a medium for materialization, so that a number of persons have seen their friends plainly in open light My object in writing this is just to ask that some of our scientific materialistic gentlemen make an arrangement with Mrs. Miller to witness these things and report thereon. The spirits request me to go there to morrow evening alone, or with one friend, as they wish to show me some other things. I did not see the Davenport Brothers when they were here, but from what I learned of them these manifestations are more demonstrative and with less

SAMUEL WATSON.

Letter from New York.

DEAR JOURNAL; -As the new year 1874 comes in, it still finds us on the progressive road of the noble philosophy—Spiritualism, During the past year, while the disintegrating influences of the Social Freedom question have affected so many locations, we have been able to go on with the business transactions of our to go on with the business transactions of our society without faltering in our principles or suffering materially from contentions or disaffection. All of our principle men are firm and united in the support of Spiritualism, pure and uncontaminated with anything that shall render it unacceptable to the American people. Brother L. C. Howe lectured for us during the months of December and January. His unanswerable logic and scientific truths were so convincing that many philosophical minds among us have acknowledged that they see no escape from the conclusion, that the Spiritual philosophy is the only one great true religion. Brother Howe held his audience with the most rapt attention from one hour and a half to two hours, and still the patience did not flag or weary. So much solid Spiritual food has seldom been dispensed by one lecturer. We consider him one of the best speakers that has ever occupied our rostrum. His simple unostentatious manners have won him many warm hearted friends. He lectures for us again during the months of March and April. Mrs. Abbey N. Burnham has also been useful in good works, sowing the sead for the harvest. Her psychometric readings, impromptu, before large audiences, have awakened a new interest among those who are inquiring, "What is all this about ?" Her public lecture in Brooklyn called out the most favorable reports from the press, especially was the Brooklyn Times very commendatory in its eulogistic remarks; indeed the praises bestowed upon her exceeded anything I have seen in our own papers concerning our speakers. "Straws show which way the wind blows." They are coming They are coming.
On Sunday, February 1st, a very interesting

Little Georgie Williams, a member, left the form on the preceding Friday morning; his mother, Mrs. Carrie Williams, also a member, followed on Saturday morning, about eighteen hours after all of the family had gone before to the Summer-land,—not a relative left behind. The forms of mother and son were brought into the hall enclosed in two beautiful white caskets. The funeral services were performed according to the ritual of the Spiritual Lyceum Guide. Then it was that all seemed to realize the loviliness of the true Spiritual philosophy. Fathers, mothers, brothers and sisters wept and rejoiced. Even our Methodist friends who came with us, thought it was delightful—heavenly. Sister Burnham inspired by beloved spirits gave words of comfort and consolation to all, and especially to those who dread the "dark valley," plainly demonstrating to all, that no gowned priest with surplice and robes is necessary to make glad the soul crushed with sorrow on such occasions. After the recitations, all of the members of the Lyceum were formed in line, two deep, then marched around, passing in front of the caskets, each depositing a pure white rose bud upon the remains therein, as a last tribute to those they loved, and a fitting emblem of their pure spirits that once inhabited the form. Then came the audience and all took a last farewell, when the lids were shut down forever. All seemed to feel what was expressed by "one of old:" "It is good for us to be here." It was a long time before the audience would leave. Frequently were heard the expressions, "Oh! how lovely." When I die let me be buried in this way. The spirits of mother and son were present to bless the

and imposing scene took place in our lyceum.

We have elected the following persons for frustees for this year: Henry J. Newton, John Bisco, J. A. Cozeno, Mrs. Charlotte Wilbour, Mrs. Grandison Hull, Mrs. Eliza Memvin, Warren S. Barlow, Robert G. Eunson, Mellville C. Smith; of these Henry J. Newton is president; J. A. Cozene, secretary, and John Bisco, treasurer.

With such a corps of ladies and gentlemen to superintend our affairs. I think we need not fear for success in the future. NARO. New York city.

Is the Distinction of Sex Preserved, and is there Marriage in Heaven?

The Journal of Jan. 24th, contains an able article from Hudson Tuttle on the above subiect. We hope our readers will again refer to that article, and read it over with care. It is deserving of careful attention, for, although we disagree with the conclusions he arrives at, whatever comes from his pen is worthy of respectful consideration. We admire his bold, candid manner of discussing all questions that pertain to the interests of humanity, however strongly we may at times dissent

from his opinions. Whether the marriage relation exists in heaven, is an important question, the solution of which has puzzled the ablest minds in all ages. It is hatural for us to ask whether this relation which is so productive of happiness is confined to this transitory life, or if it exists "beyond the river." We love to believe that the life beyond is natural; that it is only a continuation of the earth life; that the ties formed here will continue to exist there: that in the land elysian we shall meet the wife long since gone before, not as a sexless being, but as the same noble, true, loving wife she was when she tenderly bid us farewell, and departed for the spirit land. If the marriage relation is natural, if it is essential to the happiness of loving, trusting souls iff this life—if it is founded on the immutable laws of nature as written in the hearts of men and women, will it not of necessity exist in the next life t
"The distinction of sex is an accident in

the life of the spirit," says Mr. Tuttle, but we believe it is a part of nature's wise and beneficent plan. In fact, we do not take any stock in the belief, that the creation of man was a stupendous and gigantic blun-der. There are no accidents to interfere with, or set aside, that "unity of design" which Mr. Tuttle tells us is "always observed in nature." If the distinction of sex is necessary to the proper unfoldment of human beings in this life: if their mental and spiritual faculties are dependent upon this distinction, will it not be necessary in the "higher life?" Our good brother Tuttle with a stroke of

his pen seeks to sweep away all our cherished ideas of the relation of the sexes in spirit life. Yes, he tells us that "the ideal of a perfect spirit is sexless," and he exultingly assures us that "the prevention of such perfection is the crowning success of nature's

This subject is worthy of careful and serious discussion. We hope the many able writers whose contributions enrich the pages of the Journal, will thoroughly discuss this very interesting aubject. 💪

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The Monogamic Marriage Approved.

DEAR SIE .- At the regular annual meeting of the First Society of Spiritualists of Wood-bury County, Ia., the following resolutions were unanimously adopted:

were unanimously adopted:

Resolved, That the monogamic system of marriage under proper regulations is the only legitimate one, as tending to unity of family interests, securing the integrity of the social fabric, and preserving that purity and mutual respect which is the strongest bond of union.

Resolved, That we believe the principles of social freedom as interpreted by Woodhull, Hull & Co., to be inimical to the interests of society, foreign to the interests and purposes of the Spiritualistic movement, and antagonistic to the teachings from the "higher-life" as

received by us.

Resolved, That we deprecate the efforts of a class of self-styled Spiritualists to make the Spiritual Philosophy subservient to the "Social Freedom Abomination," and protest against being considered their abettors, or be-ing made participants of the odium which

they justly merit. Mr. Jones, we are aware of the crowded state of your columns, and that you doubtless have abundance of matter awaiting publication that would prove of far more interest to the general reader than our humble expressions of sentiment, and yet we make bold to ask as a special favor that you give publicity to the above resolutions, believing that the time has arrived for all true Spiritualists to wheel into line, and express their honest convictions, and stand prominently forth in opposition to wrong-doing, no matter under what "mask" it may stalk forth, and purge their ranks of all the filthy, corrupt and effete matter which has necessarily accumulated from the decomposition of orthodoxy, the unhealthy and noxious officials of which has so long proved offensive effluvia of which has so long proved offensive to the spiritual aspirations of all well-meaning people, whether known as Spiritualists or otherwise, and had so depressing an effect upon their efforts for organization and progression, and proved the only bugbear in the path of many anxious seekers for the knowledge which Spiritualism alone can give. But the dividing line is now happily drawn by the boldness and effrontery of the enemy them-selves. So we- trust in future the friends of progression, through purity of life, the propensities governed by the intellect and moral sentiments, will know each other better, and that the sifting and purification which they are now undergoing will stimulate to renewed action and more vigorous efforts for the spread

of Spiritualism pure and undefiled. We teel the more encouraged to make our request because you have taken from the first onset such a determined and decisive position in favor of right living as against wrong-doing, and manfully and with almost superhuman efforts of your pen and means turned the tide in favor of the right, against all opposition, endured a storm of invective and slanderous abuse without qualing in the least, which indeed must have been gall and bitterness to a single consists of the native must be a single consists of the native must have been gall and bitterness to a mind sensible of its purity. The knowledge that you are doing the angels work alone, could have sustained you through the trying ordeal. The friends of true Spiritualism are deeply indebted to you for placing the truth before the people in such vivid light that no person can for a moment be undecided as to hey ought to take. But friendly words are poor compensations, and I judge from the people's column that you have an abundance of the article. The only way for the friends to cancel their indebtedness, commensurate with importance of the efforts you have so vigorously put forth to place Spiritualism on a right basis, is to quadruple your subscription list at least. I have no special plan to offer to accomplish this, only for every one that feels an interest in the progress every one that feels an interest in the progress of liberal ideas to get all the subscribers they can. And right here it does seem as though people calling themselves Spiritualists and liberals of long standing, after having enjoyed the perusal, free of cost, of the best edited and most liberal paper in the world, so far as I know, year after year, and living within a stone's throw of a post-office, some of them at least, might so far relax their purse-strings as to contribute to the support of the cause and the spread of the knowledge they profess to the spread of the knowledge they profess to love so much, the insignificant sum of three dollars. And there are those, too, who are never prepared to subscribe for the RELIGIO PHILOSOPHICAL JOURNAL or other spiritual Philosophical Journal or other spiritual papers, still always have enough for such trash as the "Day's Doings" and others of like ilk, including the N. Y. Ledger—though one of the best of its class, it falls far short of being the proper food for thinking-minds and not to be mentioned or compared on any day of the week, with our liberal papers, for real substantial and soul-inspiring thought. It would seem that to a Spiritualist a paper that represents his own ideas should have the pre-eminence and be the first on the list, and that inence, and be the first on the list, and that those who are fighting our pen-battles have a right to expect all the aid and support which their efforts merit. But that they receive an almost infinite small per centage of the capital owned and controlled by professed be-lievers, is apparent to all. In view of the niggardiness of too many whose only use seems to be like naughts to fill vacant places and swell the ranks numerically, the possible inference may be gathered that they fail to appreciate the beneficial influence which this appreciate the benencial inducace which this new spiritual era or grandest influx of light from the spheres which was ever showered upon mankind, is exerting to ameliorate the condition of superstition-oppressed humanity, and while sharing the glorious privilege, are basking in its radiant light with contented importance. Yours truly, C. Hobbs, Correctionville, Ia.

THE TRUE VERSUS THE FALSE

Proposed Spiritualist Colomy.

DEAR BRO. JONES:—In behalf of the Spiritualists of Topeka, I want to thank you for the good service you are rendering pure Spiritualism in your sturdy warfare upon the permicious doctrines of Woodhull, et al., with but one exception, and that not a notable one. The Spiritualists of this vicinity are with you heart and soul in the battle between virtue and vice, purity and licentiousness, true Spiritualism and the bogus nondescript that is the offspring of the "Hulls." That Moses Hull, whom so many respected for his bravery and admired for his ability, should have fallen so low as his confession would indicate, is a low as his confession would indicate, is a source of the bitterest disappointment and chagrin to all with whom I have conversed. Is it not passing strange that in the face, as it were, of the facts which nature presents, and those facts of history and the testimony of science, that any one possessing a particle of self-respect could have the brazen effrontery to advocate such demoralizing doctrines before a respectable audience? It seems to me, and when we come to consider the question in all when we come to consider the question in all sophical Publishing House Adams street & 5th Avenue. its bearings, its effects upon the welfare and

well being of community, and the fact that its advocates are not fools, we are forced to the inevitable conclusion that either they have ininevitable conclusion that either they have in-dulged this lowest animal propensity until it has affected their brains, and they have be-come monomaniacs, or that they have set themselves deliberately at work to undermine the virture and morality of society, in order that they may the more easily pander to their deprayed passions.

Nature has placed the organ of amativeness at the very base of the brain, making it sub-ordinate to all the other faculties. She has given it to man in common with all other animals as an incentive to the reproduction of the species. With the brute, times and seasons are set wherein the clamorings of this passion are felt and gratified with their legitimate results. Mankind, having the God-like attribute of reason, no arbitrary rules are set, and they are at liberty to use their reason in regulating the gratification of this passion and the number and frequency of their offspring. Elevate this passion from the lowest to the highest in the order: teach our young men and maidens that its promptings are the manifestations of "God in the soul," and that it is not only right to indulge it, but wrong to suppress it, and the consequent results to our race would be too deplorable to contemplate.

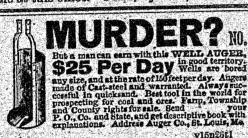
The advocates of this detestable doctrine may boast of their large heads, but I will guarantee that in every case the lower faculty has been developed at the expense of the moral faculties. The similarity between a man of this character and a masculine of the bovine species, is very striking, only the four-legged animal wears his horns before and the two legged one wears his at the back of his neck. In measuring heads, if you pass the tape-line around the ends of the horns, the former can claim even more than 23% inches -much as that is to boast of!

Though overcome with mortification and regret at the scandal heaped upon our beloved philosophy by the conduct of a few lecherous individuals, yet I feel to rejoice with you at the prospect of getting rid of this incubus, this "old man of the sea," free love or free lust. Henceforth I believe the line will be drawn tightly and closely, and that one of the planks of the pure spiritual platform will be a total renunciation of the detestable doctrines of the "Universal Association of Spiritual-

To change the subject, a 'project is on foot to organize and locate a colony of Spiritualists, either on the community system or otherwise, as they may decide. Quite a number of families have already signified their willingness to join the colony, which it is proposed to locate either in Kansas, Texas or Colorado, wherever on investigation the soil, climate, etc., may offer the best inducements. No one will be received who is to the slightest degree tinctured with the doctrines of Woodhull & Co. It is desired that all who may wish to join a colony of the above character, will signify their desires, and also offer any suggestions they may have to make by a letter to the undersigned. Should they desire an answer to their letters, they will please inclose a stamp to pay return postage. Further notice will be given through the columns of the Journal.

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WHAT DOCTORS SAY.

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

now of Amesbury, Mass. One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years? standing. Mrs. E. Claffin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Classin of Nouralgia. They also cured a lady of Painfui Monstruction when given up aspast cure. In cases of Warturition (Child-birth), I consider them of great value.

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East Braintres, Vt. I myself have been afflicted with Ithoumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

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

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

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not hear 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, Obseo, Hist.)

well, and have remained 80.—(ROBERT TROMAS, Users, Minn.)

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

Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofulz with 3 Boxes of the Positive Powders.—(EMMA PRINGIE, Beaver Dam, Wis.)

Mother had the Charrin 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 Catarrin in the head also.—(Miss E. M. Shaver, Bu-lington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Company of t

Triumphant Victory

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

Four years ago I used half a Box of your Positive Powders, which took all the Dyspedsia out of me, not and branch.—(John C. Renderry, Harland, Wile.)

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

Wis.)

Thave been a sufferer from Byspepsia for mear
30 years of myllife, and for many years had to restrict myself to the most rigid course of dicting, not having eaten a meal of hog meat or anything that was
seasoned with it, for many years. Three Boxes of the
Positive Powders felleved me of all my symptoms of
Dyspepsia. I now est anything that is common without
suffering any inconvenience whatever.—(Rev. L. 101248,
M.D., bruncheils, Art.)

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—(Mas. J. Gilmone Jones, Falmouth, Mass.)

My daughter, Martha has been cured of Suppressed Menstruation by the use of the Positive Powders have cured me of Bropsy Of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mas. Kuma Misz, Brooklyn, N. Y.)

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

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

Your Positive and Negative Powders have cured a case of Milk Leg 1f 16 years? standing, also a case of Rheumaism, a case of Falling Sickness of Fits, and a case of Dysentery.—(Powman Hallous, Yorkylle, Ill.)

Miss Lena Ansthi was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Gibes, 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.—(Libring G. Bannett, White Hills. Conn.)

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

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

When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years standing; also Biabetes, Sciatica, Rheumatism and Elrysipelius. 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 Doyer 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. Hurtley, North Elchmond, N. H.)

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CHICAGO, SATURDAY, MARCH 14, 1874.

The Mystery of Edwin Drood, Complete.

We rejoice to know that the secular press in most cases speak favorably of the "Mystery of Edwin Drood." In a late number of the Auburn Advertiser, W. W. Clayton comes out in an elaborate article, claiming for it a spiritual origin, and speaking of it in the highest torms. He says that the book may well challenge the attention of the reading public, not only because it contains one of the greatest stories of Dickens, but because of the alleged extraordinary manner in which the story has been finished. The public are familiar with the fact that the first part of the story was written by the great novelist as his last litepary work immediately before his death. Since then the story has been, completed and published in an octavo volume of nearly five hundred pages, by Thomas P. James, of Brattleboro, Vermont. Mr. James affirms that the spirit of Dickens finished the story through him as a medium, and is now engaged in writing another story in the same manner, which in due time will be given to the public.

Mr. Clayton claims that this, if a fact, is one of a most astounding and momentous charactor. Let us not consider it lightly. It is a startling reversal of the old dust philosophy that "dead men tell no tales." Here is Dickens still writing stories! When his pen drops from his own hand of flesh and he disappears behind the curtain, he just reaches back through and puts his pen into another man's hand, and goes on writing. Surely there is little need of much ado over great men's departure from this life, if such a continuation of their work is possible. The world, on this hypothesis, never loses its great men; they are still acting in its affairs through the medium of: others, and perhaps more powerfully than ever from the vantage ground they have gained. The orators are still speaking, the inventors still inventing, and the musicians still comcomposing and rendering their music, the moral teachers still teaching morals through others en rapport with them, and the poets and novelists still going on with their poems and stories. Dickens died in the midst of the story of Edwin Drood. Regrets were univercal that he could not have lived to finish it. He was lamented by thousands of readers as one cut off in the midst of this work, and it was sad to think that his mighty pen had fallen'from his hand forever, and that he could never more amuse and instruct the world by the wonderful creations of his genius. But it esame that all that was lamentation spent in vain, founded on ignorance of the facts. At least we must so conclude if we are to accept as reality the theory of Mr. James as to the completion of the story of Edwin Drood.

He says further, that there is no denying the fact that Mr. James wrote the chapters for the conclusion of this story, whatever views may be entertained as to how he wrote them. Now if he wrote the completion of the story. of his own mind and from his own knowledge and abilities, he is evidently a second Dickens, rising auddenly from obscurity, whose genius cannot be distinguished from that of the great novelist; for he has certainly produced; or finished, a story which, bears the impress of Dickens throughout. It would seem that a man achieving such success would not only need to be a great man, thoroughly versed in all the minutia of English history, manners and customs, but to be in a conscious state,

having his eyes open and his wits about him. But here again all calculation fails, Mr. Clayton claims, for it, is a feet abundantly established by testlmony that Mr. James was unconscious during the intervals of his writing. He avers that he began it, not knowing what he was going to do, and having never read the previous chapter written by Dickens: that falling into a trance state. Dickens appeared to him and made him his amanuensis; and that under the control of the spirit of Dickens, he wrote at intervals till he had finished the story. Moreover, he says that the manuscripts are published prealteration. As to his writing with his eyes shut and apparently in a trance, there are witnesses enough who saw him in that state and read the manuscripts as they fell from

In conclusion, Mr. Clayton says: I have read the book carefully through, comparing the first part with the second in point of style and manner of telling a story, and I can see no difference—at least not difference enough to warrant the conclusion that the two parts of the book are from different authors. There is the same style, the same peculiarities, the came minute knowledge of English life. The story is all of a piece throughout. The reader must have sharper eyes than I have to discover where Dickens ends and some other writer begins, or to detect any-thing unlike Dickens in any portion of the

latter part of the story.

Is it, then, an imitation of Dickens? If it is it, then, an imitation of Dickens? If it is, it is a most marvelous imitation, considering how difficult a writer Dickens is to imitate and how poorly the medium seems qualified to imitate him, either in education or in familiarity with his writings. He is not an educated man nor has he ever been to any considerable extent a reader of Dicken's works.

I will venture to say that it would be a most hazardous experiment for any man, even the best qualified in our literary circles, to attempt to pass off a piece of his own writing as from Dickens, much less to take up an unfinished story of that author and carry it out completely as is done in this book.

The story has every evidence of being the development of a preconceived plot throughout, and therefore the product of the same mind. No new writer could have taken it up where Dickens left it and carried it out so completely, for at that point the plot of the story was not sufficiently developed to indicate what was to come. I doubt if any new writer could have developed the plot as well as Mr. James appears to have done it even if he had rehearsed the story with Dickens' preparatory to the undertaking. But no one will contend that Mr. James ever did any such thing. Then, besides the plot, there is the dfficulty already alluded to, of imitating Dickens' peculiar style, manner of telling a story and minute knowledge of English life. And above all, the fact that he has written this story without conscious intent and under the control of a spirit appearing to be that of Dickens, would seem to settle the question in favor of his explanation of the manner in which the story has been finished. Men in all ages have had some form of belief in books produced by spirits. Nearly all the sacred books, believed to be inspired, including the Bibles of the Hindoos, Hebrews and Christians are vaguely held to have been produced by an agency beyond the minds of the writers. That agency, whether conceived of as the agency of gods or angels, has always seemed remote and vague, a thing of the dim and shadowy past, belonging to an age of exceptional miracles, when the gods once for all condescended to communicate their wills to

Not till within a few years, when Andrew Jackson Davis and some others began to produce books by spiritual agency, did any one believe in the phenomenon as a present reality, or feel inclined to consider the question that, possibly, after all, it might be no miracle, but a law of intercourse between spirits out of the

body and spirits in the flesh. So far as known to the writer of this, the resent case is the first instance where the spirit of on author, having passed on in the midst of a story, uses the organs of another man to complete his work. It seems a step in advance of anything hitherto attained. It is a more real; less vague and mysterious; the person communicating is known to the medium; the connection with the spirit's earth work is more intimate, being a continuation of it; and therefore more easily identified as the work of the same mind.

The reader may be disappointed in the way the story terminates, but disappointed in a way in which it is always best to be disappointed; for the story leads him out of a lower and less Christian into a higher and better state of feeling. Having all the way along sympathized with the principal actors, who are plotting, and apparently with wonderful success, and how to bring the villain, Jasper, to punishment, the reader will feel glad that a net is finally woven around the criminal from whose meshes it will be impossible for him to escape, and that the whole will terminate in a grand public trial in which all the evidence will be arrayed against him, and he condemned to suffer the extreme penalty of the law. But instead of this all their plans fail, and the guilty Jasper meets with a thousandfold worse nunishment from that retribution which God has taken care shall overtake the sinner for his guilty deeds. They are thus taught the lesson that while "man proposes God disposes," and that although the wicked may evade human justice he cannot escape the natice of God.

Seeing this clearly, those who had sworn to avenge the crimes perpetrated by Jasper with their own hands, and had devoted years to that one idea of revenge, come to a better spirit, and forgive the heaven-stricken crimiwhile Jasper himself, long tormented with the ghosts of his crimes, and driven for a time to insanity, finally repents on the cold and snow-covered grave of his little child.

The great lesson of the book is, that a man's sin's are sure to find him out, and that men ought to forgive rather than avenge with their own hands the crimes perpetrated against them. It thus teaches the highest Christian lesson that can be taught on the subject. And no book that I have ever read presents more beautiful and hopeful views on the subject of

66 Startling Facts."

This book of Dr. Wolfe's is winning golden opinions in regard to its intrinsic merits, and as embodying the great, demonstrated truths of spirit-intercourse between the two worlds. In a letter written by Mr. Einas L. Lewis, a well known citizen of Cincinnati, distinguished alike for his intelligence and public benevolence, the following notice of Dr. Wolfe and Startling Facts occur :-

I hope, ere this, you have received "Start-I nope, ere this, you have received Start-ling Facts," which I expressed to you last Saturday morning. I am pleased to assure you, that the book is not a thing of idle specu-lation in romantic fancies, but an honest rec-ord of facts, authenticated beyond all cavil-or doubt; for to a very considerable extent, your humble servant is ever ready to testify, that he saw with his own eyes and heard with his own eyes and heard with his own ears very many of the startling facts therein recorded.

In regard to Dr. Wolfe, I would say, that he is a scholar and a gentleman, and in affluent circumstances. He does not care whether the sales of his book are even sufficient to reimburse him for his labors and pecuniary outley. He believes that it was a duty he owed the world, to publish the book. and sake no higher commendation from the public than to accord to him honesty of purcisely as they were given, without the slightest I pose and sincerity of motive.".

A Vexed Question Disposed of.

The House Committee on the Judiciary, to whom was referred the petition of E. G. Goulet and others, praying congress for "an acknowledgment of Almighty God and the Christian religion" in the constitution of the United States, have reported as follows:

"That, upon examination even of the meagre debates by the fathers of the republic in the convention which framed the constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between Church and State has imposed upon so many nations of the Old World, agreed, with great unanimity, that it was inexpedient to put anything into the constitution or form of government which might be construed to be a reference to any religious creed or doctrine. And they further find that this decision was accepted by our Christian fathers with such great unanimity that, in the amendments which were afterward proposed, in order to make the constitution more acceptable to the nation, none had ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed.. Wherefore, your committée report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."

We rejoice to know that this yexed question is disposed of for the present. Ministers of the gospel, who have never felt a sensation of God in their hearts, have exerted themselves in all directions in order to have him acknowledged by the constitution.

It is a well known fact, that the framers of this instrument, intended that it should be the corner-stone of a Republic, that should afford an asylum for the oppressed of all nations, and that Chinamen, Mongolians, Australians, Jews, Heathens, in fact, that any class of people, might come here and worship God according to the dictates of their own conscience, which they could not do, if any religious restrictions were imposed upon them.

The Fathers of the Republic having suffered everely themselves from the effects of religious intolerance, spurned the idea of abridging, in any manner whatever, the right of each one to entertain any religious opinions he de-

The committee that had this petition under consideration, acted sensibly in rejecting it, and giving those who signed it, a sort of 'curtain lecture" on their ignorance and duplicity, in supposing that Congress was less liberal in religious views, than the patriots of the Revolution.

Delinquents Read This!

There has been manifested such a general good will toward this paper by those who are more than one year-in arrears for the same. since we made the peremptory demand for paymant of all such indebtedness, on or before the first of the present month, by remittances from a very large number, and the apologies have been so reasonable from those who could not pay by that time, that we have concluded to defer sending out our accounts. for the enforcement of collections of more than one year's dues, one month longer.

We wish to do by all, exactly as we would be done by. Such indebtedness must be paid. We trust that every one will see the absolute necessity of casting about for the money, and if necessary borrow it of some of your neighbors, and have the debt near home, then, you will think to pay it without being dunned through your favorite newspaper:

You know well, we are in the habit of speaking boldly, and we know of no evil that stands more in need of reform than the evil of keeping newspaper publishers out of their honest dues. Hence it is our duty as the editor of the first reformatory newspaper in America, to speak

plainly upon this subject. Each and every person who is indebted to this paper *one year and upward*; and rieglects to make payment before the first of April, need not look for anything less than a legal enforcement of payment, as proposed in another article upon this subject, which has been published in the two last issues of the JOURNAL, unless a reasonable apology is offered, and accepted by us. In all such cases the letter c will be found appended to the little colored tag attached to each paper, indicating the exact condition of each man's account. Such letter c signifies that the request for further time has been favorably co(considered).

LOOK TO YOUR ACCOUNTS.

They go to You Every. Week Claiming At-"tention.

All who owe for one year and upwards and do not pay up arrearages for this paper, on or before the first day of April next, will find their accounts left in the hands of a collecting attorney, in their respective countles, with directions to proceed to enforce payment at the regular delinquent price of \$8.50 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 *misfortuns* which deprives them of the means to make such payment before the first of April, they interest will be hogorably dealt by, if they write and eggs.

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 est 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 oneak 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 April. If we find that we have been laboring under a mistake we'll report.

Anniversary of the Progressive Lycoum of Chicago.

The Eighth Anniversary Festival of the "Progressive Lyceum of Chicago," was celebrated on the evening of the 25th of February ultimo, in the Good Templar's Hall, corner of Washington and Desplaines street, where the Lyceum holds its Sunday sessions. The exercises consisted of recitations; singing, and instrumental solos by members of the Lyceum, and friends who volunteered to help to give interest to the occasion, and light gymnastics by the Lyceum class. The hall was well filled with spectators and members of the Lyceum, who enjoyed the various exercises with manifest satisfaction and delight especially the younger members of the insti-

After the close of the concert, the children received the currency due for their tickets of merit for punctual attendance and scholar-

Altogether, the entertainment was a most successful and pleasant social reunion, and a source of enjoyment that will be remembered with a sense of pleasure by the happy participants, the remembrance of which will add to the pleasant memories of the new year of the

The Lyceum holds its sessions at half past 12 o'clock, P. 11., every Sunday, in Good Templar's Hall, corner of Washington and Desplaines streets, where friends are always welcome.

Medium Foster.

The St. Louis Republican's New York letter, speaks as follows of Foster:

Foster has gone to Australia, leaving San Francisco with a strong smell of sulphur to account for much that he has done. You've all heard of the recovery of \$20,000 worth of property by our Japan Minister, De Long, through his instrumentality. The last day of his stay in Francisco, a Mrs. Emily Hunter, an English lady, whose sister came to this country fifteen years ago, a child of five years, sought to know of the lost relative. Foster told her her mother married again in the year 1860; always called the little girl by the name of the first husband. The mother had died, as Mrs. Hunter supposed from her long silence. The little sister under the name of Margaret Hollister; had grown up with her step-father's relatives, was married somewhere in Brooklyn. That was the information the spirits gave Mrs. Hunter. Foster woke up from a nap the day of this interview, with his back and breast smarting. Knowing from long experience what this meant, he proceeded to examine himself, and found his shoulders covered with directions, written in the blood-red characters that astonish his callers so frequently. One of these directions was the name, number, street and city of Mrs. Hunter's lost sister. Mr. Geo. Barlett, Foster's agent, went to see Mrs. H. with the valuable information, and the delighted woman arrived in the city Saturday night and is a pleasant home circle of the missing sister to day, a devout believer in his Satanic majesty, Charles

This Fifteenth Annual Statement of the American Insurance Company, which will be found in this issue of our paper, shows the company to be possessed of assets amounting to over One million six hundred thousand dollars, and of the 109 465 policies in force on January 1st, 1874, 104,097 are written upon farm property, private dwellings, barns and their contents, and 4,186 are upon churches and school houses. The growth of this Company speaks well for the prompt, manner its contracts have been met and losses paid. The following number of policies issued from 1859 to 1874, to wit: 1859 to 1864, 9,960; 1964 to 1869, 20,171; 1869 to 1874, 123,508—fotal 153,634. Writing no policies upon property situated in Chicago, St. Louis or within the limits of any large city, the American commends itself to the farmer and those having dwellings to insure, as being the least liable to be swept away by a great conflagration.

Fresh Eggs.

We call the attention of those who wish to keep eggs fresh, to the advertisement in another column. We have been acquainted with the Chemist of the Practical Chemistry Company for years. He has probably experimented more and longer, than any living man on the subject of keeping eggs fresh, and the treatment of butter. He is perfectly familiar with the component parts of an egg, and the effect of preserving substances in its various stages. and the proper methods of keeping eggsfresh, which the Practical Chemistry Company now offer to furnish for a reasonable compensation. The treatise on eggs showing the analysis and life and death of an egg, together with other valuable information; must prove of special nterest to all egg dealers and lovers of fresh

CONFIRMATION of the intention to have another fullfledged Moses-Woodbull convention at Chicago, is now fully manifest. Not a speaker who is not fully in their confidence intends to be present; nor will a person as we can learn, who is not equally in their confidence take part in, or attend their meeting.

Moses Hull the would-be martyr of the Crucible, and Lois Waisbrooker of Our Age, are already on the ground.

It should be born in mind that it is to be an adjourned meeting from Elgin, where they cent greetings to a similar meeting then being held at Jackson, Mich., (which was superintended by Mrs. Woodhull in person) for those resolutions which they had adopted condemning all marriage laws—extolling the loveliness of promiscusty, and their unutterable hatred of the Religio-Philosophical Journal.

We can commend even them for showing their true colors, and they have our thanks for all they say against the Journal and its editors. It is their praise, only, that we should fearl

Try and be Patient

We get off the papers to new trial subscribers as soon as possible, but it takes two weeks to get them into the printed mail list.

We, to prevent confusion have to do that. The demand for the Journal is so extraordlnary, that if we did not observe most perfect order, we should get in into inextricable con-

It is with pleasure we correct mistakes, and if any one fails to get the paper within three weeks from the time of subscribing, write to us and the mistake shall be promptly corrected. Every subscriber will receive the peper for the full time subscribed for and no old papers will be sent. All trial subscriptions will be discontinued when the three months are up unless renewed before that time.

See the liberal proposition for renewal of trial subscriptions.

The Popular Science Monthly.

The March number of the above named magazine is really superb. It is full of highly instructive articles, and can not fail to interest the progressive mind. No literary table is complete without it. Terms 35 per annum, or 50 cents per number. Address D. Apple: TON & Co., 549 Broadway, N. Y.

HONORABLE AND AMPLE have been the ano dasa yd obam assimorg bna aslacloga who has written to explain why they could not pay arrearages before the first day of March. Many have remitted with thanks for our continued indulgence, with assurance of promptness in making payment for the Joun-NAL in future, with an unanimous declaration, "we can't do without the good old Journal." Not a dead beat have we encountered yet. We don't believe we have one on our list. If we find one, it will be such a rare object among true Spiritualists, we will put him on exhibi-

THE LYCEUM speaks as follows of Hudson Tuttle: Hudson Tuttle, during January and February, lectured to the Society and Lyceum of Spiritualists and Liberalists of Toledo. The interest and attendance both increased to the last. As a Spiritualist lecturer he is without bigotry, superstition, or sensationalism, and certainly deserves the world wide reputstion he has achieved. Liberal societies should not allow him to banish himself to his farm. as he desires, but should insist that he keep actively at work in the lecture field.

OUR SINCERE THANKS are hereby tendered to all who have, and still do labor so studiously to obtain three months' trial subscribers for this paper. We hope they will continue their efforts until the people of every school district are familiar with its teachings and what Spiritualism is. Those whose names are on the free list, who have exerted themselves in that direction, are not forgotten. Others who yet have done nothing in that direction may feel interested in having their neighbors take the paper. We shall see.

HANDSOME THING. - Many do the handsome thing by sending a long list of trial subscribers when they send their arrearages on . the Journal. We appreciate all efforts to circulate the Journax, even if it does incurconsiderable expense to us.

Book agents or those who would like to. canvass for books, will find Startling Facts in Modern Spiritualism a splendid book to sell, We send out no books on commission but will sell to agents in quantities of ten or more at a time, at trade price:

MR. Borns of London has ordered a large invoice of Startling Facts in Modern Spiritualism, by Dr. Wolfe, and also a duplicate set. of plates for the purpose of getting out an edition in England.

SCOTT-SIDDONS, "Queen of the stage" will read in this city this week, under the auspicen of the enterprising managers of the Star Lecture Course, Mesers, Carpenter & Sheldon, See advertisement for particulars.

THEODORE PRICE is lecturing in Missouri, in the portions radiating from St. Louis, which point is his address at present. Address in care of Henry Hitchcock & Co. Mr. Price wil give three lectures for \$10.

Bastian and Taylon hold seances each evening of the week, Saturday excepted, at the Seance rooms of the Religio Philosophi-CAL PUBLISHING HOUSE.

Tue renowned Richard A. Proctor, the greatest astronomer, probably, living, will leoture in this city, March 9th, 10th and 13th. For particulars see advertisement.

THE eloquent and learned Materialist, Prof. B. F. Underwood, is now lecturing in Iowa, and speaks in Dubuque Sunday the 8th of March. GROW'S OPERA HOUSE.

Questions and Answers at the Spiritual Meeting, - Dr. Samuel Maxwell, Speaker and Medium.

[Reported for the Journal by Miss Isc C. Gilbert.]

Q.—Will you please explain to us what we chould undérstand by nervous force?

.A.—The nervous system,—this is what I am taught by my friend, Dr. Gregory, who is more thoroughly conversant with this subject than I—he says the nervous system has two legitimate functions; the primary function of the nervous system is one of circulation, and the next is one of communication—both of sensation and of force. Over the nerves there flows what we term the white blood. When you look into the spiritual body with your clear seeing eyes, as you will in spirit life; or, as you do now by the clairvoyant vision, you will see every nerve illumined with a white light, flashing along it. This light is a positive power—not a fluid but a force that flashes through all other parts of the structure. This vital force, magnetic life, electric vitality, or whatever you choose to call it, not only pervades all the nerves, but flows out, forming an cura surrounding the whole being whence it emanates. This aura extends a few inches from the human body. From the top of your heads, with every person in this audience, I see rising this lambent flame of beautiful white soft light. This nervous force is partly disseminated into the surrounding expanse of your bodies. When you come into each other's presence, this nervous power, this vital life of individuals coalesces, flows together, and you feel each other's interior atmosphere. It is because your lives are thus blended together by personal contact, that from some you will feel repulsion, and from others attraction. It is, of course the harmony or inharmony in the rhythmic movements that take place in this vitalized aura, that our attraction or repulsion is cognized. Then, again, in relation to sensation and motive power, it is by means of this function of the nervous system that you are enabled to lay hold of physical bodies, to have contact with the external world, and to receive sensation. Now, the supply of this nervous force comes most largely from what you breathe, because the air is all instinct with the life, saturated, so to speak, with the magnetic forces that have infilled it, from the vegetable and animal life of the planet, and the human life of past times. There is not only the electric and magnetic currents, but there is also with them. others, subtler, keener, deeper, more potent and pure. They are those of the spiritual life, which infill all your atmosphere, This is the grand source of supply, as it is carried into the blood through the lungs. As the blood passes through the system, the spleen does a very large work, in separating this vital force from the other grosser forces, from the food you have eaten. The spleen does the work of separation more than any other organ in the body. When it is separated through the body, the arteries coming into contact with it, carry it to the brain, there to utilize it. The brain is the grand storehouse of this vital force, that has been gathered from those various sources. You will find that as you operate forcibly with the brain structure. you will have worked up more or less of this finé subtile spiritual power.

. Q.—Is there any condition in spirit life similar to death here?

A.—As you and all pass on from one portion of spirit life to another-from one of the belting zones of the planet to another, we all experience a change somewhat like in character in some respects to the process of death, as you understand it. There is a change in the spiritual body that fits it for the condition next higher in the spiritual life, yet there is not the casting aside of materialized substances, in kind, but only a change of polarity, so to speak, in the condition of the spiritual body When we pass through this, we do not lose our consciousness; it is not to us—that great and wonderful transformation—that it is for you when you pass into the interior world. yet the change is very considerable, and as we move forward in our eternal career, step by step, from condition to condition, we have to undergo changes that prepare us for the higher conditions of existence into which we are ushered; as we are prepared by growth and ripening in the various spiritual realms through which we pass. There is one other point in the spiritual world—there can be no accidental change from one spiritual state to another, because accidents are unknown. There can be no cutting off before the full ripening of the soul to the necessary condition for the change never until that change is demanded by the fulfillment of all the laws of the sphere in which you live; never until that takes place can that possibly come to you.

Q.—What is your opinion of capital punish-

A.—I have frequently expressed my opinion very fully upon that point, but I will say, my friend, that I deem it the foulest stain except war, that remains with any people upon the face of the earth, especially with a people. claiming to be Christian. Those who make professions, that the sweet and beautiful Jesus is their leader, and exemplar in all the duties and activities of life, for them to resort to this wicked and useless thing, capital punishment, is a problem that seems beyond solution. As I said to you last Sunday morning, it would be for better for the world at large, to let the criminal go free, than thus to take his life, that his soul might go into the spiritual world with all this load upon it. No matter, if there be professed conversion, still that very sin hangs over that soul, and will until they seek

verse can forgive the murderer but the mur-

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-love: um, and shows it to be a filthy 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 epiritual 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 to the comprehension of millions who are now groping in darkness, in regard to the next life, we propose to send the Religio-Philosoph 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' subscribers. 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 remain open for brial subscribers until further

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 be-

tween the spiritual and material planes of life! Come, friends, wake up to the noble work! Roll in the trial subscriptions and the trial renewale, 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.

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.

Prisoner's Friend Fund.

sacredly appropriated to sending the Religio-Philosophical Journal to prisoners who may apply for the same.

Total amount previously received, \$11 00 D. Bastwick, Detroit, Mich...... \$1.50

Letter of Fellowship.

The Religio Philosophical Society granted letter of Fellowship to Sister Annie Lord Chamberlain, on the 28th day of February, 1874, constituing her a regular minister of the out their violim, and from them obtain a full Gospel, and authorizing her to solemnize and free forgivness. No power in God's uni. | marriages in due form of law.

HENRY T. CHILD, M. D.

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

THE CAUSE.

Spiritualism is taking a deeper hold upon mankind at this time than ever before. over the land we find earnest inquirers after truth. We are receiving daily appeals from men and women whose souls have been awakened to a consciousness of the emptiness of the religious creeds and formulas, and are crying out for the bread of life and the waters of truth. To day we have their letters, one from the editor of a prominent paper, who says: "I have never given the subject of Spiritualism serious consideration, but feel disposed to do so. Can you refer me to parties with whom I may communicate with the desired object in view?" Another from a distinguished literary man, asking for the third and fourth volumes of Judge Edmond's and Dr. Dexter's work, which, we regret to say, has never been published. A third of like import comes from a stranger. Thus everywhere comes up the cry, give us light, and now after the sifting process through which Spiritualism has been passing, we find a new and very large class of persona earnestly and sincerely asking, What is truth?

Each incoming wave sweeps upon the shore of time some new and glorious truths, and awakens in the minds of those who have been indifferent desires to know and appreciate

Among all classes and conditions of mankind the lessons of Spiritualism are at work. In the Churches it is softening and changing the harsh dogmas of the past and bringing in more humane and sympathetic feelings. The recent effort of the women in Ohio and other States to pray and sing for the suppression of the great evil of intemperance, that has spread such desolation all over the land, is a spiritual movement. In the blessed hours of clairvoyant vision, we have seen how, over the gambling saloon, the gin palace, and other drinking places, there are hovering spirits of darkness, drawn thither by a strong desire, which remains even after the change of death, for the influences which are found in these

Among drunkards, and those who use narcotics or tobacco, there are many mediums, and we believe Dr. A. B. Child, of Boston, was right when he said these things induced mediumship. But what kind of a medium-ship? A sad one for the victim and those around him, as well as those who come to influence them. So we hall this movement of singing and praying in the drinking saloons as a means, not only of compelling sensitive persons in the former to abstain from drinking, but also of aiding those spirits who are at-tempting to lead away the poor unfortunate spirits who gather around these haunts of vice and crime to pander to the low appetites and passions which they have carried with them out of the gross magnetisms of low conditions in the world. We say to these and all women whom the spirits move, go on, pray and sing all you can in these saloons and drinking places; bring all the spiritual influences you can, and you will be blessed in your labors.

There is a moral force in Spiritualism that who are most familiar with it. We know that there are spirits ready and willing to aid more earnestly and effectually than they ever have, in all good works, and while there may be hundreds and thousands of people working in beautiful co-operation with spirits who know nothing of this, there are those who are awakening to a consciousness of the grandeur of this work, and who are thus enabled to labor more effectually towards the redemption of the race from ignorance and vice. The times are portentious. We are standing to-day on the brink of a fearful revolution, or a grand and triumphant march into higher and holier conditions, and very much will depend upon the earnest and devoted faithfulness of a few who realize this truth, whether it be in peaceful triumphs or in bloody conflicts.

Watchmen on the walls of Zion, now is the time to stand tirm for the true and the right! Let no false sound, no siren voice lure you from the path of rectitude, but with souls aglow with the fire of enthusiasm be ready to work or wait as the command may be. Be instant in season, ever ready to give the word as humanity may call for it, and, as the serried hosts of honest, earnest seekers come and ask; behold, the fountains of truth and wisdom shall be opened, and the multitudes shall no longer be compelled to famish for want of the bread of life and the waters of truth. The masses of the people, honest and true in their interests and desires, are looking to you for that which shall guide them unto those paths where life's labors shall be rounded out into that magnificent harmony that shall breathe Glory to God in the highest; on earth peace and good will to all men."

The darkness of the past is giving place to light in answer to the deep and earnest soul aspirations of humanity, and woe unto those who attempt to teach the people when they have no light themselves. It will be, as it has been, that the meek and lowly, the humble and despised shall be called upon to hand forth the gospel which is always glad tidings of great joy unto all people.

Let no one fear or falter; the way is plain and simple. We have only to do that which we know to be right, and leave undone that which we know to be wrong. We must be willing to speak the words that are given to us, though we may not always understand their application or see why they should be

Brother and sister, mediums all over the world, let us do our work faithfully, earnestly and truly; not being anxious about the results, but in the trusting, loving confidence of little children, let us always endeavor to do that which our Father and his ministering angels call for at our hands, and we shall triumph over all opposition. Fear will be banished from our souls, and in the room thereof will be love and confidence and strength, and instead of quarreling and finding fault with each other we shall find ourselves ever engag-All money donated to this fund will be most and right, knowing that these everlasting principles are the foundations that stand sure

through time and eternity.

There is cause for rejoicing. The world moves, and though clouds may have rolled over us and seemed for a time to envelope us, the light, the blessed light of truth, ever shines on, and when those clouds which linger but for a season have passed away, behold the brightness of the sun will be greater than ever. The time will come to all of us. May it be soon, when we shall rise above all disnoaition to harm or denounce one another, and look lovingly and tenderly on all God's children, pitying and desiring to help the erring, knowing that we all have our infirmities and that life, both here and hereafter, is a contin-

ual school of progress.

Let us, then, in all things, seek to grow nearer to each other, knowing that, by so

doing, we shall grow nearer to God and enjoy more of his loving presence, and realize in a sweeter, richer, and more blessed communion with the angelic hosts who walk by our sides and are even seeking to bless us and lead us up into the highways of peace and happiness, where there shall be no more sighing, but all will realize the home of the angels as the home of humanity.

Some of our friends who send us long lists of subscribers do not sign their own names. and we have no means of knowing to whom ourselves and the great truths we advocate are indebted. Please attach your names, friends.

Among the fine arts not lost is the art of children making holes in the toes of boots and shoes. Time taken about ten days. SIL-VER TIPS are an excellent remedy, never v15n26t3

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

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

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ACADEMY OF MUSIC-Halsted street, between Madison and Monroe. Engagement New York Fifth Av., Theatre Combination. "Di-

Myers' Opera-House—Monroe street, be-tween Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comicalities. Hamlet, Prince of Bridgeport."

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THE NEW-YORK DAILY TRIBUNE of Monday, February 23, contains reports of sermons on the preceding

Rev. Dr. William M. Taylor, Rev. W. R. Alger, of Boston.

President Robinson, Brown University, President Campbell, Rutgers College, Rev, Dr. Stephen H. Tyng, jr., Rev. Dr. Robert Crook, Archbishop, McCloskey,

and other eminent preachers, the whole occupying more than an entire page of Tab Tribuns. This series of "Tribune Sermons" will be continued, at least, during the present reason of popular interest in religion. The Daily Tribung will be mailed to clergymen for 75 cents. per month, or the Monday's paper only in clubs of not less than ten all to one address, for five weeks, for 20 cents per copy. Address, THE TRIBUNE, New-York.

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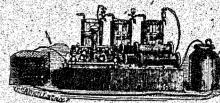
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TRANSLATED FROM THE PRENCH OF DR. K. BOULGEOIS. BY HOWARD F. DAMON, A.M., M.D.

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Its spirit is eminently good, and its statements are worth pondering.—Boston Journal.]

[Married women can read it with profit. The subject is one on which there is great need of light.—Moore's Rural New Yorker.]

[The author sets forth the beauties of true love—not passion. He thinks marrisge the only true consummation of love—the only safeguard to society and health.—Rulland Dally Globs.]

[It is free from sensationalism; and is a work to be commended.—Lowell Dally Courier.]

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OF ORIGEN.

Born A. D. 185, Died 254.

The most pious, zealous, and distinguished Christian evidence writer and speaker of his age; none has more extended fame. He is called "the greatest, wisest, most learned, and best of men" by all who believe Christianity is a blessing to mankind; his energy in promoting it had no limit. Jerome asserts "he wrote more books than any man could read." Some say boo! Dr. Lardner says, "he was a bright light in the church of Christ, and one of those rare personages that have done honor to hu-man nature." He is the first author who has given a distinct catalogue of the books of the New Testament, and the first in whose writ-ings such a collection is described, and he claims for all of them a mystical and allegorical sease, and surely he ought to have known what is true respecting Christianity better than those born over 1600 years afterward. He was a pupil of Ammoneus Saccas, who taught that "Paganism and Christianity, correctly understood, differ in no essential point, and having a common origin, were really one and the same religion;" same as if applied to a Baptistor Unitarian.

He was born, raised, and educated at Alexandria, the great nursery of Egyptian Monkery; hence honorable for him to say "from this source he received his early proficiency in the Ammonian philosophy, and all he knew of religion." In his sincerity and devotion to the cause of Monkery, he conceived it his duty to emasculate himself in compliance with Matt. 19: 11, 12, which is conclusive of the prostration of his mind to its authority and antiquity, such being found in books brought from India, which in the opinion of Eusebius, 'Were none other than the sacred writings from which we have our gospels and the writings of the Apostles." "To such authority the monks appealed. This is elucidated in the biography of Eusebius. John the Baptist is described as a Monk residing in the wilder-ness, "bia food locusts and will honey," also ad a Father Confessor, as "all the land of Judea and they of Jerusalem were all baptized of him, confessing their sins." Yes, a Monkish Confessor—the admitted forerunner of

It can hardly be doubted but the Friers and Monks in the time of Origen, held whatever Scripture they had as binding, the substance of them being long anterior to the time of Augustus.

Sincere as Origen must have been, the Christian world then and since opposed many of his doctrines, great in learning as he was and of unwearied application in what he con-

"He denied eternal punishment, and taught the possible repentance and salvation of the Davil. He complained vehemently of the great corruptions of manuscripts, and the "pious frauda" in the sacred writings, viz:— "What shall we say of the errors of transcribers; of the impious temerity with which they have corrupted the text? What shall we say of the license of those who promiscuously interpolate, and crase at their will and pleas ure." These assertions, especially when made by so great a luminary in the Christian church of his day, from a warrantable preju-dice against the purity of the Bible texts, when it is remembered that printing was not invented until twelve hundred years afterward, and writing can be so easily changed—if it is, or was "the word of God", so-called, given by inspiration!

Notwithstanding all the light and knowledge then existing, this wisest, greatest and best of men that ever bore the Christian name, relapsed at last into Paganism, publicly denied his Lord and Master Jesus Christ, and did sacrifice unto idols. Deut. 5: 7, 8, 9, expressly prohibits this, yet it is common in every Catholic church the world over, the priests and people prostrating themselves to a carved image, a Cupid, a cross, cr something forbidden in God's book (as they call it), yet they don't heed it at all, at all! Aye, God's law set at naught in his own church, by his own chil-dren, so-called, and his law, Deut. 23: 1, ex-cludes Origen! In the Greek of Suidas according to history, is a confirmation of this outrageous apostacy, and the lamentation, repentance, and heartbroken condition of Origen, showing us the most authentic view of what primitive Christianity was, and the character of its very best adherent and exponent, in "Origen Demoralized!" viz:—"In bitter affliction I address myself to them which hereafter shall read me thus confoundedly. How can I speak with tongue tied, with throat dammed up, and lips that refuse their office. I fall to the ground on my bare knees and make this my humble prayer and supplication unto all the saints, that they will help me, silly wretch that I am, who, by reason of the superfluity of my sin, dare not look up unto God. Olye saints of the blessed God! with watery eyes and sodden cheeks soaked in grief and pain, I beseech you to fall down be-fore the mercy seat of God, for me, miserable sinner. Woe is me, because of the sorrow of my heart! Woe is me for the affliction of my coul. Woe is me, O my mother; that ever thou broughtest me forth, an heir of the kingdom of God, but now an inheritor of the kingdom of the Devil; a perfect man, yes, a priest, yet found wallowing in impurity; a man beauti-fied with honor and dignity, yet in the end blemished with ignominy and shame; a burning light, yet darkened; a running fountain, yet dried up! O who will give streams of tears with mine, that I may bewall my sorrowful plight! O my lost priesthood! O my dishonored ministry! Pity me, O ye my friends in that I am rejected and cast away from the face of God. Alas! alas! how am I

The foregoing is a small sample of his grief, not one half being quoted. In this appeal, a crucified God or Savior of sinners is not mentioned. The appeal is to "all the saints," like the Catholics do to the Virgin to-day, as such may be supposed could be coaxed, or wheedled into the purposes of man, to intercede with an inexorable and unchangable

It should be remembered that Origin learned, as he most unquestionably was, lived in an age when not one-fourth of the people could read or write; that he "wore but one garment, slept on the ground, went barefoot, lived so plain as to be almost at no expense at all; talking, preaching, teaching, or writing continually." Mosheim lauds him to the skies on one page, and berates him sarcastically on another for his delusions. Many have written

his biography, which examine. That the contrast may be vivid and appreciated, of Origen and his times, with that of to-day, let us suppose he could visit Rome and New York, and imagine the interview in

paying his respects to the Pope, thus:
"My name is Origen, Brother Pius. I call to tell you that I had no such adulation paid me as I learn you receive! No such fine church! No such patient confiding people! No worship to a graven image! No holy water! No candles to aid worship in day time! I went dressed as you now see me; yes, went barefoot, and but one garment to my back. I taught and preached at all times, and in all places where results could have a really and the second and in all places. places where people would hear me, and some-times was pelted with stones and rotten eggs

for it, but I was determined to preach the gospel to every creature as the Lord Jesus commanded, and be like him with no place to lay my head."

To Henry Ward Beecher, thus: "My name is Origen, Brother Beecher. I am informed you commenced your sermon once by saying. "It is damned hot this morning," because you heard such an expression when going to meet your hearers. Now, Brother Beecher, I do think such was an awful sin, doing so before your whole church and people, and worse yet in God's holy temple, violating his holy word in Matt, 5: 34-37. Its awful, awful to think of Brother Beecher. Such in my day would have been called blasphemy. O, how different the times tastes, and mode of viewing things. Suppose you introduce me around among the brothern. I feel anylong to talk with all and brethren. I feel anxious to talk with all and learn all possible of the doctrine they accept as the true one to lead to eternal bliss, hoping it may prove acceptable to me, and thus remove my great grief, nullify my apostacy, and ever present trouble, the effect thereof My dirty, uncouth appearance may be some objection to you, but we are commanded "to take no thought of what we wear." Besides this, "worth, real worth," Brother Bescher, "makes the man," so let us at all events call around among the brethren and have a nice

Would it not be rich to have the privilege of listening? Such would say, "Assuredly the world is progressing," hence "follow on to know the Lord" and learn of his disciples all the wishy-washy eloquence they offer! And Mr. Editor, some of them use Latin words in order to have their readers think they are "some punkins;" just note how they look: Quantum Sufficit, E Pluribus Unum, Nota Bene, Dei Gratia, Deo Volente, Fideu Defensor. Enchanting, is it not? Aye, vastly circumambient! Well, "I'm prone to wander, Lord I feel

The foregoing is from advanced sheets of "Vivid Truths," by A. B. Church, of Columbus, Ind. Price 50 cents for 96 pages.

The Philosophy of Life, or Spirit Control, as Viewed by a Silent Observer.

BY J. L. SIMONDS.

In treating this subject, it seems necessary to first establish, or speak of the indestructi-bility of matter. Now this fact is generally admitted by scientists, that matter is eternal that it is impossible to annihilate one single atom of matter, although it may be changed in form. Now when we look around us and see so many different forms of matter, knowing at the same time that they were made by man, i. c., the potter moulds his clay into all kinds of shapes to suit his mind; the iron monger moulds his iron; the carpenter shapes his wood; and thus we might enumerate thousands of things that are shaped or wrought out by man. Again we see how easily we control our bodies, jump, run, etc., with perfect ease, showing conclusively to a same mind that wisdom, intelligence, or mind, control matter in every respect and under all circumstances. Now if this he two and matter is stances. Now if this be true, and matter is eternal, indestructible, and controlled by mind, we are driven to the conclusion that mind is certainly eternal if matter is, for it is far superior and controls the same. Having thus far established the existence of mind as being eternal, or, in other words, immortal, we will proceed to another phase of life, i. e., is it possible for an individualized mind or spirit, that has passed out of the physical body to the Spirit-world, to communicate with an individualized mind or spirit that still remains in the physical body? And to get this idea before the mind, I shall have to make use of one of God's unchangeable laws called mesmerism. Now every one knows, who has investigated this law, that it is a scientific fact, that when one individual mesmerizes another, he gets perfect control of him, and makes him act or talk just as he has a mind to. Now this fact has been established for many years by such men as Dr. Gregory, Professor of Chemistry in the University of Edinburgh; Samuel Underhill M:D. L.L. D., late Professor of Chemistry; Rev. H. Townshend; Dr. Mayo, Professor of Com-

Now the question comes home to me something like this: What is it that controls the individual who is put into this mesmeric sleep? It is simply the mind of the operator acting upon his subject; or, in other words, the spirit of one man controlling the spirit of another. Now if one mind or spirit can control another mind or spirit in the body, it must do so in accordance with the natural law of mind, and all natural law being God's law, it must be unchangeable. And the controlling power being confined to the mind or spiritual part of man, I cannot conceive—if we are to know each other and be individualized in the angel world; converse with each other as brother and sister, mother, father, or friends would naturally do—where we lose the power of mind to control other minds. Hence we can see how easy, under this same law, while sitting in a spiritual circle (the conditions being harmonious,) the medium sitting in a passive state can be controlled by an individualized spirit that has passed out of the body. Then when the influence of this power is complete, we have what Spiritualists call a trance-speaking medium; the spirit con-trolling the medium the same as the operator controls his subject when mesmerized; making the medium, or, in other words, using the vocal organs of the medium to express their (the spirits') ideas, as they see them from their standpoint in the Spirit-world. Those who can be satisfied by testimony upon this subject may certainly obtain all that is needed; if they desire personal experience, they need not go far to obtain that also, and know for them-selves that Spiritualism is true, and rejoice in a knowledge of the most glorious gospel that

parative Anatomy in the Royal College of Sur-

geons, London; and hundreds of others too numerous to mention, who have spent many

years in thorough investigation of this sub-

was ever preached to mankind. Our graveyards are not the dwelling places of the departed, nor are their coffins the bedrooms in which they are to sleep till a trumpet blast shall wake the dust and call it forth to life again. There we lay away the shades, the cast off cases of humanity, while the friends we mourn are sadly smiling at our sorrow, and longing to enlighten us, and bear up the load that presses the mourner's spirit down. What we call death is but an epoch in the soul's history. Life here is the first act in the great drams of existence, and the curtain only falls to rise again, and show us a fairer scene and introduce us to a better life. We mourn not the departure of our friends as those who are agonized with doubt as to whether they have gone to a heaven of pious bliss or a hell of abysamal despair; nor do we mourn as those who believe they are asleep, and that only a miracle can awaken them. There is no gulf between us and them that needs to be bridged; no wall that needs to be scaled; no vigilant gate-keeper to be cluded. In sorrow they are near to cheer us, in danger to warn, in temptation to strengthen. No selfish enjoyment eclipses their love or weakens their affection;

Bovquer among that class who mental food than the works of old. The fact is, Christians work who make little or/no effort to inculcate of what Old Mrs. Grundy will say.

and as surely as we part we shall meet again. Tell it to the ocean, and let it repeat it to the thousand isles that lie upon its broad breast; tell it to the winds and let the glad tidings be carried on its wings, over the wide continents, and let earth's millions join in one grand hymn of praise. Let the mourner's tears be dried, and bid the orphan smile. Death is no longer man's enemy. By the angel of Spirit-ualism he swears eternal friendship to man-

J. L. Simonds.

A Sunday Talk.

BY REV. STARR KING.

COMMUNICATED THROUGH PLANCHETTE. Now let us have a nice Sunday talk. I will do the best I can for your spiritual guidance.

"For what does a man gain if he gets the world, but loses his own soul?" I think you, on your side, do not quite comprehend the meaning of this passage. If a man is steeped in sin, selfishness and worldly strife, he loses his soul, for he is no longer near God's divine idea. What does a man gain if he gets the whole world, and has no true soul to comprehend and enjoy its beau-ties. Better have a small corner with appreciation and love. A man that can live near to the Divine, taking his life as it comes, making the best of all God's given blessings, making his fellows happy, having honesty and charity for his motto, putting personal purity and morality on his banner, doing good as he can, has gained the world and saved his soul to a a higher spiritual life. It is not always seen when such a world is gained. The spring that makes glad the grass, and brings joy to all who behold it, flows through many a darksome way before it reaches the sunshine, but when there, none can stop its glad dancing and as it glistens in the light it seems to feel its mission is accomplished, and it has done all the Creator intended. Man does not lose his soul in the Orthodox sense, but loses that which was intended to develop into the Divine ideal.

Good men of old had to say strong things, as it takes strong measures to rule uneducated

The only way to revive a highwayman, is to hit from the shoulder, and when he sees stars, he feels there is a stronger power than himself. .In old times it was necessary to tell people in harsh terms what they must expect if they sinned. Now the humanitarian religion tries to get at the good in man's na-ture—not the bad—no raising the Devil now. Question.-Do we get any good from com

munications from your side? Answer.-Does any good come from our side? Whence comes all your aspirations? Why are your thoughts changed and a wrong desire of your heart repressed, when there comes to your memory the face of a loved, but not forgotten child, or a voice that comes like a flash of light? These things are true. If you could fully realize that to lose one's soul was to take when on this side, a low place, your motto would not be, "every man for himself," but "God for us all," with every thought of my heart pure, my desires right and my efforts for the highest spiritual culture.

DuBoyce, Ia.

Poices spom the People.

PANA, ILL.—N. A. Gurney writes.—Keep poking sharp sticks at the Woodhull infamy until the necessity for it ceases to exist.

FOX LAKE, WIS .- Mrs. M. A Whittier writes. -Would that your paper was in every household on this globe to counteract the filthy teachings of Hull and Woodhull.

MILLERSVILLE, MO. N. G. Link writes.— The people are taking right hold of Spiritualism;

they could not do without your paper. We have developed twelve new test mediums in six weeks. WEST RANDOLPH, VT .- Geo. Smith writes .-Bro. J. D. Stiles is with us and speaks for us Sundays, and gives us seauces week-day evenings. One evening he gave 140 names, the most of which were recognized.

HASTINGS, MINN.-J. F. Macomber writes. Bro R. H. Winslow is with us, he gave us a good lecture last evening, and will give another this evening. I think they will bear good fruit. He is a fine speaker.

DELPHOS, KAN.—D. J. Fowler writes,—I re joice with exceedingly great joy, that the Woodhullites have taken themselves clean out of Spiritualism; so far out that there will be nothing left of them but a name.

LAPEER, MICH.-L. Weston writes.-I like the ring of your paper about now. It gives forth no uncertain sound. No person blessed with common sense can misunderstand or mistake your position in regard to the Woodhull question.

RIPLEY, O.-Wm. Norris writes.-The glorious stand taken by you against the freelove in-famy, is enough to make every true Spiritualist in America shout a big amen! But what is the use of comment—the Religio-Philosophical Jour-NAL is the best paper now published. NEW PARIS. O.—Samuel Mitchel writes.—I am

nearly Eighty-one years of age; have been a Spiritualist twenty-five years and expect to be while I live, and that will be forever. I rejoice that Spiritualism has been delivered from that horrible idea that is called free loye.

FLUSHING, MICH.—Rev. C. A. Andrus writes. -The influence of the JOURNAL is being felt in every direction. We consider it one of the best papers published in every department. In it is food for the thinking mind, and a purgative for those who are theologically bound-up.

MEMPHIS, TENN.-Geo. Jones writes.-Desiring to see truth disseminated and to show my friends the way out of the sloughs of old super-stitions into the broad and beautiful doctrines of Spiritualism, I have interested myself in getting you several trial subscribers.

FOREST CITY, IA.—T. C. Ransom writes.—This is to certify that B. W. Coe of this place late a Methodist minister, having investigated the subject of Spiritualism has come out a firm believer in We therefore recommend him to all true Spiritualists as a speaker.

MOORESVILLE, MO.—O. H. Fish writes.—My friend S. A. Houck and myself are doing all we can to advance your paper. We have sent you thirty-one trial subscribers lately and hope to send more. We read your paper and get our friends to send it.

NEW LISBON, WIS.—C. H. Warriner writes.—Since the week of prayer the Presbyterians here Since the week of prayer the Freshyterians here have been trying to have God convert sinners, and have had one old backslider reclaimed, who is fourteen years old,—a great green boy. A young lady, eight years old, has also met with a change of heart, for which they praise God day and night, and all the people say, "Amen."

REMARKS:-The question will come up, despite all exertions to the contrary, if Christians "encompass sea and land to make one convert, and he on the next fourth of July evening, "becomes ten fold more the child of the —, — than before," would it not be well to make a little effort to circulate the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET among that class who have no better mental food than the works of old theology?

The fact is, Christians work while Spiritualists make little or no effort to inculcate truth for fear

PORTLAND, OR .- J. Miller writes .- I don't want to miss one number of the Journal. In our family it seems an honored member, and indispensable, for we, too, join with so many voices in the bold and outspoken way it has denounced Woodhull and her victims.

TIPTON, MO.—Dr. W. J. Atkinson writes.— How shall I pay you the debt of gratitude I owe you for the dear old JOURNAL? Each week the JOURNAL comes laden with the choicest of fruit for the hungry spirit. There we find the true principles of Spiritualism presented and defended from all the dross of Woodhullism.

BARTON LANDING .- L. D. William writes .-Our friends in this place are firm and hopeful,— no free-lovers or free-lusters. We feel greatly re joiced that we are relieved from the odium of that infamous doctrine, and we think your course admirable in showing it up in its true light; hope you will persevere until the stigma of free-lovelem is cut entirely adrift from Spiritualism.

SALEM, OR.—J. S. Hawkins writes.—Stand by the iron-clad morality of Spiritualism and away with Woodhullism. We have had a struggle on the question here in Oregon, and Sensualism has now but few advocates. They are sifted down to a few whose thoughts never did rise above those hinder protuberances which in Mrs. Woodhull's case, were historically carressed by a handsaw in the hands of her father.

ANCORA, N.J.—Marietta Decker writes.—Though but a little girl of fourteen Summers, I thought I would write you a short letter. I live with my grandfather who takes the dear old Journal. It is a welcome visitor at our house, and we all love it very much. "I guess," as the Western folks say, the Woodhulls and Hullites will hull out very soon. You are doing a good work and the good angels will bless you for it.

INDIAN TOWN, MICH.—J. D. Filkins Writes. INDIAN TOWN, MICH.—J. D. Filkins Writes.

—I am over three-score years and ten and very poor, yet so long as I can raise the means I will be a subscriber to the JOURNAL. I call you Brother because I stand on that broad and glorious platform embracing the Fatherhood of God and Brotherhood of man. I am pleased with the course you are taking in setting forth the true principles of Godliness and humanity, science and morality.

HONEY GROVE, TEXAS.—J. A. Rutherford writes.—I can no longer vithhold the sinews of war while you are battling so manfully for the cause of truth. I am much pleased to see so many resolutions from Spiritual societies, disavowing all sympathy with the Hull faction. I do not think you need make any excuses for appropriating space in your paper to show Hullism up in its true light. It is a rotten branch and should be choused light. It is a rotten branch and should be chopped

GODFREY, ILL.—Mrs. J. Leach writes.—Your paper, the Religio-Philosophical Journal, has been subscribed for, and pre paid by some one, to be sent to me until May. I wish you to discontinue to send it at once. I will not receive it, and have requested the post-master to put it in stove as soon as it comes, and he will certainly do it. I am assamed to have even him know that it is addressed to me, and it must be stopped.

She would burn the Journall-that is exactly what John Culvin did to Michael Servetus and his book! There has been a great deal of burning done, but notwithstanding the faggots and the fire, the thumbscrews and all other means of torture, that very plous people who were ashamed of messengers of light have resorted to, yet truth has ever prevalled. >

Why is this woman ashamed to have it known that the Journal is sent to her? Perhaps is loving mother, a dear father, or an affectionate child in spirit life, inspired the generous hearted person who paid for its being sent to her, to do so that she might know more of that life just beyond where the loved ones dwell. The "good book" says "Grieve not the spirit." Does the lady know how much the spirits of her loved ones may be grieved by her being ashamed of the messenger of truth which she rejects, and orders burned without a persual?

Oh! bigotry, thou hast no eyes, and can not seethou hast no ears and can not hear, -thou hast no heart and cannot feel, even the caressess of thy offsprings, who though departed to a higher life are ever near. Ignorance is the parent of that intolerance called religion. Thy footsteps are everywhere marked with the blood and the ashes of martyrs to truth.

GRAND TOWER, ILL.—Dr. S. M. Ottinger writes.—There is a great deal of excitement at the present time in our quiet little town of Grand Tower, and as Spiritualism is in its ascendancy, we are making a break through the old notions of church people. If you know of any reliable medium, traveling through this section of country, I presume he could do a great deal of good for our cause and make it pay for him at the same time. Grand Tower lays on the direct route from Chicago down the Illinois Central and Carbondale and Grand Tower Railroad.

VARNA, ILL.—E. B. Green writes.—You are doing a good work. One to whom I sent the paper, has said to me that he would rather deprive himhas said to me that he would rather deprive him-self of some material comfort, than live without the Journal. Something new under the sun. The city has been treated to two liberal lectures by two young lawyers, G. M. Bane and Robt. Ed-wards. Mr. Bane is a trustee of the Presbyterian church, and a member also, and will no doubt re-main so, as the church can illy afford to lose him-and other liberal members. and other liberal members.

PRESTON, MINN.—A Hamel, Esq., writes.—A Spiritual lecturer by the name of R. Hoyt Winslow proposes to speak here on the 9th and 10th of March next. Will you please inform me whether you know him, and if you do, is he a free lover? If he is we have no use for him. I do not consider the same than the same have him. it safe to employ a speaker unless we know him to be straight on that question. One or two lectures in favor of the Woodhull doctrine would lectures in favor of the Woodhull doctrine would kill what little Spiritualism we have here, as a hard frost would green vegetables in the Summer. I will have nothing to do with employing a free love speaker. I thought you would be likely to know how he stood on that question. I will be greatly obliged if you will answer. I am a subscriber to your page. scriber to your paper.

Capt, R. Hoyt Winslow was a captain in the United States Army during the rebellion, and he is equally loyal to true Spiritualism now. He fought in many a battle against the rebels then. and always came out victorious. He battles nobly now against all shams, free-love not excepted, and is a speaker who describes spirits, giving excellent tests at the close of his lectures. You will do well to have him give you a course of lectures. -[Ed. Journal.

WHITE WATER, WIS.—Z. Mead writes.—The enclosed list makes Twenty-four subscribers that I have sent you from this little Priest-ridden town of something like 4,000 inhabitants and eleven churches in full tide. Before the free-leve doctrine was thrown overboard by you, there are but a very few of the Twenty-four but would have taken it as an insult if they had been asked to let your Journan go into their houses gratultously. The first list of eight names that I sent you got their papers the same week that I sent, and all that I have conversed with are very well pleased with it, and I should not be surprised if they found it a necessity after the three months expire. There is a vampyre here who calls his name Yon Vit or Vieck (in fact I have not the honor of knowing how he speaks his name), who is trying to expose Spiritualism. He only succeeded in getting up an audience of some twenty, as I am told. I don't think he will set Lake Michigan—from what I have heard of him—on fire.

This You Vieck is an arrent impostor and humbug. He is sometimes a Spiritualist-then, an orthodox Christian-apything to make a living without working for it.

CHARLESTOWN, N. H.—Alvin Frost writes.— Your paper besides being right on the Woodhull doctrine, is liked for the other matter it contains.

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mended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chleago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired

Epringfield, Mo.

Springfield, Mo.

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

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new Nork Department.

BY.....E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Oure, 437 Fourth Avenue, by Dr. Babbitt.

Dr. Fahnestock, Continued.

I have already shown the absurdity of Dr. Fahnestock's hypothesis, that because one's mind accomplishes things through its belief or will-power, therefore it shows that magnetism has nothing to do with it, and that there is no such thing as magnetism. I have shown that his own theory proves, rather than disproves the existence of some subtile element which must act as an instrument of the mind. as all things must have their instruments to work with before they can wield other forces. This very agent, this connecting link between mind and matter, we call odic force, or vital aura, or vital magnetism, or psychic force. This fluid is what Dr. F. denies the existence of. But are there any other evidences that such a

1. Clairvoyants, and so far as I know, all clairvoyants, see a fluidic emanation from different objects having a variety of beautiful colors. The top brain throws off a far more brilliant and subtile emanation than the base, the reasoning powers radiate blue forces, the affections red, the lower affections a dark red, etc. Baron Reichenbach's sensitives saw these colors: A. J. Davis describes them, and I have often seen glorious streams and fountains of many-colored radiations sweeping to and from me as my eyes were closed. Mrs. Minnie Merton has seen them from her childhood, and tells how they change as the mind

2. Every sensitive or impressible person can feel the magnetic radiations of others, sometimes a long distance off. Sometimes they are so charged with them that they go to sleep when they do not believe it possible that any one can put them to sleep. I and many others have cured people without touching them, and when they hadn't the least idea of being cured. Dr. Newton and various others have cured people many miles away, who felt a shock like an electric battery when they had no idea of what it was. He once stood in Rhode Island and cured the babe of the Hon. Chas. E. Perry, in Massachusets, in; a moment, by throwing a magnetic emanation to it. But this all came from imagination or belief, according to- Dr. Fahnestock. What a wonderful baby it must have been to have thus stopped dying all of a sudden and used its will power so strongly as to get well! I once cured a lady's rheumatic arm in two minutes at the very time when she was pronouncing magne-tism a humbug. All a matter of faith is it? But such facts as these and ten thousand others the Doctor has been ignoring all these years in order to carry out a pet theory. Statuvolence is an excellent thing, but there are many other

methods of wielding power also.

But his intense effort to carry out a theory has made him deny some of the most obvious hay made him deny some of the most obvious laws of nature and some of the grandest principles of the Universe, such as the existence of positive and negative forces, etc.

"The time has come," he says, "when the community must either embrace the imaginary

animal magnetic or psychological infatuation, or the Statuvolic, independent and anti-positive and negative doctrine."

The reason of this is that it is dangerous to believe in Psychology, as by so doing it is admitting that one person can influence another, and this he thinks must be wrong because it would destroy one's independence. Statuvo-lence, he says, proclaims "that all persons are independent."

Thus in his effort to make out that Statuvolence is the only law of mental forces, he denies that one person can influence another when everybody must know and see on all sides that people can influence each other. He says: "All are independent," when the truth is that the whole universe is interlinked in an endless chain of harmony, all being de-pendent upon all, and not a single particle of matter being independent of others, and again he denies the existence of positive and negative forces, which if true would establish the reign of absolute death over all matter and

mind.

He condemns psychology because if it is believed, one person is liable to gain advantage over another. Shall we believe a false-hood on account of some fancied security in so believing? Must we, ostrich-like, hide our eyes from the real dangers before us and thus run into a double danger? Shall we, like Martin Horky in the times of Galileo, refuse to admit that there are any other planets besides mit that there are any other planets besides our own, from an absurd idea that they will cause some confusion or collision against our

earth? "If the new planets were acknowledged," said Horky, "what a chaos would ensue.

* I will never concede his four new planets to that Italian, though I die for it." If pyschology is acknowledged to be true, signifies Dr. F., then what a confusion will be caused, for a woman believing it will be psychologized to yield to the bad designs of a man. I will never believe in these new sciences, though I die for it. Well, Dr. F. does not exactly make this expression, and I believe he is a good man and wants to get at the truth, but I think he unconsciously carries out this spirit. A person can psychologize himself to believe a certain theory so strongly as to become unconscious of many facts all around him that entirely subvert it. Now, on the fluid theory, I have found it quite easy to explain in my Health Guide what I deem the philosophy of Statuvolence, Psychology, Psychometry, Clairvoyance, etc. Can Dr. Fahnestock explain the philosophy of any of these on his theory? Then why hasn't he done so? It is always safest to show people the real Dr. F., then what a confusion will be caused, It is always safest to show people the real dangers that surround them, whether psychological or otherwise, and then teach them how logical or otherwise, and then teach them how to avoid them. A very delicate and impressible young lady, feeling strong to resist the magnetic and psychological influence of a powerful and designing man, especially as Dr. Fahnestock has taught her there is no such thing as magnetism or psychology, allows him to approach, take her hand, and breathe his corrupt but strong aura into her system as he talks with face near hers. She feels a strange thrill, but Dr. F. says that is nothing but her own imagination, and consequently but her own imagination, and consequently she feels no danger any more than a bird does when charmed by a serpent. They go on, his magnetic arra swallows up her own feebler arra, and rules triumphant in her brain, until she feels as he feels; yields to every wish under the delirium; is ruined, and spends the rest of her life in amazement and grief that she could ever have done such a thing. My plan is to portray the danger and show the feebler one that she must use an indiguant will power if she still sees any signs of low design, and if she feels his power increasing upon her, to remove from his presence or from the room. Nor is the danger always on the woman's side. Men are often led captive unconsciously by ladies. A lady once told me that when she was in perfect health and abounded in magnetism, she would silently will a gentleman to come to her or go from her, and it was done. When she became sick

and demagnetized; this power left her. How much imagination is there about that so far as the gentlemen were concerned?

Well, I have only commenced this subject, and yet must stop. Would that I could per-suade Dr. Fahnestock to confine his attention chiefly to experimental science, and let some one else settle the principles that grow out of these experiments. Dean Swift says that manthese experiments. Dean Swift-says that mankind are constantly choosing wrong positions in life; too much like a sphere getting into a square place, and a square trying to adjust itself to a round place. Science and philosophy are both equally important, but to a considerable extent occupy separate spheres, and men rarely become eminent in both. With the kindest feelings towards Dr. Fahnestock, and thanks for the good he has done if close my thanks for the good he has done, I close my remarks.

[Continued from First Page.] exceptional in Israel. She was not permitted to be a priestess. She figures only once or so as a prophetess,—and is struck with leprosy,— never as a writer of a sacred book. Yet, Moses must have known that naturally there are far more women mediums than men mediums, and so set his face all the more sternly against them, and made women the weaker vessel, the most easily tempted of the serpent, and the cause of the fall of man. I beg leave to hand him over to the advocates of woman's rights. Mr. Massey then discussed the matter of

mediumship, and the influences which acted upon it, and said the experience had demonstrated that spirit-communication, as a fact, did not depend on the use made of it, nor on the morals of the mediumship, nor on the purpose of the seekers; that like would induce like, and, therefore, he advised that the purest and truest aspirations should rule in the mind of parties seeking to so commune. Referring to the rites instituted by undeveloped spirits through passive media who failed to appreciate this fact, in Egypt and other countries in the past, he said. The revelation of Moses was an immense stride for humanity. He led his people up out of Egypt in more ways than one—at least tried to lead them, though they often cast longing, linger-ing looks behind, and the chains of the old sorceries still clung to their souls. He made. a strenuous endeavor to get at the one God and did truly ascend the Mount Sinai of a higher altitude, to issue forth his latter revelation and to extirpate all forms of spirit-intercourse on the lower ranges. But the inspiration of Moses and other Hebrew mediums was by no means so direct from God, or so perfectly protected from evil interference, or so unmixed with error as has been believed. It was so natural, in the early times, for the lowest forms of one's own spirit-manifestation to be attributed to the immediate presence and agency of Deity, as it may be in our day for the loftiest to be set down to the Devil. I venture to doubt whether the Hebrews had any more certitude in the matter than we have to day. Then, as now, the tree must be judged by its fruit, good or evil. I do not think they had so much, as they had not the same openness to the spirit of truth; had not the means of judging betwixt truth and error; had not the revelation in Christ—the illuminated image of immortal love—which we have

to judge the spirit-messengers by.

Referring to the varying character of manifestations, as to truthfulness or otherwise, recorded in the scriptures themselves, and applying the same test to modern media, Mr. Massey said: They did all eat the same spiritual meat and all drink the same spiritual drink, as did the Hebrew mediums. God's light is hidden under all that shices, and there has never been known such a thing as infallible mortal mediumship. We can trace progress all through it, from the shadowest representa-tion of the spiritual world made to the savage mind up to the revelation made in Christ, who came to inaugurate the reign of the holy spirit in place of devil or demon of the past.

The phenomena are real for us to-day, therefore they are real for us in the past. And it is useless altogether for us to wriggle and try to make a distinction between what they call sacred and profane history. They stand together, or together fall.

The whole phenomena rest on the same basis of absolute fact, and are not open to be made a question of relative belief by those who recognize no facts to go upon, and therefore refuse to believe, or those who having no belief altogether deny the facts, or those whose professed belief is for the first time

tested in the presence of facts.

As a body, concluded Mr. Massey, the Spiritualists are possibly the most curious agglomerate of them are dispused and unique of the most dispused and unique. an aggregate of the most diverse and unique individualities ever known. We are drawn, but not bound together by the facts that we testify to in common; we are an incoherent cloud of witnesses.

Of one thing only do we speak with one voice, and that is, the reality of our facts. But mark this; it was not Spiritualism that created this bristling mass of individualities, each of which is unique, "one to the set," as it were; these are the diverse outcome of other systems of thought.

We are the warts on the stricken, stunted tree—the thorns and thistles of uncultivated fields; the starvelings of materialism; the wanderers in the theological wilderness, and rebels against usurped authority; we club together the exerciscences of character, that could never attain its natural growth under the old cramping conditions. But we stand with all our distinctness, massed like a very chevaux de frieze around our central truth, touch it whoever dares. And that I hold to be the most precious gift made to the age we live in,—a gift of the new world that worthily repays all she has ever received from the old.

It may be the vision was true,—it may be I look with visionary eyes,—but, as I strained them across the Atlantic long before I came, I saw your young world of the West arise and brighten with this new life quickening at her heart; this newdawn kindling in her face.

I saw her throbbing and radiating with auroral splendors of this latest light as if the most golden future of humanity had touched her with its risen ray, and she bore the millennial morning on her forehead, and shone and smiled, glorified and glorifying, in the very smile of God.

The Red Man's Friend.

· We are glad to know that the Indians have one true friend, in the person of John Besson. The St. Louis Globe says:

Rev. John, Beeson, well known as Father Beeson, "the man who has devoted his life to the Indians," was present on yesterday at the Spiritual lecture at the corner of Fifth Street and Christy avenue, and after the conclusion the lecture he was introduced to the au-

Father Beeson stated that he was, and had been the greater portion of his time, a laborer in behalf of the Indians, and that he was now en route to Washington to bring about an amelioration of the present unhappy condition of that unfortunate class. He desired to submit a memorial with reference to such relief.

This he proposed to do, and, after being read, the memorial was unanimously adopted. The following is

THE MEMORIAL To the Senators and Representatives of the United States, in Congress assembled:

Your memorialists respectfully represent that there can be no redress for the mutual wrongs between the whites and the Indians except by mutual compromise, and as the territory which is occupied by the Cherokees and confederate tribes was purchased with the money for which their former homes in Alabama, Georgia and Tennessee were sold, and subsequently guaranteed to them by the most solemn treaties with the government of the United States, which precludes the right to infringe, by settlement or otherwise, on any portion of said territory without their consent; therefore, in order to aid them in the development of their mutual resources and to velopment of their mutual resources, and to share in the general commercial interests of the world at large, your memorialists respectfully commend for your consideration the plan proposed by Father Beeson, as herewith

Passed by unanimous vote of the Association of Spiritualists, in St. Louis, February [Signed] H. A. Redfield,

Chairman. The plan of Father Beeson, if adopted, yould work a complete revolution in the present system of managing Indian affairs, doing away entirely with agencies and military posts, prohibiting the settlement of white men on their lands without their consent, and, as the venerable Father argues, would finally be the means of educating, christianizing and making valuable citizens of the now degraded cemi-barbarians.

Entranced by Using the Magnetized Papers. 66 It is the Work of the Devil."

Mrs. A. H. Robinson, Chicago: Your diagnosis of my son's case is correct in every particular, and he feels much better than he did. The people around here say he looks better, and he says, he is a great deal better. There are a great many opinions about the matter in this place. If you cure him a great many will send to you to be doctored. One man said in regard to my son, he presumed that you would do him good, and perhaps cure him, but it was the works of the Devil! I told him if the Devil could cure my son through spirit power, it was more than the God he worshiped could do. I want you to do your best in this case if you can, for I feel anxious in the matter. His head feels lighter than it did and more clear. I send another lock of his hair. My son has been in a trance once since you sent the magnetized papers.

George W. Booth, Shelbyville, Blue Earth county, Minn.

THE PATIENT SEES SPIRITS.

Drxon, Cal., Jan. 18, 1874. I send you \$3 more, hoping you will diagnose for me again. I will do as ordered without delay. I have seen spirits at my bedaide. At one time two of them seemed to make an examination of me. I could describe them as minutely as if they had been in the form. I have been strongly impressed that it might have been your spiritual guides.

Wishing you much success, I remain yours

E. B. PALMER. SHE IS ENTIRELY WELL.

CARTERVILLE, Ills., Feb. 5, 1874. Mrs. Robinson: I got your prescription with considerable trouble and delays. The ten days has more than expired since my wife began taking the medicine. She thinks she is entirely well. She sends you her best wishes. You may send some more magnetized papers if you think best. She will continue as directed

Yours as Ever. J. A. BANDY.

SHE WAS AFRAID SHE WOULD SEE SPIRITS.

JEFFERSON CORNERS, Ill., Jan. 14, 1874. MRS. ROBINSON, MY SISTER: Last Saturday, Mrs. Cushing received the magnetized papers, and applied them as directed, with one exception. She does not sleep, alone for fear of seeing spirits. The very first trial was astonishing. She got up in the morning a new woman. The flush came in, on her face, and instead of moping about as usual, she moved about as one newly resurrected, and she feels so thankful that her prospects are so changed. She is in the midst of a skeptical community, but the truth is mighty, and will prevail. I send another lock of hair, so you can see for yourself. At the expiration of ten days she will report. So I believe the magnatized papers will do the job.

Respectfully yours,
HORACE HURD.

New Lublications.

Church's Musical Visitor has its usual amount of entertaining reading and good music.

THE MASONIC JEWEL for March is as usual valuable and interesting. This magazine is edited and conducted with much ability. A. J. Wheeler, Publisher, Memphis, Tenn.

HARPER'S MAGAZINE for march is unusually rich in illustrations, even for such a profusely illustrated magazine as it aims to be. Among other illustrated articles, we may mention, The Light Houses of the United States, The Chevalier Bayard, Bermuda, Archibald Constable and his friends, My Mother and I, Observatories in the United States. Harper's, is now found in nearly every well regulated family in the country.

THE OVERLAND MONTHLY for March has rather more heavy reading than usual, but is withal a good number. Pioneer justice in Oregon, and Orange culture in California, are articles of especial interest. Each number contains information concerning the Pacific slope that can not as well be obtained anywhere else. John H. Carmany & Co., Publishers Say Francisco Cal lishers, San Francisco, Cal,

THE PHRENOLOGICAL JOURNAL for March contains rich reading on self-knowledge, opening with Chief-Justice Waite, with portrait; Pre-Natal Influences; Immortality, considered Physiologically; Tastes and Temperaments, a reasom for denominations; The Mound Builders, Ancient Americans, with illustrations; Conversations About our Faces; Hereditary Character; An Elective or Appointive Judiciary; Alfred Dockery, M. C., of South Carolina; Domestic Help; Women at the South and at the West; A Royal Pair, with portraits; Vampires and Vampirism; The Siamese Twins,

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