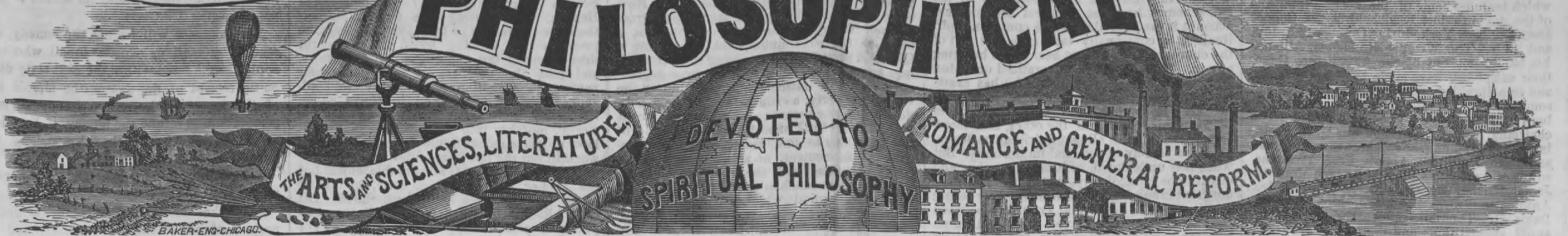


RELIGIO PHILOSOPHICAL JOURNAL



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

VOL. XV.

{ S. S. JONES, EDITOR,
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NO. 8.

OCTOBER BY MOONLIGHT.

BY EMMA TUTTLE.

Golden beautiful rises the moon,
Bringing to night her oblation,
Richer by far than her silver in June,—
A mellow and calm salutation.
Sober as nuns on the shadowy hill
The trees, which were flashing and flaming
To-day in the sunlight, stand dusky and still,
Their beads to the saintly stars naming.

Shrive them in silence and sadness, oh! stars,
And utter no word of upbraiding
For aught which their modest simplicity mars.
Mad whispers, gay tints, vain parading;
They dream not, I ween, that their gorgeous
Attire
Is the first kiss of death thrilling through
them;
Their march will be short in their garments of
fire
To where the cold ground will bedew them.

Indeed, we shall miss from the sweets of the
world
The leaf-music rising and dying,
Through all the long summer, the wee bits of
song
Wrapped up in bird-fathers a-dying.
But living is learning to face the whole truth
That naught can be hidden in keeping,
Yet, looking through tears we discern it in
youth,
And aged eyes look at it weeping.

Afar in the evergreen country of God,
Where things never fade from perfection,
Do souls ever look down the paths they once
trod
In tender and hushed retrospection?
If so, the most beautiful picture of death,
Revealed by the moonlight so mellow,
Must be of October, leaf-crowned with a
wreath
Green, crimson, brown, orange and yellow.

SPIRITUALISM AND ITS PHENOMENA.

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

Bro. Jones.—It is my intention to present to your readers from time to time a complete synopsis of Spiritual phenomena occurring in all parts of the habitable globe. The narrative furnished last week in regard to the "haunted" house in Wisconsin, and the manifestations occurring at the *seances* of Bastian and Taylor were read with great eagerness, and I have no doubt the following account of a medium residing in Missouri will be read with equal interest. I give the statements of Bro. E. J. Stout, under the head of

THE WONDERFUL MANIFESTATIONS STILL INCREASE AT THE HOUSE OF H. T. PITKIN, THROUGH THE MOST WONDERFUL MEDIUM OF THE AGE, AT MEMPHIS, MO.

I have again been gazing down the broad avenues of eternity at my friends that dwell upon the evergreen shores of celestial rivers that unceasingly meander through the land of light and song, and oh! how it has gladdened my heart—yes, it has filled my very soul full of unknown love to the author of my being and to all mankind. This earth, that was so gloomy and dark to me while trying to find the pathway to heaven by the old-theology directory, smeared all over inside and out with the blood of a crucified Jesus, is now so gloriously bright, that my heart continually breathes forth its thanksgivings to Him who holds worlds and systems of worlds in the hollow of his hand.

On Thursday, September 4th, my wife and I visited Memphis for the purpose of attending a few *seances*. We have been present at five in all since the publication of my letter in the RELIGIO-PHILOSOPHICAL JOURNAL, and knowing how eagerly my hungry soul devoured every well attested account of spirit manifestation, and from the numerous letters I have received from different persons, thanking me for the account I sent you, which you published a few weeks since, I thought I would give you a synopsis of what transpired at the *seances* attended by myself and wife Sept. 4th, 7th, 11th, 14th and 16th.

Thursday night the circle was formed as usual, the medium securely hand-cuffed, the key given to one of the audience, the lights turned down, a couple of songs sung, when whiz came the rope out of the upper opening, and here, please remember that this upper aperture is so high that the tallest men can but just reach it by standing on tip-toe. The rings were then put through the hand-cuffs and around the arm of the rocking chair in which the medium sat. Several hands were then shown and a lady's arm, full length, of delicate form at the upper opening—the hand down, the elbow up. No person in the flesh could possibly have presented his hand and arm in this position without the aid of a ladder. At the lower opening appeared a female form that beckoned to my wife, and not seeing her face plain enough to fully recognize her, my wife asked, "Who is it?" She replied, "Jennie Connell," the wife of Dr. Connell of LaGrange, Mo., sixty miles distant. She held a long conversation with my wife, and sent messages of love to her little ones left behind, and at the same time requested my wife to kiss Maggie, her youngest, for her. She spoke plainly and distinctly, and when asked if she would show herself to me, said "yes," and I saw her very plainly, so that I easily recognized her. She remarked, "Oh! I am so happy! this is heav-

en. I am so glad you are not jealous." My wife asked her why, and she said, "Because Stouly is so good. Now give me a glass of water and then sit down." She asked her then if she could give us a test for a rigid Baptist lady neighbor of ours in LaGrange. "Yes; wait a moment and I will bring her ma." In an instant an old lady stood at the opening, said her name was "Lucy Kuhall," the veritable mother of our neighbor. My wife inquired if her daughter would come to see her. "No! she is too bigoted." She said many things relative to her passing away, which she requested we should tell her daughter.

Then came a young lady whom I had known in my youth, some thirty years ago, and talked with me, after which she wrote the following, and handed it to me: "God bless you and wife. Sarah."
Then came my mother who passed away some forty years ago. I will remember her. She showed herself so plainly I could see every lineament in her features. She remained several minutes. I witnessed a most singular metamorphosis. She did not leave as others had previously, but seemed to wilt, or rather glide into another female form at least a head shorter than herself. It was the form and features of a young lady I had known in earlier days. This form stood and gazed into my face most intently. Again my mother came and remained, seeming loth to go until her nose, mouth and lips were dissipated, leaving, as it were, a hole in her lovely face. I could distinctly see all her features but these. The effect was anything but pleasant to me. Next my wife opened the door of the cabinet and beckoned me to her. By her right side stood a little child. I did not recognize the child, but presume it was ours, as she had two children in the land of light and love with her; one went before, and one after she passed away.

At another *seance* the medium was hand-cuffed as usual, and the rings placed on the little shelf at the opening. In a short time the medium came out with one ring on each arm, he being securely hand-cuffed at the time. He then went into the room again and by our request, his coat was taken off and thrown out of the opening at our feet, still having the hand-cuffs on, and locked. In a short time the spirits asked for his coat, saying it was too cold for the medium. The coat was held to the upper opening and was taken in with a jerk. It was put on the medium by the spirits while the hand-cuffs were still on, and locked. The spirits then tied him in a very secure manner, and he was brought out of the cabinet and untied by three gentlemen, strangers, with a great deal of difficulty. He was then taken back into the cabinet. After a while the question was asked, "What are the spirits doing with the medium?" They answered, "We are doing something; just come in and see, if you want to." Just then we heard something fall, and we asked "What it was." They answered, "We are hanging the man, and one of the hooks broke." We went in and found him suspended to the cloth-hooks on the wall, with a ring on each arm at the shoulder, and a rope about two feet long with each end tied fast to the rings. This rope was half hitched three times on one of the hooks; each hand was extended the full length of the arm and tied to a hook; his feet were tied together. Thus he hung suspended, his feet four or five inches from the floor; but before going to the cabinet room, we heard deep heart-rending groans which caused much excitement, the medium's wife demanding the door to be opened, when lo! we found the spirits had locked the door on the inside. Mr. Pitkin had to mount a chair, creep into an opening, and with a cane force the door open, when the medium was found as above stated. It took three of us to get him down. It was a mock crucifixion of Jesus Christ.

At another *seance* a beautiful delicate female hand beckoned for some paper, having thrown upon the floor what was laid upon the shelf at the opening. It did not suit them, as it was printed on one side. We gave them a piece of note paper. They then threw the pencil on the floor. The hand made motions as though it wanted to write. Another pencil was handed them. They tried to write, then threw it on the floor. We could not understand what was wanted. They then took the medium's knife out of his pocket and threw it out on the floor. Still we could not understand what was desired. I then asked a beautiful female figure if she could not tell me what was required. She said very distinctly, "Sharpen the pencil." On examination we found the lead of the pencil broken off up into the wood. In a very few moments the following was handed out of the opening, written on two separate pieces of paper, in a beautiful delicate hand—the first was the exact hand writing of Mr. Pitkin's sister, who has been in the Spirit World some twenty years.

TO MY FATHER.

An early flower unasked bestowed,
A light and courteous tread,
A voice to gentlest whisper hushed,
To spare the aching head.

Miss F. Hamton.

Our heavenly Father loves to see
These precious fruits of love,
And if we only serve him here,
We'll dwell with him above.

From your Anna.

This last was from my wife who passed away in May, 1862. During the whole of the foregoing *seance* the medium was securely tied.

At another *seance*, after the medium entered the cabinet, a bouquet as large as a man's head was placed therein. This bouquet was sent to Memphis with the request of Mr. S. Chambers,

to be disposed of as above stated. After singing a couple of tunes, the aforesaid bouquet was handed out of the opening, and laid on the shelf by a spirit. He then took up a pencil and wrote in full view of all present these words:

"God bless my dear wife for sending me these flowers. I CHAMBERS"
Immediately afterward, he wrote the following:

"To my daughter, Mary Chambers. Be kind to your mother that God may bless you. I CHAMBERS"

At one *seance* the tin trumpet was put out, and called for Mrs. Stout who was present. She went up; the trumpet was put to her ear; a weak faint voice spoke saying, "Thompson." My wife said, "Father!" It replied, "Brother George."

My wife had a brother by the name of George who passed away to the land of the immortals when only fifteen months old, nineteen years ago.
At another *seance* the spirits ordered the lights extinguished. I obeyed the command. In a short time there was a good deal of grumbling and fault finding, saying they could see nothing. I asked them to wait a few moments, being fully impressed they wanted to show themselves by their own light, but so much fault was found, I said, "Well, I'll light up." I had not got the words out of my mouth before the cabinet door was quickly opened, revealing a ball of fire, the size of a hickory nut, lying on the carpet. The spirits picked it up, moved it around in a circle. It finally seemed to explode. The spirits then slammed the door very hard, manifesting their displeasure. They have frequently, in fact at nearly every *seance*, opened the door and showed themselves from head to foot. I have seen as many as five forms at a time when they opened the door.

Sunday, September 21st, *seance* as usual. Present from a distance, Capt. Wm. Reed, of Illinois, and Mrs. Black of St. Louis, with a large attendance of home members. No restraints were put on the medium as none desired it. In a short time Capt. Reed's brother, a tall dignified spirit, with a long flowing beard, appeared at the opening and was recognized by him. He conversed in whispers a long time, say ten minutes, and which was so real that Capt. Reed was overcome with his feelings; thanked God with almost every breath for such a glorious and unexpected fruition of his hopes and aspirations. The following was then written at the opening in a neat readable hand, and thrown out, the sound of the pencil at times being just like telegraphing.

TO MY BROTHER:

"Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness
Which any man may show.

Oh! deeds like these, though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose.

"A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit, therefore, William, this is good. Tell Mary I still live. Brother, be good to all, both rich and poor. Mother and the rest are well. Our prayers are for you all.

H. J. REED, PR. T. R."

The spirit forms were announced, and the door was gently opened, showing a full-sized spirit, a female robed in white, who was taken to be Amanda, wife of Capt. Reed, who advanced to the door, reaching out his hand, and receiving a perceptible touch on his coat sleeve at the wrist. Other spirit-forms were shown, but not very distinct.

I am well convinced that if they would sit in total darkness, the spirits would materialize, make their own light, and walk out among the audience. Physical light destroys the spirit illumination. Thus, Bro. Jones, I and my wife, through the never-to-be-forgotten kindness of Mr. H. G. Pitkin, and his amiable and lovely wife, and Mr. J. H. Mott, the medium, and wife, have been enabled to enjoy scenes and soul-fruitions I never expected on earth. We have feasted our hungry and starved souls at their spiritual table, with a freedom and soul welcome I never expected to enjoy. And here let me say to all that are able, who visit them, not to forget that the medium is a poor man; that his peculiar mediumship unfits him for other employment; and friend, while he furnishes you with such rich repasts for your soul, don't forget that his family have physical stomachs and bodies that must be fed, sheltered and clothed. Yours for progressive truth.

La Grange, Mo.

E. J. STOUT.

I also give another account of the manifestations occurring in Missouri, from the pen of Bro. W. H. Reed:

WONDERFUL MANIFESTATIONS IN MISSOURI.

Having had my attention called to the wonderful mediumship of Mr. John H. Mott, of Memphis, Mo., I availed myself of the opportunity of visiting this Mecca of Spiritualism. I had been an earnest investigator of this new (and to my mind scientific) Philosophy of Life, and its apparent, rational sequences: I had, so to speak, arrived at least at a juncture in which my mind and reason could not by analogous course of reasoning reject the rational conclusions of its truthfulness; and yet my skeptical organization required positive, demonstrated proofs. In this condition and status of mind, I arrived at Memphis, Mo., and called on Mr. H. G. Pitkin and family; also on Mr. J. H. Mott and family, by whom I was received with most hearty, welcome and kindness, and never can

I forget their earnest, hearty and unselfish warmth in the diffusion of this glorious truth, and all without the least "material or pecuniary consideration."

I said, "Brother Pitkin, you can not afford to feed and lodge all these hungry and starving souls without pay." He replied, "We have our pay under the present programme, and when a change is necessary, our friends and the public will be promptly advised."

OF WHAT I SAW, HEARD AND EXPERIENCED.

The medium, Mr. Mott, was seated in a high-backed chair, his wrists handcuffed, and key given to me. Then with a small rope some 30 or 40 feet long, I tied him thoroughly in his chair, and down to a staple in the wash-board. The room contained a small stand, three bells, a drum and a speaking trumpet. I examined the hall and floor, the only outside opening being a window, which was completely fastened with wire; and was the last out of the cabinet, closing the door behind me. In a few minutes hands were thrust through the aperture, a bell weighing some 3 pounds that was setting on a shelf at the bottom of aperture rang violently; then the curtain parted, and a spirit-face was presented. Mrs. Pitkin, the lady of the house, who sat nearest, arose and spoke to the spirit. She did not recognize the face, but said, "It is a gentleman with long beard." Mrs. Black, of St. Louis, was present, and advised to present herself at the aperture. She did not recognize the face but heard a whisper, "Parthenia, his wife." This was a test for me, being the name of my first wife, whom I buried at St. Louis in 1854. I then presented myself at the aperture, and beheld my brother, H. I. Reed, M. D., who died about three years since. He personated himself completely by gathering his beard in his left hand, and drawing it down, and bowing to me, and using his right forefinger with the others shut up, and motioning as was his habit when earnestly talking in this life. I inquired, "Brother, is this you?"

"Yes, thank God."
"Is there truth in this philosophy?"
In answer he takes up a pencil and slip of paper which lay on the shelf and writes, my face and eyes not more than twelve inches distant: "This is truth. God is good. Keep his commands." H. I. REED."
This was pushed toward me. I took it up and it was read aloud I realized my brother's presence as much as I ever did at any time in this life. I was not deceived. I was not laboring under an hallucination. I know whereof I speak. I inquired who of my friends were present, and he whispered these names: "Parthenia, Mother, Amanda, Willie and Eliza Ann."

"Will they materialize themselves to me?"
"Yes, they will try."
Parthenia came first. I could not see the features distinctly, but recognized the wide-opened scalloped collar, large pin, and a dim, shadowy appearance of a chain of watch over the neck and bosom, all conveying to my mind her absolute presence.
My mother then appeared in the same manner—the perfect outline of her face, head and neck and breast visible, all perfectly distinct and strikingly natural. Oh! how my soul overflowed with gratitude to God for his great goodness. My brother came as soon as the place was vacant, and gave me many tests, saying, "Brother, could I have known the truth of this philosophy, I would have given thousands of dollars." This gave me the impression that he was unhappy; and I asked, "Are you happy?"
"Oh! yes, thank God."
Then there was written on a slip of paper, "Stimulant for medium required." Mr. Pitkin handed me a silver cup containing some wine, saying, "Pass it up to the aperture and see if the spirits will not take it from my hand. They did so gently, and gave it to the medium."

While the circle was singing, handcuffs were thrown out of the aperture unlocked, the key being in my pocket. Next we heard the rattling of the rope over the chair-rounds, and groans and moans from the medium. The door of the cabinet being opened, the chairs were vacant, and the medium was found hung up under the arms, his back to the wall. His arms at elbows and wrists were looped on the hooks, and thus literally hung in suspension, his toes just touching the floor. In the haste to relieve him, no knot could be found, and the rope was cut from his wrists, revealing the knots immediately under or between his back and the wall. Still remaining in the trance state, he came into the room, and after describing my spirit friends accurately, he invited us all into the parlor, where inspired and controlled by a German professor, he sang several German pieces, and played an accompaniment to them on the piano, in fine style. The medium has no knowledge of German or piano music in his normal condition. This concluded the first evening's experience.

The second evening, the medium was neither handcuffed or tied with ropes, but the rope left in the cabinet, with a request that the spirits give us a sample of their skill in tying.
My brother came again, holding himself in view for several minutes; and for an instant he was so clearly distinct that I could see his eye-lashes and eyes, as perfectly as I ever did in life. Again he appeared with a large pipe in his mouth, for a minute.
Here was a lesson—nothing lost; nothing forgotten, he still repeating his regret, that he had not known the truth of this law of life when on earth. He spoke of many incidents of earth-life, saying, he would give me a written communication, which he did on the following night. Others of my friends materialized themselves, too, but none gave me mes-

sages. After this we heard the rope running across the chair-rounds, and in a few minutes his German control, in broken English, called us to examine their sample of tying the medium. He was removed from the rocking-chair into the office-chair, and tied with wonderful skill and completeness, hard and tight, and no knot to be seen. After all had examined the wonderful skill, his German control wanted to know if any sailor or steamboat captain could beat it. We gave it up. The rope was cut from his wrist, and behold the knot of knots was under his seat, and he drawn down tightly to the chair, without the least slack possible. Again all were invited to the parlor by his control, and treated to singing in German, with the piano accompaniment.
The third and last evening, the medium was left free, untied in the cabinet. During the singing, a half sheet of blank foolscap paper was taken up from the shelf, and the following was written by my spirit brother:

TO MY BROTHER:

Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness
Which any man may show.

Oh! deeds like these, though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose.

A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit, therefore, William, this is good. Tell Mary I still live. Brother, be good to all, both rich and poor. Mother and the rest are all well. Our prayers are for you and all.
H. I. REED, PR. T. R.

The door of the cabinet was then opened, and my sainted wife, Amanda, appeared in full form, clothed in white, and close-fitting cap, her black hair reaching down nearly to her waist. I approached to greet her, and extending my hand, asked her to touch me, when she immediately vanished. Oh! how my soul rejoiced in the great goodness of God. I recognized this communion under natural law, thus revealed and practically demonstrated to my senses as a scientific truth.
Wm. H. REED.

Hampsville, Ill., Oct. 7th, 1873.

A STRANGE INCIDENT.

I send you this article for two reasons—first, that you may send it into the world "broadcast," and secondly, that I may through your instrumentality receive advice or instructions in the matter. In the year A. D., 1862, or about eleven years ago, I was sitting in a chair one evening, and was partially asleep, when I was suddenly aroused by some one speaking to me, or rather addressing me by calling me by name, "Solon." I supposed that my wife had spoken to me, she being the only occupant of the house at that time, except myself, and the voice seemed very familiar. I answered my wife, and desired to know what she wanted, she replying that she did not want anything, and that she had not spoken to me; that she thought I was sleeping and that she was keeping as still as possible so that I might rest. (At that time I was feeble in health.) I was dissatisfied. I knew that if she had not spoken to me, some one else had, and asked her if some of father's folks were not there? She said there was no one there excepting ourselves. And thus I was obliged to yield for the present, but I had not long to wait, for a few evenings after, as I was sitting in a chair the same as before, the same person or the same voice addressed me again, by calling me by name, "Solon." I, as before, supposed that it was my wife; but she assured me that she had not spoken, and that I was dreaming, etc.

Time passed on, but with it came no solution of the mystery. Just as often as I was caught in a half-dreamy state, or if I should, whilst awake, allow my mind to become wholly absorbed in thought, I was certain of one thing, and that was, to hear my name called. It was never, "Best" or "Mr. Best," but always "Solon." Frequently it would be two or three times a night, and began to be annoying. I tried to find out what was wanting. I resorted to every means I could think of, but to no purpose. I kept it a secret, as I supposed that I would be laughed at, if I told it to my friends, as they would say, as my wife persisted in, that I was dreaming, or that it was my imagination, etc.

Some three years or thereabouts after the first occurrence, I was talking with a Mormon Elder, when our conversation drifting somewhat upon revelation, I was impressed to reveal my secret. He listened until I had finished my story, when, leaning toward me in his chair, he replied: "If ever that speaks to you again, and it will, for just as sure as it ever has spoken to you, just so sure it will again, answer it." This opened my eyes somewhat, for it never had occurred to me that I was required to answer it. I supposed that a power that could speak to me, could and would tell what it desired without my help, if I was only willing to listen. Further than this, I supposed that the Mormon Elder thought I was called the same as Samuel was, and consequently I resolved to answer it. And now, Brother Jones, permit me to remark here, that if that same voice was simply the imaginations of my own mind, the solution would certainly be in accordance with the above, while it was not, but entirely different—that which I never thought, much less ever dreamed of, as you will perceive when I have concluded. I had not long to wait for an opportunity to answer it. A short

[CONTINUED ON FIFTH PAGE.]

New York Department.

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

The Free-Religions Convention.

This national convention of free thinkers, which includes some of the keenest intellects of the day, has just been held at the Cooper Institute, New York, during October 14th, 15th and 16th. The World's Evangelical Alliance has barely got out of the way before these, their antipodes, have made their appearance, and in a dignified and courteous way have sent some shafts of wit after their evangelical neighbors, which cut like a two-edged sword.

SPIRITUALISM AND ITS PECuliarITIES.

"Religion in America embraces a vast number of people who are neither Romanists nor Protestants, nor Christians of any defined name, but who, in business, politics, society, literature, journalism, represent the intellectual force of the American mind. First of all must be mentioned the Spiritualists. Spiritualism is rapidly becoming a distinct form of religion. It is not all of a piece. There are different schools of it—a school of necromancy and a school that is devoted to Truth. It has different philosophies—a philosophy of instinct, which legitimates passion, sanctifies appetite, and encourages the low kind of individualism that seeks development through the generous indulgence of what is called nature, and a philosophy of faith which lays great stress on the moral and spiritual intuitions, and indulges the brightest hopes for man on the ground of culture and charity. The lower school, though loud and vehement, is rapidly sinking in esteem and declining in influence. The higher is gaining in strength and in dignity. The older Spiritualism grows the calmer and the more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers, come to profess it, it takes on a noble character and exerts a wide influence through the upper classes of society statistics. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable. In his private journal of the year 1856, Theodore Parker, an impartial and keen observer of the signs of the times, wrote: 'It seems now more likely that Spiritualism will become the religion of America, than in 150 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian populations. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is thoroughly democratic, with no hierarchy but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum fluens. 4. It admits all the truths of morality and religion in all the world's sects.'

"That is strong testimony from one who was not technically himself a Spiritualist. By the truths of religion and morality, Parker meant the essential truths, the divine rule of the world, the immortal development of man, the supremacy of moral law, and the moral oneness of the human race. That prophecy was made nearly twenty years ago. Mark what twenty years have done towards its fulfillment.

"Now Spiritualism has nothing in common with either Romanism or Protestantism, in any recognized form. The Christian Theology it rejects entirely, whether its doctrines be taken as a system, or singly, one by one. The scheme of salvation it has no concern with; the drama of redemption it never attends. It has a horror of priests and priestcraft; the idea of a church as a depository of the divine life and the source of inspiration is utterly foreign to its modes of thought. It discards the authority of the Bible, sinks the claims of Jesus to the level of plain humanity, is indifferent to the accepted version of Christian history, distrusts the records of ecclesiastical pontiffs, believes in development, conversion, in character as opposed to regeneration, in human sufficiency as against human depravity, in natural goodness as against supernatural grace, in universal reason as against partial inspiration, in ultimate beatitude for all as against ultimate beatitude for a few. In a word, it takes a new departure and follows a new path towards a new goal.

"And this it does necessarily in obedience to its first principle, in accordance with its inevitable logic. This it does for all who receive it, whether they have left the churches or not, by whatever names they still call themselves, whatever they may still persist in thinking themselves. This it does within the bosom of Christian communities innumerable.

"For the peculiarity of Spiritualism is that it has broken down the wall of separation between this world and the next. In so doing, it has made both worlds cordially one; it has called into view one spiritual universe; it has revealed the fact that peace between earth and heaven, the mortal and the immortal, the human and the divine, the creature and the creator, the sinner and the saint, is not something to be effected, but something already made, something established in the constitution of things, established from the beginning. This revelation revolutionizes religious faith, effects a complete transformation in the character of religious ideas—in fact, makes religion in every sense a new thing. Religion hitherto has been, and still is, regarded as a device for reconciling the here and the hereafter—for making communication between heaven and earth possible. Now the first word spoken by Spiritualism declares that the unity never was broken, and consequently that all devices for restoring it may be dropped as unnecessary. The priest is an impertinence; the church is an institution without an object. The Bible is a noble collection of human literature, not the record of a special revelation; creeds and confessions take their place with other party manifestoes. Mediation of every kind is dispensed with, summarily, as being outworn machinery that cumber the engine-room.

SPIRITUALISM OUTSIDE OF CHRISTIANITY.

"Thus Spiritualism is not another form of Christianity. It is another thing. It has nothing in common with Christianity. It has no connection with it. The two systems do not understand one another. They may seem to co-exist in the minds of many unsuspecting people who are church members, and, they fancy, perhaps, all the devout church members for the new and beautiful faith they cherish, but the intrinsic incompatibility of the two schemes becomes manifest the moment account is made of the mind's contents. Spiritualism is continually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized orthodox Protestantism beyond repair. If it has exerted less effect on Romanism, it is merely because Romanism does allow intercourse between this world and the other, and therefore seems to grant all that Spiritualists desire, evidence namely of personal immortality. But when it is understood, as it must be soon, and ought to be immediately, that Romanism does not grant in any degree what Spiritualists desire; that it concedes no cordial sympathy between the two worlds, but leaves the moral gulph between them as wide as ever, and as hopeless of overcoming, except by the mediator's help; when it comes to be felt that the intercourse Rome allows is an intercourse purely of concension, patronage, pity and grace—a privilege accorded to the saints below by the saints above—that the wall is not broken down but overlapped by the celestial angels for certain ecclesiastical purposes. Spiritualism will effect the same demoralization in the religion of the Romanist that it has effected in the religion of the Protestant.

"Spiritualism lets the soul of man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters feebly at first, and, perhaps, drops helpless to the ground. The air and space bewilder it; but the wings in a little time will recover their strength, and then the creature will revel in the width that appals it and fly toward the sun it fears."

PROTHINGHAM WINDS UP WITH A GRAND PERORATION, AS FOLLOWS:

"The religious outlook in America is therefore uncertain and dim, but from what has been said, a few points may be presented as clear:

- 1. Religion in America will be neither Romanist nor Protestant. It will not be "Christian" in any recognized sense of the term.
2. The religion of America will be scientific—that is, will rest on a foundation of solid fact, not on a foundation of tradition.
3. Religion in America will be unsectarian, undogmatical, uneclesiastical, not a matter of denomination or party any more, but a matter of free opinion, vindicating itself by its intrinsic worth.
4. Religion in America will be practical, not merely in the ordinary sense of doing good, but in the grander sense of being humane, being a part of human society, a constituent element in the community's daily welfare.
5. Again, and above all, religion in America will be free. Its spirit will be the spirit of liberty. It will consecrate the human mind to its high uses of discovering the truth, and will count as fellow-workers, all truth-seekers, in any and every field, literary, scientific, philosophical,—careless how they call themselves, incurious as to what name they are baptized in, admitting, welcoming, claiming the utmost liberty of discussion and definition; knowing no distinction of persons, professions, or races; hospitable to Greek, Roman, Persian, Hindoo, Musselman, Jew; hospitable also to the professors of no faith, whatsoever, only asking that the mind shall be set toward what is sincerely regarded as true. This spirit of liberty will be in the new religion what the spirit of faith was in the old. Liberty is the very soul of religion. Religion is liberty, the freedom of the soul, the mind's emancipation from narrow thoughts. It is a help toward this condition of liberty that the Free Religions Association has been organized. It illustrates the liberty as well as it can; then it institutes as well as it is able.
6. That man will be less religious as he grows older, I cannot believe. That he will be less religious under liberty seems to my mind impossible. As the human mind enlarges, its ideas multiply and expand, its hopes gain in grandeur, its vision becomes transcendent. Knowledge broadens the world, intelligence reveals the laws by which it is conducted, culture extends the relationships of being and multiplies the bonds of sympathy. The better creation is understood, the clearer its divinity is recognized, the more faithfully is its order venerated, the more profoundly are its beauty and goodness adored. The perfectly free, that is, the perfectly enlightened, the perfectly normal man, will worship in a temple of thought as much grander than St. Peter's, as St. Peter's is grander than a Methodist chapel. He will lift up an aspiration that makes the litany of the church seem cold and broken. He will bend before a deity as much superior to that of Christendom, as that is to a Pacific Islander's idol. The larger the mind, the larger the deity, the sweeter the hope. The poet said: "An honest man's the noblest work of God." The philosopher replies: "An honest God's the noblest work of man." Give us, then, the honest man, and we will have the honest Deity. Give us the man of integrity, the whole man round and complete, and his worship will also be full and adequate, a worship as glorious in spirit as it is clear in truth."

Every one should read the following on EVANGELICAL ALLIANCES.—By JOHN WEISS. We have had an Evangelical Alliance of the tribes professing Orthodox Christianity. There was a gift of tongues if not the descent of the Holy Spirits. The subjects offered for discussion included "Christian Union," "Christianity and its Antagonists," "Prayer," "Revolutions," "The Pulpit," "Protestantism and Romanism," "Sunday Laws and Legislation," "Support of the Ministry," "Christian Missions," and finally, at the very end of this formidable catalogue there came "Social Evils." As regard for authority is supreme in the Evangelical Churches, I considered from what quarter the model and tradition of these subjects must have been derived; and I found it at length in the tavern-bill which Prince Henry discovered in Falstaff's pocket:

- Item—A Capon.....2s. 6d.
Item—Sauce.....0 4d.
Item—Sack, two gallons.....5s. 8d.
Item—Anchovies and.....0 4d.
Item—Sack after Supper.....2s. 6d.
Item—Bread.....10 3d.

Monstrous, indeed! Only one half-penny worth of Social Evil to that intolerable deal of theological brew! At a time when the most pressing need is that men of all nations should conspire against intemperance and pauperism, should consult upon the question of harlotry, marriage, divorce, of co-operation; should labor to introduce the principle of arbitration to solve all international difficulties, we had a proposition to consume nine days in subjects which do not touch these terribly vital questions at a single point, and which contain no scientific and organic capacity to solve them, and to leave one day into which all the world's practical problems were crowded. An intolerable deal of liquor, with lime in it, too, to a bit of bread that must suffice for many millions

of starving mouths! These men ought to have rallied in genuine alarm, and with the earnestness of a crusade to fight the fire all along the line, which shoots like powder up the sturdiest tree and roams through the humbler reeds and meadow-grass, the wasting fever of modern immorality which rages in politics and speculation, makes cities panic-stricken, destroys the honor of young men, parches up the health of society. Surely the signs are prominent enough for men the most addicted to dogma to perceive and take alarm at. How the common people begin to set up their great cry, not for any adjustment of doctrines or a basis of Christian union, not for paying a Christian ministry or organizing prayer-meetings and revivals, but to be saved from degraded politics, a mischievous gambling in the world's property, a criminal creation of fictitious values they want to be redeemed; but it is from every kind of social and political rot that they long to find redemption. No doctrine of Atonement, no antagonism between the theologians and the men of science interests them so much as that reconciliation of labor and capital which involves so much morality, so much peace and good will to man, so many healthy and happy children, so many homes from which prosperity will exercise cursing, bad habits and disease. Monopoly and competition are making inveterate haters out of men who would learn love in co-operation.

SPEAKING OF THE orthodox zeal for dogmas Mr. Weiss says:

"I have heard lately of an Oregon woman who is a very good representative of this technical enthusiasm. In a letter to a friend she dwelt upon a glorious revival season which had visited her town, mentioned tenderly the members of her family who had been brought to a realizing sense of their sins and found the grace of salvation, and she closed with the prayer that all her friends might thus find Jesus. Then in a postscript, which every lady will confess to be the final cause of every letter, she added: 'Father has become very old and infirm, and so broken down that we have sent him to the almshouse.' That's the place where dogma sends the natural morals. Am I deprecating my subject by dealing in jest? Look at the state of this country and tell me what dogma is doing to purify the State. The lightest jest even carries an awful indictment of the popular religion. Here we have enjoyed free doctrine to the heart's content of a more motley assemblage of sects than the world has seen. But in essential features they are the same, and have only the excuse for their existence that we have so many grades of culture. The tri-personal Deity, the infinite sacrifice, the blood of the Lamb, and the necessity of Grace are the same in all, only varied in expression by the mental proficiency of the worshippers. Protestantism has done in America the best that it can do. The air of the Republic clamors from thousands of steeples the hours of conference and service. The thriving people gather in sumptuous edifices whose collective cost would have appalled the builders of cathedrals. And there they respond to confessions and put in an appearance of worship. The Bible, whose themes are purity and righteousness, lies on every desk. Indeed there's hardly a room in all the hotels which has not been provided with a copy, as if the faithful could n't get a wink of sleep away from home without it. Has all this propagation of evangelical faith checked the evils which are peculiar to this Republic? Who are the sinners? How many Infidels, Atheists, Unitarians, Freethinkers are implicated in the scandalous transactions which are the prominent news items of the day? Very few and scattering are the undogmatic sinners. Does this result depend upon the numerical superiority of the dogmatists over the freethinkers? Doubtless there are more sinners in a large crowd than in a small one. But this does not explain why a doctrinal system which has an exclusive patent of redemption works so badly. It confutes the liberal thinkers with no practical advantage. It may save sinners, but it has had luck in reforming them. It is not an economical contrivance that saves so many sinners."

WORSHIPING GOD AND MAMMON.

But it is no new thing in this country that the orthodox scheme begets an obtuseness for the moral aspect of great dangers. This was so thoroughly tested during the struggle of anti-Slavery sentiment with Southern politics that we have now no right to expect to see the church showing interest in any moral cause or question. We anticipate the same indifference and moral callousness which hardened the Bible's heart into a bulwark of slavery, advocated the sacredness of immoral compromises, returned the fugitive, and stoned with texts the prophets of the hour. It is no new thing. The church denounced its own preachers, the few who ventured to expose all the iniquities of the slave system. It stands before this country as a church which at all hazards will make doctrine paramount, and also previous, to morals. It is natural, therefore, that with few exceptions, which may be counted on the fingers—I sadly recall one name that once honored your neighboring city—but with rare exceptions the swindling in this country is contracted for by professors of orthodox religion, who brand the liberals as the only dangerous men among us. And to counteract the influence of free thought they expend part of their enormous profits to endow seminaries of correct theology. The great defaulters, embezzlers, gamblers, ring-men, have been brought up in Presbyterian, Methodist, and Episcopalian pews. There they sit, responding to litanies of penitence and confession, trembling all the time, as if an officer tapped them on the shoulder, with fear lest their financial shifts and villainies may not tide over the tight place and keep them undiscovered. There they unite in prayer and take the sacrament—the men who sport in property, who speculate with poor men's deposits, who cripple noble charities. Even the men who are most frequently under suspicion of making false invoices and the like, whose books have to be examined by experts, to clear or to convict, are the property-holders of the established sects. The medieval barons left their castles to make their raids on horseback and in open day. Our barons of the railroads, the stock exchanges, the grain markets, the appropriation bill, file demurely out of free-stone churches, and ride to their robberies on stealthy bits of paper, doctored ledgers, false balances. The way they make their grabs is as invisible to the eye of man as their freckled hearts are to the minister who exhorts them every Sunday to come to Jesus and be washed in the blood of the Lamb. The Evangelical scheme is nothing but paper at the moment of pinch. The adventurous speculator jumps through it like a circus rider through his hoop, and leaves it dangling. But an Evangelical Alliance swiftly provides another for the next man who is expert at riding the two horses—God and Mammon.

THE TREE JUDGED BY ITS FRUITS.

Have we come to this, with principles, atonements, and eternal punishments administered to human nature for 1800 years? A great city sacked for years with impunity by Catholics who adore the crucifix and kiss those innocent feet; a great country infested by frauds and trickeries that tax the whole intelli-

gence to penetrate, and astonish intelligence to witness; thousands of Christian culprits dismissed with a benediction to their gigantic thimble-rigging; nave and aisle vomiting forth scamps in broadcloth to play with the nation's values and nourish its extravagancies, to fill up away the widow's and the orphan's trust, as one gets rid of flies; to deal in paper forms that have no value, to set them as traps for the mechanic and the laborer! Has it taken 19 centuries of popular religion to train a country so profligate as this? In the name of Heaven, stop inviting men to go to Jesus if these are the results of that journey; cease to prescribe the atoning blood if the draught thus scorches the conscience of professors, and puts the madness of money into their veins. The Christian era is pretty well advanced, and the day is late. In God's name, let us try some other way. Let us call the world's morality into an Alliance that shall have no doctrine but righteousness; no form of worship but the fair humanities and the fine arts which correspond; no adorable object but the framer of morals and duty, the infinite cause of conscience and brotherhood. Let this Alliance of thinkers, scientific men and philanthropists, occupy itself with the laws of nature and of man, to create a religion by observing and interpreting a God, to make facts their comment instead of textual fancies. Let the word be mutuality; let the method be knowledge, material opportunities, social and sanitary legislation; let the emphasis be made by sympathy and co-operation; let the great scheme of atonement be mutual redemption.

A Chapter on Social Reform.

FREE-LOVE, TRUE AND FALSE.

FRIEND JONES.—In common with thousands of others, I am pleased to observe the course of your JOURNAL in relation to the so-called social reform, which of late years has been engineered by Mrs. Woodhull. While not entirely admiring the taste displayed in the choice of expressions used in some of the articles attacking the Woodhull doctrines, and the Hull practices (which might be styled Woodhullism gone to seed), as savoring somewhat of coarseness, I have considered that there was some sort of apology for the language used, because in the nature of the case, the smirchiness of the subject itself, seems to almost necessitate the use of indelicate language, in giving utterance to thoughts concerning it.

For years the c-use of Spiritualism has been burdened with the disreputable matter of free-love, a doctrine entirely extraneous to, and having no sort or degree of vital connection with Spiritualism proper, but which has been in a manner parasitically attached thereto by a certain class of Spiritualists; and Spiritualism has been made to bear the odium of a pernicious and immoral doctrine, which, if the restraints of law were removed from the animal passions of man, would sink the race to the lowest depths of riotous licentiousness, not only in thought and desire, but in practice. Even were we to admit that with properly developed moral sentiments, legal restraints are unnecessary, because persons with such development, "are a law unto themselves," and hence need no such legal restraint; yet a wise mind must take the world as it is, with all its imperfection. For, the sad fact is patent to even the most careless and superficial observer, that with their passions so strong, and their moral governing force so weak, as with the masses they are, a controlling restraint, above that of the law within the mind, is absolutely necessary in order to gratify the desires of that nature, and that anything in the form of legal or social restraint upon the same, is an infringement upon their rights,—is tyranny in fact. But they therein lose sight of the higher moral and spiritual man, and, in the excess of their fiery vehemence against what they falsely conceive to be a tyrannical infringement of their rights, they do not consider, nor in their heat would they admit, that the legal and social restraints which society has imposed upon their "free-love" liberties, are but an emanation of the moral sentiments, the rightful governing attributes, that pertain to human nature.

Now it may be that, in the imperfectly developed condition of the moral sentiments and intellect, laws may be enacted and enforced, that bear unjustly upon some of the members of the social state. We will admit that it is so, for the sake of argument, but shall we, therefore, abolish these laws forthwith, before we have discovered better ones, and so introduce a state of lawless confusion and anarchy? Nay! An imperfect law that brings a degree of order, is better than no law but the dictates of blind passion, and should be adhered to until a law more in consonance with enlightened moral sentiment can be enacted to take its place. But this would afford poor consolation to those whose voices are already hoarse with declamation for "free-love" liberty. The higher the moral, spiritual, and intellectual development, the more strict the law the moral sentiments would demand.

But what the "free-love" advocates base their demands upon, is not, as they assume, an element of nature in its normal manifestation; it is rather an abnormal development, which, bad as it is now, would become immeasurably worse under a "free-love" regimen. Exercise is the law of development—in the evil as well as the good.

Now, if we must take away the legal restraint from him whose abnormally heated large back brain leads him in the byways of "free-love," among the fair domains of his neighbors, why may we not, on the same principle, remove all legal restraint from the man whose ungoverned passions or covetousness, leads in the path of the robber, the murderer? Why have any laws to restrain any vice or crimes whatsoever, which man may desire to commit? Why single out lecherousness alone from the catalogue of vices, to stalk free of legal and social restraint—a horrid, loathsome, all-devouring curse? Echo answers, Why? J. U.

Texas Speaks.

At a meeting of the Spiritualists of Galveston, Texas, held at their room on the 20th of Sept., 1873, the following was unanimously adopted by said society:

"Resolved, That as members of this society and as individuals, we disapprove and condemn in toto, the foul doctrine advocated by Mrs. Woodhull, Moses Hull and some others of that ilk, known by the name of "free-lovers," and further, that no one of that class or tendency will ever be welcomed as a speaker or so-called Spiritualist before this society. ENOS STONE, Pres.

T. O. MILLES, Sec'y.

The RELIGIO-PHILOSOPHICAL JOURNAL is among our most valuable exchanges. Aside from its able advocacy of Spiritual Philosophy it is a most invaluable auxiliary to a news summary. Of late, the editor, S. S. Jones has opened his battery on the Woodhull Moses Hull Free-Love Sensualists with more than crushing power. The JOURNAL is published at Chicago, corner Adams street and Fifth Avenue by S. S. Jones, Editor and proprietor, at \$3.00 per year.—Union City (Ind.) Times, Oct., 14.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.

Dialogues and Recitations

The above entitled little book is neatly bound in Magenta muslin and richly embellished in gold. It is especially adapted to Children and Progressive Brevians.

The author, Mrs. LOUISA SHEPARD, has in this work, struck

The Key-note of True Reform.

The book opens with a song of invocation, beautiful indeed, by EMMA TUTTLE. Then follows a conversation between a Leader of a Lyceum and its members. 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 he 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.

LEADER.—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.

LEADER.—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.

Parents should send for it and put it in the hands of their children in place of catechisms or any Sunday-school book now extant. Price 50 cents, postage, 8 cents.

Address Religio-Philosophical Publishing House, Chicago, Ill.

SALESMEN WANTED,

SALESWOMEN

To canvass for that beautiful and fascinating picture, "THE DAWNING LIGHT," representing the Birthplace of Modern Spiritualism in Hydeville, N. Y. Over 2000 copies of this picture have been published. It contains complete descriptions of the Indian tribes of the FAR WEST, as seen by Kit Carson, and the MODERN WARR. As a work of HISTORY, it is invaluable. A grand opportunity for agents to make money. Our illustrated circulars sent free to all applicants. Write and secure territory at once. N. A. PARKER & Co., Chicago, Ill. v15n51f

AGENTS WANTED FOR THE NEW BOOK

LIFE AND ADVENTURES OF

Kit Carson,

By his comrade and friend, D. W. C. Peters,revet Lieutenant Colonel and Surgeon U. S. A., from facts dictated by himself. Over 400,000 copies of this book have been published. It contains complete descriptions of the Indian tribes of the FAR WEST, as seen by Kit Carson, and the MODERN WARR. As a work of HISTORY, it is invaluable. A grand opportunity for agents to make money. Our illustrated circulars sent free to all applicants. Write and secure territory at once. N. A. PARKER & Co., Chicago, Ill. v14n2413

Wanted, Agents,

\$75 to \$250 per month, everywhere, male and female, to introduce the Genuine Improved Sewing Machine. This machine will stitch, hem, fall, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$15. Fully licensed, and warranted for five years. Free will pay \$1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every pulled apart without tearing it. We pay agents from \$75 to \$250 per month and expenses, or a commission of 25% on each twice that amount can be made. Address SEWING & CO., 137 State street, Chicago, Illinois. v15n2813

To Friends of Free Thought.

The able series of articles upon the Origin of the Unfree, or Materialism and Superstition, written by "H. V." Harvard, Ill., and commenced in the Boston Investigator, will be continued in THE TRUTH SEEKER, a fearless, outspoken, eight-page monthly, devoted to the discussion of all questions pertaining to the welfare of the Human Race; published by "H. V." at the low price of 50 cts. a year, and absolutely free of all charges. The brilliant paper of the kind published in America. It is yet unknown to many and needs aid. Will not those of liberal views give it a "helping hand"? An article on the subject named, will appear in the number for Nov. and be duly continued. Send for the paper. Address, THE TRUTH SEEKER, Paris, Ill. v15n71f

MAKE HOME PLEASANT.

S N A P.

In this amusing game are 60 cards, 6 of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. It is sold at the popular price of 30 cents.

T O T E M.

"And they painted on the grave posts Of the graves yet unforgetten, Each his own ancestral Totem; Figures of the Bear and Reindeer, Of the Turtle, Crane and Beaver," —LONGFELLOW.

There are 36 cards comprised in this game, all bearing the engravings of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is quick and pleasing. This beautiful game is especially intended for the amusement and instruction of very young children. Price, 30 cents. Liberal rates to the trade. *For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

[Original.]

Libidinous Freedom.

How great is the freedom the world would obtain From Moses, the would-be martyr!

The freedom that Moses to all men would give, Would multiply greatly earth's sinners,

What a picture of life for the true souls of time, Who are seeking the world's reformation!

Magnetic affinity, strong is his guide, Whether born of his reason or passion,

To desire a safe guide in a world such as this, When men's tastes are so often perverted!

Magnetic affinity, plainly to speak, Is a law that should govern the sexes,

But shame on the man with a very large brain, Who follows a base inclination!

MANY public men consider themselves the pillars of the State who are more properly the caterpillars, reaching their high positions only by crawling.

To Mechanics and Manufacturers.

The State of Iowa is a very rich and prosperous State. It is scarcely twenty-five years old, but is already the sixth in population in the Union.

Moses-Woodhullism Discarded. The County Spiritualists' Association holden at Elmira, N. Y., Oct. 5th, adopted unanimously the following preamble and resolution:

Resolved, That we, the members of the Chemung County Spiritualist Association, have no connection with that class of persons, and acknowledge no allegiance to them or their proceedings, but place our emphatic protest upon them.

Resolved, That we, the members of the Chemung County Spiritualist Association, have no connection with that class of persons, and acknowledge no allegiance to them or their proceedings, but place our emphatic protest upon them.

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Mrs. Robinson's Tobacco Anodyne.

The above named cure remedy for the appetite for tobacco in all its forms, is for sale at this office.

The Household Panacea and Family Liniment is the best remedy in the world for the following complaints, viz: Cramp in the limbs and stomach, pain in the stomach, bowels or side, rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little covered monitor on which is a statement of each persons account.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along a lock of hair, a piece of the clothing, or the hair of the patient, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all such cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick patient, through her mediannism, they never fail to give precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that takes cognizance of the disease.

Mrs. ROBINSON also, through her mediannism, diagnoses the disease of any one who calls upon her at her residence. The facility with which she diagnoses cases, her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but in the prediction of future events.

Common Sense Theology Naked Truths Rough-Shod Rhyme HUMAN NATURE, OR, HUMAN LIFE AND HUMAN DESTINY.

This poetical work takes right hold of the practical, vital every day questions of life and the principles which underlie them—answers them in accordance with the laws of the human soul, and so settles the many intricate questions of the human soul. The author being a phrenologist writes from a phrenological standpoint, as if we were getting into the human skull and looks out every way for the truth of things, and asks in all sincerity, "What made God and what of his government? What is good and what is evil? What about Jesus and the new birth? What about the Devil and his home, Heaven and Hell, Death and the Judgment? What about the Fall, the Atonement and the resurrection? What about Prayer, Special Providence and Human Accountability, Fate and Free Will, Good Heads, Bad Heads, Shams? What constitutes true Marriage, Motherhood, Fatherhood, Widowhood and the Experience, Happiness? Why such differences among men, etc., etc., with any number of criticisms upon the church and its customs. It is logical and spicy from beginning to end.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY. With a portrait of the author. Price, \$2.00; postage 24 cents.

A TREATISE Showing that a Key which will unlock many chambers of mystery. BY ALLEN PUTNAM. Author of "Spirit Works," and "Natty, a Spirit."

Advertisement for Jefferson Mills, New Hampshire. Includes text: "GREAT EXCITEMENT AT JEFFERSON MILLS, NEW HAMPSHIRE. THE BLIND SEE! THE LAME WALK! THE LEPER IS CLEANED!" and an illustration of a man on a horse.

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleaned. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shaved up my face to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my arms and shoulders many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only walk with difficulty got off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat four beats and then stop and start again. I could not lie on it all. The Powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swollen to her body. She could not get up or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it cured all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes. Yours truly, A. H. KNIGHT.

WHAT DOCTORS SAY. In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

WHAT WOMEN SAY. A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mrs. J. Gilman Jones, Fairmount, Mass.) My daughter, Maria, has been cured of Stagnated 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 Mier, Brooklyn, N. Y.) A woman who had four Miscarriages got a box of Positive Powders of me, and they cured her through her next Pregnancy all right.—(G. 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 Irrregularity and Excitement. She had doctor 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 Leg of 16 years' standing, also a case of Rheumatism, a case of Falling Sickness of 12 years, and a case of Dysentery.—(Powell Hallcock, Yorkville, Ill.) Miss Letta Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Gross, Parrotville, Wis.)

No More Headache, Neuralgia, or Rheumatism. I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(Lizzie G. Barrett, White Hills, Conn.) I have been suffering nearly 40 years with Chronic Headache, and often resort to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. Huntley, North Richmond, N. H.)

Negative Powders Cure Blindness, Deafness, Paralysis, Lameness, Loss of Smell, Loss of Taste, Loss of Voice. Typhoid and Typhus Fever. The POSITIVES cure NEURALGIA, Headache, RHEUMATISM, PAINS of all kinds; DIARRHOEA, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, St. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all BRUISES, contusions, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, NERVOUSNESS, ASTHMA, SIBERIANNESS, etc.

Consumption, SCROFULA AND CATARRH Cured. Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders. In three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.) Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McHara, Fayetteville, N. C.) The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. She had taken 3 Boxes of your Positive Powders, her eyes, to all appearance, were well, and had remained so.—(ROBERT THOMAS, Osseo, Minn.) I had running Scrofulous sores on my face for 2 years, and could get no cure. I tried all the medicine I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Belle Meade, Ill.) I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(EMMA FRINGLE, Beaver Dam, Wis.) Mother had the Catarrh in her head so bad that when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(Miss E. M. SHAYER, Burlington, N. J.) I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of one place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

Advertisement for Prof. Payton Spence, M.D. Includes text: "Triumphing Victory OVER Dyspepsia and Indigestion. A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not stop a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. Mowbray, Stockton, Minn.) Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(J. O. Freeman, Hartland, Wis.) Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of 30 years standing. During the last ten years I could not use butter, pork, or poultry of any kind; but now I agree with me as well as they ever did.—(P. F. Mellen, P. M., Maple Springs, Wis.) I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

“Prof.” John McQueen.

The editor of a newspaper published at Kendallville, Indiana, goes into ecstasies over a pretended exposure of spirit mediums, by a State prison bird by the name of John McQueen. He dubs him “Prof.,” lauds him to the skies, and concludes his article by saying, “The fact is, there is not a spirit medium in the country who is not humbugging the people, and we will give any medium a thousand dollars if they can produce a manifestation that we can not detect and expose.”

We accept that proposition, and will give him an opportunity to test the matter with Mrs. Maud E. Lord or Harry Bastian, at our seance-room in this publishing house, at any time that will suit the gentleman's convenience.

A word about this “Prof.” John McQueen: It is a fact that a fellow by that name has donned the title of Professor, and entered into the business, first, of traveling around among Spiritualists who do not read this paper, giving what he calls spiritual seances, and getting money from the gullable, and then in a few weeks afterward he turns up openly under the patronage of the churches, as an exposé of his own tricks, greatly to the mortification of the Spiritualists whom he has deceived. Soon after he came out of State prison he did travel for a few months with W. F. Jamieson, as a medium, but was finally detected as an impostor. Both, ever since, have denounced all physical mediumship as imposition, judging all others from their own standpoint. Jamieson vents his spleen in newspapers, McQueen in orthodox pulpits.

Not less than a dozen times has John McQueen been exposed as a rascal, he having served two years in the State prison at Jackson, Mich., as a convict.

We have repeatedly cautioned Spiritualists against being deceived by him, as all know who read the JOURNAL. Those who do not read it, sooner or later see the mistake they have made in not subscribing for such papers as warn them of all phases of imposition, and keep them well posted in regard to genuine spirit communion and true mediums.

This whilom “Prof.” is a convicted felon, who paid the penalty of his crime in the Michigan State prison. Let no one doubt what we say. It is true, and if not true, he has a remedy against us for libel. He is the “Prof.” that this astute editor takes to his bosom, when he denounces Spiritualism and spirit mediums.

John McQueen is a beautiful specimen of humanity for church members to stake their honor upon against Spiritualism. He is a pretty bird for them to take into their pulpits, to denounce and expose such communion with departed spirits, as was so fully realized at the Day of Pentecost by the followers of Jesus, and as is now daily witnessed by many of the best men and women of the age, not excepting many of the first ministers of the gospel of different churches, including the Rev. Dr. Watson, author of “Clock Struck One.” He for a third of a century was a leading clergyman in the Methodist Church South. By reason of his own sincere investigation, and personal observations of spirit power through mediums, he was convinced of the truths of Spiritualism, and like thousands of other honest church members to-day, bears honest testimony to the great truth, and yet preachers and church members to refute so glorious a truth as the demonstration of immortality, will stoop to pick up from the mire, his native element, so contemptible a creature as John McQueen, the State prison convict, and dub him “Prof.,” and get a poor slave of an editor, who caters to their morbid, religious taste and corrupt motives for the poor pittance of his daily bread, to denounce Spiritualism, Spiritualists, and mediums, in unmeasured terms. He talks about a thousand dollars when to possess ten dollars, would be to him a luxury seldom enjoyed!

Verily, we pity them all! Christ would say, “Father, forgive them, for they know not what they do.” They would release the thief but would crucify the mediums.

We are constantly in receipt of inquiries as to where spirit photographs can be obtained.

We refer all those interested, to the advertisement in another column, of W. H. Mumler, who is already well known by his work, to very many of our readers. In our business relations with this artist, we have always found him trustworthy, and his long business connection with the community as a spirit photographer, entitles him to the confidence of the public.

D. P. KAYNER, M.D., Clairvoyant Physician of St. Charles, Illinois, whose lectures on Spiritualism are always scientific and interesting, and who has taken a noble stand in favor of the purity of mediums and speakers and the elevation of the moral standard of Spiritualism, informs us he is about to take the field again as a lecturer, and is ready to answer calls in any direction where the people desire to hear the true Spiritual Philosophy explained.

The Michigan Boys, Jacobs Brothers.

The wonderful mediums for materialization and showing the spirit form as if in this life, will hold seances for a few days at the seance-room of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, commencing on Thursday evening, October 30th, at 7 o'clock.

The number of rooms furnished by the prominent and reputable hotels kept for transient custom in this city, is 5,102, being 2,127 more than before the fire. We can easily take care of 30,000 strangers in a comfortable manner.

[CONTINUED FROM FIRST PAGE.]

time after my interview with the Mormon Elder, probably six and thirty hours, I had been sleeping soundly, when I was partially awakened by hearing my invisible friend calling my name as usual. I answered; but in answering I was thoroughly awakened. A thought passed through my mind that I had done my duty according to Mormonism, and now I would soon know the result. Immediately a sense of laziness came over me—I describe it in no other way. I knew where I was; knew all that was transpiring around me, could plainly hear the respirations of my wife, and knew that she was sleeping beside me. This was about midnight, when a person came in at the door—I saw him come in—and came to the side of my bed. He was dressed in a light-colored suit, and said, “Solon, get up and come with me.” There was the same voice that I had often heard before, and that had so annoyed me. I arose, as I supposed at the time, and we passed out of the house together. We walked side by side and talked together. Soon we arrived at the shore of a lake, the sand of which extended some four or five rods inland, and which was extremely beautiful. We walked on this sand until we came to the water, a description of which I will not attempt to give—suffice it, “clear” was not a proper name for it. Then he stopped and said, “Look over that lake and tell me what you see.” In the distance I beheld the dim outlines of islands with trees, but they were wrapped in fog. I replied, “I can not see anything excepting some islands wrapped in fog.” He replied, “These are not islands, as you suppose, but they are nations, and you are to be sent among them.” I looked again to satisfy myself of the mistake that I had made, but the islands were gone—nothing but the clear water as far as the eye could behold remained. I turned toward him for an explanation, when lo! he had disappeared. I looked again, the lake was gone and immediately the spell was broken, and I was on my bed. Again I could plainly hear the respirations of my wife; and now, Brother Jones, my tale is told. Suffice it, that I have never heard that voice since. I have endeavored to find out what I was to do or teach. At that time I was unconverted to the great truths of Spiritualism. Since then, and even before, I have received warnings and foresight of future events, of which I will, if desirable, speak in subsequent articles. Tiffany Creek, Wis. S. P. BEST.

Moses-Woodhullism Repudiated by the Chicago Spiritualists.

The following resolutions were unanimously adopted by the First Society of Spiritualists of Chicago, at a meeting held at their hall 181 South Clark St., on Sunday, Oct. 19th inst:

Resolved, That our beautiful faith, Spiritualism, teaches that the purer the life of the individual, the better for the life that now is, and better for the life beyond the river.

Resolved, That we regard the “Monogamic” marriage as the highest type of our civilization, and that any departure from this condition has our most earnest condemnation.

We most cheerfully ask the attention of our readers to the prospectus of the Ladies’ Own Magazine. It is a most able, sensible and charming magazine, and the chromo that goes with it is a real gem of art of great beauty.

A new edition of the “Bible in India” is now ready for delivery. All our standing orders will be filled this week.

TEMPEST-TOSSED is the title of a love story by Theodore Tilton, now being printed in the Golden Age. See advertisement.

HAVE you read what Paul and Judas say about their friend, Jesus?

MISS SUSIE M. JOHNSON has returned, after a year’s labor, to her old home in Michigan, and will answer calls to lecture or attend funerals. Address 331 Jefferson Av., Detroit, Mich.

New Books.

THE ECLECTIC for November is especially strong in literary biography. WHITTIER’s sad and noble countenance looks upon the reader from the frontispiece, and in the letter-press is an appreciative sketch of his life; while a brilliant paper on Johann Frederick Schiller forms the leading article of the number. The Editorial Departments are full interesting. Published by E. R. PELTON, 108 Fulton Street, New York.

THE FISHERMAN’S MEMORIAL AND RECORD BOOK, By Geo. H. Proctor.—Containing the list of vessels and their crews lost from the Port of Gloucester, Mass., from the year 1830 to October 1st, 1873, together with Off-hand Sketches, Big Trips, Narrow Escapes, Maritime Poetry, etc. Gloucester, Massachusetts: Proctor Brothers, Publishers.

The title page of this work as given above, tells more than we could in a column. The book, which is fairly printed, with numerous engravings, must prove of intense interest to thousands immediately connected with the people and vessels whose history is given; and it also possesses a general interest for all.

SCRIBNER’S MONTHLY FOR NOVEMBER begins a new volume. Edward King’s carefully and profusely illustrated paper on Old and New Louisiana, in the Great South Series, is remarkable for its calm and dispassionate statement of the actual state of affairs in New Orleans and Louisiana generally. Mr. Froude’s historical sketch of an “English Abbey” is also here begun; and in Stedman’s series on the “Victorian Poets,” there is an admirable paper on the “most inspired of women,” Elizabeth Barrett Browning, followed by a rich list of stories. Professor Newcomb gives an interesting account of the making of the new great telescope at Washington; there is an illustrated story by Edward King, “Only Half a Woman.” The Departments of Home and Society, Culture and Progress, Nature and Science and Etchings have their usual variety of contents.

SCRIBNER’S FOR DECEMBER will have a new dialect poem by Bret Harte; and to the January number he will contribute a Christmas story, entitled “How Old Man Plunkett went Home.”

In the November ATLANTIC Robert Dale Owen tells about “Interesting people whom I met in London.” “The Railroads and the Farms,” is an article by N. M. Grosvenor, that deserves careful reading, containing, as it does, many valuable statistics, and much valuable information very clearly written. All the articles of this number are good.

THE HERALD OF HEALTH for November, contains valuable contributions from Herbert Spencer, Mrs. Byrd, Rev. J. C. Holbrook and others, together with the usual good, sound, common-sense articles.

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.

THE KEY.

Abstract of a Lecture delivered at Lincoln Hall, September 21st, 1878.

NOTE.—The lecturer of the evening being prevented by sickness, from coming, we were called upon to occupy the stand, without any preparation. While the choir were singing, we saw a large key over the audience, and when we rose this was dissolved and the word “Spiritualism” came out. H. T. C.

Spiritualism is the key that unlocks, not only the future and the present, but the seeming past. All along its glittering pathway are scintillations of bright and beautiful spiritual truths, dimly revealed to the uncultured minds of the ages, yet bearing the divine impress and stamp upon them which renders them immortal. The first grand lesson which Spiritualism has brought to humanity, was given by taking its key and opening the pearly gates of death, and revealing the beautiful mansions where our loved ones are dwelling in the perpetual sunshine of love and truth. And we have found these, not as strangers in a strange land, but as friends, brothers and sisters, fathers and mothers, and little children that have gone out from our homes here, as we had feared forever, to find more beautiful ones there, in which they are waiting to greet us when their welcomes, when our pilgrimage is over. In all the teachings of the past, there was nothing to compare with these grand and glorious revelations that have come to bless the world by rolling away more effectually than ever before, the stone from the mouth of the sepulcher; to unlock death’s flower-encircled door, and invite us to look into the beautiful gardens of God, and learn where and how our loved ones dwell in these bright realms.

The religions of the past have failed because they were based upon traditions and faith, often of the most blind character. Mankind were continually asking for bread, and too often they had nothing but the stone of dogma to give them. When they asked for a fish, they received the scorpion doctrine of an endless hell of torment which stung them with agony.

Recently I had an interview with an orthodox minister, and I asked him many questions, and was glad to find a willingness to respond. He admitted that there was a kind of inspiration in the world to-day, but thought it was not to be compared with that of the old Hebrew scriptures, and I agreed with him, only that I did not put the highest estimate on the old musty record, while he did. He believed that spirits, when they left the body, had a sort of semi-conscious existence in which they were able to recognize each other, and in which they would continue until the so-called final resurrection, which he supposed would take place at some indefinite future time, when the old bodies would be gathered up and revived. Here we were widely at issue. I believe in a resurrection to each individual, and that that resurrection is the cause of the change called death, and I know from actual observation that there never is a death without a resurrection, and I believe there never has been, and never will be. It is the separation of the spirit from the body and its resurrection to a higher and better life that leaves the body in the condition we call death.

What a glorious thing it is to live in an age in which faith is fading away, not to leave us in the blank emptiness of despair, but to lead us into the bright fields of light where the sunshine of knowledge shall dissipate the mists of faith and doubt, and give us a solid and substantial foundation on which to build. To me it is grand, as I stand beside the open coffin, to be able to declare without doubt that the spirit is not dead but risen, and stands in all the beauty of its new life in the midst of the sorrowing ones, and often has it been my privilege to give words of cheer from the newborn spirits, telling them that the path is bright and beautiful before them, and that loved ones whom they had numbered with the dead, had met them and proved that they are “not lost but gone before,” and that on these beautiful shores we shall all meet when the few fleeting years that are ours here shall have passed, and we, too, shall experience death, and being free, shall see those loved ones face to face and rejoice in the newness of life.

Spiritualism is the grand key that is also to unlock the mysteries of this life, and give us the true philosophy of it in all its conditions. It has come to the world with the most beautiful and perfect adaptation to the wants of humanity. I find it everywhere, among all classes and conditions, and everywhere the communions are suited to the demands of the people. Over all lands, it has come with blessings, and we hail it as the grand harbinger of a better era, when mankind shall live purer lives, and when they shall yield obedience to the highest and best impulses of their nature.

I believe in a living and divine inspiration to day. In my early education as a Friend, I often heard the declaration that “the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.” All that Spiritualism has taught me has confirmed this, and I rejoice to know that the angels, our own loved ones are ministering spirits who are bringing us into a condition to realize this grace of God in our own souls, and they are ever around about us by day and by night, quickening and energizing all the powers of the human mind.

There never was an age in which there was so much thought among the people, quickened and inspired, as mankind have now. There is a grand awakening all over the world. As the old Prophet said, “The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.”

“The eyes of the blind, physically and spiritually, are being opened, and the ears of the deaf unstoppered. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert.”

I rejoice to be a worker with the spirits in this grand and glorious movement, the fulfillment of the old prophecy.

Let us all strive to do our work day by day and hour by hour, and we shall realize more truly the mission of this new dispensation, which has dawned upon the world, and shall know that Spiritualism is the redeemer of the nineteenth century, that shall bring the Spiritual and the human world into such close rapport that we shall no longer speak of them as two worlds, but know and realize that they are one, and that we are spirits with mortal clothing and living in the Spirit-world now.

I will not detain you longer. I have the pleasure of introducing two mediums from Baltimore, Mrs. Young, formerly Miss Laurie, of Washington, and Mrs. Scott. In the presence of the former, as I understand, the piano has frequently been moved to keep time to the music, and on many occasions it has been raised and rocked with several persons sitting upon it; at one time as much as sixteen hundred pounds in weight was lifted. Among those who have thus been lifted and moved was our worthy President, Abraham Lincoln, and many members of the Senate and House of Representatives at Washington. The piano was then placed in front of the audience, and after Mrs. Young had played a very stirring battle piece, it began to be raised and kept time with the music. These movements could be seen by the large audience. The medium stood up in front of the piano and played a tune which was responded to by the motions. She then held her hand about two inches above the back of the piano and without any contact it raised several times.

A gentleman from the audience was requested to place his hand under the end of the piano, and the medium laid her hand immediately under that, and the end of the instrument was raised several inches from the floor. This was repeated with another person, both of whom testified that they did not raise the instrument, and that there was no pressure from the medium’s hand upon theirs. After this an invitation was extended for seven of the largest men in the hall to sit upon the piano. They did so, and although there was about fourteen hundred pounds added to the weight of a heavy piano, yet it moved with apparently as much ease as before. The result of these manifestations, so plainly witnessed by hundreds, has awakened a deep interest.

We remarked in conclusion, that this was what one friend in England called psychic force, but we call it spirit force, guided as it assuredly was by intelligence, and we saw no reason why, if spirits could move more than a ton, they should not be able with a proper medium to guide and draw a balloon around the world, and when this is properly arranged, we shall not be dependent upon “easterly currents,” but will do as some of the inhabitants of some of the older planets are said to do by our mediums, go whithersoever we will through the air.

At a private sitting with Mrs. Young the piano was entirely raised from the floor, all the feet being up at once. This has not yet been done in the hall, though it has been in Baltimore and Washington. Mrs. Young and her family having been burned out at the late fire in Baltimore, have settled in our city for a time. Her residence is 445 North 8th St., where the most skeptical may have an opportunity of witnessing these phenomena.

The Neighbors Say it is Miraculous.

MRS. A. H. ROBINSON, Chicago, DEAR MADAM.—In accordance with instructions, I send a lock of hair for the renewal of the magnetized papers. I have faithfully obeyed the directions your spirit-guides gave in my case, and am a great deal better in every way. So marked is the improvement in my case, that my friends, who saw me the day before commencing the treatment, say it is miraculous. May the good angels strew your pathway to the Summer-Land with Heaven’s choicest blessings, is the sincere prayer of your grateful admirer, D. MINOR HOLLAND. Cleveland, Ohio, Oct. 12, 1878.

Mrs. Elizabeth Dipper, a very sick woman, residing at Denver, Ind., after receiving a diagnosis of her disease and one prescription, says, “I have done as directed, I am getting a great deal better.”

D. A. Wadsworth, of Lake Mills, Wis., says, “My wife has gained wonderfully. On the eighth day after commencing your treatment (our hired girl being away), she did our washing herself. We are thankful to the good spirits who control you, for doing so well for her.”

City Entertainments.

For the Week ending Oct. 25.

MCVICKER’S THEATRE—Madison street, between Dearborn and State. Engagement of Miss Neilson. “Romeo and Juliet.”

HOOLEY’S THEATRE—Randolph street, between Clark and LaSalle. “Hearts.”

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Carlotta LeClercy. “Fate.”

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 J. J. Wallace. “Erin A-Chorra.”

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

MR. TILTON’S NOVEL.

TEMPEST-TOSSED; A LOVE STORY.

BY THEODORE TILTON.

The romance will be published in weekly numbers.

THE GOLDEN AGE,

Beginning Nov. 15th, and continuing through the winter for fireside reading in families and homes.

The Golden Age can be had every Saturday at the news stands, but readers are recommended to subscribe for it by the year, in which case they will not only spend less money, but will receive in addition to the paper a pair of pleasing chromos of American landscape, namely, “The Falls of Minnehaha” and “The Gorges of the Yosemite.”

Subscription price, including the pictures, three dollars a year. Address

THE GOLDEN AGE,

Box 2545, New York City.

W. H. MUMLER,

After his usual Summer vacation, has once more resumed sittings for spirit-photographs. Parties at a distance desirous of having a picture taken without being present, can receive full information, by addressing with stamp.

W. H. MUMLER,

170 W. Springfield St., Boston, Mass.

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From the Boston Traveller, July 26.

“Since last Christmas the medium has been at work steadily and assiduously, producing a work which resembles Dickens so closely as to make one start, as though hearing the voice of one long silent in the grave. The style, to the very minutiae of chapter headings, is thoroughly Dickensian. If Mr. Charles Dickens had written the work, we should say that he had imitated his father’s ability and manner to a greater degree than the heir of any other literary man with whom we are acquainted.”

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“Not only surprising talent, but much flavor of the real Dickens wine, is apparent in these communications. * * * Enough has already come forth from the pen-point of this Spiritualist to awaken the liveliest interest and curiosity, and the public will await further receipts with high expectation.”

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“The captions of the new chapters are given in full by the USTON, and among them are the following, which are certainly in Dickens’ happiest vein. * * * Copies extracts are also given, which all admirers of Dickens will be compelled to confess are not unworthy of his pen.”

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“Each one of the dramatic personae is as distinctly, as characteristically himself and nobody else, in the second volume as in the first, and in both we know them, feel for them, laugh at them, admire or hate them, as so many creatures of flesh and blood, which, indeed, as they mingle with us in the progress of the story they seem to be. Not only this but we are introduced to other people of the imagination, and become, in like manner, thoroughly acquainted with them. These people are not duplicates of any in the first volume; neither are they commonplace; they are creations. Where creation?”

There are forty-three chapters in the whole work, embracing that portion of it which was written prior to the decease of the great author, making one complete volume of about 600 pages, in handsome cloth binding, and issued from the well-known press of Clark W. Bryan & Co., of Springfield, which is a sufficient guarantee of the superior excellence of its typography.

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To the Advocates of Sensualism.

By W. J. Shaw.

In my last I hurriedly and briefly criticised the action of the Tenth Annual Convention, and the motives of its manipulators—*Radicals*, they were pleased to name themselves; while for the first time in my life, to the best of my recollection, I found myself dubbed a conservative. The name comes as something of a reproach to one who has ever essayed to stand in the foremost ranks of reform. Conservatism would assuredly be the very last charge likely to be brought against me by those who have listened to my expressions of opinion, either in private or upon the rostrum; nor could anything, that did not involve moral turpitude be more distasteful to me; I desire, therefore, most unequivocally to affirm, that first, last and always, I am an *ultra-radical*, and dare on all appropriate occasions give expression to, and follow, what appears to be the truth, wherever that truth leads, though it be over barriers hitherto considered the most reverential or time-honored. It becomes, however, the individual, who can look back upon many errors in judgment, modestly to distrust all theories sufficiently long to give them an investigation as candidly and thoroughly as possible. Practical barbarism is more likely to offer itself in the garb of reform than in any other; just as all the most gross and damnable religious errors of the past, have been accepted and preserved by virtue of an exterior gilding of truth, in which they have presented themselves. Now come, you latter-day reformers, utter some truths to a most villainous end, making them serve as the cloak for the most damnable proposition, to which the world has ever shown the least disposition to listen, in which the courtesan discounted virtue and ruled Rome; a proposition that the Infinite in nature hath branded as infamous, and from which the conscience of the most radical starts away disgusted.

Free-love, social freedom—these are attractive names, and we most sincerely believe that human love ought to manifest without restraint, and humanity be socially free—free as the air! But between what ought to be, and what is possible of being, there is so wide a chasm, filled with so very many discordant elements, that perhaps one may be excused for doubting, that your leader in her ridiculous roll of prophesies—"mouth-piece for the whole angel-world," can accomplish so desirable a result. Spiritualists have too much acumen to jump in any great numbers at such a gross bait, and of your dogma of virtual promiscuity, which you call variety, they will prove to be provokingly shy.

Joe Smith aimed at becoming a second Mahomet; a godly number of English dupes gathered about him, while Americans regarded him, as they most undoubtedly do and will your leader, as a humbug, who with pretensions greater and dogmas baser, will hardly approximate Joe Smith's dignity. To catch in orthodox gulls, he assumed to be God's vicegerent—your leader would be agent of the myriad angel hosts, to cater for the leadership of Spiritualists. Shame on you all; not more for your unblushing advocacy of social prostitution, than your attempt to prostitute Spiritualism to the ends of base individual ambition. This last charge is sufficiently vindicated by your action at the Convention, that declared the first era of Spiritualism past, and put it in the back ground as a means to an end; that end your hobby, resting upon your adopted political organization. In regard to the former charge, that you advocate wholesale prostitution, I will repeat, together with some reasons on which my opinion rests. Let them be introduced by your affirmation, that you do not advocate promiscuity since that is assumed to be practiced with discrimination; but you do claim it as a right if a party please; hence we are at issue. *Per se* it is wrong; so you admit. Then is it not right if it affect any other individual, or if its tendency be to corrupt the social relations of others? This does both by engendering those most loathsome and vicious diseases—nature's penalties for the crime, and by communicating them to others; not done to those who, indulging in the same vile practice, may be said voluntarily to assume the risks; but to husband and wife, leaving its brand upon offspring, who are certainly no consenting parties to such pre-natal conditions; claiming such liberties as these, how pure and saintly you seem! It is individual, physical and moral death, as well as inoculating society at its very fountain head; yet it is a sacred individual right! With far less impropriety might the leper be permitted to jostle his fellow in the crowded marts, and never open his mouth to cry unclean, unclean! Nay! when opportunity offers to wilfully inoculate others with his maldy, surely "it is nobody's business!" Most fearful in its moral effects upon society, is this vice of which your variety is the incipient stage. The victim of even moderate indulgence in the latter is rendered incapable of realizing within his or her own nature, any loftier ideas of the sexual relation, than those immediately evolved out of the passion.

Soul union and constancy as an element that moulds the two lines into one, not alone on the physical but on the spiritual and controlling plane, seems not to be a possibility with themselves, and of course they look upon the whole world through their own colored goggles. Must we resort to this fact to explain the action of your leader, when with flippant arrogance, she threw a broad charge of incontinence in the teeth of her audience at the Convention. Her words very forcibly reminded me of this fact gathered out of the confessions of many.

I repeat that the almost invariable result of discriminating indulgence, is a loss of the ability to realize the spiritual in the sexual relation, and the domination of the passionate as its alpha and omega. This is precisely the groveling plane upon which your leader would have you stand. That you honestly entertain the ideas you promulgate, I am not disposed to deny, since it is impossible to say how experience may have colored your goggles.

This variety, to secure the happiness of the sexes, you declare a physical necessity. I am not prepared to deny that it is not so to you. Experience demonstrates, that in addition to the moral effect aforesaid, variety (discriminating) develops an abnormal appetite, in all respects similar to that produced by the use of ardent spirits. As the drunkard's organism demands indulgence, so does that of the libertine and courtesan. By catering, however, to this apparent physical necessity, its demands increase, and as the occasional drinker eventually becomes a sot, so the rone and the courtesan rapidly glide into promiscuity to satisfy inordinate disease, and become the debased and beastly creatures we see upon the street.

which you know as much as the rest of the world, i. e., nothing exact, or capable of specific application.

How happens it, however, that you seem loth to speak upon the subject of restraining the exercise of this passion or appetite as well as of any other, since it is apparent it ultimately in vice? Is it because it is directly opposite to your variety-theory? Again, though you can be hardly ignorant of, you fail to notice, the plain fact, that between fairly developed organisms, who constitute the great masses of the human family, there are times when there is perfect reciprocity between any two of them, without regard to temperaments or positive and negative forces.

Starvation! The gourmand is ever starving, when he or she hath stepped over the bounds of normal desire. It is but to repeat a very common experience, to say that men and women, after engaging in a very few successful amours, lose all respect for virtue or chastity; in fact, all appreciation of, or belief in, that love which involves the ideas of offense, of constancy and respect, and which is the outgrowth of the monogamic sentiment and relation alone. I have known hundreds of such become most reckless slaves of the passion, first indulged in by way of reciprocal variety.

It is true that men and women are victims of social conditions that lead directly into promiscuity without the intermediate stage of variety, but this is the very common first step downward to the overthrow of the monogamic sentiment. Yet the loss of self-respect does not in every instance, at the outset, involve want of respect for the virtue of others—it ultimately in that. Is the flippant and sarcastic manner in which you reformers (Lord save the marks) refer to the maternal relation, the gross levity with which you treat this of nobility in it, to be referred to this last stage of the vice's manifestation? Are you unable to mark the distinction between normal desire and abnormal mania—that the first is virtuous, the second vicious; the first inseparable from monogamic sentiment and relation, the second from polygamic sentiment and change.

I would willingly relieve you from the imputation that your hobby of variety would cast upon you as individuals, though the influences or motives remain unaccounted for, that lead you to advocate what have heretofore been regarded as the sentiments exclusively of the courtesan and the rone.

Through what experience have you passed, that by simply changing the name prostitution into variety, you persuade yourselves that it means virtue. By confounding abnormal appetite with physical necessity, you fancy it a natural desire. True, you are not without the customary showing of good intention. Liberty is a pretty term with which to cover unlimited license. What avails the clap-net protest against all forms of licentiousness in the face of such teachings. A frontlet of virtue can be found to cover the worst features of vice. It is parallel to advising a friend after this manner: You have an appetite for luxuries, rich dainties in variety. It is natural, or if not, easily acquired by practice. I pray you indulge it to the extent of its demand, and tempt it with fresh delicacies. True, the appetite will grow with indulgence, and nine out of every ten will become gluttonous dyspeptics, but I most sincerely protest against all excesses.

You do say: You have the sexual appetite—it is natural and universal. I pray you indulge yourself to the full extent of your desire, and do not confine yourself to one dish, but stimulate your desire by dainty variety. It is true that the appetite will grow by indulgence, and nine out of every ten can not fall of becoming licentious prostitutes; but I earnestly protest against all forms of licentiousness. For these reasons we say with due deference to the opinion of its Treasurer, that we do not pretend to, but do think, and think we know, that the Tenth Annual Convention did advocate and defend just and licentiousness, concealed beneath a very gauzy fabric indeed.

Its Treasurer expresses himself well pleased with the results of the convention among others, for the reason that its leaders are entitled to the floor, and the officers, until they present in proper form what they propose to do. However, with the polluted body of the association before them, there appears to be no disposition on the part of the masses of Spiritualists to refrain from administering extremeunction at once, and declaring the so-called "Universal," non-representative association. This is well, else the world will take its teachings, and justly, too, as the common belief and practice of the masses.

Convention by appointing a delegate—Mr. Wm. H. Hicks—to said National Convention and

WHEREAS, Said Convention declared that the phenomenal era of Spiritualism has demonstrated the fact of continued existence, and that it should now enter upon its practical era, and

WHEREAS, "Free-love," called also "social freedom," was brought upon its platform and made the central idea, and all absorbing interest of the Convention, and

WHEREAS, According to our views this is a foreign element, of itself a monster evil, and highly detrimental to the cause of true Spiritualism, and

WHEREAS, A minority of the delegates to said Convention,—our delegate included, offered resolutions, dissented from, and protested against such use of said Convention and withdrew therefrom,—therefore

Resolved, That this Association utterly repudiate and declares the action of said Chicago Convention to be highly detrimental to the advancement of true Spiritualism.

Resolved, That the monogamic marriage, founded upon love, with just and legal enactments regulating the same, with equal rights for man and woman, and the perpetuity of the family relation is the only true foundation of an enlightened human society.

Resolved, That this Association instruct its officers that they shall not employ as speaker, on any public occasion, any person who advocates the "free-love" doctrines of the Universal Association of Spiritualists, and that we as an Association will not elect to any office in the gift of this Association, persons who in any sense favor the same.

The first resolve received only one negative vote. The second, which is substantially the same as one of those rejected by the Chicago Convention, was adopted without opposition.

The third was opposed by a few, only one member threatened to withdraw, but unfortunately did not. The Central N. Y. Association has now placed itself squarely on record as hostile to the Hull and Woodhull madness. Large numbers of our members would have left us if such action as was taken had been omitted.

A vote of thanks to the retiring officers was heartily given.

The following officers were elected for the ensuing year: President, Wm. H. Hicks, of Delta, N. Y. Secretary, Miss Eva L. Huested, of Ridge Mills, N. Y. Treasurer, Frank A. Ely, of Deansville, N. Y.

Vice-Presidents, Dr. A. Dennison, Mrs. Henry Link, Alfred Porter, D. E. Summers, Wm. Ives.

The position of the RELIGIO-PHILOSOPHICAL JOURNAL on the "free-love" question is very gratifying to all who read it, and we only wish the number were greater.

S. D. SMITH, Retiring Sec'y.

Moses and Alvira.

As Brother Moses "wants to be a martyr, and with the martyrs stand," and also by reason of "recent events, needs a paper" to promulgate the "ethics of the Hull brothers," and hopes soon to revive his paper, I would suggest a method by which he, too, may be idolized as a "holy crucified," and thereby be enabled to acknowledge, five, ten and even twenty dollar donations to a fund for his paper. When the question of "how shall I manage to get into jail, and be a real martyr," arises in his mind, let him review the various localities wherein he has "prayerfully obeyed God's command," and thus "realized a higher and purer life," and entered the "holy of holies," and select some "love-child," having a head several inches and seven-eighths in circumference, of whose easily psychologized mother he can say, "her very soul I could feel coming to me, and mine in return going to her, and in the presence of its mother and reputed father, fraternally exclaim, "this is bone of my bone, and flesh of my flesh," and should the unblushing announcement be followed by the humiliating confession of her, who had on the altar sworn that "forsaking all others I will cleave unto thee," that in a moment of weakness, she half unconsciously yielded to his persistent psychological importunities. Such an astonishing denouement would inevitably result (pistols not being at hand) in the occupancy by the "man of brains" of safe apartments, furnished at public expense, whence he could in due time emerge with the crown of martyrdom upon his brow.

Mich. The phenomena, or manifestations, as they are usually called by Spiritualists, were much better than those that occurred at their first seance that they held in the same hall. A circle of persons, most of whom were more or less skeptical, was placed around the stand, on which were seen four bells, and a tin horn. The stand set in front, and several feet from the cabinet. The chairs in which the mediums sat were placed between the cabinet and stand. The mediums were then tied in the chairs with ropes and spool-thread, by a committee chosen by the audience. A screen, which was finally taken out of the circle, was placed partly around the mediums, and they were ready for the performance to begin. Two violinists were seated outside of the circle. The light was extinguished, and total darkness prevailed. The violinists commenced playing, and presently the horn began to toot, and the bells to ring. This lasted but a short time. The light being lit the boys were found tied just as they were tied by the committee. The last sitting they had before the cabinet they allowed a person to sit between them and place his hands on theirs. This person said they did not move while he was seated between them, but the horn tooted, and the bells rung as vigorously as before. Next they were placed in the cabinet with a well-known citizen of this village seated between them. They were tied as before, the man between them being free. There was no cover on the top of the cabinet, consequently it was about as light inside the cabinet as it was in the hall. The doors were hardly shut before an arm was thrust out of the hole in the upper corner of the cabinet. The gentleman who was in the cabinet with the boys will take his oath that they did not move at all, much less thrust out their hands, ring bells, and toot through the horn. Moreover, he says he saw something that looked like a hand and arm, which moved about and seemed to aid in producing the phenomena that occurred. The arm, he said, was very pale, and strange appearing. He saw the bells fit about in the cabinet and heard them ring. M. A. WELLS.

Voices from the People.

BELOIT, WIS.—B. Cheney writes.—The course taken by you on the social question meets with my approval—go ahead.

YORKSHIRE, N. Y.—N. P. Rawley writes.—We are against Woodhullites. Hope they will never call themselves Spiritualists again.

WEST WINDSOR, MICH.—M. T. Kibby writes.—I would say we endorse you in denouncing Mrs. Woodhull and big-head-amativeness Hull.

MARTINSTON, MO.—Mary Monroe writes.—Brother, keep up good courage. The Power that rules all things, and the holy angels will sustain you.

BARABOO, WIS.—Mrs. E. C. Holden writes.—I am truly thankful that there are some left to bear aloft the standard of truth, spirituality and purity, against Woodhullism.

SAVANNAH, MO.—Lewis C. Stiles writes.—In these parts we are all pleased with the JOURNAL's course in the late unpleasantness, and give all honor to it and the brave hearts that stood so nobly with it in the Chicago Convention.

VINTON, —M. Brainin writes.—Thank God for the new departure, and that the foul and loathsome doctrines of free-love has let go its decherous embrace of Spiritualism, and now let it stand on its own merit in all its naked deformity.

GREAT VALLEY, N. Y.—A. F. Albright writes.—Thanks to Judge Holbrook and all others that were instrumental in stripping the mocking bird (free-love) of its gaudy plumage, and thus exposing to the public its real character.

RAVENA, OHIO.—Thomas W. Cook writes.—I had the pleasure this morning of perusing your paper, the JOURNAL, and was glad to know that Mrs. Morse of Joliet is again in the field. May angel hands entwine her brow with garland wreaths of success.

JEFFERSON CORNERS, ILL.—H. Hurd writes.—I would be glad to leave an inheritance to our children world possessing. It grieves me to think that our beautiful philosophy should be wrecked on such a mass of corruption as Woodhullism.

TRENTON, N. J.—J. B. W. writes.—I feel it a duty I owe you to assure you of my hearty approval and admiration of your fearless and unswerving opposition to the demoralizing teachings and experiences of the Woodhull faction, as promulgated at the late free-love convention in Chicago.

EAU CLAIRE, WIS.—Mrs. M. C. Culver writes.—May the glorious old JOURNAL ever make its weekly appearance. Right is right, and the JOURNAL surely is in the right as long as it exposes such a filthy and horrid principles as the Woodhull clique advocate.

LIMERICK, PA.—Thomas J. Evans writes.—Whenever there is confusion, things do not go on as smoothly and as satisfactorily as when all is right. I refer to this Woodhull doctrine. Stick to the ship, however, as you have done heretofore and you will conquer in spite of false doctrine.

EDINBURG, IND.—E. K. Hosford writes.—We have a small circle here that promises great things when we are fully developed. We have very strong healing mediums that are performing great cures, also a photographer that is beginning to obtain spirit pictures, though very dim at present.

SPEARSVILLE, IND.—William W. Stockwell writes.—Free-love has been thrown into the face of Spiritualism for the last twenty years, but withal we are not more property or justice than it could have been laid at the door of any professed christian in the land. I would suggest the propriety of your publishing a list of anti-free-love speakers for the benefit of societies who would not knowingly employ an advocate of free-love.

CARSON CITY, MICH.—L. A. Stover writes.—I must say that I, too, think it is time Spiritualists made a decided and united move against the so-called free social sentiments as expressed by Mrs. Woodhull. Place such sentiments in their proper place as the outgrowth of theological teachings; give words their right meaning, or use them in their proper place—love in opposition to passion, etc.

EAU CLAIRE, WIS.—Mrs. E. M. Hazen writes.—Please send to address one box of Mrs. Robinson's Tobacco Antidote. My mother got one last winter for my father, and it cured him after using it 27 years. Now I am going to see if it will cure my husband.

It will cure any one who will use it according to directions. It has cured thousands.—[Ed. JOURNAL.

CRESCENT CITY, IOWA.—R. Barton writes.—It is superfluous to say like the JOURNAL, having welcomed its weekly visits ever since the first year of its publication, and I must say it becomes more and more indispensable as a fireside companion. Especially do I admire the able and bold stand it takes against the disgusting doctrine of "promiscuity." Every true lover of good order and domestic tranquility, will commend its course and cry out with one breath, sound the alarm! Strike hard and telling blows upon the ruthless invaders of the social happiness of mankind.

DUNKIRK, O.—J. T. Blakeney writes.—Will the unfortunates propagators of this horrid foulness, Woodhullism, be consistent and claim that we shall level our houses to the ground, make a bonfire of our furniture, throw our wearing apparel into the river, and betake ourselves to hunting and fishing, and leave this as a legacy of progress to our children? I have for some time felt that our truly holy philosophical religion has more to fear, if indeed it can fear, from those who are near Woodhullism, be consistent and claim that we shall level our houses to the ground, make a bonfire of our furniture, throw our wearing apparel into the river, and betake ourselves to hunting and fishing, and leave this as a legacy of progress to our children? 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CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'A Discussion between Mr. E. V. Wilson...', 'The Biography of Satan', 'The Devil and his Fiery Dominions', 'Jesus of Nazareth', 'A True History of the Man Called Jesus Christ', 'Now Ready THE CLOCK STRUCK ONE', 'Christian Spiritualist', 'The Lyceum Guide', 'The New Wonder!', 'The Aldine Almanac', 'The Outcasts of Poker Flat', 'Rip Van Winkle', 'Evening on the Delaware', 'The Melancholy Days', 'Olden Time Southern Life', 'A 'Coon Hunt', 'The Illuminated Cover', 'James Sutton & Co., Publishers', 'A Stellar Key to the Summer-Land'.

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The Biography of SATAN; OR A HISTORICAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS, AND FUTURE ENDLESS PUNISHMENT; ALSO, EVERY SPIRITUALIST SHOULD READ IT! EVERY INFIDEL Should Read It! Every Orthodox Christian! Price, Sixty Cents; Postage, 6 Cents.

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 TRAGIC DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MOR-TALS WITH JESUS WHILE ON THE EARTH. By Paul and Judas, THROUGH Alexander Smyth, Medium.

Now Ready THE CLOCK STRUCK ONE AND Christian Spiritualist. BEING A SYNOPSIS OF THE INVESTIGATIONS OF SPIRIT INTERCOURSE BY AN EPISCOPAL BISHOP, THREE MINISTERS, FIVE DOCTORS AND OTHERS AT MEMPHIS, TENN., IN 1850; ALSO, THE OPINION OF MANY REVEREND DIVINES, LIVING AND DEAD ON THE SUBJECT AND COMMUNICATIONS RECEIVED FROM A NUMBER OF PERSONS RECENTLY.

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. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

McHenry, Ill., September 14th, 1873.

At the conclusion of the matinee, John Gage, Esq., of Vineland, N. J., came before the audience, and said, Mr. President, we a majority of the Business Committee, would report that we invited E. V. Wilson to occupy this hall this Sunday, P. M. for a benefit for himself, believing that he has expended time and money liberally in making these Quarterly Conventions a great success, and that in no other way could the convention be better entertained or instructed than in listening to what his attendant spirits may say to us, and Bro. Wilson in the name of this Convention of Spiritualists, I herewith present you the receipts taken at the door this afternoon. Here is \$60 30, you will accept it as a token of regard and respect for the earnest work you are doing for Spiritualists and humanity. John Gage, N. J., Dr. D. P. Kayner, Ill., Mr. E. Durkee, Wis.

On taking the money, E. V. Wilson said "Mr. President, Brothers and Sisters, I accept this solid expression of respect at your hands, and while it is true that I have worked with a will to bring these Quarterly Meetings up to the present standard of truth and popularity, I promise you that the work and endeavor of your Secretary shall continue and that this money shall be applied to those uses necessary to develop the truth, and as an earnest of these truths, I now give toward the expense of this Convention ten dollars, and am willing to be taxed more if required, and the majority of the Business Committee, I thank you for this heart offering and the thoughtfulness on your part in remembering us on this occasion.

Mr. Chairman, we the Business Committee, will have some final business matter to present the Convention on coming together this evening. There will be no conference. The speakers of the evening are 1st, Mrs. Mattie Hulet Parry, and 2d, E. V. Wilson. We have no further report. Adjourned.

Sunday evening, 7 o'clock, Sept., 14th. The President called the Convention to order, and when order was established, every seat (580) was filled, the rostrum full, the standing room all occupied.

The President said, Brothers and Sisters, this is our last meeting during the Convention. We have had a profitable and happy time, and my regret is that we are so soon to separate. But we shall meet again in three months, and I trust on that occasion to see all that are here to-night with us there. The singers will now entertain us with music and singing. And readers of the JOURNAL a richer treat of music and song has seldom been rendered than was given on this occasion; after which the Business Committee came forward and reported as follows:

Mr. President, your Committee are in possession of a communication from the Elgin Spiritualists to the following effect: To the Northern Illinois Association of Spiritualists, greetings.—The Elgin Spiritualists through their delegation extend an invitation and call for the Northern Illinois Association of Spiritualists, to hold their Sixth Quarterly meeting in DuBois Opera House, Elgin, Ill., on Friday, Saturday and Sunday, December 12th, 13th and 14th, 1873. The Spiritualists of Elgin agree to furnish free of charge, for the use of the convention, DuBois Opera House, suitable dining rooms, stoves, cooking utensils, fuel, water, and lights. Signed, Seth Morley, George L. Converse, delegates from Elgin. The proposition was accepted.

Your Committee report that they find it advisable to ask for the appointment of a committee of five or more, by the President of our Convention, to inquire into the costs of a canvas tent and tent poles, with suitable rigging to seat 1000 people, to hold our Quarterly Meetings in through the summer and fall of 1874, and for future years, and that the committee report at our next Quarterly Meeting, in Elgin, Ill. Also a committee of three be appointed for the purpose of making arrangements for a camp meeting to be held some time next summer.

That the Secretary of our Association be directed to make full arrangements for our next, or Sixth Quarterly Meeting to be held in Elgin, in December 1873.

And that this Convention at its close this evening adjourn to meet in DuBois Opera House, on Friday, Dec., 12th, at 10 o'clock, A. M., 1873.

The above recommendations were adopted by unanimous vote of the Convention.

Mr. President, ladies and gentlemen, your Business Committee ask leave to present for your consideration, the following resolutions and preamble:

WHEREAS, The citizens of McHenry have generously thrown open their homes for the entertaining of our people during our stay in this beautiful country town, at this, our Fifth Quarterly Meeting, and that without regard of expense or sectarian differences, therefore your Committee feel it incumbent on them to ask of this Convention the following resolutions of respect for those who have proved themselves "good Samaritans" in deed.

Resolved, That the thanks of this Fifth Quarterly Meeting of the Northern Illinois Association of Spiritualists, be and are hereby extended in gratitude to all who have ministered unto our comfort and pleasure while in McHenry.

1st. To the citizens who have generously thrown open their houses for the use of our delegates.

2d. To the owners of River Side Hall for the order, cleanliness of this well lighted and ventilated room and ante-room.

3rd. To the efficient organist, Mrs. E. Welsh and choir of sweet singers, who have rendered music and song to our edification and entertainment during the sittings of our Convention.

4th. To O. Owen, Esq., dealer in music and musical instruments for the use of one of Esty's sweet-toned cottage organs, generously donated us free of charge.

5th. To the large and intelligent audience for the order, attention quiet and yet earnest zeal exhibited by all present in listening to the speakers in their eloquent thoughts, words and ideas.

6th. To the speakers, both ladies and gentlemen, who have so ably, logically—yes, and eloquently entertained us with soul-thoughts of men, women and angels, from both the mundane and angel world.

7th. To the people who have so generously donated provision and money to meet the current expenses of our Convention.

8th. And lastly, and yet not least, to those earnest workers in the kitchen and dining-room, who have earnestly ministered to our physical wants, and made joyous the outer man; and finally that we, the Spiritualists of

Northern Illinois, and Southern Wisconsin, are thankful in the depths of souls for the improved elements in humanity, for the order, truth, harmony and liberality exhibited in this our Fifth Quarterly Meeting, and for this free platform of ours on which all may speak their highest, noblest and truest soul-thoughts; for on our platform man and woman stand on equality. And thus, Mr. Chairman, your Business Committee close their labors for this Convention. We now ask to be discharged from further work, and yet we trust to meet all these that are here, again in December in the beautiful city of watches, Elgin, Illinois.

It was then moved and carried that the work recommended and action of the Business Committee be accepted, and that they be discharged from further duty during this Convention.

The President then introduced Mrs. Mattie Hulet Parry, who spoke on The Injustice of Law, and the Demands of Humanity. She was followed by E. V. Wilson in one of the most thrilling speeches, the substance of which may appear hereafter in the Frontier Department.

The President then adjourned the Convention to meet in Elgin, Ill., at 10 o'clock a. m., Friday, Dec. 12th, 1873.

E. V. Wilson's Appointments for November, 1873.

We will speak in Preston, Fillmore County, Minnesota, on Friday evening, October 31st, Saturday evening and Sunday both morning and evening, November 1st and 2d; four lectures. The Sunday lectures will be at 10:30 A. M., and 7:15 P. M. This is according to our letter dated Oct. 2nd, to Wm. M. Taylor, of Preston. All our friends will govern themselves accordingly.

We will speak in Cresco, Iowa, on Monday and Tuesday evenings, November 3d and 4th, and in Florence Hall, Wednesday evening, November 4th. This is according to Brother B. Chapin's letter, of the 27th of Sept. last. He will arrange accordingly.

On Friday, Saturday and Sunday evenings and on Sunday morning, November 7th, 8th and 9th, we will speak in Rushford, Minnesota—four lectures. The friends at Rushford will arrange accordingly.

On the 10th, 11th, 12th, 13th, 14th, 15th and 16th of November, we intend to do some missionary work, in and about Owatonna and Winona. We will be at Home with Farmer Mary on the 17th, 18th, 19th and 20th of November.

On the 21st, 22d and 23d, Friday, Saturday and Sunday (Nov.) we will speak in Streator, Illinois—four lectures. Lecture on Sunday at 10:30 A. M., and 7:15 P. M. The friends will arrange for our meetings.

We will speak in Odell, Ill., on the 24th, 25th, 26th and 27th of Nov., Monday, Tuesday, Wednesday and Thursday—four lectures.

On Friday, Saturday and Sunday, the 28th, 29th and 30th of November, we will hold a three day's meeting in Joliet, Ill., commencing on Friday the 28th at 2 o'clock P. M. This will be an important meeting and will resolve itself into a quarterly meeting, to be known as the Illinois River Conference of Spiritualists. The speakers engaged are Mrs. Mattie Hulet Parry and E. V. Wilson. There will be an election of officers and other important business matters to transact. Let every Spiritualist turn out. Bring baskets well filled with provisions, bring blankets and buffalo robes. Come prepared to work, to work in harmony with the truth and with Spiritualism. This convention will be strictly a Spiritual convention. By order of the Committee of Arrangements.

MARY L. MILLSPAUGH, Sec'y.

The Sewing Machine.

Let women be evermore grateful, For the age with blessings untold, For its bountiful harvest of stitches, More precious than jewels or gold.

In the days we so keenly remember, We were slaves to the needle and thread, Till the verge of the morning intruded, And pillowed our wearisome head.

But in this, our delighted transition, Every woman is more than a queen; And at pleasure is covered with stitches, With her beautiful Sewing Machine.

Long flounces all gracefully fashioned, With ruffles and trimmings untold, Adorn all conditions and figures, Which are shaped to the comeliest mold.

Then be grateful to "Howe" and to "Singer," Pioneers in the grace they have run; For, when poverty started at their windows, Their genius still battled and won!

The "Wheeler and Wilson" soon followed, With well-founded claims for a share, The "Wilcox and Gibbs," and the "Florence," Are gems of mechanical care.

The "Grover and Baker," and "Etna," The "Domestic" inflated with zeal, The "Weed," the "New Wilson," and others To our confidence warmly appeal.

But of late we are using the "BECKWITH," Which is equal to every demand; With no pain or fatigue of a treadle— It is easily managed by hand.

Then let us be evermore grateful, When all can be done like a queen, With the changes and charms of the season, With a beautiful Sewing Machine.

New York, Sept. 10, 1873.

BEST AND OLDEST FAMILY MEDICINE.—Sawford's Liver Invigorator—a pure Vegetable, Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.

Children often look Pale and Sick

from no other cause than having worms in the stomach. BROWN'S VERMIFUGE COMBITS will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors, No. 315 Fulton st., New York.

Sold by Druggists and Chemists, and dealers in Medicines at Twenty-five cents a Box.

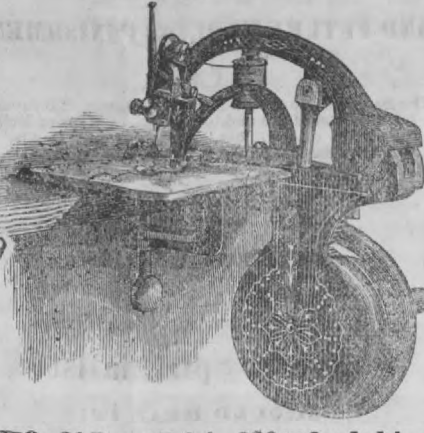
The American Bee Journal, Established in 1861 is now published at Chicago, Ill., and edited by W. F. Clarke, President of the North American Beekeepers' Society.

The American Bee Journal is the organ of no man, party, patent hive, or selfish interest. Its one aim will be to advance Apiculture. Terms—\$2.00 a year in advance. Specimen copies sent free. Address W. F. CLARKE, American Bee Journal, Chicago, Ill.

J. F. DRAKE & CO., 134 AND 136 TWENTY-SECOND ST., CHICAGO.

THE BECKWITH PORTABLE Family Sewing Machine.

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Respectfully yours, MARGARET S. FELT, 323 W. 13th Street.

To which we could do no less than briefly reply, as follows:

NEW YORK, Aug. 13, 1873.

Mrs. MARGARET S. FELT: Dear Madam—

We received your charming missive, And in rapture o'er it dwelt, Which, embellished by your genius, Every thought was truly felt.

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