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ROMANCE AND GENERAL REFORM.

Truth wears 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,
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NO. 7.

"IT IS COMMON."

BY GRACE H. HORN.

So are the stars and the arching skies,
So are the smiles in the children's eyes;
Common the life-giving breath of the spring,
So are the songs which the wild birds sing,—
Blessed be God, they are common.

Common the grass in its glowing green,
So is the water's glistening sheen;
Common the springs of love and mirth,
So are the holiest gifts of earth.

Common the fragrance of rosy June,
So is the generous harvest moon,
So are the lowering, mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the fall;
So is the sun, which is over all;
Common the rain, with its pattering feet—
So is the bread which we daily eat,—
Blessed be God, it is common!

So is the sea in his wild unrest—
Kissing forever the earth's brown breast!
So is the voice of undying prayer,
Evermore piercing the ambient air!

So, unto all, are the "promises" given;
So, unto all, is the hope of heaven;
Common the rest from the weary strife—
So is the life which is after-life!
Blessed be God, it is common!

SPIRITUALISM AND ITS PHENOMENA.

Compiled from various sources, by Dr. T. F. Talmadge, for the Religio-Philosophical Journal.

BRO. JONES:—That spirits do "haunt" houses, and therein perform feats that are not at all times agreeable to those attending to business on this mundane sphere, is evident, and I this week present to your readers, the following remarkable account, which will be read with intense interest by those who are investigating spiritual phenomena. I first present in my compilation, the letter of H. R. Leonard, who writes under the head of

PHYSICAL MANIFESTATIONS IN ST. CROIX CO., WISCONSIN.

Thinking a few facts in relation to the so-called "haunted house" in St. Croix Co., would be of interest to your readers, I make a hasty sketch of what I personally know is daily occurring at the house of Mr. Lynch, in the town of Cady, St. Croix Co., Wis. To make it as short as possible, I clip the following statement from the Dunn County News, which is substantially as related to me by Mr. Lynch and numerous neighbors and others who have witnessed the phenomenon.

I am traveling in this part of the State, and as business called me through that neighborhood, I concluded to stay over night and investigate. I found there five other persons on the same mission, two young men by name Williams and Cummings of Rider Falls, and an old gentleman with his wife and daughter from near San Claire. As usual nothing occurred during the night, nor till after breakfast did anything unusual transpire, and we all began to fear that we should have to leave without seeing any manifestations.

The boy George appears to have established a reputation for rare clairvoyant powers, as he readily finds lost articles. To test this power, Mr. Cummings hid his pen-knife behind the fragments of a broken mirror which was suspended from the wall, while none of the family were present. He then called in George and told him if he would find the knife he might have it. The boy stood a little while as if in deep study, and then started for the mirror. Mr. Cummings tried to persuade him that it was not there, but the boy clung to the idea that it was. So stepping up into a chair he immediately began examining the mirror. The mother, not knowing where the knife was, and fearing he would break the glass, told him to get down, as it could not be there. This non-plussed him for a moment, but he immediately returned to the glass and pulling out the fragment, let the knife fall out. Of course, we thought nothing of this; but in a few moments he went out to the grind-stone, to sharpen his knife, and while Mr. Cummings and myself were standing by, he picked from under the stone, in the trough of water, one of the only three teaspoons there was in the house, and it was bent up in the usual form of the letter S. These spoons were brought by the family from near Eau Claire, and as Mrs. Lynch could keep no spoons without their being broken, the lady gave her these, we had just used them at breakfast and saw Mrs. Lynch wash them and put them in the spoon-holder in the cupboard. Immediately on finding the bent spoon, we heard a clatter in the house, and rushing to the door, we found that the show had begun. A dish of sliced pumpkin was hurled from the table into the invariable corner, and a broken skillet handle that hung on a nail, back of the stove, was also thrown to the same place. Mrs. Lynch was near the table at work, and George came in and stood by the stove, complaining of a sore mouth. His mother went to examine his mouth, when the knife that she had laid on the table was hurled with great violence across the room in the same corner. This was done while some of us were where we could see all the members of the family, and knew they did not do it. Not having time to stop, and the manifestations being unusually dull, I left, but not without thoroughly satisfying myself that all these accounts are true, and in every way reliable.

Since the publication referred to in the News, one of the neighbors was sitting in Mr. Lynch's house, and saw Mrs. Lynch put a large earthen

pitcher full of coffee into the cupboard and shut the door; in a few minutes she went to the cupboard again to get the coffee and found it had absconded while the neighbor yet remained in full view, and had neither heard nor seen anything unusual. Search was immediately made, and the pitcher was found empty, between the sheets of a bed in the bedroom, while a pillow case was stripped off the tick, the coffee put into it, and both placed in the middle of a barrel of feathers. About the middle of last week Mr. Lynch brought home a quarter of beef and laid it in the smoke-house. Going out again shortly he found the beef thrown on the ground and on top of it was emptied a quantity of soft soap. Then it was treated with a "right smart sprinkling of salt and flour, and on that was turned about one-third of a barrel of pickles. When I got there the beef had been cleaned off, but the effects of the strange medley were plainly to be seen on the ground-floor of the smoke-house. The clock was stopped, the hands being bent up in the S shape, and the pendulum ball being placed in a dish under the lamp. There are such tricks without number which might be enumerated, and more are constantly happening, but this is sufficient for the purpose. Visitors by the legion are constantly flocking in there. Two double wagon loads arrived before I left in the morning. The house is constantly thronged with visitors, and but very few go away without witnessing more or less of the manifestations. No candid person can possibly entertain a doubt of their genuineness, but still falsehood of the basest kind is rife among those who are so stubborn that they dare not believe their own senses, or willfully misrepresent. Some have gone so far as to state that Mr. Lynch is causing it all for the purpose of money making. A baser falsehood was never fabricated, for he makes no charge whatever for his trouble, and has to almost entirely suspend work on his farm. After looking over the destruction of property one would think it a queer kind of money making for a man to adopt. He has bought six sets of spoons and the last one has been destroyed. The last set was of the heaviest kind of iron, but it made no difference, they were destroyed with equal ease. I saw the bowl of a heavy iron spoon that was bent double across the center of the bowl, which no man is strong enough in the hands to do.

Mr. Lynch is very anxious to find out what it all means, and what is wanted, and to this end solicits all candid investigators, and appears very anxious that some good medium should visit the place. I have been told that a good clairvoyant from River Falls, a Miss Carlton, designs visiting the place soon, and doubtless you will hear more particulars concerning the affair. It is creating an immense excitement all over the state, or at least this part, and is extending into Minnesota. I think it is destined to make a "wakening up among the dry bones," such as is seldom witnessed, and will be the means of much good. H. R. S. Maiden Rock, Wis.

The following, from a Wisconsin paper, gives a most excellent account of the manifestations, and shows plainly that the denizens of the Spirit-world are intending to accomplish something of real value to mankind, through the mediumship of the members of this family. True, the spirits are a little rough, destroy property, and bewilder by eccentricities the members of the family, yet they will, in due time, fully compensate them for their present annoyance. The account is given under the head of

GREAT MYSTERY.

"Considerable excitement and curiosity has been occasioned in this vicinity by the various reports and rumors flying about concerning certain strange and mysterious manifestations said to occur at the house of Richard Lynch, on section thirty-six in the town of Cady, St. Croix county, Wisconsin, about thirteen miles from this village. According to these reports, the occurrences possess all the romantic interest which first attracted the physical manifestations of Modern Spiritualism. Chairs jumping to the ceiling and then falling to the floor with terrible force; crockery and tinware going across the room like lightning, propelled by some invisible agency. Billets of wood, pieces of board, axes, handspikes, etc., etc., hurled through the air by unseen hands. Incidents are related, which, if true, lay everything completely in the shade, we ever heard or read, concerning Spiritualism, witchcraft, or the thousand-and-one things that have mysteriously happened, and for which superstitious people hold 'Auld Clootie' directly responsible.

MANIFESTATION IN THE LIGHT.

"The first information we received of the startling occurrences reached us last Saturday afternoon, and coming from a source that we regarded as reliable, no time was lost in repairing to the scene for the purpose of learning the truth or falsity of what we had heard, and, if possible, to see with our own eyes the movement of things inanimate from place to place without any apparent cause. About 5 P. M. we started for the house of Mr. Lynch, accompanied by Dr. Tonnar, and arrived at our destination about eight o'clock in the evening. We found the family at supper, and were given a friendly welcome. Stating at once our errand, we were invited to remain over night. A Mr. Akers and son were there from Eau Claire, on the same mission with ourselves. The reader must understand that, for some reason, nothing is done by this invisible force to disturb the slumbers of the household during the night. Although its deeds smack of evil, they are

done, for the most part, not in darkness but in broad daylight.

"During the conversation of the evening we gleaned from the statements of Mr. and Mrs. Lynch many of the marvelous circumstances we are about to relate.

THE FAMILY.

consists of Mr. Lynch and wife, and five children, three sons and two daughters. The eldest, a young man twenty years old, was absent at work harvesting. The children at home were David, Mary and George, aged seventeen, ten and seven respectively, and Rena, a girl two or three years old. Two years ago last May, they removed from Marshall county, Indiana, to their present home. The place they had chosen was located in the midst of the forest, unbroken for miles around, except an occasional clearing of some sturdy settler. Here they industriously set themselves at work to make a home. By the month of August Mr. Lynch had built the log house which he now occupies, and moved the family into it.

THE BEGINNING.

"Nothing of a mysterious nature transpired that attracted attention until the following December. During the latter part of that month Mrs. Lynch missed articles of her wearing apparel, and after searching, would find them in some nook or corner about the premises rolled up in a bundle. Unrolling it the shears would be found inside, and the garment cut into shreds, and in many cases literally unfit for anything but the rag-bag. Dishes and cooking utensils would disappear, and afterward be found in some unusual place. Frequently, while at work about the house, the very articles she was using, and, perhaps, laid down for a moment, would be spirited away as soon as her eyes were turned from them. At times, when out of the house for an instant, she would find on her return, a teacup, plate, or some other dish, on the floor, broken in pieces. Instead of ascribing these things to any supernatural cause, the parents took a more practical view and decided that it was the work of mischief-making hands. The children were questioned when anything of this kind was discovered, but each one firmly denied having anything to do with it. George was, of course, caught in little acts of mischief, occasionally, as all boys of his age have been since the creation, and the inference was easy that he was guilty of all that took place, and no doubt he was often reprimanded in the time-honored way. Frequently the mother would bind the little fellow hand and foot and tie him into a chair for an hour at a time, on the supposition that he was the cause of the strange things continually happening about the house. Oftentimes when so bound, a teacup would be heard to strike the floor and break in pieces, or a saucer would fall off the sideboard to the floor, without injury. 'There, mother,' George would say, 'you see I didn't do that.' One day Mrs. Lynch was washing, and George was in the cradle tied down as usual, to keep him out of mischief. She went outside at moment, leaving Mary to watch him and the baby. On her return George said: 'Mother, before I forget it let me tell you that your soap is under my head.' She went to the cradle, and there, under the pillow, sure enough, was the bowl of soft soap she had been using a moment before, and which she had left standing by a tub across the room when she went out. Either Mary nor George could tell how it came there.

"As time passed on, however, incidents occurred that were too marvelous to ascribe to a lad so young. We shall relate only two or three of the more incredible.

LITTLE RENA.

"Little Rena, the youngest, had very beautiful hair, which hung in ringlets, of which her mother was very proud. One day last April, the little girl was playing on the platform in front of the house. On going to the door, the astonished mother saw her quietly sitting on the platform, and her hair snared close to the soap, a few feet distant, but not a single vestige of the severed hair was ever seen afterwards.

POT OF SQUIRRELS.

"One afternoon, while Mrs. Lynch was preparing dinner, another singular instance occurred. A pot was on the stove containing squirrels, which she was cooking for the mid-day meal. Cautioning Mary to watch the boiling pot, Mrs. L. took a pan and went to the milk-house after a pan of flour, to make bread. She got the flour, scattered salt enough upon it to give it the proper seasoning, and took it into the house. As she stepped into the doorway, she saw that the pot of squirrels was gone, and the fire blazing through the griddle place. Mary was asked what she had done with the squirrels. She had not touched them, and did not notice that they were gone until her mother spoke. Mrs. L. sat the pan of flour on the table, and with Mary and George, commenced hunting for the missing pot. The kitchen was ransacked, and then the bedroom was searched, but in vain. When she came out of the bedroom, she saw the pan of flour was gone. In a few moments it was discovered under the stairway and again placed on the table. Upstairs all went, looking for the squirrels. There, sitting in the middle of the bed, on the clean sheet, with a corner of the coverlet thrown partly over it, was the pot of squirrels. As she threw off the coverlet and lifted the pot from the bed, its contents steamed and bubbled as if she were taking it from the stove. And, strange to say, the soot-blackened pot did not soil the white sheet in the least degree. Returning to the kitchen, behold the pan of flour was again missing, and after-

wards found back of the milkhouse, and so little disturbed, that the salt was lying on the top of the flour just as it was sprinkled there.

THE DRESS PATTERN.

"Once Mr. Lynch, returning from town, brought home a dress pattern for his wife, and she laid it carefully away in the bedroom, until she could find leisure to make the garment. When ready to do so, some days afterwards, she looked for the pattern and it was gone. It was found in the barn, about ten rods from the house, rolled into a bundle. In the bundle was the shears, and from the cloth were cut the skirt and sleeves of a dress that were a perfect fit for Mary. At another time, an apron for the same girl was cut out of a new dress pattern. Mrs. Lynch showed us the apron, which certainly was as neat a job as any experienced hand could do.

A CHANGE OF PROGRAMME.

"Of late the manifestations have assumed a more tangible form. Hitherto, all these mysterious things have been done unseen by any of the family. As we are informed, the first time objects were actually seen to move from place to place, was on Saturday, August 30, two weeks ago to-day. That day Mr. Frank Duffie, a neighbor, was helping Mr. Lynch make hay in the field near the house. About 4 P. M. Mrs. Lynch called them to the house. On their arrival they found things decidedly lively. Chairs jumped to the ceiling and fell to the floor; tinware and cooking utensils flew across the room with lightning speed; crockery, spoons, etc., would leave their accustomed places upon the dresser, and assemble in one particular corner of the room. Outside of the house, pieces of board, scraps of iron, and other things, were thrown about in the same mysterious manner. Skeptical as to the cause of this confusion, Mr. Duffie stationed himself at one corner, and Mr. Lynch at the opposite corner diagonally, so that together they had a full view of all sides of the house, and they watched for the 'fellow who was throwing those boards.'

"A pine box, two or three feet cube, standing near Mr. Duffie, suddenly made a flying leap and landed on the platform, ten feet distance. A moment after, an old horse shoe that was hanging on a peg at the milk-house, became excited and came down on the platform. Discovering no apparent cause, yet still unsatisfied, Mr. Duffie and Mr. Lynch assembled the entire family in a corner of the yard, several rods from the house. Immediately there commenced a terrible din and ruck in the house, lasting for several minutes. Returning, they found about everything movable there was in the house piled up in one corner. This proved to the satisfaction of Mr. Duffie that none of the family was the direct cause of these proceedings.

ABOUT THE BROAD AX.

"We must tell the readers the broad-ax story, which, we believe happened the same day. The ax was sticking in the end of a log at the milk-house about twelve feet from the dwelling. When the family, including Mr. Duffie, were all in the house, they were startled to see this broad-ax strike the side of the doorway and bound into the room several feet. This looked too much like business to be very pleasant. Mrs. Lynch seized the ax, went into the milk-house, and thrust it into a box covered with slate that stood there, with a bag of salt upon it, partly covering the top of the box. She came back and resumed her work. In a few moments a big noise was heard outside, and rushing to the door, the broad-ax was found lying on the platform, and how it came there was a puzzle to all, as not one of the family were outside at the time. Mr. Lynch then put the ax into a hollow log a few rods away, and that lively implement became more quiet.

"So we might go on with other instances of an equal marvelous character, and substantiated by the testimony of reliable witnesses—persons who live in the neighborhood who have visited the house and seen manifestations similar to those we have related. But we have doubtless told enough to test the credulity of the reader and establish our reputation as a reliable reporter, which is certainly glory enough for one day. It only remains for us to tell

WHAT WE SAW AND HEARD.

"Sunday morning, after breakfast, we waited impatiently for the phenomena to appear. Our party was re-inforced during the night by Messrs. Thompson, Kendall, Johnson, and Birch, clerks in Knapp, Stout & Co.'s store. As the house was small, many of us lounged about outside, to give the family a chance to perform household duties. The morning air was chilly and the boys built a fire in the edge of the woods, about twenty-five rods from the house. Four or five of the party, including the writer, were conversing by the fire when we heard a noise proceed from the house as though a heavy weight had fallen on the floor. Some one remarked that the show had begun. In a few moments, another heavy thump was heard, and noticing a commotion among those near the house, we all repaired thither. The noise we heard was occasioned by a teacup leaving the table without visible assistance and striking the floor bottom upwards. That a teacup falling to the floor without sufficient force to break it, should make a noise loud enough to be heard at least twenty-five rods distant, seemed to us impossible. We do not think the striking of a four-pound weight would make a louder report than this falling teacup. Mr. Thompson, who was near the door, stepped forward and picked up the cup, placed it on the table, took George, who was in the room, by the hand, and started for the door. In another moment

another cup sped to the floor and lay on its side, whirling with great rapidity. Thompson started for this one, also, and as he grabbed at it, the cup moved away from him and passed under the table. He went around to the side and caught it while it was yet whirling. This transpired while we were at the fire, and we relate it substantially as it was told us by several eye witnesses.

"Planting oneself in the doorway, we stood prepared to see something. We had not long to wait. With almost lightning swiftness an egg darted across the room, struck on the corner of a box and was smashed. Shortly after, the potato masher, that stood on the dresser, went the same way with incredible speed, and landed in the corner 'kerlap.' In a little while a couple of pieces of broken crockery lying on the stove made a sudden change of base and brought up in the corner.

"These three things we saw distinctly, and others in the room saw them. Perhaps we were fooled by some trick of legerdemain. If so, who did it? The boy seven years old who sat at the table quietly eating his breakfast? The girl, ten years old, who stood near by, wiping a dish? Mrs. Lynch, who was busy at work? Or Mr. Lynch, who was not in the house? It seems to us improbable, if not impossible. What, then caused these movements? That is a conundrum we can not answer. It may be a spirit, animal magnetism, odic force, witchcraft or the devil, for aught we know. We do maintain, however, that Mr. Lynch and the family are honest in this matter, and are perpetrating no fraud, practicing no deception. From conversation with them, and close observation, we believe these manifestations are as unaccountable to them as to us. This appears to be the opinion of nearly every one who has visited the family and witnessed the mysterious occurrences. The family bear a good reputation in the neighborhood, and are respected by all who are acquainted with them.

"This article is already longer than we intended to make it, but before concluding we will put on the cap-sheaf with

THE SOAP STORY.

"Mrs. Lynch went into the milk-house one day after milk. To her surprise she found a quantity of soft soap in each of the five pans of milk. She stepped at once to the soap barrel, which stood in the corner, and behold, in the soap were several impressions of a hand that had evidently taken the soap from the barrel and put it in the milk. The paste-like mass retained the impressions with great distinctness. We examined the impressions closely. They were made by the hand of an adult, the fingers appeared to be of a large size. There were four or five impressions made in the soap, each bearing the marks of the three largest fingers only, as if the soap had been scooped out by a three-fingered hand. Who did it? That is the question."

WHAT A NEWS CORRESPONDENT SAW AND HEARD OF THE HAUNTED HOUSE.

[From the Milwaukee News.]

HUDSON, Wis., Oct. 10, 1873.

We have just returned from a tramp of thirty miles through the woods, the object of which was to give a truthful account of the wonderful things that are going on at the residence of Mr. Richard Lynch, who lives on the northeast corner of section 26, in the town of Cady, St. Croix Co., Wis. The doings there for the past six weeks are creating the greatest excitement ever known in this part of the country. So with a full intention to go and investigate, regardless of expense or danger, we left Ellsworth, Pierce County, last Monday, traveling through woods, across lots, and reached the scene of action about 2:30 P. M., Wednesday, October 8, 1873.

WE FOUND FIVE MEN

and three women there, besides the family, which consists of Mr. Lynch, who is a middle aged man; his wife, who is a lady about 28—by the way, a second wife; a son 18, a girl 12, a boy 6, and a little girl 2 years old. Thousands of people have visited this house within the past few weeks, and none have been able to solve the great mystery. Spiritualists say it is the work of departed spirits. If this is so, they must be very bad spirits. Others say it is the works of the d-l; others, that it is witches, and others that they do not know what it is. After spending a day there, and seeing eggs, potatoes, rolling-pins, stove handles, cups and plates get up and shoot across the room in open daylight, we fully agree with those who confess they do not know what the cause is.

THE LYNCH FAMILY.

Mr. and Mrs. Lynch state the following: Moved from Fulton Co., Indiana. Their postoffice address there was Bruce's Lake, which was near the county seat. They arrived here two years ago the 24th day of May. All went well until

A YEAR AGO

last January, when Mrs. Lynch found two collars "that she had made from the pieces left of the shroud of a little girl she had buried, cut up, two holes cut in her feather bed, and a fine shirt and a new dolaine dress badly cut. At first she thought it was her little boy, and many are the whippings the poor little fellow received, until she became satisfied he did not do it. This lasted some four days. Five weeks ago last Saturday, at about twenty minutes past three P. M., the clock came down, went across the room and laid down in the cradle. Next came a great noise like the falling of boxes and lumber, but nothing could be seen. Then cups, plates, knives and various other things commenced to move around

[CONTINUED ON FIFTH PAGE.]

New York Department.

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

The World's Evangelical Alliance.

For a week or two back the sensation of New York has been the World's Evangelical Alliance, a body which includes men of much dignity, eloquence, and, in some cases, of scientific attainment, so far as men can be scientific who conform to the narrow channels of theological thought.

Innocent man! Coming generations of theologians, will have vastly more troublesome enigmas to solve, than he has any idea of. Spiritualism, as one of the principal barriers of orthodox theology, has not been honored with much notice by the Alliance, which fact may be attributed to several things, namely: 1. Spiritualism, so far, has not become an organized reality, and consequently has not the real power before the world which its importance demands.

I prophesy that in less than forty years, we shall have a real World's Convention, which will include every nation and religion under Heaven, and that Harmonism will be the central bond of unity, the very principle of vitality which shall fuse all the members into a loving, zealous and working brotherhood, the burden of whose thoughts shall be, "How shall we redeem our poor, suffering, fellow-man?" and not like the present alliance, be forever aiming to make people believe rather than act in unison.

I quote the following passage from a Professor of the Boston University, whose name being on a mislaid leaf of the N. Y. Tribune, of October 7th, I have forgotten. It is, for a religiousist, quite a fair account of American skepticism, including Spiritualism, Phrenology, etc. It is well to see how things look through evangelical eyes:

"French deism, witty, sentimental, brilliant, revolutionary, chanced to be the ruling epidemic of the Christian world, and America did not escape. Three men stand out in history as the hierophants of this new gospel in America. Two of them were of English birth and education, one only of American. Singularly enough they all had the same Christian name, and that the name of the skeptical apostle. The three men were Thomas Jefferson, Thomas Cooper and Thomas Paine. These three doubting Thomases were born democrats and social revolutionists. Their opposition to the church was largely a result of their iconoclastic natures.

Favored with such a historical preparation, so related to the national sentiments, so adapted to the national aspirations, so sanctioned and advocated by popular favorites, it is little wonder that the gospel of the "Age of Reason" became a great popular power among the American people, during the last two decades of the closing century. Its powerful sway was first and effectually broken by the widespread revivals of 1801-1803. The next notable movement, really, though unintentionally, in the interest of unbelief, was that momentous one which gave to the latent Unitarianism and Universalism of New England, ecclesiastical organization and conscious aggressive power. This was in the years 1800 to 1815. A graver movement has never marked our history. In Maine, New Hampshire and Massachusetts, it carried away the oldest, wealthiest and strongest churches. It bore away from evangelical control the oldest, richest and most influential college of the whole land. It gave to the new denominations, particularly to the Unitarians, all the prestige of Boston wealth and culture. Though originally merely a rationalistic movement, with no thought of overturning the normative authority of the Bible, or of denying the divine mission of Jesus Christ, it soon became apparent that neither the reprobated Arionism of Channing, nor the novel theology of Balou, could long constitute a tenable standing place for bodies of men and women so intelligent and thoughtful as those of whom we speak. Just here, however, before these new unevangelical churches could undisturbedly ripen the seeds of error in them, a new historic force was introduced into the spiritual life of the nation, which, both on account of its relation to our theme, and also because of its potent effect upon the development of New England thought, must here be mentioned. I allude to infidel socialism and its American propagandists.

In 1824, the great English Socialist, Robert Owen, landed upon our shores to proclaim his "New Moral Order," and to practically initiate the reconstruction of human society. In October of the following year, he was at the head of a "Family" of 900 on a fruitful domain of 30,000 acres on the banks of the Wabash. On the ensuing Fourth of July, being the semi-centennial of the declaration of national independence, he issued a pompous manifesto, entitled, "Declaration of Mental Independence." This was the commencement of a socialistic fever, amounting at times and in places to a genuine mania, which for twenty years, in one form or another, inflamed the public mind. Its first phase was its most outspokenly anti-religious, its last its most obnoxiously immoral. Beginning with the Owenist excitement (1824-30), blossoming out in the infidel association at Northampton, in Unitarian "Brook Farm," and Universalist "Hopendale," all founded in 1842, running to seed at last in the extravagances of Fourierism ('43),

the Free-Love of Oneida ('47), and the necromantic diabolism of the late born Brocton, it was all in all the most formidable demonstration which the spirit of Anti-Christ has ever made among us. The latest historian of the movement enumerates no less than eleven experiments at social reconstruction during what he calls the Owen period, and thirty-four during the Fourier one. Nor is this an exhaustive list. As nearly as can be ascertained, not less than 8,000 to 10,000 people broke with conventional Christian society, and entered those communities. Many periodical organs were established, and tons of socialistic literature circulated through the land. Their domains, in the different states where they existed, amounted to over 130,000 acres. Nowhere in Europe were the wild dreams of Owen and the French Socialists so magnificently tested as in this country. Their quick succeeding failures were all the more conspicuous. For this, among other reasons, Americans have far less than European peoples to fear from the belated Communists and "Internationals" of to-day. Contemporaneously with this socialistic agitation, often hand in hand with it, yet often entirely distinct, went another which, though it could point to no such striking outward achievement as socialism, has doubtless more lastingly affected certain strata of our population. This was a grand incursion of foreign naturalism and materialism, organized and officered for the most part by German and British apostles of what is called "Phrenology."

"Phrenology." First proclaimed in the United States from 1821 to 1832, by a Dr. Caldwell, an American pupil of Gall, then reinforced by the presence and lectures of Spurzheim, further expounded and advocated from 1838 to 1843 by the noted George Comb, this new evangel of natural law and man's self-perfectibility, won many adherents among crude and curious and half-educated men. These, aspiring to the honor and emoluments of public teachers, speedily spread themselves all over the country as itinerant lecturers, offering to expound the new science, to demonstrate it by describing with blindfold eyes, from a mere manipulation of their "bumps," the noted characters of the locality, and finally to examine and advise all candidates for eminence or happiness at 25 cents a head. These precious enlighteners of the people gradually gave place, first, to traveling mesmerizers and then to the mediums and apostles of spirit-rappings and spirit-trances. As often before, the reaction from materialism and its unbelief carried unbalanced minds clear over to the necromantic superstition. This remarkable transition in the unchristianized elements of our population commenced as early as 1830—if we may believe the author of the "Autobiography of a Shaker," who was in that year converted by the agency of spirits, as he alleges, from an Owenite Materialist and Socialist to a Spiritualist of the Shaker order. The same writer affirms that for seven years before the new spiritualistic demonstrations appeared in the outside world, namely, from 1837 to 1844, they abounded in all the Shaker communities, that mediums were to be counted by the dozen, and that the spirits foretold the grand and universal manipulations which were about to break upon the world. In 1844 commenced the seership of Andrew Jackson Davis, and in 1848, the rappings at Rochester attracted the attention of the civilized world. Robert Owen himself, in his last days became a believer, and his son and successor, Robert Dale Owen, is today an influential representative of that faith. By one road or another, nearly all the original communists, phrenologists, and mesmerists found their way into the spiritual camp. There they still plot and pronounce against Christianity, favored, as they believe, with irresistible allies. A little before and after the year 1840, we witness the first considerable effects of German philosophy and criticism on American religious thought. This oceanic current reached us by two channels, the one direct, the other by way of Great Britain. The least vital and coherent religious body of the country, naturally experienced the first disturbance. In the bosom of Unitarianism there arose new parties. Ralph Waldo Emerson and Theodore Parker strode past Louisa and Channing, the one to the cold heights of a poetic pantheism, the other to the citadel of an eclectic, anti-Christian theism. Emerson's first complete breach with his brother ministers, was in his famous address before the Divinity College, July 15, 1838; Parker's in his installation sermon, entitled "The Transient and Permanent in Christianity," preached in the spring of 1841.

Voice from Washington.

BRO. JONES.—Did you report truly in your paper of October 4th, that "Woodhull upon the rostrum, before her admirers, was charged with prostitution for profit, by Cotton, of New Jersey. Tinnie, her sister, boasted of prostitution to carry on the Weekly, while journeying to Chicago. It being so announced to some of Mrs. Woodhull's admirers, they called Tinnie to account for it, and she, with a brazen-faced impudence, replied, "If you Spiritualists had done your duty, we should not have to do so." If this report is confirmed, I cannot see wherein the free-love advocated by these parties differs from free-lust. Moses Hull has certainly made an unmistakable confession of a promiscuity with other women besides his wife, for several years, and yet, in the face of these facts, Warren Chase and Jamieson have accepted office, and of course will throw their influence to support this free-love organization. As explained by Moses Hull, what respectable family would trust a wife or confiding daughters, to his mesmeric influence, or that of his defenders.

Let every society of Spiritualists determine not to employ, or in any way give sanction, to such abominable sentiments and acts. We are glad to witness the outspoken condemnation of various societies on this subject, and it is to be hoped that the call for a consistent national organization will be promptly heeded. I speak the views of the great mass, if not of all the Spiritualists of Washington.

GEO. WHITE.

Washington, D. C.

We are glad to publish the foregoing from our venerable Bro. GEORGE WHITE. He, for many years, was a clergyman in good standing, and is now surrounded by a social circle of friends that any man or woman may be proud of.

My brother, from the few facts published in the RELIGIO-PHILOSOPHICAL JOURNAL and the daily papers in Chicago, you have but a faint conception of the wiliness of the Chicago Convention of Free-Lovers.

Spiritualism was hardly hinted at. Socialism, free-licentiousness was the theme. But one noble thing was done by the free-lovers, and that was, to use the language of Warren Chase, in taking themselves "clean out of Spiritualism." All we have reported of them is true, but the one-hundredth part has not been told.—[ED. JOURNAL.

Those who wish to purchase reformatory books, should send to this office.

"Tyndall's Prayer Gauge," and Healing by Faith and Laying on of Hands.

This "Prayer Gauge" storm, like Banco's Ghost, will not down at bidding, but is likely to grow and increase in interest as it spreads over christendom. It is a new and startling proposition to the clergy, and a great wonderment to the mass of Christians, to learn that healing the sick in any manner should be thought to be any concern of theirs, much more a duty expressly enjoined upon them by the word of God. In my first communication, I proved beyond all controversy, by the Bible, that they were commanded to heal the sick by prayer. I will now prove from the same source, that it is also their duty to heal the sick by faith and laying on of hands.

I know very well that my views on this question are not popular with my brethren, and that the clergy wholly ignore the question of healing, both in the church and out of it; but notwithstanding their opinions, I do insist that the Bible teaches it to be a Christian duty to desire this "spiritual gift;" and to deny it, is to deny one of the plainest duties devolving upon the Christian of to-day, as in the past.

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun." Eccl. Chap. 1: 9.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." Mat. 10: 1, 8.

"He that hath my commandments, and keepeth them, he it is that loveth me." St. John 14: 21.

"And behold a man who had his hand withered, * * * Then said he to the man, stretch forth thine hand, and he stretched it forth, and it was restored whole like the other." "Then they brought unto him one possessed with a devil, blind and dumb, and he healed him inasmuch that the blind and dumb both spake and saw." Mat. 12: 10, 13, 22.

"A certain man had a lunatic son, who called on Christ's disciples to heal him, but for some cause, they were unable to do so, and Jesus rebuked them, saying, 'O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.' And Christ cured him."

"After the cure, the disciples went to Jesus, to know why they could not cure the child. Hear what he saith to them, and forget it not, for it is exactly your case, my brothers, whether you admit it or not: 'And Jesus said unto them, because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove.' Mat. 9: 14, 20.

My Christian brothers will bear in mind, that in the above case Christ was reproving the disciples, common Christians like you and I, and not the apostles. In my first communication on the subject of prayer, I referred to an important case of healing by prayer and laying on of hands—I refer to it again, giving chapter and verse, Mark 7: 32, 33, 34, 35.

In Mark 11: 23, 24, Christ again said to his disciples to have faith to remove mountains, etc., and then says: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive, and ye shall have them."

Do my brothers say that this statement of Christ was only for his disciples then living? Then all his sayings and commands were for his disciples then living, and not for to-day.

"Why call ye me Lord, Lord, and do not what I say?" Luke 10: 1, 17.

"And he appointed other seventy also, and sent them two and two * * * and he commanded them to heal the sick." Luke 10: 1, 17.

My brothers in Christ, if you have faith and are honest in your convictions, suppose you put your profession into practice, and relieve the sick. I know the professor does not require that you should heal by faith or laying on of hands, but Christ does, and I am simple enough to believe that it is your duty to do it, or to "call in the elders," and persuade them to assist you.

"Peter went down to Lydda and found a man named Enas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Christ maketh thee whole! arise and make thy bed, and he arose immediately." Acts 9: 32, 33.

"And God wrought special miracles by the hand of Paul. So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19: 11, 12.

But it may be said, that such cases of healing are special and exceptional. I propose to let Christ answer for me: "If ye ask anything in my name, I will do it." John 13: 14.

These responsibilities cannot be successfully dodged, my brothers, for Christ meets you at every turn. I do not glory in your discomfiture, but weep over these sins of omission of our church.

The last interview had by Christ with the eleven apostles, is one of the most important to the Christian Church, for there he plainly tells us who are to be considered Christians, and how they shall be known from the world's people.

"And he said unto them, go ye into all the world, and preach the gospel to every creature. And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 15, 17, 18.

Who do these signs follow to-day? No person in the church, certainly. Who, then, are Christians? Not those who cry Lord, Lord, but have no sign.

Does Christ mean who he says, when he declares that "these signs shall follow them that believe," or is it all meaningless talk? Are these laws on the statute book of God, a dead letter? One would suppose so, since they are treated by the whole church as so much blank paper. "Is there no God in Israel? Is there no Physician there?"

"And they went out and preached that men should repent." "And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 12, 13.

"And he sent them to preach the kingdom of God, and heal the sick." Luke 9: 2.

Professor Tyndall does not include healing by faith and laying-on of hands, in his proposition, notwithstanding our brother Stone may be able to obtain from the Professor a favorable amendment, so as to include this mode of healing with that of prayer. There would be an advantage in it, in this, it might do away with "God's sensitiveness" on the question of acceptance of the gauge, for it gives his children a two-fold advantage.

"Let every soul be subject unto the higher powers. * * * Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation." Romans 13: 1, 2.

The laws of God are immutable, the same yesterday, to-day and forever. Healing by prayers, faith and laying-on of hands, in the youthful days of the Church, was done by laws and ordinances of God, which exist to-day. Why will ye resist them? "Ye of little faith."

"I have much more to say unto ye, but ye cannot bear it now." R. B. HALL. Oakland, Cal.

In Jail and Out.

BY LYMAN C. HOWE.

I have been in Jail! Sunday the 21st ultimo, closed a course of lectures in Erie, and by invitation from Mr. Avery, manager of the Sunday services in the jail, under the auspices of the Young Men's Christian Association, we, Mr. and Mrs. E. G. Manley, Mr. and Mrs. Geo. Arbuckle, Dr. Barkey, Mrs. Howe and myself, were present and participated in the services. Mr. Avery was absent on account of sickness. Mr. Clark, Presbyterian, was holding forth when we arrived. Our choir sang, "Sweet by and by," and it seemed as though the golden future with all its moral prophecies and pure delight, melted through the gloom of those dark walls, and wrote a new lesson upon those crime-crimsoned souls, touching the very iron with a glow of tender charity that may breathe a silent echo, sweet with salvation, through the cold shadows of many years to come. Mr. Clark read from the 16th chapter of Mark: "He that believeth not shall be damned." He dwelt upon the need of faith in Jesus Christ, but omitted the context which declares that "These signs shall follow them that believe." That spoils the application which he sought to make of the text. Mr. Arbuckle talked earnestly and to the point upon the necessity of vigilance and moral effort, temperance, as the great key to safety. He made a marked impression upon the poor convicts. Altogether, it was a pleasant and, I trust, profitable time.

But a paragraph in the daily, Monday morning, announcing the event, and that L. C. Howe, the Spiritualist, was present and made some remarks, brought the Young Men's Christian Association upon their dignity, and Mr. Avery was waited on for an explanation, whereupon he informed them that he invited us. This may cause a revolution in affairs, and leave Mr. Avery out. We shall see. It is not safe to allow good to be done by Spiritualists. Good deeds are so scarce that the Young Men's Christian Association must monopolize all, and sadly, they do not find enough to go around. It is robbery to allow Spiritualists to have any share in so rare a gem, especially till the Young Men's Christian Association are supplied with at least one speck.

Well, Erie grows, but the Spiritual force is still weak. They met and appointed a committee to arrange and propose a plan for organization, to report soon, and it is hoped that harmony and organic effort may bring out the power now latent, and make Erie a stronghold of Spiritualism.

I hear at a distance, of wonderful things in Rayner's seances, but I had no opportunity to test the matter, and the impression outside so far as I could learn, was not favorable. All agree, I think, that he is not a reliable man. He is unfortunately weak in the presence of visible, evil spirits, and whatever of merit may attach to his mediumship for invisible immortal spirits, is seriously impaired by the public knowledge of his temperance. I say this not to hurt him, for heaven knows I would help him above all this, if possible; but it is due to the distant public who are invited to investigate, and who may come at some expense to see the wonders, to know something of the facts in the case. Last spring Mr. Manley asked for an opportunity to test matters and put to silence certain charges of fraud. The operation began by examining the medium before he went into the Cabinet. In one shoe was found half a yard of fringed cambric (black), and some two and one-half or three inches wide. This looked suspicious, and the medium flatly refused to take off the other shoe, or allow the search to proceed. This, of course, looked like fraud, but for all of that, he may have been innocent, for we can never fully know the motives that prompt, or causes that develop certain appearances. But Mr. Manley felt no further interest to investigate where fraud was strongly suspected, and no opportunity allowed to protect himself against it. Others share the same feeling. Some, and I guess all, agree that he is a medium, but is given to cheating. I get my information from Mr. and Mrs. Manley, Mr. and Mrs. Arbuckle, Mr. Hill, and Mr. Tracy, all good men and women, and all Spiritualists and leading minds among the liberal of Erie. A few still support Mr. Rayner and are credited with honest motives, perhaps feeling to sustain and engage him and help him above these conditions; and surely that is the true spirit, so far as it is practicable without harm to themselves or others. Of this they may be best qualified to judge. I think the supporters and those who stand aloof, may not fully appreciate each other's motives, and perhaps misjudge each other. Those who oppose, feeling that his course is damaging to the cause and really in the way of candid search, repelling investigators not only from him, but all other similar evidence, and that to sustain it to encourage him in the bad way, while others may think they judge too rashly and severe, and construe the words meant only for mutual good and protection, as censorious and perhaps personally unfriendly. I believe three-fourths of our personal quarrels and severe judgments, are due to hasty words and wrong interpretations. Our human nature is rich with love, and the friction of thought should always be followed by its healing charm. We should rise above petty personalities, and while we criticize for mutual good, each should remember that it is only the passing incidents in the line of our eternal selfhood that fall by the way and perish by the sword.

Erie, Pa.

Spiritualists of Philadelphia Speak.

At the Twenty-first Annual Meeting of the First Association of Spiritualists of Philadelphia, held at Lincoln Hall, Oct. 5th, 1873, the following preamble and resolutions offered by Dr. J. S. Longshore, were adopted.

WHEREAS, The Chicago Convention of the American Association of Spiritualists has, by its action in maintaining the subject of "free-love" and "socialism," as the prominent features of its resolutions, to the exclusion of the legitimate objects of its organization, departed entirely from the subject of Spiritualism and substituted that of free-love and social reform; therefore

Resolved, That this Association repudiates all action of said National Convention, and dissolves its connection therewith.

Resolved, That the action of those who protested against the proceedings of said convention, and separated therefrom, meets our decided approval.

Resolved, That we extend our sympathies to the earnest Spiritualists of Vineland, who, in the recent convention of professed Spiritualists there assembled, were so thoroughly overwhelmed by an organized assemblage of the advocates of free-love and promiscuity.

At a camp-meeting at Middletown, Lake county, California, a lady, under great excitement, declared she wanted to die then and there. Her wish was granted in a few minutes. The excitement was more than her delicate frame could bear.

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The following are the three first questions and answers. We give them as specimens of the

Gospel of Truth

to be found throughout the book:

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

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

MARY.—Is education and knowledge the same thing?

LEADER.—Not exactly; education represents the ways and means and the act of acquiring knowledge, while knowledge is something acquired or gained.

KATIE.—Must we have education to be civilized?

LEADER.—Education is the main spring to civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.

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This beautiful game is especially intended for the amusement and instruction of very young children.

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Religion: What Deeds of Folly are Enacted in thy Name!

We have often stated in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, that religion originated in the dark ages of the world, was born of ignorance and nurtured by cruelty and persecutions toward non-conformists, in one form or another, from its infancy to its present decrepit old age.

If cumulative evidence was required to strengthen that which is abundantly expressed upon the pages of past history, the following Pope's Bull with reference to pilgrimages would be in point.

The object is, to awaken a renewed zeal in the minds of the ignorant herd, which shall be available in crushing out liberal principles springing up everywhere, and which he and the priesthood universally deplore; but especially is it intended to arouse a prejudice against those European governments that are striving to enlighten the benighted fanatics, whose passions may be fanned into a flame which will result in great mischief to themselves, as well as hundreds of thousands of other innocent people.

The news from the Old World show that the pilgrims to the number of 20,000 a day, visit the supposed sepulchres of some of the saints!

To arouse the religious fanaticism for such an ignoble purpose by any other person than an occupant of the chair of St. Peter, would be deemed most devilish. But what has the religious world to say to the promise of an old man to remit punishment for crimes, according to their faith, deserving of never-ending hell torments? Come, ye protestant priests and saints, what have you to say of the following? Look it square in the face, remembering you are all tending in the same direction. You will all soon unite in putting God in the Constitution, and then which will control the Government, you or he who can issue a bull promising a remission of hell-torments to the faithful followers? Read, and speak as your best judgment dictates.—God in the Constitution, with the long end of the lever in the Pope's hands, or not!

THE POPE'S BULL WITH REFERENCE TO PILGRIMAGES

[From the Eco d'Italia, New York, Sept. 24.]

To all the faithful who read these words, health and apostolic benediction. While the wickedness of the impious has filled our heart with cares and bitterness, God, in the abundance of his mercy in these most baneful times, has caused many faithful ones to rise in all parts of the Catholic world, who, on the contrary, strive to turn our grief and affliction into comfort by so many testimonials of their affection, by their numerous works of Christian piety. Among those works are frequent and largely attended pilgrimages, which take place in the most illustrious churches and sanctuaries, for the purpose of imploring of God, the fount of every consolation, and through the merits and intercession of the blessed Virgin, Mary immaculate, and of its saints, the long-desired peace of the Church, its triumph, and the liberty of the holy apostolic seat. But since some holy pilgrimages which were to be made to the most celebrated sanctuaries in Italy at the same time have been, to the sorrow of all good men, interdicted, some of the faithful of our City of Bologna proposed to invite all Catholics to a spiritual pilgrimage to take place during this present month of September—a pilgrimage which they proposed to divide into three decades (of ten days each). In the first decade the faithful, reciting for that end suitable and devout prayers, should imagine themselves taken in spirit to those parts of the Holy Land sanctified by Jesus our Divine Redeemer; in the second decade, to the principal sanctuaries of Italy, and in the third decade to the principal foreign sanctuaries. The faithful having then made humble supplication to Heaven, will grant, by virtue of apostolic commission, certain indulgences in favor of this pious exercise. We, raising in the highest manner their sacred and generous project, willingly undertake to respond to the prayers which they offer for us in the following manner: Confiding in the mercy of God Almighty and in the authority of his blessed apostles Peter and Paul, all the faithful of both sexes—those at least who, with contrite heart on any day of the next month of September, will perform the aforesaid pious exercise and go through the spiritual pilgrimage—we remit, in the accustomed form of the Church, three hundred days of the punishment due to their sins, or in whatever manner incurred. Moreover, to all the faithful of both sexes who for a whole decade (of days) will comply with the same holy formula of devotion, make the spiritual pilgrimage, and on a day selected truly penitent confess and go to communion, devoutly visit any church or public oratory, and there offer prayers to God for unity among Christian Princes, the extirpation of heresy, the conversion of sinners, and the exaltation of our Mother Church, we mercifully grant, through the Lord, a plenary indulgence and the remission of all their sins. All and each of these indulgences, remissions of sins, and condonation of punishment may be applied, in a manner of suffrage, to the souls of those who have passed out of this life, and whose peace with God had not been fully established. Notwithstanding our rule, and that of the apostolic chancery (cancelaria), not to grant indulgence ad instar, and the other constitutions and apostolic decrees, and whatever else to the contrary, we grant the indulgences named in this instance. They are available for this year only. We desire that the printed copies and other copies of this letter, signed by some notary public, and authenticated by the seal of a person enjoying ecclesiastical dignity, will have the same value as the letter presented in its original form.

Given in Rome, at St. Peter's, under the ring of the Fisherman, the 19th of August, 1873, the twenty-eighth year of our Pontificate. (Signed) CARDINAL ASQUINI.

Bastian and Taylor.

BROTHER JONES.—We have been wonderfully blessed within the past ten days through the mediumship of Harry Bastian and Malcomb Taylor. Learning that they were in Brooklyn on their way West, we sought an interview which has resulted in three sittings at our house,—the two first being attended by fifteen to eighteen persons each time, the third was more private, and if private families only knew what there was in store for them from the angel world, to be obtained through these gentlemanly mediums, I believe the whole world would be after them. The advantages of harmonious conditions in private families and selected friends, are truly in the dark circle wonderful. Why! heaven has been opened to us. The two previous evenings all have proved prolific in variety of manifestation, but last night eight of us were almost smothered with caresses and other evidences that our own dear angel parents, children and other near and dear ones, were surely with us. There was a great variety of manifestations—tender words of love spoken audibly to nearly everyone present; passing articles from one to another with rapidity; watches taken off and carried from one to another across the circle; fanning, passing flowers and fixing them very artistically in the hair or dresses of the ladies; changing jewelry; in fact it would occupy sheets like this to describe all that took place in the dark circle, sometimes all singing at once, while this or that was being done. When it came to the light scene, we felt indeed that it was heaven in reality. Our dear son, aged 27, who passed on two years ago the 4th of last June, materialized beautifully, and spoke several sentences, assuring us that he still lived and was very happy. Pen can not describe the satisfaction of this one glorious appearance, so natural that all present recognized him at once. He remained long enough to recognize each member of the family and friends, and he left messages audibly and beautifully spoken for his absent brother.

We were also exceedingly gratified at another test, the unanswerable proof (except upon the ground of spirit communion), given us of the tangibility of this phase of manifestation, a friend appeared who was at once recognized, and after giving various beautiful evidences of his identity, called our attention especially to the way he could move his mouth as in life, displaying a splendid set of teeth, and showing the movements of the muscles, saying, "Can a mask do this?" The scenes manifested by the poor mortals present, as each one was recognized, were very touching, strong men wept like children at the passive recognition of mother or child. This scene closed by a beautiful address from a spirit of "How to live," which if put in practice would make us examples which our fellow men would be proud to follow. May the angel world aid us so to live, is my prayer. JAS. H. WHITNEY.

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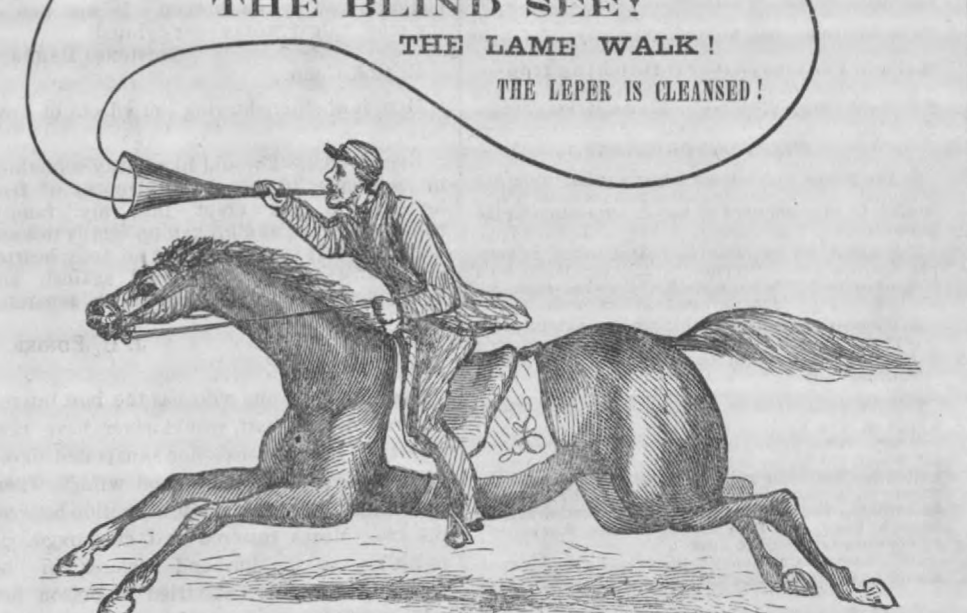
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I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

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A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of their efficacy and beneficial effects. My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

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

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

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

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

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

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

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CHICAGO, SATURDAY, NOVEMBER 1, 1873.

Infinite Wisdom—The Great Positive Mind—God.

God and nature, matter and mind are one; that is to say there is one eternal omnipotent substance, which "is love." This has a real existence. Its minimum is matter, its mediate or intermediate is mind, and its maximum is God! The higher comprehends the lower and infiltrates itself into every molecular atom and monad in existence.

Do not misunderstand nor be alarmed at our announcement of a faith in the Great, Infinite, Supreme. Many have been startled at our bold infidelity. We confess that we are infidel to the Christian's faith in Moses' God. Our ideal comprehends all that it is possible for finite man to conceive of—aye, more, because the latter can not understand and comprehensively conceive of infinitude. So far as we can comprehend we adore, and reverentially worship our ideal.

When we expose the weakness, the vindictiveness, the changeableness of the Old Theological God, we only break in pieces the idol that Christians and other idolators worship.

Our mission is not to add to de throne and break in pieces mythological gods but to aid in presenting to the human understanding the philosophy of life.—(EDITOR RELIGIO-PHILOSOPHICAL JOURNAL.)

Brigham Young and Free-Lovism.

It is a well known fact that Brigham Young and his numerous adherents, endorse free-love exactly "one-half," confining it exclusively to the male members of the Mormon Church! This is an exalted privilege which, it is claimed, that God Almighty himself has generously condescended to confer upon them. A man has an inalienable right, with them, to love as many women as he desires, and to marry them, too, if he has the power to support them. His religion, however, compels him not only to support his numerous wives, but to take care of, and educate, his children! This covers up a multitude of sins which their free-love practices generate, and throws the veil of respectability over the same.

The Salt Lake Leader, an ably conducted paper published in Utah, in the center of the very hot-bed of religious fanaticism, nobly combats, not only the free-lovism of the Mormons as manifested on the part of the men, and sanctioned by Brigham Young, but also condemns the licentiousness or beastly sensualism that arises from the indulgence in free-love as endorsed and practiced by a certain class of Spiritualists. The Salt Lake Herald is the organ of Brigham Young, and while it cannot see, of course, the free-love as practiced by Mormons, it discovers the mountain of offenses that has arisen from the pernicious practices and indulgences of free-love Spiritualists, who claim the privilege of loving as long or as short as they please.

The practices of the notorious Brigham Young and those of the free-lovers, are the same to a certain extent, and then the critical eye notices a line of demarcation or a radiating point—Brigham surrounding the objects of his free-love with all the comforts of life, and educating his children, while the latter would visit each other occasionally, and the fruits of their illegitimate conduct, if numerous, they would have the government support and educate!

Comparing the conduct of these two parties—their history, daily life, public addresses, etc., and we find that the theory and habits of Brigham Young, rise several degrees in respectability above the theories and habits of the free-lovers among Spiritualists.

Again, compare the practices of Moses Hull, with this distinguished Mormon leader, and note the difference! The former is a social plunderer, marauder, invading the family circle of those who are kindly entertaining him. The latter, animated by what he terms Christian zeal, and in imitation of those who figure so conspicuously in Bible history, becomes a free-lover in the widest sense of the term, so far as he is personally concerned, but for the families of others, he has the most sacred regard! In that respect Moses Hull is far beneath him. The measure of respectability is largely in favor of the Mormon leader, and of that you will be fully convinced when you read the following letter.

BRO. JONES.—Dear Sir:—By accident I saw your issue of Sept., 13th, with remarks on Moses' Personal Experience. Moses came to my house last year, and stayed their about a fortnight. Before he came, I had a good wife,

so-called, but Moses bewitched her, and after that she would go after him if he was near, contrary to my wishes. She finally quit my bed, and afterwards tried to poison herself, after which I obtained a divorce. I am told my family is not the only one he has broken up. I am a Spiritualist, but not of the Woodhull or Moses stamp. When Moses was in my house, he left on the stand a book where it could be read by the women. It was one of the most vulgar works ever printed.

ALPHONSO BARNES.

Bristol, Conn.

Here is another showing the effects of free-love:

BRO. JONES.—I would like to say something in reference to the dreadful curse of free-lovism. It has crept into my family, ruined my wife, and broken up family ties and harmony. It is a curse that all true-hearted Spiritualists should cry aloud against, and never stop till the free-lusters are separated from true Spiritualists.

J. H. EDIGER.

Attica, Ind.

The true man, one who has the best interest of humanity at heart, would never have been a party to such a transaction as narrated above. "Before he came, I had a good wife." There was undoubtedly a magnetic attraction between the two; Moses fostered and encouraged it, resulting, as the husband declares, in "bewitching" his wife. She tried to poison herself, and finally he got a divorce.

The natures of some men are poisonous. They seem to have within their souls a turbulent wave that beats against the happy domestic circle, stirring up discord, and tearing asunder loving hearts! They are natural libertines—born so, and they prey upon society and social relations, the same as the thief does on your property. The writer of the above letter entertained one of these spiritual free-lovers, who is as dangerous in his person as an Egyptian asp or a prairie rattle-snake. The elements of his organization no doubt make him such; he responds thereto.

Some men are like certain roots, herbs and trees—poisonous! An Indian woman in this State has a child that resembles a bear, walks on all fours, and possesses but few traits of the real man. She has been offered large sums of money for her bear-son by ambitious showmen, but firmly refuses to part with him. This birth is the result of pre-natal influences—impression made on the mother's mind by a struggle of the father with a bear! Pre-natal influence has impregnated, in the nature of some free-lovers, a poisonous influence, which when it comes in contact with a pure family circle, is as sure to corrupt it as ink is to tinge water.

One man possesses the power to heal—to impart life-giving, strengthening properties to those he comes in contact with? There is a grand illuminating torch in his physical organism, the rays of which disseminate the seeds of harmony wherever he walks. Robert Dale Owen, Andrew Jackson Davis, Judge J. W. Edmunds, Hudson Tuttle and many others, are representative men, whose souls are grandly illuminated by a torch divine, and whose presence is a benediction, and with them any woman can associate, feeling that she is not in danger, and that the family circle will be strengthened thereby. Oh! how wide is the chasm between their magnificent souls, their natures silvered over with divine light of angels—their minds laden with pure impulses, and the person of any of these free-lovers, whose presence is as destructive to purity as the Upas-tree is to life!

Why is not the love of these marauders permanent? Why does their nature demand variety? Why their souls illuminated to-day by the presence of one woman, and to-morrow darkened thereby? Simply because the rank poison of their nature, charms at first like a snake, and then a reaction takes place and their victims no longer respond! They do not wear well! Bright intellectually when you first see them, countenances animated and suffused with a silvery smile and words musical and sweet, you are enraptured by them; but in a few days you feel the effects of the subtle poison, the delusion has vanished, the spell is broken, you are free, but if a woman, not until your purity has been tarnished!

Brief Sermon from the Chicago Times.

"WHOSE IS THE CHILD?"

It is announced that the Catholic Church of the Holy Name, destroyed, in the October fire, is to be rebuilt at a cost of \$350,000. Bishop Foley is able, at the same time, to erect a residence on which he will expend only \$30,000. Not so long since, the Sunday Times took occasion to make an inventory of the Catholic church property in Chicago, and the result demonstrated that while there are plenty of costly churches, containing expensive organs, imported pictures, huge and ostentatious windows with hideous caricatures of holy men upon them, the charitable institutions are all languishing for want of support. There are a couple of struggling orphan asylums, each filled to overflowing. Catholic children wander by the hundred through the slums of this city, and the city might make an effort to take care of them, or Protestant benevolence would open its humane doors for their reception, but for the fact that the moment unappointed hands are laid upon a Catholic child, the church raises a yell loud enough to startle Cerberus. Then there is a brawling talk about raising money to "assert liberty of conscience," "to protect Catholic rights," and other stuff. Nothing is said about raising money to protect Catholic children until after somebody else has snatched a God-abandoned girl like Ellen Kennedy from the gates of sin and the jaws of hell.

But the money is not raised, even though the Sunday Times dares assert that the able attorney employed to prosecute the Protestant orphan asylum has never received a cent for his services, and that he is carrying on the case out of professional pride.

Not long since The Western Catholic contained a communication showing the frightful condition of the creatures of both sexes in the county poor-house, and begging the church authorities to rescue the Catholic girls and women who were being led into miscellaneous lives in that nest of vice and shame. Nothing has been done about it; there is no place to take them to. No Catholic money may be raised in Chicago for an industrial home for poor children; but \$350,000 can be put into the shell of a church.

By the way, what sort of a God is this Catholic God, to whom such castles of glory are built while His poor—He called them so—run unfed, unclothed, into the arms of misery, of poverty, and of crime? And whose money built these ecclesiastical palaces? The money of the rich? No! No! The money of the poor! The wages of the workmen and the working-women, the fifty cent and dollar-a-day laborers of both sexes, whose little brothers and sisters and cousins,—yes, whose children, run from the alleys, ragged and dirty and vicious, into the Protestant asylums, into the house of correction, finally into the penitentiary! Now if the Catholic church resigned her claim to the poor children, this line of remark might be out of order. But she will not resign the claim. If she asserts ownership to anything under the canopy, it is to The Child. In Chicago, she will neither take care of The Child herself nor permit anybody else to do it. She will neither feed nor clothe The Child, nor permit it to eat Protestant bread or wear Protestant clothes. She will neither tolerate its attendance at public schools nor supply Catholic schools fit to carry it decently on to bread-getting. The assigned cause for this dog-in-the-manger trickery, is that "Catholics are poor." So they are, commonly; and God help them! the church can build \$350,000 edifices out of their poverty, and place their bishop in a \$30,000 Episcopal chair!

And do the Catholic laity who furnish the money for these gaudy purposes, for this mockery of religion, have no protest to offer? Not very often. Protest-making is at a discount in all the churches, but especially in the Catholic church. A Catholic layman who presumes to criticize the course of the clergy in any respect usually gets his head metaphorically smashed on short notice, and in quick time, and the blow is given with uncommon neatness and entire effect. There is not a Catholic layman in Chicago who dare come out in print over his name, and say that a portion of this \$30,000 should be divided among the existing charitable institutions; that a portion of it should be devoted to gathering the Ellen Kennedys out of the Protestant orphan asylum, and the Catholic girls out of the county house of prostitution; not one who dare say that \$20,000 of it would build a church perfectly satisfactory to God, and \$8,000 a house in which the prince of bishops might dwell with dignity and comfort. The lives of the Catholic clergy individually are simple and edifying, but they are cursed with a fondness to erect costly monuments to their own glory in the name of God. Any Catholic journal audacious enough to suggest that they curb this rapacious tendency, that less money be taken from the poor, less money be spent in walls and windows and pictures and palaces, and more of it among the poor, the sinful, the sick; more of it on orphan asylums, industrial houses of refuge, hospitals, Magdalen asylums, would not have a subscriber in a week. So the Sunday Times, not fearing the loss of its subscribers, has herewith spoken for its Catholic readers the sentiments themselves feel, but dare not express. Probably, the \$350,000 church and the \$30,000 house will go up just the same. The money will be demanded and it dare not be refused. If there be any dogma which the average Chicago Catholic clergyman holds with more tenacity than any other, it is that Christ is no longer to be worshiped in a stable, and that it would be very unbecoming of Him to have His residence now in a carpenter's hut.

Since the money is all gone to the church and the house,—"Whose is The Child?"

Opposed to Woodhull.

TOPEKA, Oct. 5, 1873.

At a meeting called by the First Society of Spiritualists and Friends of Progress, of the city of Topeka, to elect delegates to the state convention to be held at Leavenworth on the 10th inst., the following persons were elected: D. M. Johnston, Mrs. M. A. Rain and Samuel Hall, after which the following preamble and resolutions were presented, and, after a full discussion, were unanimously adopted:

WHEREAS, The so-called Universal Association of Spiritualists, lately in session in Chicago, adopted as one of the fundamental principles of its organization, the free-love doctrines as taught by Mrs. Woodhull and others, and

WHEREAS, The said action of the above association is to create the impression that the spiritual philosophy is responsible for, and inculcates said doctrines, and

WHEREAS, On the contrary, the Harmonical Philosophy and the teachings of all pure spirits, inculcate the necessity of the strictest purity in the social relations, in order to the enjoyment of a state of happiness here and hereafter, and vividly portray the evils and sufferings which result from pandering to the appetites and animal passions of the body, therefore,

Resolved, That the members of the First Society of Spiritualists, of Topeka, denounce the doctrines of the aforesaid association as contrary to the pure teachings of the spiritual philosophy, as demoralizing in their tendency; the carrying out of which, to their legitimate ends would degrade mankind to a level with the brute, and render purity and virtue in the sexual relation entirely unknown.

Resolved, That we deny the right of the aforesaid association to represent the true spiritualistic element of the country, said association being notoriously largely composed of free-lovers and sensualists, who make Spiritualism a pretense in order the better to carry out their nefarious schemes against the morality and virtue of society.

Resolved, That we look upon all who promulgate said doctrines as plotters against the well-being of society, and we, as a society, will not

employ any speaker or lecturer who is known to inculcate or practice the principles of said doctrines.

Resolved, That our delegates to the state convention at Leavenworth, be instructed to advocate the adoption of a similar set of resolutions as the above, in order that the world may know where the Spiritualists (of Kansas) stand upon this important question.

Resolved, That the above preamble and resolutions be published in the (city) papers and BANNER OF LIGHT, and the RELIGIO-PHILOSOPHICAL JOURNAL.

F. L. CRANE, President.

SAM'L HALL, Secretary.

Not a convention has thus far been held, nor will there be one holden, that does not repudiate the Woodhull infamy. Even Warren Chase's presence does not prevent a bold and outspoken repudiation. It should be borne in mind that he was at the Iowa State convention, and is to be at the Kansas State convention.

Card from Mrs. M. J. Wilcoxson.

DEAR JOURNAL:—I hereby withdraw my services from all societies in which any official influence is exercised, either directly or indirectly, to pervert or use my labors in support of the Woodhull Social Infamy. As for the last two years I have been engaged by some few Societies with an after request not to touch upon the Woodhull subject, while other speakers have followed or preceded me with full freedom to introduce resolutions in hearty support of her doctrines; therefore, I wish all persons co-operating with me in my public labor to understand that I will not consent to either silence or dictation of any kind on this most debasing and corrupt movement, now fully exemplified in the brazen confessions of Moses and Elvira, coupled with the filthy and demoralizing language reported of Victoria Woodhull and her champions in the recent Chicago Convention.

To all liberal communities and societies not interfering with my entire freedom of speech on this or any other notorious abuse, I am, when my health permits, the earnest, sincere advocate of our pure and undefiled gospel. My address till further notice will be Longmont, Boulder Co., Col., care of P. T. Hinman, Esq. My field of labor for the next year will be in this Territory, only.

Longmont, Col.

The renowned Materialistic lecturer, B. F. Underwood, gave us a call a few days ago. His scientific lectures are splendid, and his efforts against Old Theology have a telling effect. His ideas in reference to the future, however, have no foundation whatever, though they are ingenious, and will hurt no Spiritualist who hears them. The good he is doing consists principally in opposing the errors of Christianity, and in enunciating scientific truths. He has the following engagements for October in Ohio: Massillon, the 23d; Canton, the 23d; Alliance, the 24th; Akron, the 26th; Atwater, the 27th and 28th; Chagrin Falls, 30th and 31st, and November 1st and 2d; Clearfield, Pa., Nov. 4th and 5th.

The Michigan Boys.

The Jacobs Brothers are now known as the "Michigan Boys." The secular press speak of their seances very respectfully, and with full credence for their honesty and genuine mediumship.

They have been holding many seances in Michigan which have been largely attended by intelligent men and women, who speak emphatically in favor of their integrity as mediums.

They will be in Chicago within a few days, and hold seances for materialization at the seance rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, of which due notice will be given in the daily papers.

Little Bouquet Fund for Orphans.

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

Amount previously acknowledged.....\$ 7.00
H. Bourlier, of Toronto,\$ 2.70
A. C. Symson, of Fillmore, Utah, 25

Thanks, friends, angel mothers will bless you.

Who will next be inspired to a similar deed of noble charity? We shall report.

Trent, Michigan.

A subscriber sends one dollar to apply on his subscription, and a notice of the first quarterly meeting, which is as follows:

The Spiritualists and Liberalists of Trent will hold their first quarterly meeting, the last Saturday and Sunday in October. Speaker, Mrs. Pearsoll.

He omitted to give his name. If he will do so, we will give him credit due.

A grain of carmine will tinge a gallon of water so that in every drop the color will be perceptible, and a grain of musk will scent a room twenty years. Just so if a man cheats the printer!—the stain will be forever visible on the minute atoms of his minute soul, and will leave a scent of rascality about an individual strong enough to make an honest man turn up his nose in disgust, and kick him out of his presence, if he can't get rid of him any other way.

ELEEN S. TUPPER, the Queen Bee-Keeper of the world, has bought the National Bee-Journal and moved it to Des Moines, Iowa, where she will publish a live journal that all bee-keepers want.

L. F. CUMMINGS will lecture at Pentwater, Mich., Oct. 16th and 17th; at Muskegan, Mich., Oct. 19th and 20th; at Mantague, Mich., Oct. 22nd and 23d; Larana, Oct. 27th and 29th.

LODA, IROQUOIS, CO., ILL., O. F. ROWLEY, Esq., desires good speakers who may travel that way to give him a call in view of lecturing.

W. A. WELLS writes to us speaking in the highest terms of the "Michigan boys" as mediums for physical manifestations.

Anderson, the Spirit Artist.

We are in receipt of thirteen beautiful photographs, cabinet size, copies of spirit drawings by Bro. W. P. Anderson (now of Sacramento, Cal.) the world-renowned spirit-artist. They are supposed to be true likenesses of the twelve apostles, and the Witch of Endor. To say that they are beautiful, does not half tell the story. They are exquisitely, finely wrought! The Witch of Endor has certainly the most beautifully moulded features we ever beheld. The exclamation of every lady who beholds it, is, "O, that I was such a witch!"

The artist's own photograph is very fine, and should be in the house of every Spiritualist. He is one of the most remarkable medium of the age. It should be borne in mind that his work is all executed in a dark room; and yet for beauty and skill there is no man that can equal the work of the spirit that guides Bro. Anderson's hand.

These pictures are sold—card and cabinet sizes—50 cents for the card, and one dollar for cabinet size, or five dollars for the set, card-size, and ten dollars per set, cabinet size. Sent by mail on receipt of the money. Address, Col. R. A. Fuller & Co., Box 557, Sacramento, California.

Marriage.

WM. HEYDER, Esq. of Forest Springs, California, and Mrs. S. A. ROGERS, of Haverhill, Mass., the well known speaker and medium, believing marriage to be sacred and essential to the happiness of those who are soul-mated, gave that outward expression by being united on Monday evening, October 13th, by the Rev. Calvin Damon, of Haverhill.

Delicious cake accompanied the notice, for which the happy pair have our thanks. May their life in the future be harmonious and happy.

OXFORD, IND.—Bro. J. C. Buel, Secretary of the State Association, sends us a brief abstract of speeches made at a convention held there on the 12th of Sept., but as they would not at this late day be of much interest to any one, we will only say, he speaks well of the speakers, among whom were Chauncey Barnes and Addie L. Ballou, mentioned by name.

The liberality of the citizens in providing for the people from abroad, was highly commended. A good time generally was fully realized. It was a success, and it does not appear, from the report, to have been disgraced by Hullism in any form.

MR. HENRY C. BOWEN, the editor and proprietor of two papers, one daily, has had his name taken down from the mizzenmast, so to speak, of the Brooklyn Union. His action toward Henry Ward Beecher has made him unpopular in the "City of Churches," which is the reason why it has been deemed best that he should be permitted to no longer remain a Bowen of contention, and hence remanded to private life. So the quidnuncs say.

FRENDVILLE, ILL.—S. Paul, Esq., sends ten dollars, and says "I will help along as fast as I can in sending new subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL." Many thanks, brother, not only by us, but angels join in thanks, and will shower blessings upon you and all others who come to the aid of the JOURNAL, in its labors to rescue Spiritualism from the pollution that it has borne. If every subscriber would take hold with like earnestness our circulation would be doubled in a short time.—[ED. JOURNAL.]

We received a call from Prof. W. J. Shaw on his return from Canada to his labors in Iowa. The Spiritualists of the Northern District are fortunate in securing the services of so able and eloquent an advocate of our philosophy, while the scathing he gave the Woodhull element at the convention, entitles him to the respect and support of true Spiritualists everywhere.

DR. J. K. BAILEY, as we are glad to learn, is thus far meeting with success in Kansas. He gave two lectures at Topeka, Sunday Sept. 28th; five at Burlington, Osage Co., the week day evenings of that week; six at Melyern, same county, the following week, the course concluding on Sunday, Oct. 13th. His family is now located at Emporia, Kansas, where he may be addressed till further notice.

SHEDLER'S PUBLIC SCHOOL GLOBE. This Globe is altogether preferable to maps for teaching geography. All the important political divisions, rivers, cities, etc., are given in clear, full impressions. Those desiring further information and a fine catalogue of globes and school apparatus, should address that enterprising and liberal publisher, E. Steiger, 22 and 24 Frankfort, St., N. Y.

W. B. FAHNESTOCK, M. D., well and favorably known as the author of the widely read and able work, "Statuovism," has received very flattering offers to open an office in Cincinnati, and we learn he has accepted the same. Our readers who may be in correspondence with him, will address him at 154 West Fourth St., Cincinnati, Ohio.

City Entertainments.

For the Week ending Oct. 25.

MCVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Charlotte Cushman. "Henry VIII."

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

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Carlotta LeClery. "The New Magdalen."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. "Funny Mokes in a Fog." Minstrels and Comicalities.

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Louis Hawthorne. "Four Christmas Nights."

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

[CONTINUED FROM FIRST PAGE] and break up, and various articles of clothing would be cut. The scissors would start out and commence cutting, with no one near them. Mrs. Lynch had some twenty dresses ruined. Mr. Lynch's shirts were cut, and the back of the little boy's vest was cut while it was on him. This she gave to us. A good bed quilt was fearfully cut up, and a gallon of kerosene was emptied in the bed. In fact,

WE COULD FILL COLUMNS with things of this kind. We will give a few of the many persons who have been there: Mr. Flint, Editor of the Dunn County News, at Menominee; the editor of the River Falls paper; Peter Moharan, Eau Claire; F. T. Williams, Ellsworth, Wis.; John A. Parker, P. O. address, Maple Spring, Wisconsin.

THEY HAD A BIBLE, and a work written by Rev. Peter Aker, a Methodist clergyman from Illinois. He had been reading in them; then tied them up in a handkerchief, and laid them on the stairs. Presently they were gone, and afterwards found in different places in the bed room. The book written by the clergyman was torn, but the bible was not hurt. The handkerchief was found in a barrel of feathers. The bible belonging to Mrs. Lynch went into a kettle of boiling water and was spoiled. During the past week large quantities of water have been thrown on Mrs. Lynch and the children. We will close by relating

A FEW THINGS THAT HAPPENED while we were there. About 5 P. M., Mr. L. and the oldest boy were out in the field, some distance from the house, the children were all out in front of the house, and we were talking to Mrs. L. near the out-door cellar, about six or eight rods from the house, when we heard a noise in the house, as though the door was moving things down stairs the way Gail Hamilton's husband told her the next time she wanted to get her trunk down to go to Boston. "There," says Mrs. Lynch, you hear that, and "you also see that none of the family are in the house." We at once went into the house, found the table tipped over; otherwise all was right. Nothing more was heard or seen that night. When it was bed-time, we took off our clothes and went to bed with a clear conscience that we were no way responsible for the actions here, the present financial crisis "wheat 70 cents a bushel," nor the acts of the present administration. Yet, kind reader, having done our best for the election of honest Horace Greeley, and being an earnest seeker after truth for the THE MILWAUKEE NEWS, we felt no harm would happen to us, and nothing did. In the morning, about 8.15,

THINGS COMMENCED TO MOVE. One thing peculiar is that you never can see a thing start, but the instant you turn your eyes it gets up and gets. Another peculiar feature is, that where a thing strikes there it lays, neither bounds nor rolls. We took some of the same things and threw a number of times, but they would bound or roll every time. We saw a piece of broken cup hit the little two-year old girl on her back, so she almost cried. A raw potato hopped out of a dish where we were, and lit on the floor, and while we were seeing a stove handle light in one place, a tin plate whisked by our head in another direction. Mr. Lynch cordially invites any and all to come and see if they can explain the cause or stop the performance. He further says if any spiritual medium or slight-of-hand performer will come there and do the same things, he will give them \$50. The family all felt bad. Some think, who have not seen it, that it is the family. What object can a family in their circumstances have in destroying their own property, and rendering themselves so uncomfortable and unhappy?

AN OPINION. We think the same cause moves these things that moved things in the Rev. John Wesley's house, and the Rev. Dr. Phelps's of Connecticut, and many others too numerous to mention, in all ages and parts of the world. In this statement we do not refer to those things that Spiritualists claim to move in the dark. Mr. Lynch is not a member of any church. Mrs. Lynch has been a member of the Dutch Reform Church. Any person going there should be prepared to stay at least twenty-four, and do not go on Sunday, as there has never a thing been moved on the Sabbath. The nearest rail-road point is Wilson station, on the West Wisconsin Railroad, which is about eight miles from the house. We submit the above as a small part of what we know of this wonder of wonders, and say to all who can go and see how it is for yourselves, we will gladly furnish the DAILY NEWS a year to know what causes these things to move. J. D.

MESSRS. BASTIAN AND TAYLOR'S seances are creating a wide-spread interest in the East. The Binghamton (N. Y.) Daily Times gives the following report of them:

"Eighteen chairs were placed in a circle, touching each other, with one in the center. A guitar and a trumpet were placed inside the circle with the chair. All sat down and joined hands, Mr. Taylor taking his seat in the circle with the rest of us. Mr. Bastian is the physical medium through whom, it is said, the spirits materialize and manifest themselves in physical form. Mr. Taylor is the seeing medium, who observes and describes the spirit forms as they present themselves. Mr. Bastian took his place in the chair in the center, perhaps four feet from the company in the circle. When everything was in readiness the light was extinguished, leaving all in total darkness. Mr. Bastian now began clapping the back of one hand regularly and quite rapidly into the open palm of the other, at the same time commencing a song in which several joined. The company had sat in darkness for a little while, listening to the song and the tap-tap-tapping of Mr. Bastian's hands, when suddenly there came a brisk stirring of the air in front, and which followed swiftly around the circle, as if some one was hard at work fanning the company. Then a

SOFT, WARM HAND passed over each hand, grasping the fingers as it passed along; and this, too, passed around the circle, as if shaking hands to form acquaintance. "A bouquet which was noticed in the room before the light was extinguished, was now thrust into the writer's right hand, the fingers being plainly felt. Invisible hands were now busy flitting about the circle, grasping fingers, tapping each upon the face, hands and knees, pulling the whiskers of gentlemen, and carrying different articles from one person to another. The rappings upon the hands and knees could at times be plainly heard by all present. A large fan was taken from the hand of a lady and quickly treated the company to a whiff of fresh air. The guitar was seized, and commencing a tune, was carried around the circle at about the height of our heads, and so near and so swiftly as to give us a brisk fanning as it passed, then it floated aloft and was carried swiftly in a circle above our heads to all parts of the room, all the time loudly playing. At the same time the trumpet

COMMENCED A RACKET AMONG THE CHAIR LEGS, and thumping loudly upon the floor in all parts of the circle, and suddenly stopping in

in front of a gentleman, a loud sepulchral whisper issued from its throat, saying to the gentleman, "Always do right, and act out your best thoughts." Upon being interrogated by the gentleman as to who it was speaking, the same loud whisper answered, "George Fox."

"All this had occurred, perhaps five minutes, and things were getting weird and mysterious, and intensely interesting to the uninitiated, when suddenly the nerves of one of the party, who was witnessing these things for the first time, gave out, and they became terribly frightened and

CALLED FRENATICALLY FOR A LIGHT. "A light was immediately struck, which soon restored the composure of the individual, and in a few moments it was extinguished. The light was no sooner out than the same demonstrations began again in a more lively manner than before. The guitar struck up again, and springing aloft sailed swiftly in a circle above our heads, darting with lightning-like rapidity from one part of the room to another, and at last settling upon your reporter's head, still playing, and after resting there a moment started off again upon another flight through the upper regions of the room. A song was now struck up, when the guitar immediately joined in and played an accompaniment, keeping good time and harmony until the close. It then settled down on your reporter's lap, and while resting there, the strings were loudly thrummed

BY SOME INVISIBLE HAND for a moment, and the instrument was removed and the playing ceased. "All the time that the guitar was going through with these performances there was a lively passing to and fro of soft hands, now grasping one hand and then another, as if desiring to give them a friendly shake, and now rapping smartly upon the knees of each or twitching at our garments. "The bouquet which your reporter had been holding for a number of minutes was suddenly taken from him and placed in the hand of a gentleman upon his left. A lady said that her handkerchief was gone, and another lady on the opposite side of the circle said that it had just been laid upon her lap. Your reporter now felt fingers placing something in his hand which felt like

A SILVER DOLLAR. "The handkerchief taken from the lady a moment before, was laid across his hand, and soon after, a ring was placed upon the second finger of his right hand.

"A moment's recess was now taken without rising from the circle, and the lamp was lighted. The silver dollar belonged to a gentleman who had laid three of them upon the floor under his chair, to see what would be done with them. The ring, a heavy gold one, was still upon the finger, and was found to belong to Mr. Taylor.

"After chatting a few minutes, the light was again extinguished, and the ethereal visitors resumed their attentions. A lady soon exclaimed that something was climbing upon her lap. Mr. Taylor told her that it was a little girl, and described her appearance to the lady, who, from the description,

RECOGNIZED IT AS HER OWN CHILD, and who appeared to be greatly agitated to think that her little daughter was again sitting in her lap as natural as when in life. There were frequent whispered communications through the trumpet, directed in turn to nearly all present. Before the light was put out, Mr. Bastian had placed the trumpet between your reporter's feet and requested him to hold it firm. He did so, but darkness had barely come over us, before it was wrenched rudely from him and flung under a chair. A lady became agitated and said a hand was tanaciously feeling about her face and shoulders, and grasped her by the arm. Mr. Taylor told her that it was an old lady standing beside her, and when he had described her appearance, she was recognized by the lady as her mother. The guitar again

TOOK A WALTZ through the air, lighting soon after on your unfortunate reporter's head again, where it remained playing a moment, when it was taken off and placed upon his lap, from which it soon after disappeared. All were refreshed with frequent and vigorous use of the fan, and the bouquet changed hands a number of times. One of the gentlemen who was experiencing these things for the first time, said that a very small and soft hand, the hand of an infant, was put in his.

"The sitting of the dark circle was now at an end, and the lamp was lighted and preparations were made to view the

MATERIALIZED FORMS. "The chairs were arranged in two rows in front of the doorway leading into the bedroom, which was curtained with a piece of thin black cambric, and through the upper part of which was a diamond shaped aperture, perhaps eight inches wide. Before sitting down, Mr. Bastian requested several of the company to examine the bedroom back of the curtain and see that everything was all right. They did so and found nothing unusual about the room unless it was the darkening of the only window in the room by blankets being put up before it. Why this darkness is necessary for these spiritual manifestations was said to be because the magnetic conditions were then negative and more favorable. The light of lamp was shaded from the opening in the curtain by a newspaper being placed around it at a few inches distance.

"Mr. Bastian now passed through the doorway behind the curtain, and all took seats and joined hands. A song was struck up, in which several joined. In a short time

A WHITE HAND GLIMMERED for a moment at the aperture, and was withdrawn. Then another came up and was plainly visible for a moment, and that, too, flitted out of sight. Next came an arm with a sleeve—a lady's arm, in a white lace flowing sleeve—which was thrust plainly before all eyes. Then a black whiskered face showed itself a moment and disappeared. This was followed by the face of an aged gentleman, with gray moustache and chin-whiskers. Then the face of an old lady, in a white cap, came up and looked out, and was recognized by a gentleman as the face of his grandmother. The face of another old lady came to the opening, bowed familiarly and withdrew.

"In this manner there was for half or three-quarters of an hour, the appearance of faces and hands at the hole in the curtain. Once the head and shoulders of a small infant appeared, as if held up by invisible hands, the beauty of whose face drew exclamations of admiration from many of the ladies and gentlemen, and at whose solicitations the appearance was several times repeated. Once the company was startled by

A LONG BARE ARM being thrust with lightning-like rapidity through the aperture into the room, and which was suddenly withdrawn.

"At last the same voice which had whispered through the trumpet in the dark circle to one of the gentlemen, and which had announced itself as "George Fox," came to the opening and whispered through the trumpet, which was held up there, loud enough for all present to hear, and said that their materiality was

exhausted, and, after thanking us for our kind attention, announced that the entertainment was at an end, and concluded by flinging the trumpet through the hole upon the floor. The seance was now at an end."

Northern Wisconsin Spiritual Association—Woodhull Ignored.

[From the Milwaukee Sentinel.] SPIRITUAL MEETING.

The Northern Wisconsin Spiritualists have been holding a three days' Quarterly meeting at Omro, beginning on Friday last. Some five hundred were in attendance, coming in from Appleton, Neenah, Oshkosh, Princeton, Ripon, and all along the shore. Many came with teams, fifty and eighty miles, after the old camp-meeting style. The meeting was held in the new hall just put up by the Spiritualists. The hall is of substantial brick, eighty by forty, with dining-room attached to the rear. It was built by the liberalists alone, "Christians," they say, refused to contribute a cent.

There were twenty or more speakers present, principal among whom were E. V. Wilson of Lombard, Ill., W. F. Jamieson of Chicago, Mrs. S. A. Warner of Appleton, Wis., E. W. Stevens of Janesville, and Mrs. Stearns of Vineland, N. J.

Mrs. Warner has regular Sunday appointments at Appleton, Omro, Ripon and Oakfield. She has been living at Appleton many years. She was originally an Ohio girl; as a child she could see spirits, and supposed others could. She passed through various phases of mediumship, thence became a trance unconscious speaker. She speaks now apparently natural. She simply stands before her audience, opens her mouth, and the speaking commences, without effort or volition of her own. She speaks wholly by inspiration, she says, never making any preparation or knowing her subject before commencing her discourse. Personally, she is short of stature, "fat, fair and forty," with regular features, and curly black hair, which she often throws back with her fingers during her animated delivery. Her speech on Saturday morning was a "shower of inspiration," excelling in poetry and pathos anything I have ever heard in our State. As a speaker and dramatist she is far ahead of Mrs. VanCott, the distinguished revivalist.

Stevens and Stearns are forcible and fervid speakers, both holding audiences at will.

FREE LOVE. I will not undertake to give any points of the speaking. During the entire meeting "Woodhull," or "free-love," was studiously excluded or ignored in the discussion. Had the question been raised it would have been voted down by a four-fifths majority. Somehow, Woodhullism don't seem to flourish among Spiritualists, while it has no perceptible following outside, except among the Indians. Nearly all the Woodhull champions are crooked in their record, and, possibly seek cover for their crookedness. Mrs. Woodhull, herself, may be a paragon of purity, but the millions just as pure, don't see how her programme of reducing marriage to a simple contract, would "help things." Our native Winnebagoes, in Wisconsin, have always believed in it, and practiced it, and are where they are.

MATINEE. During the afternoon of Sunday Mr. Wilson gave a two hours' "matinee," played the role of seer and clairvoyant. He claims to be controlled and assisted by one Dr. Roberts, long since passed to spirit life. He gave thirteen tests, so-called among the audience, eleven of which proved true. He made seventy-five statements concerning the life and history of individuals, sixty-nine of which were verified. His method was to ask those who were entire strangers to him in the audience to rise in their seats, when he proceeded to make statements as to important events in their lives, giving names, dates and places.

SEEING SPIRITS. At one time it was asked, "How many in the audience have positively and knowingly, seen their spirit kindred in the other world?" To the surprise of all, fifty-three rose in the audience in response to the question. At another time, Mr. Wilson was controlled to speak by what claimed to be "Ellis Thompson," the president of the Omro Spiritual Society, who died last summer. The words came with touching force and pertinency, and affected the Omro friends to tears.

The Northern Wisconsin Spiritualists hold their next quarterly meeting at Ripon, commencing the second Friday in January. F. A. M.

A Sick Patient Sees and Feels the Power of Spirits.

MRS. ROBINSON.—I sent you a lock of hair and statement about an invalid, one whom you may remember, and received your prescription, but owing to sickness of the messenger, it did not reach the patient until three days since. He has now commenced the use of the remedies, and is anxious to have all the spirit-help you can send him.

He says, after I wrote you for him, he saw spirits about him every night for three weeks, and during that time had no spasms. He had never seen spirits before nor since. There was a woman with them who told him she could cure him. They made him shiver with cold. The woman spirit would motion her hand toward him, and it would make a chill run over him; this followed him three weeks. He says the woman is good looking and thinks it was you. I inclose another lock of his hair to restore the connection which may have been lost by the long delay. I hope you will be able to do the poor fellow some good.

Very respectfully yours, E. G. JOHNSON. Peoria, Ill., October 14th, 1873.

The foregoing is one of a multitude of well authenticated cases of the band of spirits who use Mrs. A. H. Robinson, of Chicago, as a medium for healing the sick, materializing themselves in the presence of the patients and curing them of their maladies.

In this case it will be seen that the controlling spirits got en rapport with the patient before he began to wear the magnetized papers, which usually enables them to do so for about ten consecutive days after they first apply them. Then they have to be renewed. But it often happens that the spirit physicians get en rapport by a lock of hair from the patient's head alone, as in this case.

The writer of the foregoing letter is a gentleman of unquestionable veracity, standing high in the legal profession as well as in his social relations, as any man in the city of Peoria.

Most marvelous cures in cases of epilepsy as well as all other diseases which flesh is heir to are cured every day through spirit power, and yet simpletons will say, "What good comes of spirit communion?"—[Ed. JOURNAL.]

Philadelphia Department

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

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

Reliability.

There never was an era in the history of the world, in which there was more necessity for strict morality and sterling integrity than the present. In all departments of society, social, political, commercial or moral, there are very many delinquents. It seems as if an epidemic pervaded the atmosphere of each of these. Socially there are many who are abandoning the old landmarks which our fathers established in their integrity, and are putting forth opinions and practices which are demoralizing in their tendencies, sapping the very foundations of integrity and reliability, and unless the people, especially the young and rising generation, will take a firm stand against this swelling tide of corruption introduced by the insidious wiles of those who prate morality, sad, indeed, will be the desolation that must result therefrom. Integrity and reliability alone form a basis on which the social fabric can stand with any safety to the community or to individuals.

Politically, the want of integrity and reliability has become so fearful, that we are a by-word among the nations, and a disgrace to ourselves. The remedy for this terrible corruption, which is demoralizing almost every one connected with the government, is not to be found in penal legislation, which the rogues know so well how to evade, but it must have its origin among the people where strict integrity can demand of all who assume public positions, that they shall maintain the same or retire in disgrace. For this purpose, we would sound the alarm, and call the people forth in their strength, to do battle with wrong every where.

The same evil abounds, although to a less extent, in our commercial relations; the desire for wealth, which is so generally fostered, is leading men away from the line of rectitude. To remedy these evils, we should have our children born and trained under the influence of the principles of purity and uprightness—without this, we may look in vain for reform. Let us learn that honesty is better than any public office, and a clear conscience more to be desired than all the wealth or fame that may be attained there, and we shall have a change in all these departments.

The want of integrity and reliability in the moral and religious departments, is far more to be deprecated than in the others, because hypocrisy is the vilest of crimes, and has very much to do in producing the evils which abound everywhere. The remedy is to be found in individual reliability, and devotion to principle in everything.

THE BETEL NUT.—There is a fascination in betel nut more extraordinary than in a tobacco passion. The consumption of the latter in chewing alone, in the United States, is a modern phenomenon. An inveterate chewer may have moral resolution enough to break off the habit, though it rarely happens that an effort is made to do so, as an apology is found for continuing a practice that is destroying the foundations of health. Once addicted to chewing tobacco, to abandon it is an achievement few have the happiness to overcome, notwithstanding the melancholy mortality of men in the meridian of life who are constantly being destroyed by the subtle influence of that strange plant on the nervous system. Thus, sudden palsy of the heart, palsy of a limb, palsy of one-half the tongue, and even instantaneous death, are traceable by physicians to excessive use of tobacco.

But the vice of betel nut chewing, however, is still more remarkable. When the habit is established, there seems no retreat. Each victim wears out his teeth, gums, digestion, and dies with an unsatisfied longing for another quid. Betel nut trees thrive in most parts of tropical India, the Indian Archipelago and the Philippine Islands. They grow up gracefully about thirty feet, rarely more than eight inches in diameter. It is an arcaea vatecha. Penang is the universal name of the nut in those places where it is produced, hence pulo penang means a betel nut island. At six years of age the tree commences bearing nuts the size of a pullet's egg, of a bright yellow color, enclosed in a husk similar to the coccoanut; within a spherical nut, very much like a nutmeg. Broken, a bit of it is wrapped up with a piece of unslaked lime in a peculiar leaf, the sirih betelpeper, extensively cultivated for that purpose.

The gums and mucous membrane of the mouth are quickly stained a brick red, the teeth crumble to a level with the gums, and in that condition an inveterate betel chewer is wretched without a supply. There are large plantations of betel nut trees in Java to meet the demand for home consumption and distant provinces. To augment the pleasure, those who can afford it add tobacco to the lime. A morbid craving for either betel nut or tobacco are sources of immense revenue to many governments. Neither reasoning nor appeals to the intelligence of the chewers, who are shortening their days by an excessive indulgence, have ever had the slightest influence in convincing them that they were violating a law of organic life. Science fails to explain the cause of our intense morbid craving for vegetable narcotics so potent as tobacco and betel nut.—New York Mail.

Married.

By Rev. Calvin Damon, Haverhill, Mass., W. HEYDER, Esp., of Forest Springs, Cal., to Mrs. S. A. ROGERS, of Haverhill, Mass.

Passed to Spirit Life.

[Notice 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 the spirit-life, LUELLA M. HANDY, aged 23 years; also INAS HANDY, Sept. 1st, aged 3 years and 3 months, daughter and grand-daughter of Clark and Lydia Ellsworth, of Osseo, Hennepin Co., Minn.

Passed on to spirit-life, Friday, Sept. 23rd, JOHN FITZ TURNER, aged 22 years and 5 months, son of Seth and Laura Turner, of Atlanta, Ill.

He was a youth of great promise, conscientious and firm in principle, strict and capable in his business habits, and beloved by all his acquaintances. It seemed so hard to lay his manly form in the grave when we needed him so much for example for our boys. He left the form in Lincoln, at the residence of his aunt. Mrs. G. M. T.

Born of the spirit, in Smyrna, Mich., Sept. 4th, 1873. Mrs. HANNAH C. WHEELER, wife of M. A. Wheeler, aged 44 years.

How beautiful to know we are watched over by angel friends. What an incentive to do right, and lead such lives that they may visit us with joy. Husband and children, let this comfort you. She is free from the diseased casement that held her. You would not have her clothed in it again if you could, it was fit for her no longer.

She will come like a zephyr, for her loved ones are here. Then think not of sorrow, when her spirit is near. Oh, how precious to know, she can hear, think and see. How beautiful! how comforting, like the wind she is free!

Mrs. WHEELER was a Spiritualist. She had no fear of entering the spirit-life. She was a good wife and mother and a kind friend. The funeral discourse was delivered by Mrs. L. A. Peaswell, of Disco, Mich.; invocation by Mr. J. H. Stewart, of Kalamazoo, Ind. Mrs. M. J. H.

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"This pamphlet may be interesting to Spiritualists, but it is probably too ethereal for our material comprehension. It seems that a Diakka is a spirit 'with an occult temperament,' and one of them, while cruising about, came to Boston not long ago. He describes what he saw, and some of his bits are so well made that we are led to think he was a veritable Bostonian in the flesh instead of a Diakka out of it."—From Boston Investigator, Sept. 17, 1873.

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"Hidden Treasures."

BY MRS. M. J. WILCOXSON.

DEAR JOURNAL:—In the course of an itinerant life, one has ample opportunity for studying the different phases of human character, and the meaning of the word treasure as applied among the people with whom we associate. It is observable also, that each attaches worth and importance to things in exact accordance with scul-growth or mental development, and as the majority, even of our best minds, are scarcely above the worship of the almighty dollar, does not this account for the almost universal desire and infatuation among Spiritualists to repeat the speculative and experimental measures of the world at large? It is with all mediums a notable fact that a large proportion of both believers and non-believers in our faith no sooner find an opportunity to consult the oracles on pecuniary matters, than they become importunate to do so; and many will sacrifice a vast amount of time, and often a small fortune, in fruitless attempts to get rich by means of buried treasures. That this has proved a most foolish and expensive experiment in almost every case, I have no doubt. But still, with the word failure written in most humiliating characters upon the history of all such undertakings, "the fools are not all dead yet," to use a homely, time-worn phrase, and the victims are not all buried!

"If my spirit-friends can see everything, and know my pecuniary embarrassments, my trouble, my desire to do good, my poverty, etc., etc., why can they not help me to some of the wealth which lies stored away in such abundance? Why do they suffer you mediums to live and die poor, dragging out your last days in a more or less dependent condition, when there are piles of wealth which lie useless?"

These and many other arguments are brought to bear on this question, and often is the charge of inefficiency brought against the medium, when refusing to enter so questionable a field of enterprise, where larger pay is offered than for any other mediumistic service. Indeed, where a cool hundred is offered to a medium (and bogus at that) for the location of imaginary ores, oil-wells, and Kidd's treasures, five dollars for a seance with Mr. Foster, who calls up the departed Samuels of the family, and often a dear companion, is commented on for years with a spirit of positive revenge! The fact is, the love of the almighty dollar, is, with the majority, as per evidence, far greater, and will induce far heavier risk than the love of translated friends, and the superior wisdom they can give us. Men pay for things exactly as they value them. But do they get the worth of their money in seeking temporal gain through the agency of mediumship—and is mediumship as reliable in this department, as where it is cultivated for wiser and more enduring purposes? Whereas thousands on thousands of tests have been given, thoroughly convincing us that the departed do live, and often return, how many revelations concerning buried wealth have proved genuine or available? In my experience and observation, not one! I have witnessed numerous cases, and had numerous cases cited me, where persons directed by intelligence of some kind, have left all regular employment, and following out the suggestions of the oracle, have either waited or worked for the uncovering of their golden treasure, till they had sunk a part or the whole of their property, and finally found themselves either much wiser from the costly lesson, or as much weaker from utter demoralization.

It seems to me a dangerous hope, when we seek to shirk off all responsibility of daily duties in the field of productive labor, in the vain hope of getting suddenly rich. God or Nature made us to work; and however useful gold may be, it is useful only in hastening the day of all-work. Work, either of body or brain, is the soul's harvest; and however fashionable or popular it may be to sport a fortune and kill time, there can be no true wealth, and no true health, simply as the product of material coin. I have long felt that riches too often endanger the possessor in numerous ways. They beget the spirit of selfishness and luxurious vice. Some persons may remain grand and noble with the possession of immense fortunes, but rarely do their families or natural heirs fail to take on other "airs" which perpetuate castes and distinctions in society, and prove the foundation of oppressive monopolies. Worth, or valuation, is supposed to be measured by dollars and cents—whereas genuine wealth or worth has nothing to do with the possession of base metal, but is to be found wherever a true heart or noble purpose animates the possessor. The demoralizing effects of abundant wealth are not to be portrayed in this short article. Better far, is a competency gained by honest industry, with its accompanying discipline of daily frugality and fruitful economy, than the opposite of unbounded wealth, with the legitimate product thereof. We grant there are exceptional cases, but as a standard for the masses, we believe the necessity for labor to be a redeeming principle.

Men do not of choice, so much as from necessity, push on the car of civilization. They are still too low in the scale of unfoldment, and too much lovers of inglorious ease, to beautify and adorn this earth with their inventions and scientific discoveries, unless pushed to it by stern, defiant necessity! We question if the wiser heads of the Spirit Land will put men and women into downy beds of ease, by finding silver lodes or nuggets of gold for them; and it is with deep solicitude and sorrow that we find so many restless and unhappy, seeking the oracles of to-day, more for personal, pecuniary gain, than from any fixed determination of strong love for the elevation of the race. As a rule, we find the largest humanitarian souls to be those who have become refined in their natures and elevated in their motives by the attrition of a laborious life. They have never been drones or leeches in society, nor have they been enriched by any sudden turn in the wheel of fortune. And we have every reason to believe that our best teachers are those who stimulate us to constant activity of both our physical and mental powers, as neither brain nor body can be harmoniously developed without such action. I could cite cases where, in affliction and poverty, the worthy and faithful worker has been assisted by spirit interposition, but only as a temporary or preparatory means, and never to an extent encouraging indolence or luxurious habits of life. In the present all-prevailing tendency to riotous or extravagant living, I know that my own heavenly teachers have counseled the necessity of temperance in all things, and often commented upon the waste of time and means, the empty, superficial and hypocritical shams which corrupt society and bring barrenness and poverty of soul to the poor and servile devotee at the shrine of the golden god. I happen to know a few to-day, who are in circumstances of comparative competency, and yet consider themselves too poor to contribute to lectures of a progressive character or entertain for a few weeks a sinking speaker or medium, and they are always full of protestations against their own poverty

and inability to do anything for our glorious cause, or our worn-out workers. "But if their guardian spirits can come and work through mediums, why do they not prove it in some convincing manner? Let them find a treasure" for these exacting wards of theirs, and they "will then devote their lives to the good of our cause!" They will perform all sorts of imaginable charities, furnish homes for mediums, build "free halls for lectures," get up "free schools," etc., etc. With all due deference to a few honest, earnest souls who have sought means in this way, I must reply, I do not believe it!

It is said that gold will not corrode, but it has a remarkable power in corroding human nature. I know a case in which a very sincere and enthusiastic lady constantly mourned her lack of means, and her inability to give to our cause, "but if the spirits would help" her, she would devote all the profits to the propagation of our humane gospel. By a lucky turn in the wheel of fortune, her purse suddenly swelled in its proportions to an unusual size, and an opportunity offered to fulfill her oft-repeated promises, her income being always sufficient to support her family in comparative luxury. But lo! a very beautiful and costly article of furniture attracted her artistic eye, and her daughters must have it. Then, of course, other appointments were out of keeping with the fine, inlaid specimen which so strongly contrasted with the otherwise neat and substantial outfit of the premises, and suddenly it was discovered that nothing but a complete revolution could reconcile things. Carpets, upholstery, tablesets, in fact, all the old furniture must be disposed of, and a fresh windfall must furnish the new outfit. As it was too slow in falling to satisfy the pressing demands of the case, "why did not the spirits find her a treasure of some kind?" Very often were the old professions repeated, and the spirits invoked with burning entreaties and appeals for aid, that their "blessed cause" might not languish, but means might be furnished for such wondrous performance of charity on the part of these meek followers of our Christ. Is it any wonder that in view of repeated acts of willful betrayal and falsity, the hitherto attendant teachers should resign their charge, or that the wise and "lively oracles" should vacate their seats, to be occupied henceforth by groveling, sensual and undeveloped spirits? On the principle that "like attracts alike," I have not the least doubt that intelligences of the latter character may delight in duping and misleading, or may, with a partial knowledge of facts, ally themselves to those in the flesh who are still tinctured with cupidity and love of sensual enjoyments, and thus, being themselves held to the earth-plane, "enter in, making the last state" of their pliant followers "worse than the first." They may even be able to describe localities with remarkable accuracy, as has been done in numerous instances, but probably none of us can tell why the most persistent falsehoods are constantly repeated, till the poor dupes find themselves completely ruined in pecuniary means and moral stamina; for it is often the case that this passion for gold becomes a perfect mania—the conscience becomes perverted, individual responsibility is laid aside—"the spirits directed me;" or "made me do it," etc. Debts are incurred which are never canceled, all productive industry is neglected for the time being, and the poor, blinded devotees may be likened to some of our orthodox friends who propose to live on faith. As we heard a minister once descend on this cardinal grace, thus: "I believe that if we all had faith, such as Elijah had, that God would send us all things necessary to our comfort, and we might all sit as inactive, physically, as we do in this meeting, and he would give us our daily bread and our daily clothing." "Amen!" shouted the faithful; but I have never found an instance in the church, of such miraculous reward of faith as above portrayed, though we all know that our Christian friends consider labor as instituted by God to curse the race, and they are not behind treasure-seeking Spiritualists in endeavoring to get rid of it. Their whole system of creed and worship is based on the idea that God will "come down and help" them, while their prayers are constantly ascending for blessings in their basket and in their store, which means money, of course.

I have sometimes thought we might easily trace the "spirits" who come to us practicing the old orthodox notion of miracles and special providences in another guise. And again, I have thought that much of this oracular style of revelation is nothing more than the psychological influence of one's own mind, or the combined influence of different minds still in the body. And further, I have thought it quite possible, and perhaps quite necessary that a grade of intelligences should exist, who may properly be termed "angels of judgment." Not that our understanding of judgment makes it the weapon of a personal God, or personal spirits, but there is a law of cause and effect, a result, a principle of sure compensation; and this sort of "judgment" falls upon the ignorant and the transgressor as falls the lightning and the hail—as comes the tornado, and the withering, deadly plague. Within the limits of individual choice and desire the law is as immutable and certain as when seen on a grander or more extensive plane. Nothing is truer than this, "As a man thinketh so is he;" whatsoever a man soweth, that shall he also reap." As a rule, men do not reap a harvest of moral grandeur, solid fortunes, or means for elevating the masses, except by patient, untiring industry. And our spirit friends know this, with far clearer vision than we possess. They know that it is more the life of a man, his growth in character, his indomitable will and energy in unfolding and making practical his own genius, than any suddenly acquired fortune, which leaves his name a watchword, a keynote for the generations, and embalms him in the affections of nations yet unborn. Those who stand to-day, as ever, among the world's truest and best-tried saviors, are "self-made men"—men that have chipped away with most unceasing fidelity in carving for themselves a pattern of some high ideal. They have grown from obscurity and poverty, through intense application in trades and professions, till now they carve cradles that rock the whole world in prophetic embrace! Look for the great minds of to-day who point beyond the stretch of the telegraphic wire, and the majestic sweep of the iron horse, as he compasses continents, and lays at the feet of the sovereign people his almost countless tons of produce, and think for a moment, what has produced all this? The answer comes to us in one simple word, LABOR!

"Little drops of water, little grains of sand, Make the mighty ocean and the beautiful land;" and simple as the sweet poems of childhood, as easy to be understood, are the health-giving and harvest-growing laws of labor. Sad, indeed, is the picture of discontent and unrest where a mind has grasped the cords of angel-life, only to demand an answer to the prayer of the passions and narrow selfish desires of the flesh. How few ask of the higher intelligences an increase of wisdom and spiritual light, a prompting of all sacred energies in the path of individual growth, and the sweet reward of conscious heroism in the great battle-ground of life! This is the re-

ward of daily toil, a harvest which will feed the generations of the future, when mere gold will be regarded, in comparison therewith, as the very dross of things. And we may well understand why our best and holiest guides do not wish to gratify our weakness and avarice in seeking the means of idleness and dissipation which sudden riches may bring.

Our Spirit Friends.

BY R. TOWER.

All our friends from earth departed To their home in spirit-land, We shall meet them o'er the river, When we join the angel band.

Can we wish them back to earth-life, Pilgrims here to toil again, In this world of sin and sorrow, Common to the life of men?

Well we know their toils are ended, Pains and sorrows come no more, Incorruptible, immortal, Dwelling on that shining shore!

Truly happy are those loved ones, Far more so than when on earth, Gone to share in heavenly treasures, To receive their spirit birth.

Gone above the cares of earth-life, To the Spirit World above— Gone to meet the friends departed, Those they do so dearly love!

Why shed tears? there's joy before us; Patient wait, the hour will come, We shall meet and know our loved ones, In that bright immortal home.

Seeking Employment.

BY G. W. KATES.

BRO. JONES:—I have received the following post card:

G. W. KATES, Dear Bro:—I would like to speak for you this winter, if possible. Hoping you will remember my labors in behalf of the conservatives in committee in the convention, enough to attempt to equal my magnanimity, I am your true Brother, D. W. HULL.

Hobart, Ind.

To the above I immediately replied. I can not feel satisfied to allow it go unnoticed in the JOURNAL. The letter shows that our late friends who have seceded from Spiritualism and embraced the cause of free-love, can not find sufficient employment in their new field of labor, and are offering, and will offer, petty excuses to be continued in the employ of the cause they have disgraced. The above application is rather cheeky, as I think will appear from my following remarks. He appeals to me to equal his magnanimity (?). We will see how magnanimous he was, for which I should be so grateful as to use him to speak in Cincinnati, upon whatever subject he pleases. He claims the right to do the latter, yet refuses to acknowledge that he has the right to preach on the spiritual platform, as a specialty, upon such topics as mathematics, mechanics, astronomy, law, etc. His "whatever subject he pleases," is the subject of "free-love" as defined by Moses and Woodhull.

How can he reconcile his "right" to preach as Spiritualism the last mentioned, when he denies the same for the former, is a conundrum. Each society of Spiritualists have the right to say what they want to be instructed in, what they want discussed before their society and community. This is their right derived from the position of employer. The employee has the right to refuse, but not the right to dictate.

I have not the least idea that any society of Spiritualists will refuse to engage, or listen to, a speaker, without dictation as to subject for discourse, when such speakers do not make odious doctrines a specialty. The only restrictions any society has manifested an intention to make, is to demand that free-love shall not be advocated.

But I will simply relate, as I intended to do, the substance of my answer to Mr. Hull's application. We are, in Cincinnati, employing our home talent to do all the lecturing we at present desire. We prefer this, if for no other reason, that we may not have Woodhullism and her socialism preached to us. We must first find who are the friends of true Spiritualism, who will promulgate its teachings in all its various departments of reform. We decidedly will not engage free-lover. I believe and have evidence, that such is the intention of societies generally.

I can not see wherein I, or the Chicago minority, are indebted to Mr. Hull or the Convention. His magnanimous (?) efforts consisted in presenting my name to the Business Committee, to be selected to deliver one of the half hour "set speeches." There is a little history about the result of my selection, that I told him and shall tell here. Of course I am obliged to him and the committee for selecting me to deliver a speech before the convention in opposition to free-love. I was to speak during the afternoon of the second day. The discussion of the resolutions was prolonged until late in the aforesaid afternoon. At the conclusion of the adoption of the resolutions, the chairman called upon the set speakers without response, until he reached my name on the list, when he caused the convention to adjourn because the speakers were absent. I was on the platform at the time and privately addressed the Chairman to the effect that I was one of the speakers selected. His reply was that it was time to adjourn and the speaking must be dispensed with. I left the platform feeling that I had been gagged. The committee, of which Mr. Hull was a member, did not do me or the minority the courtesy to grant me a subsequent opportunity. The only "set speech" in the opposition was by Mr. Shaw.

I can not see wherein simple justice even was done the minority, either individually or collectively.

I hope the Spiritualists will not be induced to listen to and paralyze their usefulness by free-love advocates. The doctrine is utterly foreign to Spiritualism, damnable to any advocate, and odious to all who have any cultivated self-respect. We must not shrink from our present duty in ostracizing from our ranks all who believe in or advocate it.

Mr. D. W. Hull showed his respect for Spiritualism and for Spiritualists, when he publicly tore up on the convention platform the certificate of fellowship given him by the Indiana Association of Spiritualists. The act was an insult to not only the Indiana, but to the American Spiritualists. It was insulting to the Spiritualists as an organic body; it was an insult to the Spiritualists as law-abiding citizens. I am sure all respectable Spiritualists prefer to abide by the law of the country rather than bid defiance to it. I am sure they all recognize the necessity for laws to protect individual and corporate rights. I am sure it is more generally the desire to reform society, to regulate properly the marriage relation through reformation of the law, than it is the

desire to abrogate all laws regulating society and marriage.

The Woodhull socialists have not made an attempt; neither have they ever expressed a desire to reform the law, to reform parents under the present marriage system. Truly D. W. Hull and the whole clique have taken themselves "clean out of Spiritualism," and are no longer entitled to our recognition as co-workers, hence not entitled to expect employment of us.

A word as to our respectability: We are called "respectable" by the free-lovers, intending by the term to imply that we are hypocrites. I hope we are respectable. I hope we are so much so that we love purity, love to see happy homes, love the cause of Spiritualism, and love to be law-abiding citizens. If Mrs. Woodhull and her followers do not want to be entitled to respectability, they are welcome, as well as to be pitied in seeking to be disreputable. There is virtue, however, in being disreputable in a good cause; and there should be condemnation for assumed respectability in order to cover up a bad cause.

We can not condemn the free-lovers for assuming respectability in advocating their bad cause; for they boldly count all the evil reputation they can. Neither should they call us hypocrites because we are respectable, and advocate a good cause. But we care not what they call us. We love truth, purity, justice and progress. We can not be swayed off on a side track. The great broad-gauge tramway is the route upon which our cars shall roll. Spiritualism continues to have an abundance of self-respect; also labor that all mankind may rise out of the disreputable mires and cesspools of mental, moral and spiritual faith, into the grand, useful and true respectability of love for the true, the beautiful, the good. Cincinnati, Ohio.

Voices from the People.

CLAY, ONONDAGA, N. Y.—L. Haker writes.—I admire the stand you take against Woodhullism.

WASHINGTON HARBOR, WIS.—W. C. Betts writes.—I am not a Spiritualist, but I like your paper, and hope to take it for a good many years to come.

STEVENSTOWN, KAN.—Sarah Briggs writes. I could not think of doing without my comforter, the good old JOURNAL.

BRYAN, OHIO.—J. Burke writes.—I think there is enough purity in this country to sustain your good and pure paper.

TIFFANY, WIS.—L. C. Best writes.—I have been a reader of your paper for three months and am much interested in it.

WAYNE, PA.—Willard F. Follett writes.—I am glad Spiritualism is at last rid of that terrible incubus, free-love, or as Moses defines it in his practice, freelustism.

NEWARK, N. J.—N. B. Britton writes.—I see you are having a lively time after those who are after "the world, the flesh and the devil." Good! go on.

WILLOW GROVE, DEL.—J. Colby Smith writes.—I congratulate you in the noble stand you have taken for the right. Woodhullism and Moses-Hullism does not go down in Delaware.

C. G. Tiffany writes.—We had a Spiritual meeting here, Sept. 26th and 27th, and a lecture from Mrs. E. T. Trege, of Philadelphia. She is a beautiful, inspirational speaker. She gave some twenty tests.

DANBY, VT.—A. S. Baker writes.—I can not consent to give up the JOURNAL now. Never fear. What you lose by your fearless exposure of error, you will gain in the open support and gratitude of all the just and true in every walk of life.

VANDALIA, MICH.—C. A. Merrill writes.—Stick to your text, Bro. Jones, and never strike the flag. I find but one in this place that favors the Woodhull teachings, while there are scores that denounce it.

ALBANY, N. Y.—A. A. Teachur writes.—I heartily endorse your protests against Moses and Woodhull. I think such licentiousness as Moses and Mrs. Victoria C. Woodhull preach and practice is perfectly abominable.

LOCUST GROVE, OHIO.—J. F. Newland writes. I think you are doing a good work; and my prayer is that you may live and publish the glorious JOURNAL until orthodoxy is dead and buried out of sight.

DECATUR CITY, IOWA.—W. D. Moore writes. I am glad to see you giving such heavy blows to the free-lovers. I used to think a great deal of Moses Hull, but now I would not go to hear him speak. You are gaining friends here by your course.

SAND SPRING, IOWA.—R. W. Champlon writes.—I am so highly pleased with the JOURNAL in the Woodhull controversy, that I could not think of delaying payment any longer. Your course is highly commended by all the Spiritualists in this place.

BLUE SPRINGS, NEB.—Herbert Vinay writes. Mrs. H. Morse, of Joliet, Ill., was here in July. She awakened up the old dry bones of theology by her electric powers. She is a fine lady and lecturer, and our cause is safe in her hands. Long may she live to battle for such a noble platform of truth.

CHELSEA, MASS.—Miss M. Clark writes.—It is about time our ranks were purged of this scum of obscenity, free-lovers, coming to the surface, and you have the sympathy of thousands in daring to make the RELIGIO-PHILOSOPHICAL JOURNAL speak in the right direction.

BOSWELL, OHIO.—Amos Ware writes.—I desire to applaud the editorial career of your valuable paper, especially in regard to its opposition to the professed adherents to "the higher law," when in reality their animal propensities seem to be their controlling faculties, and they are designing to appropriate the high standard of Spiritualism as a cloak to cover their iniquities.

NORTHFIELD, VT.—W. W. Runmill writes.—I did think I could not afford to take the JOURNAL another year, but I shall not desert you now. I am glad the line has been drawn between Woodhullism and Spiritualism. We have a chance now to rid ourselves of the greatest drag-back we have ever had to progress in our beautiful philosophy, and let us do it.

NEWARK, OHIO.—J. R. Scott writes.—I see by the last JOURNAL, that you have lost a subscriber. I send you a brand new one to fill his place, one that is neither a bigot nor a Woodhullite. Go on, Brother, you have the unbroken line of Spiritualists of this city to back you in the noble stand that you have taken to beat back the damnable doctrine of Woodhullism.

YOUNGSTOWN, OHIO.—Willis F. Whitehead writes.—Thank God, the separation is consummated. Let us organize now with pure Spiritualism for our rock. Hurrah, the diamond truth of the ages has been dusted, and now shines forth upon the world in all its purity. Free just will live no more on the manna of Spiritualism. May the angels guard and bless you for publishing one true paper. May you live long in battling for the right and ventilating shams.

TYNGSBORO, MASS.—Elisha Hall writes.—The public mind is being considerably agitated in regard to the Christians having the Constitution of the United States amended so as to have God recognized. But a thought has suggested itself to my mind, whether it would not be much more to his credit as possessing infinite wisdom, to revise the plan of salvation? I think the churches had better present something to the people showing a little more wisdom on the part of God, before they attempt to force him upon the people as their Supreme Governor, for if he has no more ability to govern the material world than he has shown in his plan of salvation or power to execute his laws, I think he had better not be elected Governor.

CANTON, ILL.—J. H. Rainey writes.—I take the liberty to send you a line to you asking the address of Mrs. Teed, a test medium, said to be a very good one. Now, I would like your opinion of her powers, and whether she is a lady that we would not be ashamed to introduce into our families and stand you have taken on this abominable Woodhull, free-love question.

Thanks for the appreciation. We are assured that angelic inspiration will speedily take all social-freedoms "clean out of Spiritualism." So be it. We advise you to let Mrs. Teed entirely alone. She is a low-bred impostor; was recently detected as such in Missouri. We have full particulars marked for publication. Let all impostors and Woodhullites have a wide berth—all to themselves. Spiritualism has been hampered long enough. Treat mediums kindly, but ever ask for the very best test conditions, that will place them beyond suspicion of imposition, and yet never ask for that condition which will necessarily result in a disability on the part of spirits, to manifest the results of laws which the ignoramus and self-conceited are apt to disregard.—[ED. JOURNAL.]

PEORIA, ILL.—E. G. Johnson writes.—I never could understand the necessity of an organization upon a mere fact—that of spirit-intercourse, which if proven only proves the fact of immortality, which most of mankind have believed in all ages, without much proof. Might as well organize a party or society upon the fact of a vacuum in natural philosophy, or argue away diseases. So long as we organize, every mental cripple who gets inflated with a communication from a spirit imagines he must immediately begin to tinker up the world.

ST. MARYS, OHIO.—Amos Benton writes.—I see by the JOURNAL that our friends—the friends of decency and good order at the late convention at Chicago, cut loose from the putrid carcasses of the "Moses-Woodhullites," a measure that ought to have been taken long before this time, to have preserved a good reputation for genuine, pure Spiritualism. I would recommend forgetfulness of them as far as possible, and would desire that their name in connection with Spiritualism, could be more fully suppressed than that of Erostratus, who burnt the Temple of Diana, at Ephesus, was by the Ephesians.

BAYOU PHILIP PLACE, MISS.—Randolph Martin writes.—I don't believe in this so-called New Departure from our beautiful Spiritualism. If the large brain of Moses uses him thus, give me a little less brain, or else I would be re-created and made a brute in the beginning, not waiting for age to develop the brute propensity. Brother, I, for one say, let us be done with that tribe, kith and kin. I do not recognize them as the representative power of American Spiritualists—not at all. If they are, I want to be counted out at all times.

LANCASTER, TEXAS.—F. T. Hibler writes.—Many persons in this State seem to have become deeply interested in Spiritualism. A number of my acquaintances of whom I hardly dared to entertain a hope, are now anxious inquirers. We had a very fine trance medium here, Mrs. Annie C. Torrey, to lecture for us two weeks ago. She is a very eloquent orator and left a vivid impression. We have exceedingly few free-lovers in this country. Spiritualists generally aspire to something higher than the secret practices of old churchology and the unrestrained passions, which any animal can have.

DOVBR PLAINS, N.Y.—Joshua Rodgers writes.—And now in conclusion let me say a word about the course of the JOURNAL in regard to the big-headed Moses Hull. Your way of dealing with him meets my unconditional approval, only you do not lash the lecherous scoundrel half as badly as he deserves. I do not believe in persecution, but I do in plain talk; that is, for an adulterer, fornicator, and seducer—I mean just that and nothing less. They may call it social freedom; they can not make it smell sweet, call it by what name they may. It is prostitution of the grossest kind and nothing less.

SINKING SPRINGS, OHIO.—Dr. J. M. Tener writes.—Inclosed you will find 30 cents for May and June number of the LITTLE BOUQUET. I have no small children, but if it is half as good as the old Pillar of Light, the RELIGIO-PHILOSOPHICAL JOURNAL, it won't hurt some of us big babies to read it, and then give it to the children. We want pure Spiritualism ingrafted in the minds of our youth. That's right, Bro. Jones, make Hull and Woodhull & Co., feel their shame—don't yield an inch. You have plenty of friends and still more are coming.

DUBUQUE, IOWA.—Harris G. Stevens writes. I am glad to see the JOURNAL take so firm and decided a stand against the Woodhull free lust doctrine. Spiritualists certainly ought to carry on their shoulders without such unnecessary slime and muddy water attached. Every person with ordinary share of common sense, having any noble and beneficent purposes for bettering the present condition of humanity, will at once separate from, and rise above, those advocating a free-loveism that runs into free lust and prostitution. Let us all seek that which is good, lovely and pure, leaving behind all that tends to debase and dwarf all that is good and noble in ourselves.

GLENWOOD, N. Y.—S. N. Blakely writes.—I see by the JOURNAL that you offer to send a few numbers of it to those who wish to distribute them among the thinking class of community. Please mail to my address back numbers of Sept. 15th, if you can, containing the filthy, soul-destroying, degrading animal letter of Moses Hull, as I wish to distribute them among the subscribers of the BANNER OF LIGHT. The time has come when a leading Spiritual journal should speak in thundering tones against this hellish doctrine of free-love or free-lust, and a paper that keeps silent on this damnable question, keeps its readers in the dark, and acknowledges to the orthodox world that it sanctions the debasing ideas of Woodhull, Hull & Co.

PHILADELPHIA, PA.—W. L. Jack, M. D. writes.—No better or purer man lives in our midst than Dr. Childs, who so arduously labors in our spiritual vineyard here for free promotion of truth and virtue. May the dear angels who have been with him in his successful labors of the past, still remain with him in the future and lead him into the final triumphant success of virtue over free-lust. Now, Bro. Jones, never be alarmed at what pigdies or parasites may write or say in regard to you, for I know that S. S. Jones is more commended for his virtue, truth and fearlessness of others than any soul living. Just as I write this another speaks his mind and says, "Tell S. S. Jones that the few Spiritualists in Trenton, N. J., bid him Godspeed, and may he live to see the hydra-headed beast, free-love, dead."

VICKSBURG, MICH.—W. Williams writes.—Words can not express our high appreciation and approbation of the noble position you have taken in the Social Question, and our confidence is unshaken in your ability, aided by angelic influence, to defend your position to the last. We feel that your cause is a just one and your philosophy glorious! It is attracting the attention of noble minds. I recently heard a Congregational minister announce from the pulpit that he wished it distinctly understood that he firmly endorsed the doctrine of eternal progression. Such accessions I consider rapid strides toward reform, and the throwing off of the shackles of priestcraft. Aug. 30th and 31st I attended a Spiritual meeting at Brownell's Station, Mich. On Sunday forenoon, the meeting promised a success; but in the afternoon, it turned rather to a free-love discussion, which soon became disgusting and wound up in boisterous confusion, a shame and disgrace to the spiritual cause, as it did at Charlotte and several other places, and as it ever will when discussed before a mixed assembly who do not meet expressly to hear said subject discussed. I exhort my brethren in future when a meeting is called and convened to listen to the grand and elevating truths of our glorious philosophy, that they abstain entirely and altogether from any remarks relative to the Social Question. It is frequently asked by our sectarian neighbors what are the teachings, or doctrine of Spiritualism? I reply, come out to our meetings and learn. I have been successful in persuading some to go, but how sad my disappointment when I have seen them sit and writhe, as it were, under a free-love jangle.

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

Table listing various books for sale, including 'An Hour with the Angels', 'Astrological Origin of Jehovah-God', 'A Discussion between an Episcopalian and an Unitarian', etc.

Table listing various books for sale, including 'Life of Thomas Paine', 'The Devil and his Fiery Dominions', 'The Biographical of Satan', etc.

The Biographical of SATAN: OR A HISTORICAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS, A DEVIL AND FUTURE ENDLESS PUNISHMENT; ALSO, Every Spiritualist SHOULD READ IT! EVERY INFIDEL Should Read It! Every Orthodox Christian!

JESUS OF NAZARETH, OR, A TRUE HISTORY OF THE Man Called Jesus Christ. THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM; WITH ALL THE INCIDENTS OF HIS TRAGICAL DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MORTALS WITH JESUS WHILE ON THE EARTH. By Paul and Judas, THROUGH Alexander Smyth, Medium.

Now Ready THE CLOCK STRUCK ONE AND Christian Spiritualist. ENRICHED WITH A FINE STEEL PORTRAIT OF THE AUTHOR THE REV. SAMUEL WATSON OF THE METHODIST EPISCOPAL CHURCH. Table of Contents: CHAPTER I. Man and His Relations. CHAPTER II. The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Conclusive Evidence; Spirit's Departure; Spiritual Body; Ascension of Christ; Success of the Gospel; Delight of Spirits.

The Lyceum Guide. A COLLECTION OF SONGS, HYMNS, AND CHANTS, LESSONS, READINGS, AND RECITATIONS, Marches and Calisthenics (WITH ILLUSTRATIONS). Together with Programmes and Exercises.

The New Wonder! NATURE'S HAIR RESTORATIVE! "Ring out the Old, Ring in the New." Contains no LAC SULPHUR, NO SUGAR OF LEAD, NO LITHARGE, NO NITRATE OF SILVER—is not a health nor hair DESTRUCTIVE.

Dr. E. P. Miller's Works. VITAL FORCE, HOW WASTED AND HOW PRESERVED. C. O. H. \$1.00; postage 12 cents. Paper cover, 50 cents; postage 4 cents. Every young man and every young woman, every married man and every married woman should read it. A vast amount of suffering, as well as physical, mental, and moral ruin would be prevented if all were acquainted with the facts contained in this work and followed its excellent advice.

Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois.

McHenry, Ill., September 14th, 1873.

Gentle reader of the RELIGIO-PHILOSOPHICAL JOURNAL and of the Advertising Corner of the Gentle Wilson, Greetings we send you from the sons and daughters of God in council assembled at McHenry, Illinois.

Our Fifth Quarterly Meeting was called to order at 10 o'clock A. M. on Friday morning, the 12th inst, President Dr. O. J. Howard in the chair, Vice President Severance, and Secretary E. V. Wilson in their places. The hall in which we met (River Side Hall) is one of the finest in the State, well lighted by day and by night and well ventilated, and is easy to speak in. On call of the President there were sixty-seven delegates present, notwithstanding the morning was ushered in with thunder and lightning, and a fine baptism of rain; in fact, the angels of love who had assembled to council with us for the good of humanity, greeted us with a salute from heaven's artillery.

The President, Dr. O. J. Howard said, "Friends, I now call the convention to order, pursuant to the adjournment at Rockford to meet in McHenry on this day. We have come together to council with each other on the truths of life. We will now call for our Secretary's report."

E. V. Wilson, Secretary, then reported names of speakers engaged.

Your Secretary begs leave to further state, that the report of the Annual Convention of the Northern Illinois Association of Spiritualists was reported in the RELIGIO-PHILOSOPHICAL JOURNAL, immediately after the convention closed its session, and the effect of the Annual Meeting of our Association has been all that we could wish, and the Fifth Quarterly Meeting of our Association now in session, will prove not inferior to its predecessors; and Mr. President, we ask for further time to complete our report. Granted. Mr. Chairman will now call for some motion looking to hard work.

It was moved and carried that a conference of this Convention occupy the morning hours, and that the President appoint a Business Committee of three, which he did; consisting of John Gage, of Vineland, N. J.; Mrs. E. Durkie, of Geneva, Wis., and E. V. Wilson, of Lombard, Ill., who after consultation reported as follows:

1. That the Fifth Quarterly Meeting of the Northern Illinois Association of Spiritualists, will resolve itself into a mass-meeting of the whole, and that all persons from any State in the Union or British Dominions, are by this resolution entitled to take part in the work to be done at and during this Convention.

2. That this Convention adjourn at the hour of 12 o'clock M., to meet at 2 o'clock P. M.—sharp time.

3. That the evening meeting be called to order at 7 o'clock—sharp time.

4. That the Convention shall be called to order at 9 o'clock A. M., Saturday 13th, and that during the sessions of this Convention we shall be governed daily by these hours for coming to order.

5. Your committee report that the order of work shall be at each session, first, music and singing; second, conference one hour preceding the lectures, and that each speaker shall have ten minutes, and not speak twice; and your committee report that the speakers for the afternoon, Friday, 12th of September, are, 1st, Chas. W. Stewart, of Janesville, Wis., in a speech of thirty minutes' time; 2d, that Dr. Juliet H. Severance, of Milwaukee, has the closing speech without limit of time.

6. The evening services will be, 1st, conference from 7 to 8 o'clock; 2d, thirty minutes' speech by E. V. Wilson; 3d, closing speech by Mattie Halett Parry, of Beloit, Wis.—time unlimited.

7. Arrangements have been made for instrumental and vocal music for each session of this convention.

8. Your committee wish it distinctly understood, and call upon all present to take notice. That arrangements have been made to feed and lodge all who may attend our convention. The committee having in charge the lodging of delegates and visitors, will assemble on the left of the speakers' desk. All wishing lodging will report at the close of each session to this committee, John M. Smith, Chairman of the Committee on Lodgings.

9. The Convention will furnish meals free of charge to all who attend the convention. Good and efficient cooks and assistants will attend to the supplying of food.

10. On each day, beginning to-day, September 12th, at noon, during this convention, dinner will be ready at 12:30 P. M.; supper at 5:30 P. M.; and breakfast from 7 o'clock to 8:45 A. M. The following rules of order must be observed, and will be strictly enforced: The meals will be served in the large and pleasant dining-room on the right at the foot of the stairs. There will be a guard at the dining-room door, who will prevent all crowding or disturbance.

The guests will please remain in the hall of the Convention until called to their meals. They will then proceed quietly and in order, avoiding noise or crowding the hall, and when the table is full, the door will be closed until the table is reset, and then the second call will be made, and thus continued until all are fed.

11. There will not be furnished any meals at the houses of the citizens of McHenry, who may lodge our delegates or those attending our Convention, unless by special invitation on the part of our friends who kindly lodge our guests.

12. The dining-room table supplies and kitchen department, will be under the control of Dr. O. J. Howard, of McHenry, Ill., and E. V. Wilson, of Lombard, Ill.; Dr. Howard acting as general purveyor for the convention, and E. V. Wilson, as financier. At each table or meal, there will be a collection taken up to meet the expenses of the dining-room. Thus, brothers and sisters, we propose to avoid the drudgery heretofore entailed on our mothers, wives, sisters, daughters and equals, at these, our quarterly meetings and General Convention, thus enabling them to share our counsels, and assist with their quick perceptions and sharp intuitions.

The report of the committee was received and adopted. Convention then adjourned to meet at 2 o'clock. During the morning conference, sharp thoughts were uttered by Dr. J. H. Severance, Chas. W. Stewart, E. V. Wilson, John Gage, Mrs. Parry, Pratt, and others, the session being instructive and profitable.

Friday, 2 o'clock P. M., September 13. Convention called to order by the President. Music and song. Conference for one hour, during which interesting speeches were made.

Friday evening, September 13. Meeting called to order at 7 o'clock, Dr. Howard in the chair. The opening services of music and singing were grand. Then followed a conference of one hour, during which great truths were spoken by many present. At the conclusion of the conference, the large hall was full (580). We think that we never saw so many white and grey heads, both men and women, together in our life, and many others remarked the phenomenon.

After singing, E. V. Wilson came forward and in his own peculiar and "gentle" way, spoke thirty minutes on Christianity and Spiritualism comparatively. He was followed by Mrs. M. H. Parry, in a grand effort on "The demands of Liberalism." Meeting adjourned at 20 minutes past nine o'clock.

Saturday, September 13, 1873. Convention called to order at 9 o'clock A. M. Report of delegates called for, when 132 delegates, from twenty different counties in Illinois, responded; 72 delegates responded from Wisconsin; 43 delegates from New Jersey, Ohio, New York, Pennsylvania, Iowa, Indiana and Missouri, making, on Saturday morning, 247 delegates. After this call of delegates, came the conference, during which we had a sweet, refreshing shower of spiritual grace, the angels joining us in the holy work of humanity. Adjourned to 2 o'clock P. M.

Saturday, 2 o'clock P. M., September 13. Convention called to order, our hall full of earnest and intelligent men and women. The usual singing, then conference. Adjourned to 7 o'clock P. M.

Saturday evening, September 13. President Howard called the Convention to order at 7 o'clock sharp time. After report of business concluded, there was a conference of thirty minutes.

Sunday morning, September 14, 9 o'clock A. M. A glorious day overhead and under foot, and in our hall a joyous heaven, every seat filled, and on the call of the house to order by our chairman, Dr. Howard, the Business Committee made their report.

At 3 o'clock Sunday afternoon, September 14, E. V. Wilson gave a matinee, and for one hour and thirty minutes, held the vast audience spellbound with his wondrous knowledge of human nature and spirit-life, being, indeed, as familiar with the past of men and women's history, as if he had lived with them all their natural lifetime. This matinee was a feast, indeed, causing some to weep for joy, and others to feel that it was good for them to be there.

[To be concluded next week.]

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178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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