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

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S. S. JONES, KDITOR,

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NO, 13.

INSPIRATIONAL POEM.

BY ADDIE M STEVENS.

Come, child of earth, with wandering weary,

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!

Whose trembling hand to move's grywn slow

Whose soul is saddehed with earsh's sorrow, And in its sadness dreads the narrow Come, list the words be have to say, To tell you of the brighter day.

few more/years of care and strife,

To taste life's sweets the other side.

Then let the warp and woof both be

Catch all the sunlight that you can,

And bless you in your spirits home.

The joys of spirit never fade.

That outcast to a life forlorn;

The joys of earth are changing shade,

And weave it in with magic plan. 'Twill serve to cheer while here you roam,

Summer's sun unfolds them for the tomb,

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,

Knows perfection is not, save in God;

Would woo that child to look above

The scoffs and jeers of sinful man,

The power to save from every hell,

Lies in the simple way of doing well.

You'll make your heaven as you go;

Tis constant working with a care,

The blissful joys of higher heaven,

Work with a firm, determined will,

Be to the cause of truth and love,

True as the angel hosts above.

To labor in God's vineyard still,

Till every tempest shall be quelled,

And there instead a heaven doth dwell.

That brings an answer to each prayer;

And if you would to earth have given,

Not reach it at a single bound,

And with an outstretched hand of love,

But angels, knowing well the pathway trod,

And view within himself God's wondrous plan

Then if you would have heaven and not woe,

While autumn's breath breathes but decay,

flere, spring time wakes the flowers to bloom

Just as you are you're ushered in,

Arrayed in righteousness or sin.

Well suited for eternity.

Will end your mortal scenes of life, And you'll be summoned "o'er the tide,"

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:

At seeming ills ye may be finding;

By grasping here so much of woe;

O'er life's rough pathway lone and dreary,

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

Now polygamy . is extensively practiced in Utah, and the law allows every wife of a polygamist 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 understandingly, 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 bailots 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 minority, when the whole electors, 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, is a ception, a trap and artful dodge, adopted by the Priesthood—"not the people,"—for a twofold purpose. First, by marching women, like sheep to the polls to vote en masse for their own subservient servants, they can awamp the outside element effectually, secondly, for outside effect, to make the public believe they are great advocates for Political Freedom.

It is true that if the people were better informed, female suffrage might be made a' potent is luence 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 hereafterand it must necessarly be a work of time bem to free themselves from the tutelage and fear they have been in under their priesthood, so that they can assert their rights socially, 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 inhabtants 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 polltical 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 manifest nothing but their ignorance of the entire Mormon question.

I attach a few quotations from leading Mormone 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 fit is claimed that a Theocracy is the colly live 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 constitution 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 exist here, or Theocracy is to be in the ascend ancy, which Theocracy is an 'unbearable des-potism, 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 prevail in Utah, they will continue their fanatical attempts to ensiave 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 apoetacy, 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 Mormon, but in the country districts, priestly rule is in the ascendancy and a state of mental deak-ness and slavish fear of their rulers, exists unparalleled, except in the most priest-ridden listricts of Spain or Portugal.

In fact, the great object that has to be ac-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 eisewhere. Female suf-frage 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 apology for offering what is a very imperfect outline of a very important

ALFRED WARD.

Salt Lake, Utah.

MRS. STEWART'S MEDIUMSHIP.

Notes From Terre Haute Indiana.

"If a man die shall he live again?" 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 nobie, 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 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 Sapruel 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, 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 Chiddn (1 Chronicles 13, 19); 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 4, 12-16); and other instances too num ercus 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, merzy because they are in the "Holy Bible," but I am very glad that their being related there does not prove them un-

true. Socrates addressing those by whom he had been condemned, spoke of his death as a de parture 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? At what price would not either of you purchase a conference with Orpheus or Musapurchase a conference with Orpheus or Musa-cus, 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 be true."

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 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 con-

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 scances I have at five of these seances tied a three eights inch rope tightly around her waist, with 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 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 cabinet open, by what are claimed to be ma-terialized 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 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 even-The spirit walked to a table about six feet from the cabinet and took a small flower pot therefrom, hadding 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 opportunito 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 seauce I have always found the medium tied exactly as A tied her or saw her tied. The medium and her husband, 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 busband, 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 investigate. 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 room.

A. H. SUMBRMS.

Terre Haute, Ind.

THEOLOGY AND SPIRITUALISM. An Aged Minister of the Gospel Speaks.

LETTER FROM 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 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 per-mission, 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 pul-pits of several orthodox churches; then, for a period of ten years in one of the churches of reformers of modern times. During the last decade, outside of all religious organizations I 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 remark-able, if not peculiar. During my entire reli-gious career, I always felt an internal conviction that there was something more satisfac-tory 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 beok called the New Testament, that I did not feel my own spiritual poverty, and the baseenness of all modern systems of theology. The historic records of that volume concerning the visits of ministering spirits to our earth, on errands of love and mercy, and the healing powers of the humble Nazarine and his followers, always excited within me a longing desire to realise 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 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 phenomens to convince me of spirit power, or angels' visits to our earth. I believed the records of the Bible on that sub-ject. 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 communed 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 spostles, why should I doubt their shility to tip a table, move a chair, or even take a bolted door from its hinges? And if Moses and Eliss could return to the earth in visible forms, as seen by the spostles, 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 commune 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 Spiritualism, lies in the contradictions and extravagant speculations of Spiritualistic writers, who, like speculators in

theology, induige 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 doctrine 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 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 morits, 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 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 constanty occurring, without treating with ridicule ne 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 nature 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 Nazareth was the very and eternal God was 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 ex-treme 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 preexisted 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 pure and good being, he would make no raise pretenses, and consistency seems to require that those who speak of him as the "beauthul 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.

Failure after long perseverance is much grander than never to have a striving good enough to be called a failure.—Gro. Elsor.

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 Buffrage have considered themselves called upon to stand by and defend the Mormon heocracy, 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 entside world concerning it, simply because they are not acquainted with the inside working of Mormonism, as a political system.

I do not intend to attack or defend Woman

Suffrage, neither do I wish to attack or defend Mermonism 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-establishing a Despotic Theocracy in the nine teenth 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 pretent great rethe outside world; to their own people, they have taken every opportunity to disparage and 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 : 3

Extracts from our Exchanges.

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

SPIRIT FORMS.

From the Spiritualist, London, Eng.)

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 by 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 sum-.ming up what is known, what is not known, and what it is desirable to know upon this subject.

PHYSICAL CHARACTERISTICS OF THE SPIRIT-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 paler in color; when his John King was afterwards seen, he had a large black beard, 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 sale 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 in clined 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 complain 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 mythe 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 hite; 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 information 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 fall form medium, and the attendant spirit speak at the same time. Sometimes they will speak in very quick succession, and enthusi-astic 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 speaking at the same time, but not at the same time as the

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 surface. To disarm premature criticisms of casual witnesses at bad seances, and to avoid

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

came up with a bony 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 knowledge 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 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 There was never a more fatal error. believe. These full form manifestations would never be accepted by the public on the testimony of any one man, and many of those who candidly modestly enough expressed the opinion that their verdict would settle everything, were generally those whose flat would exercise little or no influence st 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

PohMs. 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 some times 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 Katles 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 some other member of the family, would sometimes drive off these influences, and she would wake with a haggard look, as if from an uneasy dream. A few full-form seances were held during the first week or two afterwards, at which the Katie 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 often, 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 tolsterous 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. Sometimes, 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 characteristice, takes its place.

SENSATIONS OF THE MEDIUM DURING THE

PEANCES. Mr. Williams is in a dead trance all through the seances, and remembers nothing when he 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 medibut 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 Katle'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 brain was on fire, and it was this pain which 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."

As it is absolutely certain, and scientifically demonstrated, that in these physical manifesta-tions 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 ceivable that a human being should be created by the act, and a Katle King brought down or up to live permanently in this world. There-fore, 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 weight, a point which Mr. Crookes might do 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.

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 bad 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 solld 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 HYPOTRESIS TO COVER THE

PACTS.

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, 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 mediam; 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 are und.

If the spirit most in barmony with the !me dium, 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 com-municate, for unfortunately the fact is indisputable that a proportion of the spirits who produce powerfu! physical manifestations, are

not angels. RECOGNIZABLE SPIRIT FACES. In America there are now many mediums to whom Spiritualists go regularly for the purpose 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 satine for va-rious 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 Katle 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 linging 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 seances, and on another occasion Mrs. Cook's servant, Mary, saw her grand-mother, 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 ignmortals 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. EDITOR:-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 citizens 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 conversation, 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 eigthteen 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 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 mysteri-ous hand was placed in the aperture of the

I left my seat and approached the aperture; the curtain parted, and I beheld an object in

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 haypy where you are?

-I am very happy. H-Would you come back to live is earthlife, 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 know? 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

H-Did you preach? C-We did.

H-Who presched the most?

C-I did.

H-What did you say? C-"Little boy, you needn'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 see 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 sung, and soon another mysterious hand was placed at the aperture of

the cabinet. Speaker-Who is this?

Peter-Peter Harris. I want to see my brother?

B-Who is your brother? P-Harris.

H-Who is this?

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

P-I do. I do. H-If you are my brother Peter, please re-

late 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 mad too.

H-True; I well remember the circumstance.

SECOND SEANCE.

A song was sung, and soon a hand was presented, almost as white as snow, in the aperture of the cabinet; the curtain parted. S-Who is this?

-Charlotte. I want to see my brother?

S-Who is your brother?

II-Who is this?

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

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

H-What are your children's names? C-Emma and Mason.

H-You annot see them here to-night; they are in Time. (Weeps, to be heard half across 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?

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

good-by. H-Who is this?

P-Your brother Peter. H-Do you wear a mustache?

P-No. I am materialized as when you last 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 ive as we do. H-Will you show your face to the several

P- No. It would be too hard on the medi-

um. [Three waves of the hand and the form variabled.]

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 Bludsoe—Rebel General.

PHYSICAL MANIFESTATIONS.

At the beginning of the first seance 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 spectator 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 seraphic 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, the 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 bender on a small scale, they entered into a regular jolly policy of being, 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 received its share of abuse with other things.

In conclusion I would say to all whom it may concern that have made the above report as near as it occurred as I could. I have omitted may strange phenomena, but related

Gentle reader, you may chance to read this report, judge for yourself and come to your own conclusion as to the cause of these so-called spiritual manifestations. Can you aceount 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 mmortalism. ty. The evidence, I think, is invincible, and

to me irresistible.

Gentle reader, again I ask you how do you account for these strange phenomens otherwise, than when a man dies he will live again? Think for a moment, two incidents of our youth that took place with my brother and sister and myself more than five hundred miles

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 Ohio. Peter oled about 7. Charlotte about four years ago.
H. J. Harris. Ohio. Peter died about twenty-one years and

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Letter to his Holiness, 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 Iscariot raised up for a purpose; also Benedict Arnold; so you see you are already takin; rank with other great men who have gone he 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 N ah across the big wa fers," and the spirit said, "Narry time," and 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 com plete; and I saw a barnacle of gigantic propor-tions 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 fore head 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 apos-tle, Pope Piny 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 prevent the sheep of the flock from swinging out of John Calvia mastere, and well is he performing his arred duty." Then your hollness gave chanks in the following pious chartable words. "O God I thank these first of itable 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 welt 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 damined in the flery ocean of an endless hell; but above all do I thank thee for the very just and consoling decirine 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 endiess hell! I thank thee that thy holy word teaches us that "it is impossible for thine elect to fall away; also 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 eter-nally elect can not be lost, nor any of the eternally reprobate be eaved, 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, 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 l presume he will "pray without ceasing" in this swinging affair. Dear Pope, remember that "perseverance makes the sainta." I am thine for the preservation of "fossil

Please allow me also to say a word in regard to Prof. Swing. Hundreds of liberals are rejoicing 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 Bea" 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 racreeds" in their primitive integrity: 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 "peccayi" 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 in-spiration of God."

Now I affirm that any man believing this absurd impossible nonsense, had better go right straight back to "his 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 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 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 spains began it was more than 10 years before the delivery was

was more than 10 years before the delivery was finished! I give Brother Swing a little fore-taste 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, 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.

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

ORIGIN OF THE SPECIES.

A full understanding of nature's interior un foldings 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 or gante form or species, are to 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 viands 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 characteristics, 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

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 grantte, 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 regu lation, by the homo advance and pioneer germs, which have been actuated by motives, apparently of their own, yet are really superinduced by spiritual impression, in accordance with divine wisdom and breknowledge, as pertaining to the grand results, there being a concert of action for the same end, going on throughout the domain of planetary worlds 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 newlyformed organizations and institutions are perfected, they bear very little resemblance to their ancestry, and really they are not the offspring of any one of the older forms, but are an emanation from several progenitors, -a result mainly, of eclecticism. Be it understood that 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 repro-duction in the social, political, religious, and other organizations of the animal and human kingdoms. An afimal 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 intellectual forms in this world and all such forms as exist upon all the planets within the domain of 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 perfect in itself as another, the perfect and imperfect 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 is existence, 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 struc-ture of a vegetable form, there is a large pro-portion 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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A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have, found them almost infullible is all seute diseases, particularly Perere of all kinds, such as the Billous Inflammatory, Typhoid, Congestion of the Lunge, Scarlet Pever, etc. I have also found them infallible to Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Hores and Erysipelas. DR. H. B. JENKS, formerly of North Adams.

now of Amusbury, Mass One box of your Positive Powders cared David Will ington of a pain in his stomach of 8 years' standing. Mrs. E. Claffic was cured by the Neg. ative l'owders of Numbuess, or Palsy, of 11 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Menetruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwire, Bast Braintres, FL

myself have been afflicted with Fthemmatterys 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 Rheumatlam is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa I think there is no medicine n the like the Positive and Negative Powders.

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Four Boxes of Positive Powders have cared a little girl of a very bad case of Scrofula.—(H. Mckina, Physiciscille, N. C.)

The danghter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Breeche had taken 1 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROZERT THOMAS, Osso, Miss.)

rough Positive Powders, has eyes, to an appearance, were well, and have remained so.—(ROERT THOMAS, Osseo, Miss.)

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

I have cured Mrs. Anna Wright of Imberited Scrofula with a Boxes of the Positive Powders.—(REMA PRIMEIR, Reoper Dum, Wh.)

Mother had the Curtarrh in her head so bad that, when lying down, abe could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Cutarrh in the head also.—(Miss R. M. Bravers, Busington, 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 Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. Hall, Nee Hores, Bud.)

Triumphant Victory

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A short time since my mother tried your Positive Powders for Byen popular and Indigestion. If she ate a piece of apple as large as a hand-init, she would not sleep a particle all might, but he very weary and nervous. She is entirely well now.—(A. G. Mownar, Stochton, Mina.)

Four years ago I used half a Box of your Positive Powders, which look all the Dyuppepsia out of me, root and branch.—(Joun O. REDERRY, Hardlesd, Wis.)

I have been a sufficer from Byenepsia for mear 3 O years of my life, and for many years had to resiriet myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasonly with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now est anything that is common without suffering ally inconvenience whatever.—(Rey, L. Juniar, M.D., Brunchpille, Ark.)

WHAT WOMEN SAY.

My daughter, Martha has been cured of Sup-pressed Mensiruation by the use of the Positive Powders.—(J'Coorse, Ht. Johns, Ark.). Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tend-ency to Dropsy was inherited.—(Mis. Exca. Misv. Brooklyn, N. Y.) A woman who had four Miscarriages got a box of Positive Powders of me, and they took har through her next Pregnancy all right.—(O. Hakay, Band Spring, lows.) My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Ir-regruing rity and Filooding. She had doc-tered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Keer, Smith Creek, Mich.) Your Positive and Negative Powders have cured a

Exer, Emith Crock, Mich.)
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—(Rosa L. Grass, Pardeeville, Wis.)

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I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have need your Positive Powders for Neuralgia and Nick Hendache.—(Liasra G. Banary, Walls Hills, Oma.)

Neuralgia and Nick Hendache.—(Linars Q. Bararry, White Hills, Orena)

I have been suffering meetrly 40 years with Chronic Heas dache, and often resorted to Chloroform to get temporary relief; but the paroxysma would return as soon as the silect 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.—(Man M. A. Ransy, Hendrellis, Ain.)

I had a severe stack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(Jacon H. Ruyvan, Niver Styn, Ohio.)

When I commenced taking your Powders, I had Splinal Cemplaint of courly 30 years standing; also Dia bettom, Seleption, Hheumantism and Elrysipelius. I sm how 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. Hunyley, North Richmond, N. H.)

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CHICAGO, BATURDAY, JUNE 18, 1874.

BLOOD.

The Blood of Jesus-The Philosopher's Ex-

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 so 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 sermons 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 sins 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 blood is the principle stock in trade of the various churches, and without it they would languish like a house plant without water.

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 soda, 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 exhilarating 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 polsonous 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 tall 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 philosopher 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 sage, 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 plood. 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 figidly moral while they sip wine at the communion table.

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 Emrn States, at a slaughter pen, 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, pregnant with life, than the mythical blood of a man who died 1800 years ago.

The blood of Jesus, 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 miserable, 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 wretch! 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 blood never possessed any saving qualities.

Superstition tells us that when the Savior was being crucified, 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 bealthy 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 requlsition to restore the sich. 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 pureblood 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 menipulating. 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 ecclesiastical 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 unfally 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 Jose 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 deside 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 poises 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 spartments were changed. The noises are described as al-most deafening. Mr. Ackley, who resides on the opposite side of L. street, was called in, but 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 previous. 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 sgain begun, keeping up until midnight, then ceased for the night. On Fridsy night a change was made in the pro-grammie, the young ladies stopping with friends on the opposite side of the street. The spirits 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 descrited 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 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. rushed into the room, but saw nothing. He then made the ladies go to the front rooms or a change, but the change was far from being agreeable. The thumps were twice as loud as 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 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 wonderful 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 seates thereon, is moved over
the floor, in broad deflight, 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
cabinet or any darkened room, voices will be cabinet or any darkened room, voices will be distinctly heard, apparently in the open air, the investigator holding her hands during the time. I will briefly refer to one other phase which is more interesting to me than any oth-er. We have, through her mediumistic powers, the glorious privilege of conversing with those whom we loved and honored in this life that

have passed from the mortal to the immortal. Let those who doubt lay saide 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 reproach. 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 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 I ence' 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 new 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

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 Unicago last year. He claims to have been misunderstood and gobbled up to make weight for 'them when in truth he bad 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-PHILOLOPHICAL JOURNAL VIGOTously. 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 circlication is the birthright of man, and that & 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 Aurors, has during part of the past month been holding circles and giving private situngs 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 triends 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 perfectly 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 slavery of any kind."

Fifty Dollars Reward.

A correspondent of the St. Louis Globe, 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 Preebytery 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

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 sentiments 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."

LAPKER, 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 Diakka, who like the fun of drawing out the saints, 'fa quarters worth) to see what they suppose to be an 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 sooner 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 Millie is the daughter of Mr. and Mrs. Howard, of St Charles, Ill., 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 femarks are applicable to Dr. H. P. Fairfield. Address Dr. J. H. Randall, Clyde, Ohio.

Ava, Ist. -- Mrs. W. Brownfield says: "There is considerable interest in Spiritualism awakened heret 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 'Mosea-Woodhullism in a Nut Shelt. 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 deak 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 Meetlog of the Harmonial Free Church of Spiritualists, at Sturgis, Mich., will be he held on Friday, Saturday and Sunday, the 19th, 90th and 91st 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., Chelsea, Mass. Bro. Carpenter will answer calls to lecture anywhere. He is well spoken of by those who have heard him lecture.

H. BAKER subscribes for the JOHENAL, but kives 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 28th of June, 1874. T. B. Taylor is engaged to speak before the association JOHN M. POLLETT, 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 present.

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. It was loosed occasionally, just enough to keep it from absolute withering and stiffness, and then bound again. This practice was main tained 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 right arm, that it was only capable of the slightest use, and fit for nothing that requires power and skill. Is was held in comparative contempt, and served chiefly by contrast, to heighten the right arm's sense of dignity and usefulness.

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 sup; posed 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 should 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 thor oughly imbued with the prevaying ideas, and were proud only of their weskness and diminutive condition; and when as would some-times happen, the leftare received so excep-tional development or training, all the other left arms sound ridicule it and call it right. 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. 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 not 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 rell gion, uprooters of civilization, disturbers of the peace, disorganizers, fanatics, poisoners of social 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

In vain the left arms put in the plea that no charce 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 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 cared for under the cloak, sheltered from sun and storm, that was all they wanted.

But the thoughtful left arms urged scain, that not for their own sakes only but for the

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 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 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 severely stigmatized for being stronger or browing how to do something. The right 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. 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, as not 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 purpose of God in his wise creation had its way.

Phikadelphia Bepartment

HENRY T CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at his 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 debta 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 pros-tration of business and the devastation of the 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 employments, and compelled to spend years in useless, and often worse than useless, abor. Property is laid waste and the bread which should feed the hungry, is taken to supply those who are under the necessity of becoming nen 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 be-numbs the faculties and deprives us of the means of measuring its scathing and blasting

Peace, on the other hand, awakens the soul's finer sensibilities, and draws out and strength-ens 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 peace as well as the cost of war, these things must be con-sidered, 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 how 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 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 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 INNEU-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journat, furnishes 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 ether 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 solace for all its woes, 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 gulle, Are things which defile it not; For the flattering tongue and hollow smile, Can not enter that sacred spot.

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. CHORUS:

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

From that Land of Rest, oh! friends of earth,

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. CHORUS

PREDERICK W. HOBERTSON, 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 We believe that after all these suffer ings 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. have been attracted to the medium because I long to give utterance to great Spiritual truths. I long to speak again to the working men 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 humbler 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 went 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. do this we must all work together, mediums and spirits, in order that this glorious gespel 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 ers 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, out 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 whom we may speak to the world. We re joice that England and America can shake hands and unite in this glorious religion of Spiritumism.

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

I think you know when I sit along side of you. We often see the Indians riding on your 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 people 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 some one standing by my bed side making an examination. Since then I have realized similar handling

South Ottawa, 'Ill., April 18th, 1874.

SORE BYES 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 pre-scription, and about the time you got my let-ter 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 next morning her eye was almost well. She is as sound and feels 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,

Carterville, Ill., March 18th, 1874.

ASTRMA OF RIGHTEEN YEARS STANDING, CURED

BY SPIRIT POWER. Mrs. A. H. Robinson.—Dran 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 ma is concerned), but for fear it may return again, I will consult you once more. You know not how than ful I am to you and your spirit mides 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,

Parent Brandman.

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Calcago.

WHAT I SAW AT CHITTENDEN, VERMONT.

The Departed Appear to Mortal Eyes.

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

On Friday, March 13th, 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 D.z.

GIPTS 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 trea-ures. After finding them they retired to another part of the room, and laid them on the table. 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 I should have known it, and exposed the imposture then and there; but I am prepared to say it was not the case.

A TEST 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, shortly after seating myself for the evening circles 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 the 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 seated, Horatio Eddy, with his hands tied behind him, first had his coat taken off, and was then taken bodily 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 cir-cle, he was soon brought in and placed in his 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 slightest 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 rec-

DEPARTED PRIENDS.

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." the hand, kissed it and said, "God bless you,

GOOD FIGHT.

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. Boon 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 daughter, who passed away thirty four years ago, signed with her name, "Rhoda."

AUTOGRAPHS Another phase of menifestation 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 chearfully show, together with the communication, should any one desire to see them.

DANCING. As dancing 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 case 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

As the rolling of the stone away from the door of the sepulchre by spirit hands, over 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 alightly 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, when he went up into the mountain to prove 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

em 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 unpretend-ing family of Eddy children, I would say that were there more like them, the world would be

Ridge Mills, N.Y. , A. DENISON.

BRITTAN'S JOURNAL, Vol. 2, No. 1, is for sale at this office. Price, by mail, 80 cents.

What I Find in-History.

BY DR. W. J. ATKINSON.

It was against the law to set on the table more than one course of vituals-Laws of Reformation, 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;

Quakers to be whipped, have the tongue bored with a red-hot iron, and killed. Four were killed Marmaduke Stephenson, Oct. h, 1659, William Robinson and Mary Dyer, he 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 their way.

In 1660, at one court, seven or eight persons were fined as much as ten pounds for enter-taining 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.

1, 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 witch craft or dealing with Satan. The result was that one-half of the population was either bewitched 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 fog sometime after. In Lor-raine, from 1580 to 1595, Remegus boasts of having burned nine hundred. In France the multitude of executions, about 1520, is incredible. One historian calls it "an almost infinite number of sorcerers.

Garmany 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 pine 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 mania was prevalent in England, Matthew Hop-kins, denominated Witch Finder General, act ed 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, tests to suckle 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 1836 for

saying "The Universalists believe in a God, f 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. their fruits ye shall know them.' Tipton, Mo.

The Evils of Intemperance.

BY REV. O W. GRARE.

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 thas not only excited the public mind, but has entered into the halls of legislation; public opinion has been manufactured, and we frust 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 intem-perance 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

sent 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 bequeathed 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 sak: Is this true? I answer, the half has not yet been told. Comparisons often give the most striking comprehension of num-

"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 drunk-ards, or 1,000,000, more or less, fatally addicted to strong drink; and an annual loss of 60,000

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

"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 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

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

Are not these figures sufficiently startlings bix hundred millions of dollars! I believe that I am safe in saying, there is no one that indulges in the sale or use of intoxicating if quors, but what feels the lashes of a guilty conscience. The widow's tears, the orphan's cry for bread, and the tender pleadings of a wife with her husband, or the cries of a broken hearted mother, weeping over her ruined 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 pleage that freedom can bestow:

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

Poices from the People.

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

MIDDLEBURY, IND -8. L. Illion writes.-You remember that I told you in my last I would try and see what I could do in getting more sub-scribers 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. 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 mouths at our liberal terms. Preachers, church members, infidels and all other sensible people are subscribers for the JOURNAL. -ED JOURNAL.

DALLAS, TEX -J. Webster writes -- I read the JOURNAL with much interest; but I am espe-cially pleased with the remarks of H. I. Smith, of Springfield, Ill., 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 become the religion of the world, at least for the higher strata of the human mind.

MUNGERVILLE, MICH.—D. Highle, M. D. writes.—You are doing a grand and much, beeded work in presenting the sublime facts of uptritualism at a rate within the reach of the masses. The world is awaking to the consideration of it, and the pricethood are closing their eyes and denoun-cing it as of the Devil. The blind are leading the blind and both will fail into the ditch unless Spiritualism stops their mad career.

BENTONVILLE, ARK .- J. F. Owen writes .- ! loaned Mr. Bradley a few of my papers, and he was so waked up by the stirring thoughts he received, he concluded he wanted more of it. So it s 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-Wood-hullism or free-lust, believing that promiscuity of hullism or free-tust, believing that promiscuity of the sexes, without any restraining influence of public opidion or law, would result in the degen-eration of the race. I am an advocate of mono-gamic marriage, believing it to be the highest idea of a true social life, and the best condition attaina-ble, 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 30.h. 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 feedages 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; to fact, one of the true Spiritualists, whose faith admits of no promisculty, The Free-love and Woodbull 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 views fully-it is correctly aplisted in the cause of progress a trial subscriber to the JOURNAL.

COTTON GIN PORT, MISS .- Dr. I. H. G. Robluson writes -Your Journat 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; lear 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 bigo-try 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 highly gratified, and shall give Spiritualism a careful, an impartial, and unprejudiced examination, so as to get at the truth

BIGOURNEY, IOWA.—A. A. Davis writes.— The line of demarcation is now fairly dra be-tween 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 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-Philosophical 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 God."

ELYRIA, OHIO.—J. 'C. Potter writes.—There are quite a number of Spiritualists here but they are of the Rip Van Winkle soyt. 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 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-lovelsm and all other immoral isms must die if such blows as the Journal deals only reaches the blows as the Journal deals only reaches the mark. Keep on, Bros Jones, your task is an ardu-ous one, but truth what and error must take a back seat.

JOLIET, ILL S. B. Fithien writes,—Having read this week's issue of your paper, loaned to me by a subscriber, I was very favorably im-pressed with the spirit of free yet respectable in-dependence of inquiry, which seems to be a charac-teristic of its columns; and herewith sinclose 25 teriatic of its columns; and herewith enclose 25 cents for a three months trial subscription. Having been an editor and publisher myself, L know the meanness of borrowing one's reading; and more, if the Journal, proves equal to the number I have just perused (No. 5, Vol. 16), I wish to keep it on fife-for future reference. Please let my subscription commence with the above number, and send that for I want to keep the "abstract of Mr. Underwood's discourse at Madison, Wisconsin,"

therein contained. I have tried to believe orthodoxy, but the trial has proven a miserable failure, and I grasp for every viable straw, to save me from sinking beneath the waves of Materialism, and exert all my power to shun or escape the arrogant rocks of Athelam.

MAQUOKETA, 1A.—George A. Gray writes.— We have a Liberal and Progressive Association here that meets once a week for mutual improve-ment; also a library of Spiritual and other reform books. The RELIGIO PHILOSOPHISAL JOURNAL and Bannen 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. Morse, of Council Bluffs, The subjects were generally chosen by the audience, and were always logical and to the point. She gave in all about fourteen lectures and attended several circles to aid as developing medium, at which many excellent tests were given to our citizens. At one of her lectures the Campbellite minister asked some questions relative to the resurrection of the body, to which she repited. 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 "realiy a smart woman" to be able to give such impromptu discourses. The cause of Spiritualism among us has advanced, 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 scien-tific 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 research 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 of able free minds will gather, and the foundation will have been laid for universal happiness, will have been laid for universal happiness, or the millennium. The sentiments advanced in your Jounnal of March 28th, by a Young Man to Mrs. Hull, meets my hearty approval and endorsement, and like your paper all the more for the bold stand you have taken in denouncing and trying to crush out the damnable doctrine and practice of free-lovelsm. What could be more deplorable and devastating to all human society than a reperal heliof in and practice of the 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. Fauny Allen is here, and we understand William Denton proposes to send for his family and reside here. He lec-tured 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 DesMolnes, lows, writes: I am receiving your paper as a three months trial subscriber. I like much that is in it, but I must confers that much that is in it, but I must confers that much much that is in it, but I must confess that much of the frenomena 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 III. incredible six months ago. Lizzie 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 Shelbing Mr. available of the contraction of the consolation of the conso Shelbina, Mo., says: Hope you will constantly in-crease in circulation, and expose all per-sons 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 Never can one of this kind succeed in this part of the country, in Domulgating our heaven-born philosophy. Dr. Franklin, of Los Angeles, Cal., writes: Some time has elapsed since my last in the good Journat; 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 too wall known to say anything more at this time. H. D. Rogers, of Dewitt, Neb., says, if you know of any Rogers, of Dewitt, Neb., says, if you know of any good test medium, that wants to take a look at the brasks, I think they can make it pay. C. C. Young, P. M., says, I am going to do ail I can for you, because I like the noble stand you take against that most damnable of all heresics, freelovelism. 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 Chillothe Mo., says that if good materializing mediums would come there, they would be greeted with crowded houses. 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. we are having a Scientific Investigation com-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 Fiagstaff. Mo., says, I was much interested in Mary L. Strong's (Chariton, Mo.,) account of their circle, receiving communications by the belp 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 those who are far away from mediums. Capt. J.

M. Titus, of Volney, Ia., writes: I will do all i M. Titus, of Voluey, Is, writes: I will do an I can to help you along in your glorious cants, for I consider you are the right man in the right place. Virtue and chastity demands of all Polygamists, Free-loveltes and Mases Woodhullites an unconditional surrender. Dewis 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 venings, we have a circle for the purpose of de veloping mediums, and in fact myself and wife hold circles every night and hold sweet converse with our departed friends. Elizs E. Fracher, of Ragle, lows, 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 prescher would fain ruin the that a certain young prescher would fain ruin the young of my sex, by his cunning, wily deceitful manners. J. Myers, of Rose Creek, Neb., writes, My husband and myself send you greetings 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 appreciation 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 appreciative 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 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 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: "Mount if mediums can give us divine truth from the spirit 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 Pugb, of Redfield, lows, 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.

II. H. Kelsey, of Utica, Mich., says, I Mink the time has come when the true Spiritualists of America should organize separately from the Woodbull party. As we are better understood, our philosophy is gaining in favor with liberal minds. Hiram Rice, of Aibion, 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, curiously affected and desired 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 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 H. H. Kelsey, of Utlea, Mich., says, I think the manifestation as your paper tells about, 1 could be a Spiritualist. I am seventy years old and want to be found on the right track. 2. Graves, of to be found on the right track. . Graves, of Cleveland, O. says, may God and the good an gels 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.

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Mrs. Eastman,

This lasty is a very excellent medium. The spirit is her controlling guide, and is remarkable for its planness and the manner of coming

Mrs. Charter, E. Boston, This p a very excellent picture, the lady being a medium. The articles belong ling to the child were place on the lable, while the sitte held if one hand a bouquet of flowers, requesting mentally the spirit would rest its band on it. As will be seen the request was granted.

Emma H. Britten Emma Hardinge. BESTHOVEN.

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, temblem of music composed of flowers in her lap. BESTHOVEN. This is a beautiful picture

Capt. R. Montgomery ter holding a flower to his face. This picture is fully recognized, and was the means of converting him and his family to the Sport

uni faith.

Moses A. Dow, Ed Waterly Magazine, Hostor,

The spirit form represents "Mahel Warren".

This young lady was assistant editrees of his paper and being fatherless was drawn to him as to a father. Mr. D. is a gentle man of wealth and high sortal postion, and his full endosement of this picture, makes it complete and satisfactory. A picture of "Mahei Warren, taken while in the form, and kindly furnished. form, and kindly furnished by Mr Dow, for compart son, can be had if desired

John J. Glover, Quincy,

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 remarka ile and satisfactory

Herbert Wilson, Boston, Spirit form of a younglady 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 beautifu

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, Lowell, Spirit child, fully recog-nized. This picture is a re-markable one, ipclimuch as it shows the power of spirits in moving taggible objects, the child having raised a portion of the sitter's dress.

Mrs. Cottrell. Boston, MASS.

Spirit child sitting in its mother's lap. This picture is also a meet excellent test, not only from its being read-ily recognized, but from the correct name of the child, which plainly appear in a wreath of flowers in its lap.

Mrs. H. B. Sawyer, Winona. MIN'N.

This is certainly a most wonderful pleture. The sit-ter was impressed to place her arms in the attitude of boding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

Master Herrod. N. Bridgwater,

MASS.

This young man is a medium. Before sitting for this picture 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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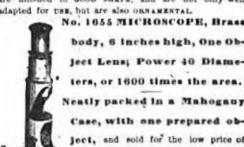
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the disease.

Mrs. Rosinson also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gitts are very remarkable, not only in the healing art, but as a psychomicife and business medium.

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ply Hereafter, all charity applications, to insure a reply, most contain one dollar, to defray the expenses of reporter, amonuments, and poetage.

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A Good Head of Hair Restored by a Spirit Prescription.

ADITOR JOURNAL:—Por the benealt a magfriends 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 bear recom-monded, and firmly believed that nothing could restore my balt.

Had tried almost everything that I could hear recommonded, 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 resert—or, rather, to please my wife.

Mrs. R. immediately prescribed for ms. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been fell upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about time months, when I could see the hair starting in spots all over my brad, and I now have a very comfortable bead 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 itranspe, 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 16,000 witnesses, if necessary, and will answer correspondents if desired.

Byringfield, 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 dively as that of a young man of twenty. Mrs. Robinson dikenoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses such case, and compounds the Hair Restorative to suit the temperament of

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

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

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 adorned 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 ex-hausted Italy that half of its people are laz, zaroni 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 Gaileries 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

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

The Yo Semite Valley of California (pronounced Yo Semita) is admitted by the best travelers to be the finest landscape in the world.

The Russian Government covers nearly 5,000,000 of figure miles. The next to the largest government in the world is that of the United States which now covers nearly 4,000,

The United States though having nothing worth speaking of in the yor suseums and galleries of art in comparison with Europe, et has its share of superority, besides hav-

ing 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 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 St. Pan'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 and around him, with the stars twinkling in their infinite distances, the moon shining and casting its shadows, while hundreds of feet below lies the world's metropolis with a thousand 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 Lordon itself. They say it has cost a quarter of a million dollars, but that is chegal enough to pay for the building of such a great

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 go need of publishing the lie that he has a col-lection of animals as large as the Zoological Gazdens of London. If multiplied by ten the

ssertion 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 oth'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 This comes from the fact that in Europe 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 railroads, 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 amazement to the traveler, and shows the unbound-

ed 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 the 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 dress compared with the higher glories of the invisible and the infinite which every human soul shall yet enter upon.

Another Letter from Washington.

BROTHER JONES:-There are so many palpable misrepresentations in I. C. Smith's letter published in the Journal of May 23d, as well as sneering reflections upon a man that all true Spiritualists delight to honor, that I must ask 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 re-pudlated social freedom, is false! Social freedom was not inserted in the substitute, either by word or implication. Dr. Mayhew's either by word or implication. Dr. Mayhew's resolutions repudiated the social theory principles of Mrs. Woodhull. If Col. Smith's substitute 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 memory and show the ground of his hostility to Dr. M.'s resolution. In 1879, Dr. M. introduced the following resolution for the action of the society:

of the society: .

of the society:

"We déclare ourselves opposed to licentiousness and to the violation of the sanctity of the
marriage relation; etc."

Col. Bmith 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 believe 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. Phas been obliged to pay a debt of the society he 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 formed here that will, not as did Col. Smith, oppose a resolu tion of purity and sanctity of the marriage re-Thousands outside of the ranks of spiritualism bless you for your noble defense f social purity.

GEORGE WRITE. Washington, D C.

The Death Penalty.

BY C. W. COOK.

"Why, sir, 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 Pilgrim 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 blezing fagots shout the hedy of the good Michael Servette. 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 cried, "Away with him," and crucified the gentle son of Mary. "My Bible teaches it," say the votaries of the Koran, Shaster, Zendanster, and Book of Mormon. vesta 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 protect-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, cander 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

The person may be assailed when he is alone, or when there are no other means of saving his than by depriving the assailant of 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

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 between the body of a person and the body politic. And in restraining its criminals, 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 whatsoever 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 is the mire of inharmony 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 ac-cused 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 loving 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 iberated from confinement as you would have t, 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 organised and unfortunately circumstanced brethren of ours. And when we convert our prisons from instruments of vengeful torture to asylums of loving guidance, none will wish to escape; for once show a man that you are in very deed his friend, and he will be yours, bound to you by ties stronger than manacles, chains or bolts. Once convince him that you are really in earnest, endeavoring to help him up higher, and he will come to you hungering

and thirsting for that priceless jewel-Personal Harmony.

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 let us introduce the following testimony taken from an article in the *Phrenological Journal*:

'Actual experiment has demonstrated the 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 greater 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-

ments.
"Wisconsin comes hext. In 1853 she swept from her statutes every (1) vestige of the law of vengeance. Twenty-one years experience enly confirmed the wisdom of her course. Governor Washburne is emphatic in his ap proval of the act of 1853.

'Next comes Iows. 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-ualf a century afterwards-Count Segur declared that 'Under the opera tion of the law, Russia was one of the countries in which the least number of murders was 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 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, morel sanitarium, with the wise and the good to cash 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 day when

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

Scientists and Spiritualism.

BY CLARKE IRVINE.

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 en-tirely overlook or deny others. Gzermack'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 Sequerd explains all facts of the kind rought to his knowledge by the power of imagination. He, too, makes wonderful statements. He admits facts that the Czermacks dape not consider for a moment, and if he lives another decade, must become a Spiritualist or lose his senses. He says Dr. Hunter gave himself the gout in his big toe; that a mesmerized subject can tol 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 as sertion? Have you any? Certainly you must have evidence in abundance, of 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 char-acter 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 too powerful to be denied; nor are these cures miraculous, though they may seem so to you now, as did the cures by imagination ofices seem to others.

Among thousands of cases recorded, and hundreds that may be heard of, one that occurred in this vicinity not long since, has on the body of the subject, living, daily attestation the body of the subject, living, daily attestation to all acquainted with the person. William Devere, of Savanash, 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 between 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. up, and stiff and useless during the nine years. During last winter while in a trance condition, a spirit controlling him spoke through him, saying, "I will now cure William's fingers," and they were immediately straightened out, and made whole as though never injured. To all who ever knew this man, the present ap-pearance 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 Spirit-ualism. He is a man of more than the average ualism. 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 Tayself, 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.

As a sample of the unfairness of the deal-

As a sample of the unfairness of the dealings of men like Brown-Sequard, with spirit-ualism, let me call your attention to the fact that he admits the Convulsionaires of St. Mardard were beat, pounded, trampled on enough to destroy life with no effect. He admits this, although the evidence is hearsay, and interior.

. . . .

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 cites in his "History of Supernatural," letting the whole question as to the truth or falsity of these phenomena 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 attested 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 PIRKCE,

Can the spirits find money? Of course they can. We have abundant evidence on that point. 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 move-ment 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 Diakka If a man thinks he knows all about this new l'hilosophy 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 beings, like ourselves, therefore we reason upon all things. We do not swear to an infallible communication, but we believe, or disbelieve it, according to our reason.

Heretofore, all revelations were based upon the supposed infallible. All the old religions of the world claim to be based upon infallible recelations. Spiritualism differs from them all, since it lays no claim to Papal or Protestant infallibility. There are two chances of an error inin 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 per-fect accordance with the unvarying laws of nature. It is the study of a lifetime; yea,

We are holding circles, giving tests and veloping mediums here. Several persons developing mediums here. have been powerfully influenced of late. The work is going forward as fast as could be exbut there is yet a vast amount of deep rooted 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.

New Bublications. -

THE SPIRIT WORLD, Its Locality and Condi-tions by the Spirit of Judge John Worth Ed-mor Prough 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

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 entire. The present reprint, Mr. Burns, is the most convenient and desireble for preservation, and contains some sixteen wood cuts, illustrating the text.

THE PERIODICAL LITERATORE 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 fer the Vienna Exhibition, undertaken by Mr. Steiger, and mentioned by us sometime since, will, no doubt, be remem bered by many of our readers, and with espe-cial gratitude by those who saw the results of Mr. Steiger's energy at Vienns, 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 8,000 publications, but describes them accurately, giving succinctly 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

ECLECTIC MAGAZINE - The June number of this magazine is at hand, and completes the first half-yearly volume for 1874, giving an In-dex from which the reader can understand how much permanently valuable as well as entertaining 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 American agent.

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 tofsay 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. Bleir, care of Religio-PHILOSOHBICAL 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. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buttaio, N. 1.

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

Passed to Spirit Life.

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

Passed over to the bright Summer-land, from the restdence of Dr Hulbert, in Sturgie, Mich , May 28d. 1874, Mrs. 1. MARRELL. in the 50th year of her age. Funeral services were conducted by T. H. Stewart, of Kendallville, Ind.

Married.

KATNER-Howard.-On Thesday, 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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