

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

OL. XVI.

(S. S. JONES, Editor, Fublisher and Propairtor.

CHICAGO, JUNE 13, 1874.

\$8.00 A YEAR, IN ADVANCE; SINGLE COPIES SIGHT GENTS.

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INSPIRATIONAL POEM. BY ADDIE M. STEVENS.

Come, child of earth, with wandering weary, O'er life's rough pathway lone and dreary, Whose heart is swelled with pain and anguish Whose thorn-pierced feet begin to languish; Whose eyes are weary with their weeping, And with the watches they've been keeping; Whose lips are moved to oft repining At seeming ills ye may be finding; Whose trembling hand to move's grown slow Whose trembling hand to move's grown slow. By grasping here so much of woe;
Whose soul is saddened with earth's sorrow,
And in its sadness dreads the morrow:—
Come, list the words we have to say,
To tell you of life's brighter day.
A few more years of care and strife,
Will end your mortal scenes of life,
And you'll be summoned "o'er the tide,"
To taste life's sweets the other side.

Inst as you are you're ushered in. Just as you are you're ushered in, Arrayed in righteousness or sin. You weave your garments here on earth,
The loom is Time! 'tis one of worth,
And if you will, you'll weave a brilliant web,
And plait a fadeless crown to deck your head.
Then let the warp and woof both be Well suited for eternity.
Catch all the sunlight that you can,
And weave it in with magic plan.
Twill serve to cheer while here you roam, And bless you in your spirits home. The joys of earth are changing shade,
The joys of spirit never fade.
Here, spring time wakes the flowers to bloom
Summer's sun unfolds them for the tomb, Summer's sun unfolds them for the tomb, While autumn's breath breathes but decay, As ice-bound winter hastens on his way. Here, those ye love and care for most, Are on life's billowy sea, storm tost, Their frail barque driven by the gale While they had thought a pleasant sail. Here when a child doth step astray, Doth wander from the "perfect way," Man censures and condemns with scorn, Thet output to a life forlors. That outcast to a life forlorn; Knows perfection is not, save in God; And with an outstretched hand of love, Would woo that child to look above

The scoffs and jeers of sinful man, And view within himself God's wondrous plan The power to save from every hell. Lies in the simple way of doing well.

Then if you would have heaven and not wo You'll make your heaven as you go; Not reach it at a single bound, But mount the ladder round by round. 'Tis constant working with a care, That brings an answer to each prayer; And if you would to earth have given, The blissful joys of higher heaven, Be to the cause of truth and love, True as the angel hosts above. Work with a firm, determined will, To labor in God's vineyard still, Till every tempest shall be quelled, And there instead a heaven doth dwell.

Claremont, N. H. THE MORMONS.

Woman Suffrage in Utah-Facts in Relation to Mormonism.

BY ALFRED WARD,

As the subject of Woman Suffrage has been brought up in a prominent manner in Washington in connection with the Mormons, and some of the prominent advocates of Woman Suffrage have considered themselves called upon to stand by and defend the Mormon Theocracy, it seems to be a suitable time to throw out a few ideas concerning the political system of the Mormons, which is but very imperfectly understood outside of Utah, and very much misinterpreted by many who undertake to inform the outside world concerning it, simply because they are not acquainted with the inside working of Mormoniam, as a political system.

I do not intend to attack or defend. Woman Suffrage, neither do I wish to attack or defend Mormonism as a religion, but I do wish to show that the aim and energies of the Mormon leaders have been devoted to the object of esleaders have been devoted to the object of establishing a Despotic Theocracy in the nineteenth century, on the American Continent, under the protection of the flag of the United States;—therefore in order to accomplish this purpose, they have had to pretend great respect for Republican Institutions,—that is to the outside world; to their own people, they have taken every opportunity to disparage and belittle the American government, and held belittle the American government, and held out the idea of the Kingdom of God, as the only true form of government, and the only remedy for every evil that afflicts humanity.

For this Janus-faced policy, they have been successful in the past, in deceiving many of our legislatures and statemen and with Jesuitical adroitness they have now enlisted as their allies, the enthusiastic advocates of Woman Suffrage. If these individuals understood what a cats paw the Mormons were making of them, they would hesitate before they assisted them

by their voice and influence.

The Mormon Theocratical government is the most perfect example of the union of church and state that exists; indeed, I may say, that ever has existed. Now there are a large number of citizens who are not Mormons, as well as some who are Mormons, who desire to see a separation of church and state in Utah, and there is a possibility of this being accomplished by the operation of public opinion here in Utah, if those who are outside of the Territory do not use their voices and influence to maintain the present order of

things.

What the present order of things is, I will briefly explain. As before stated, the Kingdom of God is the grand object that a Mormon desires to see established, and the word of the Priesthood is the supreme law to him, and the exclusion of non Marroons from the and the exclusion of non Mormons from the government of the Kingdom, is a cardinal doctrine taught by the Priesthood to the faithful.

Now polygamy is extensively practiced in Utah, and the law allows every wife of a poly-gamist to vote—no other qualification is re-quired. Many foreign girls just arrived from Europe are made wives and voters at short notice. If these women voted freely and un-derstandingly, it would not be objected to, but they do not do this; they are expected to do as they are told by their husbands, and they again also do as they are told by the teachers, who leave the tickets and their orders at the houses of the Mormons.

Again, the ballots are numbered and the names of the voters are put against the numbers in a book so that should any vote contrary to orders, they can be detected and called to account for doing so. Under this system what show is there for equal rights to the mi-nority, when the whole electoral machinery is in the hands of the dominant party? If some of our Woman Suffrage friends came here to reside, they would soon find where the shoe

Again, the church leaders always have the candidates for all offices, city, county, and territorial, nominated ready for adoption, and no Mormon has ever dared to vote contrary to orders, until the last Salt Lake city election, when for the first time a few broke through, and were truly surprised at their own boldness. In short, female suffrage in Utah it a de-In short, female suffrage in Utah, is a deception, a trap and artful dodge, adopted by the Priesthood—"not the people,"—for a two-fold purpose. First, by marching women, like sheep to the polls to vote en masse for their own subservient servants, they can swamp the outside element effectually; secondly, for outside effect, to make the public believe they are great advocates for Political Freedom.

true that if the people formed, female suffrage might be made a po-tent influence to emancipate the people from priestly control, but the situation is such at present, that it is very difficult to get at the people to instruct them in their political rights, for through their religious belief they have in a great measure abnegated their rights as citizens, "living on the earth" in order to obtain a place in the Mormon Heaven hereafter, and it must necessarly be a work of time for them to free themselves from the tutelage and fear they have been in under their priest-

hood, so that they can assert their rights so-cially, politically and religiously.

Doubtless many are led to believe that fe-male suffrage was adopted by the Utah Legislature at the desire of the people, but the truth is only stated when it is said that the people were no more consulted on this subject by their masters, than so many dumb animals would have been, if a law had been thought necessary for their regulation, and if a law had been made to take away every form of voting from male and female, they would have been expected to quietly acquiesce in it, and it would have been done by the faithful and obedient followers of Brigham.

The truth is, political freedom does not exist in Utah, and a large majority of the inhabitants having come from the old countries, do not appreciate nor understand their privileges under a Republican form of government, and they have tacitly admitted and accepted the claim of the Mormon Priesthood, that they possess the "right Divine to rule," to the utter exclusion of the principle that the right to rule comes from the will and consent of those who are to be governed. If the ardent advocates of Woman Suffrage in Utah would send missionaries here to instruct an ignorant but well meaning people, in the first principles of political economy, they would help to roll on the work of emancipation, and pave the way for a true understanding of the value of this suffrage to both male and female; at present they man-ifest nothing but their ignorance of the entire

Mormon question.
I attach a few quotations from leading Mormons on the subject of government showing the claims they make for right divine to rule and regulate the world.

Joseph Smith taught—the doctrine, that he

had received the authority to establish the Kingdom of God on the earth, which was to break in pieces, and destroy all other King-doms, and stand for ever.

Brigham Young claims to be Smith's legal successor in the prophetic office, and has earnestly sought to carry out his views of priestly authority, and has exercised the Divine right to rule in things temporal and spiritual, in a manner equal to any Pope of Rome that ever lived. The true history of Brigham Young and his reign over the Mormons has yet to be

Orson Pratt, one of the Apostles, has written extensively on this subject, and plainly says, that all kings, potentates and governments, are usurpations without any authority from God to rule the people.

John Taylor, also one of the Apostle, has written a book called the Kingdom of God, in which it is claimed that a Theocracy is the only true and correct form of government, and

only true and correct form of government, and that the Mormon Hierarchy, are the only ones who are authorized to act as the officers of the Kingdom of God.

These proofs could be multiplied indefinitely, but what has been said is sufficient to show that they believe in putting God in their conatitution of government, and they have done it in Utah for the last 25 years, and none that were non-Mormons, have had any rights that the ruling powers were bound to respect.

This Mormon government has received every protection, and great forbearance has been manifested towards it by the general government at Washington, and the reason is, that a great repugnance is felt against anything like religious persecution, but the issue must come sooner or later whether Repulicanism is to exsoner or later whether Repullicanism is to exist here, or Theocracy is to be in the ascendancy, which Theocracy is an unbearable despotism, which must be checked by the power of the nation in a legislative capacity or the most serious trouble will arise in the near future. Unless the Mormon leaders are made to understand that Republican institutions are to understand that Republican institutions are to prevail in Utah, they will continue their fanatical attempts to enslave the minds of the people, and their bodies also, and they are now attempting to introduce a communistic Order of Enoch, which calls for the relinquishment of all private property to the church, which is a desperate resort on their part to prevent apostacy, and the people can hardly be deemed free agents enough to resist these demands for obedience to authority is the Alpha and Omega of Mormonism.

In the larger towns and cities of Utah a more liberal and independent feeling is slowly growing, and some consider it to be a greater honor to be a good citizen than a good Mor-mon, but in the country districts, priestly rule is in the ascendancy and a state of mental dark-ness and slavish fear of their rulers, exists unparalleled, except in the most priest-ridden districts of Spain or Portugal.

In fact, the great object that has to be ac-complished here is to emancipate the male and complished here is to emancipate the male and female population from Priestly domination, which is, and has been, the curse of the world in all ages, and the struggle seems to be long and arduous here as elsewhere. Female suffrage is powerless to effect a change, unless the people are educated to use it to their own advantage, and our ardent friends in the East have got to learn that their pet Hobby can be, and is used in Utah to enslave a whole community numbering 100,000 persons.

These statements are facts well understood here, but very imperfectly understood away from here, hence my applicate it is a yery imperfect outline of a very important

is a very imperfect outline of a very important

subject.

ALFRED WARD. Salt Lake, Utah.

hrs. Stewart's mediumship. Notes From Terre Haute Indiana.

"If a man die shall he live again?" · I de not know. Materialists say "No," and their answer is worthy of respect, for they arrive at that conclusion by honest, careful and labor-ious investigation of all facts and principles upon the subject of which they have any knowledge. They also seek to discover new facts and new principles and by regular and easy deduction, arrive at certain conclusions. The position of the Materialist is noble; because an honest one. He fears no facts, no principles. He says to supposed facts, I will

investigate you. I will apply the reason test to

you; if I find you genuine, I will always be your friend and your defender. He who believes or knows the Bible to be true, says yes; after a man dies he shall live again. The Bible contains many accounts of persons having died and returned through the instrumentality of witches, or persons who had certain peculiar powers, enabling the departed to assume the semblance of physical bodies, clothed, and in their right minds. (Example, 1 Samuel 28, 11–20). There are so many statements in the Bible, however, that are so absurd, contradictory, and wholly un-reliable; for example, that of God giving Samson strength, for the especial occasion, of killing thirty innocent Philistines, so that he might get their clothes to pay thirty other Philistines, who were guilty of the horrible crime of coaxing Samson's wife to tell them a riddle, which he had given them to expound: the thirty changes of garments to be given if they succeed (Judges 14, 19); of God killing poor Uzza for putting his hand to the ark of God as it was about to fall from the cart, when the oxen stumbled at the threshing floor of Chidon (1 Chronicles 13, 10); of Christ cursing the fig tree, because he found no figs (Mark 11, 14); of Ezekiel's barley cake, which God commanded him to make and eat (Ezekiel's 12, 16), and other instances too num. kiel 4, 12-16); and other instances too numerous to mention in this article.

The Bible to me is not an infallible book and consequently the stories of the communi-cations of Samuel, and others of the departed with persons remaining in this life, I cannot believe true, merely because they are in the "Holy Bible," but I am very glad that their being related there does not prove them un-

Socrates addressing those by whom he had been condemned, spoke of his death as a departure to the society of the good in another world, and asked "If this be true, O, my judges, what greater good can there be than this." this? At what price would not either of you purchase a conference with Orpheus or Musacus, with Hesiod and Homer? What would not any of you give, for an interview with him who led that mighty army against Troy, or with Ulysses, or ten thousand of others, both male and female, that might be mentioned? For to converse and associate with them would be an inestimable felicity. Truly, I should be willing to die often if these things

Dr. Allen Pence, of this city, says these things are true. Says he can prove it, and will, to any reasonable person who will come

nected with the phenomena, nor the \$1,000 which he proposes to pay to any one who will produce the same phenomena, as is produced through Mrs. Anna Stewart's mediumship, but to learn if possible the answer to the question at the beginning of this article. I have attended some of Mrs. Stewart's seances. I have at five of these seances tied a three-eights inch rope tightly around her waist, with a hard source knot and a succession of the a hard square knot, and a succession of the same kind of knots as close as they could be tied, making a piece of knotted rope six inches long, from her waist, then with the ends of the rope put through two holes in the side of the cabinet have tied them as tightly on the outside as possible, with five or six hard knots after the last knot on the inside drawn knots after the last knot on the inside drawn closely to the side of the cabinet, the medium occupying a chair inside. The doors being closed, after waiting a few minutes, all in the room could see faces and hands at the aperture in the middle door, and so distintly as to distinguish the features, and we could hear voices there quite differently from the medium's. We could also see the door of the

dium's. We could also see the door of the cabinet open, by what are claimed to be materialized spirit forms, usually dressed in white, who walk out into the room, being plainly visible to all, from head to foot, one at a time, and all differing from the medium and from each other, in size, some of whom would touch persons in the room, move benches, chairs, etc. Saturday, evening, May 16, after I had tied the medium as above described, forms came out of the cabinet, dressed in white, leaving the door open so that we could see the medium at the same time, sitting in the cabinet and tied as I had lefther. The spirit would stay out of the cabinet eight sitting in the cabinet and fied as I had left her. The spirit would stay out of the cabinet eight or ten seconds and return. This was repeated eight or more times. Saturday evening, the spirit of an old lady came out of the cabinet dressed in white, and with a white cap on. While the spirit was out in the room and visible to all, we could see the medium through the open door, sitting tied as on previous evenings. The spirit walked to a table about six feet from the cabinet and took a small flower feet from the cabinet and took a small flower

pot therefrom, holding it above her, head so that we could see what she took, and then carried it into the cabinet, and in a few minutes returned it to the table. The cabinet is a plain box 5x3 feet, and eight feet high, entirely separate and away from the walls of the room, and standing on blocks eight inches from the floor. The front is composed of doors, so that when open the entire

inside of the cabinet is exposed to view. And all so arranged as to afford an easy opportuni-ty to examine the entire inside and outside of the cabinet, which being fastened together

with screws, anyone who chooses is at liberty to take it to pieces, and examine each piece separately. At the close of each seance I have always found the medium tied exactly as I tied her or saw her tied. The medium and her hus-

band, Dr. Pence, and all, who encourage people to come and investigate, are very kind, accommodating, and unselfish in their efforts to bring these facts to the minds of the people. No charge is ever made for attending the seances and witnessing the phenomena and it requires a person of very keen percep tive faculties to detect the motives of Mrs. Stewart, her husband, or Dr. Pence, in gulling honest people day after day, and year after

Materialists, there are some facts in Terre Haute that it would well become you to in vestigate. After the change which we call death. I do not know whether we will enjoy a conscious, happy life, or not, but I am strongly inclined to think we will; and I have found my best reasons for thinking so at Mrs. Stewart's seance foom.

A. H. Sumerme.

Terre Haute, Ind.

THEOLOGY AND SPIRITUALISM An Aged Minister of the Gospel Speaks.

LETTER PROM D. WINDER.

Bro. Jones:—I hope you will tolerate a few words of egotism, when the object is to enable your readers fully to appreciate what I have to say. I am an old man, having made my sixty-eight revolutions round the sun. For several years I have been an almost helpless several years I have been an almost helpless invalid, expecting to pass over to the land of spirits, and join my departed friends on the other side. It seems, however, that my work on earth is not yet done; and, with your permission, I should be happy to say a few things to the readers of your free and liberal paper.

More than thirty years of my life have been spent in theological pursuits,—first in the pulpits of several orthodox churches; then, for a period of ten years in one of the churches of

period of ten years in one of the churches of reformers of modern times. During the last decade, outside of all religious organizations, have been investigating the claims of all the reform movements of the age, in search of truth wherever it might be found. My'experience, in many respects, has been remarkable, if not peculiar. During my entire religious career, I always felt an internal conviction that there was something more satisfactory to the soul thirsting for truth and light than was to be found in any of the modern churches. I seldom read a chapter in that much prized book called the New Testament, that I did not feel my own spiritual poverty, and the barrenness of all modern systems of theology. The historic records of that volume concerning the visits of ministering spirits to and investigate the evidence which he will give. I came 130 miles, not to get the \$500, which the Doctor offers to any person who will detect the slightest fraud in any way conlonging desire to realize these demonstrations.

| Application of the figure after long perseverance is much the healing powers of the humble Nazarine grander than never to have a striving good and his followers, always excited within me a longing desire to realize these demonstrations.

of immortality and spirit power. Under these circumstances, it was but natural that the new spiritual philosophy should command my most profound attention. That aching void within, which had caused me so much unrest and longing spriety seemed appropriate to be filled. longing anxiety, seemed now about to be filled and satisfied. I eagerly sought all the light that spiritual literature could furnish, so far as my limited pecuniary means would allow. I needed no physical phenomena to convince means to convince m of spirit power, or angels' visits to our earth. I believed the records of the Bible on that subject. If the records of that book are true—that, in all ages of the world, celestial beings, in visible forms, have visited our earth, and com-muned with the children of men, how could I doubt their ability to do it now? If they could roll a great stone from the sepulcher of Christ, and open the massive doors of the prison, and undo the chains and fetters that bound the apostles, why should I doubt their ability to tip a table, move a chair, or even take a bolted door from its hinges? And if Moses and Elias could return to the earth in visible forms, as seen by the apostles, and converse with Jesus while he was in the flesh, why should I doubt the ability of our friends in the spirit-land to do the same?

The proposition, that angels and spirits can, do, and always did visit the earth, and com-mune with those in the flesh, is a truth that cannot be overthrown. No truth can; but is always established by honest investigation. The religious world feel the force of this, and make no issue on the main question. Their strength, in opposing Spirituatism, lies in the contradictions and extravagant speculations of Spiritualistic writers who like speculators in

Spiritualistic writers, who, like speculators in theology, indulge in that kind of literature.

I do not like the name, Spiritualism, or any other name terminating with "ism." The term is incompatible with the idea of universal truth. Its use at present, however, seems to be a necessity, to distinguish the Bible doc-trine of spirit manifestations from the modern Infidel churches, who ignore and deny one of the most beautiful and soul-satisfying doctrines in that book. That, in the providence of God—or, if you like the phrase better—in the great chain of causes and effects—the mission of Spiritualism is to restore this long ignored truth to the world, I have not a doubt. And in view of the present mental condition of the Christian world, the enterprise would seem most formidable, even hopeless. But not as much so as the cause of Christianity in its infancy. Notwithstanding the great prodigies and wonders said to attend the introduction of Christianity, so little notice was taken of it outside of the ranks of believers, that scarcely any allusion is made to it by historians of that any alluaion is made to it by historians of that period. In every age of the world God has chosen the weak things to confound the mighty, that his truth might stand on its own merits, and not on popular fame. The proud and well-paid clergy of modern times have forgotten the obscure and humble origin of the religion they so shamelessly misrepresent; and, like the scribes and elders in the days of Jesus, ask. "Have any of the rulers believed Jesus, ask, "Have any of the rulers believed in it?" But this appeal to popular prejudice is fast losing its effect with sensible people. The public journals generally record the well-authenticated phenomena that are now constantly occurring, without treating with ridicule the well-attested facts, and leave their readers free to draw their own conclusions. The crisis in this modern development of truth is past; and only needs to be pruned of its morbid excresences, common to all new and startling developments. Extremes always produce their opposite extremes. In discarding the absurd dogmas of theology, many Spiritualists have been driven by their repellant forces into extremes equally as absurd and damaging to progress. In rooting up the tares, they destroy the wheat also. This seems to be a law of na-ture in the physical, mental and moral worlds. It is illustrated, physically, in the waves of the sea, and the pendulum of the clock; and mentally and morally, in the extravagance attending all great revolutions in society. It is not to be wondered at, therefore, that when the absurdity of the orthodox dogma—that Jesus of Nezareth was the very and eternal Godwas discovered, that those who had no more rational views on that subject should go at a bound to the opposite extreme, and regard him as a mere man like one of us. So of the orthodox doctrine of vicarious atonement. When its absurdity was discovered, the extreme conclusion was hastily adopted, that the life, sufferings and death of Jesus had no power or influence in redeeming the world from its moral corruption, and elevating the human race. The position occupied by Spiritualists generally on these subjects, needs ventilation for the sake of consistency. Jesus uniformly claimed to be more than a man—to have presided—it. existed with the Father before the world was—to have seen the Father—to have all authority in heaven and earth delegated to him—to have been the only begotten Son of God, etc., etc. Now, I do not propose to decide, in this communication, whether he was, or was not what he professed to be; but common sense would seem to decide that, if he was a pure and good being, he would make no false pretenses, and consistency seems to require that those who speak of him as the "beautiful Jesus," and recommend his teaching, life and examples, and yet deny his declarations concerning his pre-existence and his authority, should explain for the enlightenment of those who are just emerging from the orthodox fogs, and honestly seeking for the truth in these

great matters. Oxford; Ohio.

### Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Beligious subjects, we shall publish in this Department, the ablest articles of our enchanges, which we are reserving from various parts of the world.

### SPIRIT FORMS.

(From the Spiritualist, London, Eug.)

During the past two or three years the "full form" manifestations have been developing in England with considerable rapidity; these important phenomena have been closely watched y us from the first, to the extent of attendance at probably more than a hundred scances in all, with different mediums, in whose presence spirit-forms are obtained. A useful purpose may therefore be served by occasionally summing up what is known, what is not known, and what it is desirable to know upon this

PHYSICAL CHARACTERISTICS OF THE SPIRITS FORMS.

Before the manifestation was obtained in England, it was naturally thought that the advent of spirit-forms would settle several vexed questions hanging over the subject of spirit identity, but the first result in this respect was disappointment. When we first saw by the artificial light produced by the spirits, Mr. Williams's Katie King, she had the features of the medium, spiritualized in expression, and maler in solor, when his lab. paler in color; when his John King was after-wards seen, he had a large black heard, it was true, but on closely examining his features, as we have several times done in a good light, they were distinctly, to a large extent, the features of Mr. Williams. When Miss Cook's Katie was first seen, she also had features to a large extent the duplicate of those of the medium. Mr. Allsop, who has seen much of Mr. Herne's Katie and John King in a good light, testifies also to their features being like those of the medium. Yet the media themselves were not released from the test conditions imposed, and exhibited in the trance by spirits, as they have been frequently held or seen in one place by responsible witnesses, while their duplicate forms, dressed in white drapery, were seen at the same time a few feet distant. Once we sat close by the side of Mr. Williams at a public circle, and had tight hold of his hand and arm, while the massive form of John King, robed in white drapery, was floating high up over the centre of the table; his features were clearly seen by everybody present; they were duplicates of those of Mr. Williams, but paler; his eyes and lips could be seen moving as he talked; the bottom of his bust was inclined towards Mr. Williams, on a level, and a little in front of the natural position of Mr. Williams's head. Mr. Williams was held by both hands all through the seance, was not visible on this occasion at the same time as John King, the light produced by the spirits illuminating the bust only. Whenever partial forms, such as busts and spirit hands or arms have been produced, we have never seen the end of them next to the medium, the cabinet door, or darkness, or a curtain always cutting off the view. Others may have had different experience. In the days of early development Miss Cook was not entranced when the manifestations were going on, and she used to com-plain nervously, from the dark room used as a cabinet, of the unpleasantness of being shut up alone with a creature who was going about with head and arms, but no body or legs. One night recently, while Miss Cook was entranced at Mr. Luxmoore's house, and Katie could only show her head and shoulders, she said that if we could then see her legs they would be found to merge into those of the medium. The effect of entrancement of the medium seems chiefly to be to secure passivity, and to strengthen the manifestations: Miss Cook has seen the materialized full form of Katie only once or twice in her life, and then only for a few seconds, though she often sees her clairvoyantly. Mr. Williams has never seen the materialized full

form of John King at all.

The materialized forms when felt, are to all intents and purposes just like ordinary human beings. We have never seen an orthodox shadow ghost, or part of a shadow ghost, and believe such to be myths so far as normal vision is concerned. A year or more before spirit faces began regularly to show themselves in England, considerable sensation was created by a report in the Spiritualist of Mr. Harrison having felt the head of Mr. Herne's Katie; he felt it all over, and passed his fingers over her teeth and tongue: these were wet, breath was coming out of the mouth, and the teeth could bite: in short, it was just like a human head, though placed where a human head could by

no possibility be. As all these things become gradually known, the question of spirit identity was left in as great a fog as ever. These spirits, while materialized, know little or nothing more than the medium, nor do they show more informa-tion than a mesmeric sensitive could gain by thought-reading or clairvoyant powers. Are they the spirits of the mediums unconsciously acting a part in a dream, and temporarily clothed afresh with matter? Apparently not, for they are clear-headed and sprightly enough; moreover, when the spirit is partly materialized and the medium wide awake, the two will argue or quarrel, or sympathize with each other, and sometimes go to the extent of playfully slapping one another, so that both the material bodies are governed at the same time by intelligence. We have never heard a voice or full form medium, and the attendant spirit speak at the same time. Sometimes they will speak in very quick auccession, and enthusi-natic witnesses have remarked, "There! did you hear them speaking together?" But after attending some hundreds of voice seances we never have heard them speaking together. The spirits say that they draw their power to speak chiefly from the lungs of the medium, and partly from the lungs of some of the sitters in the circle; we have known the voices of sitters

at a circle to be partially weakened by the seance, though they have said little or nothing during the sitting; in one instance a clerical gentleman present could only speak in a whisper for two or three days afterwards. Some years ago at Mrs. Mary Marshall's celebrated seances at 13, Bristol-gardens, Paddington, we frequently heard John King, and the spirit calling himself Roger Bacon greaking at spirit calling himself Roger Bacon speaking at the same time, but not at the same time as the medium: whether both these spirits were simultaneously drawing voice power from her, or whether one was drawing power from Mr. Marshall, or some other medium present, we

The spirit forms themselves, and their various parts, differ considerably in dimensions at different sittings with the same mediums, and when the faces alone instead of the full forms were shown, these variations were far more marked, perhaps because the spirits could concentrate more power upon a smaller could concentrate more power upon a smaller surface. To disarm premature criticisms of casual witnesses at bad seances, and to avoid the charge of exaggerating, we used to publish that the heads were merely duplicates of that of the medium. The consequence was that one evening at Miss Cook's, when the correspondent of the Daily Telegraph and two celebrated photographers were present, and Katie

came up with a hony cadaverous looking head. half as big again as the head of Miss Cook though bearing points of resemblance to it, the observers were startled, and said that it was not fair to the medium to publish that there was great similarity in the features. At other seances also, on no better foundation than one evening's experience, the opposite fault would be found, and complaints made that statements were published that there was any difference at all. The self-confidence of many of the witnesses, and their perfect satisfaction that what they saw in one visit, and the inferences which they drew in addition, settled the whole question, and outweighed altogether the know-ledge and the opinions of those who had had months of experience was remarkable, and was as interesting a study almost as the spirit forms themselves. The more intelligent and reliable the witness, the less hasty were the conclusions, and the less self-confident was the individual. Some had the profound conviction that if they saw such and such a test and published it (which they were perfectly ready to do if they could get it), then everybody would believe. There was never a more fatal error. These full form manifestations would never be accepted by the public on the testimony of any one man, and many of those who candidly and modestly enough expressed the opinion that their verdict would settle everything, were generally those whose flat would exercise little or no influence at all. Without knowing it, the sitters at seances are often passing through as severe a series of moral tests as the medium. MENTAL CHARACTERISTICS OF THE SPIRIT

PohMě. Seeing that these material forms gave little evidence of the personal identity of departed spirits, the next question was, "What are their mental characteristics?" Nearly as much those of the medium's as the physical features, and there are those who have expressed the opinion that the lower mental characteristics of the medium, such as love of flattery, egotism, and so on, are chiefly duplicated in the forms. Although much may be cited in favor of this view, we think that the facts are due chiefly to the flattery and deference frequently expressed by the sitters present; we have sometimes heard high and good teachings given through these forms, when the tone of the circle has been such as to demand the same, though sometimes the utterances have been lower than the average level or desires of the circles. Taking the physical manifestations all the way through, their mental and moral character is decidedly much lower than the average character of spirit messages given through trance and clairvoyant mediums.

SPIRIT IDENTITY IN CONNECTION WITH FULL FORM MANIFESTATIONS.

We do not know that any of these voice spirits-any of the John Kings, John Watts, Jack Todds, Peters, Florences, or. Katies have satisfactorily proved their identity; perhaps nobody has taken sufficient pains to search out old documents to verify their statements. The answers they give when questioned on the point of identity are much those which the medium might give when speculating as to who or what the spirit might be.

We have some reason to suppose that although at the various seances with the same medium, the spirit face or form is physically nearly the same, the intelligence governing the form is sometimes an entirely different one. After the recent outrage at Miss Cook's, the medium was very ill for several weeks; bad spirits sometimes controlled her; one of them spoke roughly, demanded brandy, said what circle he habitually frequented, and made her get out of bed and sleep on the cold floor one cold night. The touch of her mother, or of times drive off these influences, and she would wake with a haggard look, as if from an un-easy dream. A few full-form seances were held during the first week or two afterwards, at which the Katle form appeared, but at later seances the intelligence governing what was to all appearances the same form, said that she knew nothing about the previous seances, and that another spirit had been personating her. If the intelligence behind these forms changes ften, it explains why Mr. Williams's John King sometimes shows accurate knowledge of events which once took place at Mrs. Marshall's seances, but usually knows nothing about them. It will account for Mrs. Perrin's John King once being able at Mrs. Berry's, when we were present, to describe in minute detail to Mr. Peebles a boisterous seance Mr. Peebles had had years ago with a John King in America. It will account, also, for these voice spirits saying and doing good things at one time and bad ones at another. The interests and thoughts of the mediums and these spirits are very closely allied, and we know that if the medium firmly resolves to do wrong, the spirits will not only help them, but adopt subterfuges to attempt to screen them from the consequences of their misdeeds. Some-times, again, they will strongly warn the me-dium against doing wrong; if the medium per-sist, it may be that the higher spirit is then obliged to go, and a lower one, but with the same physical voice and external characteristics, takes its place.

SENSATIONS OF THE MEDIUM DURING THE BEANCES.

Mr. Williams is in a dead trance all through the seances, and remembers nothing when he wakes up. It is usually the same with Miss Cook, but sometimes she has a dreamy recollection of having seen the sitters in the circle. Katie says that this is because she (Katie) not only uses matter from the body of the medium, but some of the thoughts and brain of the medium in manifesting, and that if she does not put these back properly, Miss Cook, on waking, finds some of Katie's recollections feebly mingling with her own. The day after the outrage at the circle, Mr. Charles Black-burn called on Miss Cook, and asked her what were her first sensations on coming to afterwards, and he thoughtfully wrote down and sent us her replies. She said she felt as if her caused her to give the succession of shricks; then she thought, "I hope they have not hurt my Katie!" This would seem to have been reflex mental action, originating in a thought of Katie's, "I hope that they have not hurt my medium." brain was on fire, and it was this pain which

As it is absolutely certain, and scientifically demonstrated, that in these physical manifestations there are two living forms, one inside and one outside the cabinet, it is plain that if a person breaks faith and seizes one of them, the two must amalgamate, for it is not conceivable that a human being should be created by the act, and a Katle King brought down or up to live permanently in this world. Therefore, it is also not conceivable that those two forms could be violently and unexpectedly brought together, without killing or seriously injuring the medium. The spirits say that, when fully formed, they are of full weight, half of their weight being taken from members of the circle, and that the medium is half weight, a point which Mr. Crookes might do much good in determining by experiment. If much good in determining by experiment. If the statement be reliable, it would seem more natural that the half weight should fly to the seized full weight than the reverse, but Katie asserts that she would have melted away from the legs upwards, and the medium been found dead in the cabinet. Whether this is reliable, the curtain parted, and I beheld an object in sister and myself more than five hundred miles.

or whether the deep conviction of the medium governed the utterance of the spirit, we have no means of knowing. Mr. Dunphy and Mr. Bielfield, who were quietly sitting where they could see the back of the form when it was seized, agree in stating that it appeared to begin to go about the legs, but the moment was an exciting one, so that perhaps the observa-tion should for the present be considered to establish a point of possibility rather than of actuality.

THE DRAPERY ON THE FORMS.

Where does the white drapery come from? In the case of Miss Cook's Katle it is always as white as snow, and the dress varies in shape nearly every evening. It feels material enough. Once she cut a piece off, which she said she had materialized so that it would keep. Miss Douglas took it to Messrs. Howell & James's, and asked them to match it; they said that they could not, and that they believed it to be of Chinese manufacture. Spirits can carry solid things from place to place hundreds of miles apart, as Baron Kirkup has proved over and over again. All the attempts of those who have had experience with different mediums to pierce the mystery of the source whence the drapery comes, are conflicting in the results, and we are unable to give an approximately satisfactory answer or speculation on the point. We can give evidence that in the case of the Davenport Brothers, Mr. Williams, Miss Cook and Mr. Herne, the spirits have the power either of duplicating the dress proper of the medium, or of not doing so, as they please.

A PROVISIONAL SYPOTHESIS TO COVER THE FACTS.

Our general hypothesis of the whole matter is that the manifestations are not produced by the temporarily (wholly or partially) freed spirit of the medium, but by an independent spirit of the medium, but by an independent spirit, who by the mesmeric exercise of will power, and by other methods unknown, can subdue and get control of much of the brain and body and clothes of the medium, and come out and show itself limited in thought, and word, and deed, by these elements which it has again abnormally borrowed from the material world. A strong bond of self-interest unites the spirit and the medium; they appear to share each other's spiritual, mental and physical pleasures, just as in a lesser degree the fact has been noticed in mesmerism, that the sensitive and the mesmerizer often experience each other's sensations. Perhaps an earth-bound spirit may thus live a partial earth-life over again, through a medium in sympathy with its tastes and pleasures, and sometimes possibly both medium and spirit may be raised or degraded together, by the example or teachings of the mortals around.

If the spirit most in harmony with the medium, naturally finds it easier and happier work to control him than do spirits less in harmony, it explains why so little in the way of information about the departed friends of the sitters is obtained through manifestations of this class. The controlling spirit, if it be not one endowed with a high sense of moral responsibility, may sometimes have a selfish interest in not permitting other spirits to communicate, for unfortunately the fact is indisputable that a proportion of the spirits who produce powerful physical manifestations, are

not angels. RECOGNIZABLE SPIRIT FACES.

In America there are now many mediums to whom Spiritualists go regularly for the pur-pose of seeing the materialized faces of their departed friends, now in the Spirit-world. This phase began once with Miss Cook's mediumship, but was checked for a time for various reasons. The faces were essentially different in kind from those of the voice spirits who so constantly attend mediums. They were shown by other spirits with the permission and aid of the said voice spirits. While they appeared the medium was not entranced, but awake, and Katie said that if she went to sleep while these strange faces were appearing, the members of the circle were instantly to wake her up and get her out of the cabinet, for she would be in danger of getting under the control of spirits who had bad motives. The faces themselves, while undeveloped, were chalky looking, and surrounded with white drapery; sometimes they were dripping wet. By giving them good conditions, by singing and otherwise, the life would come into their eyes, and mobility into their features. Thus one night, a gentleman of considerable influence in Wales, a friend of Mr. Luxmoore, saw his father's face in a strong light at one of Miss Cook's seances, and on another occasion Mrs. Cook's servant, Mary, saw her grandmother, who appeared, moreover, with specta-cles, and in a white cap.

These recognizable face manifestations have yet to be developed in England, in the face, of course, of the usual impediments of suspicion, distrust, and outrage, such as have delayed the development of all the other phenomena of Spiritualism, now firmly established. It is of very little use for mortals or immortals to try to unveil truth rapidly to people who are not themselves sufficiently true or advanced to receive the same.

SPIRITUAL MANIFESTATIONS.

What I Saw and Heard at the Spirual Meetings Held at Capt. Wm. Reed's House, at Newport, Calhoun County, on the 13th, 14th, and 15th of April, 1874.—J. H. Mott, Mo., Medium-Said Reed, the Speaker.

Mr. Epiron:—Please allow me a small space in your columns that. I may present to your various readers some of those strange phenomena, familiarly called spiritual manifestations. Capt. Reed is well known to many of the cit izens of Pike county—having been master of a steamboat for many years on the Mississippi river. I made his acquaintance about ten months ago, and found him a man of influence -zealously engaged in moral reform, full of hospitality, well informed, easy in his conver-sation, and a high-toned gentleman, but rather inclined to be skeptical on religious matters.

Two rooms were occupied for the exhibi-tion of the so-called spiritual phenomena. The medium occupied a small bed-room by himself—called the cabinet, and the spectators a large room adjacent to the cabinet, with a door common to each, called the cabinet door. The aperture of the cabinet consisted of about eighteen inches of the upper part of the cabinet door, closed with short curtains with edges meeting in the center. Mittens were put on the hands of the medium and sewed to his coat sleeves with other appliances to prevent deception by sleight-of-hand, and he retired to the dark cabinet. The presentators—about 66. the dark cabinet. The spectators—about fif-teen or twenty—took seats in their room in semicircular form opening to the cabinet door

with joined hands. The lamp was lowered to a dim light, yet sufficiently luminous for the spectators to recognize each other—I will here state that I had a brother and sister, long since passed away, whose names were Peter and Charlotte.

A song was then sung, and soon a mysterious hand was placed in the aperture of the

human form, apparently clothed in a funeral garb, when the following conversation took

Harris-Who is this? Charlotte-I am Charlotte-your sister H-Is it possible that this is you, Charlotte? And do you still live?

C—Yes; it is truly so. H—Do you know me, Charlotte? C-Yes; you are my brother Hiram. H-Are you happy where you are? C—I am very happy. H—Would you come back to live in earth-

life, if you were privileged to do so? -No, no, no, no. H-If you are my sister Charlotte, please re-late an instance of our youth that I may

C-Once at a time brother Peter and I were sitting on a board along the fence, acting

preacher; and you slipped up behind us and scared us

H—Did you preach? C—We did. H—Who preached the most?

C-I did. H-What did you say?

G—"Little boy, you meadn't preach, I'll preach it all."

[Laughter.] H—O, yes, I well remember that was it, Where is brother Peter? C—He is here.

H-Tell him to come to me, I want to ass him and talk to him.

Charlotte placed her hand upon her mouth and thrust it forward toward me three times and the form vanished. A song was then oung, and coon another

mysterious hand was placed at the aperture of the cabinet. Speaker—Who is this? Peter-Peter Harris. I Want to see my

brother? 8-Who is your brother? P—Harris.

H—Who is this?
P—I am your brother Peter.
H—Dear brother, lait possible that this is you, and do you still live?

P-I do, I do.

H-If you are my brother Peter, please relate an instance of our youth? P-Once you and I built a haystack and we built it crooked and it fell down and father scolded us, and was mad about it, and we got H-True; I well remember the circum-

SECOND SEANCE. A song was sung, and soon a hand was presented, almost as white as allow, in the aper-

ture of the cabinet; the curtain parted. S—Who is this? -Charlotte. I want to see my brother?

8—Who is your brother? C-Harris.

H-Who is this? C-I am Charlotte, your sister. H-My dear sister, I am glad to meet you

C-(Right hand placed on mouth and thrust forward toward me) I want to see my

children i H—What are your children's name:? C—Emma and Mason.

H-You cannot see them here to-night; they are in Time. (Weeps, to be heard ball cores

the spectators' room).

C—Brother, you need have no fear or doubt of the reality of this spirit life. It is true. H—Is Peter here?

C-He is. H-Tell him to come to me. C-I will. Good-by, good-by, dear brother,

-Who is this? P-Your brother Peter. H-Do you wear a mustache? P-No. I am materialized as when you lest

saw me in earth life. H—Are you happy?
P—I am, indeed. Dear brother, this spirit life is true, you need have doubt. When you pass from earth-life you will meet us here and

live as we do. H-Will you show your face to the several ladies and gentlemen present?

P—No. It would be too hard on the medium. [Three waves of the hand and the form

Many spirit hands and faces were presented who called for their friends on earth and held sweet communion; among whom were Dr. Reed—the Captain's brother—and General Bludsoc-Rebel General.

### PHYSICAL MANIFESTATIONS.

At the beginning of the first scance a small drum—the size of a common bucket, was mys-teriously placed in the aperture of the cabinet, where it remained for a minute, each specta-tor eagerly gazing with the deepest anxiety to see what it was—the light being too dim to distinguish it, when it was instantly projected into the spectators' room and Struck Capt. Reed on the forehead to the great panic of all. Had a bombshell bursted in our midst, or the cloven-footed monster of Milton's, fabled evil one intruded there, it could not have created greater emotion.

After the close of the first seance, and we supposed those so-called scraphic visitors had taken their ethereal flight to parts unknown amid the upper deeps, Mr. Mott and myself retired to bed in the cabinet room. Soon we heard faint taps, tips and raps in our room, and then louder and more of it. I then called for a little fun, when three loud sharp raps on the headboard within six inches of my head startled me. Mr. Mott plead for the noise to cease and to be let alone. When I called for a bender on a small scale, they entered into a regular jolly policy of bang, slam and clatter, beat, hammer and thump all around the room. Eventually a light was brought in and all was still—no persons or strange visitors to be

The sleeves of my coat were tied in knots, and the sleeves of Mott's coat had been tied together in a double knot. A four ounce bot-tle of asthma powder had been taken from my coat pocket and scattered over the floor and bed and then corked and put back in my coat pocket; the coats were thrown violently across the room against the wall of the house and fell harmless on our bed; the drum had re-ceived its share of abuse with other things. In conclusion I would say to all whom it may concern that I have made the above re-

port as near as it occurred as I could, .. I have omitted may strange phenomena, but related enough. Gentle reader, you may chance to read this report, judge for yourself and come to your

own conclusion as to the cause of these socalled spiritual manifestations. Can you account for them upon any other grounds, than that when a man dies he will live again? My former belief has been materialistic, that when a man dies he will not live again; but from the evidence before me I am forced from the low plain of materialism to that of immortality. The evidence, I think, is invincible, and to me irresistible.

Gentle reader, sgain I ask you how do you account for these strange phenomena otherwise, than when a man dies he will live again?

from Capt. Reed's? The incident related by my sister occurred about forty-one years ago; that of my brother, about twenty-eight. This brother and sister were never in this country, or further west than the western boundary of Obio. Peter died about to Charlotte about four years ago. H. J. Harris. Ohio. Peter died about twenty-one years and

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THE SWING-PATTON CONTRO-VERSY.

Letter to his Moliness. Pope Pius Patton.

DEAR HOLINESS:—It is evident that you are raised up for a purpose, though what that purpose is, is somewhat doubtful—so was one Iscarlot raised up for a purpose; also Benedict Arnold; so you see you are already taking rank with other great men who have gone be-fore. One night, after I had read one of your most Christian arguments, in the case of that heretic who "utters rationalistic views in his pulpit," even on the blessed Sabbath-day, I was taken by a spirit up "into an exceeding high mountain," even the mount of Ararat, where lo and behold! I saw Noah's ark lying "high and dry" on her beam ends, with its en-tire bottom full in view, and it was thickly covered with millions of strange things, and the spirit said unto me, "Dost thou under-stand what these are?" And behold, I replied, "They are the old fossilized barnacles that stole a passage with Ncah across the big wa-ters," and the spirit said, "Narry time," and continued, "These are the saints of the most continued, "These are the saints of the most High (See Job 15th chapter, 15th verse), that have kept the faith (over the left) that was chosen in him before the foundation of the world"—and that was—oh! how long ago, and whom God determined from all eternity to save even before he begat his only begotten son, to be killed to make their salvation complete; and I saw a barnacle of glgantic proportions hanging from the keel of the old ship, and the spirit said unto me, "Pluck that saint," and I plucked it and lo and behold it was in the shape of a man, and upon his forehead was a name written which no man could read but him to whom the spirit revealed it, and again the spirit said unto me, "Thine eyes are now opened, and read thou." I read thus: "This is our dearly beloved brother and apostle, Pope Pius Patton, whom the Lord has chosen from all eternity to stand between the living and the dead in this last end of the 19th century; his holy mission, just now, is to century; his holy mission, just now, is to prevent the sheep of the flock, from swinging out of John Calvin's pasture, and well is he performing his sacred duty." Then your holiness gave thanks in the following pious charitable words—"O God, I thank thee, first of all, that thou hast informed us that thou workest all things after the counsel of thine own will, and that thou doest all things well; that thou hast foreordained whatsoever cometh to pass; that thou hast foreordained and preordained and predetermined that a great part of the human race shall be forever damned in the flery ocean of an endless hell but above all do I thank thee for the very just and consoling doctrine of infant damna-tion, for what right has a little reprobate in-fant to be born?

How consoling it must be to the heart of the young Christian mother, as she closes the dying eyes of her first born babe, and shed bitter, scalding tears upon its marble face, to think that her little sinless idol darling may be writhing in the torments of an endless hell! I thank thee that thy holy word teaches us that "it is impossible for thine elect to fall away; alcold informs we that it is impossible for thine elect to fall away; alcold informs we that it is not all away alcold informs we that it is not all away alcold informs we that it is not all away alcold informs we that it is not all away alcold informs are the same and the same all a same and the same all a so it informs us that it is utterly impossible for one single soul to be saved whom thou didst eternally preordain to be endlessly damned. For all these blessed doctrines do we laud and

magnify thy great name." At this stage of the game I ventured to ask his holiness this little question: If the eternally elect can not be lost, nor any of the eternally reprobate be saved, what is the use of praying for the eternal salvation of them, or for sinners in general? and the Pope took me by the hand and said, rather confidentially, by the hand and said, rather confidentially, "Brother Moore, it is of no use, narry time." Then I asked another question, why do you pray thus? and he said, "We must have our bread and butter! and any fool knows that praying for God's reprobates does no good." "Sensible to the last," said I. 'Let us pray," said he, and I left him praying, and I understand he has been praying ever since, and I presume he will "pray without ceasing" in this swinging affair. Dear Pope, remember that "perseverance makes the, saints." I am truly thine for the preservation of "fossil creeds" in their primitive integrity.

Please allow me also to say a word in regard

Please allow me also to say a word in regard to Prof. Swing. Hundreds of liberals are re-joicing at the prospect that the Professor is "coming out from among them," and that he intends to become a sensible independent preacher of truth and righteousness, and that he will soon voluntarily leave and ignore the creeds of Calvin. But he does not mean to do any such thing; he is still floundering in the turbid waters of the "Dead Sea" of old time orthodoxy. It is true that he does occasionally thrust his nose above its nauseous waves and get a snuff or breath of the pure air of rationalism, but Pope Patton hurls a rock at his head, and he ducks under and cries "peccavi" which being interpreted, says "this aint what I meant," and does say, 1st, I do believe that pardon and atonement form parts of the great salvation;" 2nd, "that we are justified by faith;" 3rd, "that there is no other name under Heaven given among men whereby we must be saved;" 4th, "that Jesus is equal with God;" 5th, "that all scripture is given by inspiration of God."

Now I affirm that any man believing this about I was a state of the same of the same

absurd impossible nonsense, had better go right straight back to this wallowing in his old Calvinistic mire. He never can be "born again" with these false, foolish ideas in his head. The old "mother of abominations, the head. The old "mother of abominations, the orthodox church, is travailing, has long and constant labor pains, and is being delivered, daily and hourly, of full grown healthy children that are willingly adopted into the glorious light and liberty of the kingdom of modern infidelity. It is a long and tedious labor to be born out of an orthodox church. How do I know? Why I was born into and out of the Baptist church 40 years ago or more. That is how I know; and after labor pains began it was more than 10 years before the delivery was finished! I give Brother Swing a little foretaste of the pains of a new birth.

Does Prof. Swing believe the 10th, 11th, and 12th verse of Ezekiel, 4th chapter, were given by inspiration of God? Particularly the 12th! Will the reader just stop and get the Bible and read the 4th chapter and verses referred to,

read the 4th chapter and verses referred to, and tell his hearers that he thinks that the 12th verse was really "given by inspiration of God," and if he says yes, I would like him to tell us if he does not think the inspirer was engaged in nasty business about that time? If the Prof. really believes this is an inspired verse and will give public notice that he will preach a sermon with it for a text, and will in concluding his discourse say, "He doeth all things well," I will charter a train of cars and bring him two thousands infidels from our county to hear him.

T. I. Modes. T. J. Moore.

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BY D. G. MOSHER, AUTHOR OF "CELESTIAL SPHERES."-NUMBER TERRE.

ORIGIN OF THE SPECIES.

A full understanding of nature's interior unfoldings is the only key to a true knowledge of the origin of the species; and the whys and wherefores of their production and the distinct lines of demarcation between them. The conception and organization of each superior organic form or species, are in accordance with immutable, progressive laws. When in human society there are a sufficient number of individuals, whose superior intelligence demands new associations, an organization is suggested for the mutual benefit of such as can no longer relish the intellectual yiands furnished by any existing social organization, on account of their being too gross to be adapted to the higher and broader intellectual capacity. After due deliberation, whether to adopt in the main, in the new organization, the rules, laws, tenets, etc., of any one of the old organizations, it is resolved, that the eclectic plan shall be strictly adhered to; selecting the best principles from each and all of the old organizations in accordance with the divinest motives, thereby the new organization takes on a form so widely unlike either of the old forms, that none but a profound philosopher, without a knowledge of all the circumstances and causes attending the development of a form so widely different from any that previously existed, judging alone from outward appearances and general charac-teristics, could trace the pedigree of this unique form to any definite ancestry, though it resembles in many of its characteristics several of the older forms, and will most likely, in common parlance, be classed as a separate species with an unknown, doubtful, or fabulous origin.
The genus home, in like manner, is traced to

a fabulous or mythical origin, when really the germs constituting this genus, have passed up, after being liberated from the pent-up recesses of the primeval granite, through all the lower organized forms of matter, and finally, by the laws of progressive change and congeniality, the germinal entities, by spiritual influx through mediumistic instrumentalities, are induced to engage in a new and untried enterprise, analogous to that of making the discovery of the American continent, or of new territory in the interior of our earth, and planting therein a new Jerusalem, and the organization of a new government and general institutions for regulation, by the homo advance and pioneer germs, which have been actuated by motives, germs, which have been actuated by motives, apparently of their own, yet are really super-induced by spiritual impression, in accordance with divine wisdom and foreknowledge, as pertaining to the grand results, there being a concert of action for the same end, going on throughout the domain of planetary worlds become the same general oversite strice. belonging to the same general organic structure, or stupendous whole, particularly as regards planets of corresponding degrees of development, as affected by the homo germinal

The transmigration of germs extraordinary, as above, always result in a grand stride of advancement when the eclectic principles hold the ascendency, as the average of the aggregated germs constituting the newly-found migratory compact, is superior in intellectual endowment to that of any of the organizations from which such germs migrated, and when the newly-formed organizations and institutions are perfected, they bear very little resemblance to their ancestry, and really they are not the off-spring of any one of the older forms, but are an emanation from several progenitors,—a rethat the organization of new social, educational, religious and other institutions in human economy, are analogous to the production of new forms in the vegetable, animal, and others of nature's kingdoms. The one is also productive of offspring the same as the other, and both upon the same general principles, and the superiority of the offspring simply depends upon the average superiority of the germs elected therefor.

The sexual embrace required in the production of offspring, by the animal or human forms, is not necessary, or rather the analogous principle is not developed, as regards reproduction in the social political, religious, and other organizations of the animal and human kingdoms. An animal or a human form is a perfected whole, as are all infinitesimal, or germ entities, of whatever degree. The germs, or infinitesimals, constituting the living, mov-ing, actuating and intellectual principle in the animal or man, are such a perfected whole, the same as the animated and human intellect-ual forms in this world and all such forms as exist upon all the planets within the domain of the stunged one whole are the line. the stupendous whole, are the living, moving, acting and intellectual principle, constituting the general, living, moving, and intellectual and individualized principle of the stupendous whole; which stupendous whole is, as before, only one with numberless others that constitute a grand stupendous whole, which again, as before, is only a perfected germ, having no more parts, and is no more perfect than the organization of a human form, or of an animal or vegetable form; and one of the numberless of the forms of the same degree is just as per-fect in itself as another, the perfect and imper-fect being only relative terms. The external form and general characteristics of the great variety of perfected germs consists mainly, in the relative proportions of the great variety of elemental infinitesimal germs, constituting these perfected germs. A vegetable form contains all the elementary germ-forms in exist-ence, from the higher or highest, to the lower or lowest, in the scale of development—the lower order of germ elements being greatly predominant in number, over the higher order of germ-elements, therefore, the development or building up of the external structure, in external appearance, is proportionate to the amount of forces employed by each grade of germ-force. In building up the general structure of a vegetable form, there is a large proportion of inferior germs employed; yet these inferior mechanics are controlled and directed by germs of a high order of intellect, as in-dicated by the display of beauty and wisdom manifested by the symmetry of the general form, its geometrical proportions and array of foliage, flowers, fruit, etc., and the perfect adaptation of the parts to each other, and to surrounding nature.

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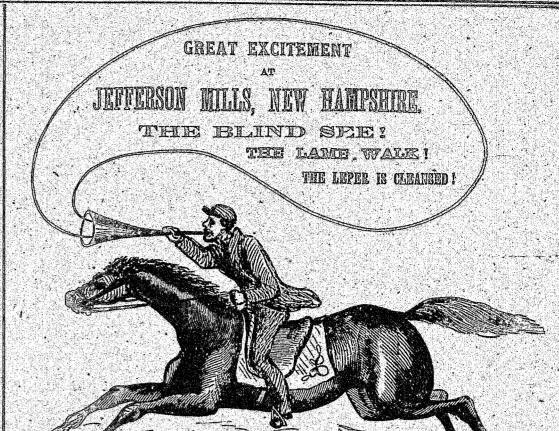
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JEFFERSON MILLS, N. H., March 21, 1872:-PROF. PARTON SPENCE:

DEAR SIR—VOUR 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 showed up my sleeve 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 Catarra in my head is arrested. They cured my lungs, that were tied up with Phlegma and Cough. The Enguneratisms in my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could 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 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 not as Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became 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 callomel. Her limbs were swelled to her beedy. She could not do anything or go shout 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 piszxs at work.

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 scute diseases, particularly Fevers of all kinds, such as the Billious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Howel Complaints and Norve ous 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 cual kinds of Sores and Erysipelas. BH. M. E. JENKS, formerly of North Adams,

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

DR. JULIA WILLIAMS, Practical Midwife, East Braintres, Vt.

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

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

Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofuls.—(R. More, Fayetteells, N. C.)
The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Hyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ereshe had taken 3 Boxes of your Positive Powders, hereyes, to all appearance, were well, and have remained so.—(Robert Thomas, Osso, Mitsa.)
I had respective Scross-

well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)
I had running Scrofulous hores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now shout well.—(Jony W. Kendam, Bethel, Me.)
I have cured Mrs. Anna Wright of Imberised. Scrofula with 3 Boxes of the Positive Powders.—(Emma Princial, Beaver Dam, Wis.)
Mother had the Octarrh in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured har. They have cured my Octarrh in the head also.—(Hiss 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 this place, who had what the Doctors called the Communication. They said he could not live long. He is now at work for us, a well man.—(G. W. Hall, New Haden, Ind.)

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A short time since my mother tried your Positive Powders for Dyspepsize and Emdigestion. It she ate a piece of apple as large as a hazelout, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. Mowener, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia cut of me, noot and branch.—(Josin C. Rusmener, Hertland, Wis.)

I have been a sufferer from Dyspepsia for mear 30 years of my life, and for many years had to restrict myself to the most rigid course of dicting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders 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., Branchelle, Ark.)

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My daughter, Martha, has been cured of Superpressed Menstruation by the use of the Positive Powders.—(J. Cooper, St. Johns, Ark.)

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

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

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Filooding. She had doctered 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 Rheumaism, a case of Falling Sickness or Fits, and a case of Dysentery.—(Powmin Hallook, Yorkville, Ill.)

Miss Lens Austin was taken with Stoppage of the Powders accompanied by great distress in

Yorkville, Ill.)
Miss Lens Austin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.

—(Rosa L. Grans, Pardeeville, Wis.)

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

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

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

When I commenced taking your Powders, I had Spinal Completies of nearly 30 years standing; also Diabetes, Scientice, Rheumautisms and Erysipolius. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. Huwter, North Richmond, N. H.)

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#### BLOOD.

The Blood of Jesus-The Philosopher's Experiment—The Bleed of Bullocks.

It is a fact that no one at the present time will attempt to deny, that blood-human blood, is an essential ingredient in the socalled evangelical religion of the present age. It is the principal corner stone of all orthodox churches, and without it to rest upon they. would soon totter and fall. It is really strange why co many miraculous properties are attributed to this fluid in the veins, and why it alone should be instrumental in causing the erection of churches, the enunciation of cermons from highly ornamented pulpits, and the singing of hymns in honor of him who shed his blood so that each one might commit all the devilish sing in the catalogue of crime, and by washing therein cleanse himself—make his character as white as the driven snow on the mountain top. The blocd is the principle stock in trade of the various churches, and without it they would languish like a house

.A critical examination of the blood reveals nothing very peculiar about it. Supposing we had before us one thousand ounces of that precious life fluid that so gracefully circulates throughout every part of the human system, 784 ounces of the same would be water; 70 ounces albumen; one-half ounce of iron. and small quantities of phosphorus, sulphate of sods, chloride of potassium, etc. The blood of mortals of the present day possesses those ingredients, and we have no doubt that the veins of that great and good man Jesus contained all the qualities that distinguish the blood of modern times. His blood, perhaps, was far more pure and exhibarating than that possessed by Prof. Swing, Patton, or any other of the many distinguished divines of the present day, for he was not accustomed to sip poisonous wine at the communion table, thereby impregnating it with impurities.

It is true that there are many peculiarities connected with the blood that render it an interesting study, and, besides, observation has taught us that it possesses many saving qualities, and is able to transmit its life-giving properties to matter that is actually dead! The experiment of the philosopher, who grafted the tail of an old dead rat on to living one, is still, no doubt, fresh in the minds of our readers. The tail under the stimulating influence of the life-currents of blood, in a few days wagged with respectable animation, and. indeed, seemed to assume a youthful appearance. The exploit of the investigating philozopher was very pleasing and instructive to him, for he entertained the idea that the time might come when surgery would advance to that extent in skill, that the head of a wise cage, ripe in knowledge, for the sake of science, might be transferred to the shoulders of a criminal after decapitated for some heinous offense, and be made to survive the trying ordeal.

If blood, the kind that circulates in a rat, can cause a dead tail to wag, have we a right to conclude that the kind which circulated in the veins of Jesus, can save all the old sinners that ever lived? Prof. Swing who has been a disturbing element in the church of this city for a long time, insists that there is no salvation only through the instrumentality of Jesus, and that insipid doctrine he promulgates to a gaping congregation in this city every Sunday. True, there are many virtues in blood. In this city, blood was transfused from a good healthy dog-to one that was sick (a sick dog always excites one's commiseration) and immediate recovery was the result, but the healthy dog suffered in like proportion. He lost all the strength he imparted, and in turn, he, too, became an invalid. Nothing was gained in the experiment in this case. The application of the blood of Jesus, however, is different-it is only in the "play." In theatrical tragedy, anger, blows, murders, poisons, etc., are in the "play"-not realsomething like the blood of Jesus in the magnificent plan of salvation.

Do not understand us as speaking disparagingly of blood. We are in favor of it when pure, for then it imparts luster to the eyes, rosy tints to the cheeks, animation to the brain and elasticity to the step. Wine sippers, whether at the Tivoli Beer Garden on Clark street, or at the communion table in Prof. Swing's church, invariably have bad blood; bad blood causes various diseases, physically and morally. Church members never can be rigidly moral while they sip wine at the com-

We never have known of a single instance where the blood of Jesus has been instrumental in saving a single soul, but we do know of cases where the blood of oxen has manifested astonishing saving qualities. In one of the Eastern States, at a slaughter pon, invalids congregate there, and when the blood flows from a good healthy bullock, each one takes a glass and drinks it, and the result is of the most satisfactory character. Though weakened by consumption, this blood will vitalize the whole system, heal the ulcerated lungs, and give an additional lease of life. •

There would be more consistency in having the blood of bullocks for a superstructure of a religion—pure blood, as it gushes forth from their healthy veins, prognant with life, than the mythical blood of a man who died

1800 years ago. The blood of Jenne, however, according to the doctrine of church members, is only applicable to sins; for though as scarlet, through the potent instrumentality of his blood they shall be made as white as snow. You may be a villain; a misérable, low, dirty fellow; and your character may be as black as ebony, yet his blood, that which has had no existence for over 1800 years) can render you perfectly spotless and innocent in a very short space of time! Mighty convenient for you, a despicable wretchi But, then, his blood is not administered like that of bullocks at slaughter pens. It is simply in the "play,"—ministers talk about it, choirs sing about it, and newspapers praise its saving qualities.

Jesus was a most excellent man. We admire his many noble qualities. A philanthrophist and reformer, his soul was rich with aspirations to reform the world, and his name stands recorded high on the pinnacle of fame. We esteem him highly, but we know there is not a saving quality connected with his blood, and we who revere his name, will not dishonor it by throwing over it the garb of ignorant superstition. Church members may assign him divine qualities, and exalt him equally with God, but in so doing they do not place him in his true position, and therefore are not honoring him properly. Our reverence for Jesus is based on truth, and the place we have assigned him among the high and holy of Spiritlife, is the one he actually occupies, and on us he kindly smiles, while his votaries, the various churches, have darkened his memory by enveloping it with the garb of superstition. His lood never possessed any saving qualities.

Superstition tells us that when the Savior was being crucifled, a robin plucked a thorn from his crown, which piercing its breast ever after colored it red, hence all robins at the present day have red breasts; and it was superstition, too, that ascribed to his blood saving qualities, and made him the corner-stone of all the different sects of religion that exist. True, blood has saving qualities, but not the blood of Jesus. He who would drink it would be regarded as a cannibal, and be expelled from respectable society. To have human blood transfused into the veins, is not considered objectionable in refined society.

However, the saving qualities attributed to the blood of Jesus, have had their good effects. It is an ill wind that blows nobody any good. The continual reference to the blood of Jesus, has awakened within the minds of physicians a belief that there are potent qualities in healthy blood that, when transfused to the veins of the sick, will have beneficial effects. The poor, helpless animals, rats, dogs and cats, must be experimented on first, to test the efficacy of their blood, and then, after success is established there, human beings are tried. Within the next fifty years, the blood of Jesus will become obsolete as an antidote for ills of the soul, but the blood of a healthy human being will be hourly brought in requisition to restore the sick. Blood, which is the corner-stone of religion, will become the principal remedy to restore the lost vitality to the system.

The time will come when ministers, instead of preaching about the blood of Jesus, if healthy, will become useful in furnishing pure blood for invalids, and magnetic healers, with one ounce of their own blood transfused into the veins of one weak and debilitated, will accomplish more good than a dozen treatments by the ordinary method of manipulating. The demand for blood to promote the health will rapidly increase, and in like proportion the demand diminish for the blood of Jesus to wash away the sins.

## Church Property.

We are glad to see that the Chicago Tribune has concluded at last to follow in the footsteps of the Religio-Philosophical Journal, and favor the taxation of church property. In pursuing such a course, even at this late date, it will be instrumental in throwing a fire-brand in the midst of the churches that will illuminate the same, if they are not too intolerably stupid. In a brief article, it says that "Throughout the United States millions of dollars' worth of ecclesissical property escapes taxation. This is unjust. It is unjust because it increases the tax upon all other property. If a city's revenue has to be raised by the taxation of 100 pieces of real estate, and 10 of these are exempted, the remaining 90 must pay as much as the whole 100 would have paid. If the churches of Illinois paid their rightful dues to the State, the people of Illinois would escape a good part

of the present grinding taxation. A gentleman of this city pays \$175 in city taxes upon his home, against \$74 last year. A few doors from him there is a gigantic church, worth his house twenty times over. It does not appear in the Assessor's schedules. Is this justice? One of the principal business streets in St. Louis is owned almost wholly by one denomination. The buildings are now let on long leases. When these expire, and the church reassumes ownership, it can rent its stores and offices at lower rates than any one else, because it will have no taxes to pay upon them. It will thus have an unfair advantage over all other property-owners in St. Louis. The exemption is wrong, again, because it amounts to a direct grant of money in aid of denominational institutions. Thus the State is leagued with every church, instead of with only one. Alliance with one, much more with all, is repugnant to the spirit of our Constitution. It is not the part of the State to foster religion. The Cathedral of St. Peter, Ebenezer Chapel; the Free-Thinkers' Hall, and the Chinaman's Joss-House should be to it on a par with each other and with all other taxable things. Let it tax Trojan and Tyrian alike. History shows that the exemption of church property from taxation is apt to result in the accumulation of so much of it that the State is finally forced to confiscate it, and so get its arrears in a lump. England, France, Spain, Austria, Italy, and Mexico have done this. The lessons of the past in other countries are corroborated by those of the present in our own. Between 1850 and 1870 the number of church members in the United States did not double, but the value of church property quadrupled: It was \$87,-832,801 in 1850, and \$354,483,581 in 1870. At this rate of increase it would be, in 1890, over \$1,400,000,000. We cannot afford to let such a mass of wealth escape the tax gatherer on the plea that it is used in promoting various forms of faith. Most advocates of taxing church property make one curious exception. They would not assess 'property absolutely needful for church purposes.' Who is to decide what is absolutely needful? The true principle is that everything that is protected by the State should pay for that protection. Church property is protected. Therefore let it be

#### Ghostly Agitation in California.

California seems to be the center of attraction at present for the spirits. The Livermore (Cal.) Enterprise gives startling accounts of their manifestations, at the house of J. L. Mitchell, at that place, lately. Thumping noises occurred in a room occupied by a young lady visitor, a Miss Cayzres, almost every night for two weeks, and the noises followed her from room to room, as her sleeping apartments were changed. The noises are described as almost desfening. Mr. Ackley, who resides on the opposite side of L. street, was called in, he was unable to trace the raps, and finally pronounced them "spiritual." The family concluded to vacate the premises, and seek lodgings elsewhere, leaving the "what-is-it" all to themselves. Another night a repetition, or as some would call it, an encore, was had. much louder, though, than on the night pre vious. Several parties called through curiosity, but nothing could be learned, and the source from whence came the noise remained unknown to them. Parties slept at the house, thinking something might be found, but in

this they were disappointed. In conclusion the Enterprise says:

"On Wednesday, the young lady, Miss Cayzres, was taken suddenly ill, and during the night was obliged to have watchers. This night the noise ceased. On Thursday night the sound was again begun, keeping up until midnight, then ceased for the night. On Friday night a change was made in the programme, the young ladies stopping with friends on the opposite side of the street. The spirits followed them keeping up the followed them, keeping up the raps in the room where they slept, and ceased at midnight as before. Saturday night Mr. Mitchell's residence was deserted by the female portion of the family, and occupied by himself and Judge Freeman. All was quiet. On Sunday night the services of a trance medium were obtained the services of a trance medium were obtained and the report given by him was that three little children, the eldest not more than ten years of age, were all there was in sight, and they certainly would not cause the disturbance. This night a gentleman asked to sleep in the house, wishing to convince himself there was no deception. About 11:30 P. M., a terrible thump was heard in the rear room, then a grating sound and louder thumps. Mr. M. rushed into the room, but saw nothing. He then made the ladies go to the front room for a change, but the change was far from being agreeable. The thumps were twice as loud as before, and the whole house shook. The gentleman, Mr. Kelley, concluded there was no deception, and from his appearance was rather scared. On Monday Miss Cayzres left for San Francisco, possibly to escape the din and noise caused by the turbulent spirits. Last night all was quiet, and it is supposed the "what-is-it" has had enough. Several persons slept at the house this night and were very much disappointed at the stillness. Over three much disappointed at the stillness. Over three hundred people have called at Mr. Mitchell's house during the past week endeavoring to solve the mysterious noises, but all have proved unsuccessful.

### Mediums at Terre Haute.

Mr. Allen Pence speaks as follows of the mediums at Terre Haute, Ind:

Mrs. A. E. Brown certainly possesses won-derful mediumistic powers which, in many respects, differ widely from those claimed for Mrs. S. or any other medium in the city. Through her powers my large office table, with two large men seated thereon, is moved over the floor, in broad daylight, like a thing of life and nerves, with her hands simply touching the table. She permits a handkerchief to be tightly and closely drawn over the mouth, and while in this condition, on passing into the

have passed from the mortal to the immortal Let those who doubt lay aside their prejudice. call on her, and be convinced. We not only indorse her as an honest and genuine medium but a lady whose character we believe to be above reprosch. Laura Morgan, to whom our attention is called, was developed in this city as a medium for physical manifestations Feb-ruary, 1873, since then, through the courtesy of her father, John L. Morgan, hundreds have witnessed the wonderful manifestations given through the mediumship of this innocent, inoffensive child whose skepticism has been re-moved. He has a cabinet at his dwelling, and never refuses a seance to those requesting. We have many other mediums in the city. Some may be humbugs. As I have not investigated their powers. I am not prepared to speak of them from my own knowledge. Let me say, in conclusion, that so long as we hold Pence's Hall, in fee simple, we propose to conduct our own affairs in our own way.

### Dr. P. B. Randolph's New Book.

This week's issue of the Journal, contains an advertisement of a forth-coming book through the mediumship of that noted and very eccentric spirit medium, Dr. P. B. Randolph.

While we have no definite conception of the contents of this now book, we do know that when spirits of high moral and philosophical sentiments get control of Brother Randolph, they can and do give the world gems of truth worthy of being garnered into the treasury of the mind, there to be retained as of great and intrinsic value.

Of its real merits, our readers, like ourself, will be better prepared to judge on perusal. From a private letter we are led to believe that he entirely ignores the Moses-Woodhull "social freedom" promiscuity doctrine, that he was supposed to favor at the infamous gathering of that clan at Chicago last year. He claims to have been misunderstood and gobbled up to make weight for them when in truth he had no sympathy for them. Like "poor Tray," the Doctor often suffers from being found in bad company.

That he is a remarkably psychological subject is evident, hence his utterances are occasionally very contradictory, and while he pens great and important truths, his writings sometimes show veins of personal spleen, unworthy of the lofty phase of mediumship to which he often attains. He may be compared to a barometer, as he may have high or low surroundings —be they mortals or spirits, so each change is plainly marked by his utterances-oral or written.

### Pitching in.

Every Moses-Woodhullite in America, the Gentle E. V. Wilson not excepted, pitch into the Religio-Philolopeical Journal vigorously. The best joke of the season is, that the "Gentle," as soon as the Frontier Department was closed, commenced asserting that he had left the paper on "account of its personalities!"

During the whole time that he advertised himself in that "corner," we were constantly in receipt of letters recommending a change in the name of that department to "Wilson's Billingsgate and Advertising Corner."

We do not allude to this matter in the spirit of complaint. If we are not competent to conduct our paper to absolute success, despite all such opposition, and the vilest falsehoods that they are capable of uttering, we will calmly meet our defeat with the demonstrated fact staring us in the face, that licentiousness is more potent than virtue. Thus far the evidence is positive that civilization is the birthright of man, and that a code of high moral ethics is the result of such civilization. Hence the RELIGIO-PHILOSOPHICAL JOURNAL, notwithstanding all such opposition, is a favorite with the people, and is meeting with unparallelled success.

FRED. H. BARNARD writes as follows in reference to Spiritualism in Rockford, Illinois: "Mrs. A. C. Smith, of Aurora, has during part of the past month been holding circles and giving private sittings for the Rockford people, and it is in behalf of this good medium and fine lady that I write this for publication in the Journal. A number of my friends, besides myself, have been very much instructed and entertained during her visit here. I would recommend her to all who wish to investigate our beautiful philosophy. At three different times (public and private) she gave me most excellent tests, describing accurately each time not only traits of my own, but friends of mine both living and dead. The tests that I received from my mother and others through Mrs. Smith no amount of money could buy. Others received tests perfeetly true and accurate. To any one of the liberals in the West we would honestly recommend Mrs. Smith as a lady of refinement and taste, and as a clairvoyant, healing and test medium second to none. Our people are getting quite awake on the subject of Liberalism and other topics that tend towards less elavery of any kind."

### Fifty Dollars Reward.

A correspondent of the St. Louis Globs, who is a Presbyterian, says: "I will give a reward of \$50 to any one who will give the name of a Presbyterian minister, who is a member of a Presbytery under the jurisdiction. of the General Assembly of the Presbyterian Church of the United States, who has, at any time, preached the doctrine of infant damnation; and I will give a \$50 additional reward to any one who can point out any article in the confession of faith or catechism of this church teaching this horrid doctrine. As infant damnation has been charged upon Presbyterians in an editorial of recent date in the Globe, the above reward is offered for the

proof." We heard a prominent Methodist divine present.

declare, some twenty years ago, that he believed there were infants in hell. We never heard a Presbyterian preach the same barbarous doctrine.

#### Charles H. Foster.

CHARLES H. FOSTER is now at Melbourne. New Zealand. The Progressive Spiritualist says: 'He is one of the best test mediums in the world, and such a medium has been needed in these colonies. Hard-headed Materialists, skeptical journalists, and bigoted clergymen. have visited him, and received striking proofs of the existence of another world and the truth of spirit communion. Coming amongst us just as the reports of Dr. Crooke's scientific proofs of Spiritualism have reached Victoria, we may reasonably hope that, if his mediumship is as good here as it has been elsewhere, he will give a greater impetus to the movement than anything has previously done. Mr. Foster is a very genial, gentlemanly man, and will make friends wherever he goes. He is not a lecturer but a medium. We are sure we are expressing the centiments of all our friends when we give him a hearty welcome to our shores, and trust his sojourn here will be pleasant and beneficial to himself and the grand cause of Spiritualism. Mr. Bartlett accompanies Mr. Foster as his agent."

Laperer, Mich.—John L. Simes writes in regard to the marvelous tricks of the Keeler Brothers. We know nothing of them. They may imitate spirit manifestations very adroitly, and yet not have any especial mediumistic powers. On the other hand they may be very excellent mediums for control by Diakks, who like the fun of drawing out the saints, (a quarters worth) to see what they suppose to be un expose of spirit manifestations. We have no opinion about it further than this—the agitation of thought is "the beginning of wisdom. ' The more opposition that the devotees of Old Theology manifest, the better. It only makes people think upon the subject the truth of spirit communion will sconer or later convince all who have brains to think. Those who have not the churches are welcome to.

Mr. T. D. KAYNER, formerly a typo in this office, has been united in marriage to Miss Millie M. Howard, of St. Charles, Ill. Mr. Kayner is a young man of unblemished moral character, and of more than ordinary intelligence, and we wish the couple a great abundance of happiness. Miss Millio is the daughter of Mr. and Mrs. Howard, of St. Charles, III., prominent citizens of that place, the latter a splendid medium.

Dr. J. H. RANDALL informs us that he is engaged for the next six weeks in Ohio and New York, and will be glad to receive applications for further employment—especially from Ohio and Michigan. Since he has placed himself in opposition to the Moses-Woodhull infamy he will be sure to receive applications that will require all of his time. The same remarks are applicable to Dr. H. P. Fairfield. Address Dr. J. H. Randall, Clyde,

Ava, ILL.-Mrs. W. Brownfield says: "There is considerable interest in Spiritualism awakened here. One Woodhullite discontinued the Journal. I now send you two new subscribers, and will soon send more. We will keep the ball rolling. Send me a copy of 'Moses-Woodhullism in a Nut Shell.' I want to circulate it among my neighbors as I do the Journal."

J. H. HAND, of Milford, Georgia, writes: "We have organized a small society here, of twenty-two or twenty-three members; it is the second society in the State." Within the next three years, Georgia will have at least twentyfive organized societies. We have many subscribers in that State.

Sr. Louis, Mo.-We are sorry to learn that Mrs. McCord, trance speaker, who has been of late lecturing to one of the Spiritual societies in that city, accidentally fell and broke her wrist so badly that she has been compelled to surrender the desk to another speaker.

THE Annual Meeting of the society of Spirualists at Rockford, Mich., will be held a Free Church Grove, the 13th and 14th of June. T. H. Stewart and other speakers will be pres-

THE Anniversary Meeting of the Harmonial Free Church of Spiritualists, at Sturgis, Mich., will be he held on Friday, Saturday and Sunday, the 19th, 20th and 21st of June, 1874. Several distinguished speakers will be present: also Mrs. Blair the spirit artist.

Dr. P. B. RANDOLPH will answer calls to lecture: He is really an eloquent speaker, and can entertain any audience. Address him at Clyde, Ohio.

A. E. CARPENTER can be addressed at 65 Washington Ave., Cholsea, Mass. Bro. Carpenter will answer calls to lecture anywhere." He is well epoken of by those who have heard him lecture.

H. Baker subscribes for the Journal, but gives no name of State.

MRS. J. BARNES, we will comply with your request, when you state your post office, etc.

### Quarterly Meeting.

The regular Quarterly Meeting of the Henry County, Ill., Association of Spiritualists, will be held in Cambridge, on the 27th and 29th of June, 1874. T. B. Taylor is engaged to speak before the association.

JOHN M. FOLLETT, Secretary.

### Grove Meeting.

The Spiritualists will hold a two days' meeting in a grove four miles south of Troy Corners, in Oakland County, Michigan, on Saturday and Sunday, the 13th and 14th of June. Mrs. L. A. Pearsall and other speakers will be GEORGE WILKINS, President.

Right Hands and Left.

BY REV. M. J. SAVAGE.

There was once a race of men who, from time immemorial, had been accustomed to the use of only the right arm. The left one was bound to the side as soon as they were born. bound to the side as soon as they were born. It was loosed occasionally, just enough to keep it from absolute withering and stiffness, and then bound sgain. This practice was maintained until the age of twenty years, when the bands were taken off, and it was set free, only it was still kept from sight beneath the outer robe. By this time it was so much weaker and smaller, and in every way inferior to the wight arm, that it was only capable of the right arm, that it was only capable of the slightest use, and fit for nothing that requires power and skill. It was held in comparative contempt, and served chiefly by contrast, to heighten the right arm's sense of dignity and

The practice was continued, not only by what was supposed, from long custom, to be the natural use of the left arm, and, by the jealousy of the right, but by the traditions of their religion, and by the prevailing interpre-tation of their sacred books. Those who ventured to assert that the left arm had any rights, or that it ought to have the same chance for development with the right, was scouted as impious and infidel. It was declared to be the "reform against nature." And specially was it deemed irreligious because it was supposed that the left arm was once cursed by their god for some blundering work it had been guilty of in the earliest ages of their his-

So custom, prerogative and religion were all against the left arm; and in some parts of the nation, the people almost wondered that there chould have been any left arm created, and introduced to some extent, the practice of cutting it off in infancy.

So far did teaching and custom go, that the puny left arms themselves became thoroughly imbued with the prevailing ideas, and were proud only of their weakness and diminutive condition; and when, as would sometimes happen, the left arm received so exceptimes happen, the left arm received so exceptimes happen. tional development or training, all the other left arms would ridicule it and call it rightarmish, and curl the lip and turn up their noses at it, because it was able to take care of itself; and then they would lament piously over it because it had got out of its sphere; and they would wonder at the presumption that dare brave the anger of the gods. Occasionally, the right arm would be crippled for life, or amputated, and then the left arm would be compelled to assume its office and do its work. compelled to assume its office and do its work. Such were called, in contempt, "old made arms," because they did not grow naturally into their place, but were made, by circum stances, to do the work of another.

But after a good many years, some of the left arms began to question whether all this was right or best. They saw the left arm did grow when left to itself, and further, that it was capable of difficult undertakings and skillful labor, when exercised and trained, and they ventured to assert that they could mot see why it had not the right to grow and work if it wished to. They questioned the final authority of custom and dared to give another than the prescribed interpretation to the sacred records.

But such a hubbub as it raised, and such names as they were called, it would be impossible for me to recount. Destroyers of religion, uprooters of civilization, disturbers of the peace, disorganizers, fanatics, poisoners of sucial purity—these were not the hardest nor

And then the right arms scornfully asked them to prove their right by their ability, and they triumphantly asked: "Where are the battles you have fought and won? What books have you written? What statuary wrought? What pictures painted? When were you anything else than the puny weak-lings you are to day?" And the right arms crooked their elbows and waited for an answer.

In vain the left arms put in the plea that no chance had been given them, and that the right arms themselves could not grow bound to the side, and crushed beneath the weight of ages of custom. In vain they said that at certain periods of their history, exceptional left arms had fought battles, made statues, painted and written. These were held to be only those exceptions that are said to prove the rule. And as for their having no chance so long as they as for their having no chance so long as they were bound, they were told no decent, modest, well-behaved left arm had ever wanted to be be anything but bound; and that what they could not grow to while bound, they had no business to desire. And all the other left arms cried out, Yes!" and "For shame!" And declared that so long as they were well-and. declared that so long as they were well cared for under the cloak, sheltered from sun and storm, that was all they wanted.

But the thoughtful left arms urged again

that not for their own sakes only, but for the sake of the right arms, they wanted a chance to grow and be trained. "The right arms," they said, "might be their superiors in they said, "might be their superiors in strength and in other ways, but yet they could do their own work better with the left arms to help them." And they urged still further, "If the right arm be not our superior, then it is wrong and tyranny to keep us down. But if it be stronger and more skillful, why need it fear our competition? And if the gods have indeed decreed our inferiority, is it likely that we shall overcome or out-wit the Almighty or Allwise? So where is the harm of our having an equal chance and doing the best we can?" But the right arms answered, as strong people are accustomed to do when argument fails and they are still determined to

argument fails and they are still determined to carry their point, "But you shan't, anyway; so keep still and stay under your cloaks."

Thus the contest went on through many years. Little by little the left arms gained more freedom and recognition. They were sometimes loosed altogether several years before their twentieth year. They were not so severely stigmatized for being stronger or knowing how to do something. The right arms began to find that they were really a help in important affairs of life. And the disgrace which used to attach to those who received their assistance began to wear away. which used to attach to those who received their assistance, began to wear away. Rumors came to them from time to time of other lands where the left arms were entirely free, and where the gods seemed to take no notice of the enormity either by signs in the heavens or by earthquakes or pestilence below. Some travelers even had the effrontery to declare that socially and politically they got along as well as they did. "Better," they whispered under their breath; but they didn't dare to say that out loud.

Of course the old and the wise shook their heads, and if they did not utter maledictions, they muttered their incredulity. The new ideas crept in slowly, the odium of heretic, fanatic and disturber gradually wore away, and the left arm began to grow and labor, and assume its natural place, and natural work, asnot the like but the equal of the other. They developed and were trained together, and they never came into conflict, because they found it more natural and pleasant to help each other. They found that one can do what the other could not, and that both together could accomplish what neither could alone. The right hand needed the left, and the left hand needed

the right. They were not rivals, but complementary to each other. And so they clasped and became perpetual friends.

Thus after ages of misunderstanding, wrong and conflict, nature triumphed, and the pur-pose of God in his wise creation had its way.

# Philadelphia Pepartment

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

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

The Costs of War.

Among the arguments against war, that which is most potent, with many individuals is its cost in dollars and cents. The war debts and expenses have often been held up as evidences of the iniquity which results from this barbarous custom. The mere expenditure in money, and the interest on this, which has been a burden to all government, forms but a small proportion of the real cost of war. The destruction of property of all kinds, the prostration of business and the devastation of the country, blighting hundreds and the vaccountry. country, blighting hundreds and thousands of homes and sending out the people to suffer, are not usually reckoned. The loss to the world of the useful labor of many of its best workers who are engaged in the armies in times of peace and war, is immense—almost incalculable. Men in the full prime and vigor of life, are taken by force from their ordinary of life, are taken by force from their ordinary employments, and compelled to spend years in useless, and often worse than useless, labor. Property is laid waste and the bread which should feed the hungry, is taken to supply those who are under the necessity of becoming non-producers. There are other costs of war which are not easily measured by any standard that we have.

No compensation can possibly be made for the demoralization which inevitably results from war; the indifference to life, the hatred and animosity which is engendered in that which should be a common brotherhood; the rending asunder of all the sacred and holy ties of family and home, the heart rending separations and agonies which fall so heavily upon women, can never be measured by

During the late war in this country, how much untold agony was felt by brothers and sisters, husbands and wives, mothers and children, as the result of the temporary or permanent separation from those to whom they were endeared by the strong ties of affection. The years are going by, and the physical wounds are mostly forgotten, but the slow and enduring torture of the mind and the affections, has left its mark upon many a poor suffering victim, and these are wounds which can not be healed by time. War lets loose the blood-hounds of human passion, while it benumbs the faculties and deprives us of the means of measuring its scathing and blasting influences.

Peace, on the other hand, awakens the soul's finer sensibilities, and draws out and strengthens those nobler qualities that ally man to the angels and to God, while war wakens all the demons, and sends them forth to glut upon the tenderest and sweetest feelings of human nature. In estimating the value of pasca as wall ture. In estimating the value of peace as well as the cost of war, these things must be considered, and as far as possible put into the ac-

Women, who feel these things more than man, protests with all her power against war, and now important it is that her voice and influence should go forth all over the world to impress upon man a sense of the terrible evils which war is entailing upon the race.

Well may our, most able and eloquent women enter their earnest and faithful testimonies against this iniquity. We rejoice to have their aid, because their feelings are more keenly alive than those of her calculating brother, who sometimes boasts of rising above those sentiments which mark the best portion of our natures. In estimating the cost of war, money must not be placed first, but soul-life, purity and that happiness which flows from the best and highest social conditions in which man and women live at peace in the family man and woman live at peace in the family relations, cultivating the earth, or pursuing that which blesses and benefits his fellow

War under every aspect lays waste all these conditions, and has no redeeming traits. The idea that it is an essential means for the maintenance of civil liberty and right is fallacious, for it is only after war has exhausted itself and reason asserts itself as best it may that these things can again be reinstated.

War is the greatest mistake that man has ever made; its successes are all failures, and its triumphs defeats, and all the supposed good that has ever come from it has followed only when it has passed away, and human nature, touched with the spirit of the Divine, which is the redeeming character of man, and alone produces all the good which results in

progress of the race.

It is sometimes said by superficial observers, that the late war in this country produced the abolition of slavery, at the fearful cost of over abolition of slavery, at the fearful cost of over abolition. a million lives, in order to deliver four million slaves, and the expenditure of more money than would have purchased their freedom. It was not the war, nor the money that abolished slavery, but the divinity in man that triumphed even amid the obstacles of war and prepared the nation for that crowning work of the nineteenth century.

### The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE inner-life.

[For some time past my spirit friends have been urging me to add to the Fhiladelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal funishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.]

SWEET LAND OF REST. An Inspirational Poem.

BY MRS. SYLVINA L. WOODWARD.

We sing of a land of calm repose, .
Where the tempest tossed soul may rest,
And finds sweet solsce for all its wees,
In the home of the pure and blest.

CHORUS: Sweet Land of Rest, Calm Land of Rest, We sing of a Land of Rest. We sing of a land where deceit and guile,

Are things which defile it not; For the flattering tongue and hollow smile, Can not enter that sacred spot. CHORUS: We sing of a land where sect or creed,
Has never a dwelling place,
Where every prayer is a soul-felt need,
And love beams from each happy face.

Of a land whose fixed and changeless laws, Are written by Delty's hand, Where soul united in common cause, Dwell a pure uncelfish band.

From that Land of Rest, oht friends of

We come, hand and soul linked with you, We have only passed through a higher birth, Which hides us awhile from your view. CHORUS:

Where the web of life on earth begun. And stained oft-times by tears, Into shining golden threads is spun, And woven by coming years.

Frederick W. Robertson, of England— KATIE B. ROBINSON, MEDIUM.

Your country has been passing through the flery ordeal of war, and to day you are suffering from financial troubles, but all these condi-tions seem necessary to purify the human race. We believe that after all these sufferings and trials through which poor human nature passes, the result is for a great and glorious good. The sweet influence of liberty and peace and love shall rest upon man

We see that a grand and glorious development has dawned, not only in this country but in my native land. I find manifestations occurring that are to bless all earth's children. I have been attracted to the medium because I long to give utterance to great Spiritual truths. I long to speak again to the workingmen and working-women of your land and my land and all lands, for I love them. I long to see the time when those who move in the hum-bler walks of life shall be made spiritually

I loved when on earth to read of the pioneers of America, those brave men and women who vent forth into the wilderness among the free hills the broad prairies and lofty mountains, and breathing the free air of America, preached a religion that could not be trammel-

ed. I have watched the progress of your na-tion, and I rejoice that the glorious gospel of Spiritualism, which had its birth among you twenty-six years ago, has gone forth over the world till you can not count the believers. Do you not see that it is destined to be a great and glorious power, a religion that is to free mankind from all the thraldom and slavery of ignorance and vice, and to build up a universal brotherhood of man the world over, acknowledging the Fatherhood of God. To do this we must all work together, mediums and spirits, in order that this glorious gospel may reach out and take up the downtrodden, the outcast and the lowly everywhere.

I see in it the dawn of a grand and beautiful era in which peace on earth and good will shall abound. Tell the people that Frederick W. Robertson still lives, still works for the benefit of his country and the world. Say that my spirit slumbers not, but whenever I can awaken an aspiration for good, there am I

glad to labor.

Charles Dickens is with me now, we have clasped hands on this beautiful shore. Both of us are seeking for mediums through vhom we may speak to the world. We rejoice that England and America can shake hands and unite in this glorious religion of

Go on, brother; your paper is accomplishing a mighty work, and there are many spirits who are very desirous to aid you all they can in this grand work of your lives and of ours. PROF. HARE.

I rejoice to know that you are going forward with this work. I will soon have something for this department.

GEORGE W. WILLIAMS. Dr. Child, I want to come and tell you how happy I am in my new home. I want you to tell the Lyceum folks in New York that I can say my pieces in the Lyceum up here better than I did down there, but I am very glad they learned me to speak there. We have first-rate good times here. I go out and play whenever I want to. I have got a pony and a boat too. Mamma is happy, too, because she is helping the poor all the time. She wants to come and tell you all about it soon. You will let her, won't you? They told me I might come now and tell you this. I often go a riding with you in your carriage. I have got a better whip than I used to have when I went with you.

I think you know when I sit along side of you. We often see the Indians riding on your horse. They stand right up on Fanny, and when she jumps, oh! they are so delighted. I I want to come and show myself to the peo-ple at Mr. and Mrs. Homes' circle.

Spirit Hands Felt and Relief Given.

Mrs. A. H. Robinson.—On applying the magnetized papers you sent me, I slept well all night, which I had not done for some months past. About half an hour after I applied the magnitized paper, it appeared to me that some one was sticking their fingers into , the right lobe of my liver, under the short ribs and over the kidneys but mostly on the right side. It appeared just as natural as if there had been come one standing by my bed side making an examination. Since then I have realized similar handling.

C. STEVENS. South Ottawa, Ill., April 18th, 1874.

Sore kyes cured entirely by spirit power. Mrs. Robinson:—Last fall my wife was taken with sore eyes. After trying every remedy we could think of, I wrote to you for a prescription, and about the time you got my letter and diagnosed her case, she said one eye was so afflicted as to be almost sightless, and that side of her face seemed as cold as a piece of ice. The part was ning her every was clarest of ice. The next morning her eye was almost well. She is as sound and feels as well to-day well. She is as sound and leefs as well to-day as she ever did in her life, for which you and your spirit guides have our best wishes.

Yours in Truth,

J. A. Bandy.

Carterville, Ill., March 18th, 1874.

astema od eighteën years standing. Cured BY SPIRIT POWER.

Mrs. A. H. Robinson.—Drab Sister:—I thought I would write you once more, and let you know something concerning my case. I think I am nearly well. I feel better now than I have for the last 18 years, (as far as the asthma is concerned), but for fear it may return the last I will account your last the last I was a superior of the last I was a superior with the last I was a superior will account your ways. again, I will consult you once more. You know not how thankful I am to you and your know not how thankful I am to you and your spirit guides for what has been done for me. I have paid over \$500 to doctors, and received no benefit from them. Enclosed please find lock of hair, for you te diagnose my case again. Send me another prescription if you think I need it. I bid you God's speed in your labors of relieving the suffering.

Yours for the 'Truth,

Patter Brakeman.

Puter Brakeman. Melbern, O., April 1st, 1874.

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#### WHATISAW AT CHITTENDEN, VERMONT.

The Departed Appear to Mortal Eyes.

Having recently visited the well-known and reliable family of spirit-mediums, the Eddys at Chitenden, Vt., and witnessed the remarkable manifestations of spirit power daily for one week, I am fully prepared to add my tes-timony to those of the many who have visited them with similar results. 🔔

MUSIC. On Friday, March 18th, having arrived in safety at the home of the Eddys at four o'clock P. M., we found ourselves at seven o'clock quietly seated and awaiting some sign

from the land of spirits; we had not long to wait, however, before the exercises commenced with the discoursing of most beautiful music from the instruments lying upon the table, which were played upon by spirit hands. Next followed a short discourse of a scientific nature, given by the spirit of George Dix. GIFTS FOR THE DEAD.

Previous to entering the circle, I had placed in either vest pocket a little token of friendship which had been given me by a friend before leaving home, for the spirits of George Dix, and Mayflower, the Indian girl. During the circle I apprised them of their gifts whereupon they came to me and commenced a thorough search for their treasures. After finding them they retired to another part of the room, and laid them on the table. While thus employed they were talking and chatting to each other in a natural voice so all in the room could hear, and were so near my face that had it all been a fraud, I am quite sure l should have known it, and exposed the imposture then and there; but I am prepared to say it was not the case.

As Sunday, March 15th; was my birthday, I had resolved not to mention it, and if possible get a test from it. Judge of my astonishment, ahortly after seating myself for the evening circle, upon hearing Geo. Dix say, "Mr. D., to day is your birthday, and I shall have to pound you." Replying, I said, "Do as you please, George;" and depend upon it, if I was ever sensible of a sound thrashing in my life it was then. He did not use a whip non-a club was then. He did not use a whip nor a club, as one would naturally suppose, but the back of a violin.

ON THE CHIMNEY. During the circle on the evening of the 19th, in which there were a dozen or more persons ceated, Horatio Eddy, with his hands tied behind him, first had his coat taken off, and was then taken bodily out of the house. Soon afthen taken pount out of the house. Soon after, hearing three distinct raps outside, on what seemed to be the clapboards, we immediately went outside and found him sitting on the chimney of the house, which is two stories high. Resuming our seats in the circle, he was soon brought in and placed in his case choice. That his hands were not writed. own chair. That his hands were not united

during this time, we know to be a fact.

For the ring test I sat with Horatio, with both his hands clasped tightly over my left arm, which was bared to the elbow. A solid one inch wire ring, eight inches in diameter, was put over his arm without the alightest movement on his part. This was done with a burning lamp standing near us.

At the light circle, on the evening of the 14th, I took my seat directly before the cabinet door. Soon the bells began to ring before me, behind me, under my chair, and once were in pretty close proximity to my ears. The tambourine was shaken before my face by a fully materialized hand, which I did not recognize.

### DEPARTED FRIENDS.

During the light circles of the next five evenings, I plainly saw my deceased mother, uncle, sisters, brother, wife and children. Seeing my wife at one time, she was able to exchange a few words with me, and said "Alonzo, I am happy and glad to meet you." Next appeared my mother, who took me by the hand, kissed it and said, "God bless you, Alonzo."

### GOOD NIGHT.

On retiring to our bed chamber, loud raps and tiny ones would greet us in every direction on the walls, and even on our head boards, till it seemed as if a hundred hands were rapping at once. Asking many questions of our spirit friends, we were promptly answered by the

On another occasion, before retiring we locked and sealed the door, and placed a half sheet of blank writing paper which I took from my own pocket, with a pencil, on the table. Soon after retiring we heard the rustle of paper, and down it came nearly in my face. Arising and lighting the lamp, I found it to be the identical piece we laid on the table, with a written communication upon it from my written communication upon it from my daughter, who passed away thirty-four years ago, signed with her name, "Rhoda."

### AUTOGRAPHS.

Another phase of manifestation was the writing of cards by spirit hands. Blank cards were placed upon a stand behind a curtain and as fast as they were written upon would be tossed over the curtain to the floor. I have the autographs of seven deceased relatives, written by their own hands, which I would cheeffully show, together with the communication, should any one desire to see them.

DANCING. As dencing seems to be characteristic of the Indian race, as well as of some white folks, they do not seem to change from their old customs on leaving this material world, for I frequently saw Indians as well as white folks, dance with as much ease as one would wish to

As I can give your readers but a faint idea of what occurred at the Eddys', I will say that what I have related I know to be true in every

particular.

As the rolling of the stone away from the door of the sepulchre by spirit hands, over eighteen hundred years ago, was a physical demonstration of spirit power, the physical demonstrations of the present day, although slightly different, are absolute facts, the same then, and founded on the same grand principle which has and will govern all things. Therefore we can and did see our spirit friends as did Jesus, the elder brother of mankind. particular. as did Jesus, the elder brother of mankind, when he went up into the mountain to pray, which proves that we do not entirely denounce the book called the Bible, as many believe, but view it from altogether a different stand point from which do our orthodox "friends." However unreasonable this grand truth may

seem to unbelievers. I have seen the time when I could fully sympathize with them, for it is not seven years since I was the veriest skeptic with regard to spiritual matters that ever trod the face of the earth; and now I thank the angel world that my eyes are opened to the

In behalf of this innocent and unpretending family of Eddy children, I would say that were there more like them, the world would be better for it. Ridge Mills, N.Y. A. Denison.

Burran's Journal, Vol. 2, No. 1, is for sale at this office. Price, by mail, 80 cents.

### What T Find in History.

by dr. w. J. Atkineon.

It was against the law to set on the table more than one course of vituals—Laws of Re-

formation, pp. 120, 147.

In 1568 a girl, a mere child, was beheaded for stoning her parents. A lad condemned to death for threatening to strike his mother.— Paul Henry's life of John Calvin, vol. I; page 361 of Herbert's Translations, N. Y.

A sentence of whipping upon the person who denied any portion of the Bible—for the second offense, death.—Ancient Laws and Charters of Massachusetts Bay, pp. 120, 121; date, 1656-7.

Quakers to be whipped, have the tongue boxed with a red-hot iron, and killed. Four were killed: Marmaduke Stephenson, Oct. 27th, 1659; William Robinson and Mary Dyer. June 1st, 1660; William Ledden, March 16th 1661, killed because he refused to take off his hat in court, and said thee and thou.

The two first Quakers who set foot in the Colony, Mary Fisher and Ann Austin, were seized on shipboard, their books burned by the hangman—they themselves closely imprisoned for five weeks, and then thrust out of the Colony, July 1656. It was a crime to offer hospitality to Quakers, or even direct them on

hospitality to Quakers, or even direct mem on their way.

In 1660, at one court, seven or eight persons were fined as much as ten pounds for entertaining Quakers; and, Edward Wharton, for piloting them from place to place, was whipped twenty stripes, and bound over for his good behavior.—Hutchinson's History of Mass., vol. pp. 180-9.

By a bull of Pope Innocent VIII, in 1848, death was for the first time announced without mercy to all who should be convicted of witchcraft or dealing with Satan. The result was that one-half of the population was either be-

witched or bewitching.
About 1515, five hundred witches were executed in Geneva in three months. One thousand were executed in one year in the diocese of Como, and they went on burning one hundred per annum for sometime after. In Lorraine, from 1580 to 1595, Remegus boasts of having burned nine hundred. In France the multitude of executions, about 1520, is incredi-ble. One historian calls it "an almost infinite number of sorcerers."

Germany was so fertile a soil for the supernatural that, from the publication of Innocent's bull to the suppression of persecution for witchcraft, the number of victims could not have been less than one hundred thousand. In the town of Wertzburg alone, in the course of two years, 1627-9, there were twenty-nine acts of conflagration and more than one hundred and fifty-seven persons burnt, including not only old men, but even children as young as nine years. In Lindham, from 1660 to 1664. a twentieth of the whole population was con-demned.—Comb on Constitution of Man, page

It is supposed that thirty thousand persons were executed for witchcraft in England, from the year 1500 to 1722. About the year 1692 twenty persons were executed in Salem, Mass., for the crime of witchcraft.

During the period in which this fearful ma-

nia was prevalent in England, Matthew Hop-kins, denominated Witch-Finder General, acted a conspicuous part. He pretended to be a great critic in special marks or signs of witchcraft. Moles, warts, scorbutic spots, were, in his estimation, teats to suchle imps, and were sufficient evidences to bring a victim to the halter. He was assisted by one John Stein, a kindred genius, and in the years 1644-5 and 6, they brought a great number of poor wretches to the fatal tree. Matthew himself hung, in one year, no less than sixty reputed witches of his own county of Essex. He received twenty shillings a head from the public authorities for every witch he discovered .- Parley's Panorama, art. Matthew Hopkins.

William Penn was imprisoned in 1668 for writing against the Church of England. The Moravians were put to death or cruelly thrown into prison by the Lutherans of Ger-

many. In 1769 the Jesuits obtained an edict, reducing the Moravians to slavery.

Abner Kneeland was imprisoned in 1886 for saying "The Universalists believe in a God, I do not." He laid in jail sixty days. In Missouri negroes have been burnt at the

stake since it became a State. All the above acts have been committed by Christians, either Catholic or Protestant. "By

their fruits ye shall know them."
Tipton, Mo.

### The Evils of Intemperance. BY REV. G W. GRABE.

Intemperance is one among the greatest evils in the world. There never was a time in the history of the nation when the subject of temperance was more fully brought before the people, than at the present. The crusade of our noble women against this unholy traffic has not only excited the public mind, but has entered into the halls of legislation; public opinion has been manufactured, and we trust the day is not far distant when such laws will be enacted and enforced as to prohibit the sale of intoxicating beverages. Every one that respects morality and religion will see, at a glance, the destroying influence of this deadly poison. Look at the destruction of life, happiness, and property, this withering engine of

ruin is causing.

"Carefully compiled statistics show that 60,000 lives are annually destroyed by intemperance in the United States.' "One hundred thousand men and women

are yearly sent to prison, in consequence of strong drink." "Twenty thousand children are annually cent to the poor-house for the same reason.' "Three hundred murders are another of the

yearly fruits of intemperance." "Four hundred suicides follow these fearful catalogues of miseries." "Two hundred thousand orphans are be-

questhed each year to private and public "Two hundred millions of dollars are yearly expended to produce this shocking amount of

crime and misery." Do you ask: Is this true? I answer, the half has not yet been told. Comparisons often give the most striking comprehension of num-

oers.

"The clergy, in the United States, are said to cost \$12 000,000; lawyers, \$70,000 000; criminals, \$40,000,000; rum, wholesale, \$680,000,000; retail, \$1,500,000,000; with the loss of time, and industry included, on 600,000 drunkards, or 1,000,000, more or less, fatally addicted to strong drink; and an annual loss of 60,000 lives."

As a confirmation of this statement, we quote from Dr. Edmund Young, chief of the bureau

"During the last fiscal year, the receipts from retail liquor dealers amounted to \$3,650;-This only from those who paid license at the rate of \$25 00 each, indicating that there were 146,000 retailers of liquors in the United

at least \$4,000 worth of liquors each, making the enormous sum of \$600,000,000."

Are not these figures sufficiently startling! Six hundred millions of dollars! I believe that am safe in saying, there is no one that indulges in the sale or use of intoxicating liquors, but what feels the lashes of a guilty conscience. The widow's tears, the orphan's cry for bread, and the tender pleadings of s wife with her husband, or the cries of a broken-hearted mother, weeping over her ruin-ed son, all this, and a great deal more, speaks in thunder tones to those who engage in this life and soul-destroying business.

"Weep for the fallen; but amid your sorrow Still point to the pledge that freedom can bestow:

Rescue the nation from the fell destroyer, For why should youth and beauty in the grave

# Poices Jom Me People.

IRVING, ILL.-Bro. J. M. Smith speaks in very high terms of the mediumistic powers, especially as a healing medium, of Dr. P. B. Jones.

MIDDLEBURY, IND.—8. L. Hixon writes:— You remember that I told you in my last I would try and see what I could do in getting more subscribers for the good Journal, and now here come fourteen, the result of a very small effort. Now I do think if others would give only a few hours in soliciting subscribers, that the Journal might be read by thousands that don't get it now, but ought to have it.

You are right. It only requires a few hours work to get up a club of subscribers from ten to a hundred in any town. A little common sense talk will induce any thinking man or woman to try the Journal three months at our liberal terms. Preachers, church members, infidels and all other sensible people are subscribers for the Journal. -Ed. Jouenal.

DALLAS, TEX.—J. Webster writes.—I read the Journal with much interest; but I am especially pleased with the remarks of H. L. Smith, of Springfield, III., on the "Religion of Christ." We as Spiritualists, look with confidence for the religion taught in our philosophy as communicated to us from the angelic spheres, to eventually be-come the religion of the world; at least for the higher strate of the human mind.

MUNGERVILLE, MICH.—D. Higble, M. D., writes.—You are doing a grand and much needed work in presenting the sublime facts of Spiritualism at a rate within the reach of the masses. The world is awaking to the consideration of it, and the priesthood are closing their eyes and denouncing it as of the Devil. The blind are leading the blind and both will fall into the ditch unless short trelign atoms their mad career. Spiritualism stops their mad career.

BENTONVILLE, ARK.—J. F. Owen writes.—I loaned Mr. Bradley a few of my papers, and he was so waked up by the attring thoughts he received, he concluded he wanted more of it. So it is with most men, if you once get them to think ing, they can never stop. I wish we could have a good test medium here, either of the physical or clairvoyant type. I shall do what I can to enlarge the circulation of the JOURNAL, as I believe it will make men wiser and happier to read it.

GRAFTON, O.—James Hulbert writes.—I fully endorse your course with regard to Moses-Woodhullism or free-lust, believing that promiscuity of the sexes, without any restraining influence of public opinion or law, would result in the degeneration of the race. I am an advocate of monogamic marriage, believing it to be the highest idea of a true social life, and the best condition attainable, when regulated by equal and just laws, which will give to husband and wife the same privileges.

STARFIELD, ILL.—T. Moore writes.—I have often wondered why you did not give us in the JOURNAL something in regard to the Swing muddle and bear-fight, but you gave a very satisfactory reason in No. 11, May 30th. Any part of the case, charges, testimony, or arguments published in your Journal, would have been as dirty chips in a bowl of healthy porridge. The Journal feeds its readers with more wholesome and necessary

DALTON, MICH.—H. S. Tyler writes.—I have been a firm believer in spirit communion for nearly twenty years; in fact, one of the true Spiritualists, whose faith admits of no promisculty. The Free-love and Woodhull doctrine is offensive to all true Spiritualists. It is a putrid excrescence that orthodoxy has sought to append to our beautiful and soul inspiring philosophy. I became a trial subscriber to the Journal. It meets my views fully—it is correctly enlisted in the cause of

COTTON GIN PORT, MISS.-Dr. I. H. G. Rob-COTTON GIN PORT, MISS.—Dr. I. H. G. Rob-inson writes.—Your JOURNAL is a bold and able defender of that truth and virtue which the God of Nature has implanted in the heart of every decent man and woman on God's green earth, in opposition to that most foul, degrading and soul abhoring doctrine of prostitution of both soul and body, and its advocates should be shunned with more horror than the poison of the viper. Go on, our noble champion; fear not, you have all good men and women with you in this and every other

NORTON, ILL.—P. Turner writes.—I think the JOURNAL will have a tendency, wherever it gets a lodgement, to disabuse the mind of any latent bigotry and superstition which may have lurked therein. I admire its late attitude in attacking the strong holds of a barbaric superstition, which has too long acted as an incubus on the human mind. We have been too long the dupes of a false theology. Since reading the Religio-Philosophical Journal, I have been bighly gratified, and shall give Spiritualism a careful, an impartial, and unprejudiced examination, so as to get at the truth it possible:

SIGOURNEY, IOWA.—A. A. Davis writes.—
The line of demarcation is now fairly drawn between true Spiritualism and sensualism, and the souls of the true in heart are being quickened to a more active and thorough work, and the other must slough away and disappear from our midst, as it is already a horrible stench in the nostrils of all the true in heaven or on earth. We are all the true, in heaven or on earth. We are strengthened to the uttermost ends of the earth, to know we have an advocate, an advocate of the beauties and purities of life in the Religio-Phil-osophical Journal. Then, Bro. Jones, we pray you, continue to be strong of heart and true to truth, and you will be sustained. We have faith in God through man, that there is divinity enough in the creature to work out the "salvation of

ELYRIA, OHIO.—J. C. Potter writes.—There are quite a number of Spiritualists here but they are of the Rip Van Winkle sort. Why does not some good lecturer and test medium come among us? They would "shake up the dry bones." I am going to make an effort to get all the three months subscribers I can for the JOURNAL. That seems the beauty provided way to get the pure good. subscribers I can for the JOURNAL. That seems to be the only practical way to get the pure gospel into different families. No good sound thinking man will do without the JOURNAL after reading it three months. I should be lost without it, I never read a paper before that "filled the bill." You are doing a great work for humanity. Free-loveism and all other immoral is must die if such blows as the JOURNAL deals only reaches the blows as the Journal, deals only reaches the mark. Keep on, Bro. Jones, your task is an ardu-ous one, but truth wins and error must take a back

JOLIET, ILL.—J.—B. Fithien writes.—Having read this week's issue of your paper, loaned to me by a subscriber, I was very favorably impressed with the spirit of free yet respectable independence of inquiry, which seems to be a characteristic of its columns; and herewise inclose 25 cents for a three months trial subscription. Having been an editor and publisher myself, I know the meanness of horrowing one's reading; and This only from those who paid license at the rate of \$25 00 each, indicating that there were 146,000 retailers of liquors in the United States.

"By including those who escaped paying license fees, estimated at 4,000, the number is increased to 150,000, who, on an average, sold

therein contained. I have tried to believe ortho-doxy, but the trial has proven a miserable fallure, and I grasp for every visible straw, to save me from sinking beneath the waves of Materialism, and exert all my power to shun or escape the arrogant rocks of Atheism.

MAQUOKETA, IA.—George A. Gray writes.— We have a Liberal and Progressive Association here that meets once a week for mutual improvement; also a library of Spiritual and other reform books. The RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light are circulated extensively. We have just been furnished with a course of interesting and instructive lectures through the me-diumship of Mrs. H. Moree, of Council Bluffs. The subjects were generally chosen by the audi-ence, and were always logical and to the point. She gave in all about four ed several circles to aid as developing medium, at which many excellent tests were given to our citizens. At one of her lectures the Gampbellite minister asked some questions relative to the resurrection of the body, to which she replied. He requested and obtained permission to lecture on the same subject before the society the next evening, with the understanding that she would review it. Her success was complete. He gave it as his opinion that she was "really a smart woman" to be able to give such impromptu dis-courses. The cause of Spiritualism among us has edvanced, and long will our sister be remembered by those who were fortunate enough to hear her. It is to be hoped that the friends will keep her employed as she is a worker and devoted to the

BOSTON, MASS .- J. Bean sending a club of trial subscribers says.—These names have been procured by me without any special effort, and they are men of intelligence, standing and scientific research. One is a prominent dentist of our city, a great reader, writes for several journals, and a free thinker, but not a free-lover. Another is a member of our legislature from a town a few miles out of Boston, and also Town Clerk of his place, and who is inclined to treasure up valuable matter, drawn from any source. The other gentleman is a free thinker and possesses a very retentive memory and independent spirit. You get your paper into the hands of a few such men as these, scattered over our country, each of whom will form a nucleus, around which a band whom will form a nucleus, around which a band of able free minds will gather, and the foundation will have been laid for universal happiness, or the millennium. The sentiments advanced in your JOURNAL of March 28th, by a Young Man to Mrs. Hull, meets my hearty approval and endorsement, and I like your paper all the more for the bold stand you have taken in denouncing and trying to graph out the demantic doctrine and trying to crush out the damnable doctrine and practice of free-loveism. What could be more deolorable and devastating to all human society than a general belief in, and practice of, this sys-tem—even worse than Mormonism? In regard to the merits of your paper, I feel well repaid for the time and slight expense spent upon it thus far, and trust we may be still in the future of mutual benefit to each other and the world in general.

Walter Mansfield, of San Jose, Cal., writes: Spiritualism is lively in this place. Fanny Allen is here, and we understand William Denton proposes to send for his family and reside here. He lectured in San Francisco last Sunday, and at the close of his lecture he spoke earnestly against the social freedomites. The Journal is highly appreciated in this place. Long may it prosper and work out its grand mission in helping purify the Spiritual philosophy. John Graves, of Wayland, Mich., writes that he is a trial subscriber, and likes the Journal very much. Leonard Brown, of DesMoines, Iowa, writes: I am receiving your paper as a three months trial subscriber. I like much that is in it; but I must confess that much much that is in it; but I must confess that much of the phenomena reported through its columns seems to me incredible, but what I have already witnessed would have been considered by me as incredible six months ago. Lizzle Frank, of Plainfield, Ili., writes: I have taken the JOURNAL, this is the second year, and I am very much pleased to find one editor who will come out and speak the truth. I like the stand you take, so do all true Spiritualists. Letta McArthur, of Twin Lakes, writes: The dear old JOURNAL, what a consolation it has been to us. C. G. Brown, of Shelbina, Mo., says: Hope you will constantly increase in circulation, and expose all persons who falsely assume the name of Spiritualist in order to carry out principles of licentiousness. Never can one of this kind succeed in this part of the country, in promulgating our heaven-born philosophy. Dr. Franklin, of Los Angeles, Cal., writes: Some time has elapsed since my last in the good JOURNAL; and now if you would like to hear from this part of the Spiritual Vinyeard, I will say that the good Dr. Dean Clarke and his amiable wife are here for the purpose of working in and pruning of this vineyard. The Doctor is foo well known to say anything more at this time. H. D. Rogers, of Dewitt, Neb., says, if you know of any good test medium, that wants to take a look at Nebrels I think they can make it now. Nebraska, I think they can make it pay. C. C. Young, P. M., says, I am going to do all I can for you, because I like the noble stand you take against that most damnable of all heresies, freelove-ism. D. M. Crowell, of Hamlet, N. Y., writes: ism. D. M. Crowell, of Hamlet, N. Y., writes:
The people here are very much pleased with your
paper and the way you deal with the Woodhull
faction. L. F. Goben, of Chillcothe, Mo., says that
if good materializing mediums would come there,
they would be greeted with crowded houses.
Marshal Curtis, of Oakland, Cal., writes: Oakland has had some manifestations—a chair turned over, a trunk thrown down stairs, that weighed eighty pounds, and a door taken off its hinges. Now we are having a Scientific Investigation composed of learned men, with closed doors, consisting of one doctor, one divine and one professor.

Lou W. Standish, of Flagstaff, Mo., says, I was much interested in Mary L. Strong's (Chariton, Mo.,) account of their circle, receiving communications by the help of a "dial." Now will she please give special directions how to make such a dial, and how it works, for the benefit of those who would like to try it. I have long wondered why there is not something thought of to help why there is not something chalght of the help those who are far away from mediums. Capt. J. M. Titus, of Volney, Ia., writes: Is will do all I can to help you along in your glorious cause, for I consider you are the right man in the right place. Virtue and chastity demands of all Polygamists, Free-loveites and Moses-Woodhulltes an unconstituted constant. Virtue and chastity demands of all Polygamists, Free-loveites and Moses-Woodhullites an unconditional surrender. Lewis Christie, of Oakville, Mich., states: We have a lecture at my house every Sunday at half past 2 o'clock, by H. L. Pelton, after which a circle is held. On Wednesday evenings, we have a circle for the purpose of developing mediums, and in fact myself and wife hold circles every night and hold sweet converse with our departed friends. Eliza E. Fracher, of Eagle, Iowa, writes: It seems to me I could not do without the bright pages of the Journal, filled with love and good wishes to all. A. F. Baughman, of Columbia City, Ind, writes: Since I got out of the church, I see clearly. I see now that the preacher knew nothing about the true plan of salvation. It is all guess work with them. I can see now, that some of the ministers are as corrupt as their so-called satan, and am free to say that a certain young preacher would fain ruin the young of my sex, by his cunning, willy deceifful manners. J. Myers, of Rose Greek, Neb., writes: My husband and myself send you greatings and thanks for the Journal which we have been permitted to enjoy. Thos. Miller, of Baltimore, Md., says, I am very well satisfied with the Journal—in fact, this does not half express my apprecia says, I am very well satisfied with the Journal —in fact, this does not half express my apprecia-tion of its worth. D. W. Hendes, of Portland, tion of its worth. D. W. Hendee, of Portland, Oregon, says that a test medium would do well to settle there permanently. O. W. Barnard, of Manteno, Ill., eulogizes Mrs. M. H. Parry, saying, "She delivered a course of four lectures on Spiritualism, at Strobridge Hall, to large and appreclative audiences. Those societies and communities who are so fortunate as to secure the services of this gifted lady, need have no fears that the cause will suffer in her hands, as she has now fairly and will suffer in her hands, as she has now fairly and honorably won the reputation of being one of the finest orators in the Northwest. Mrs. M. McCord, of St. Louis, Mo., writes to us fully endorsing Brother Prentice as an excellent lecturer. A Subscriber, of Morris, N. Y. writes: "I doubt if mediums can give us divine truth from the spirit world while they are making merchandize of their world while they are making merchandize of their world while they are making merchandize of their gift." How, we would ask our brother, could mediums secure a living without charging something for their services? Mediums, like all other classes, require food and clothing, hence the necessity of making charges. James Pogh, of Redfield, Iowa, says he has read this paper for three years, and is a firm believer in the Harmonial Philosophy. He would be lonesome without the Journal. J. W. Taylor, of Morpeth, Ont., has our thanks for his efforts to circulate the Journal.

H. H. Kelsey, of Utica, Mich., says, I think the time has come when the true Spiritualists of America should organize separately from the Woodhull party. As we are better understood, our philosophy is gaining in favor with liberal minds. Hiram Rice, of Albion, Neb., says, I esteem your paper very highly for its sound reason and philosophy on scientific subjects. He speaks of attending circles, and was, to him, cariously affected and desires to know whether it would be best to continue. Perseverance will develope something in your case. J. A. McQueen, of Wolcottville, Ind., says: I am very much pleased with something in your case. J. A. McQueen, of Wolcottville, Ind., says: I am very much pleased with the moral tone of the Journal—but it is sometimes hard to break away.from old associates, yet progression is the word. I have many friends in the Spirit-world, and if I could have some such manifestation as your paper tells about, I could be a Spiritualist. I am seventy years old and want to be found on the right track. L. Graves, of Cleveland, O., says, may God and the good angels ever assist you to go deeper and deeper and unfold the seeming mysteries of the future. Give us light, more light, and yet the more we get the more extensive appears the great field.

Moses-Woodhullish in a Nut Shill, with an Appendix-42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHIL. PUB. HOUSE, Chicago, Ill.

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Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures.

As many who have pictures taken do not care to give publicity to them. Mr. M. is somewhat limited in the number of specimens; but we append a description of some of those which he thinks the parties will not object to being distributed.

Mrs. Easiman.

This lady is a very excellent medium. The spirit is her controlling guide, and is re-markable for its plainness News Works, and the manner of coming.

SPIRIT CHILD.

Mrs. Charter, M. Mostom,

rmillight,

This is a very excellen picture, the lady being a me dium. The articles belong ing to the child were place on the table, while the sitte held in one hand a bouquet of flowers, requesting mentally that the spirit would rest its hand on it. As will be seen the request was granted. the request was granted.

Emma H. Britten,

Emma Hardinge.

BEETHOVEN.

This is a very beautiful picture, and shows the spirit of the great German composer standing behind the sitter and bending over her. He seems to be placing a lyre, (emblem of music) composed of flowers in her lap. This is a beautiful picture

of Hodgdoms Balls, means of converting him and his family to the Spirit.

MAINE. MAINE. ual faith.

Moses A. Dow, Ed. Waverly Magazine, ECCOP'S

The spirit form represents "Mabel Warren."
This young lady was assistant editress of his paper and being fatherless was drawn to him as to a father. Mr. D. is a gentle man of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory. A picture of "Mabel Warren," taken while in the form, and kindly furnished by Mr. Dow, for comparison, can be had if desired.

John J. Glover, Quincy,

DIASS.

The spirit here represented is Mr. Glover's mother, and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the likeness a seen to be every remarkable and satisfactory.

Herbert Wilson, Boston, Spirit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers emblem of hope, in the cross bar of which is her correct name. This picture is fully recognized, and a beautifutest.

Mr. Winslow. Boston,

Spirit cousin and brother. This picture is fully recog-zed, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Mrs. Tinkham.

Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a MASS, portion of the sitter's dress.

Mrs. Cottrell. Moston,

Spirit child sitting in its mother's lap. This picture is also a mest excellent test, not only from its being readily recognized, but from the correct name of the child, MASS. which plainly appears in a wreath of flowers in its lap. This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of ho ding a child, while behind stands the spirit husband, and places the spirit habe in its mother's arms.

Winona, Master Herrod.

N. Bridgwater,

Mrs. H. B. Sawyer.

This young man is a medium. Before sitting for this plcture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled. Also a picture was taken while entranced, and shows his double.

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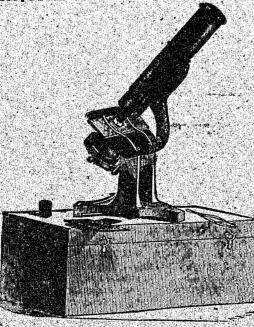
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D. H. Fordes.

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Mrs. Robinson also, through her mediumship, diagnoses, the disease of any one who calls upon her at her

the disease.

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A Good Head of Hair Restored by a Spirit Prescription.

ADITION JOURNAL:—For the benefit a my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One week acceptate.

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

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

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1671. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

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

Epringfield, Mo.

Springfield, Mo.

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

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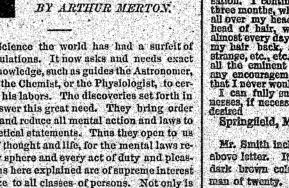
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### Ben Jork Department.

BY....... D. BABBITT, D. M

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

Some Wonderful Things.

The Vatican at Rome, which has been called the Pope's toy house, has between 4,000 and 5,000 rooms, and takes a travel of about fourteen miles to go through all the rooms, which are sdorned with costly works of art through-

St. Peter's Church at Rome is about 500 feet high and covers nearly eight acres of ground. Its cost has been over \$60,000,000. Such buildings as this and the Vatican and the vast expenses of the Papal Church, have so exhausted Italy that half of its people are lazzaroni and banditti.

The Palace of Versailles near Paris, took me a whole day to walk slowly through, there being eight and one-half miles of gorgeous halls and rooms painted in splendid style. I told my guide that such a building with its park and fountains must have exhausted all France at the time Louis XIV built it. He said it did and that it cost 100,000,000 francs besides the vast expense of the paintings and the park and fountains, which latter are the largest in the world. I thought the Galleries of the Louvre, which were then four and onehalf miles through them, were large enough in all conscience, but it seems that even that did not satisfy human ambition, especially the

extravagance of royalty.

London is the largest of all cities, having a population of three and a quarter millions.

The Zoological Gardens of London are the largest in the world. I noticed a single bird cage there which covered about half an acre

ground. The Kew Gardens of London are the largest botanical display in the world.

The Yo Semite Valley of California (promounced Yo. Semita) is admitted by the best seminary to the control of t

travelers to be the finest landscape in the

The Russian Government covers nearly 5,000,000 of square miles. The next to the largest government in the world is that of the United States which now covers nearly 4,000, 000 equare miles. The United States though having nothing worth speaking of in the way of museums and

galleries of art in comparison with Europe, yet has its share of superority, besides having the freest of all governments.
The Central Park of New York, is admitted by all travelers to be the finest public park in

The Colosseum of New York surpasses the European exhibitions of that kind, shows the amazing advance that human art has attained to. When I went there I expected to see nothing but a fine stereoscopic picture, but what was my astonishment when I reached the dome to find myself, as it were, in a new world, almost on a new planet. Almost any one at first thought would say that he was out of door, and standing on a great dome, that of ox door, and standing on a great dome, that or St. Paul's London, for one can walk around on all sides of it, and find the blue sky above and around him, with the stars twinkling in their infinite distances, the moon shining and easting its shadows, while hundreds of feet below lies the world's metropolis with a thousand attracts. and streets, a million gas lights, and countless buildings standing up as large as life. It has no resemblance to a mere picture, but seems to be London itself. They say it has cost a quarter of a million dollars, but that is cheap enough to pay for the building of such a great

city right on the top of New York.

Barnum's Roman Hippodrome is the finest exhibition of the kind of modern ages. Having surpassed the world as a show, there was no need of publishing the lie that he has a collection of animals as large as the Zoological Gardens of London. If multiplied by ten the

assertion might be true. The new Grand Opera House in Paris is the finest temple of amusement in the world. The next to the grandest of theatrical buildings is Booth's of New York. The theaters of New York are handsomer and more convenient than they generally are in Europe, and I will venture the assertion that there are more grand residences in New York than in London or Paris. This comes from the fact that in Murope the upper ten are higher than in America, but from our institutions which allow all to rise, the upper ten thousand are higher in America than in Europe.

The growth of Chicago is about as much of a wonder as any I-have mentioned. To sweep into the city on one of the fine rail-roads, emerging suddenly from the prairie into the midst of hundreds of palatial structures where a few years since were only swamps and desolation, causes no little amaze-ment to the traveler, and shows the unbounded energy of the American mind.

Well, I have thus enumerated from memory a few of the wonderful things of the world, but I have seen with my own eyes palaces, flowers and beautiful objects a hundred times as wonderful as anything I have mentioned. I once thought the transformation scenes in our theatres were exceedingly grand, but since I saw with spiritual vision he exquisite and indescribable beauties of the higher life, these seem tawdry and coarse, and I take far less pleasure in viewing them. Of the wonders of the life immortal! Proctor may speak of suns and worlds and the wonders of the visible universe,—the whole is but dross compared with the higher glories of the invisible and the infinite which every human coul chall yet enter upon.

### Another Letter from Washington.

BEOTHER JONES:—There are so many pal-pable misrepresentations in I. C. Smith's letter published in the Journal of May 23d, as well as meering reflections upon a man that all true Spiritualists delight to honor, that I must eak the favor of a part of a column to correct

The first statement in that letter, viz:—That the substitute for Dr. Mayhew's resolution repudiated social freedom, is false! Social freedom was not inserted in the substitute, either by word or implication. Dr. Mayhew's resolutions repudiated the social theory prin-ciples of Mrs. Woodhull. If Col. Smith's subatitute did the same, why was it introduced? It was evidently intended to deceive the society, and avoid an expression of disapproval of the free love sentiment. Col. Smith denies that there ever was any Woodhullism in the society at Washington. I will refresh his memclety at Washington. I will refresh his memory and show the ground of his hostility to Dr. M.'s resolution. In 1872, Dr. M. introduced the following resolution for the action

of the society:
"We declare ourselves opposed to licentiousmess and to the violation of the sanctity of the
marriage relation, etc."

Col. Smith opposed this declaration with a most determined persistence,—availing himself of all the Jesuitical sophistry of a lawyer, and defeated the resolution by a tie vote. If his opposition in this case was not a defense of the right of the members of the society to practice licentiousness, etc., then the utter-

ances of Mrs. W. and her apologists are un-worthy of censure. It was also false that Dr. M. was one of the four that voted against his substitute, as all that were present know. Another falsehood in his statement is, that the platform of the society was the work of one man—Dr. M. Major Chorpenning and myself can attest to the contrary, as we were on the committee to draft it.

I leave his scurrilous reference to it, his unexplained defense of licentionsness, and his hostility to a rule against the violation of the marriage relation, to explain his reason for introducing his evasive substitute. I do not be-lieve that the majority of the society are free lovers, but they erred in accepting a deceptive resolution that virtually ignored the vital point at issue; their action poured contempt upon a man to whom, above any other, the society was indebted for its prosperity; thus aban-doned (in view of the public) purity of principle and their best friends.

Dr. M. has been obliged to pay a debt of the society to the amount of 80 or 90 dollars, and has no legal means of obtaining its return, and can get no satisfaction from its officers with regard to its payment.

Col. Smith's ten fold addition may prove to be subtraction when a society is

be subtraction when a society is formed here that will, not as did Col. Smith, oppose a resolu-tion of purity and sanctity of the marriage relation. Thousands outside of the ranks of Spiritualism bless you for your noble defense

of cocial purity. GRORGE WHITE.

Washington, D.C. The Death Penalty.

BY C. W. CCOIL.

"Why, cir, if it be wrong to hang a man for the crime of murder, then I might as well throw my Bible out of the house, for that teaches capital punishment." So said a votary

of this doctrine of vengeance to me one day.

The same old plea—"My Bible teaches it,"
said the Filgrim Fathers when they persecuted
the Baptists, and put to death the innocent
people of Salem. "My Bible teaches it," said the priests in their infamous proceedings of the Star Chamber. "My Bible teaches it," said John Calvin, as he piled the blazing fagots about the body of the good Michael Servetus, and thus sent his spirit to a land where eternal principles are more potent than creeds and priestly authority. "My Bible teaches it," said the Pope and priests as they religiously (?), mercilessly persecuted the early reformers. "My Bible teaches it," said the Jews, as they oried, "Away with him," and crucified the gentle son of Mary. "My Bible teaches it," say the votaries of the Koran, Shaster, Zendavesta and Book of Mormon.

What enormities has the world witnessed under the sanction of the supposed infallible revelations of the different mythological gods of history!

When will we learn to overcome evil with good, to pity the unfortunate victims of an unholy generation (birth) and untoward circumstances more than we blame them; and to instruct them with loving counsel and thus aid a reformation?

"But," says one, "Society must be protected. We have these unfortunate characters, as you are pleased to call them, and if a man assails my life, I am justified in taking his in order to save my own. Now, the body politic, like a person, is a one, and has the same right to protect itself by taking the lives of these outlaws who endanger it."

My friend, I like your frankness, candor and logic. This brings us to the root of the matter at once. Let us examine your proposition. All will agree that society must be protected; and that you are justified in taking the life of your assailant if by no other means you can save your own. There is, too, a great similarity of the body of a person to the body politic; but are you not carrying this too far, and assuming too much when you say "society can protect itself from the murderer in no other way than by killing him," thus committing a second murder?

The person may be assailed when he is alone, or when there are no other means of saving his life than by depriving the assailant of his; but society has the murderer, not the assailant, in its power. He is unarmed and undangerous for the present. How many, think you, fear the murderer when they crowd the court room to hear his trial? And the criminals who still have murder in their minds at these times, are scarce indeed.

If, after impartial trial, he be found guilty of the crime charged, society has the power to restrain him so that he can not further injure

Here, you see, is a great dissimilarity be-tween the body of a person and the body politic. And in restraining its criminals, I would have society put them in pleasant moral sanitariums, instead of into damp, dismal and cheerless prison cells; and I would have them surrounded by whatscever is good, true, and beautiful, thus lovingly reforming them and cheering them onward to a better estate, instead of hatefully crushing them and urging them lower in the mire of inharmony and con-

them lower in the mire of innarmony and consequent woe. By so doing, we practically teach them, and the world at large, that golden rule of overcoming evil with good.

Again, it is true that "Society must be protected." Now, grant for the moment your view, that the only way to do this is by revengeful punishment, rather than by loving instruction and reformation. You know how persons charged with crime are tried, and it is hard to find a jury of twelve intelligent men, who do not intuitionally shrink from putting any man to death; and they show this in the disposition they manifest of giving to the accused the benefit of every slightest doubt, for, say they, "If by the least chance this man should happen to be innocent, we have caused him to be put to death:" So they hesitate to bring in a verdict of guilty, and thus many who really are guilty are sent back into society not only, but are themselves robbed of that wholesome discipline and development of their better natures which a wiser and more loying code would give them; I say would give them, because who does not know that if the death penalty were abolished, convictions would be far more speedy and certain than under the murderous code; for jurymen would then say, "If he should by any chance be afterward shown to be innocent, he can be liberated from confinement as you would have it, or returned to his family and society from

the sanitarium, as I would have it.

"But," you say, "these fellows escape from prison to continue their depredations on society." Admitted, that unfortunately for soclety, and for themselves as well, a very few do escape, but this is the natural result of our cruel prison discipline. And now, mark you, this number is constantly diminishing as we become more humane, and consequently, more God-like in our treatment of these poorly organized and unfortunately circumstanced brethren of ours. And when we convert our prisons from instruments of vengeful torture

and thirsting for that priceless jewel-Personal

Just here will it not be well to examine a few of the facts of history bearing on this death penalty question? You know that the time was, and not in the very distant past either, when it was inflicted for comparatively trivial offenses. How long since hanging for the crime of theft was abolished in England? Has the crime increased there since? nay, but diminished, rather, says history. And here diminished, rather, says history. And here let us introduce the following testimony taken from an article in the *Phrenological Journal*:

"Actual experiment has demonstrated the uselessness of the product of the pro

uselessness of capital punishment. Michigan abolished the death penalty in 1846, and for twenty-eight years no execution has taken place in that enlightened community. We have the testimony of the highest authority that murders are less frequent and convictions more speedy and certain than when the gal-lows flourished in that State.

"Rhode Island abolished capital punishment in 1852, and for twenty-two years has enjoyed creater tranquility, with more safety of human life than ever before. The Chief Justice of the State, and the Warden of the State Prison concur in this view. The people of these States are nearly unanimous in similar senti-

"Wisconsin comes next. In 1858 she swept from her statutes every (?) vestige of the law of vengeance. Twenty-one years experience only confirmed the wisdom of her course. Governor Washburne is emphatic in his approval of the act of 1853.

"Next comes Iowa. On the 20th of April 1872, her legislature utterly repudiated the law of blood, and life for life. So we have the experience of those States. Look at them! Are they not in all that constitutes a State the

peers of any other in the world?
''Queen Elizabeth, of Russia, abolished capital punishment in that despotic realm in 1741. In 1791—half a century afterwards— Count Segur declared that 'Under the operation of the law, Russia was one of the countries in which the least number of murders was committed.' George M. Dallas, our former Minister to Russia, says that none with whom he conversed dreamed of going back to the old system. The laws (he adds) are of the mildest character, and their effects are seen in the character of the people. Barbarous as they were before the mitigation of their penal code, its mildress has wrought such a change that its mildness has wrought such a change that they are now among the mildest and most

peaceable people he has ever seen."

Now, if this state of things obtains under the world's present system of prisons, what glorious things may we look for when the criminal shall be kindly treated as an unfortunate brother, and placed in some pleasant, moral ganitarium, with the wise and the good to cast out the devil (diseased inharmonies) and to develop and unfold the inherent God-like qualities of his own nature! May God and his good angels, and good humans too, hasten the

All shall be blessed with a holier birth Than the passions of man have yet dreamed

Scientists and Spiritualism.

BY CLARKE INVINE.

In reading the remarks of certain scientists concerning the spiritual phenomena, one can not but be struck with the manifest unfairness of their dealings. By two explanations they dispose of such wonders as they can, and entirely overlook or deny others. Czermack's mode was to declare the witnesses "looked at things unequally," and performed before his classes the most puerile experiments to explain his theory. He often made most wonderful statements to his hearers, never seeming to suspect some one might retort on him, "Professor, may not you have looked unequally at your facts?" Such gentlemen assume that they alone have common sense enough to view things equally, and that the Hares, Mapes, Dentons, Crookes, Varleys, De Morgans and Reichenbachs are foolish, careless observers.

Brown-Sequard explains all facts of the kind

brought to his knowledge by the power of imagination. He, too, makes wonderful statements. He admits facts that the Czermacks dare not consider for a moment, and if he lives another decade, must become a Spiritualist or lose his senses. He says Dr. Hunter gave him-self the gout in his big toe; that a mesmerized subject can tell the time; that the St. Medard Convulsionaires were beat, pounded, tortured without any effect; that the stigmata were genuine, etc., but it was "all by power of imagination." He concludes by stating; "the cure of any illness where there is no disorganization of tissue can often be accomplished when the person thinks it can be done." Surely, this is a most wonderful statement! Pray, Dr. B. S., what proof have you to justify such assertion? Have you any? Certainly you must have evidence in abundance, or you would never have made it. Then, wonderful as it is to all—incomprehensible to most minds, yet there are facts proving such cures to be possi-

Now, are there not proofs equally as numerous and strong, to show cures of a like charous and strong, to show cures of a face character to have been performed where tissue has been destroyed, bones broken? "Seek and ye shall find!" Give, the same candid attention to the investigation of these cures as you did to the other, and you shall find the evidence to revertil to be denied, nor are these too powerful to be denied; nor are these cures miraculous, though they may seem so to you now, as did the cures by imagination once

seem to others. Among thousands of cases recorded, and hundreds that may be heard of, one that oc-curred in this vicinity not long since, has on the body of the subject, living, daily attestation to all acquainted with the person. William Devere, of Savannah, Missouri, had the two middle fingers of one hand crushed down flat against the palm by the weight of a large cannon, which fell on them crushing them becannon, which fell on them crushing them be-tween it and a part of a caisson. For nine years they had remained flat against the palm, perfectly stiff and useless. The little finger of the other hand was cut and broken by a piece of shell so as to be rendered partially doubled up, and stiff and useless during the nine years. During last winter while in a traves condition During last winter while in a trance condition, and they were immediately straightened out,

and made whole as though never injured. To all who ever knew this man, the present appearance of his hands is a subject of wonder.

Let me add that less than a year ago, Mr. Devere was anything but a believer in Spiritualism. He is a man of more than the average common sense, and his reputation for honesty and fidelity stands the highest. As he says himself, "I was convinced of the truth of Spiritualism in spite of myself, and should be insane were I to deny what I knew as well as I know I exist."—Of late some of the most remarkable phenomena of Spiritualism have

been manifested through this man.

He pays no attention to the several cases of wonderful oures where tissue was disorganized; cases that occurred at the same time and place and were attested by the sworn testimony of men interested in discrediting them; cases that occasioned the greatest excitement and hostility from the Jesuits, and which William Howitt eltes in his "History of Supernatural," etting the whole question as to the truth or falsity of these phenomens rest upon them, and the evidence of which can be found to-day in the archives of Paris. Why does he cite the one class of incredible facts, which stand on inferior testimony, and pass unnoticed the others which are so well aftested they can not be discredited without discrediting human testimony entirely? If it is thus these gentlemen investigate questions of science, their results can not amount to much. Oregon, Mo.

Finding Money. BY H. C PIERCE.

Can the spirits find money? Of course they can. We have abundant evidence on that Within the last few years, several well authenticated cases have appeared. But we must know, after all, that the rule is rather the contrary. From an experience of fifteen years, and an extensive reading upon these subjects, it is clear to our minds that it is not the object or intent of the great spiritual movement to gratify man's passion for wealth to descend to the work of treasure hunting. Nine out of every ten such cases will prove a perfect failure. We knew one medium who was deceived by these diakka some half a dozen times before he began to reason and use his mediumistic powers in a sensible way. Every one who wishes to be an intelligent reasonable and consistent Spiritualist, should read Davis' little book, *The Diakko*. If a man thinks he knows all about this new Philosophy of Life, because he has attended one or two circles, he thinks to no purpose; he needs to have a little of the self-conceit taken out of him. A careful investigator of Spiritualism should make, at least, half a dozen experiments, and twenty would be still better. And if a man seeks spirit communion to get money or find a lost treasure, he will fail in most cases There may be exceptions, but depend upon it, that the best way to approach the spirit for tests, or evidence, is to come with a sincere desire to learn the truth. Let there be no selfish, dark, tricky, or sordid feeling in the soul.

If you go to trick the spirits, you may attract
a tricky class to you, and then you will find
the "boot on the other foot." If you come
self-confident and all-knowing, there will be no use in the spirit telling you anything. You will be like to attract those of your own character. So, if your motives are not pure, your investigation will not be of much advantage to you. If you demand spirits to come through the medium to tell you about lost treasures, there are spirits who will respond, but you will not always get the truth. The law of affinity is supreme; we naturally attract those on our own plane of thought. We are not conversing with the Hebrew Jehovah, or the Infallible God: but with departed finite bewill be like to attract those of your own char-Infallible God; but with departed finite beings, like ourselves, therefore we reason upon all things. We do not swear to an infallible

it, according to our reason. Heretofore, all revelations were based upon the supposed infallible. All the old religious of the world claim to be based upon infallible revelations. Spiritualism differs from them all, since it lays no claim to Papal or Protestant in fallibility. There are two chances of an error in in these things, the fault may be either in the spirit or the medium. Men are taught by the Harmonial Philosophy to reason: "He who will not reason, is a bigot; he who dare not. is a slave; and he who can not, is a fool."
Spiritualism is not supernatural, but in perfect accordance with the unvarying laws of nature. It is the study of a lifetime; yea,

communication, but we believe, or disbelieve

of eternity.

We are holding circles, giving tests and developing mediums here. Several persons have been powerfully influenced of late. The work is going forward as fast as could be ex-pected, but there is yet a vast amount of deeprooted prejudice and mental darkness to be overcome. If Jesus were to appear to-day, we have no reason to think he would fare any better at the hands of his professed followers. than he once did at the hands of the Jews. Dallas, Texas.

### Aew Lublications.

THE SPIRIT WORLD, Its Locality and Conditions, by the Spirit of Judge John Worth Edmonds, through the Mediumhip of Wash. A. Danskin, and published at the request of the First Spiritualist Congregation of Baltimore. Such is the title-page of a little pamphlet of sixteen pages, which we find on our editorial table.

RESEARCHES IN THE PHENOMENA OF SPIRIT-UALISM, by William Crookes, F. R. S., reprinted from the Quarterly Journal of Science, by J. Burns, 15 Southampton Row, London. This highly interesting and important paper has been widely copied by the press of this country; a late number of the Herald of Health printing it antiprinting it entire. The present reprint, by Mr. Burns, is the most convenient and desirable for preservation, and contains some sixteen wood cuts, illustrating the text.

THE PERIODICAL LITERATURE OF THE UNITED STATES OF AMERICA, with Appendices, by E. Steiger. Publisher, E. Steiger, N. Y. The herculean task of gathering the periodical literature of America for the Vienna Exhibition, undertaken by Mr. Steiger, and mentioned by us sometime since, will, no doubt, be remembered by many of our readers, and with eaperbered by many of our readers, and with especial gratitude by those who saw the results of Mr. Steiger's energy at Vienna, where his collection attracted especial attention, reflecting great credit upon the country, from whence it came, as well as upon the man whose indefatigable energy brought it together. The catalogue now before us is a list of said collection, and is invaluable to all interested, as it not only gives a list of the names and places of publication of some 8,060 publications, but describes them accurately, giving succincily the subject matter to which each is devoted. A limited number of this book, well-bound in cloth, are for sale, price \$1. Address E. Steiger, 24 Frankfort St., N. Y.

THE OLD AND NEW for June, well maintains the character of the magazine for interest and significance. Hale, Perkins, Tyrwhitt, and other old friends, contribute their due share to this end.

ECLECTIC MAGAZINE.—The June number of this magazine is at hand, and completes the first half-yearly volume for 1874, giving an Index from which the reader can understand how much permanently valuable as well as enter taining literature a single volume of the *Eclectic* contains. The present number has for its embellishment a fine portrait of Dr. Howard Crossy, D. D., the famous preacher.

PSYCHISCHE STUDIEN for May, is at hand. All our German readers, and they are many, will be intested in this able magazine. E. Steiger, 24 Frankfort St., N. Y., is the Ameri-

### A Beautiful Spirit Picture.

Just as we were ready to go to press, we received a magnificent symbolic spirit painting from Mr. and Mrs. Blair, executed through Mrs. Blair's mediumship.

The painting was executed at the joint request of our son George and daughter Lavinia, both in spirit life. It is potent with meaning, expressive of great satisfaction on the part of our spirit friends, at the course we are pursuing in conducting the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOU-QUET. We have not time and space to say more about it now, but shall hereafter.

Mrs. Blair is to be at the Sturgis meeting, and will receive renewed invitations from the friends in the Northwest.

Address Mrs. E. A. Blair, care of Relicio-PHILOSOHHICAL JOURNAL, Chicago, Ill.

### Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colohester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

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The Little Bouquet Orphan's Fund.

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

Dr. T. Moodey, Cotton Hill, Mo...... \$2.00 A. Bird, Hampton Mills, Minn...... 1.00 C. R. Sylvester, Lincoln Center, Wis.. 1.00 Who will next be inspired to a similar deed of noble charity. We shall report.

# Passed to Spirit Aife.

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

Passed over to the bright Summer-land, from the residence of Dr. Hulbert, in Sturgle, Mich., May 28d, 1974, Mrs. L. Markura, in the 80th year of her age. Funeral services were conducted by T. H. Stewart, of Kendallville, Ind.

### Married.

KAYNER-Howard.—On Tuesday, May 26th, at the residence of the bride's father, in St. Charles, Ill., by the Rev. Holmes Slade, Mr. T. D. Kayner and Miss Millie M. Howard, both of St. Charles.

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