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

VOL XVI.

S. S. JONES, Editor, Publisher and propressor.

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A REMARKABLE LETTER.

A Man-Starves to Death and After Many Days Comes to Life. What He Saw in the World of Spirits.

DEAR JOURNAL.—I send you an extract from a letter from Geo. B. Smith, of Detroit, Mich., which for interest to the Spiritualist or student of Biology, is rarely surpassed. Intimately acquainted with Mr. Smith, as I am, I can testify to his integrity of character and honesty of purpose and statement. What gives additional weight and interest to his narrative, is the fact that he has been inclined to Materialism, is naturally skeptical, a close thinker, and the last man one would select expenses. thinker, and the last man one would select as the victim of delusion. He has been trained in the rugged school of business life, where he has been successful, impressing himself on all who came in contact with him, with the clearness of his views and integrity of his

We understand that he is engaged in writing out descriptions of the scenes presented while he was apparently dead, and I have no doubt, his articles will be of great interest, although weird and startingly novel in the ideas they

HUDSON TUTTLE. Berlin Heights, Ohio.

EXTRACT FROM LETTER. It will perhaps be a surprise to you to learn of my whereabouts, and what brought me here. The explanation may involve still more curiosity. I don't remember of ever mentioning to you the singular condition of my health, and hence can not tell you my situa-tion, and what has happened to me in years past, and particularly so the past season, without writing considerable of a letter. Perhaps you will be enough interested in it to read it, and possibly it may seem a thrilling story. At any rate it will no doubt be a strange one. It may however be that you have heard from others that I have been in a much of the character of these representations depends upon the person making them. To give you a full ides, I am obliged to go

back several years of my history.

About nine years ago I went to New Orleans,
The filth of the Mississippi made me recoil every time I washed or attempted to drink of its water. I then drank water only and shrunk from it with horror. The kitchen smells almost suffocated me, and before my return home my bowels were severely purged. I partially recovered, but relapsed and ate so little for a month, during the whole of which time I vomited several times daily, that it was a wonder I survived the ordeal. I can only say I was reserved for a far greater

Every winter since then I have suffered from nauses and diarrhœa, but as soon as hot-house vegetation appeared I became hearty and robust. My system seemed to require growing vegetation. Stale fruits or vegetables would nauseate me, and I could not then eat animal food either. During the summer, I felt perfectly well, but the next winter and spring would have to run another gauntlet.

Last spring was unusually cold and hothouse vegetation was delayed two or three weeks. When it came my stomach was too irritable to eat it and then began a wonderful course of events, the strangest of anything I could imagine possible and too much so for any one, but those whose who may have experienced it, to have any faith or confidence in. I have heard of such things, but never supposed them to be real. The explanations of our physicists which then seemed satisfactory, are to me now the wildest guesses imaginable. The matter is a very simple one when rightly explained and a very absurd one when any one attempts to be very wise about

To return to my history. My stomach was weak and nauseous a good deal during the winter, but I was able to attend to business very well until April. Then I became very weak. About the first of May, I was attacked by a yellow jaundice which reduced me rapidly and on the 23rd I took to my bed, when I became insane a few days later. A consultation by three of our Detroit doctors, and Dr. Silva, of Sandusky, was held over me about the first of June. They agreed in nothing except that my case was a very peculiar one of which they had little or no knowledge, and as I am told, advised no course of treatment, but left the homeopathic doctor attending me to pursue his own course. During their consultation I seem to have been curiously aroused and gave a full account of my history and own ideas of my troubles. That was about the last of my sanity until after the terrible and strange crisis was passed.
So far I had easen a little every day, though vomiting regularly three or four times. But now it set in more frequent and I refused food altogether. Even when apparently asleep and totally unconscious, if food was mentioned or offered, it would set me into spasms. I have no recollection about it, but have of a very few objects during the three weeks of my strange history that followed. For eight days I suspended eating entirely but vomiting frequently. At the end of three days of torpor I was supposed to be dead. I had been cold and pulseless for a long time but breathing slowly and very low. My brother at one time discovered no signs of life in me, straightened me out and pronounced me dead. Just then I rolled over in bed, causing the greatest possible surprise. My wife had watched me incessantly, and kept the stove going night and day, trying her wits to the utmost for some food that I food that I could retain. At last she tried rice water—a teaspoon once in four hours. To shun the monster ! There is nothing for a

her surprise this was retained. She repeated it—it still was retained. Then she gave two, four and more every four hours—sleuder our and more every four hours—slender diet, indeed, but it was enough—the terrible crisis was over. In a day or so I was aroused with the pangs of intense hunger, which it was not safe to gratify for several days. The reaction was extreme. I have fully realized what starvation means. There was probably not a particle of flash more was probably not a particle of flesh upon my entire body to the 4th of July last, after being convalescent and eating heartily several days, my thigh did not measure over one and one-half

inches in diameter! You can imagine what a frightful skeleton I was. I remember at one time feeling for my stomach. It was gone—none was to be found. In its former place was now a deep cavity like the crater of a volcano.

It is difficult for any one not experienced to imagine my situation. While thus externally lifeless or torpid so as to be nearly or quite inanimate, my mind was rarely ever more I have a lucid-yes, wonderful recollection of many things going on with me which those about me knew nothing or had no suspicion of until I told them of it.

As I have said, I was starved to death! Yes, I really died and left this world-went to another and saw strange, very strange things, which at the time I fully remembered and was anxious to have put on paper, knowing that my weak and starved brain could not retait my weak and starved brain could not be tain them. But my friends supposed I was simply dreaming, and told me to keep quiet until I had gained strength and health. If they knew the earnest efforts, amounting almost to agony, that I made to retain what I almost to agony, that I made to retain what I did of my wonderful journey, they would have relieved me by complying with my earnest desires. I was conscious that only by the greatest efforts could I remember the events that transpired, and would have willingly sacrificed my existence rather than to have forgotten them. I think it is Addison who has portrayed "The Pleasures of Memory," so vividly and beautifully. He appreciated ry" so vividly and beautifully. He appreciated the longing we have for events that gave us joy, and formed a sight always cheering and inspiring for us to retain and look back upon. So it was with me. This strange event was one I most earnestly desired to remember complete in all its parts and details, and it is a matter of extreme sorrow that I had to sacrifice a portion to save the remainder from oblivion.

I told you I saw strange things. These at first gave me delight to tell to others. I wanted everybody to know the good news from the "other world," but I soon found that few believed and many ridiculed me, and my enthusiasm became abated. I find that mankind do not want their belief changed, only seek for new proofs to support their already formed opinions. Since then I have given up talking about it except to those who seem anxious to know what it was that I saw and happened to me. At present I can say that I saw Homer, Cicero, the "Caristian God," and probably a million or more of others during my journey of twelve or fifteen miles into the "other world," although I have so little idea of distance that it is a random guess here to speak of time or space

I saw singular events transpiring, and now know that all religions are true, or at least have a great essence of truth upon which they are founded. This may seem strange talk by one who so long regarded them as mainly mere fiction. I now understand the meaning of many things which seemed like the silliest fiction or something worse, if possible, which are related in the Old Testament with apparently no desire to deceive, but are so repugnant even now that while I respect them as truthful, I still think them too revolting and horrible to be even mentioned !

But many things that I formerly rejected as absurd or horrible, I now see to be truths. Genesis opens with an account of the creation by "God." The second chapter mentions how the "Lord God" began his career. I now comprehend why this distinction was made; had it explained while in the other world. I also see why the "Lord God" became the "God of Abraham, Isaac and Jacob, \* adopted the Israelites as his chosen nation, and was so anxious to make them as numerous as the stars of the Heavens and sand upon the sea shores for multitude;" why he sent his "Son" to evangelize the world redeem it, and why there are a myriad of other Gods, and where they exist, and what they do. These assertions may be wild and incredible to you, and I can hardly expect you to believe them, however strongly I may assert that they are true. Not only are they true, but every form of Christianity or Pagan belief is likewise true. Methodism and Universalism Atheism, Mahometanism, Buddhism, and all the wild vagarles of Indian beliefs—they are all real and true! and however discordant they are here, all is harmony there. I saw the cause of this harmony and now understand why it is necessarily so.

But don't anticipate me. There is punishment there too! Spirits suffer for the deeds of the body. I saw a trial of the "latest arrival from this world by the "Christian Council," and learned that "they were condemned and ordered into exile, there to undergo a purification before being admitted into the general societies."

This is no doubt all mysterious to you and you have nothing more than my word to vouch for its being reality. If I ever meet you, and you have a desire to hear the riddle explained I will do it with great pleasure. At present I can say that I have lost all fear of death, and would rather welcome than

truly good person to fear in the "other world." We can leave this one with rejoicing and glory when it is time for us to emigrate to the "other world."

LIBERĂL MÉÉTING IN BOULDER. Mrs. Wilcoxson on the Woman Question.

Mrs. Wilcoxson's Sunday lectures at the court house in Boulder, are so well attended that the room can hardly accommodate all who

that the room can hardly accommodate all who go there. "She is," says the Boulder News, "perhaps, the most ready extemporaneous speaker that has spoken in Boulder; and as her ideas are well expressed, and her articulation perfect, she is a pleasant speaker. Unlike so many who claim to believe in liberality, and who utter bitter tirades against the cherished beliefs of others, she is charitable in her speech." On Sunday, Feb. 14th, her subject was announced as "Woman; from a Bible stand-point, as compared with the standard of the nineteenth century." We give the leading points of her discourse:

points of her discourse: Our educated ideas of woman's characte have been based upon our religious authorities -a sacred scripture, male God, and a sacred priesthood. We have here a God and a male priesthood—an infallible inspiration composed of over sixty books and over forty writers, evidently all men. When God made Adam, he made him complete as the crowning work and epitome of all former creations. creation of woman, however, seemed to be an afterthought and for the special benefit of Adam, who became restless and dissatisfied till God provided him with a helpmeet. This he did by using very poor material, and small in quantity. It did not appear what might have been the terrible perversity of the human race had the Lord continued to manufacture women from the crooked ribs and remaining bones of the man Adam, in view of the character given by our theologians to the first woman. Old Barah has been held up to us as a model scripture woman and yet her example in giving to Abraham her maid-servant, would, from our standard of to-day, place her in modern society with the most immoral. Women were in olden time bought and sold the same as horses and cattle, or the veriest slave of the Southern States before the Emancipation Act. Laban demanded seven years service for each of his daughters, and Jacob rendered it accord-

ingly-while Rachel, the woman of his choice and long servitude, proved herself guilty of moral defection by stealing her father's images and then telling a ridiculous falsehood to hide the theft. The illustrations show the Bible standard of womanly character. A man, if displeased with his wife, might write a bill of divorcement and put her away—otherwise, she must remain with him under all circumstances. Solomon might divorce every one of his seven hundred wives and three hundred concubines and replace them as often as he pleased. If a man died without sons, his daughter, if he had any, might inherit his possessions; but his wife could share his property only by marrying a brother of the dead husband, to whom a part or the whole of the estate, must fall. A woman could have no voice in the appropriation of her own labor.

Most of the Bible writers seem to have been soured in their sentiments toward woman. Paul declared the husband to be "the head of the woman," and forbade women to speak in the churches, instructing them, if they would learn anything, to learn it from their husbands at home. He declared he was all things to all men, and was doubtless so on this subject. The Revelator tells of the four-and-twenty elders of the heavenly Jerusalem, all men; and describes the one hundred and forty-four thousand, especially pure and holy men, praising God; but he does not find any woman

They did not recognize that woman had any soul. This was the standard of a savage age in which nations bred warriors, and woman was held subordinate to the male power. In the Patriarchal age the code of war allowed and commanded that the males should be killed, while the females were reserved for special objects. They were not to be taught, or admitted into holy places, or important positions, as men were. Civilization and the growing scientific thought of the present century has at last crowded away the strong barriers of long-established custom, and is now opening the doors of our colleges and universities to the female sex.

Why should not a woman aspire to fill her true place in life, with a high and noble aim in view? Why should she be deprived of oportunity to attain to excellence in her own individual right, the same as a true man struggles for perfection in his art or profession? She had heard the Rev. Mr. Chapin plead that "woman should be allowed to labor in any sphere where she had capacity." It was an objection with some, that woman might "get out of her sphere" if permitted to act—but who ever heard that man had any certain sphere to fill? O, I tell you, said the earnest speaker, never did a true woman feel the holv fires of patriotism coursing through her weins but she has longed to fill her highest and best place by the side of her brother man; and in weet fellowship of interest help to push on the grandest reforms of the age, and make the world better for to-day, and better for the coming generations! If you would have equality and justice among men, you must have equality and justice among the sexes. By elevation of woman you elevate the man. Let the woman be frivolous, flippant, and oc-cupied with the empty, fashions of the day, with no higher, grander aim before her, and the consequence is seen in domestic inharmony and ruin of the fondest hopes. Let woman be admitted into the workshops and labora-

est in all scientific growth and progress, let her mind be lifted into admiration of the sublime capacities of the human intellect, and it will put new energies into society, and estab-lish a community of true fellowship, which is the basis of all harmony and success. The speaker spoke of the admiration, akin to worship, with which she had stood before the massive engine, playing on in such wonderful perfection of harmony that it scarcely gave forth a sound. This was at Washington, in the Capitol Building. She thought a sense of being made in any respect inferior to man, blighted and demoralized the hopes and energies of woman. Her sex were not lacking in ability, in courage, or bravery when called forth or permitted to exercise them. The wife of an eminent judge in Missouri constantly assisted him in working out the problems of the law, and every good and true wife would delight to honor her position by assisting her husband. Every good and true woman would delight in a joint co-operation with all movements promoting the welfare and elevation of her race. As regards the franchise for women, the swarthy son of Africa, the ignorant foreigner, the scum of London, the swell-mob of New York and other large cities, are admitted to the exercise of the ballot, and these men help to make laws for women to obey, while she, a true-born American citizen, cannot raise her voice in her own behalf. The Vanderbilts, the Jay Goulds, Jay Cookes, Fisks, and political lobbyists all over the land, may overrule the government by their speculations and monopolies, reducing thousands on thousands to poverty and starvation in all our cities and towns; and even in the rich and fertile States of Iowa, Minnesota, etc., the runious result is seen to-day. It is not so much the bare ex-ercise of the ballot that every true American woman craves as it is a recognition of her equality with man, and an opportunity to counteract the political corruption of the age. There is no place so dear to woman as that in which she is equally free with man to work out her highest ideals in the promotion of the general and the individual good; there is nothing so galling as to feel the chains of in-feriority and inequality cutting into the heart of a woman whose soul is all a fiame with love for her country, and her was a Training of for her country and her race. In times of great peril and distress, as in case of a burn-ing steamer bound from the Pacific coast to an eastern port, the speaker painted in vivid. colors the struggle between life and death; husbands striving to save their women, while the women, in turn, chose to go down in that fearful sea of flame and flood, rather than go lonely and bereaved to the life-boat prepared for them. In the case of a ship master's death, his brave and heroic wife had taken charge of the gallant craft, and safely rounded the dangerous Cape Horn, her word of direction and command constantly respected by the crew, till the ship was triumphantly anchored at the port of New York. It was agreed that if women voted, they should engage in military duty—but, said the speaker, with governments founded upon principles of justice and equality, there would be no occasion for war. Peaceable measures would prevent war, and a fellowship in the home; in

tories of the day, let her take a common inter-

which we have prayed for. She closed by reading a poem, by William Ross Wallace, one stanza of which we give as follows: Woman, how divine thy mission, Here upon our natal sod : Keep, on keep the young heart open Always to the breath of God!

public enterprises, and in all human relations,

would inaugurate that diviner government

All true trophies of the ages
Are from Mother Love impearled; For the hand that rocks the cradle Is the hand that rocks the world."

God in the Constitution.

J. P. DAVIS.

Piled on my desk before me are hundreds of documents, the clippings and sayings of 35 years, and containing numerous facts showing the shameful criminal monstrous sayings and doings of ministers of the Christian religion, of religious meetings, and of representative Christian bodies.

These silent but powerful truths, could they be presented to that large class of honest sincere church members who are now being deceived and led along into support of the proposed measure to reunite church and state by s set of mean insidious falsifiers, who are plotting the overthrow of this Republic and the introduction of just such priestly and tyrannical rule that ever has existed in all countries under the influence of Christians, or rather under their control.

In looking back through the past doings of those calling themselves Christians, it looks no better, no purer than does a retrospective view of the late rebellion and American slavery. Scotland, under the entire rule of Presbyterians, was very much like Spain and France under the dominion of the Catholics. Indeed, wherever Christians have ruled, the dungeon, the rack, the whipping post, the gallows, recking hurdle and gibbet were the great instruments used to implant and enforce their religion.

In the United States our Paritan Fathers held and exercised the right to dispose of the persons and property of heretics as they might elect; and in the exercise of this assumed right, they fined, whipped, imprisoned, robbed or hung heretics, such as Quakers and Baptists. Their next great effort in the United States was to prove from the Bible that the slave-holder had a divine right to his

slave; the husband a divine right to rule over

his wife, and the divinity of polygamy.

The late Albert Barnes, one of the most able Congregational ministers in the nation, said, "What is it that lends the most efficient aid to slavery in the United States? What is it that does the most to keep public conscience at ease on the subject? What is it that renders abortive all effort to remove the evil?"

"It is the fact that bishops, priests, deacons, ministers, Sunday School teachers, exhorters, pious matrons and heiresses, are the holders of slaves, and that the ecclesiastical bodies of the land address no language of rebuke or entreaty to their consciences.

But this does not tell is half. The Methodist Episcopal church met in council through its representatives in 1836, at Cincinnati. Ohio. Two of its vast membership being opposed to slavery, and having spoken against it, this great conclave of Christ's ministers hastened, the next day, to set Methodists right on man-stealing and woman-whipping; resolv-ing as follows:

Resolved, By the delegates of the Annual Conference in general meeting assembled, that they disapprove in the most unqualified sense, the conduct of two of the members of the General Conference, who are reported to have lectured upon, and in favor of, Modern Abolitionism.

Resolved. That we are decidedly opposed to Modern Abolitionism, and wholly disclaim any right, wish or intention to interfere with the relation, civil and political, as it exists be-tween master and slave in the slave-holding States of this Union."

Accompanying these resolutions, there preschers sent a "pastoral address" to their constituents, or to the under churches, exhort-ing them to "wholly refrain from taking any part in opposition to slavery." Annual Conferences passed similar resolves.

I could quote hundreds of pages involving alike other religious denominations in the support of slavery. Giving the above as a fair sample, however, of the position that the Christian church of America held to the greatest crime ever perpetrated, I will give a glance at its position in regard to marriage and polygamy.

The Savannah River Baptist Association, in reply to a query whether "separation of husband and wife by sale, allowed the parties to marry again," answered that a separation of slaves by sale, is civilly a separation by death, and that they believed in the night of God it would be so viewed.

The following is an extract taken from an address of the Presbyterian Synod of Ky.: "Not only has the slave no right to his wife and his children; he has not even a right to

himself." Signed by John Brown, Esq., Chairman; John C. Young, Secretary.

Twenty-eight years ago, the New York Observer published the proceedings of the Anniversary of the American Board of Commissioners for Foreign Missions. The question whether polygamists should be admitted to the mission churches, had to be met. The question was referred to a committee, Chancellor Walworth of New York, Chairman. Said committee "reported against instructing the missionaries to exclude polygamists from their mission churches." Much discussion

arose, but the report passed unanimously.

Among the many things said in favor of the report, I quote a few from prominent members. Chancellor Walworth said, "In New Work polygamy was a crime. In Turkey it was not. The question might arise there, and the circumstances of the case must decide it. If we should attempt to decide it, the Board would disagree."

Dr. Tyler said, "Discuss this question in any ecclesiastical body and they would disagree. We have as much right to ask the Board to say that polygamy in extreme cases is right, as they have to ask it to say it is

Of course the Bible was quoted to prove polygamy scriptural, and such characters as David, Jacob, Abraham and Solomon referred to, to prove that saintly persons, who were much better than any body now living, had from two to half a thousand wives.

From the most careful study of church history we find:

1st. No reform she has started. That she has opposed all reforms started by others. 8d. That she has been uncharitable in her

discussions of religious subjects. 4th. That she has ruled with a rod of iron whenever in power. We should therefore all combine to prevent their uniting church and state.

Des Moines, Ia.

Three Days' Meeting in Philadelphia.

The First Association of Spiritualists hold their regular meetings at Lincoln Hall, Broad and Fairmount avenue (late Coates street), Sunday, March 29th, at 104 and 74. Mr. Peo-bles will lecture. Lyceum 2P. M. The Penn-sylvania State Society will hold its eighth annual meeting on Monday, at 104 A. M., and 24 and 74 P. M. Members and friends from this and other States are invited.

The association, in connection with the State Society, will celebrate the Twenty-sixth Anniversary of Modern Spiritualism. Two meetings in the day, and a musical and literary entertainment and festival in the evening.

E. Addin Englis, Caboline H. Sprar, Secretaries.

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

#### Extracts from our Exchanges.

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

#### Spirit Teachings.

From the (Eng.) Spiritualist.

Q.—A communication having been given from a spirit who had previously professed to be Plotinus, it was asked as to his life on earth and his philosophy.

A.—I was ever a fee to matter and to the body I never could tolerate the corporeal and the material. So great was my dislike that I reduced feeding within the barest limits. ever bent my earnest gaze on the spiritual and eternal. I lived in regular intercourse with the world of spirits. My (Daimon) was my constant guide and friend. I saw much of what ye call spirit intercourse, in Egypt Persis, India, and Arabia. The Egyptian priests knew much of the question, but I had more powerful guides than any. My control-ling spirit was even then able to present him-self to the eye of sense visibly. When my spirit passed from the body my friend Por phyry saw a form glide from under the bed, he described it as a dragon, not knowing i was in fact an attendant spirit that stood near

I knew well the reality of spirit converse and had friends many, who knew it too Persian, Egyptian, Indian, Arabian, who were well versed in astrology, magic, and the occult arts : a few too who knew personally of spirit intercourse:

Q.—Was magic a real art assisted by spirits? A.—Yes; cometimes. Magic was an art which depended greatly on the exercise of the will, and on sleight of hand. Magicians at times were aided by spirits, and were some-times astrologers, but not always. I myself was, as I say, wholly given to confemplation, and therein I erred, not knowing that the life of action must precede the life of contemplation. I speculated much on the nature of the I fancied that what ye call soul was but an idea of spirit evolved from that which is the basis both of being and thinking, i.e., spirit; for every act of thought produces an Idea which I held to be an actual existence. Matter I believed to be the boundary of being, the lowest principle of all. The body I esteemed a drag and clog. I ate little, and slept less, and mortified the body, not knowing that go I impaired mental and intellectual power.

Nevertheless by constant fasting and by frequent meditation. I did so place myself in communion with the spirit world, and with my guardian, that I realized far more than my confemporaries the reality of spirit guidance. Powerful spirits surrounded me. More than once I was blessed with a sight of very high and exalted intelligences who came to mo. I was once enabled to summon my Daimon in the temple of Isis, in presence of on Egyptian priest, who was well versed in the mysteries of spirit communion. would fain have terrified me by his occult arts, but my guides were more powerful than his,

and appeared and claimed his reverence. I know even then the reality of a future existence, and of a spirit-world. After my release from the body, which had ever been to mas clog. I presented myself at times at the Delphic Oracle, and described my abode in a enhere where friendship and love to the Supreme were my perpetual joy.

My contempt for the body in one way onabled me to rise, because I had no bodily longinge to get rid of, no bodily sing to purge away, and my habit of perpetual meditation on the spirits and the hereafter, and the in-struction of my guides, enabled me to realize much that I afterwards saw and knew. Persian Indian philosophies helped me; and I have since helped many who love philosophy

and seek for progress. Q-Did you soon find out your mistakes when you passed from this sphere?

A.—There was no sudden change; the growth of knowledge, like the springing of the seed, is gradual. I found out my errors by degrees, and drank in fresh store of knowledge. I learned by slow degrees to substitute true views for my ignorant and blind groping after the unknown. I learned to know the Delty whom I had dimly pictured. But the knowledge came slowly, and is growing yet, and will grow endlessly. No rapid change, but steady growth and development. Q-Was there any absolute cessation of

conscionences at death? A-None: only a short sleep. I was con-

scious of no cessation of existence. When I awoke in spirit life, I was the same individunlity that I was in earth life. But I had nearly got rid of the body long ago. With some it is far otherwise. Q.—I should like to hear about the spirit

[Writing changes from Plotinus, to that of the spirit who gave other teachings.]

A.—The spirit body is the real individual; and though for a time it is clothed with fluctuating atoms, its identity is absolutely the same when those atoms are dispensed with. It is preserved after the death of the earth body in precisely similar sort as it exists now, velled in grosser matter. To us the spirit body is clear and plain. Our view is not hindered, nor our movements impeded by matter as it exists on your plane. What seems to you solid is to us pervious. The atoms which the spirit-body attracts to itself, and which it keeps in a state of perpetual change around it, by the attractive power which is inherent in it, are no real part of the person-ality. They are not even permanent for the time of existence in this sphere; and when they are replaced by others, no change is per-ceptible to you. We see otherwise. To our eyes those atoms, accidents of earth-existance. are no bar. We see the spirit-body; and when the earth atoms are laid aside it is but the throwing off a vell which has shrouded, but has not concealed, the real individuality. The magnetic rapport which unites the spiritbody with the earth body is not severed until death. Then the cord which unites them is broken, and the spirit-body is no longer able to resume its temporary covering.

Q.—Does the spirit body lead a separate ex-

istence, e.g., during the sleep of the body?

A.—Yes, at times, it may do so. Its existence is independent; but without the earth body it would live under different conditions. Generally during the sleep of the body the spirit body rests, but it does not sleep. This is usually so. But there are seasons when the balance which exists in a perfectly healthy atate is upset, and interfered with by some cause—by disease, by anxiety, by overtaxing the intellect or the bodily powers. In such cases the spirit is disturbed, and those conditions of restlessness which accompany unrefreshing sleep are presented. Where perfect repose of spirit and body are obtained,

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then refreshment in sleep is found. The confused remembrances of incidents which the spirit does not fully recollect go to form what ye call dreams. The spirit cannot recall all that it sees, and the impressions left on the mind are mixed with the impressions derived through the bodily senses, and so make the incoherent dream.

Dreams are sometimes accurate reminscences of what has really occurred, and may be prophetic or warning. Such are sometimes the suggested voice of the guardian who cannot approach the soul when in the body through lack of power. It talks with the spirit during the sleep of the body, and, by protecting from intermixture with surrounding bodily impressions, leaves the remembrance clear upon the mind. In such cases the spirit can and does faithfully remember; but usually the recollection is claudy.

In rare cases the spirit-body is endued with separate vitality for a time. These are cases where the bodily organization is peculiarly amenable to spirit control; when it has been much used by spirits for purposes of communication, and when the spirit has by long practice become passive under guidance. In such cases the spirit-body may be conducted to the spheres, may be permitted to see some what of its future home, and learn its duties. It may even drink in draughts of the higher

wisdom, and bring them down to earth. In the unconscious trance the spirit is free, but it is necessary that it be kept in a perfectly passive state whilst manifestations are going

—Are there separate places for different souls ?

A—Yes, assuredly. Spirits may be on the same plane, and yet have reached it by different routes. Spirits may be on the same plane, and yet be very divergent in character. The apheres are pictured to your minds as places like your world, and it is, perhaps, impossible for you to realize them otherwise. But you know that even in your world there are many souls who are distinguished for different virtues and excellences, and who are yet on a similar plane of moral and mental condition. You would not, perhaps, say of many when they cast aside the body and go to their work in the spheres, that this is pronouncedly good, and that distinctly evil, or that this is better and that best. You would rather say, perchance, that the evil is mingled with the good; that none is all bad; that they differ among themselves in the varied excellences; that this was more loving and gentle; that more wise and versed in knowledge; this, more humble and teachable, the other more philanthropic. Of one you might say in praise, that spite of plain faults, he was a good son, a loving husband; of another, that his intellect had wrought good service to bis country. You would not say whether the man whose tongue and pen had ever been ranged on the side of right and justice against wrong and oppression, was higher than he who had spent his life in ministering to suffering and woe, in tending and soothing misery and want. You would say that each in his sphere was good and noble. You would trust that in the spirit world opportunity might be found for the development of qual ities which did not grow in the body; that the philanthropist might find means for mental growth; and that the philosopher might progress in the development of the affectional side of his nature. So, indeed, it is ordained. There are states or conditions to which souls naturally gravitate, and in those states or conditions to which souls naturally gravitate, and in these states or spheres there are divisions. Souls attract souls by congeniality of pursuit, by similarity of temper, by remembrance of previous association, or by present work. To some, life is more active to some, more contemplative. They are different, yet equal in grade.

The spheres are indeed separate states, and each has its own characteristics and peculiarithey differ from each other, though not so widely as from your earth-sphere. The occupations are varied by loss of the body; but occupation there is for all. Time and space as you know them, are gone; no provision for the body remains to be made; the energies of the spirit are more concentred

and less selfish. -What about food? Movement? A.—No, not as you understand it. We are supported by the spirit ether which interpenetrates space, and by which your spiritbodies are even now supported. It is the universal food and support of the spirit, whether incarnated or not. Will-power suffices for our movements. We are attracted by sympathy, repelled by antipathy; drawn desire on our part or on that of those who

wish for our presence. Q.—Do you know anything of the spheres beyond yours?

A.—Little. The passage from the highest of the seven spheres of probation, to the lowest of the seven spheres of contemplation, is a change analogous to what you know as death. We hear little from beyond, though we know that the blessed ones who dwell there have power to help and guide us even as we watch over you. But we know nothing by experimental knowledge of their work, save that they are occupied with nearer views of the Divine perfection, in closer contempla-tion of the causes of things and in nearer adoration of the Supreme. We are far from that blissful state. We have our work yet to do; and in doing it we find our delight.

## The Spirit-World.

The following article we clip from the Kinekerbocker, nearing the date, 1841:

It is related by an elegant writer, once greatly admired, but we fear only occasionally talked of, and seldom read in these days of the "thrilling and exciting" in literature, that there is a tradition among a certain tribe of our Indians, that one of their number once descended in a vision to the great repository of souls, as we call it, the other world; and that upon his return he gave his friends a distinct account of every thing he saw among these regions of the dead. He stated that after having traveled for a long space under hollow mountain, he arrived at length on the confines of the world of spirits, but could not enter it by reason of thick forest made, up of bushes, brambles, and pointed thorns, so perplexed and interwoven with one another, that it was impossible to find a passage through

it. While he was looking about for some track or pathway, that might be worn in any part of it, he saw a huge lion couched under the side of it, who kept his eye upon him to the same posture as when he watched for his prey. The Indian immediately started back, while the lion rose with a spring, and leaped toward him. Being wholly destitute of all other weapons, he stooped down to take up a huge stone in his hand; but in his infinite surprise grasped nothing, and found the supposed stone to be only the apparition of one. If he was disappointed on this side, he was much pleased on the other; when he found the lion, which had seized his left shoulder, had no power to hurt him, and was only the ghost of that ravenous creature which it appeared to be He no sconer got rid of his impotent enemy, than he marched up to the wood, and after having surveyed it for some time, endeavored to press into one part of it that was a little thinner than the rest; when again, to his great surprise, he found the bushes made no resistance, but that he walked through briers and brambles with the same ease as through the

open air; and in short, that the whole wood was nothing else but a wood of shades.

He immediately concluded that this huge thicket of thorus and brakes was designed as a kind of fence of quick-set hedge to the ghosts it enclosed; and that probably their soft-substances might be torn by these subtile points and prickles, which were too weak to make any impression in flesh and blood. With this thought he resolved to travel through this intricate wood; when by degrees he felt a gale of perfumes breathing upon him, that grew stronger and sweeter in proportion as he had advanced. He had not proceeded much farther, when he observed the thorns and briers to end, and give place to a thousand beautiful green trees covered with blossoms of the finest scents and colors, that formed a wilderness of sweets, and were a kind of lining to those ragged scenes which he had before passed through. \*\* \* He had no sooner got out of the wood, than he was entertained with such a landscape of flowery plains, green méadows, running streams, sunny hills and shady vales, as were not to be represented by his own expressions, nor, as he said, by the conceptions of others. This happy region was peopled with innumerable swarms of spirits, who applied themselves to exercises and diversions, according as their fancies led them. Some of them were pitching the figure of a quoit; others were tossing the shadow of a ball; others were breaking the apparition of a horse; and multitudes employing themselves upon ingenious handicraft with the souls of departed utensils. As he traveled through this delightful scene, he was very often tempted to pluck the flowers that rose every where about him in the greatest variety and profusion, having never seen several of them in his own country; but he quickly found, that though they were objects of his sight, they were not liable to his/touch. He at length came to the side of a great river, and being a good fisherman himself, stood upon the banks of it some time to look upon an angler that had a great many shapes of fishes, which lay flouncing up and down by

The tradition goes on to say, that the Indian had not stood long by the fisherman when he saw on the opposite bank of the river the shadow of his beloved wife, who had gone before him into the other world. after having borne him several lovely children. Her arms were stretched out toward him; floods of tears ran down her eyes; her looks, her hands, her voice, called him over to her; and at the same time seemed to tell him that the river was impassible. Who can describe the passion, made up of joy, sorrow, love, desire, astonishment, that rose in the Indian upon the sight of his dear departed. He could express it by nothing but his tears, which ran like a river down his cheeks as he looked upon her. He had not stood in this posture long, before he plunged into the stream which lay before him; and finding it to be nothing but the phantom of a river, stalked on the bottom of it till he grose on the other side. At his approach, the loved spirit flew into his arms, while he himself longed to be disencum-bered of that body which kept her from his embraces. After many questions and endearments, she conducted him to a bower, which day by day she had embellished with her own hands from these blooming regions, expressly for his reception. As he stood astonished at the unspeakable beauty of the habitation, she brought two of her children to him who had died some years before, and who resided with her in the same delightful dwelling; imploring him to train up those others which were still with him, in such a manner that they might hereafter all of them meet together in that this record in thy heart of hearts. To the untutored mind, even this poor Indian was vouchsafed in a vision of the night, a glimpse of that spirit-land to which we all are tending. There we shall meet the loved and lost:

> "The dear departed, gone before To that unknown and silent shore, Sure we shall meet as heretofore, Some summer morning."

. Photographing the Invisible.

(From The (Melbourne) Progressive Spiritualist.) When the subject of spirit photography was first brought under public notice, one of the most common and plausible objections to it was-"You can not photograph the invisible." It never had any weight with us because it displayed the old dogmatism so often ex-ploded, which virtually claims to know all the laws, forces, and capabilities of nature. Who shall decide what is invisible? An object that can not be seen by a dull-sighted person, is distinct enough to one with clear vision.

thing that is invisible to the keenest unassisted eye is fully revealed by microscopic aid. And a spirit whose presence can not be detected by the ordinary visual organs, is easily recognized by clairvoyance. And, therefore, when the opponents of Spiritualism talked so confidently about the impossibility of photographing the "invisible," they were only unconsciously airing their own ignorance, and showing the public to what little purpose they had studied the history of scientific discov-

The possibility of photographing the invisi-ble has now been proved by orthodox science; and it is gratifying to find science gradually confirming the position Spiritualism has taken upon this and other questions. For years, as represented by Faraday, Carpenter, Tyndall, and others it has looked coldly and contempt uously upon Spiritualism, as a system of sup-posed bare faced imposture; forgetting that its proper business is not to dogmatize about what can or can not be, but to ascertain and try to account for what is. But it is waking up to a just sense of duty, and beginning to manifest a spirit towards this subject more worthy of its character. All along, as repre resented by some of its distinguished disciple it has endorsed Spiritualism, and the rest are gradually modifying their hostile attitude, and coming round to a favorable frame of mind. Their acceptance of all its facts and phenomena is only a question of time. They are learning one by one that a new region of natural facts and truths has been discovered and partially explored, while they have been resting on the honors of past schievements, and proclaiming to the world that nothing existed in that direction, and that all the so-called discoveries in that quarter were either the fabrications of deliberate imposters, or the wild ravings of disordered brains. It is

no doubt mortifying to have to confess their error, but they will have learnt a needed lesson. They will be sufficiently punished for their unscientific presumption, in affirming that certain alleged spiritualistic phenomena could not be real, because they contradict their notions of the laws and powers of nature, by seeing the honor of certain important scien tific discoveries, in psychological and other departments, which they might have won, adorning the heads of others; and they will probably treat other new subjects in a different

At a late meeting of the British Association for the advancement of Science, held in Bradford, the question of the possibility of photo ALL kind graphing invisible objects was discussed, and this office.

settled affirmatively, as will be seen by the following notice, which we take from The Spiritualist of Oct. 1st:—

"Some time since we pointed out to the editor of the British Journal of Photography a method of producing sham-ghost pictures not generally known to photographers themselves; it was based upon the fluorescent properties of bisculphate of quinine, æsculine, and some few substances besides. This was at the time when the mixture of shams with some real spirit pictures caused much needless contention among people ignorant of the science of photography. The following brief report of the proceedings of the Physical Science section, last Wednesday. may therefore be of interest:-Dr. J. H. Gladstone, F. R. S., called attention to some photographs of fluorescent substances. Fluorescent substances, such as bisulphate of quinine or uranium glass, have the power of altering the refrangibility of the yiolet or chemical rays of light, hence although paper painted over with bisulphate of quinine will look nearly white, it will appear in a photograph as if it were nearly black. Dr. Gladstone exhibited some photographs of ornamental designs traced on white paper with bisulphate of quinine; although the designs were nearly invisible to the eye, in the pho-tographs they were holdly visible. A colorless solution of bisulphate of quinine was placed in one glass, and some ink in another glass; when both glasses were photographed they came out equally black. Dr. Gladstone said that once at the seaside, he painted a pattern with bisulphate of quinine upon paper. and took the paper to a photographer to be photographed; he objected, because there was nothing on the paper, but on trying the experiment he found out his error.

Mr. Wenham said that some varnishes were beautifully fluorescent, especially those which contained some of the products of coal tar distillation..

Mr. Taylor asked whether an invisible picture, such as a ghost could not be painted on a background, yet become visible in a photograph of that background? Dr. Gladstone: Yes."

VISIBLE MANIFESTATIONS !

Who Can Solve the Llystery?

[From the Brownstown (Ind.) Banner.]

We are by inclination disposed to be a disbeliever in so called Modern Spiritualism, and we would infinitely rather produce evidence in contradiction of its claims and teachings, than publish facts in substantiation of its wonderful manifestations. But truth is meritorious, nor shall it ever be excluded from the columns of the Banner, even if its admission compels us to acknowledge that our own previous conclusions were both illogical and erroneous. We will now relate a few remarkable facts of our own observation—facts such as nothing short of actual personal observance could have made us believe possible.

During the past few weeks, Miss Lizzus Winscorr, a little girl about twelve years of age, daughter of Richard J. Winscott, of this place, has displayed remarkable mediumistic powers, both in slate writing and visible manifestations of various kinds. As usual, we had heard much and believed but little of that much. We regarded nearly all as wild conjurations emanating from imaginations exceedingly fertile in that particular.

A few mornings since, we were invited to Mr. Winscott's residence, to experiment and investigate at our leisure—an invitation that we accepted. A small, oblong table, without drawer, and entirely open from the floor to the single thickness of wood that covered the top, was set out and covered with a wool cover. Little Lizzie, the medium, sat beside the table, her whole person in full view. Holding a slate in her right hand, it was put under the table, and writing commenced immediately. We submitted a question in writing, and were answered that spirits preferred to answer questions propounded orally. The spirit of a German having appeared, we asked a number of questions in the German language, to all of which we received appropriate, though not always correct, answers written in English. No developments worth relating were obtained through the writing process, probably on account of the absence of communicative spirits.

The most wonderful manifestations consisted in the visible appearance of spirits' hands and their performances. The hands would reach entirely across underneath the table and cover, and take a tobacco box or goblet from the top of the table. In this, the hand itself was not visible, but every motion of the fingers could easily be seen. We asked one spirit -that of the German alluded to—if he would take a slate pencil from our hand. He replied that we would catch his hand, and therefore declined. We then promised not to grasp his hand, but to hold steadily, if he would take the pencil. He agreed to do so. Laying a piece of slate pencil upon our open hand, we extended our hand a short distance below the lower edge of the table cover, in plain view of our eyes. The fingers of a hand, in shape and appearance exactly resembling a human hand of good size, plump and fair as any hand unused to labor could be, appeared in full view, and by repeated efforts drew the pencil from the palm of our hand. We then informed the spirit that that wouldn't do—that we desired the pencil picked up from our hand and laid upon the slate which the medium held. We replaced the pencil and our hand in the same position as before. Again the hand appeared, and, in plain view, we saw the fingers and felt them grasping for the pencil, which they picked up and dropped upon the slate as requested. The flugers felt moist and warm, not essentially dissimilar from those of a human hand. Even supposing that the little girl could have released her hand from the slate (which was utterly impossible without letting the slate drop to the floor), the distance that intervened between her shoulder and our hand would have rendered it beyond her power to reach the pencil with her hand. Nor could she aid with her left hand, because it was resting upon her lap in full view of all, outside from the table cover. Similar manifestations were realized by several others during our stay, including S. B. Voyles, Esq., Circuit Prosecutor.

The above statement we give as the candid truth, free from all embellishment or exaggeration, and as such we ask our readers to receive it.

We truly hope that a rational, convincing solution of the remarkable phenomena attending so-called Spiritualism may soon be given. A general denial that such manifestations are given will no longer avail, for that which men have seen they are prone to believe they have seen, even though ten thousand men endeavored to convince them that they did not see it.

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> Moses-Woodhull. BY W. CHURCH.

What has become of the original Moses Hull? I hear our friends speak of Moses-Woodhull. Has there been another re-incarnation? Has Moses been absorbed in his Hindoo Divinity?

Polly Miller of the West buried her loving husband beneath the sods of the valley. A nicer landlord never presented mint julep to athirsty traveler, but the winds sang around his resting place, the birds of beauty mingled their songs, and the home became known as "Polly Miller's Tavern." In time, Widow Miller needed help to carry on business. She selected a meek, gentle, unassuming man; but

Miller needed help to carry on business. She selected a meek, gentle, unassuming man; but the public house continued to be known as "Polly Miller's Tavern." and the new landlord was called "Polly Miller's husband." On Town-meeting day, when the new husband was hurrying to and fro in the midst of the crowded bar-room, a wag stopped him with the interrogation, "What was your name before you married Polly Miller?" Of course this significant question brought down the crowd with uppearous laughter, and opened crowd with uproarous laughter, and opened the way for all hands to take a drink at the expense of the new husband. Moses should look well to the family records,

that in coming years it may be known who he was hefore he came into matrimonial alliance with Mrs. Woodhull's head-enlarging doctrine. as there is danger of his outgrowing, not only all of his old hats, but his old name by which his Adventist brethren knew him in his days of sweet innocence, when he was soon expect-ing to ascend from the house top in cleanly robes—robes in no wise contaminated with the putrescent filth of Woodhullism.

Doubtless it would have been far better to have gone upwards in those days of heavenly expectations, than to have remained to wander down the cold streams of Babylon and be overshadowed by the dark clouds of Woodbull's

doctrines and practices.

I see that on the part of, some devout worshipers at the shrine of lechery, there is a disposition to deify Mrs. Woodhull, to brush aside his serene highness and look to that Minx of the passions for all future benefits.

It has been said that if a buffalo was to select a Orginity it would be a buffalo with a little a Divinity, it would be a buffalo with a little longer horns, hair and tail than himself; and, of course, that class of persons who look to the passions as their porter, bread, butter, lodging and their religious services, would naturally regard a woman capable of suborn-ing many men to her bewitching magnetism, all "for the good of the cause," as one born of the Gods or a slanting sunbeam.

It would be but a careless watchman on the towers of Zion, who, for a moment could suppose the people ready to adopt either the abort-comings of David, the abominations of Solomon, or that which is even worse as a theory of religious culture; but the goddess of this fashion of reform cries out, "God bless Moses," "an innocent martyr," "no longer to dangerous man." True, the snake has rattled, but the teeth that carry the poison of death have not been extracted. Unhappily for these deluded fanatics, they must have "measured themselves by themselves," which Paul counts unprofitable.

A band of highway robbers, comparing themselves with themselves, may feel quite respectable; yet, if these new departure people

will compare their present moral condition even with their own previous to their acceptance of Woodhull morality, they may conclude, like the defeated political candidate, that they have thrown themselves away "without sufficient cause."

It would be well to bear in mind that integrity in social and matrimonial life, is really the pivotal center around which all civil, government and religious order turn—strip away truthfulness and sincerity from the great mass of humanity in the sacred relations, and we might bid farewell to all religion and all successful government. The unfortunate few who are engaged in a blind crusade against virtue and common decency, are only as so virtue and common decency, are only as so many pirates abroad upon the ocean of life; by their noise and bluster they may raise a breeze, but the whirlwind that is sure to follow will shiver and disperse their rotten

It has been said by the Woodhullites that Mrs. Hardinge has died of respectability. Well, Moses died of just the opposite complaint, and it will be interesting to note which will first come to respectable life. I have many relatives and friends, yet I would rather see them all, as was said of old Drummer, "dead and in his grave laid," than that they should live to die after the fashion of Moses Hull. It was not necessary for Moses to turn State's evidence. All those who have "died of respectability," know where Moses and his compatriots were driving to; but where will his shameless acknowledgement of crime send him? Most likely to his former trade—trunk making; for, certainly few of even bad men and women will be hold enough to harbor men and women will be bold enough to harbor him as a public minister of any gospel. If the poor wandering prodigal from his father's house, seeking a place among pigs and husks, should ever come to a realizing sense of the depths of degradation to which he has fallen, and brought his poor wife by a public acknowledgement of accord with his demoralizing practices, then there will be wailing and guashing of teeth, sack cloth and ashes for while sensuality may benumb the moral faculties, they can not be obliterated. They must spring to life; and as the frosted man suffers when brought from the cold inclement storm to the cheering fire, so M ses and every other debauchee will suffer as the light of truth shall re awaken conscience by falling upon the unsunned places of the soul and calling to a higher and nobler life.

Mrs. Woodhull would do well to beg of her deluded followers not to come to her relief with any more of their "religious experiences," as her dangerous position with reference to them, reminds one of some State prison criminals, taken from Trenton on a writ habeas corpus, to a Jersey City court. An hundred and fifty thieves from New York City contemplated coming over to Jersey City and setting the prisoners at liberty; but the principal officer in charge at the prison, blocked that game by chaining each convict to a keeper, with directions for each keeper to shoot his prisoner if any attempt was made on the part of the New York thieves to rescue them: Of course the convicts had to beg their friends not to make any attempt what ever, as they (the convicts) were sure to be killed at the first move.

If one hundred, even, of Mrs. Woodhull's dupes will come to her aid by revealing their "religious experiences" in the way of sensuality, it will be so many shots fired into the coy duck of the flock. Her apologists would no longer be able to say, "Oh! you don't understand her; she is as chaste as a snow-flake and, as pure as ice." Trenton, N. J.

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

VOICE FROM WASHINGTON.

Thoughts on the Social Freedom Claims as Enunciated by Moses Hull and Birs. Woodhuli.

The principal fault in Mrs. W.'s argument is, that sexual liberty or free-love should be divorced from the domination of the intellectual and moral faculties, and become their dictator. She said that "the act of copulation was her religion;—if she wanted sexual inter-course with one hundred men she should have t." We are left to infer therefore, that the propensities, being more sacred than reason, law or conscience, must govern. This conclusion, however, is not legitimate. A man may be free for a fair-consideration to possess the property of another, yet he has not the right or freedom to take that property with-out the other's concurrence. The love facul-ties of our nature are equally under the restraint of law. The government of the sexual relation by wise and conservative rules is not burdensome to the pure and continent. The right of personal freedom is not an unrestricted right. It has its limitations, though Mrs. Woodhull makes the extent of restriction, the measure of her capacity and will to indulge it. She says, "If I want one hundred men, I shall have them." With Moses Hull, social freedom is license to unrestricted sexual intercourse whenever the consent of the parties is obtained, whether in a normal or abnormal state. It appears that he has been in the habit for years of gratifying his amative propensities by, among other ways, inducing females to visit his room for the purpose of obtaining medical relief through his mesmeric power, and then using that mesmeric power for his base purposes. A lady of Boston in writing to the Journal, says, that five years ago, he invited a young married lady to his room for mesmeric relief, and insulted her by unwarrantable proposition. In his published experience he says, he has been in the habit for years of promiscuous sexual intercourse with women, and never regretted this course. Mrs. W. says he has a right to do as he does,—have sexual intercourse with every consenting woman.

Who then dare deny, that Mrs. W., equally with Moses Hull, justifies promiscuity? In the present condition of the world legal restraints in the married relations is necessary. The law constrains no one to marry. It may justly however prohibit, in some cases, marriage that would be productive of an idiotic progeny, or the detailoration of the race, so the marriage or the deterioration of the race, as the marriage of a father and daughter,—a mother and son,

or a brother and sister.

If free-love, that is, if amativeness is an unrestricted right to be enjoyed sexually by any two exhibiting reciprocal love, the ties of consanguity would be no barrier where sexual love existed. The brother and sister, mother and son, father and daughter might practice Mrs. Woodhull's religion, and become propagators of the race. The consequences would be appalling. Instead of a progressive destiny, an unrestricted union of the sexes would remand the race to physical degeneracy and barbarism. The demoralization of the family and society would follow the substitution of polygamy for monogamy. No child could know his father, and no father his child, because of the difficulty growing out of the mother's promiscuity. Parental love and protection would in consequence be wanting, and the intellectual culture of children would be mainly left to the imperfect means of the mother to supply. No pen can portray the evils of such social freedom. The intelligence of the age will, under God, be humanity's safeguard, by rejecting the augar-coated pill combining the deadly poison of this social licentiousness. Every Spiritualist should come out openly and squarely against it and use his influence to extend the patronage of the Jour-NAL, the only spiritual paper that dare expose this destructive principle. Washington, D. C.

GEORGE WHITE. Voice from Michigan.

Bro. Jones:—As I have always occupied a humble and unostentatious position in this world, never pushing myself forward, or trying to make myself conspicuous, I have forborne to indite anything to your most excellent JOURNAL, touching the great disturbance in our spiritual ranks by the advent of what is termed the New Departure, or Woodhullism; for I ever shun participating in a row, if I can. I am well aware, that it is a severe blow to the cause of Spiritualism, for the present at least, and that every lover of good order and well-wisher of society should cry out against all innovations therein, which are calculated to throw the world backward and downward, instead of forward and upward; but, brother, being a full believer in the sentiment that "the right must and will come uppermost," by and by, and finding that the best brains and pens are nobly disputing the inauguration of the reign of vice and social corruption, I have felt that the cause of virtue was safe in their hands. I am more than pleased with the manly and independent course you have been, and are, taking in this matter. Crime is at a premium now, and if all law regulations were abrogated and thrown aside, and every person left to follow the bent of their feelings, it would be a thousand times worse than it is at present, for not more than one in a thousand are developed up to a plane where their self-government would be safe or a bene-fit to their race, and as long as society is spiced with men who would murder a fellow-creature. in the dark for a five dollar bill, all our restraining laws to the contrary notwithstanding, where would the safety of the innocent, unsuspecting and unwary portion of society be? Where, O where, would the protection of our daughters be, whom we love more than gold and fame?.

True, there are some persons who would not wrong the most innocent and confiding maid in the world, if they could, and could not if they would, for the reason that they are highly toned and nobly developed, and are therefore a safe and reliable law unto themselves and all others. But the many are not up there, and to remove 'all restraining forces now in operation, would be less than throwing open the flood-gates of pandemonium on society. Evidently, all laws enacted for the laudable purpose of restraining and preventing evil in society, were digested and matured by the better classes, and though lacking perfection in many respects, are far better for humanity than to have no laws touching those

If I understand my own head and heart etchings correctly, a better condition of so-clety is what I wish to see established on this beautiful earth; but how that better order and condition can be brought about by and through the propositions of Mrs. Woodhull, is beyond my power to behold.

It is no sign because humanity is weak, imperfect, and often err, that no effort should be

made to climb out of that weakness and imperfection. And the idea that men should have free commerce with every healthy woman he meets, in order that he or they, the men, may have healthy and active intel-lects, is a doctrine which is corrupting in its influence, degrading to humanity, and stands in opposition to all the ablest and most logical developments of physiological science.

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GREAT EXCITEMENT JEFFERSON MILLS, NEW HAMPSHIRE THE BLIND SEE! TEE LAME WALK! THE LEPER IS CECARSED!

JEFFERSON MILLS, N. H., March 21, 1872:—PROF. PAYTON SPENCE:

DHAR SIE-WOULE POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleaned. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Poyders about four days I shoved up my eleeve to see how my arm looked, and to, my inter astonishment the cabs would cleave off easily and leave all smooth; and now my head and body are clean. The Ostarra in my head is arrested. They cured my lungs, that were tied up with Phiegm and Cough. The Rheumatisms in my muscles commenced many years ago, and by degrees ex tended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with allow the Heart, and it would beat a few beats and then stop and statt again. I could not, lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Elified, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomes. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much personation got Mrs. Bowles to take one of Spence's Positive Powders the night before: it exceed all her paths, and sine slept like & page. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

\*\*Kours truly\*\*

A. H. KNIGHT.

#### WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all scute diseases, particularly Fevers of all kinds, such as the Billious Inflammatory, Typhold, Congestion of the Eungs, Scarlet Fever, etc. I have also found them infallible in Howel Complaints and Norve ous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DE. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass. One box of your Positive Powders cared David Will-

ington of a pain in his stomach of 8 years? standing, Mrs. E. Claffia was cared by the Negative Powders of Numbness, or Paley, of 12 years' duration. The Powders cured Mrs. H. Claulin of Neuralgia. They also cured a lady of Painful Monstruction when given up aspect cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife,

East Braintree, Vt. I myself have been afflicted with Rhoumatism. 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 Rheum-

atism is gone and the Heart Disease much relieved. DR. A. J. COREY, Great Bend, Pa. I think there is no medicine, a the world

like the Positive and Negative Powders. MRS. DR. GARRISON, Newton, N. J. In Ague and Chills I consider them unequal-

J. P. WAY, M.D., Bement, Ill. Your Positive and Negative Powders seem to be quite a mystery-no marked action-yet they cure. I have some patients who can't live without thom, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female comatitution. DR. L. HAKES, Cicero, N. P.

Consumption,

SCROFULA AND CATARRH

Cured.

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

Hour Boxes of Positive Powders have been supplied by the control of the

Ohio.)
Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. Morea, Fayetteville, N. C.)
The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(Robert Thomas, Osseo, Minn.)

well, and have remained so.—(ROBERT TROMAS, Oseo, Minn.)

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

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(Emma Princip. Beaver Dum, Wis.)

Nother had the Catarrh in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(Miss E. M. Shaver, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. Hall, New Haven, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Byspepsie and Indigestion. If she ate a piece of apple as large as a nazel-nut, she would not sleep a particle all mght, but be very weary and nervons. She is entirely well now.—(A. G. Mowbeat, Stockton, Mim.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsie out of me, root and branch.—(John O. Renderex, Hartland, Wis.)

Your Powders have cured me of Dyspepsie in two weeks. I used but one Box of the Positives. My Dyspepsis was chronic and of 30 years standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. Mellann, P. M., Maple Springs, Wis.)

as they ever did.—(P. P. MRILLEN, P. M., Rapis Springs, Wis)
I have been a sufferer from Dyspepsia for mearSO years of my life, and for many years had to restrict myself to the most rigid course of dicting, not having eaten a meal of hog meat, or anything that was
seasoned with it, for many years. Three Boxes of the
Positive Powders relieved me of all my symptoms of
Dyspepsia. I now estanything that is common without
suffering any inconvenience whatever.—(Ray. L. Juniar,
M.D., Proschvills, Ark.)

#### WHAT WOMEN SAY.

Awoman in this place has used the Positive Powders for Failing of the Womb, and is high in praise of them.—(Mrs. J. Gilmone Jones, Falmonth, Mass.)

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

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

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

through her next Pregnancy all right.—(O. HEMRY, Sand Spring, Iowa)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Iradio before, she had suffered a great deal from Iradio and Iradio and

-(Roba L. Gibbs, Pardeeville, Wis.)

## No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headsche.—(Librie G. Barrett, White Hulls, Conn.)

I have been suffering nearly 40 years with Chronic Headsche, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders. I can say with

return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mrs. M. A. EARLEY, Huntwille, Ala.)

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

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

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CHICAGO, SATURDAY, MARCH 21, 1874.

The Dark Side of Life, or, What is Evil?

THE SNOW! THE SNOW!

"Some verses were written; some time ago, In rapturous praise of the beautiful snow. But the post was partial, as posts will be, And only one phase of the snow could he

Now, what I propose in my rhyme is to show The opposite of the beautiful snow, And thus I will sing of the snow:

"The snow! the snow! the villainous snow! For it goes with the scum of the street I

know. It deadens the tread of the mirderer's feet. As he steals to the victim upon the street; And when he has given the fatal blow, He calls to his aid the falling snow, Destroying all traces of his retreat! Participes criminis 500\7.

"The snow! the snow! the treacherous snow! It covered a spot on the ice, I know; Where the water was deep, and the ice was

And it waited for some one to tumble in! It circled around and danced with joy, As it watched the approach of an innocent

childless mother was weeping that night, For her boy had forever gone from her

Unheeding, treacherous snow!

"The snow! the snow! the murderous snow! It stifled the breath of a father I know: And it hid his body from mortal sight, In the freezing cold of a winter night. It seemed to rejoice when its work was done.

As a victor rejoices a victory won, While three, little orphans were listening in For footsteps they'll never hear again! Murderous, unfeeling snow!

"The snow! the snow! its presence I know, Brings many a pleasure and many a wos. The rich may enjoy in social mirth,

The festive ride to some festive hearth, When revelry reigns, and the bright fire Where the song goes round, and the red wine flowst

Where the dancers are dancing with merry Keeping time to music soft and sweet!

Ah! little they heed or care to know
Of the famishing wretches out in the enow, Of the perishing out in the snow."

The poetical mind from which the above bubbled, was accustomed, no doubt, to look on the dark side of life. Yes, there is a dark, pestilential, poisonous, and sorrowing side to life. The philosopher may affirm that "Everything in its place is best, and that which seems but idle show strengthens and sustains the rest;" and that "all are but parts of one stupendous whole, whose body nature is and God the soul," and that "what is, is right," and that "a wise God ordered all things for the best." and that "every thing is good;" but there are those who reside on the dark side of life, the unhappy side; the side of sorrow, pains and disappointment; the starving side, the side where sickness prostrates, hunger weakens, reverses sadden; where lives are wrecked as if tossed on the turbulent waves of the ocean.—who think differently!

We shudder as we write, and send forth our mind to glance at the dark side of life; the side where smiles are only seen through tears. and where happiness is unknown. How sad the scene! How heartrending the cries of the unfortunate, as they go off tremulously on the breeze, dying in plaintive echoes that seem to mock at God?

Who made this dark side of life? Are you in it? Are you illy clad? Are you pinched with cold? Are you starving? Are you sick, lying on a pallet of straw? Are you crying for bread? Do pains rack your bones, and sorrow becloud your features? Perhaps not! We hope that God has prospered you.

Starving Bengal prayed,-"O. Almighty Supreme Vishnu. Thou art the Preserver of this world: saye, therefore, Bengal and all other places from the impending drouth." But the Christians pray to Jehovah; and as we said once before:

"There are Gods of wood and Gods of stone, There are Gods of ivory and Gods of bone, There are Gods of iron and Gods of brass,

There are Gods of porcelain and Gods of glass.

Some Gods have fins, some Gods have scales. Some Gods have horns, some Gods have tails, Some Gods drink wine, some feed on grass, Some Gods ride clouds, some ride an ass."

But which one is responsible for the sorrowing, starving, dismal, pestilential side of life? Do people starve in Chicago? We have a Relief Society here, that tries to illuminate this dark side: One day a letter reached it. It was from a woman, a noble true-hearted woman. She had supported a sick husband and child for fifteen days on \$2, and if they would give her that amount, she could do it again! What celf-denial there? Think of it, you who are on the cheery, bright, laughing, joyous side of life, and know no want! This lady had once moved in the best circles of society; had won quite a name by her literary productions, but now, alast the was covered with a few scanty rags. Her child was sick, her husband, once a prominent merchant, was dying of consumption. There was no furniture in the room except an old dry-goods box, a broken chair, and an old straw-tick, which served them as a bed, and which had only recently been presented to them by an old Ivish woman. The house was visited by several gentlemen, and before the poor and distressed sufferers knew what was going on their room was converted into a pleasant and cosy place. A man brought in a stove, which was set up, and a fire started. Another man followed with a table and chairs. Then a bed was set up, and a comfortable mattress and blankets placed on the same. A load of coal was placed in the yard, and food and money left in the house. The poor lady and distressed husband, when they perceived what was going on, fell on their knees and thanked God for His goodness, and when they rose to thank their benefactors, they were gone. The joy and happiness of the unfortunate sufferers were thanks enough for them. Such a happy New Year they had never witnessed before.

Yes, they thanked God. It was well. A little sunshine in their cheerless abode animated them with emotions of gratitude!

People never thank God for misfortunes. No ballelyjaks are sung in honor of a famine! No praise ascends to Jehovah; extolling him for a destructive flood! The cyclone, a mighty giant, never gains friends for the Great and Mighty One! Who would think of having a Thanksgiving in honor of a famine, or a celebration to hold in remembrance an epidemic? Do you thank God for destroying, as you do for preserving?

See the fires of Vesuvius. What angry flames come forth like cursing, hissing devils! See the waves of lave in their serpentine course, crushing in their poisonous embrace the cottage of the peasant and the vineyard of the hardy honest mountaineer! Shall we kneel in prayer, thanking God for this destruction? Thank him as the hellish, sulphurous flames dance in high carnival on the breeze, and fork toward heaven, as if bidding defiance to the pure and holy ones there! Thank him as the flower gardens and fields of golden grain vanish beneath the red hot lava! Thank him as the five and ashes engulf Pliny the Naturalist, in a literal hell! Thank him while all this ruin and devastation is being wrought! Do you do it? \_\_

Will you thank God when the beautiful snow, the pure snow, the untainted snow, the innocent snow buries six couple, young gentlemen and ladies, locked in each other's embrace—yes, burying them in Minnesota last winter, during that terrible storm there? Thank him as you bend over the sorrowing pick one of earth! Thank him that the prisoners of the Virginius were shot! That Perteet was hung! That a convict in Joliet prison was whipped to death ! Thank him that thousands starved to death last year in Persia ! Thank him that the lightning struck those little girls playing on the village green! Yes, if you thank him at all, let your thanks ascend as high as heaven, and penetrate as deep as space! Thank him for vexatious weeds, poisonous herbs, and the sterile desert! Thank him when the majestic steamer is jostled along on the ocean wave and wrecked! Thank him as the old and young are engulfed in the briny deep and become food for sharks! Thank him for the piercing cold wind that whistles through the crevices of vonder lonely cot. There is only, an old woman there, and the noise of the surging breezes, reminds one of a den of hissing serpents, as they pinch her cheeks, benumb her limbs, congeal her blood and liberate the poor wearled spirit. Yes, will you kneel and thank God that the old woman is dead? "Rattle her bones over the stones, she is only a pauper whom nobody owns." Dare you-are you bold enough-to thank God for the dark side of life, as well as the bright

Did God make the bright side of life Surely, says the Christian. Then show me him who originated the dark side, the side of moans and sighs and unhappiness. Is that side without a God? Did no hand of Deity paint that side with such dismal colors! Answer the question philosopher! Answer the question Divine ! - Answer the question some one, for to-day, though we are submissive, we don't feel like thanking that child, for causing a drouth in Bengal, a famine in Persia, a pestilence at Memphis, a cyclone in Iowa! Somebody did all this? Cau there be a book without an author.: an engine without a builder; a world without an architect; an effect without a cause?

We feel prayerful to-day; but in the midst of our solemn devotions, we see standing before us the suffering ones of earth, and as we thanked God for all things, hisses, dark, damning, dreadfully frightening, fall upon our ears in solemn mockery! Not thank God

for storms, tempests, cyclones, pestilence, famines, plagues, locusts, and pestiferous vermin! We tried to, but the hisses of the poor, heart-broken ones of earth drowned our voice !

TO BE CONTINUED.

Spirit Power fully Manifested.

At one of Bastian and Taylor's Seances holden recently at the Scance room of the Religio-Philosophical Publishing House, n lady spirit presented herself at the cabinet window, showing herself plainly, and pointed to a lady present. The lady recognized the spirit and called her by her Christian name. eaying—" Why, Charlotte, is that you?"

The spirit smilingly and gracefully bowed affirmatively to the inquiry, and with her hand beckoned the lady to come to the window. She obeyed the summons, and there the ladies, the one a spirit and the other a mortal, held a conversation in voices heard by all present—the lady in her ordinary voice. and the spirit in a distinct whisper.

The substance of the conversation was about a little girl by the name of Jessie, ten years of age, whom the spirit mother had left an orphan but one week before.

The spirit desired the lady to go and see the child and look after her future welfare.

An audience of some twenty persons were present. All saw the spirit distinctly, and heard the conversation plainly, as here related, and they felt a deep anxiety to know from the lady, what she knew about the spirit—the writer among the rest. She was a stranger to all present except one lady who sat by her side; hence, we asked her if she would be so kind as to inform us what she knew of the spirit? She replied,—"She was my warmest and nearest bosom friend. She died but one week ago, and little Jessie, whom she wants me to look after, is a little girl she left but ten years of age."

We afterwards desired her to consent to our publishing the facts, giving names and places of residence of herself and the family of the spirit. Her reply was, "Oh! don't do so. We are all Scotch Presbyterians, and I could not endure the obloquy and censure it would bring upon me. Our friends would denounce it all as the work of the Devil, and it would do no good, but would hurt me very much." She afterwards called at our reception room, and informed us that she had been and seen about Jessie, and said her uncle had taken her, and would bring her up well—satisfactorily to her spirit mother.

Here is manifested the anxiety of the deceased mother for the little daughter, importuning as she had power, a bosom friend to go to the rescue, which she did, and the child now has a good home.

Another case transpired but a few days since at the Seance room, in a Seance holden by the same mediums.

their friends-all of Chicago-visited the Seance room, in cog. During the Seance, the minister's wife had a valuable diamond ring taken from her finger by a spirit. She plainly felt it taken from her finger. She felt a little anxiety about it, and so expressed herself. She was told to have no fear for its safety, as the spirits always returned everything of the kind. In these Seances, knives, pencils, watches, rings, etc., etc., are often carried by

the spirits from one to another, by request. Just before the close of the Seance the lady had a slip of folded paper slipped between her lips, which she held fast until the close of the circle, and the lighting of the gas. On taking it from her lips, she found written on the paper in pencil, "You will find your ring under the pillow of your bed on returning home." This intelligence was revealed to no one present, but the clergyman and two friends. To them she showed the writing.

From the astonishing manifestations they had witnessed, although members of a popular church, they were prepared to believe it might be all true. They knew there was no opportunity for deception in the circle, as test conditions had been maintained all through the Seance, and no mortal could have written and put the slip of paper between her lips.

The clergyman, not wishing to "grieve the spirit" by lying about the facts (as did the Rev. Moses Sherman, of New Hampshire, about the cure of his wife through a spirit medium, he saying it was a miracle of Jesus Christ), but wishing to have abundance of evidence of the fact, if a fact it should prove to be, gave the key of his house to his friends to open the door and lead in advance, to see if the spirit statement should prove true. All moved in line and went to the bed, raised the pillow, and there to the asionishment of all of them, lay the lost ring. We should not omit to say that the residence of the clergyman is about three miles from the Scance room. The possibility of imposition is simply out of question. The clergyman, his wife and friends deny any such possibility, and yet they would not have their names mentioned for the world."

These are but specimens of spirit phenomena that are daily transpiring at the Seance rooms of the Religio-Philosophical Publishing House.

Since the foul doctrine of "Social Freedom" has been shown by this paper to be only a vile anybody for wrecking that man, for starving | parasite, clinging to, but no part of Spiritualism, our philosophy is taking deep root in the hearts of the people, and the best men and women of the country are subscribing for the RELIGIO-PHILOSOPHICAL JOURNAL, and visiting our Seance rooms, with a sincere desire to know if it he a fact that the presence of loved ones can there be realized.

Every word we have stated in regard to the above two cases is true. The facts stated about the deceased mother we witnessed, and had the particulars about her death and the little girl, from the lady addressed by the spirit.

The facts about the ring we heard from the clergyman's wife, and one of their friends who was present, they having since visited our Seance room for more light.

The injunction of secrecy we hold sacred, as we do all similar secrets of our creed-bound brothers, whose deacons would make an onslaught upon them, worse than they do upon poor McCarthy, if they knew of the investigations being made by many clergymen and hundreds of church members.

· Testimonial to Bustian and Taylor.

These mediums are still holding circles at our seance rooms every evening, except Saturday, with good attendance. Their dark circles are extremely interesting and wonderful. In them Mr. Taylor describes spirits, often giving their names; meanwhile materializing themselves through Mr. Bastian, they manifest their presence in various ways, such as patting and shaking hands, carrying rings and other articles around, speaking in audible voices, playing and floating instruments, etc.

Last Monday evening, Mr. J. W. Parish, of Washington, D. C., attended the circle, and in an unostentatious manner presented the mediums with a splendid Music-box, playing eight beautiful and select airs, as a token of his regard for them as mediums and gentlemen: Accepting the testimonial from the gentleman. Geo. Fox, controlling spirit of the circle, addressed the giver of the gift, through the trumpet, in words to this effect:

"Mr. Parish, allow me in behalf of the rest of my band and our mediums, to return you our grateful thanks for the beautiful Musicbox you have so kindly presented. May your heart-strings ever vibrate in sweet unison as do the notes of this melodious instrument, and may your soul ever accord in harmony with all that is good and lovely in Nature."

Johnny Gray, another of the spirits, then wound up the box and as we said. "sent it kiting," floating about over the company, making its music sound inexpressibly sweet. The following note received by the mediums

the next day, explains itself: HARRY BASTIAN AND MALCOLM TAYLOR-

GENTLEMEN:-In presenting the music-box last evening, in an informal manner to you and your controlling spirits, I did not expect any reponse from your guide in the way, time and manner in which it was given at the circle. I fully appreciate the sontiments and kind wishes expressed toward me in so clear and audible a voice by George Fox.

The token is but a small trifle in exchange for the benefits that I and my friends have derived from the Spirit-world, through your instrumentality, convincing us of the reality of the immortality of the soul. I trust that the use of the gift in the circle may serve to harmonize the minds of sitters, and impart an additional interest to the manifestations produced through your mediumship which has A popular clergyman and wife, with two of heretofore given such excellent satisfaction to the honest and impartial investigator.

Yours Fraternally. J. W. Parish.

Prayers Against Whiskey Dealers.—The Philosophy of the Mayement.

RAWSONVILLE, Ohio, March 3rd, 1874. Mr. S. S. Jones:—In the last issues of the Journal, there are two pieces on the present temperance movement, more particularly the last one by A. Benton, of March 7th, which has caused some uneasiness in these quarters, out here in Ohio. Now, when I state this, don't understand me as saying, that I or any of us find fault with your theology, for I am a Spiritualist, and my name was among the list who took the first issue of the Journal. I have no more faith in praying to an orthodox God than you have, although I was raised in the Methodist church, but it is in the way you allow it to be connected with the women's present war on whisky, for although the whole thing was started, and is being carried on, by orthodox women, still, we out here, endorse it, as I think it is but another spoke in the wheel of the Car of Progress, in the right direction, and it is our duty to do "all we can to assist, no matter who—whether Jew or Gentile, and aid them in efforts to help to suppress the mightiest iniquity that ever cursed a country. I also say, with many of my orthodox neighbors in this, a war of holy alliance on the whisky ring, they being backed up by money, and what is greater still. the long standing custom of society, we ought to bury out of sight anything that would in the least obstruct. as I think, this great and good movement. Why, the lowest down inebriate in the land, can take Bro. Benton's piece and shake it in our face, and say, hurrah, we have at least one influential paper that gives us a lift. We have, at any rate, the Spiritualists on our side. Just read his article of March

Very respectfully, Maria N. Pierce.

We most heartily endorse the reasoning of Sister Pierce. We understand her reasoning to be sound.

While we have no faith in the Jewish Jehovah's answering the invocation of the women who are moving in prayer, to abate the evil of intemperance, we do believe that their united efforts will produce a salutary effect upon public sentiment, which will awaken the better and higher elements of the whisky dealers' beings, and thus induce them to abandon the traffic for more laudable busi-

The good ever comes uppermost in the long run. Agitation of thought is the beginning of wisdom.—Ed. Journal.

Volume Sixteen.

With this number of the Ruligio-Philocophical Journal, we commence volume XVI. Never before was the Journal in eso prosperous a condition as at the present time. It is admired on account of its boldness in denouncing the free love infamy, and for its untiring efforts to advance the interests of true Spiritualism. Free lovers hate its pure, white pages, and do all they can against it. Notwithstanding their vile efforts, the JOURNAL is rapidly increasing in circulation, and does

not feel the effects of their invendoes, any more than a mountain would the nibbling of a fly.

The forthcoming volume will be especially interesting in all that relates to phenomenal Spiritualism, and we have reason to believe that our subscription list will be largely increased, thereby enabling us to exert au infilience in comparatively new fields, that will cause the principles of the Harmonial Philesophy to take deep root there.

An Infamous Postal-Card.

Bro. S. S. Jones:-Little did I think when vriting that short, but earnest letter you was senerous enough to publish in the Journal of February 14th ult., that I would be so soon called to judgment by a Chicagoan of the Woodhull stripe, to reply to questions like the following. Nevertheless such is the fact: [The questions are too indecent to be published, and yet they were sent in violation of

law on an open postal-card].

Now, Brother Jones, I would ask permission to reply to my unknown Interrogator through the Journal, least some other Woodhull bore should be mean enough to repeat the same or a similar interrogatory; but before I proceed further, allow me to give you the message entire as it was sent me, and upon a postal-card at that, open to the accrutiny of post masters and their subordinates. The message as sent bears date, Chicago, Feb. 7th. 1874, and is addressed to Dr. W. Jordan, Port Huron, Mich. [The letter from the address to the signature is not fit for publication.] Signed, J. E. Hoyt, 975 West Madison street.

Now, Mr. Questioner, you have made a very random saber thrust, at least in my case. You struck very much as I have seen men do under the influence of delirium tremens, aiming a bludgeon blow at some phantom serpent, just in the act of crawling out of their boots. Not that I would insinuate delirium in your case, but a mote in the eye, distracted vision, "damned spot that won't out at your

I will now reply to your question, direct. Dear Hoyt, consider me now on the witness stand, true evidence to give to question No. 1. Reply:—Not one, my dear seeker after truth, and since I have been forced to ignore the great wisdom of Solomon, I discard the vices generally of old Brother Moses of the bullrush notoriety, with his forced concu-binage of captured virgins, and fallen out a little with the man after God's own heart, on account of his wife stealing proclivities, I don't like to be hulled into a generation of a modern Moses, hulled out of Adventism into Spiritualism, and not being dross free, hulled out again into hell, I think, judging from his superabundance of animal fire. So look out, dear Sisters, or he will be importuning you for a drop of water to cool his parched tongue!

Now, I will reply to question No. 2. I am not, for the very good reason that I have never had any there, or anywhere else outside of lawful wedlock. Further than that, I never intend to.

Now, Mr. Hoyt, you have my answer, a square denial of both of your ungenerous ininustions, and you may consider yourself at berty to impeach my evidence. You may, it is true, be a little disappointed in the testimony I have given before your judgeship, but you might be more seriously disappointed, should you be arrested for a flagrant violation of the postal-card law. Also please remember it is not always righteous to judge others by one's own self. Such assumptions are often very faulty. But suppose I was all you seem inclined to insinuate, would that help a bad cause? Would the "new departure" infamy go down any easier? Would it rest on the Woodhull & Co.'s stomach lighter, or be less nauseating to the public palate? Did you ever know any extended multiplicity of wrongs to make one right? Let meask, would you glory in being able to convince yourself that there were no pure minded men and women in the land,—none that were governed by principle instead of lust? You may say that from my words, I know nothing of the all-potent "clixir of life." Well, be it so; let me rest in my ignorance, for it often brings bliss. The experience of the sting of an adder, I would not deem very inspiring, or much to be desired. Should you decide that a burnt child dreads the fire, have it so-any way to please you, except to make me out what I am not, and never intend to be, a Libertine Spirit-ualist. Was I a Bible stickler, an especial believer in its being the unimpeachable word of God, I might be an advocate of promiscuity or concubinage, but as I can't be-lieve the statement made, that Solomon was the wisest man that ever lived, or that ever should live, and being an Infidel Spiritualist in that sense, I can't advocate a promiscuous commerce of the sexes.

Mr. Editor, not wishing to tax the patience of your numerous readers unwarrantably, I will close this article by giving you a smat-tering of my matrimonial creed. First, then, don't lie to, nor deceive the woman you would marry. Tell her all your faults, but let her hunt out your good qualities, if you have any. Don't try to cheat her and get the best of the bargain, as you might'a horse jockey. Then you may be sure, if she marries you, and she is an intelligent woman, she won't expect more than the premises warrant; and any growth or improvement on your part, will not fail to inspire her with fresh hopes, that you should never allow to wither. Would you retain her love and confidence, hold the first and most valued place in the highest reception room of her soul, be sure you do not ruthlessly throw away, or unwittingly place in the hands of another, the golden key that gives you admission to the banquet of her love. Then you will have little or no desire to go affinity hunting.

W. Jordan. Port Huron, Mich.

The man Hoyt who writes the letter on an open postal-card in violation of the postal law, is the same old smooth tongued defamer that travels over the country, a la social-freedomite, denouncing the Religio-Philosophical Jouenal, and slandering all who do not favor the "new departure" infamy.

He is the man who is superintending the arrangements for the adjourned Moses Woodhull meeting from Elgin to Chicago. He was one of the "cooks and bottlewashers" at Elgin, where they sont greetings to the Jackson convention in Michigan, applauding them for resolving against all marriage laws and the JOURNAL, and lauding promiscuity.

Dr. Jordan need not be surprised at anything that common defamers say and do. That is exactly in their line of business.

The "new departure free-lust" was conceived in iniquity and brought forth in sin. Blackmailing was the milk that nourished it to that end foul slander was resorted to. Commencing upon Henry Ward Beecher and Theodore Tilton, it has been hurled against every one of note who has attempted to expose the impurity of their teachings.

Dr. Jordan may consider all that Hoyt or any other one of that class insinuates against him as far more to his credit, than their words of commendation would be.—Ed. Journal.

The Northern Illinois Association of Spiritualists.

BEOTHER JONES:—I thought it possible you might not receive the postal-card circular from Wilson and Howard copied below, and I can spare this as it is no use to me. I do not endorse all kinds of freedom. If the convention is not Woodhull, and is "composed of most, if not all, the respectable Spiritualists of Northern Illinois," a resolution will be passed condemning the teachings of Mrs. Woodhull. Yours for right,

J. C. Hung. Sterling, Ill., March 8th, 1874.

DEAR SIR:-As a reader of the Religio-Philosophical Journal, we call your attention to the efforts of its editor to crush out our Convention under the plea. "That it is a Woodhull Convention." This is not true. Our Convention is composed of Spiritualists and Liberalists of every kind, embracing most, if not all, respectable Spiritualists of Northern Illinois and Southern Wisconsin. Our platform is Free, on which all subjects germain to the Good of Mankind may be discussed.

We hold our Seventh Quarterly Meeting at

Chicago, at Grow's Opera House, on Friday, Baturday and Sunday, March 18th, 14th and 15th, 1874. You are cordially invited to be present and take part in our effort to maintain the truth, Free Speech and a Free Platform. O. J. Howard, M. D., President.

E. V. WILSON, Secretary. Lombard, Ill., March 4th, 1874.

The above is a postal-card circular, being sent by the officers whose names are appended to the same, to the Spiritualists whom they expect to inveigle into their "social freedom" convention. It is a wail of distress. The O. J. Howard, Pres't., is the man who got up the next day after Victoria C. Woodhull had been elected of the Moses-Woodhull convention at Chicago, and made her speech most foul, and had his vote recorded for her, he having been absent on the day of election.

E. V. Wilson, Sec'y, is the man who publighed, to his own shame, his letter of invitation to Woodhull, to be at the convention at McHenry, and he is the man whose betrayal of the Spiritualists at Elgin was so manifest that they utterly repudiated him and his convention. It was at that Elgin meeting, which was, and is, entirely in the interest of Moses-Woodbullites, that resolutions of approval were sent to the Michigan meeting, greeting them for publishing the following resolutions:

Resolved, That the only open door out of our social difficulties is the entire abrogation of all merely man-made marriage laws, leav-ing the sexes free to seek harmonious associations under the laws of nature.

Resolved. That the late course of the RELIGIO-PHILOSOPHICAL JOURNAL, in misrepresenting the friends of Social Freedom, and belying its great principles, meets with our unqualified disapprobation, and that it is unworthy of support in any shape whatever.

The following greetings passed between the Elgin convention, run by Mrs. Julia H. Severance, and the Michigan meeting, run by Mrs. Woodbull in person:

"To the Spiritualists of Michigan in Convention at Jackson.—We send you greeting. A victory for radicalism. Answer. Northern Illinois Association of "Spiritualists." To which the following was sent:

"To the Northern Illinois, Association of Spiritualists, at Elgin.—The banner of individual sovereignty in the ascendancy."

The dying effort of those Moses-Woodhullite leaders, is to inveigle Spiritualists by private postal-card circulars, knowing that true Spiritualists would have no confidence in the Woodhullite Weekly and Our Age, which is published in their interest.

Those people desire to have a respectable turn-out at their funeral. There is not a single officer in their meeting, who is not to-day, an outspoken advocate of Woodhullism. We make not a single exception; and there will not be a solitary speaker at their meeting, who is not fully imbued with the "social freedom" abomination. Moses Hull is already on the ground.

Who among the Spiritualists, that ignore Moses-Woodhullism, will consent to act as pall bearers on the occasion? We know not of a single individual, who would aspire to that honor.

## H. Welville Fay.

We are in receipt of a letter of commendation of the mediumship of A. Melville Fay. This was the man who was detected and confessed himself an impostor in Camden, N. J., but a few days since. His practice has been to go to a place and impose upon. Spiritualists for a while, and then turn up in a few weeks or months afterwards as an exposer of his own tricks, under the patronage of the churches.

Now the patronage of the Journal is threatened if we do not laud this notorious villäin as a genuine, honest medium.

This threat will avail about as much as the threats from other quarters we have often encountered.

Let all such seize upon the four winds of heaven, and when they hold them fast, turn upon the Journal with hopes of preventing sensible people from patronizing it. Until that feat is accomplished the Journal will continue to warn all seekers for truth to avoid all imposters, who trifle with the heliest sentiments of human nature—a love of communion with dear ones in spirit-life.

If Mr. Fay gives evidence of true mediumship, and, further, brings forth fruit mete for repentance, that he will not play the role of a self-stuitifying imposter, exposing himself as an arrant knave, we will sustain him as we would a reformed penitentiary convict; until then we shall present H. Melville Fay to the | holm, St. Lawrence Co., N. Y.

public, just as his own mirror reflects his image, and bide the consequences.

Our friends in all parts of the country where Fay has been, first exhibiting as a medium then as an exposer, will confer's favor by sending us a postal card testifying to the fact. We hope this request will be promptly attended to, and then, perhaps Mr. Fay will rise and explain

The Little Man of Violent Dislikes comes to Grief.

Our readers of a year ago will remember that the *Chicago Daily Times* had a city editor by the name of W. S. Walker, who was subject to fits of "violent dislikes."

Once on a time, about three years ago, while the same little man was engaged on the now defunct Chicago Daily Republican, he called at this office to interview the editor of this paper. Like a dog effected with hydrophobia at the sight of water, he was taken with one of his spasms and went away foaming at the mouth. Again, a year ago, he attended one of Bastian and Taylor's seances at the Seance room of this Publishing House. Here he was seized with s spasm of "violent dislikes"; but soon after sought the sanctum of the city editor of the Times, hoping by such a retreat, not to be disturbed by one who had accepted a wager he had tendered of one thousand dollars (which sum of money he happened not to have), that he could perform all the feats that the spirits did through the mediumship of Bastian.

Our old readers will remember the particulars of the inglorious retreat made by him, and the lesson he learned—to put up his small change first. Suffice it to say, that the sanctum of the city editor of the Chicago Times, soon after had a new incumbent, and nothing more has been heard of the man of such sudden paroxysms until the telegraph brought from Washington to the Chicago Tribune the intelligence, "Gath adminsters a drubbing to W. S. Walker." The dispatch goes on to say that Walker had been misrepresenting —lying, as is his custom, about Mr. Townsend-"Gath," of the Tribune, who called upon him at his office, and flogged him with that very dangerous weapon-an umbrella! Walker being seized with one of his fits of "violent dislikes" (such as he entertains against Spiritualism), and being a non combatant, sought refuge under a table! Hic jacet.

#### The Escaped Nun.

Miss Edith O'Gorman will lecture at McCormick's Hall. Thursday evening, March 12th. She is said to be very beautiful as well as very eloquent.

The Philadelphia, San Francisco, and Pitts burg press speak in flattering terms of her lecture.

It will doubtless be a rich and racy lecture. showing the inside "social freedom" workings of the most powerful church in the

God speed Miss Edith in showing the iniquity practiced by even one branch of the telf righteous and false pretenders

Doors open at 7:30. Lecture commences at 8 o'clock.

## Notice to Trial Subscribers.

Any one of our trial subscribers who is not phepared to pay in advance for a three months' renewal, on the terms offered, can have it continued on credit for three months, by sending us a postal card to that effect, at the regular yearly rates, which is seventy-five cents for three

It is our desire to favor every honorable investigator of the Philosophic of Life.

We know the times are hard for raising money, hence we make this liberal offer to accommodate those who are out of ready means at the present time. Before three months more elapse, all laborers will be employed at compensating prices, and can readily pay for so valuable a paper as the Journal. Let us hear from you at once.

## Look to the Little Colored Monitors.

On every trial subscriber's paper is noted on the colored tag the exact time when it will cease to be sent, unless renewed about two weeks before that time."

Those who would avail themselves of three months' longer time for about the cost of the blank paper, should look to our proposition, referring especially to renewal of trial subscriptions, and avail themselves of it at once.

## A New Book.

For Twenty-five cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era. It is sifted from the New Testament, and from the history of Josephus. One tells what was to come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross imposters; that Josephus and St. Paulwere no one else but Christ himself, after he he had risen from the dead, still had never been dead. I carry them through the Jewish wars, where their awful threatenings were fulfilled, and they had put their enemies under their feet, and one of their number on the throne.

THOMAS JONES. For sale at the RELIGIO-PHILOSOPHICAL

PUBLICATING HOUSE.

## Austin Kent Fund.

All amounts received for this fund will be inimediately sent to the above named person. who is not able to secure his own support. 

Angels will bless such poble deeds of char-

ity. It is better to send direct to him at StockThe Little Bouquet.

Don't forget, friends, that the above named gem of beauty needs your kind attention and support, for your children.

The first year closes next month, and the April number is now in type ready for the stereotyper to finish up for the press.

We trust that all (old subscribers will promptly renew for another year. The children must have mental food. See to it, friends, that the traditions and dogmas of never ending hell torment, are not fed them to their serfelt. Place in their hands the LITTLE Bou-QUET, which teaches them the true Philosophy of Life—to be good for goodness' sake.

Remember we can not possibly send the LITTLE BOUQUET without advance payment. Terms \$1.50 a year or 75 cents for six months. Direct LTTLE BOUQUET, Chicago, Illinois.

#### Day, Colchester's Fund.

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

J. P. Horton, St. Louis, Mo, ..., ........\$1.00 Mrs. J. Bouchard, Michigan City, Ind. . . . 50 

#### Quarterly Meeting.

The Third Quarterly Meeting of the North Western Association of Spiritualists will be held at Berlin Green, Lake County. Wis., on the 10th, 11th and 12th of April, 1874. R. C. Eccles, of Ohio, and other local speakers will

be in attendance. Our two former meetings have been largely attended, and highly interesting to Spiritualists and rational and philosophical thinkers. Everybody is invited.

ISAAC ORVIS, Pres't.

Oakfield, Wis. BANNER OF LIGHT please copy.

Dr. E. W. STEVENS having delivered a series of lectures at Janesville, Wis., E. C. Hanlon, E. W. Baldwin, Geo. Godfrey, H. L. Barter, J. P. Thompson and W. G. Cutler speak in very high terms of him, saying "hislectures were of a high order, clear, logical, consistent, deep and concise, imbued, throughout with an earnest, religious spirit, in entire harmony with the religious and scientific unfoldments of the times; and were set forth with a happy blending of impassioned oratory, convincing arguments, simple narration, and apt illustration, marking him as a lecturer of more than ordinary ability, and one who deserves the ear of the public, and the attention and sympathy of progressive minds of every grade. We commend him to the Spiritualists of Wisconsin, as one who can enable them to think better of their race and kind, appreciate more truly their duties, privileges and destiny, their relations to themselves, their relighbors, and their God, and one whose ministrations can not but be for good wherever he may be called to labor."

J. N. VAN ORMON. Secretary of Religio-PHILOSOPHICAL SOCIETY, of Plattville, Wis., reports that the society in that place is in a thriving condition. That they have had several good speakers of late, among whom he mentions by name, Br. C. B. Tupper, Sister Daniels, Br. S. C. Trowbridge, president of that society; Sisters C. E. Good and Mary Anne Clagy, and S. C. Hadden. The three last, he says, are good clairvoyants. He also makes particular mention of Brothers and Sisters Sherman and Pratt of Mineral Point, where their next meeting is to be held.

Br. Van Orman also gives a report of several resolutions, which the society have adopted, which signify business. We may publish them in full if we ever have spare room for

WE shall in our next issue, again present our readers with the answers to questions given at Grow's Opera Hall, through the inspired mind of Dr. Samuel Maxwell. He is really a splendid medium, and is doing a grand, good

BENJ. CHENY, Esq., of Beloit, Wis., has our sincere thanks for his especial efforts to circulate the Journal, often paying considerable sums of money out of his own pocket for such purposes.

THE kind friend who wrote us from London, Minn., on Feb. 16th, enclosing a list of new subscribers, and \$9.40 to pay for them and his renewal, neglected to sign his name. Let us hear from him.

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

Rev. J. S. Thomson, formerly of New Milford, Pa., and a preacher gifted with eloquence, force and ability, has taken up his residence in Binghamton, N. Y.

MRS. JAMES GOULD has been doing good service by lecturing in various parts of Maine. Her post-office address is Bangor, Me. She has our thanks for her efforts in behalf of the Journal.

S. H. SEAMAN, Brotville Wis., is the address of a subscriber on our list, and there is no such post-office. Will the friend who sent it, please correct and oblige.

R. TEEPLE, please give your post-office address. Will then credit your remittance. J. P. Rosenberg, your remittance received. Will credit when you write and state town and state. ...

Philadelphia Peparagent

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

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Holiness vs. Passion.

The following letter which appeared in the Banner of Light of Feb. 21st, is so appropriate, and expresses our sentiments and feelings so well, that we present it to our numerous readers:

 In your issue of January 24th, I find another of those fire and sword letters so often given us by Spiritualists. It is all aftime with bitterness and opposition, seeking to stir up hatred and war against unbelievers, and calling on the friends to cut the cord at once of oppression. Now, I am as devoted to the cause of Liberty as any one within our broad land, and just as jealous of the reformers rights. I believe in giving forth to the world the waters of truth until they deluge every part of the earth; but I say let them descend holily, purely, fresh from the shining river above, and not impregnated with the passions of men. Don't discolor their liquid beauty with the evil reflection of vengeance, and do not speak of mingling the crystal flood with

The writer in the letter referred to, declared that if God's name is incorporated in the Constitution, there will follow laws for driving the people into churches, that no one will be allowed to walk or ride on the Sabbath, except to church or Sabbath-school, that one demand will succeed another, and finally refusal to comply will restore the reign of the faggot, rack, and other instruments of torture.

rack, and other instruments or torture.
In another place he says: "When I witness the efforts made by the clergy to regain their lost power, to secure laws by which they may hang Shakers, Spiritualists, Jews, Infidels, Free Thinkers, I am surprised at the apathy or the people and most of the papers that profess to be the guardians of the public weal."

It may not seem so to others, but to me and to many this does appear like the very hot breath of rebellion, and not at all the calm, sensible assertion of a fact, with its attending wise appeal. I repeat, let the truth be spoken, and in no mumbling words either; but for heaven's sake do away with this ranting, raving style, that only does injury to the good cause, and brings neither credit nor advantage

It is no more than a year ago since I was a strict church member. A power above me led me to investigate the Spiritual Philosophy. I touched the veil lightly and cautiously, for feared there was a demonenthroned behind it; but as day followed day and month chased month, holy influences gave me strength little by little, the curtain of doubt rolled away, and on a sudden I stood within the sanctuary bathed in the immortal light of Trutb. Since then I feel that I have stood upon the Mount, and the transfiguration has opened a new heaven, a new home of which I used to dream long ago, but dared not contemplate, for to believe not the dogmas my forefathers held was to merit eternal damnation.

In the midst of all the joy that is mine I stand comparatively alone. I feel like one who sits down to the banquet alone. His friends, his beloved ones, come not to share the rich offerings of the feast, for the palace of his residence is to them one of enchantment, where once lured you are made to forget the faith of your youth. They say: "Yes, all is seemingly perfect; you dwell in a scene of splendor, you taste most palatable dainties of belief, and you sleep on the down of security, for no yawning hell comes with its gaping jaws to disturb your dreams; but alas! in the future when the Prince of Power descends, he will touch your magical castle with the wand of his might, and it will vanish in air, while you will fall prostrate before him, and in view of that hell you now ignore."

So they think and so they say in spirit; but I hope with a deathless hope for the good seed I am trying to plant to blossom forth into buds and flowers of faith—the true faith—that one after another may come in and sit down at the holy table that lies spread for them, and that with me they may be able to exclaim joyfully: "God is good. He is merciful, and he loves us with a father's tender love that will not permit the weakest of his children to perish."
Yes, I hope for this; and one of the means I wish to employ in their conversion (how they would smile at that word) is the Banner. I want to send it to them sparkling as it is with beautiful truth; but I cannot forward those bitter, bitter letters that some of your correspondents write, so I'll just cut them out and let the Banner float free from so much of the "earth earthy," that my friends must gather together to admire the love and the purity, the meekness and peace, that spangle its folds and send down their radiance like the smile of the Nazarene on a too proud, ungentle world. Annie James.

Pittsburg, Pa., Feb. 6th, 1874.

## New Lublications.

The March number of Wood's Household Magazine is received. It opens with an interesting story entitled "The Guiding Hand," by Mrs. H. G. Rowe; following this, Joseph Snider gives his "Experiences in the City," an article for its simple truth the youth of the land should read to their profit; "My Prayer" is not a religious sketch, as one would suppose from the title, but is a most touching story told in the sincere manner and rough speech of a railroad hand. "The Weekly Diabolical," by Kirk Kase, aims a sharp and timely blow at sensational literature. In the instalment of "Misery Jippeau," H. V. Osborne raps the knuckles of the fashionable clergyman, and buries Penny Post from sight.

LITTELL'S LIVING AGE. The numbers of The Living Age for February 28 and March 7 have the following rich and varied contents:— Memoir and Letters of Sara Coleridge, Edin burgh Review; a second instalment of the Letters of Mrs. Browning; on Literary and General Topics, Contemporary Review; Spanish Life and Character in the Interior, during the Summer of 1873, part V. Macmillan's Magazine ; Sully, Soldier and Statesman, New Quarterly Review ; France, Italy and Germany, Salurday Review: How Far Have Our Working Classes Benefited by the Increase of Wealth, Economist; etc., etc., together with part third of the very remarkable story, "Far from the Madding Crowd;" the conclusion of a story by Anthony Trollope; a short story by the author of "Patty," and the usual amount of choice poetry and miscellany.

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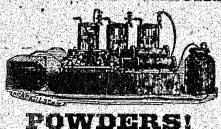
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[A careful examination of the book will satisfy the redecting render that the author treats this most serious and difficult topic with great professional ability, and with a clearness and propriety of diction, and a cogency of argument that can not fail to be productive of much good.—Bosion Daily Globe.]

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#### Cosmogony.

BRO: Jones:-"The day of Judgment upon Natural Principles," by John Syphers, naturally suggests to me the propriety of promul gating some of my convictions in regard to cosmogony, and the end of the world. Now, undoubtedly there will, in the course of time be an end to the world, as all organic things must cease to exist organically; but when that end will come, is the great question that has bored all generations of Christian believers, since the date of the Christian era—every generation looking for it in their time; and they will look for it just so long as men take stock in the dreams of the dreamer of Nazareth.

A great many writers on the Cosmogony of Creation, although they spurn the idea of special providence, yet they assume indirectly a special act of power when they assert that the sun, or any of the planets or their satellites. can by any natural law, so far overcome the law of specific gravity, as to throw off solid substance from their surfaces.

It is known to modern chemistry that the beams or rays of light that issue from the sun are freighted with nearly all primary elements, —oxygen, chlorine, bromine, icdine, fluorine electro-negatives; and carbon, silicon, calcium, silver, sulphur, phosphorus, mercusy, gold, boron, platinum, nickel, lead, copper and iron; and about thirty other primates or substances that are considered elementary.

Now, it is known that the sun pours out these elementary substances continually in all directions, and they can not travel in a direct line forever, without coming in contact with the planets, and ultimately with the influence of similar substances sent out from other suns; then it follows, of course, that in mid-space between the sun and fixed stars or other suns, there must be a locality where this matter thus thrown off must accumulate, and as particles accumulate, and probably by affinity attract each other, in a region overcharged with this really "nebulous matter," and as spiral rotation is a law governing all fluids, a rotation immediately commences, and assumes a rota-tion at right angles with the controlling for-ces; and if the influence of our sun is the strongest, the mass will revolve around it; if not, it will revolve around some other sun having the strongest attraction; and as it assumes its journey around its central sun, it accumulates matter in its immediate neighborhood, and as matter thus accumulates, gravity increases, attraction and solidity resulting.

Thus gasses become fluids sufficiently consolidated to produce water, and while these gasses are uniting, great heat is evolved, and as gravitation increases, crystalization takes place; but that can only occur when the elements become sufficiently cooled to permit crystals to form. The primitive rocks of our globe were formed by that method, and this process of crystalization is still going on, as may be seen in the stalactites and stalagmites

As soon as the waters become sufficiently cool, infusoria or insect life in obedience to natural and universal law, commences; low, indeed, it is true, but low as it is, it is the prophecy of all animal life on our globe. Attraction and repulsion being the moving

and regulating forces, as soon as a body in opace within the solar system becomes by accretion and condensation sufficiently advanced to take its place in the family of planets the attraction and repulsion of the sun bring their forces to bear on it and rotation follows. and the globular form is the result of rotation and specific gravity always increasing what was before a shapeless mass, now becomes a here, and a planet is born to that sun which possesses the strongest attraction, and it starts on its journey around its primary, and as it moves along through this nebulously overcharged space, gathering up small particles un-til it acquires a positive condition to other bodies of kindred material, causing them to revolve around itself and become its moons; but to suppose that full-grown moons could be thrown off from the earth or planets from the sun, is to ignore all the known laws of pro-creation. All organic forms at their first inception into organic form, occupy a soft and pulpy condition; all that we know of geology convinces us that our planet has been gradu ally hardening and becoming more dense, consequently of greater specific gravity, and as its specific gravity becomes greater the attractive influence of the sun increases over the repulsion, and the gradual but certain approach of our earth to the sun is the result, and the regular acceleration of the moon is attributable to the same cause—the attraction of the earth for the moon is slightly stronger than the repulsion; and if these laws continue to operate (and there is no known reason why they should not) the inevitable consequence is. the earth will go into the sun and the moon into the earth. I shall adduce one fact in support of this theory, and that is the shortening of the solar year—28 minutes since 2,234 years before the Christian era.

A. A. Avery. Troy, Ind.

The Devil.

BY TAYLOR BUZZELL.

Your spicy correspondent, Mrs. Aseneth W. W. Cochran, in her communication of February 14th, in the Ruligio-Philosophical Journal, desires to learn from some 'eminent divine, or Garald Massey, something relative to the ancestral history of Satan." If Mrs. . can not get anything better, and will accept of a solution of the matter from a very humble source, she is welcome to do so.

Satan or Shathan, alias the Devil, is an individual or a representative of a character which has been shockingly percerted by the sucient priesthood, and their false interpretations as blindly perpetuated by the clergy of modern times. This, like most other theological bugbears, when traced to its source, is found to have a very sensible local meaning. Satan or Shathan in Hebrew means an adversary or one who opposes and hinders. The word is a compound of SHATH and THAN, the first signifies to go about hither and thither seeking information, the latter, "he who makes objections; who causes embarassment by his objections, etc." The origin of these attributes of Satan originated in a very natural way. In ancient times the Egyptians were either very wise, or exceedingly ignorant, and for one to enter the mysterious circles of the wise was not an easy matter, for they were subject-

ed to trials and ordeals through which if they passed unscathed, they were indeed fortunate.

Now, Shathan or Satan was a sort of detective, his business being to look up the character of those proposed for initiation; that is, those persons to whom it was proposed should be entrusted with the light and wisdom of the wise, and when such persons were brought be-fore the judges (the Aleim), he, the detective, otherwise Batan, was there to give in his to be their adversary; then it was that he was their evil genius.

"Satan was the accuser of those who were called, but were unworthy of being chosen." "And he showed me Joshua, the high priest standing before the angel of the Lord and Satan at his right hand to resist him."-(Zech.

"Let thou a wicked man over him, and let Satan stand at his right hand when he shall be judged.—(Ps 109: 6 7.)
The place of the judges was on the left hand; they were the Aleim.

It is said by the Cabalists that this word? is characteristic of severa judgment. The Aleim were Gods, or more properly speaking demi gods. They were all the gods of tangibility the ancients had to do with, Jehovab, having a much higher signification, viz: the Sun.

Boston, Mass.

Memory of Thomas Paine.

From the Beston Investigater.

The following poem, by Mrs. C. F. Allyngwas read by Col. Manchester, at the Paine Anniversary in Stockton (Cal), on the 29th, ult., and elicited frequent applause:

Oh! memory! ancient guest, to-night unclasp thy pages clear, And let us read, in lines of light, the name

that we revere; Like some great panorama wrought, the pictures thou shalt bring,
By glowing, daring deeds were bought, and

patriots round them cling. Joined by humanitarian ties, we celebrate this The birth-day of the soul we prize, who lest

us wealth and power— The wealth of thought, the power of truth, the "Age of Reason" reign,
That joins to-night the sire and youth in blessing THOMAS PAINE.

The Quaker element within, throbbed faster in his heart,

It were no fetter, sang no hymn that bore a servile part. What though Old England's sea-girt shore can claim his natal time,

Above the great-Atlantic's roar, still speak his words sublime, That through a century have stood, grand as when first unfurled—

Religion is but doing good, my country is the world." Thus by his words, his acts, his life, our free-

dom and our gain,
We hall him brother, through all strife—the Patriot Thomas Paine.

Humane, consistent, just and kind, what wonder that he saw No truth within a God whose mind outraged

each cense and law? A God who tortured, murdered, lied, revenged and cursed and changed, Could not be reverenced with pride-from love

must be estranged, But Nature's voice in chining sky, the law in With principles that never die, revealed to

him a God Whose unchanged wisdom was divine, creative without stain, And so when science reared her shrine, there worshiped Thomas Parus.

While manly hearts to-day may beat more free for what he's done,

at rests with ages to complete the work that he begun, The same old spirit of the past that placed him in a cell.

Flames with a persecution vast as theologic hell; "The Crisse" coming just at hand proclaims

the old pollution,
For bigots strive to place with hands "God in the Constitution."

Our fathers fought against this plea, this shameful, deadly bane—
Up, freemen! claim "The Rights of Man," like fearless Thomas Paine.

Hail thou to him whose thrilling words moved nations on their way; His "Common Sense" will yet be held o'er

superstition's sway. The patriot, martyr, teacher, man, lives here in hearts of all, And yet the eye his face shall scan in Independ-

ence Hall.\* Then underneath Red, White, and Blue, this motto fast we'll bind-"Our Bible in the truth we view; our God within mankind."

Each year, this day to us endeared, for centuries may it reign. While freedom's children give three cheers

for Truth and Thomas Paine.

\*The picture of Paine has been removed from Independence Hall, where it was formerly placed with others who served America in her time of need.

Letter from Wm. Falmesteck, M. D.

BROTHER JONES :-- I notice an article in your paper of the 28th of February, by E. D. Babbitt, D. M., upon "Dr. Fahnestock's Extremism," which it is scarcely worth my while to notice, as it is a mere repetition of the old dogmas of magnetizers, with an interest at the bottom of it.

Why does the gentleman shirk the question of demonstration, and go off in the other extreme of making assertions which are not true, although published in the "Health Guide."

Whenever the gentleman has demonstrated the existence of an animal magnetic fluid or power, I will be ready to show that his examples of reasoning are as devoid of sense and truth as the existence of a positive and negative condition in nature.

I have demonstrated, and can do so as often as desired, that there is no such thing in electricity, magnetism or electro-magnetism as a positive or negative condition, con-sequently there can be none in the imaginary animal magnetic variety. Attraction and repulsion supercede the necessity of such

powers in any thing.

I would, therefore, advise all who desire the truth, to investigate—and whenever the animal magnetic theory is advanced—to insist upon its demonstration. If its advocates can not produce the veritable fluid or power, you may rest assured that their theory is false, and that they are practicing upon the credulity of the public, who have already been too long and too much imposed upon,

by the laying on of hands, etc.

The faith of the subject is the only true healer,—for Christ himself, has said—"Thy faith hath made thee whole." Christ, even in his own day, understood the true nature of testimony, pro or con, not in malice, but according to the spirit of his investigations. When he had nothing particular severe to render against any one, he was not a very bad personage, but when he had to give in evidence that was scathing and blighting to the hopes of those awaiting initiation, then it was that he got a bad name, then it was that he proved in this own day, understood the true nature of his own day, understood the true nature of he aling, and was perfectly aware that it was it in the paper that a little girl like me, 9 years old, is a subscriber for your paper. Say in it that I garment that healed, but the faith of the subjects were natured.

COVINGTON, IND.—Dotty James writes.—Put it in the paper that a little girl like me, 9 years old, is a subscriber for your paper. Say in it that I want to hear from my little brother, Sammy James, the was drowned at Black River Fall, Wisconsin, four years ago. He was Ryears, 6 months old. I have heard him rap at my play table many a time, it was in this worlds.—

I want to see him. He was a Spiritualist when he was in this worlds.—

faith induced, and not by any virtue in the substance itself. The truth is self evident Why not ascribe the cure to the true cause ? Lancaster, Pa.

icitualism is SPIRITUALISM IN CANADA preading in Montreal and Western Canada. The son of a wealthy merchant—Mr. H. Matheson, 16, King street, East Toronto—has been developed by the invisibles as a medium for spirit materializations, musical and physical phenomena, and the writing of discourses and messages while in an unconscious

## Poices from the People.

RIVER RALLS, WIS.—B. N. Lawrence writes.— I must take the Journal at all events, as long as it is down on "Social Freedom," and goes in for virtue and truth.

TABOR, NEB .- J. Gilbert writes .- I like the JOURNAL very much, and have distributed many all around me. There are a great many liberals in this vicinity. I like your philosophy and your bold method of speaking.

STAR, IA.—W. M. Welsher writes.—Pure Spiritualism is bound to become popular here, but mixed with Woodhullism or Free Loveism, will, as it deserves, receive no encouragement. Mrs. S. Morse lectures here again, March 1st, and is the right one in the right place.

OSWEGO, KAN.—Mrs. M. C. Hurlburt writes.— We have quite a number of liberal minds in this vicinity, and Spiritualism is steadily and permanently gaining ground with us, as I believe it is all over our land. The good seed sown here by J. K. Bailey, will I trust bear fruit.

TUSCALOOSA, ALA.—J. Guild, Jr., Writes.—As I'm about sending to you for the LITTLE BOUQUET for my children, I thought I would solicit a few of my friends to investigate your beautiful Spiritual philosophy, and to my great joy, I've procured without any trouble, one dozen three months' subscribers.

Thanks. Everyone who makes a trial are rewarded the same as you are. If our philosophy is not widely known within the next year, it will be because Spiritualists are too much afraid of what old Mrs. Grundy will say, to try to get subscribers for the Religio-Philosophical Journal, at 25c. for three months on trial.

BLOOMFIELD, CAL.—A.B. Glover writes.—I shall do all I can for the dear old Journal that has taken such a bold stand, on the Free Lust question. I cannot call it Free Love, for there is no love in it. Moses will tell you that the love he had for one is gone as soon as he came in contact

· PHILADELPHIA, PENN.-J. K. Rogers writes -Your paper is to me like the face of an old and valued friend—always looking for it—glad to greet it, and part with it with regret, after its visit is over. "It is a friend," comparatively speaking an old friend, although unfortunately for me, it does not keep pace with me, as it "never grows old."

SYRACUSE, N. Y .- Mrs. M. A. Clute writes .-I enjoy reading the Journal very much, and would as soon go without my regular meals as my Journal every week. It is rich food for the soul. I like the LITTIE BOUQUET very much. I send it to my grand-children in Iowa, after read-

ETNA, MINN.-L. L. Michener writes.-I have

been a constant reader of your paper ever since it commenced to make its visits to thirsting souls, and must say it has grown in grace (as the devotees of orthodoxy would say) up to the present time. I am much pleased with the brave words you have to say in demolishing the "Hell-ish Moses Woodhull doctrine."

KENDALLVILLE, IND.—Eld. T. H. Stewart writes,—I am attending the debate of Bro. Fishback and Prof. Braden, at Sturgis, Mich. It is very interesting and will result in grand triumph for true Spiritualism. Attendance good. Wood-hullism is still going to the wall all over Michigan. My audiences are increasing in numbers. Calls come thick and fast for lectures.

HAVERHILL, MASS.—W. L. Jack, M. D., writes.—Just insert in your dear Journal that the report of the person who said that the Journal was not popular in New England, is false. I have traveled in the New England States since I left Philadelphia, and I hear the highest eulogies on the Journal and its noble Editor. Your course is highly commended by the Spiritualists of this place. The Journal is very popular all through the New England States.

TIFFANY CREEK, WIS.-L. C. Best writes.-I frequently hear it stated, that Spiritualism is not reliable, because the communications are not reliable, because the communications are often alse and contradictory. Such persons do not read the JOURNAL, or else do not understand the philosophy it teaches. To such I would say, if we should throw away all Spiritual phenomena, as manifested through mediums, and consider the doctrine taught in the abstract, it will surpass in beauty, harmony, excellence and justice, any other doctrine ever presented on this planet.

LEON, IA .- Mrs. A. Hall writes .- I got four subscribers for the JOURNAL, and was encouraged thereby. Next day my husband took the paper in hand, and to my astonishment, brought me the names of twenty-five new subscribers. By this the readers of the JOURNAL will see what can be done by a little perseverance in the right direction. I feel now that the way is opening for our noble workers in the great cause of humanity. Be encouraged, then, brothers and sisters, in the cause of truth, and never fear to speak in defense of our angel gospel, for the reward is sure.

LEON, IA.-Mrs. A. Hall writes.-My children think it has no equal. They select poems from it and read them in their literary society of schoolmates, that meets every week, hoping to do good in that way. I have had the pleasure of hearing Mrs. H. Morse deliver six lectures in our county, at Decatur City, and I do consider her one among the best workers we have in the field, well worthy the attention of the people, and all the aid they can give her. She is doing a great work for poor auffering human-

FAIRFIELD; N. Y.—Shas. Willerd writes.—
Hiram B. Ellis, long a staunch member of the
Methodist Episcopal church here, has recently
(he tells me this evening) seen, and been clasped
by the loving hand of his lately departed wife,
also, a member of the same church. He says
she passed through the room where he was alone,
and the moon shiping at the time and as she she passed through the room where he was alone, and the moon shining at the time, and as she clasped his hand, compressing the fingers together ardently, glided from him, through the apartment, throwing her moving shadow on the opposite wall, and disappeared. He has in two instances, which he mentioned, been forewarned of the coming danger, which overtook him, from not heeding the audible voices of warning, and the consequence in both cases was, he was seriously hurt and lamed perhaps for life.

PONTOOSUC, ILLINOIS.—I. I. Isenberger writes.—On the 7th, 8th and 9th inst., Bro. A. A. Noe favored us with a course of lectures. He gave us two lectures on the "Hollow Globe," one on the development of man, one showing the benefits and beauties of Spiritualism as contrasted with old theology, and leastly be completed its lectures by distinction lastly he completed his lectures by disthroning the Jowish God and completely demolishing him. All the friends and Liberalists here were pleased and highly gratified at the able manner in which the subjects were handled.

WASHINGTON, D. C .- F. Ehrhardt writes .-WASHINGTON, D. C.—F. Elmardt writes.—
Last fall we moved into a new hall here, Lyceum
Hall. It is a fine one, and centrally located. Our
old favorite, Mrs. F. O. Hyzer, lectured during
October for us. Then came Mr. Bronton and Mrs.
Townsend, and I am sorry to tell you that Woodhullism has created a little ripple in our society.
I think that her ism is the cause of the withdrawal of some of our old and honored members. Dr. John Mayhew, Geo. White, Richard, Roberts and several others have withdrawn.

ST. PAUL, MINN.—Brother M. F. C. Flower, President of the First Spiritual society, at St. Paul, writes of the effect of the recent Woodhull lecture at St. Paul: "None are in favor of "Social Freedom," but those who were already in rebellion to pure Spiritualism before she came here, only those whose leader had already taken them "clean out of Spiritualism." He then speaks of the fact of that class ergaging a hall for Mrs. Amelia H. Colby, a disciple of Mrs. Woodhull, from Massachusetts, to speak in, and of the general non-attendance of the Spiritualists. He says the result of which was, that the receipt were thirty-five dollars less than expenditures.

This Mrs. Colby is a sort of "Social Freedom missionary, who, like the most of that class who run over the country for the purpose of making converts, devote the most of their time to denouncing the Religio-Philosophical Journal. Her most potent arguments are: "The Recigio-PHILOSOPHICAE JOURNAL Is not taken by hardly

any one in the New England States." The following letter which came to hand not ten days since, from Orange, Mass., is but a single specimen of many letters we are receiving from every New England State, as well as other States, and will show our readers how much considence is to be put in the statements of the Moses-Woodhuli missionaries: It was written by B. M. Sawen. "Enclosed find post-office order to pay the following named subscribers. This makes fifty-four subscribers I have sent you from here since December 25th."

NEBRASKA CITY, NEB.—J. Graddock writes.—A few free thinkers, living near, have met to find if ghosts come here. In a circle they've met seventeen times, and it has not cost them near two dimes. Some think we have but little gained, because perfection is not attained, yet, when we thought of any name, the medium wrote or spoke the same, though he resisted all he could, some power controlled him that was good. Sometimes it is, "a strong impression," when words are forced to expression; sometimes they have controlled the tongue, and changed the words when we have sung. Over seventy verses they have composed, and many old ones are transposed. But still there's doubt, it is not our kindred, so perhaps communion has been hindered. Some-times we think, "we do not sit right, and often think the room too light." So if you will please send a circle rule, it may make order in our

SAN JOSE, CAL.—J. L. York writes.—The advancement of free thought goes bravely on in our State. Dr. Dean Clark and others are now in the State doing a good work. I have been speaking during the last two months, at Stockton, Sacramento, Woodland and Chice, and will speak in Sac City, the Sundays during March. Our society in San Jose is in a very prosperous condition. We have been favored with a discussion between Miles Grant and Prof. Channy, on Grant's favorite proposition: Spiritualism the work of The debate lasted seven nights, and drew a large crowd, but as is usual, the friends of each champion claim the victory. I am looking forward to a call for a convention of true Spiritualists, with a great deal of anxiety, as the auspicious time, when true mankind and womanhood in the ranks of Spiritualism, will make their influence felt in the passage of resolutions, which shall consign to the shades of infamy the soul corrupting doctrine of Free Love, as expounded by Moses Hull, Ben Todd and the balance of that motley rabble, who are lost to virtue, morality and spiritual life. I have been sorry to see so much of the Journal taken up with the abominable nastiness of Free Love, but I now see clearly that the battle must be fought out and Free Love or Spiritualism must go to the wall. True Spiritualism is not subversive of decency, order, and good morals. And that kind of Spiritualism which violates the sauctity of the family circle, that drives away the blush of shame from the cheek of the young man or young woman, and breaks down the barriers between vice and virtue, is of Hell and full of all malignity to curse and mislead poor weak humanity.

PAOLA, KAN.—J. T. Haughey writes.— On Thursday, December 18, 1873, my little daughter, aged 61/2 years, fell sick with Typhoid fever. Through the agency of nature's laws, as manifested in water treatment and animal magnetism, administered by my own hand, assisted by my wife, she was so far restored as to be able to walk with me to church on the Sunday following. The fatigue of walking, or the chilly atmosphere of the meeting-house, brought on an attack of acute rheumatism. On Monday, she was unable to assist herself in any way, and until Tuesday night, was suffering the most terrible agony, and could not be moved upon her bed.

On Tuesday night, at 11 o'clock, I called in an eclettic physician, but before he came, I had decided in my mind that I would not give his remedies. Hewlett some medicines, however, (which were afterward given to the flames), and took his hat, and went home. I was left alone with my child, the family all sleeping up stairs. with my child, the family all sleeping up stairs. I sat at the foot of the bed, my head in my hands, in deep thought. Addle seemed quiet, and, for the time, partially asleep. The lamp was burning upon the table. A voice said in clear, distinct words, "Courage, brother. Your child will speedily recover." The words were spoken audibly, and seemed to fill the foom where I sat. I started of course, and stepped immediately to the bedside. Addle opened her eyes as I approached, and smiling said, "Pa, I am well." After my astonishment was off, I went to bed. The next morning she was well and has been so ever since. What power healed my child? Will skeptics answer? "And these signs shall follow them that believe."

JANESVILLE, WIS .- W. Witham writes .- In the Religio-Philosophical Journal of February 21st, I noticed an article alluding to H. Melville Fay, which reminded me of a call I received from him over a year ago. He came to town on the Evansyille stage. Not knowing exactly where I lived, he left his woman at the Schuyler house, while he hunted me out. He found my house and rang the bell. I went to the door. Fay.-Does Mr. Witham live here?

W.—Yes, that is my name.
Fay.—My name is Fay; wish to get up a scance,
W.—What, H. Melville Fay? Fay.—Yes. W.—Then you are the man that ran away with

W.—Inen you are the man that ran away with Stephen A. Downer's wife, of Beloit.
F.—Why, y-e-s. I did not exactly run away with her, but met her in Chicago, and trayeled with her to Rockland, Maine, holding seances. There I left her; she finding another man that suited her better, I suppose.

W.—Is she with you now on this tone?

W.—Is she with you now on this tour?
Fay.—No; have not seen her of late.
W.—Have you a woman traveling with you? Fay.—Yes. W.—Are you married to her? Fay.—Yes? W.—How many wives have you, Mr. Fay? Fay.—One, sir.

W.—Are you aware, Mr. Fay, what the Religio-Philosophical Journal and Banner of Light say about you. Fay.—Yes, but they are liars and trying to ruin

W.—Are you not rulning yourself by practicing deception as you do-sometimes advocating Spiritualism, and at other times pretending to expose it? Fay.—I am not exposing it; sometimes show

up traudulent mediums W.—In that way you show yourself up, do you not? Fay.—I called on you to see if you would aid

me in getting up a seance. W.—I can not do it, sir; do not entertain hum-bugs when I know it. Fay then took another look in the glass and left.

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assurances for payment at no distant day. No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscriptions, that justice demands should long since have been paid; nor need any one who has been receiving the Journan think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills—those that dance must pay the fiddler and those who receive a newspaper, must pay for it. We can look to no other

person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of April. If we find that we have been laboring under a mistake we'll report.

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

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patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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I can fully substantiato the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired Mr. K. Sexye.

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

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## New Bork Department.

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

The Temperance Movement.

The ladies are certainly showing a commendable zeal in a good cause, whether they are working wisely or not. The poor, dear women, how they have suffered from drunken husbands, sons and brothers, and how they are taking hold, in the best way they know how, to try to abate the nuisance. It is time something was done, for there is certainly a great deal of intoxication abroad. We spiritualists believe in being philosophical, and going to causes of things, instead of merely talking and praying at a vice. We believe in having people born rightly and reared rightly, instead of feeding children on a stimulating diet of mean rearest region. diet of meat, peppers, spices, heating foods, tobacco, etc., and then wondering why they will patronize the liquor establishments so much when they grow up. And yet, let us encourage the church members so far as we can in the course of the in the good work. A temporary good is better than nothing, and it seems the church itself needs a considerable purifying in reference to liquors. A correspondent of the Cincinnati Commercial in Coshocton, O., says: sixteen out of them. is four of the grog slope there are kept by church snembers. The New York Trinity Church corporation, which is wealthy enough to buy up part of a state, rents a large number of buildings for liquor saloons, and formerly many of its buildings were let to persons who kept houses of prostitution! They are now being vaked up by the temperance gale to the propriety of letting them for other purposes, especially as it is very easy to find plenty of business firms who will occupy them.

THE LOGIC OF EVENTS.

Within a few days back I have clipped the following historical items from our New York papers, which preach louder than mere theories, and will set people to thinking:—

FROM TALESAGE'S CHURCH TO THE GRAVE.

On Sunday evening the Rev. T. De Witt Talmage of Brooklyn preached a terrific ser-mon on future punishment. Many of the congregation were deeply affected. A mong those present was Miss Mary Lincoln, a young lady whose home was in Rhode Island, but who was visiting her friends in Brooklyn. When she went to the church she was apparently in her usual good health. At the conclusion of the discourse she fainted, and was carried out of the church. Before her friends could get her home she died. The young lady was the daughter of wealthy and highly respected parents, who were overwhelmed with grief at the news of her death. Coroner Jones held an inquest, which resulted in showing that death was caused by heart disease. hastened by mental excitement. The remains of Miss Lincoln were taken to her home in Rhode Island in charge of her parents for

Nellie Weeman has killed herself in Springfield. Mass., at the age of seventeen, because she believed that she could not become a Christian. She had attended several revival meetings in the Methodist Church, and the dread of eternal punishment there aroused had affected her mind. She was a bright intellectual giri, but very sensitive and impressible.

A young religious convert in Kingston, N. , insisted upon being baptized on a recent cold Sunday. He argued that no bad result could possibly follow a holy rite, and, against the remonstrances of his friends, the ceremony was performed in a stream from which the ice had to be cut. He caught a bad cold, and died of the exposure and shock.

A woman with nine children starving in Centre st.; a crone nearly 80 years old taking care of a crippled husband and two grand-children in Mulberry et.; a poor girl, who fell from exhaustion in West Broadway, was pronounced crazy by a police surgeon, and after sleeping in a cold cell all night, was taken to the Tombs without breakfast, and committed on a charge of insanity:—such are midwinter incidents in the metropolis.

The Rev. James Jones, miller and preacher, of Union Grove, Wisconsin, has been tried for fraud and dishonesty. The Council found that "he had not always handled the truth with sufficient carefulness to meet the demands of veracity.

Spiritual Gleanings.-No. 1.

THE DEMANDS OF THE AGE.

In the midst of nature, towering above all other forms of life, stands man, the master-piece of her laws. As the stately oak tree lifts its branches above the sickly birches and straggling elders, so man, in the proud consciousness of his supremacy, rears his head above all the other forms of life, declaring in his soul, "I am superior to all." In fact, each form of life—whether it be animal or vegetable—which has appeared upon the earth throughout the almost infinite ages of the past, has done its part toward providing a suitable place for the habitation of man. For him the molten mass of the earth was hardenhim the molten mass of the earth was hardened into atone; the rocks were ground in the mill of the elements, that plants and trees might grow to furnish him with nourishment and with shelter. For him the glaciers came rumbling from the North; for his benefit the myriads of toiling polyps reared the coral reefs; for him the grey dawn emits its misty light, and the setting sun spreads its curtains of gold and purple over the whole heavens. In the midst of all these beautiful and won-In the midst of all these beautiful and won-derful workings of nature, stands man, the image of Divinity—the Divine made manifest in the flesh! What is there in man which has placed him at the head of creation? Why have all the ages of the past toiled for him? What makes him the image of Divinity? A thorough contemplation of man presents the following statements as answers to the above questions. In man there is something beyond-metter, something that reasons, acts, and matter; something that reasons, acts, and reaches out after knowledge, in fact, a soul or spirit, and this soul which leads him in search of truth in every direction, constitutes his supremacy and places him at the head of creation, and makes him the image of

Divinity.

Conscious of his lofty position and aware of the capabilities of his mind, he has even been reaching out after that knowledge which would be of benefit to him. In the past, he developed the occult or hidden sciences—such developed the occult or hidden sciences—such as astrology, alchemy, gymnasophy, etc. In the present age his mind has been turned to the phenomena of nature and their real causes. Thus has he been able to build the practical sciences of to-day, and disperse the chimeras of the past. With the ald of mineral gy he seeks amid the formations of the past for gold, silver and precious stones, and through laws of Hygiene for the clivie vila, instead of spending his time like old Alchemists compounding their various chemi-

cals in a fruitless search for the philosopher's stone. Out from the vagaries of the mediæval ages, and the still older past, we are marching over the ruined shrines of superstition into the regions of practicality. The demand of the past was for truth hidden behind the mask of fable, and science enshrouded with mystery the demand of this age is for truth revealed and science divested of all mystery turned toward producing practical and beneficial

results! Then, this is an age of practicality. Theoretical and speculative philosophy are on the decline. The mind demands certainty in everything, and that can only be obtained by means of a careful scrutiny of facts. Coper-nicus, Kepler, Newton, and La Place arrived at their conclusions in astronomical science only through a careful and persevering study of facts. By means of the discoveries of Profs. Bursen and Kirchoff in spectrum and their architectures. analysis and their subsequent application to practical science, we have made wonderful revelations with regard to the constitution and origin of the stellar worlds. By means of geologic data we have brought to light the past history of our world, which was previously hidden beneath the debris of the ages. Chemistry through the laws of analysis points out to the agriculturist the particular kind of soil adapted to each form of vegetable life. On the wings of electricity our thoughts fly over mountains and valleys and dive beneath ocean currents, uniting all nations into one family. We hew down the trees of the forest, or dig into the earth and take out the coal, draw a bucket of water from the river, with these two natural products, yoke the intellect of man, and go whizzing through the country with almost the rapidity of light-

Even our religion has assumed a practical nature. At least the minds of to-day are nature. At least the minus of to-day are hard at work divesting it of all the paraphernalia of the past. The fundamental doctrine of all religions, namely, the immortality of the soul, rested upon a mere supposition, until the advent of Modern Spiritualism. The dark clouds between this world and the next have all disappeared. The grim phantom, death, is annihilated. And to-day we speak of the next world and the inhabitants thereof, with as much certainty as of the world in which we now live. Sometimes we are permitted to even pierce with the spirit's eye, the veil which lies between this world and the perpetual glories of Summer-land. Even dim faces of the so-called dead come up before us.

Tennyson says ... "No visual shade of some one lost, But he, the spirit himself, may come, Where all the nerve of sense is numb. Spirit to spirit, ghost to ghost."

In science, in religion, in everything, the demand of this age is—reform! The Christian church has already stolen the bellows of Spiritualism to blow the smouldering embers upon their altars into life. But alas I for the clergy, they were too late; their last faint spark of religious fire has already burned out, and all they have left is smoke and ashes.

Spiritualism answers to the demands of this age, inasmuch as it-takes hold of the reforms age, inasmuch as it-takes hold of the reforms of to-day with earnest hand. While it is striking herculean blows at the crime, misary and superstition of to-day, it is building up a glorious republic, where health, justice and equality shall take up their abiding place. We are moving rapidly onward. We are every day growing wiser. Angels are all times showering down upon us golden gems of wisdom. They are ever calling out to us, "Come up higher!"

Gerald Massey says: The mightlest souls of all times hover o'er

Who labored like gods among men and are gone Like great bursts of sun on the dark way · before us:

They're with us, still with us, our, battle fight on. Looking down victor-brow'd, from the glory

crowned hill They becken, and becken us on, onward And the true heart's aspirings are onward,

still onward: It turns to the future, as earth turneth sun-ward!"

GEO. A. FULLER. Natick, Mass.

The Religious Influence of Spiritualism.

[From the (Eng.) Spiritualist.] I have here endeavored to furnish you

with a hasty record of the more marked stages of my daughter's mediumistic ex-periences; to narrate the whole would require a volume. It may not perhaps be inappro-priate to add that I have at last, after my long search for truth, discovered in Spiritualism a religion that satisfies both the "yearnings of the soul and the demands of reason." At one period of my life I had, like many others, been in the habit of reading the Bible without using much effort to obtain an understanding of it—in fact, it would then have been impossible to understand it. Now—read by the light of Spiritualism—discrepancies vanish, and I find that nations and religions have in all ages testified to its divine significance and mission, the gospels themselves being substantially truthful memorials of the same universal spiritual manifestations.

In confirmation of this opinion, I hope you

will permit me to quote, for the perusal of your readers, the following lines from the writings of a Persian poet of the 12th century. They were uttered at the moment when death was about to darken the windows of his earthly habitation, and must, even after the lapse of seven centuries, find an echo in every heart:

"Tell thou to my friends when weeping They my words descry; Here you find, my body eleeping,

But it is not I. Now in life immortal hovering,

Far away I roam.
This was but my house, my covering,
'Tis no more my home; This was but the cage that bound me,

I, the bird, have flown; This was but the shell around me,... I, the pearl, am gone. Over me, as o'er treasure,

Had a spell been cast; God hath spoken at His pleasure, I am free at last. Thanks and praise to Him be given,

Who hath set me free. Now for evermore in Heaven, Shall my dwelling be; There I stand his face beholding, With the saints in light;
Present, future, past, unfolding,
In that radiance bright.
Toiling through the plain I leave you,

I have journeyed on,
From your tents, why should it grieve you,
Friends, to find me gone? Let the house forsaken perish,

Let the shell decay. Break the cage, destroy the garment, I am far away. Call not this my death I pray you, 'Tis my life of life;

Goal of all my weary wanderings, End of all my strife. Think of God with love for ever.

Know His name is love; Come to him, distrust Him never, He rewards above. I behold each deathless spirit,

All your ways I view. Lot the portion I inherit,

Is reserved for you.

Mediumship, Magnetized Papers used for Development.

MRS. A. H. ROBINSON, DEAR SISTER:—I received yours of Feb. 24th, last night, with the enclosed magnetic papers. I am writing now to report a result which will interest you. I had worn the first papers you sent me for ten consecutive nights. A few minutes after I put them on for the eleventh time, I felt my hand begin to move. I immediately took hand begin to move. I immediately took pencil and paper and two brief messages were written out, but so slowly that they took nearly three hours. One writer (my late wife) said she should use the left hand in future, and has done so since, for the next evening my left hand suddenly moved whilst I was reading, and wrote "Shame on you to read when your wife is here." Now comes a question I must ask you to kindly answer. Various of these spirits claiming to be my band, state that they are soon going to entrance me, for use as a lecturer. One claiming to be Prof. Farraday, wrote very rapidly, and began by ordering me to stop using tobacco at once, which command I obeyed. As you were so correctly impressed concerning my being a writing medium, I would very much like your impressions as to my becoming a semi-trance speaker; and if so, whether I shall need a further supply of your magnetized papers. I am perfectly willing to be of service to my fellow mortals, but shall demand a proof of this asserted spirit-power before devoting myself to the rostrum. I would send for more papers with this, but do not know until I hear from you, whether they are needed. I wore the newly received papers last night, but most singularly, had no movement of my hands, or even any particular sensations, though I much desired a communication.

That your magnetism should have thus traveled over one thousand miles, and produced a safe and successful development, is assuredly not one of the least of the marvels of this 19th century.

Yours very sincerely, CHARLES DAWBORN. Stanwich, Conn., March 1st, 1874.

BAD COUGH CURED.

DEAR MRS. ROBINSON:-Inclosed is a lock of my sister's hair, Mfs. Abey, who has been induced by me to apply to you for help. She is 40 years old, and has a lung complaint and cough of long standing. She has expended much money for different kinds of medicines, none of which have done her any good. It is through me that she has been prevailed upon, as a last resort for health, to appeal to you and your spirit guides. You will please examine her case. Direct to me at the above address, and I will be responsible to you for the three dollars, which shall be forthcoming in a few days. You will recollect that I applied to you two years ago, for relief of a lung affec-tion, and was soon cured by your prescription, hence I have great hopes that my sister will receive benefit from your angel guides through

Yours affectionately, WM. STACKHOUSE. East Cambridge, Ill., Feb. 9th, 1874.

Singular : Occurrence.

A very singular occurrence happened, one day last week, in the family of Mr. Stephen Bailey, residing on the "twenty mile stream," about two miles from Proctorsville. It was this: Mrs. Bailey brought a pan of milk from the pantry into the kitchen to skim it. She used a spoon to take the cream from the milk, putting the cream into another dish. After skimming the milk she laid the spoon bottom skimming the milk she laid the spoon bottom side up in the dish of cream, and taking the pan of milk, she started with it for the stove. About the time she reached the stove she heard the spoon rattle, and turning round—her husband came into the room at that moment—she saw the spoon drop at his feet. Mr. B. said he saw the spoon, as he entered the room, rise from the dish nearly to the ceiling and then drop at his feet. No one was near the spoon when it performed this strange freak, there being no one in the house at the time but the aged couple. This may at the time but the aged couple. This may seem to some a fictitious story, but it is true. Mr. and Mrs. Bailey are well known here and elsewhere, and are considered by all their acquaintances as honest and truthful, and so they are; but the performance of the spoon is a mystery to all the neighbors here.-Windsor (Vt.) Journal.

# Passel to Spirit Life.

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

Passed to spirit-li fe from Spring Brook, Wis , Feb. 22d, of conjection of the lungs or paralysis, Charles Boxxes, in his 68th year.

Mrs. H. W. B.

Passed to spirit-life from Granger, N. Y., Feb. 26th,

Z. CHAPMAN, aged 75 years. He passed on as he had lived here, a full believer in Modern Spiritualism. He chose not to hear any theological remarks made over his cast-off garment, and for that reason this Christian community allowed it to go unattended to the grave, except by those whose duty it was to place dust with dust.

Passed to spirit-life from Barron county. Wis., Feb. 18th, Mas. Agnes Montages Perfor, wife of Jacon Polton, aged 22 years:

She was an adopted daughter of H. L. Montross, a lit tle orphon walf that drifted to our home and blessed it. While yet a child, as the gates of heaven were sjar, she would describe the loved ones on the other shore. Her zoni seemed enrapport with the beauties of the Spiritland. Many priceless gems have been stowed away written by her hand, in lofty inspirations; and although her eventful life was short with us, yet it yielded us golded treasures, a thousand-fold for all our care. She returned to us on the day of the funeral and testified that she was not dead, that Spiritualism was true, and that she would often be with us.

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