Eruth 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 PROPRIETOR.

CHICAGO, SEPT. 12, 1874.

SLOO A YRAH, SE ADVANCE;

manner ?

NO. 26

SORROW.

A wild, heart-haunting spirit Has ever followed me, From touches of its fingers I can not get me free.

I fly, but it pursues me, All silent in its tread. I pause and then it thrills me With whispers of the dead.

I sing, but in the gladness Of my little, simple song It runs or creeps at pleasure, The trembling notes along

I laugh, but in the echo I hear its hollow voice. It flies to every object That would my life rejoice, I dance, but every footfall

Grows heavier than the last, For through the happy mazes It chases me so fast. It on my brow has painted

A picture tinged with night; And through my hair, once chestnut, Has drawn some streaks of white. With dew-drops of the morning

It steals upon the flowers, O'er noontide's sunny forehead, It like a shadow lowers. Which way I turn I see it, Haunting heart and eye,

And down the golden sunset It creeps along the sky. It lurks around in moon-light,

And while the stars talk fast, And thro' night's death-like darkness, Its cry is on the blast.

But sleep has brought me dreamings Of joys in Summer-land, Beyond the utmost reaches Of its relentless hand.

JOSIE V. HICKMAN KOONS. Muncle City, Ind.

"HAND-WRITING."

Letter from H., B. Allen.

ED. JOURNAL:-Having been a medium for Spiritual manifestations for twelve years, allow me to say through the columns of your valuable paper, that the Spiritualists of New Hampshire and Vermont, so far as I have been able to hear any expression of their sentiments, have almost to a man endorsed your position in condemning the "free-lust doc-trines" taught by Victoria C. Woodhull, Dan-iel Hull, Moses Hull, Tennie Claffin, Laura Cuppy Smith, and others whose names as speakers fill that corner in Woodhull & Claffin's Weekly. The brave and manly stand that you have taken in your paper against social cor-ruption and the immoral doctrine of free love, makes the RELIGIO-PHILOSOPHICAL PAURNAL & favorite in New Hampshire and Vermont.

The Brooklyn "Scandal" is for the time be ing ended. It looked bad for Tilton from the beginning, that he was mixed up with "the Woodhulls." writing a biography of his Woodhulls," writing a biography of his 'queen" which deceived thousands in the New England States, that did not know the Claflins and Woodhulls in the West as did you.

ing as far Northwest as St. Paul, Minn. But I took my pen to ask you to publish in your paper the following communication, from the fertile brain of that able writer and

Spiritual seances. I have invitations extend

I expect to come West before long, giving

Lyceum-lecturer, Bryant Grant, Esq. :

THE HAND-WRITING ON THE WALL.

"Never was the old saying that 'the harvest is ready but the laborers are few,' ever truer than it is now, as applied to the Spiritual vine-yard. The great body of the people are ready and waiting for the incoming era; but those to whom they have been accustomed to look for aldance or advice, or who to them have been eachers, are mostly either quietly sitting astride of the fence, watching for some incoming tide with which to float, or peacefully sleeping in its shade upon the other side, oblivious to all save their own comfort; and thus the harvest time is wearing away rapidly, and everything is approaching the frosts of sutumn and the blasts of winter, when it will do no good to attempt to save the scattered harvests."—Woodhull & Clastin's Weekly, Aug.

1st, 1874. The inquiry above made by Col. Blood is pertinent and timely, but, coming from the source whence it does, sounds like a ghastly

Iago, gloating over the writhings of his victim in one moment, and in the next fawning before him and saying, "My Lord, you know I love you," presents a no more repulsive picture of canting hypocrisy. It is moreover an invitation

"To glean the broken ears after the man

That the main harvest reaps. The harvest ready, indeed! Fields of golden grain and corn awaiting the cickle of the husbandman! Avaunt! They have been touched with the blight and the mildew; the very atmosphere is mephitic. The landscape gloams beneath a pall, deep as Arctic midnight. The perennial green of forest and field is displaced by sere and blackened sterility, and Alpine desolation reigns almost without a rival, where this arch-jester mockingly says, "The harvest is ready, but the laborers are

fow.

Are the laborers few indeed? And are teachers in the spiritual field, who have been looked to for guidance and advice, "sitting astride the fence," while the harvest moon is

Brother and Sister Spiritualists, we are at last admonished by events, whose lessons we can no longer ignore, that the hour has indeed arrived, not for the gathering of a blighted harvest, but when some strong and true soul should come up to this judgment and read unto this people the lesson which must open all eyes as with a touch of pentecostal fire.

When Belshazzar, the great Free Lover of Babylon, with his wives and concubines and wole, there came forth in that same hour the flugers of a man's hand and wrote upon the plaster of the wall these words

'Mene, Mene, Tekel, Upharsen."

And when Daniel was brought he said —
"This is the interpretation of the thing:—
Mene: God hath numbered thy kingdom and
finished it. Tekel; Thou are weighed in the balance and found wanting. (Pharsen; Thy kingdom is divided and given unto the Medes and Persians.

And it came true. At that feast where the Tiltons, the Hulls, the Bloods, and all the advocates of Free Love have been sitting with their wives and their concubines, there is enthroned in their midst an image "arrayed in purple and scarlet, decked with gold and pearls and precious stones, and having a golden cup in her hand full of abominations and fithiness of her fornications, and upon her forehead a name writ-ten, 'Mystery of Babylon, he Great Mother of Harlots and abominations of the Earth.'

And we can hear the indignant spirit of a Shakspeare crying out:

"O thou public commoner! I should make very forges of my cheeks That would to cinders burn up modesty, Did I but speak thy deeds. Heaven stops the nose at it."

Passing from figurative speech to plain and unmistakable prose, the one fact standing out undeniable before the world to-day is this: I give it in the words of Mrs. Tilton before the Brooklyn Investigating Committee:

"The implication that the harmony of our home was unbroken till Mr. Beecher entered it as a frequent guest and friend, is a lamentable satire upon the household where he himself, years before, laid the corner-stone of Free Love and desecrated its altars up to the time of my departure, so that the aimosphere was not only godless, but impure for my children.

When Tilton carried Free Love into his own home—into the presence of wife and daughters, whose purity should have been sacred, he carried thence a monster armed with tooth and claws and it hath torn them into pieces.
It is the very insanity of madness to talk to sensible and right-minded people of the beauty

and necessity of Free Love when we see its practical workings bringing such heart rending calamities upon whilom happy households. Indeed, Spiritualists can no longer afford to bow at this shrine of harlotry, but they should rise up as one man and one woman and spew it out from the land. Unless this be done Spiritualism must become

"A fixed figure for the time of scorn To point his slow unmoving finger at."

The very breath of this specious Free Lave doctrine is pollution; its touch is death.

Instead of leading humanity to higher planes of happiness and moral and physical purity, its mephitic pathway leads back to the orient twilight of time, along the lowland shores of civilization, when men wandered as through a barbarian wilderness of sin-when love was free to couple and uncouple with every evanescent change of passion until tribes began to dwindle away under the thus engendered diseases of leprosy, scrofula and their kin-

Again, it is in vain for the advocates of Free Love to avow that they are not in favor of promisculty or prostitution when it is notor-ious that they are almost constantly engaged

in its polluting practices.

The law of 'One man to one woman and fidelity unto death," is as strong and as deep as the foundations of the world, and as irrepealable as the stars. Its violation is a sin against nature, and it will find the transgressor out. Its observance, though never so imper-fectly, saved the human race from extinction thousands of years ago. Though ages of time have passed since the marriage relation beand though under its operation the physical being is gradually becoming purified and redeemed, never, until the law which calls for fidelity between man and wife is heeded and obeyed, will disease be banished from the

O, is there a Spiritualist so besotted with assinine stupidity, as to be led back to that barbarian wilderness of things which we have

barbarian wilderness of things which we have pictured? If so then you are welcome to class me as among those teachers "sitting astride the fence," for we are not going your way. Our path lays onward and upward.

Do we not speak the sentiments of every aspiring Spiritualist, when we say, we have surfeited of this social nastiness, driveling like the beslobberings of idiocy from some of our rostrims and weekly papers, until our soul sickens and cries out like the dying Goethe for light and air.

There is nothing more specious and baneful in the teachings of these latter times than the maudling sophistries of Free Love. The error of supposing that love, as a sentiment alone, suffices for the basis of a union of the sexes, is most lamentable. Love the only scanctifier?

True, the necessity of woman's nature and equally so of man's, is to love. But all love is worship, and the most unhappy marriages are usually those sentimental unions based solely on love, and we have rarely heard of a lovematch that was not an unhappy one. ing is more variable, uncertain and fickle than sentiment. Such a union may be sundered on a rainy day, by a fit of indigestion, an idle word or by a misapprehended look or gesture, and men and women could thus become as so many weather-cocks, and be changing their sexual communions as often as the wind in its A social chaos would reign, in which the human race itself must of necessity become extinct.

We attain to a reality out of us only by sense and reason, and never by sentiment or unreasoning impulses, and therefore, by the latter we love, never another but ourselves simply, or our momentary state of feelings. The feeling changed, the union is desolved and the love gone. Love can tolerate no imperfection in its object, and yet all men and women are imperfect breatures.

Husband and wife may be all in all to each other, in relation to other men and women; but no woman is worthy to be loved for her self alone, not even the purest, noblest, the most behutiful and charming of her sex, for such love were idolatry; and no man is himself alone worthy of love.

American women are educated above the harem of the Turk and the gynecenm of the Greek-above the instinctive life embodied in the specious doctrines of Free Love, and have developed in them capabilities of stability and steadfastness, and their cravings to love and be loved can never be satisfied by obedience to blind instinct, but only in an order that transcends the reasoning faculties as well as the finest and most generous sentiments.

The fundamental error of the age is in sup-posing love can suffice for itself—that it is destiny uncontrollable by the intelligence or the To circumscribe love then with the bonds of marriage is not to lessen it, but to give to love a rational and a solid basis, a real substance, to complete it and to render it con-stant, abiding and immortal as the soul whence

it springs.

Marriage based on love, intelligence and reason, can never be miserable, nor leave the mind empty, nor the soul to devour itself. Reason should ever be foremost and not

blind instinct, and happiness sought from a cheerful and faithful performance of the duties which belong to the marriage state, and to the state of the married life. The faithful and loving performance of these duties secures repose and serenity of soul-the truest and highest happiness humanity can know or ex-

The French woman's la grande passion may trample nature's beautiful law of fidelity into the dust, as she whirls fitfully from paramour to paramour, in a wild sound of warring and consuming passions; but it never brings that sweet peace which passeth all understanding, which comes from duty faithfully done, nor that serenity of soul which makes lovely the life of a faithful wife and mother.

The truest and noblest women, they who have been dearest to their husbands and held in the most grateful and touching recollection by their children, and whose lives have been daily rounds of unruffled content, are they who have been governed by good sense, intelligence, and duty, rather than that capricious passion which in these modern times has been dubbed Free Love.

But its doom is sealed. Shall Spiritualism go down with it in its ignominious fall, is now the grave question of the hour, brought to the door of every Spiritualist in the land. Shall we longer stand halting and compromising with shame and dishonor!

The paragraph above quoted from Woodhull d Ciaffin's Weekly, shows that its author has seen the hand-writing on the wall and his insinuation that the decadence of Spiritualism is due to its hesitancy to accept his Free Love doctrines, is but the old cry of "stop thief," seeking to turn attention from the real culprit. Hiding behind a woman's breast, he hopes that it will prove as impervious as the shining armor of a Jeanne d' Arc.

An Odlousbaw.

BRO. JONES:-Inclosed please find copy of act of the legislature to regulate the practice of medicine in the State of New York, which please insert in the columns of the JOURNAL, for the benefit of your many readers and those who desire to see the law.

At every session of the legislature for a number of years past, some one of its members has introduced a bill referring to the practice of medicine, that was obnoxious and oppressive; each time they have been met by the liberal element and defeated, until it was believed that no such bill could pass, but in an unguarded moment, and at a late day and hour of the session the above mentioned bill did pass, was signed by the Governor, and be came a law in twenty days thereafter.

We know the intent of the originaters of this law; it is a direct blow at clarryoyance, magnetic healers, movement doctors, mediumship, Spiritualism, and all the reforms in medicine and theology. Old fogyism in theology and medicine go hand in hand. Already, in some of the counties, have the clairvoyants and mediums been notified to appear before a board of censors and stand a technical examination. So far, I have not heard of a single certificate being granted to a clairvoyant, magnetic healer, movement doctor, medium or Spiritualist, no matter how creditable their examination; the idea is that they must all stop practice or suffer the extreme penalty of the law. We know the intent of the originaters of

For myself I have no fear, for I have long been practicing by Diploma, but we should all be ready and willing to clasp hands with the unprotected, and stand by their cause in any event

There is a large number of individuals in this State that live by their calling or profes sion; they are doing great good in the way of medical examinations, treatment and nursing indeed, they perform some most wonderful cures and are among our most successful physicians, and yet they are unprotected and liable to prosecution say moment by their opponents. Can we not secure to them the rights, the dear privilege of doing good whenever

they chose. There are three recognized schools of med icine as legitimate. Allopathic, Homeopathic and Edectic. May we not have the fourth? Is Spiritualism not respectable and influential enough to organize a system of practice and ethics, founded upon the principles we advocate? We think it is, and the sooner we com-mence the better. We have no time for delay. Let us call a convention; organize and show our political significance in the Fall election, and by so doter, we can exert a broader influ ence to obtain whatever is needed to forward our cause. Let others speak out in regard to this matter, and it no more, we will unite and repeal the present oppressive law, liberate the oppressed, and carry on the needed reforms.
G. C. PARMITER, M. D.

28 Gertrude St., Syracuse, N. Y. (Permanent address Oswego, N. Y.)

The following statute, entitled "An Act to Regulate the Practice of Medicine and Sur-gery in the State of New York," was framed by the legislature May 11th of the present year and is now a law of the State. It may interest to some of our physicians.

Section 1. Every practitioner of medicine or surgery in this State, exepting licentiates or graduates of some medical society or chartered school, shall be required; and they are hereby commanded to obtain a certificate from the censors of some one of the several medical societies of this State, either from the county, district or State society; which certificate shall set forth that said densors have found the person to whom it was issued qualifled to practice all of the branches of the medical art mentioned in jt. And such certificate must be recorded in a book provided d kept for the purpose by the county of each county in the State.

£2. The censor of each medical society aforesaid shall notify all practitioners of medicine and surgery of the terms and re-quirements of this act, and shall request such persons, so notified, to comply with those re-quirements within thirty days after such a notification; and if such person shall not, within the time specified in the notice, or within such further time as may be allowed by special arrangement with said censors; not exceeding ninety days, comply with the requirements herein made of physicians or surgeons, as the case may be, such persons shall thereafter be subject to all the provisions and penalties prescribed by this act for any violation of the same, and the president of the society making such request shall and he is hereby required to at once commence the proceedings authorized by this act against such person.

\$3. It is hereby declared a misdemeanor for any person to practice medicine or surgery in this State unless authorized so to do by a license or diploma from same chartered school. State board of medical examiners, or medical society, or who shall practice under cover of a medical diploma illegally obtained; and any person found guilty of such a misdemeanor shall for the first offense be fined not less than fifty nor more than two hundred dollars. For any subsequent offense, not less than one hundred nor more than five hundred dollars, or by imprisonment not less than thirty days, or both imprisonment and fine; and all such fines shall go into the county treasury of the county bringing such

REMARKS.-There is one consolstion in all this extremes ever right themselves. Let all liberal people now unite in wiping out all special legislation in favor of doctors.

Liberal people are too apt to slumber while old fogies apply the thumb-screws with the intent of holding us fast. But we are sensitive to such pressure.

Now let us all wake up to the responsibility and great duty that devolves upon us. Get up a pitition that will fit every State, and the JOURNAL will publish it and scatter it all over the land, so that when the legislatures of the several States convene, we will make it hot work for those who prey upon the people through special legislation.-[ED. JOURNAL.

-Bletonism.

1. Why is it that the divining rod is not in-

fluenced by surface water ?
Burface water sends off no such lively electric emanations as the water in question, viz, running, living subterranean water, hence does not attract the rod or the force passing

2. Have there not been ten fallures to one success in these experiments?

So asks the d sbeliever in the spiritual phenomens, who has witnessed only such manifestations as are obtained through partially developed mediums. With a fully developed medium or some

the manifestati- us are almost always uniform and satisfactory 3. Why must the rod beheld in a particular

In Bleton's case, it was not necessary that it should be held only in one particular man-ner, nor was the rod the only indicator of subterraneous streams of water.

In passing over such a stream, he always experienced a peculiar sensation, referable to the diaphragm, which he called his commotion darge bodies of minerals will similarly effect the psychometrist and others peculiarly sensitive in that direction, as Mrs. Denton, Mrs. Uridge, Mr. Cook and hundreds of others). But in most persons possessing the necessary organization for "dowsing" f water, the rod is the most delicate indicator. They do not, however, all hold the rod in the same way, but only in such a manner as that the two ends of the rod may connect the two opposite sides of the sensitive subject, one side being positive, and the other negative.

The green hazle, peach, or white thorn rod, acting merely as a conductor, over which the force passes from the positive to the negative side, and thence to the great subterranean reservoirs, or batteries it may be, where this fluid is generated; and to which, at all events, it is closel allied.

Where does the intelligence come from which causes the rod to dip one, two, three and so on, corresponding to the number of feet the water is to be found from the sur-

Now your queries become interesting. This is the same question I presented to Fold, correspondent of the Huntington (Pa.) Globe, who brought forward the electric theory, (published in my article, number two), wherewith to explain the facts in Bletonism-viz-"Are we to look to the laws of electricity to account for the behavior of the rod in this instance? If so, it will be very interesting to understand the 'method of counting' used the electric force, and why it resorts in its messurements to feet and inches. Let us have a little more light on the subject.

This query was long since published in the tilose, but our friend Todd, so far as I am

aware, has left the query unanswered.

This is the very point to which I have desired to direct the attention of such pren-as Todd and others who admit the verity of this phenomenon, but who, like the Tribune and Churchman, in the case of J. R. Brown in his nind-reading, deny its having tion with mediumship and the spiritual phe-

It is a clear case of mediumship, and in this light, any one can easily see without "specks" waere the intelligence comes from. E. HOVEY.

\$1 50 cents renews trial subscriptions one year.

Report of Grove-meeting at Denver, Iowa-

BRO. S. S. JONES:-I ought to have reported the meeting at Denver long ago. Dr. Norwood gave me the minutes of the meeting to prepare for the press, but I have been so occupied with correspondence, that I have not thought of it when I had time to do it.

M. E. Billings, Esq., of Waverly, was chosen Chairman, and Dr. Norwood, of Fredricksburg, elected Secretary of the meeting. Both filled their offices with perfect acceptability.

The attendance was large, especially on Sunday and Sunday evening, so that the meeting was a grand success numerically, financially, liberally and spiritually; financially, in that the friends generally met all the claims for speaker's fees and other necessary expenses promptly; liberally and spiritually, in that the people, although they passed no resolu-tions to that effect in a unanimous expression, declared themselves in favor of true liberality and spirituality, as opposed to so called radicalism, and in many instances, especially in the conference meetings, unhesitatingly de-nounced the "new departure," as infamous and outside of true Spiritualism.

The speakers present, warg R. G. Eccles, of Kansas City; Mrs. H. Merse, and Dr. C. P. Banford, State Missionaries, T. S. A. of Spiritualists; M. E. Billings, Esq., of Waverly (Materialist); Dr. Norwood and J. V. Carpen-ter, of Fredricksburg, and others.

Mr. G. L. Henderson could not be there, but abswered in a well-written and expressive

but abswered in a well-written and expressive letter, which was read to the audience.

M. E. Billings, Esq., took his place as the Liberalist speasur for the occasion.

As Chairman has opened the meeting by timely and appropriate remarks as to the unity of effort of laberalists and Spiritualists. He did not claim to be a Spiritualist, but he felt that the time had come when the extremes of Infidel and Spiritualist should meet upon the same plane, and exert every faculty of the soul in opposing error, and enlightening and elevating common humanity.

or. Sanford was then called to make a few Dr. Sanford was then called to make a few remarks, which he did, to tife effect that we were united in one thing, and that is in the downfall of anarchy. The difference between Liberalists and Spiritualists was only in the demonstration of immortality. They perfectly agreed in every species of reform that has for its object the improvement of the human race, mentally and morally.

R. G. Eccles lectured Friday evening and in his peculiar plain, logical, elequent and convincing style, showed that there is good in all things. Nothing was bed or evil, only in the secreting. He held the andience as attentive listeners as he rounded sentence after sentence of his timely chosen and elaborately (Continued on Sh page.)

(Continued on 8th page.)

Extracts from our Exchanges.

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

Swedenborgianism vs. Spiritualism. BY ST. GEORGE STOCK KA, IPEMIL COL. ONFORD, ENGLAND)

In the west of London, beyond Kensington Gardens, there is a Swedenborgian or Naw Jerusalem chapel. Many readers of the Spirit ualist are doubtless acquainted with it. I was myself a stranger to the place when I entered it on the morning of Sunday, June -28th. Almost the first sound that struck my ears was the announcement that the subject for discussion at the meeting for Mutual Edification on the following Wednesday evening would be Spiritism, commonly called Spiritualism." The minister at this chapel is a Dr. Bayley, a man whose conversational diction is not unim peachable, but who is evidently of no common abilities. His sermon was pervaded by a healthy tone of thought-a rare characteristic of pulpit discourses. Its upshot was that right and wrong doing brought their own rewards and penalties slong with them, and that the laws of God were the simple rules of happiness, not made right by being commanded but commanded because conducive to man's own welfare. The weak point in his position was his taking for granted that these rules of happiness were revealed in the Bible in such a manner as to save man all trouble in finding them out for himself. To admit the necessity and duty of inquiry, would be to cut us adrift from the Bible except as a useful record of experience of a by-gone age; and this, as a Bwedenborgian, Dr. Bayley could not do; for the Swedenborgians make a very strong point of their adherence to the Bible. But if the inadequacy of the Bible as a guide to happiness were to his mind inadmissible, much more would be what, to the unprejudiced judgment must appear an equally undeniable truth, that many of the Biblical precepts are, for the present age, at all events, in direct contradiction to right. These remarks I have made with reference to the part taken by Dr. Bayley in the "Meeting for Mutual Edification," on the evening of Wednesday, July 1st. Before going on to speak of this, however, I will crave pardon for making a few remarks on the general attitude of Swedenborgianism towards Spiritualism.

Inasmuch as the Swedenborgians profess to base their whole system, so far as it differs from orthodoxy, on modern revelation and spirit communion, it is not open to them like the members of other sects, to deride the whole thing as a mere delusion—they have too much glass about their own house for that; and so they adopt the other line, and denounce it as diabolical. Why then should show hos-tility to the new-comer, instead of being the first to hall it, a few moments' reflection suffices to show. Swedenborg's revelations took place at a time when the world had still an unshaken belief in the terrible doctrine of eternal punishment. Accordingly, we find in his system progression in evil as well as progression in good, and a Source of Evil as active in its workings as the Source of Good; and, indeed, if effects are any measure of causes, more powerful. But the belief in the eternity of punishment has of late been breaking up on all sides. A milder age demands a milder creed. Accordingly, the seers of the present day ignore progression in evil, and dwell only on progression in good. Evil is to them a mere negation, nothing more than the absence of development. Thus we see that the two systems, that of Swedenborg and that of the Spiritualists of to-day, are in their root-ideas incompatible. The Spiritualists, indeed, can afford to praise Swedenborg as having, in some measure, anticipated their own more perfect revelations; but it is far otherwise with

Swedenborgians, 'on whom the Spiritual-have enough claims of kindred to heighten their animosity, and no more. The meeting on Wednesday evening was opened by Dr. Bayley with prayer. As a text for his discourse he then took the prohibition, in Deut. xviii., 11. against "consulters with familiar spirits, wizards, and necromancers." After first pointing out to his audience that the visions of the Scriptural seers were, for the most part, not revelations of heaven and hell themselves—the places of final happiness and final misery—but of the intermediate state, or Spirit-world, of which we hear so much from Swedenborg; he went on to admit the reality of Spiritualism, maintaining that its harm arose from its very reality. If, indeed, Spiritualistic phenomena were mere chicknery, as in some instances they might be, he would not have thought it worth his while to discuss them. But, believing as he did that Spiritualism was a grave source of danger, since its practice involved a direct violation of the expresses commands of God, he thought it as well press commands of God, he thought it as well that his audience should be set on their guard by a careful consideration of the subject that evening. He assured us that it was from no caprice of authority that it had been forbidden to men to seek communication with the Spiritworld. But, since more men passed out of the present stage of existence in a state of evil quence a preponderance of evil beings in the spirit-world, and these, being further gone in wickedness than they had been here, and having enlarged powers of mischief, exercised, whenever they got the opportunity, a most fatal infusace on the inhabitants of earth. These were the beings who in old times had deluded men into worshiping them under the titles of various false divinities, and had instituted the most abominable practices in the holy name of religion. He alluded, as an instance, to the custom at Babylon (mentioned by Herodotus) which made it incumbent on every woman to prostitute herself once a year in the temple of Venus. The influence of evil spirits was plentifully discernible in more recent times, as, for example, in personations of the Holy Ghost; and their latest effort to gain influence over men's minds was Modern Spiritualism. Thus Spiritualism was one of the
many wiles of the power of evil, and in a
flagrant opposition to the Word of God. To
Swedenborgians, indeed, it was no unlooked
for thing, since the world had been warned by
the Swedish seer of the danger that would arise
from lying spirits. He had described the
phenomena of to-day with the minutest particularity, mentioning even that the influence
of enthusiastic spirits causes a trembling, especially of the left side. Like war, indeed,
and other admitted evils, Spiritualism might
have its incidental use, namely, as a check to influence over men's minds was Modern Spirit-

have its incidental use, hamely, as a check to the Sadduceeism of the present age; but that could afford no justification for its practice, which he concluded by earnestly exhorting his which he concluded by earnessly exhorting his audience to eachew.

When Dr. Bayley had sat down, one of his congregation, a Mr. Brown, while admitting to the full the lying capabilities of many spirits, inquired of his pastor how it was that trance mediums, like Mr. Morse and Mrs. Tappan, could keep an audience of 1,500; or 2,000 in breathless attention, while they gave utterance to the very highest moral teaching.

This difficulty was easily disposed of. Satan could transform himself into an angel of light. Dr. Byley was then drawn on to descant on the insidiousness of the evil beings to whom he ascribed the phenomena of Spiritualism.
For instance, they pretended an admiration
for Swedenborg, but it was a mere trap. This
was clear from the fact that a spirit declaring himself to be Swedenborg, had confessed that in earth-life he made a few "little mistakes," -had, in fact, imagined that Jesus was God. and thought too much of the Bible. Now Swedenborg's whole creed rested on the Delty of Christ and the authority of the Bible; therefore it was evident that this was a case of gross imposture. The conclusiveness of the reast ting was somewhat impaired by what afterwards fell from the lips of Dr. Bayley himself. He reminded his hearers that Swedenborg had set out from the orthodox creed; and remarked that it was interesting to trace in his writings how he had gradually sloughed off erroneous doctrines during his communications with angels. Now, if Swedenborg, in the course of thirty to could correct such "little mistakes" as a bear in the Trinity, the Atonement, and the resurrection of the body, it is hard to see why he could not have gone a few steps further in the same direction in s

period of two centuries.

Dr. Bayley now dwelt on the tendency of Spiritualism to connect itself with the doctrine of re incarnation, the tendency of which to-wards a relaxation of moral effort was obvious. If a man failed to do as well as might have been expected of him in life once, all that was required was for him to turn up again and try and do better next time. Another dangerous consequence of the practice of Spiritualism was, that authority would certainly be ascribed to the spirits. A party of Spiritualists had been informed by spirits that half of the evils of the world arose from ill assorted marriages. If people would only let themselves be guided to select their true Spiritual affinities, the resuit would be a re-incarnation of the worthles of old. One of the party, a very respectable man who had lived happily with his wife for fifteen years, was induced by these represent-ations to set her aside in favor of his true spiritual spouse, who, it so happened, was his housemaid. The match was expected to produce issue in the Apostle Peter. Great were the anticipations formed with respect to this wonderful child, but when the time of delivery came, Peter was a girl! The wife, it may be imagined, . had not quite coincided in the husband's views, but he was united once more to his lawfill wife after his unsuccessful experiment. This was one of many good stories that were told to the discredit of the unfortunate Spiritualists. So far Dr. Bayley had everything his own way; but he was now des-

tined to receive a check. At the next pause in the proceedings, a stranger to the meeting (who was sfterwards kind enough to give me his name and address as Mr. Whitley, opposite Palace Gardens), arose, and with a nervous but still resolute air, informed the meeting that they had now the gratification of seeing before them a real live piritualist, an intimation which appeared to be received with satisfaction. The stranger then proceeded, with an asperity due no doubt to the effectiveness with which Dr. Bayley had employed the weapon of ridicule against his creed, to point out certain weaknesses in his opponent's argument. Did he find himself in an assembly of Jews, on whom the law of Moses was binding? Much had been said about the Bible, but about the New Testament little or nothing, and there even seemed a desire to shirk that. By what method of argument did Dr. Bayley pick out a single statute from its context as still authoritative? If he thought people who resorted to necromancy ought to be put to death, why did he stop short of endeavoring to have them executed? But, if they were to come to that, what person in the meeting would escape condemnation under the law of Moses? They would all have been put to death long ago. Who cared now to observe the commandment against esting blood or wearing a garment of mixed fabric? Why, even the man who did not hearken unto the priest (which he seemed to imply was the most unreasonable injunction of all) was to be put to death? Here he was called upon for chapter and verse, and promptly gave them as Deut. zvii., 12-a reference to which passage will show that he made an oratorical use of it. But why, he continued, argue about the law of Moses, when Jesus Himself, as if to show how entirely it was abrogated, had ascended the Mount of Transfiguration and held communion before the eyes of His chosen disciples with the spirit of this very Moses, its promul-gater? For himself, having failed to find a refuge from the doubts which oppressed his mind, he had determined to try if this new thing called Spiritualism could bring him any light. But he was determined that if the spirits shirked the New Testament and the name of Jesus, he at all events would have nothing to say to them. Accordingly, he sat once a week with the New Testament on the table for four-teen or fifteen months, till at length manifest-ations came, and he found a creed by which he could live and in which he would die. He concluded by advising the meeting not to let themselves be frightened out of investigation by the bugbear of assumed authority. This speech somewhat staggered Dr. Bayley.

It was clear that as the teacher of a manly morality he could not bear to be reckoned among the obstructives. Accordingly, when he next spoke, he distinctly altered his ground, though without acknowledging that he had done so. He was not asking them, he said, to abstain from Shiritualism because the practice was forbidden by such and such an authority. On the contrary, they were to inquire into it, and if they found the evil resulting from it to out-weigh the good, to avoid it. It was for the purpose of inquiry that they were met together that evening. As to the stranger's charge against him of shirking the New Testament, it was unfounded, since he had quoted the Lord's words, who said, "if they believe not Moses and the prophets, neither will they believe though one rose from the dead," which he understood as a condemnation of the prac-tice of Spiritualism. Still he must repeat that he had not denied all good to Spiritualism. He had admitted that in some cases it might be productive of benefit, but he pitied the condition of mind of those who could not believe in a future without it. To such as hall a better ground of assurance it could not but be

Not having been present on the following Wednesday evening, to which the discussion was, with the approbation of all, adjourned, I am glad to be able to supplement this account by an extract from a friend's letter:—

"Dr. Bayley read us a great many passages from Swedenborg's Hesen and Hell, in which he warns against Spiritualism. The rest was only a repetition of what you heard. Only one other gentleman spoke, although after him a dozen stood up together, and there was such excitement and arguing that Dr. Bayley was obliged to call order. They were after some time silenced by the promise of another evening in a fortnight. But I was going to tell you about the old man that spoke—such beautiful long white hair-and the blackest eyebrows! such an enthusiastic Spiritualist! I felt quite awed to see this old man stand with his quite awed to see this old man stand with his hands clasped above his head advocating the

cause. He told us that until a live coal had been placed on his head by Daniel Home with-out singeing a hair, he had never believed in miracles; that the coal was then placed in his wife's band without burning her, but when put on the table set fire to some paper. manner of this old man reminded me of Archbishop Trench, he was so earnest; and, until he told us we could in less than fifty years be carried up to the moon and back, I liked htm."-London (Eng) Spiritualist.

The Confessional.

BY WILLIAM HOGAN.

The following is as fair a sketch, as I can, with due regard to decency, give of the questions which a Romish priest puts to a young female, who goes to confession to him. It is, however, but a very brief synopsis:

A young lady is on her knees, with her lips close pressed to the cheeks of the priest. The confessor asks what sins have you com-

Penitent-I don't know any, sir.
Confessor-Are you sure you did nothing wrong? Examine yourself well. -Yes; I do recollect that I did wrong. made faces at Lucy A., at school,

C-Nothing else?
P. Yes; I told mother that I hated Lucy
A. and that she was an ugly thing. C.—(Scarcely able to suppress a smile in finding the girl innocent.) Have you had any immodest thoughts?

P.- What is that, sir? Have you been thinking about men? Why, yes, sir.

-Are you fond of any of them? -Why, yes: I like cousin A. or R greatly

-Did you ever like to sleep with them? -Oh. no. C .- How long did these thoughts about men

continue? P-Not very long. C.-Had you these thoughts by day or by

night? P. -By

In this strain does this reptile confessor proceed till his now half gained prey is filled with ideas and thoughts to which she has been hitherto a stranger. He tells her she must come to-morrow again She accordingly comes, and he gives another twist to the screw which he has now firmly fixed upon the soul and body of his peritent. Day after day, week after week, and month after month, does this hapless girl come to confession, until this wretch has worked up her passion to a tension almost anapping, and then becomes his prey.

I can not tell the whole process by which a Romish confessor debauches his victims in the confessional; but, if any one desires to know all, I refer him to Antoine's moral theology, or to Davis' treatise, "De Peccatis," books in Maynooth College, read by all the priests. In these will be found the obscene questions which are put by priests and bishops of the Romish church to all women, young and old, married or single, and, if any married man, or father, or brother, will after the perusal of these questions allows his wife, his daughter, or his sister, ever again to go to confession, I will only say that his ideas of morality are more vague and loose than those of the heathen or the Turk.

The priest, as a confessor, possesses the secret of a woman's soul; he knows every half-formed hope, every dim desire, every thwarted feeling. The priest, as a spiritual director, animates that woman with his own deas, moves her with his own will, fashions her scoording to his fancy. And this priest is doomed to cellbacy. He is a man, but is bound to pluck from his heart the feelings of a man. If he is without faith, he makes des-perate use of his power over those confiding in im. If he is sincerely devout, he has to struggle with his passions, and there is a perilous chance of his being defeated in that struggle; and, if he should come off victorious, still the mischief done is incalculable and irreparable. The woman's virtue has been preserved by an accident, by a power extraneous to herself. She was wax in her spiritual director's hands: she has ceased to be a person, and is become

There is something disbolical in the institution of celibacy accompanying confession. Paul Louis Courrier has painted a fearful picture of the priests position as an unmarried confessor. What, a life, what a condition is that of our priests? Love is forbidden them, marriage especially; women and given up to them. They may not have one of their own, and yet live familiarly with all; any, in the confidential, intmate privity of their hidden actions, of all their thoughts. An innocent girl first hears the priest under her mother's wing; he then calls her to him, speaks alone with her, and is the first to talk of sin to her, before she can have known of it. When instructed, she marries; when married, he still confesses and governs her. He has preceded the husband in her affections, and will always maintain himself in them. What she would not venture to confide to her mother, or confeas to her husband, he, a priest, must know it, saks it, hears it, and yet shall not be her lover. How could he, indeed? is he not ton-sured? He hears whispered in his car, by a young woman, her faults, passions, desires, weaknesses, receives her sighs without feeling

agitated, and he is five-and-twenty!

To confess a woman! imagine what that is.

At the end of the church a species of closet or sentry box is erected against the wall, where the priest awaits in the evening, after vespers, his young penitent, whom he loves, and who knows it; love can not be concealed from the beloved person. There is now no vow that holds good with the priest who has just come from the seminary, healthy, robust, and vig orous. He will love some one of his parish ioners, it can not be otherwise; and this woman he would marry if it were not for the Pope. He sees her daily, and meets her at church and elsewhere; and when he hears her coming to the confessional, honesty, duty, and wise resolution are all swept away. She arrives, kneels down at his knees, before him whose heart leaps and palpitates, alone. The walls of the church, the vaulted roofs, sole witnesses they talk, or rather murmur in low voice, and their lips approach each other, and their breaths mingle. This scene takes place, and is renewed daily by forty thousand-young priests, with as many young girls, whom they love, because they are men whom they confeas in this manner, entirely tete-a-tete, and visit, because they are priests, and whom they do not marry, because the Pope is opposed to it.

— The Universe, Boston.

The Mohammedan Paradise.

When a Moor dies he is examined in theoly gy by two angels, called Munkir and Nakilla in the grave, and if it appears that he is an olahol-dox Moalem, all is well; if not, he is besten with iron clubs on his temples, and bitten by venomous beasts. The souls of martyrs repose in the necks of green birds in paradise until the Judgment Day; while the other souls of believers, being tenderly extricated from their bodies by Gabriel, hover around their graves. The souls of the damned have no place in heaven or in earth. The Judgment Day will

be heralded by signs. Jesus Christ, will again sppear upon the earth, trumpets will sound, the sun will be obscured, the stars will fall upon the earth and chaos will prevail. At the second blast of the trumpet everything hav-ing life will periah from the earth. It will then rain for forty years, after which the last trompet will sound and the dead will arise. Their deeds will then be weighed by the angels Gabriel and Munkir, in scales so large that heaven and earth will scarcely be able to contain them. A Moslem that has done evil to another must pay him in good deeds, and if he has no good deeds, must take some of the sins which the other has committed. Although from several pessages in the Koran it would appear that damnation is sternal; yet others believe that for the orthodox sinners a temporary punishment is appointed, and that their skins will be roasted as black as a coal for 4,600 years. At the resurrection the righteous will be clad in white linen; the wicked without any clothes. Those who have amassed riches dishonestly will appear as swine, and those who have taken interest, with their heads where their feet ought to be, and rice versa The day of Judgment will last 1,000 years save thirty, or, according to another text (save seventy,) 50,000 years. God Himself will sit in the judgment seat. Adam, Noah, Abraham, and Jesus will act as his intercessors for the souls of men. Angels, gentiand animals will also be called to account The ordesl-of judgment is the bridge of Sirst, fine as a hair and sharp as a sword. The righteous pass over swift as lightning; the wicked fall into the pit below. A wall divides paradise from hell, and it is a kind of neutral ground, serving as a residence for those that have done much good and much evil, or else who have done little good and little evil. Paradise itself abounds with purling streams of milk and honey, with black-eyed hours formed of musk, with wine which does not inebriate, and with slaves of which true believers will have 80,000 apiece. The Moors have a special doctrine of their own that they will be also regaled with a kind of haschish which will never do them any harm, and that instead of black eyed houris they will be blessed with the companionship of blue eyed golden haired English girls, whom the Moors esteem the most beautiful of women. Hell has seven stories; on the uppermost are those orthodox but sinful Mohammedans who, at the intercession of the Prophet, will be released after a 'thousand years; the next underneath is for the Christians; those which follow, for the Sabians, the Magi, and for Pagans in general. Last of all is the dwelling of the hypocrites; that is those who have professed Islam without really believing in its doctrines. The angels have forms that are beautiful and pure; they neither eat nor drink, are sexess, and act as the servants of God. Thus begins the 35.h sura of the Koran:—"Praise be to God, the Creator of heaven and carth, who has made the angels for his messengers, and has given them two three, and four pair of wings." Chief among them is Gabriel, sometimes called the "Spirit of God;" then Michael, the angel of the sacrifice; Azariel, the angel of death; Israful, the angel of the resurrection. The Moslems also believe in demons or spirits, Djenum (plural of Djin.) who are made of a gross substance, and will be judged on the last day. A Clairvoyant Animal.

From the Maint & ASD BASHBASE ! - -

TO THE EDITOR .- SIR:-Two "clairvoyant " having kicked over the traces recently, and falloped into the pages of the Medium as hobbies ridden by two separate correspondents who wouch for the truth of their respective statements, and assure us that they are neither "jockeying" nor "trotting" your readers, allow me to introduce into the arena a knowing bull—not one of the those papal anathen at, goaded by slaves of the Vatican, but a genuine specimen of the bovine tribe. This is not the veritable beast which performed the solemn office of pulling the bell in the sacred funeral rites over the mourned carcass of Cock Robin as the infallible history conveyed in our honored nursery rhymes has made so dear; but it is one which bears the responsibility of having defined a local habitation and a name for some four or five thousand inhabitants of a town situated within about for miles of Notting-

By the tradition of history and the history of tradition in and about that populous and thriving town, Nottingham, I learned, when a boy rambling through the picturesque neigh-borhood of Sherwood Forest, that "once on a time" (I believe that is as nearly the date as can safely be fixed), a butcher was engaged in driving a bull to the slaughter house, and at a particular spot the animal took into his pro-found head the idea of stopping to stamp on the ground, from which occupation he could not be driven by either the coaxing of the butgher or the blows of the said butcher's

After the stamping had been repeated-several times, good "accommodation for man and beast" rushed through the ground in the form of a stream of pure water. The circumstance provoked much excitement in the little vilage, which has since grown to a town; superstition, or it may be something better, promt-ed the idea that the event was an omen of treasures to be unearthed, or some profound event of the past to be revealed, and a deep hole was dug, which culminated in a perha-nent well being established, for the water was found to be of a superfor kind, and deemed a

The fact that the Bull declined to pass the public boon. spot, until water had guahed through the ground, seems to indicate the possession of a faculty or instinct of a peculiar and useful kind. There will, doubtless, be thousands of readers who will aver that this is an old woman's tale; to such it may not be a waste of time and effort to explain that from this circumstance, we rious as it may appear.
the town takes its name "Bullwell;"
that the particular well used to be pointed
out on Bullwell Forest (a part of the
old Sherwood Forest) when I was a boy; that until recently, to my own ocular knowledge, a public-house sign in the town commemorates the event, in all the glories of pictorial artured though the sketch and painting may be; and that the mystery is a matter of history to the inhabitants who believe in it as implicitly as the classical scholar believes that Rome was named after Romulus. I am, &c.,

> It is not time that flies: 'T is we, 't is we are flying; It is not life that dies: 'T is we, 't is we are dying; Time and eternity are one: Time is eternity begun; Life changes, yet without decay, T is we alone who pass away.

Who fathoms the eternal thought?
Who talks of scheme and plan? The Lord is God! he needeth not-The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not mete with line and bound
The love and power of God!" Special Aotices.

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NATURE'S INTERIOR UNFOLDMENTS. Infinitestimal Structure of the Primeval

Granite.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL SPHERES,"

Any other than a rude outline or loca of the interior and infinitesimal structure of the atoms of the primeval material formation of the planets, would be incomprehensible to the finite mind; but such rude outline or idea can but interest and instruct all independent thinkers, and of such alone do I expect an appreciation of these offerings, and my interior being seems so blended with the soul-principle of the honest free-thinking philosophers, that I can but deem the interests of all such. as one and the same interest as regards the profound subject I am engaged in expounding. In view of this blending, I am induced to rule out the pronoun "I," and use hereafter "we'

instead, as more appropriate.

A primate atom of the primary fermation of the earth, includes among its infinitestimals every geometrical and trigonometrical figure and form in existence. The extreme outer formation of the atoms may be considered as that of a cube, and the next adjacent interior formation that of a geometrical figure of four teen equal sides, which is equivalent to a cube with the eight corners removed. The spaces or space between the outer surfaces of the in ner form and the inner surfaces of the outer form, is filled with a liquid that holds in solution the infinitestimal chippings produced in the claboration of the surfaces of these principal formations. As we pass, by interior per-ception, to the third interior formation, we behold the marks of greater mechanical ability, and a higher order of intelligence, the outer surface of this third formation being more exquisitely carved into a greatly multiplied number of angles, and the surfaces highly polished and embellished. The surrounding space is filled with a gaseous liquid, in which are floating bodies of various geometrical forms, and which show signs of mechanical ability and design in their construction and seem to be endowed in some degree with self-locomo, tion, but their movement is principally caused by artificial currents. The moving causes of these currents are somewhat obscure, but we will attribute, as a main cause, the grand ce-lestial or empyreal current which on account of its sublimity is not obstructed by the mol-ecular forms of the infinitesimal degree, but whose influence is felt by the gaseous element in question, producing varied currents, which variations are effected by means of the various elevations and depressions upon the outer sur-face of the third formation of the infinitesimal atomic degree. We will now pass to the fourth formation whose outer surface is still more varied and irregular, and with a greater multiplicity of angles, prominences and depressions, and in some localities attached forms resembling the grosser products of the vegeta-ble kingdom. The space surrounding this fourth formation is filled with an element more refined than that of the third formation, in which is suspended a great number of forms varying from the perfect cube to the perfect sphere. These suspended and variable forms move in directions as variable as that of their different forms, varying from a straight line to a perfect circle; these motions being attributable to the super celestial empyreal current; the variableness of motion being effected by the inequalities of the surface enclosing the space, and the variableness of the forms suspended.

We will now take a survey of the fifth, interior formation of the atomic primate. exterior surface of this formation is nearly that of a perfect sphere with a somewhat undulating surface. Resting in the depressions is a liquid resembling in some respects water of our degree, though the atoms of which this liquid is composed are made up of the infini-tesimals of all the primary gaseous elements in existence; and a due proportion of these super-infinitesimals, are recognized as embracing all the germs that constitute the vegetable, animal and human infinitesimal kingdoms. By chemical action and the law of interchange, the higher or more progressed super-germs are liberated which congregate and organize, in accordance with progressive laws, into forms which are more prototypes of animated existences, or are subject to dis-organizations, and are therefore, not perfected forms of the infinitesimal animal kingdom. Other forms appear as inhabitants of this liquid element, not necessary to describe, as a mere idea of the first law of development is all we intend to present in this connection. The space intervening between the fourth and fifth formations is occupied by an atmosphere similar to that which surrounds our earth, though many fold more sublimated; yet its spherical infinitesimals are less progressed than those of our atmosphere, as are also the planetary bodies moving therein, though some of them are self-locomotive and self-luminous. There is apparent order in their motions, though somewhat irregular. The primary cause of the general movement of these infinitesimal bodies is the grand empyreal current. Their secondary, irregular and involuntary motions are principally caused by the form and irregular surfaces of the inclosing formations. The first principles of planetary order are observed in the motions of the self-moving and soif-luminous bodies, the less progressed ones following in their trail. Here is indica-ted the first transgression of the law of pas-siveness, the first stage of the development of independent action, of mechanical ability and intellectual forethought and design.

Having now delved into the interior infinites-imal realm of the grante atom to the fourth degree, we behold in the dim distance still greater wonders, and an increasing desire to proceed, and with new inspiration, we enter the sixth sphere of the infinitesimal world. In taking a preliminary survey of the external surface, we find it varies in general form from that of a perfect sphere, being somewhat flatened at opposite sides, and the general aspect of the general surface resembles very much that of our earth, in the antediluvian age, ex-hibiting all the vegetable and animated forms of that age. The outer surface of this formation, is characterized with greater inequalities. mbling very much the outer surface of our earth, the elevations and depressions, exhibit-ing, apparently, but very little regularity of surface. The atmosphere and the fluids of this sixth degree of the infinitesimal world. bear some resemblance to those of our degree but are proportionately sublimated. This in-finitesimal world is teeming with animated existences, and its planetary/systems seem to move in as perfect order as the planetary sys-tems of our degree, though as viewed from the terra firms of this sixth degree the astronomical arrangements are similar to, and nearly in ac-cordance with, the old Ptolemaic system of as-tronomy.

the motion of a body is dependent up in contact with another body, or other matter in mo-tion, either visible or invisible. The tangible is not necessarily visible; therefore, the outer optical sense is incompetent to decide, as to the true causes of orbital motions of planetary bodies, and we must necessarily seek the evidences in the directions of interior percep tions and logical deductions.

Friends of Truth and Justice.

There may be those among you who have not totally forgotten the humble service of my pen, who have retained pleasant memories of my weekly ministrations; who remember the tenor of my thought, and the aim of my ar-pirations. I come before you now after a silence and an exile of five years, to ask the renewal of your friendship and confidence; to plead my cause before the tribunal of your dgment; believing that time is the Godmmissioned revelator of the right; the avenger of all wrong.

Soven years, ago with a bleeding heart and sorely disenchanted spirit, I felt it incumbent upon me, in the name of duty, justice and honor, to make known to Spiritualists and investigators, the blackness of ingenious sophistry concealed under the name of "Freedom of the Affections." To make public the theories and practices of men and women who borrowed the mantle of Spiritualism in copcealment of their unrestrained sensuality, I was not then, nor shall ever be, possessed of that " weak-backed charity," so eloquently de-nounced by the pure souled and magnanimous hearted Beecher. In vain will the "Free Love" league of evil endeavor to harm him !

Because I would not be dragged down to their level , because my soul abhorred and utterly loathed the hateful theories and fouler practices of the abomination veiled under guises of "adleity," "magnetic interblending," etc., etc., because I unsparingly denounced the breaking up of families, the descriptions. cratical of home, the violation of the marriage malico, envy, and calumny let loose their sluth hounds on my track.

Twas denied a hearing of my views, the turned out in the world. The cruel, cold-blooded malevolence of certain "Free-love" women in particular, pursued me with the t relentless hatred that vice alone can sustain 'or so long a time. Some of my best friends and most valued correspondents were alienated by the specious and sweet artifices of the creatures I despised, because I loved purity and truth, and had dared to tell them so, with the addition of my opinion of their conduct, given freely and without fear of con-

sequences. The result to me has been pecuniary ruin, attended however by self-respect, and unfailing trust in God. Friends, I have lived for five years on a bleak seashore, in humblest quarters, suffering pangs untold of material privation, and spiritual anguish. I have been hungry, shabby, sick, uncared for, and alone For one short year, I owned a cottage of three generous friends in New York city. But adverse circumstances and ill-health pursued me. I have lost my home, and I am utterly penniless and bereft of all; and, as neither extravagance, indolence, or other fault of mine that I am aware of, has brought me to this, I dare come before the vast army of the true Spiritualists of the land, to claim the generous compassion due a disabled soldier once serving valiantly in the ranks of Truth and Progress.

Brothers and Sisters | my hair is whitening the long, sad, disappointing years have left their marks of care and wifering. I have not the strength to labor much. I am forty-eight years old. Will you, out of your abundance, and with what you can spare, help me once more ! I have in view a humble, secluded home in Massachusetts. Will you enable me to reach it?

I will at once repay you as best I can. For every dollar sent me, I will return an inspirations poem of not less than twenty four lines. For less donations I will try to make some ad-equate return of my pen. This would relieve me of the incubus feeling of receiving charity, and only place me under the doubly sweet ob-ligation of an eternally grateful remembrance. Will you help one, who, with every energy at her command has always endeavored to help herself. I only desire to be placed where can renew my usefulness, to some extent at

I have not some over to some wealthy and popular cherch. I have simply returned to my olden fasth, or rather gone forward to pro-gressive Judalsm, which fraternizes with all that is liberal in thought and pure and true in action. I have not forfeited your esteem, my Spiritualistic friends !

Please remember that I am alone, with not one kindred tie this side of the eternal world.

Let me hear from you speedily, before the winds of autumn strike my heart. I have borne up long, and I dare say it, bravely. Please direct in full to your friend and colaborer.

Coha Williams. CORA WILBURY.

CAMDEN, Knox Co., Maine.

Is Conscience Innate?

BY M. C. HOAG, B. S , M. D.

DEAR EDITOR:-As your paper is devoted to science and philosophy, and is not closed against investigation and progression, I beg leave to trespass on your valuable time and space, and present you my vews on con-

When a child is born it does not possess reason nor conscience; therefore, both reason and conscience are acquired. Train up a child from infapcy to fight and he will do it without any compunctions of conscience. But after he becomes old knough to reason from cause to effect, he believes it to be wrong, and his consorme condemns him. Now if his con-science was innate, why did it not condemn him is the beginning? But those who believe that conscience is innate would have us believe that he had this conscience all the time. The Hindoo mother who commits her child to the waves of the Ganges does it through con-science. She loves her child better than she loves her life. Now will any one say that this conscience was born with her to kill her off-spring! Did God implant that desire in her heart? No. It was acquired. After she has heart No. It was acquired. After she has been enlightened and reason asserts her throne, then conscience reverses her decision. Reason shittesimal world is teeming with animated existences, and its planetary systems seem to move in as perfect order as the planetary systems of our degree, though as viewed from the terra firms of this sixth degree the astronomical arrangements are similar to, and nearly in accordance with, the old Ptolemaic system of astronomy.

These orbicular germs are guided in their course by tubular formation (constructed of solidified celestial material) in which moves a celestial current that servee as a propelling force. Here we desire that the reader will suspend judgment in relation to this hypothesis, or apparent inconsistency and bear in mind the principle in our philosophy, that inertia is overcome only by matter in motion, or that then conscience reverses her decision. Reason

withstanding the Orthodox theory, and that, reason should always go before conscience.

C. O. D.

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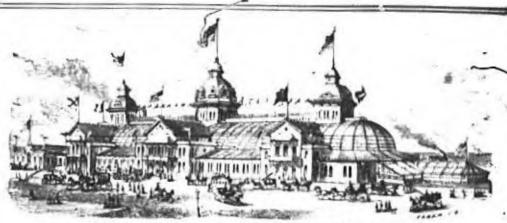
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Extracts from our Exchanges.

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

Swedenborgianism vs. Spiritualism. BY ST. GEORGE STOCK KA, IPEMIL COL. ONFORD, ENGLAND)

In the west of London, beyond Kensington Gardens, there is a Swedenborgian or Naw Jerusalem chapel. Many readers of the Spirit ualist are doubtless acquainted with it. I was myself a stranger to the place when I entered it on the morning of Sunday, June -28th. Almost the first sound that struck my ears was the announcement that the subject for discussion at the meeting for Mutual Edification on the following Wednesday evening would be Spiritism, commonly called Spiritualism." The minister at this chapel is a Dr. Bayley, a man whose conversational diction is not unim peachable, but who is evidently of no common abilities. His sermon was pervaded by a healthy tone of thought-a rare characteristic of pulpit discourses. Its upshot was that right and wrong doing brought their own rewards and penalties slong with them, and that the laws of God were the simple rules of happiness, not made right by being commanded but commanded because conducive to man's own welfare. The weak point in his position was his taking for granted that these rules of happiness were revealed in the Bible in such a manner as to save man all trouble in finding them out for himself. To admit the necessity and duty of inquiry, would be to cut us adrift from the Bible except as a useful record of experience of a by-gone age; and this, as a Bwedenborgian, Dr. Bayley could not do; for the Swedenborgians make a very strong point of their adherence to the Bible. But if the inadequacy of the Bible as a guide to happiness were to his mind inadmissible, much more would be what, to the unprejudiced judgment must appear an equally undeniable truth, that many of the Biblical precepts are, for the present age, at all events, in direct contradiction to right. These remarks I have made with reference to the part taken by Dr. Bayley in the "Meeting for Mutual Edification," on the evening of Wednesday, July 1st. Before going on to speak of this, however, I will crave pardon for making a few remarks on the general attitude of Swedenborgianism towards Spiritualism.

Inasmuch as the Swedenborgians profess to base their whole system, so far as it differs from orthodoxy, on modern revelation and spirit communion, it is not open to them like the members of other sects, to deride the whole thing as a mere delusion—they have too much glass about their own house for that; and so they adopt the other line, and denounce it as diabolical. Why then should show hos-tility to the new-comer, instead of being the first to hall it, a few moments' reflection suffices to show. Swedenborg's revelations took place at a time when the world had still an unshaken belief in the terrible doctrine of eternal punishment. Accordingly, we find in his system progression in evil as well as progression in good, and a Source of Evil as active in its workings as the Source of Good; and, indeed, if effects are any measure of causes, more powerful. But the belief in the eternity of punishment has of late been breaking up on all sides. A milder age demands a milder creed. Accordingly, the seers of the present day ignore progression in evil, and dwell only on progression in good. Evil is to them a mere negation, nothing more than the absence of development. Thus we see that the two systems, that of Swedenborg and that of the Spiritualists of to-day, are in their root-ideas incompatible. The Spiritualists, indeed, can afford to praise Swedenborg as having, in some measure, anticipated their own more perfect revelations; but it is far otherwise with

Swedenborgians, 'on whom the Spiritual-have enough claims of kindred to heighten their animosity, and no more. The meeting on Wednesday evening was opened by Dr. Bayley with prayer. As a text for his discourse he then took the prohibition, in Deut. xviii., 11. against "consulters with familiar spirits, wizards, and necromancers." After first pointing out to his audience that the visions of the Scriptural seers were, for the most part, not revelations of heaven and hell themselves—the places of final happiness and final misery—but of the intermediate state, or Spirit-world, of which we hear so much from Swedenborg; he went on to admit the reality of Spiritualism, maintaining that its harm arose from its very reality. If, indeed, Spiritualistic phenomena were mere chicknery, as in some instances they might be, he would not have thought it worth his while to discuss them. But, believing as he did that Spiritualism was a grave source of danger, since its practice involved a direct violation of the expresses commands of God, he thought it as well press commands of God, he thought it as well that his audience should be set on their guard by a careful consideration of the subject that evening. He assured us that it was from no caprice of authority that it had been forbidden to men to seek communication with the Spiritworld. But, since more men passed out of the present stage of existence in a state of evil quence a preponderance of evil beings in the spirit-world, and these, being further gone in wickedness than they had been here, and having enlarged powers of mischief, exercised, whenever they got the opportunity, a most fatal infusace on the inhabitants of earth. These were the beings who in old times had deluded men into worshiping them under the titles of various false divinities, and had instituted the most abominable practices in the holy name of religion. He alluded, as an instance, to the custom at Babylon (mentioned by Herodotus) which made it incumbent on every woman to prostitute herself once a year in the temple of Venus. The influence of evil spirits was plentifully discernible in more recent times, as, for example, in personations of the Holy Ghost; and their latest effort to gain influence over men's minds was Modern Spiritualism. Thus Spiritualism was one of the
many wiles of the power of evil, and in a
flagrant opposition to the Word of God. To
Swedenborgians, indeed, it was no unlooked
for thing, since the world had been warned by
the Swedish seer of the danger that would arise
from lying spirits. He had described the
phenomena of to-day with the minutest particularity, mentioning even that the influence
of enthusiastic spirits causes a trembling, especially of the left side. Like war, indeed,
and other admitted evils, Spiritualism might
have its incidental use, namely, as a check to influence over men's minds was Modern Spirit-

have its incidental use, hamely, as a check to the Sadduceeism of the present age; but that could afford no justification for its practice, which he concluded by earnestly exhorting his which he concluded by earnessly exhorting his audience to eachew.

When Dr. Bayley had sat down, one of his congregation, a Mr. Brown, while admitting to the full the lying capabilities of many spirits, inquired of his pastor how it was that trance mediums, like Mr. Morse and Mrs. Tappan, could keep an audience of 1,500; or 2,000 in breathless attention, while they gave utterance to the very highest moral teaching.

This difficulty was easily disposed of. Satan could transform himself into an angel of light. Dr. Byley was then drawn on to descant on the insidiousness of the evil beings to whom he ascribed the phenomena of Spiritualism.
For instance, they pretended an admiration
for Swedenborg, but it was a mere trap. This
was clear from the fact that a spirit declaring himself to be Swedenborg, had confessed that in earth-life he made a few "little mistakes," -had, in fact, imagined that Jesus was God. and thought too much of the Bible. Now Swedenborg's whole creed rested on the Delty of Christ and the authority of the Bible; therefore it was evident that this was a case of gross imposture. The conclusiveness of the reast ting was somewhat impaired by what afterwards fell from the lips of Dr. Bayley himself. He reminded his hearers that Swedenborg had set out from the orthodox creed; and remarked that it was interesting to trace in his writings how he had gradually sloughed off erroneous doctrines during his communications with angels. Now, if Swedenborg, in the course of thirty to could correct such "little mistakes" as a bear in the Trinity, the Atonement, and the resurrection of the body, it is hard to see why he could not have gone a few steps further in the same direction in s

period of two centuries.

Dr. Bayley now dwelt on the tendency of Spiritualism to connect itself with the doctrine of re incarnation, the tendency of which to-wards a relaxation of moral effort was obvious. If a man failed to do as well as might have been expected of him in life once, all that was required was for him to turn up again and try and do better next time. Another dangerous consequence of the practice of Spiritualism was, that authority would certainly be ascribed to the spirits. A party of Spiritualists had been informed by spirits that half of the evils of the world arose from ill assorted marriages. If people would only let themselves be guided to select their true Spiritual affinities, the resuit would be a re-incarnation of the worthles of old. One of the party, a very respectable man who had lived happily with his wife for fifteen years, was induced by these represent-ations to set her aside in favor of his true spiritual spouse, who, it so happened, was his housemaid. The match was expected to produce issue in the Apostle Peter. Great were the anticipations formed with respect to this wonderful child, but when the time of delivery came, Peter was a girl! The wife, it may be imagined, . had not quite coincided in the husband's views, but he was united once more to his lawfill wife after his unsuccessful experiment. This was one of many good stories that were told to the discredit of the unfortunate Spiritualists. So far Dr. Bayley had everything his own way; but he was now des-

tined to receive a check. At the next pause in the proceedings, a stranger to the meeting (who was sfterwards kind enough to give me his name and address as Mr. Whitley, opposite Palace Gardens), arose, and with a nervous but still resolute air, informed the meeting that they had now the gratification of seeing before them a real live piritualist, an intimation which appeared to be received with satisfaction. The stranger then proceeded, with an asperity due no doubt to the effectiveness with which Dr. Bayley had employed the weapon of ridicule against his creed, to point out certain weaknesses in his opponent's argument. Did he find himself in an assembly of Jews, on whom the law of Moses was binding? Much had been said about the Bible, but about the New Testament little or nothing, and there even seemed a desire to shirk that. By what method of argument did Dr. Bayley pick out a single statute from its context as still authoritative? If he thought people who resorted to necromancy ought to be put to death, why did he stop short of endeavoring to have them executed? But, if they were to come to that, what person in the meeting would escape condemnation under the law of Moses? They would all have been put to death long ago. Who cared now to observe the commandment against esting blood or wearing a garment of mixed fabric? Why, even the man who did not hearken unto the priest (which he seemed to imply was the most unreasonable injunction of all) was to be put to death? Here he was called upon for chapter and verse, and promptly gave them as Deut. zvii., 12-a reference to which passage will show that he made an oratorical use of it. But why, he continued, argue about the law of Moses, when Jesus Himself, as if to show how entirely it was abrogated, had ascended the Mount of Transfiguration and held communion before the eyes of His chosen disciples with the spirit of this very Moses, its promul-gater? For himself, having failed to find a refuge from the doubts which oppressed his mind, he had determined to try if this new thing called Spiritualism could bring him any light. But he was determined that if the spirits shirked the New Testament and the name of Jesus, he at all events would have nothing to say to them. Accordingly, he sat once a week with the New Testament on the table for four-teen or fifteen months, till at length manifest-ations came, and he found a creed by which he could live and in which he would die. He concluded by advising the meeting not to let themselves be frightened out of investigation by the bugbear of assumed authority. This speech somewhat staggered Dr. Bayley.

It was clear that as the teacher of a manly morality he could not bear to be reckoned among the obstructives. Accordingly, when he next spoke, he distinctly altered his ground, though without acknowledging that he had done so. He was not asking them, he said, to abstain from Shiritualism because the practice was forbidden by such and such an authority. On the contrary, they were to inquire into it, and if they found the evil resulting from it to out-weigh the good, to avoid it. It was for the purpose of inquiry that they were met together that evening. As to the stranger's charge against him of shirking the New Testament, it was unfounded, since he had quoted the Lord's words, who said, "if they believe not Moses and the prophets, neither will they believe though one rose from the dead," which he understood as a condemnation of the prac-tice of Spiritualism. Still he must repeat that he had not denied all good to Spiritualism. He had admitted that in some cases it might be productive of benefit, but he pitied the condition of mind of those who could not believe in a future without it. To such as hall a better ground of assurance it could not but be

Not having been present on the following Wednesday evening, to which the discussion was, with the approbation of all, adjourned, I am glad to be able to supplement this account by an extract from a friend's letter:—

"Dr. Bayley read us a great many passages from Swedenborg's Hesen and Hell, in which he warns against Spiritualism. The rest was only a repetition of what you heard. Only one other gentleman spoke, although after him a dozen stood up together, and there was such excitement and arguing that Dr. Bayley was obliged to call order. They were after some time silenced by the promise of another evening in a fortnight. But I was going to tell you about the old man that spoke—such beautiful long white hair-and the blackest eyebrows! such an enthusiastic Spiritualist! I felt quite awed to see this old man stand with his quite awed to see this old man stand with his hands clasped above his head advocating the

cause. He told us that until a live coal had been placed on his head by Daniel Home with-out singeing a hair, he had never believed in miracles; that the coal was then placed in his wife's band without burning her, but when put on the table set fire to some paper. manner of this old man reminded me of Archbishop Trench, he was so earnest; and, until he told us we could in less than fifty years be carried up to the moon and back, I liked htm."-London (Eng) Spiritualist.

The Confessional.

BY WILLIAM HOGAN.

The following is as fair a sketch, as I can, with due regard to decency, give of the questions which a Romish priest puts to a young female, who goes to confession to him. It is, however, but a very brief synopsis:

A young lady is on her knees, with her lips close pressed to the cheeks of the priest. The confessor asks what sins have you com-

Penitent-I don't know any, sir.
Confessor-Are you sure you did nothing wrong? Examine yourself well. -Yes; I do recollect that I did wrong. made faces at Lucy A., at school,

C-Nothing else?
P. Yes; I told mother that I hated Lucy
A. and that she was an ugly thing. C.—(Scarcely able to suppress a smile in finding the girl innocent.) Have you had any immodest thoughts?

P.- What is that, sir? Have you been thinking about men? Why, yes, sir.

-Are you fond of any of them? -Why, yes: I like cousin A. or R greatly

-Did you ever like to sleep with them? -Oh. no. C .- How long did these thoughts about men

continue? P-Not very long. C.-Had you these thoughts by day or by

night? P. -By

In this strain does this reptile confessor proceed till his now half gained prey is filled with ideas and thoughts to which she has been hitherto a stranger. He tells her she must come to-morrow again She accordingly comes, and he gives another twist to the screw which he has now firmly fixed upon the soul and body of his peritent. Day after day, week after week, and month after month, does this hapless girl come to confession, until this wretch has worked up her passion to a tension almost anapping, and then becomes his prey.

I can not tell the whole process by which a Romish confessor debauches his victims in the confessional; but, if any one desires to know all, I refer him to Antoine's moral theology, or to Davis' treatise, "De Peccatis," books in Maynooth College, read by all the priests. In these will be found the obscene questions which are put by priests and bishops of the Romish church to all women, young and old, married or single, and, if any married man, or father, or brother, will after the perusal of these questions allows his wife, his daughter, or his sister, ever again to go to confession, I will only say that his ideas of morality are more vague and loose than those of the heathen or the Turk.

The priest, as a confessor, possesses the secret of a woman's soul; he knows every half-formed hope, every dim desire, every thwarted feeling. The priest, as a spiritual director, animates that woman with his own deas, moves her with his own will, fashions her scoording to his fancy. And this priest is doomed to cellbacy. He is a man, but is bound to pluck from his heart the feelings of a man. If he is without faith, he makes des-perate use of his power over those confiding in im. If he is sincerely devout, he has to struggle with his passions, and there is a perilous chance of his being defeated in that struggle; and, if he should come off victorious, still the mischief done is incalculable and irreparable. The woman's virtue has been preserved by an accident, by a power extraneous to herself. She was wax in her spiritual director's hands: she has ceased to be a person, and is become

There is something disbolical in the institution of celibacy accompanying confession. Paul Louis Courrier has painted a fearful picture of the priests position as an unmarried confessor. What, a life, what a condition is that of our priests? Love is forbidden them, marriage especially; women and given up to them. They may not have one of their own, and yet live familiarly with all; any, in the confidential, intmate privity of their hidden actions, of all their thoughts. An innocent girl first hears the priest under her mother's wing; he then calls her to him, speaks alone with her, and is the first to talk of sin to her, before she can have known of it. When instructed, she marries; when married, he still confesses and governs her. He has preceded the husband in her affections, and will always maintain himself in them. What she would not venture to confide to her mother, or confeas to her husband, he, a priest, must know it, saks it, hears it, and yet shall not be her lover. How could he, indeed? is he not ton-sured? He hears whispered in his car, by a young woman, her faults, passions, desires, weaknesses, receives her sighs without feeling

agitated, and he is five-and-twenty!

To confess a woman! imagine what that is.

At the end of the church a species of closet or sentry box is erected against the wall, where the priest awaits in the evening, after vespers, his young penitent, whom he loves, and who knows it; love can not be concealed from the beloved person. There is now no vow that holds good with the priest who has just come from the seminary, healthy, robust, and vig orous. He will love some one of his parish ioners, it can not be otherwise; and this woman he would marry if it were not for the Pope. He sees her daily, and meets her at church and elsewhere; and when he hears her coming to the confessional, honesty, duty, and wise resolution are all swept away. She arrives, kneels down at his knees, before him whose heart leaps and palpitates, alone. The walls of the church, the vaulted roofs, sole witnesses they talk, or rather murmur in low voice, and their lips approach each other, and their breaths mingle. This scene takes place, and is renewed daily by forty thousand-young priests, with as many young girls, whom they love, because they are men whom they confeas in this manner, entirely tete-a-tete, and visit, because they are priests, and whom they do not marry, because the Pope is opposed to it.

— The Universe, Boston.

The Mohammedan Paradise.

When a Moor dies he is examined in theoly gy by two angels, called Munkir and Nakilla in the grave, and if it appears that he is an olahol-dox Moalem, all is well; if not, he is besten with iron clubs on his temples, and bitten by venomous beasts. The souls of martyrs repose in the necks of green birds in paradise until the Judgment Day; while the other souls of believers, being tenderly extricated from their bodies by Gabriel, hover around their graves. The souls of the damned have no place in heaven or in earth. The Judgment Day will

be heralded by signs. Jesus Christ, will again sppear upon the earth, trumpets will sound, the sun will be obscured, the stars will fall upon the earth and chaos will prevail. At the second blast of the trumpet everything hav-ing life will periah from the earth. It will then rain for forty years, after which the last trompet will sound and the dead will arise. Their deeds will then be weighed by the angels Gabriel and Munkir, in scales so large that heaven and earth will scarcely be able to contain them. A Moslem that has done evil to another must pay him in good deeds, and if he has no good deeds, must take some of the sins which the other has committed. Although from several pessages in the Koran it would appear that damnation is sternal; yet others believe that for the orthodox sinners a temporary punishment is appointed, and that their skins will be roasted as black as a coal for 4,600 years. At the resurrection the righteous will be clad in white linen; the wicked without any clothes. Those who have amassed riches dishonestly will appear as swine, and those who have taken interest, with their heads where their feet ought to be, and rice versa The day of Judgment will last 1,000 years save thirty, or, according to another text (save seventy,) 50,000 years. God Himself will sit in the judgment seat. Adam, Noah, Abraham, and Jesus will act as his intercessors for the souls of men. Angels, gentiand animals will also be called to account The ordesl-of judgment is the bridge of Sirst, fine as a hair and sharp as a sword. The righteous pass over swift as lightning; the wicked fall into the pit below. A wall divides paradise from hell, and it is a kind of neutral ground, serving as a residence for those that have done much good and much evil, or else who have done little good and little evil. Paradise itself abounds with purling streams of milk and honey, with black-eyed hours formed of musk, with wine which does not inebriate, and with slaves of which true believers will have 80,000 apiece. The Moors have a special doctrine of their own that they will be also regaled with a kind of haschish which will never do them any harm, and that instead of black eyed houris they will be blessed with the companionship of blue eyed golden haired English girls, whom the Moors esteem the most beautiful of women. Hell has seven stories; on the uppermost are those orthodox but sinful Mohammedans who, at the intercession of the Prophet, will be released after a 'thousand years; the next underneath is for the Christians; those which follow, for the Sabians, the Magi, and for Pagans in general. Last of all is the dwelling of the hypocrites; that is those who have professed Islam without really believing in its doctrines. The angels have forms that are beautiful and pure; they neither eat nor drink, are sexess, and act as the servants of God. Thus begins the 35.h sura of the Koran:—"Praise be to God, the Creator of heaven and carth, who has made the angels for his messengers, and has given them two three, and four pair of wings." Chief among them is Gabriel, sometimes called the "Spirit of God;" then Michael, the angel of the sacrifice; Azariel, the angel of death; Israful, the angel of the resurrection. The Moslems also believe in demons or spirits, Djenum (plural of Djin.) who are made of a gross substance, and will be judged on the last day. A Clairvoyant Animal.

From the Maint & ASD BASHBASE ! - -

TO THE EDITOR .- SIR:-Two "clairvoyant " having kicked over the traces recently, and falloped into the pages of the Medium as hobbies ridden by two separate correspondents who wouch for the truth of their respective statements, and assure us that they are neither "jockeying" nor "trotting" your readers, allow me to introduce into the arena a knowing bull—not one of the those papal anathen at, goaded by slaves of the Vatican, but a genuine specimen of the bovine tribe. This is not the veritable beast which performed the solemn office of pulling the bell in the sacred funeral rites over the mourned carcass of Cock Robin as the infallible history conveyed in our honored nursery rhymes has made so dear; but it is one which bears the responsibility of having defined a local habitation and a name for some four or five thousand inhabitants of a town situated within about for miles of Notting-

By the tradition of history and the history of tradition in and about that populous and thriving town, Nottingham, I learned, when a boy rambling through the picturesque neigh-borhood of Sherwood Forest, that "once on a time" (I believe that is as nearly the date as can safely be fixed), a butcher was engaged in driving a bull to the slaughter house, and at a particular spot the animal took into his pro-found head the idea of stopping to stamp on the ground, from which occupation he could not be driven by either the coaxing of the butgher or the blows of the said butcher's

After the stamping had been repeated-several times, good "accommodation for man and beast" rushed through the ground in the form of a stream of pure water. The circumstance provoked much excitement in the little vilage, which has since grown to a town; superstition, or it may be something better, promt-ed the idea that the event was an omen of treasures to be unearthed, or some profound event of the past to be revealed, and a deep hole was dug, which culminated in a perha-nent well being established, for the water was found to be of a superfor kind, and deemed a

The fact that the Bull declined to pass the public boon. spot, until water had guahed through the ground, seems to indicate the possession of a faculty or instinct of a peculiar and useful kind. There will, doubtless, be thousands of readers who will aver that this is an old woman's tale; to such it may not be a waste of time and effort to explain that from this circumstance, we rious as it may appear.
the town takes its name "Bullwell;"
that the particular well used to be pointed
out on Bullwell Forest (a part of the
old Sherwood Forest) when I was a boy; that until recently, to my own ocular knowledge, a public-house sign in the town commemorates the event, in all the glories of pictorial artured though the sketch and painting may be; and that the mystery is a matter of history to the inhabitants who believe in it as implicitly as the classical scholar believes that Rome was named after Romulus. I am, &c.,

> It is not time that flies: 'T is we, 't is we are flying; It is not life that dies: 'T is we, 't is we are dying; Time and eternity are one: Time is eternity begun; Life changes, yet without decay, T is we alone who pass away.

Who fathoms the eternal thought?
Who talks of scheme and plan? The Lord is God! he needeth not-The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not mete with line and bound
The love and power of God!" Special Aotices.

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NATURE'S INTERIOR UNFOLDMENTS. Infinitestimal Structure of the Primeval

Granite.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL SPHERES,"

Any other than a rude outline or loca of the interior and infinitesimal structure of the atoms of the primeval material formation of the planets, would be incomprehensible to the finite mind; but such rude outline or idea can but interest and instruct all independent thinkers, and of such alone do I expect an appreciation of these offerings, and my interior being seems so blended with the soul-principle of the honest free-thinking philosophers, that I can but deem the interests of all such. as one and the same interest as regards the profound subject I am engaged in expounding. In view of this blending, I am induced to rule out the pronoun "I," and use hereafter "we'

instead, as more appropriate.

A primate atom of the primary fermation of the earth, includes among its infinitestimals every geometrical and trigonometrical figure and form in existence. The extreme outer formation of the atoms may be considered as that of a cube, and the next adjacent interior formation that of a geometrical figure of four teen equal sides, which is equivalent to a cube with the eight corners removed. The spaces or space between the outer surfaces of the in ner form and the inner surfaces of the outer form, is filled with a liquid that holds in solution the infinitestimal chippings produced in the claboration of the surfaces of these principal formations. As we pass, by interior per-ception, to the third interior formation, we behold the marks of greater mechanical ability, and a higher order of intelligence, the outer surface of this third formation being more exquisitely carved into a greatly multiplied number of angles, and the surfaces highly polished and embellished. The surrounding space is filled with a gaseous liquid, in which are floating bodies of various geometrical forms, and which show signs of mechanical ability and design in their construction and seem to be endowed in some degree with self-locomo, tion, but their movement is principally caused by artificial currents. The moving causes of these currents are somewhat obscure, but we will attribute, as a main cause, the grand ce-lestial or empyreal current which on account of its sublimity is not obstructed by the mol-ecular forms of the infinitesimal degree, but whose influence is felt by the gaseous element in question, producing varied currents, which variations are effected by means of the various elevations and depressions upon the outer sur-face of the third formation of the infinitesimal atomic degree. We will now pass to the fourth formation whose outer surface is still more varied and irregular, and with a greater multiplicity of angles, prominences and depressions, and in some localities attached forms resembling the grosser products of the vegeta-ble kingdom. The space surrounding this fourth formation is filled with an element more refined than that of the third formation, in which is suspended a great number of forms varying from the perfect cube to the perfect sphere. These suspended and variable forms move in directions as variable as that of their different forms, varying from a straight line to a perfect circle; these motions being attributable to the super celestial empyreal current; the variableness of motion being effected by the inequalities of the surface enclosing the space, and the variableness of the forms suspended.

We will now take a survey of the fifth, interior formation of the atomic primate. exterior surface of this formation is nearly that of a perfect sphere with a somewhat undulating surface. Resting in the depressions is a liquid resembling in some respects water of our degree, though the atoms of which this liquid is composed are made up of the infini-tesimals of all the primary gaseous elements in existence; and a due proportion of these super-infinitesimals, are recognized as embracing all the germs that constitute the vegetable, animal and human infinitesimal kingdoms. By chemical action and the law of interchange, the higher or more progressed super-germs are liberated which congregate and organize, in accordance with progressive laws, into forms which are more prototypes of animated existences, or are subject to dis-organizations, and are therefore, not perfected forms of the infinitesimal animal kingdom. Other forms appear as inhabitants of this liquid element, not necessary to describe, as a mere idea of the first law of development is all we intend to present in this connection. The space intervening between the fourth and fifth formations is occupied by an atmosphere similar to that which surrounds our earth, though many fold more sublimated; yet its spherical infinitesimals are less progressed than those of our atmosphere, as are also the planetary bodies moving therein, though some of them are self-locomotive and self-luminous. There is apparent order in their motions, though somewhat irregular. The primary cause of the general movement of these infinitesimal bodies is the grand empyreal current. Their secondary, irregular and involuntary motions are principally caused by the form and irregular surfaces of the inclosing formations. The first principles of planetary order are observed in the motions of the self-moving and soif-luminous bodies, the less progressed ones following in their trail. Here is indica-ted the first transgression of the law of pas-siveness, the first stage of the development of independent action, of mechanical ability and intellectual forethought and design.

Having now delved into the interior infinites-imal realm of the grante atom to the fourth degree, we behold in the dim distance still greater wonders, and an increasing desire to proceed, and with new inspiration, we enter the sixth sphere of the infinitesimal world. In taking a preliminary survey of the external surface, we find it varies in general form from that of a perfect sphere, being somewhat flatened at opposite sides, and the general aspect of the general surface resembles very much that of our earth, in the antediluvian age, ex-hibiting all the vegetable and animated forms of that age. The outer surface of this formation, is characterized with greater inequalities. mbling very much the outer surface of our earth, the elevations and depressions, exhibit-ing, apparently, but very little regularity of surface. The atmosphere and the fluids of this sixth degree of the infinitesimal world. bear some resemblance to those of our degree but are proportionately sublimated. This in-finitesimal world is teeming with animated existences, and its planetary/systems seem to move in as perfect order as the planetary sys-tems of our degree, though as viewed from the terra firms of this sixth degree the astronomical arrangements are similar to, and nearly in ac-cordance with, the old Ptolemaic system of as-tronomy.

the motion of a body is dependent up in contact with another body, or other matter in mo-tion, either visible or invisible. The tangible is not necessarily visible; therefore, the outer optical sense is incompetent to decide, as to the true causes of orbital motions of planetary bodies, and we must necessarily seek the evidences in the directions of interior percep tions and logical deductions.

Friends of Truth and Justice.

There may be those among you who have not totally forgotten the humble service of my pen, who have retained pleasant memories of my weekly ministrations; who remember the tenor of my thought, and the aim of my ar-pirations. I come before you now after a silence and an exile of five years, to ask the renewal of your friendship and confidence; to plead my cause before the tribunal of your dgment; believing that time is the Godmmissioned revelator of the right; the avenger of all wrong.

Soven years, ago with a bleeding heart and sorely disenchanted spirit, I felt it incumbent upon me, in the name of duty, justice and honor, to make known to Spiritualists and investigators, the blackness of ingenious sophistry concealed under the name of "Freedom of the Affections." To make public the theories and practices of men and women who borrowed the mantle of Spiritualism in copcealment of their unrestrained sensuality, I was not then, nor shall ever be, possessed of that " weak-backed charity," so eloquently de-nounced by the pure souled and magnanimous hearted Beecher. In vain will the "Free Love" league of evil endeavor to harm him !

Because I would not be dragged down to their level , because my soul abhorred and utterly loathed the hateful theories and fouler practices of the abomination veiled under guises of "adleity," "magnetic interblending," etc., etc., because I unsparingly denounced the breaking up of families, the descriptions. cratical of home, the violation of the marriage malico, envy, and calumny let loose their sluth hounds on my track.

Twas denied a hearing of my views, the turned out in the world. The cruel, cold-blooded malevolence of certain "Free-love" women in particular, pursued me with the t relentless hatred that vice alone can sustain 'or so long a time. Some of my best friends and most valued correspondents were alienated by the specious and sweet artifices of the creatures I despised, because I loved purity and truth, and had dared to tell them so, with the addition of my opinion of their conduct, given freely and without fear of con-

sequences. The result to me has been pecuniary ruin, attended however by self-respect, and unfailing trust in God. Friends, I have lived for five years on a bleak seashore, in humblest quarters, suffering pangs untold of material privation, and spiritual anguish. I have been hungry, shabby, sick, uncared for, and alone For one short year, I owned a cottage of three generous friends in New York city. But adverse circumstances and ill-health pursued me. I have lost my home, and I am utterly penniless and bereft of all; and, as neither extravagance, indolence, or other fault of mine that I am aware of, has brought me to this, I dare come before the vast army of the true Spiritualists of the land, to claim the generous compassion due a disabled soldier once serving valiantly in the ranks of Truth and Progress.

Brothers and Sisters | my hair is whitening the long, sad, disappointing years have left their marks of care and wifering. I have not the strength to labor much. I am forty-eight years old. Will you, out of your abundance, and with what you can spare, help me once more ! I have in view a humble, secluded home in Massachusetts. Will you enable me to reach it?

I will at once repay you as best I can. For every dollar sent me, I will return an inspirations poem of not less than twenty four lines. For less donations I will try to make some ad-equate return of my pen. This would relieve me of the incubus feeling of receiving charity, and only place me under the doubly sweet ob-ligation of an eternally grateful remembrance. Will you help one, who, with every energy at her command has always endeavored to help herself. I only desire to be placed where can renew my usefulness, to some extent at

I have not some over to some wealthy and popular cherch. I have simply returned to my olden fasth, or rather gone forward to pro-gressive Judalsm, which fraternizes with all that is liberal in thought and pure and true in action. I have not forfeited your esteem, my Spiritualistic friends !

Please remember that I am alone, with not one kindred tie this side of the eternal world.

Let me hear from you speedily, before the winds of autumn strike my heart. I have borne up long, and I dare say it, bravely. Please direct in full to your friend and colaborer.

Coha Williams. CORA WILBURY.

CAMDEN, Knox Co., Maine.

Is Conscience Innate?

BY M. C. HOAG, B. S , M. D.

DEAR EDITOR:-As your paper is devoted to science and philosophy, and is not closed against investigation and progression, I beg leave to trespass on your valuable time and space, and present you my vews on con-

When a child is born it does not possess reason nor conscience; therefore, both reason and conscience are acquired. Train up a child from infapcy to fight and he will do it without any compunctions of conscience. But after he becomes old knough to reason from cause to effect, he believes it to be wrong, and his consorme condemns him. Now if his con-science was innate, why did it not condemn him is the beginning? But those who believe that conscience is innate would have us believe that he had this conscience all the time. The Hindoo mother who commits her child to the waves of the Ganges does it through con-science. She loves her child better than she loves her life. Now will any one say that this conscience was born with her to kill her off-spring! Did God implant that desire in her heart? No. It was acquired. After she has heart No. It was acquired. After she has been enlightened and reason asserts her throne, then conscience reverses her decision. Reason shittesimal world is teeming with animated existences, and its planetary systems seem to move in as perfect order as the planetary systems of our degree, though as viewed from the terra firms of this sixth degree the astronomical arrangements are similar to, and nearly in accordance with, the old Ptolemaic system of astronomy.

These orbicular germs are guided in their course by tubular formation (constructed of solidified celestial material) in which moves a celestial current that servee as a propelling force. Here we desire that the reader will suspend judgment in relation to this hypothesis, or apparent inconsistency and bear in mind the principle in our philosophy, that inertia is overcome only by matter in motion, or that then conscience reverses her decision. Reason

withstanding the Orthodox theory, and that, reason should always go before conscience.

C. O. D.

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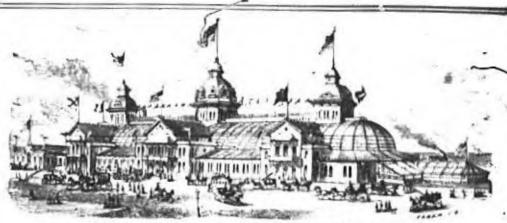
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A Review.

During the past three weeks we have published in the JOURNAL an article from the Cornhill Magazine, entitled the "Devils of Mor-

A most significant title; evidently much more expressive than the writer intended. Since science and philosophy have settled the question beyond doubt, that there are no dev ils except undeveloped human beings, and since the phenomena developed are the results of the influence of such beings or spirits, there could be no more appropriate name. All the cases described are familiar to those that have studied the subject of obsession.

It is a curious fact, however, and one worthy of the study of the medical profession, that there was an epidemic influence perva-ding this small district which rendered many persons susceptible to these peculiar manifes-tations. It is well known that such affections are to a certain extent contagious; that is to say that certain persons are much more liable to influences of this kind when brought into the presence of those who are suffering; and the fact is stated that even strong persons were prought under some peculiar influences when they saw those possessed. The remarks that were generally made by those under this influence were appropriate to spirits having the control of them, and often evinced a knowledge of facts connected with the history of the individuals whom they declared them selves to be. Of course this amounts to but little with those who have a fixed theory in regard to these things; to those who think, and who will draw their inferences, they are important. The statements of Dr. Arthaud are very simple and easily understood by those who are familiar with the spiritual manifests? tions. He refers to an "abnormal Asrelopment of the muscular forces;" this is a common experience with mediums. Again he speaks of an intellectual excilement "produ-cing marvelous lucidity and remarkable correctness of language," our trance speakers il-lustrate this daily. "The impressions pro-duced at great distances" are to be explained etither by clairvoyance or by clairaudience, or by spirit intervention. Again he refers to the personation of evil spirits who frequently spoke of themselves in the third person. Dr. Constans notices among other phenomens, that diseased persons "replied to the thoughts which they attributed to the questioner, and to the objections that they foresaw he would make." We know that spirits fre-

quently do this.

He speaks of the regularity of the pulse, and of insensibility to pain. Almost every one knows that persons can be rendered insensible to pain by a magnetic operator, either in the form or out of it, and it is no longer s marvel. We have published the cuttle although there are expressions which display although there are expressions the writer ignorance or bigotry. For instance, the writer says "this harlequin maisdy unites symptoms of hysteria, epilepsy and mania with gastric disturbances, yet some of the principal feat-ures usually accompanying each of the dis-eases are wanting. The excellent health of the possessed between the seizures seems to point out that there is no great physical mischief at work." We remember an anecdote of Sir David Brewster? he attended a sceance one evening, and saw a table move without contact. The next morning he said it seemed to move. The writer says "had we space, it would be interesting to trace the influence of credulity on our perceptions." He could not do a wiser thing for filmself. He says we do not set down those who believe in Spiritualism and other marvels as knaves or fools, but as victims to a very common disturbance of the faculties that we think deserves serious attention from all interested in the search of truth. That is cool and worthy of a person who triumphantly asks, "Can physiologists give the reasons for the insensibility that is accompanied by such remarkable development of muscular energy? Can they account for the preternatural acuteness of the senses!" can answer they can do both. The insen-sibility produced by the magnetizer is caused by the temporary removal of the spirit from its tenement, so that surgical operations may be performed without any consciousness of pain, as has been done in numerous instances The great development of muscular energy

is the result of spiritual influences? as can be readily shown by mediums who are adapted for that form of manifestation. We have seen persons who could lift immense weight when under spiritual control. The preternatural sculeness of the senses may be tested and examined in like manner if the experimenter will lay saide his prejudice and examine the subject with the same patience and care that is usually bestowed upon other branches of science often less important. We are glad to know that in this as in all other cases, knowledge is power, and that if instead of the absurd means of treatment which were tried, the true philosophy of the cause had been sought, and the appropriate remedies applied, the whole matter might have been set at rest, without such intense suffering.

The only cures reported were produced by spiritual influences acting upon those who had assumed control, and compelling them to leave their victims. The proper method for all such cases is to form circles of strong and positive individuals who can bring to bear upon those who are obsessed such influence as shall cause the evil or undeveloped spirits to de-part from them. When this is understood we shall not record to such discounting medicashall not pesort to such disgusting medica-ments and such abhorrent practices as are a dis-grace to the faculty. Spiritualism is the grand key that will unlock the mysteries of a vast number of maladies which are at present too humber of manages which are at present too little understood, and which are often grossly aggravated by the mal-practice of those who attempt to bring them within the standard of their medical education. We should be willtheir medical education. We should be willing to go forth in the vast domain of mind and gather up the facts which belong to the true science of healing. We hope such scenes may never occur again, but that a better mode of living and especially greater care in schding spirits, who are unprepared, out of this life, will relieve humanity of such terrible burdens. But if any such cases do occur we say to the medical profession, it is time for you to extend the area of your knowledge beyond drugs, into the beautiful realm of mind Here we may learn not only the causes of Here we may learn not only the causes of of such terrible maladies, but the means by which they may be relieved, or better still

> PASSING AWAY. It is not time that flies: "T is we, 't is we are flying; It is not life that dies: It is not life that dies:
> 'T is we, 't is we are dying;
> Time and eternity are one:
> Time is eternity begun;
> Life changes, yet without decay;
> 'T is we alone who pass away.

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

H. T. C.)

A NARRATIVE

Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and

> H. T. Child, M. D. CHAPTER XIII

Katle King, given-by

Our separate narratives had brought us down to the year 1800. New fields were now opening to us very beautifully. The anguish and remorse which resulted from the wrongs done in earth-life were in a great measure over-come, though even to this day there are times when the remembrance of those dark scenes

comes before us vividly and painfully.

The narratives which you have already published, have done much to relieve us of this, and hence we are desirous to proceed with

Our association, from this time forward, was not confined to those persons who were upon that low plane in which we had been compelled to labor. We wish to state distinctly and emphatically, that there is no plane of life, however low and degraded, that has not its useful side, and throughout all these years in which we have been engaged among those persons, we were doing the best work we could for them, and for ourselves. were almost always helping others and thus During ourselves.

bors assumed a much more important charac We were engaged with many other spirits, in laying the foundations for that grand event which ever will mark this age as more progressive than any former one, namely, the advent of Modern Spiritualism. There were many instances in which it seemed as though our efforts would be crowned with success and then disappointments came, and we were obliged to work in other directions. Our failures, however, did not discourage us, but rather tended to stimulate us to more energetic labors. We were associated with various bands of spirits, and there are many spirits here who have been fully conscious of our labors on earth since they came to live with

Those who understand the philosophy of any subject will know how often failure is caused by the slightest deviation from a necessary rule, and how easy it would be to succeed it we only knew exactly what is needed. We will not detain you with accounts of our

various efforts in your country and on the other continent, only say that owing to the progressive tendencies of your free institu-tions, and especially to the sid which the Aborigines of your country were able to give us, our labors were principally confined to this country. The number of haunted houses, as they are termed, was constantly increasing, and there were many places in which there seemed to be very good prospects of a success-ful introduction of the phenomena referred to.

At length we were enabled, at Hydesville, New York, to strike a chord which not only vibrated over your continent, and your earth, but throughout all the spheres of spirit-life. The news of this success flashed over the entire spiritual world, and produced more reg than any ever we have eve witnessed

We held an important position in the bands that produced the manifestations of that day. When you recognize the fact that spirits can pass from one part of/your continent to another, and across the ocean to the other continents in the twinkling of an eye, to use an expression that has been greatly misunderstood, you will see that many difficulties in regard to our labors and our presence in 'different localities at, apparently, the same time, will be removed.

All that is necessary for the appearance of certain spirits, is to summon them by a de-sire, which may be made more effective by asking for them, and they will appear almost instantly, though they may have been a thou-said miles away, provided the telegraphic line of communication extends to them as it does through the circles of the spheres, and all who were thus engaged were constantly on the watch, reedy for the summons at any mo-

We did not find any mediums in New York State that were adapted to our peculiar needs, but at Athens, Ohio, we met with our first real success, commencing in 1850.

TO BE CONTINUED.

A COMMUNICATION FROM DANIEL WEBSTER, GIVEN THROUGH MRS. YOUNG.

I You are entering upon a new ers, in which the wonderful and mysterious power of healing is to be more generally realized. The twi-light of the new dispensation has already dawned upon you. Your old land-marks are fast being obliterated, and many of the timehonored theories have been exploded. The mighty car of progress is on the track, and moving with lightning speed, with its flowing benners of inspiration. The philosophers of the old schools have at last been driven from their old positions, and are taking shelter un-der the tattered banner of conservatism. Radicalism is the order of the day, and he who dares not consult the signs of the times, and investigate the mighty truths that are beaming world, is fit only for the past when men's minds revolved in a circle, and their highest aspirations were to repeat the lessons taught by their masters.

The time was when animal force predom The time was when animal force predominated, and man's powers were measured by his capacity for muscular endurance. The powers of the surrounding element being unknown, his progress, safety, and protection, depended mainly on his physical resources. But human intelligence could not stand still; manifest destiny was upward and onward, and in spite of the combined powers of Church and State to strangle every new discovery and consign its authors to the shades of oblivion, it has cut its way through the darkness and er-roy of the past, and to day stands brilliantly arrayed in its own resplendent glory.

AN INVOCATION GIVEN THROUGH M. M. J.

Thou great soul of all things! Thou who art the Master Architect, who has so beautifully constructed the temple of the human soul, that it is as indestructible as the heavens in which thou dost dwell. We come before these now and bow in humble submission to thy divine will, knowing that "thou doest all things well."

In all seasons and in all places Thou art with us, and we feel and know that the pearly gates of thy kingdom are no longer ajar, but

wide open, and hither, to us thy children of earth, the white-winged angels of earth, bear thy imessages of love and peace. Thou, with thy all-discerning eye, doth see and under-stand all our human frailties, and, with thine infinite love doth throw the mantle of charity over our earthly imperfections, knowing that time's great wheel of progress will carry us far beyond the dark ways of human error, superstition and bigotry. We know we are children of one common Father; that thy careful supervision is over all, and thy handl work ever bebore us. We see thee in the starry'sky, The vastness of the deep. Thy care to us is ever nigh, E'en while we wake or sleep.

The budding leaf and flower Proclaim this gracious love. All things attest thy power,

Beyond, around, above. SIT CARSON, THROUGH SATIR IS BOBINSON Good morning stranger. This is something new for the Trapper of the West to be con-

trolling one of your mediums. There are many of the Red-men with me this morning. who tell me that you send a paper out to the West, where Kit Carson is well known. I shall be glad to send a word to the people on the frontier settlements. I see the agitation that now prevails there for fear of a bloody war. There is reason for

fear, because the red man has vengeance in his heart, and he is not without treachery. I know they that they are not all alike, there are many noble souls among these children of the forest. It is with them just as it is with the pale

faces, there are certain minds that control them, and the masses are led by these. The trouble is, there have been so many rascals who have stood between your government and the Indians, that they have lost confidence, and this makes it hard to carry out the peace policy, repecially when they become exasper-You can not blame them, but you should do all you can to regain their confi-

I had many narrow escapes, but the Red

men understood and felt my power.

My experience in the West was grand When out on the prairies, I felt an inspiration or power that impelled me on in my career as a scout and pioneer, and rejoice now to see how the West is growing. I love to visit the new settlements where I once roamed in solitude. I see many brave settlers, who are pressing on smid the trials of border life, and there are many spirits who are watching over these, and endeavoring to inspire them with dry feelings.

There is a large class of spirits who have this particular mission, and ere long you will hear from us among these frontier men. resolve to see the Prairies of the West blooming like gardens, and we hope that the red man and the white man shall liwell in their wigwams in peace, when the Indian's land shall be cultivated, and a remnant of these people educated by the white man who has a true feeling of bumanity in his soul, and who will deal housely with the Indian.

There are many mediums among the Indians, and their religion is a spiritual one. They would soon learn to appreciate-your Spiritual ecturers.

I am very thankful to you for this opportunity of returning and saying these things.

THE BHAGAVAD-GITA.

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L. ARMSTRONG, of Sacramento, Cal., writes: As our good friend and lecturer of this city is now in Denver, Col., on her way to Illinois, to visit her brother there, she will be happy to answer calls from any place on her route through Omaha, Chicago, down towards St. Louis. Address, Mrs. P. W. Stephens care of B. B. Jones, Chicago. Mrs. Stephens has lectured in most of the towns and cities in California, from Los Angelos and San Diego to Sacramento, thence on the line of the railroad to Denver, where she now is. She has given the best of satisfaction as a test, spirit seer, clairvoyant lecturer, of any one I know. She gives special sittings wherever she goes, with the best of success. Give her a call, while visiting her brother in Western Illinois. Spiritualism is still on the increase in all parts of the Pacific States. Our lecturers are welcomed everywhere.

\$1.50 pays for this paper one year, to new trial subscribers.

OUR THANKS are respectfully tendered to Geo. T. Armstrong, President, and Alfred Gray, Secretary, for complimentary tickets to the Tenth Annual State Fair to be held at Leavenworth, Kansas, on the seventh of September, 1874.

BRO. A. M. BARNES, of Manhattan, Kansas, says he accepted the Rev. Downing's challenge for a debate on Spiritualism, but the reverend gentleman did not come to time. Barnes then held a meeting of much interest to the people assembled at Westmoreland, Kansas.

BRO. T. H. STEWART Writes'-The Clear Lake Grove Meeting was a decided success. It was largely attended. B. S. Gifford, spirit artist, and T. H. Stewart, lecturer, were pres ent and entertained the audience. meeting was Anti-Woodhull, being the second meeting this Summer.

JUDGE E. S. HOLBROOK, of this city, will attend the Iowa Falls' State Convention. He is devoted to true Spiritualism, and exerts a commanding influence.

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The voices of the people, the approval of our angelic guides and friends, and above all else, the unbesitating approval of our own conscience of our last year's work, give us strength and assurance that the RELIGIO-PHIL osophical Journal occupies an important position in the great field of Spiritual literature, and that a responsibility rests upon it. commensurate with the importance of the work to which it is assigned by the invisible intelligence that inaugurated it.

Its positive and aggressive warfare upon old theological dogmas, and its unhesitating and bold utterances in denunciation of that most vile and terrible reproach upon Spiritualism called free love, has endeared it to thinking people, however much or little faith they may have in the great truth of spirit-communion.

The intelligence which prompted the in auguration of this paper and gave it the name of the RELIGIO-PHILOSOPHICAL JOURNAL, plain-ly foresaw the work it was destined to per-

While it recognized the principle in nature outcropping among all nations and people on the face of the globe, called religion, & never-theless views it as but the antecedent of the development or anfoldment of that ever-existing system, known as the p'slosophy of life.

Then it is but the rubbish that has to be removed to develop to the admiration of the soul a Pantheon-of eternal progression whose foun dation is co eternal with nature herself, and as boundless as infiltitude.

The RELIGIO-PHILOSOPHICAL JOURNAL'S mis sion is to open the eyes of the people to this great truth. To make itself felt in this great

great truth. To make itself felt in this great work, not self-imposed, it must be positive and aggressive against error wherever found.

While timidity is an ingredient foreign to our nature, yet the obloquy, the foul breath of slander, the positive efforts of enemies, yet professed Spiritualists, to divest us of our good name and well-earned popularity among our peers where best known, to the end of cruahing out our paper, has been as keenly felt by us as out our paper, has been as keenly felt by us as similar treatment would have been felt by any other man not devoid of sensitiveness.

Like other men we have our love of approbation, but at the same time our love of truth and justice so far predominates as to prompt us to forego all applause from enemies, and suffer reproach rather than make one jot or tit-tle of sacrifice of principle.

Heaven's choicest blessings have often been invoked upon our head, and they have far outweighed in results the anathemas from the ceas pools of infamy.

At the inauguration of this institution, not only the trials, adversities, calamities and calumny to be encountered, were foreshadowed, but the magnificently grand and blessed results of our labors were portrayed to our as-tonished vision. Much of the former we have since been called upon to endure. Our faith in the promises made, and often repeated by angelic friends, has continually buoyed up our spirits and prompted us to renewed efforts. The spirit of love and encouragement has been from time to time, as necessity seemed to demand, showered upon us from the angelic mand, showered upon us from the angelic spheres, in a manner little to be comprehend-ed by the great mass, aye, not even by the most advanced Spiritualists.

Now, as the rubbish of free love is nearly re-

moved from the great ship, laden with angelic love and light, we see looming up in the no great distance a greater, and by far more agreeable work for the RELIGIO-PHILOSOPHICAL

As that distance is shortened, we feel that new and fresh inspirations await, and that we shall enter upon our ever-increasing duties under it with even greater zeal, more potent power, and with largely increased facilities to meet the wants of the millions who are already being stirred to the innermost recesses of their souls, to seek for more knowl-edge of the hereafter, and to inquire into

the philosophy of life. We are assured that the RELIGIO-PHILOwe are assured that the RELIGIO-PHILO-sophical Journal was pre-eminently inau-gurated to supply that mental food so necessary for the development of that philosophy which is to feed and refresh the millions of thinking people now eagerly seek-ing for, and craving, more light.

This number closes the sixteenth volume of

this paper. Eight years of incessant toll has rolled into the past, and the thoughts incident thereto have helped to make up the web and woof of our being.

Readers of the Religio-Philosophical:
Journal are found scattered over the civilized

world. They are found by many thousands in our beloved land where Modern Spiritualism was first ushered in, and by here and there one

in foreign countries.

Without boasting or saying aught that should, in the least degree, militate against our cotemporaries in Spiritual literature, we can truthfully affirm that the RELIGIO-PHILOSOPHICAL JOURNAL has now a larger circulation than all other Spiritual papers combined, and yet our circulation is nothing to boast of, nor is it anything to be compared with what

it should be.

To the end of scattering thought upon our philosophy among those who only know of it from the repreach which the great injury has brought upon it, we have sacrified thousands of dollars in the circulation of the Journal at nominal expense to trial subscribers; and we shall continue to do so.

The new developments in Spiritualism that go to make up the evidence of the indisputable truths embraced in the philosophy of life, must be

disseminated among the masses. The onward march of free thought must be recognized, and old systems based on shams, frauds, and decep tions, which hold men's minds in servitude, must be uprooted and eradicated by the disintegrating power of positive light and knowledge, to the end that the new spiritual, the good and beautiful Pantheon of Progress may appear in all of its dazzling beauty, to the gaze and admira-

tion of the world We call the roll of all true Spiritualists and sound the clarion trumpet to awaken all levers of angelic communion to the great duty and necessity of bolding the bea-con lights they possess high aloft, that others may, as they have been, be guided in the way to spiritual truths and angelic com-

munion. Friends, do your part well, and we will do ours; and this is

WHAT WE WILL DO We will continue I notice to the contrary) to send th A disto Philosophical JOURNAL to any of trust subscriber three months for

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for the same sum, viz. one dollar and fifty Opce, a Brother complained because old subscribers had to pay regular rates-\$3 per annum for their subscription, while we were

giving it three months to new trial subscribers for twenty five cents. We reminded him of the parable of the Kingdom of Heaven and the Householder, to

be found in the 20th chap of Matthew, 15th verse especially, and asked him if he had any more right to complain than those laborers "that had borne the heat and burden of the day ?" If any one should ever bereafter enter a like complaint, we respectfully call his attention to the same parable.

Our regular subscription price is as low as any paper of the kind can be afforded, paying current expenses and giving a decent support out our paper free to the poor, and at nominal prices to new investigators, nor could we make this new offer, if we had no other means of meeting incidental expense, than the receipts from subscriptions. Bixteen hours of industry per day through forty long years of manhood, has brought us to that competency, and that, too, without a single deviation from the line of integrity in our dealings with our fellow-men, which enables 4s, in this the evening of our life, to aid with a liberal hand, in disseminating knowledge of that land to which all mankind, with fear and trembling steps, are rapidly tending.

The scales of darkness have already fallen from millions of eyes. Our beloved Journal. has been, and yet is, a lamp at the feet of tens of thousands to guide them in their

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Come, friends, let us work together. Bend up the subscriptions as promptly as possible. The next issue after this will commence the venteenth volume of RELIGIO sornical Journal. Of that number we shall print several thousand extra copies to fill the many new subscriptions that will come in before that time, and we shall continue to receive and fill subscriptions under this proposition for two weeks after we give notice in this paper of our intention to withdraw it. Now is the proper season of the year to subscribe, and to begin with the commencement of a new volume is always desirable.

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CHICAGO, BATURDAY, SEPT. 12, 1874

Blood! Blood!!

In a previous article, we alluded to the old superstructure of the Christian Religion, but as such it has assumed the gigantic proportions of a monster, with the audacity and recklessness of a thousand imaginary Devils right from Milton's l'andemonium. Isaiah, the belicose enunciator of Divine truths in that musty document designated as the Old Testament, says in the third chapter and sixth verse thereof

"The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams, for the Lord had a sacrifice in Bozrah, and a great slaughter in the land of Idumea."

We would like to direct our visual organs at that sword-a sword of such gregarious composition, being hollow in the center in which blood was concealed-on the outside of which was the fatness of the innocent lamb, the pugnacious goat, and the butting ramindeed a sword of that character would excite intense interest among the people if suspended from the limb of a gigantic oak where all could observe it. Thus we see that blood is not only an ingredient for salvation, but it is also an agent of destruction.

This sword, composed of blood and the fat of different domestic animals, is represented as a thing of life, on one occasion actually becoming inebriated, the same as Neah did when he shamefully exposed his person in the presence of his daughters.

Jeremiah, a famous meddler with things sacred in ancient days, says in the forty-fifth chapter and tenth verse of his remarkable scintillations, "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiste and made drunk with their blood; for the Lord God of hosts bath a sacrifice in the North Country by the river Euphrates." If this sword could have survived the conflicts of time, and been transmitted to the Government of the United States, it could have been made of great service in putting God in the Constitution, providing it ever recovered from its intoxication. If it continued inebriated, however, it would have been instrumental in putting the Devil there, the dire result of which no one could compute.

The ancients, however, never experimented with blood. They knew nothing of its composition-had no idea of its circulation or nature, yet they applied it to many uses. "Moses," the old astute law-giver, it is declared in the twenty fourth chapter and sighth verse of Exodus, "took the blood and sprinkled, it over the people, and said; Behold the blood of the covenant, which the Lord hath made with you concerning all these words." The people of this highly enlightened age of black broadcloth_costs, peacock feathers and silk dresses, would not consent to any such dirty practice as that-they would prefer to do without any covenant or any religion, rather than have their clothes saturated with putrescent blood. Think of it, a whole congregation looking like sullen butchers, in order to behold the "blood of the covenant."

In ancient times blood was entirely devoted to religious purposes. Indeed, cannibals, ferocious cannibals, existed then, and they were fed with their own flesh, and made intoxicated with their own blood, for Isaiah, in chapter forty-ninth and the twenty-sixth verse of his copious writings, says, "And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine, and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob.'

. We think the philosopher that experimented with the tail of a rat in behalf of science, worthy of more praise than the bloody Isaiah, who gave expression to that blood-thirsty view. Scince, in that day and age of the world, had not yet been born. The people did not for a moment suppose that blood possessed so many startling characteristics that have been unfolded through

the exertions of the patient scientists; it was their ignorance that led them to appropriate it to religious exercises. They were cruel in nature, hence made blood a part of their sacred rites, it being uppermost in their minds. Even their God, when pugilistically excited, had blood in his mind as his principal actuating thought, for he said, in Exodus, chapter seven, seventeepth verse, "I will smite with the rod that is in my hand, upon the waters that are in the river, and they shall be turned into blood." Had he explained its peculiar dynamic qualities, and its use as a medicinal agent, he would have been instrumental in doing great good, but that, it appears, was left for this highly enlightened nineteenth century, when blood is being utilized, and is considered efficacious when take to the stomach, curing tubercular consumption.

It is, indeed, strange that this discovery was not made in olden times, when blood was in such high repute as a religious element, and when it was constantly presented to the eyes of the people. Then, nobody knew anything in reference to the transfusion of blood.

Near St. Bernard market, in New Orleans, a reporter discovered what appeared to be a spotted negro, but who on investigation proved to be a Norwegian sailor strongly imbued with Cambodian blood. While sick in Singapore, many years ago, a physician, to prevent his dying of paralysis, infused into his veins the blood of a Cambodian boatman. It restored animation to his frame, renewed his lease of life, but entailed the fearful alternation of a black instead of a white skin. Since then the man has been steadily growing black, and two of his children, born since the medical experiment was made, are deeply tainted with the Cambodian blood, presenting all the characteristics of the half-breeds of that race."

If the ancients had been aware of the influence of blood in such cases, the inhabitants would have utilized it, and the Lord only knows the Nch and varied results that would have greetspecific character of blood. It is the grand ed them. Possibly they would have made a practical application of it in endeavoring to reform the wicked and vicious, by transfusing the blood of those whose moral natures were fully developed into their viens.

We do indeed rejoice to know that "blood" on which the various creeds are founded, and which has resulted in so much misery to the world, has at last been turned to successful account. It is true, too, that no blood can be successfully transfused into the veins of another, that is tinctured in the least degree by spirituous liquors, hence the blood of a church member who sips wine at the communion table, can not be of any service. But, indeed, blood, pure blood, gushing with vital strength, can be made of service to the world through transfusion. You who are debilitated, and who rely on the blood of Jesus, had better have a little common sense instilled into your veins, and rely on the blood of some good, strong, healthy man to save you.

Bastian and Taylor.

Bastian and Taylor are now in London, Eng., holding seances. They are most excellent mediums, and we hope they will receive a cordial greeting wherever they may go. The manifestations given through their mediumship, are of a high order, and well calculated to interest advanced Spiritualists and confound skeptics. The MEDIUM AND DAY-BREAK, gives the following account of them

On Friday evening last we had the pleasure of participating in a very pleasant sitting with these gentlemen. Some months ago we had advices from Chicago intimating that these mediums were about to visit Europe, and recommending them to our consideration. On Friday evening a few minutes were spent in conversation before the seance began, during which Mr. Bastian presented us with the following letter, duly signed by the gentleman whose name it bears:-

"Office of Religio-Philosophical Publishing House, Chicago, May 27th, 1874.

"FRIEND BURNS,-Allow me to introduce to your favorable acquaintance Brothers Bastian and Taylor, of whom you have heard so

"They are true gentlemen, and of the strictest integrity as mediums.

"Any acts of courtesy you may be inspired to show them will be duly appreciated by them as well as by myself and thousands of friends this side of the water.

"Fraternally thine,

" B. S. JONES.

"To James Burns, Esq., Publisher, London." This fraternal epistic was during the evening supplemented by the perusal of an album, containing a choice selection of portraits of leading American Spiritualists. There we saw for the first time a representation of the feat-ures of our Brother S. S. Jones, of the Chicago Publishing House, and feel so proud of the picture as a specimen of humanity, that we consider it an ornament to our cause, and we hope in due course to have it engraved, wherewith to grace the front page of the MEDIUM. During these conversational episodes we had an opportunity of learning something of the career of our visitors. Both gentlemen have been mediums from childhood. Mr. Bastian was a photographic artist, and a few years ago got introduced to Spiritualism. His peculiar experiences at the circle soon convinced him that the extraordinary occurrences which had marked his life were indeed the indications of mediumship of the most powerful kind. He embraced the unpopular cause, offended his old friends, and aided, by the Spirit-world, commenced the task of seeking new associa-tions, and now he is one of the most popular mediums of America. Mr. Taylor was born in Dundee, Scotland, and his history, like that of many other mediums, presents indications of many other mediums, presents indications of the existence of an unaccountable power long prior to its being brought into full play by the spirit circle. Mr. Taylor is a seeing medium, or natural clairvoyant. In addition to his psychical qualities he is possessed of superior endowments for literature, and has written copiously both prose and poetry. We gave a hasty inspection to a portfolio of specimens, and saw indications of poetic genius and literary taste. As to how and when these gentlemen became associated together we have not time at present to, state, but must proceed to the sitting, which constituted the chief feature of the meeting.

The company first ascertained that the doors

of the room in which they sat were made fast, so that no accomplices could enter and pro-duce "phenomena." Mr. Bastian was then thoroughly searched before us all by Mr. John As there were not sufficient visitors present to form a circle, a curve was adopted, opposite the middle of which Mr. Bastian took his seat. On his left stood a small table. against which was placed a splendid guitar, accurately tuned, a speaking-trumpet, etc. The sitters were thus arranged, beginning at the left and reading towards the right end of the curve:—Mr. Chatham, Mr. Burns, Mr. Child, Mrs. Burns, Mr. John Lamont, Mr. Richards, and Mr. Taylor. All held the hands of the next sitters; Mr. Taylor consigned both of his hands to Mr. Richards, and Mr. Chatham entered into a similar arrange-ment with Mr. Burns. Mr. Lamont placed one of his feet on Mr. Bastian's lap, and that gentleman kept patting his hands together all the time. All present joined in a melody, the guitar swept around the room, and played in harmonious accompaniment. It was the first time we ever heard a guitar skillfully played by spirits. The musical-box—a very heavy one—wound up by the spirits and moved about; hands touched those of the sitters, and the instruments were allowed to rest on the head whilst they continued playing. A hand touched as, and Mr. Taylor described accurately Mr H. Wooderson, late of Hampton Court, and at the same time Mrs. Burns recognized the spirit as her father from her being able to see him quite clearly. Other spirits were seen and described by Mr. Taylor. One of the sitters was annoyed by an itching on one side of his nose, but the strict rules of the circle prevented him from rubbing it. The spirit "Johnny," as soon as the inconvenience was expressed, came forward, and with his fingers did effective duty on the exact spot. Two spirit voices were heard; first that of "George Fox"—not the quaker, but another spirit of that name, who takes part in manifesting through these mediums. The speaking-tube conveyed the following salutation direct to our face. "How are you, friend Burns?" The seance was not kept on long, all being well satisfied with the results. We observed that we thought it was a waste of the precious power of mediumship to protract a sitting when the object sought for had been attained. To this opinion the spirit voice responded, "So do I; but some think that mediums have no feelings nor anything else that ought to be respected." A light having been struck the mediums proposed that a "corner seance" should be attempted, but they were not sure that it would succeed, as a trial of it had not been made since before leaving America. The arrangements were to us of a novel character. A chair was placed into a recess on one side of the room. On this chair the instruments were laid. In front of that again two chairs were placed, which were occupied by Mrs. Burns and Mr. Bastian. A tablecloth was now taken and tacked up in front of these sitters, so that their faces could just peer over the top They then joined hands and the light was turned down so that objects were quite visible. The spectators sat in a row in front of the "corner." Soon the instruments were manipulated, and Mrs. Burns felt hands all over her back. The light was somewhat increased, and the spirit hand was seen extending itself above Mrs. Burns's shoulder. It ing itself above Mrs. During and pulled it back laid hold of her flowing hair and pulled it back behind her ear. The movements were repeated, but as they could be observed best from one end of the row of sitters, a gentleman changed his position to get a better view, and thus broke the conditions, which brought the

seance to an abrupt termination.

The test conditions enforced by these gentlemen on themselves and their sitters alike render deception or trick impossible. The manifestations are of a gentle and agreeable kind, and we can only wish that Mesars. Bas-tian and Taylor have a full circle every time they sit. Their arrangements may be seen in our advertising columns. Some of our readers will be glad to know that they have decided on devoting certain evenings in the week to private scances with special investigators.

The Beecher-Tilton Scandal.

The report of the investigating committee of the Beecher-Tilton scandal came to hand too late for publication in this wook's issue of the JOURNAL.

All true Spiritualists will rejoice at the result of the investigation.

Notwithstanding all that has been said, pro and con, about the committee, it is a fact that it was composed of most honorable and highminded gentlemen; such men as deeply realized the necessity of giving the charges made against so distinguished a gentleman as Henry Ward Beecher, a most thorough and fair consideration.

Well have they discharged that duty and the result of their labors will be accepted with heart-felt gratitude by millions of the best thinkers of the present age.

Mr. Beecher stands upon the very pinnacle of fame as a reformer. F r years he has been elevating the minds of well-meaning, but dogmatic believers in old theology, to a higher plane of thought, and to more tolerant and liberal religious sentiments.

Indeed, his teachings have served as stepping-stones to the broad plane of the Philosophy of Life, which is eventually to supercede all phases of religion. Bo liberal have been his sentiment, that church members and their sympathizers have often united in disapproval of his teachings and accused him, not unfrequently, of being a Universalist and a Spirit-

Knowing that this feeling largely pervaded the community, a class of individuals styling themselves reformers, sought to inveigle him into their meshes for individual aggrandizement. Palling in that, and finding themselves rapidly sinking in public estimation, they secretly plotted, first to black-mail, then to charge him publicly with the same immorality that they were daily practicing themselves.

Finding that Mr. Beechef paid no attention to the vague insinuations uttered through a prurient press, Mr. Tilton was finally goaded on by his own fast-sinking reputation, and the advice of unwise friends, to make spe charges against Mr. Beecher, which implicated his own wife, and brought (if his charges were sustained), disgrace upon his own innocent children.

Their specific charges aroused-Mr. Beecher, not alone to vindicate his own character, but to vindicate the character of Mrs. Tilton and the children of the accuser. And well has he one it, and as before stated, all good men I and next in command to Woodhull.

and women will rejoice at the full and perfect vindication of his well-earned character.

Of the multitude of people assembled to hear the report, many of whom were non sympathizers in Mr. Beecher's religious sentiments, all but one, most emphatically and with rapturous joy endorsed the same; Moulton, alone, was the exception.

It is a fact that the whole story against Beecher originated with that class of "Social Freedomites" who for the last three years have so energetically attempted to trail the banner of true Spiritualism in the slum of sensual-

The same accusers brought the terrible reproach upon Spiritualism, which it is now nearly extricated from.

Thanks to the wisdom of angels, who have in this case caused an extreme once more to right itself. But for the extreme vileness of the charges against Beecher, the investigation would not, have taken place. And but for the investigation, thousands would have believed the charges true, and given the Woodhulls, Tiltons, Moultons, and their confederates credit for truth in their scandalous charges.

We shall publish the report of the committee in our next issue.

Mrs E. A. Blair, the Spirit Artist.

Mrs. Blair recently sent us a most beautiful painting. We prize it above all price-not for its beauty alone, though it is very beautiful, but for the symbolic language it speaks, and for the love we bear for our dear angel children, who designed it, and procured its execution by the Italian spirit artist.

Mrs. Blair speaks as follows, in regard to the

The painting I sent you is the work of three hours, and I did not know who it was for, until it was offered for sale. Then I was ordered by my band of spirits to put it up, as it was ordered by your children, for your reception-room. It was painted four days before the

Coopersville meeting.
When I get to Chicago, you shall have one which will be superior to that, and see it

In the last painting sent you, every flower was painted first, and the cross was the last strokes of the brush. Your son George says, "I want a wreath of my father's spirit band," which I shall paint when I get to Chicago. Those are the most beautiful paintings which are done through my mediumship.

The foreground of the painting contains a landscape of a lake of water with little islands and rocks, and its margin is studded with shrubbery, rushes, etc .- all as natural as if

Then higher up on the cauvas is delineated a cross with twining vines and beautiful symbolic flowers, which speak a language potent with meaning and encouragement, to persevere in the great work devolving upon us.

Our friends are cordially invited to call at our art gallery and see, not only this, but several other beautiful specimens of Mrs. Blair's work while under spirit control-she being thoroughly blindfolded during the execution of the whole work.

She will locate in October, for the ensuing Winter, in Chicago, near this Publishing House, then not only the people in this city, but all who may visit Chicago, will have an opportunity to see her execute beautiful charts of their families, without any information being imparted to the medium upon the subject. These charts often include one's own family and the wife's and the father's parents' families, not omitting a single soul-even still-borns and abortions live and claim a place in the family chart.

Letter of Inquiry.

BRO. S. B. JONES:-I desire to know if Warren Chase has associated himself with the Woodhull faction under their assumed name of the National Spiritual Association. If my memory serves me right, he acted as their treasurer and perhaps is now acting in that capacity.

I should like to know who are the lecturers

now in the field who advocate her pernicious doctrine of free love, under the head and explanation of Moses Hull? Please let me know and particularly about Warren Chase? know how you stand forward in advocating the right and just cause, and I thank you for so doing, and may the angel world assist you in putting down such pernicious doctrines as is set forth by Madam Woodhull and her

Yours fraternally, F. P. G. TAYLOR. Toronto, Ont., Qug. 22d, 1874.

REPLY:- Warren Chase is treasurer of the National Woodhull Association. She.doubtless made him believe that the coffers were to be well-filled with greenbacks, as each member of sub-divisions was to pay quarterly dues which would amount to three dollars a year. It was expected that the great mass of Spiritualists would gravitate into sensualism, and that she and her cabinet would never again lack for an abundance of "fifthy lucre."

Varren Chase was to be, and is, the treasurer; but we are told that all the simpletons who pay initiation fees, pay it direct to the Woodhull, and she travels to California and foreign countries upon the strength of it, while poor Warren is a "social freedom" missionary out in Iowa-works hard, but not one dollar ever reaches his coffers as treasurer.

But as he is possessed of wonderful sticktoativeness, and has a natural relish for the principle, he, like the lamb to be slaughtered, is dumb and never utters a word of complaint, but is lead by the goddess of licentiousness to the willing sacrifice.

You inquire for the names of her other disciples. We think she gives a long list of them, but as they see mostly individuals that never have been known as Spiritual lecturers, we can remember but few: W. F. Jamleson comes in rank, next after, the Hulls; Mrs. Dr. J. S. Severance is a rival of

She is mistress of ceremonies and chief in command at the meetings of the Northern Illinois Association of Spiritualists, of which E. V. Wilson is the orderly, and authority for "sexual freedom being germane to Spiritualism;" and then comes Lois Waisbrooker and Cephas B. Lynn, Ben. Todd, and Marion, each aspire for high honors, but Wilson thinks Ben is too expligit in his views. He causes Wilson trouble. He says "social freedom" is Spiritualism, while Wilson says it is, "germane" to Spiritualism! What a difference to abuse each other about.

This rivalry between leaders is causing a great deal of trouble in the Woodhull ranks, so much so that like Kilkenny cata, there is now, since the Woodhull shipped for Europe, not much left but tails.

The King---Four Complete Irons in One.

Many who did not read the eighth page of this paper last week because is was an advertisement, will do well to do so now.

The King, four complete irons in one, is an invention of rare utility in every house-

As mankind advances in civilization, beautiful clean apparel is more highly appreciated. The savage rolls himself up in the skins of animals and is content in filth and vermin.

Just in proportion as intelligence predominates, so do the great mass of people become refined in sentiment and appreciation of the beautiful, and so in like degree (the supply always being equal to the demand), do inventive geniuses appear equal to the task of producing just such machinery as is necessary for the required result.

So at the proper time the combined smoothing, glossing and fluting iron has been invented. It is polished and nickeled all over, so that it will ever remain bright and free from soiling rust, while it will put a fine glossy finishing upon the pearly white linen so desirable to every person of taste and refinement.

It is so constructed as to be changed in an instant so as to do any kind of work for which it is designed, including fluting, thereby obviating the necessity of different instruments, It is four complete irons in one.

Spiritual Garments.

MESSES EDITORS - Recent occurrences in England and in the United States, have awakened a great interest in my mind in regard to the phenomena of Spiritualism. They throw a light upon certain things which have heretofore been unaccountable to me, and which took place among members of my own

In your Journal of the 8th inst., there is an extract from the London Spiritualist, in which Mr. H. M. Dunphy says, speaking of portions of the veil given by Katie King to some of her friends, I have seen the pieces of cloth cut for them as souvenirs. Are we to understand that the pieces of cloth given by Katie King to her friends, are material in their texture, and that they shall remain in the hands of those friends, visible and tangible! If so, there can be no difficulty in ascertaining their

J. R. HERPNER.

San Francisco.

RRMARKS. - When the mind comprehends the fact that the spiritual plane of life is as near to this plane as the perfume of a rose is to the rose itself, and that the refined and life element of the material world is its soul, even as the finest essences of the rose is the life of it, then it will be readily comprehended that a spiritual garment is, in its texture, but the refined essence of material substances, which are used for like garments by mortals.

This being true, when the spirit materializes itself and its garments—the materialized garment is taken from existing elements, and is purely the same in texture as the spiritual fabrice, be it cotton, linen, woolen, silk or whatever is convenient and desirable to the spirit to appear in .- [ED. JOURNAL.

Contents of Little Bouquet for September 1874.

Correspondence, by Mrs. F. O. Hyzer; Life; Angelic Ministrations, by E. K. Hosford, (illustrated); Victor Hugo on Spirit Life; Chicago Beggars-Street Arabs-Have they Guardian Spirits? by J. H. Mendel; Ole Bull and the Infant Brodigy; Vanity in our Girls, Country Gentleman; Spiritual Religion, by Punch; Fruits of Christianity, by J. L. Potter; A Puzzled Dutchman; Animal Æsthetics, From Land and Water; I was Dreaming in my Slumber, by Charles E. Hollas; Alligator, (Illustrated); Origin of the Forget; me-not; Spiritualistic Incidents; Curious Items of Interest; The Three Angels; The Spirit of Little Tom Potter, by Newton Crosland; Monkeys at Supper, by Mr. Bradley, an Eastern Missionary; Our Darling hath not Died, by J. F. Aldrich; Astronomy and the Wonders it Teaches, by A. F. Simmons; Perfect, by C. L. V. Tappan; Indian Life, by Cor. N. Y. Tribune; My Guardians, by Elizabeth Martin; Treatment of the Calla Lily; Inter-State Industrial Palace at Chicago; Baby Lily, by Mrs. A. H. Adams; Baby Land; Editorial Department, Monada arrange themselves into Molecules with Marvelous Harmony; Heroism of a Little California Girl; A Manacled Criminal Baved a Child's Life.

TRRMs:-One copy per annum \$1.50; single copy on trial, 15cts. Address, Little Bou-QUET, Chicago, Ill.

Mrs. Hollis, the Medium.

To the many friends of Mrs. M. E. Hollis. it will be gratifying to know that alle has returned from Europe, and is now at her home in Louisville, Ky. Mrs. H. gave many seanors in London, in the presence of Prof. Crookes, Prof. Wallace, Prof. Barclay, and other scien tists, all of whom pronounced her manifestestions most wonderful.

\$1.50 pays for this paper one year, to new trial subscribers.

BRO. JONES :- I have hesitated for some time to trouble you with a letter, for the reason that from experience I bave some knowledge of the toil of a journalist, and the more especially do I hesitate when I consider the load of infamy and degradation you have been compelled (almost single-handed for a time) to boldly denounce. as the leader of

TRUE SPIRITUALISM

in particular and the cause at large in this our

'favored land, in general.
I mean the Hull Woodhuil scandal that has been so persistently, both by its exponents and the self-styled Christian leaders in the pulpit, the rostrum, the courts of justice, and the press—I say by all these and other agencies attempted to be foisted upon us and nailed so fast that we, in their estimation, could not shake it of bat thanks to the Journal and its able editors and their spirit guides, we are almost free again and dare hold up our heads among decent people who are not of our "faith" and claim to be

SPIBITOALISTS

and seek to extend the pirculation of the Journal and other Spiritualistic publications, and not be in danger of insult and abuse which would be justly merited if we did endorse those infamous doctrines and more infamous practices.

But it is not to eulogize you or the cause, which can in my opinion be much better done by abler minds, that I would trouble you at this time, but I come a suppliant for aid in the way of to me, and I trust to many others too, information how to proceed. But first, before I go farther I will give a brief history of my experience so that you can the better understand the nature of my real want. From my earliest recollection until I was twenty-two years old, I was more or less almost

SOMNAMBULIC, the more so as I grew up, when under the effect of severe labor, either mental or physical; it was during this state that I first (in the Spring of 1853) heard the "raps and my attention was called to them as the production of some intelligence; they came to me unsolicited, and while I was alone in the woods were produced on the trunk of a tree in response to my petitions in my daily evening prayers. I was then an earnest Calvinist, or rather tried to be, and tried to believe that skepticism on the subject was sure damnation. But did I? Does any one now?

DID ANY ONE EVER !

I now think not. The tiny raps set me first to investigating their cause, then when found to be produced by intelligence-next by what? Myself or spirits; if by spirits, then who-good or bad! I went to our honored pastor in whose sagacity I put the utmost confidence, because he "was called of God to preach the Gospel" and therefore was inspired. After many long talks on the subject he told me, in his opinion, "I was called to preach." I in-quired of the "raps" and the response was yes," so I set to work in earnest and by midsummer '54, took my degree in the preparatory course intending to enter the Illinois Theolog-ical University. In this I was, however, foiled by the Reverend gentleman who had offered to secure me a free scholarship; but af-ter I had performed the journey of 1,100 miles to avail myself of this offer, he totally ignored to avail myself of this offer, he totally ignored the arrangement, leaving me a "stranger in a strange land," without resource only my own energy and industry; this did not, however, fail me, but my implicit confidence of the in tegrity of the "Lord's anointed" did, and the ball being on the move, I was "told" io question the binding obligation of my creed! But this—I dare not risk hell fire in doing; but though will guided by prejudice said. "dare but though will guided by prejudice said, "dare not!" Judgment would look at the evidence and decide accordingly in spite of will or pre-judice. In this troubled state, I labored as salesman, and then at the "craft," (I am a typo) till I had saved enough to go back to see my aima mater, hoping to obtain some conso-lation. On this trip I had my first experience. as a healer on White River. Capt (now Msj.) J. D. Adams, of Memphis, Commander of our craft, told me there was a case of cholers on board; I felt irresistibly attracted to him, one of the deck hands, in, to all appearances, the death gasp.

Inspiration led me, as I now see it, and through the combined aid of manipulation and the semblance of medicine, he was in 30

minutes well and at work.

While in the neighborhood of my old school association, I wrote an inspirational prophecy in the form of a threat against slavery. was in the summer of 55. The truth of the prophecy the war verified. Then, on my re-turn North, at the mouth of the Arkansas River, I changed boats taking passage on the Steamer "Katle Frisbee" on her first trip up the Mississippi; here I met with the first case

YELLOW FEVER

The patient had been four days under allopathic treatment, and yet survived both the sease and also the medicine-40 gr. colomel. This case I took charge of immediately under inspiration, and though he had been speechless for several hours and was given up to die by the M. D., and all his friends, I had him clear of fever in 20 minutes; in 30 minutes he took a hearty supper, the first food in four days, and in two hours and a half from the time I first went on board he walked ashiore a well man, giving me his sincere thanks as pay, and it satisfied me. These cases can easily be verified by reference to Msj. Adams, of Memphis, and to Capt. Frisbee, or his daughter Katie, if living in the form. The prophecy referred to was published in the Jacksonport True Democrat, P. Mead Binham, Editor. I still continued orthodox. But at the town of Murphysboro while I was acting in capac-ity of Clerk of the Circuit Court, I had my first opportunity of investigating the raps, or rather tips, as produced at a table while sitting in a circle for that purpose. Here I was convinced of the truth of

SPIRIT COMMUNION, and commissioned by the imprisoned spirit in the house where we sat, to deliver a MESSAGE OF WARNING

to a mortal friend, which I did, and he, the spirit, who had been imprisoned there for over twelve years, making night hideous by his disturbances, was set free and we never heard of him more. His name was Conrad Wisdoc, an Austrian, died in Brownsville, (the old now deserted) county she of Jackson County, Illinois. Here at Murphysboro I had my first clairvoyant experience. I was magnetized, and after "dying" awoke in the

. 'SPIRIT WORLD. What I saw and heard then and there in the brief space of one-half hour was enough to revolutionize my mind and overturn all former theories and faiths in reference to the future state, and forever dissipate all hopes in me of "redemption through faith," henceforth I depend on works. Since then I have several times been magnetized, and become clairvoyant, and found lost objects, and given correct description of places, things, persons, and sounds, but not names. Still feeling impressed

to go I know not where or for what—surely not now to preach, since I had lost my religion, so I applied myself to the completion of the regular study of medicine (which I had sometime before commenced under my father, who is a "regular" and also a Presbyterian minister), and took my degree, M. D., in the winter of '59-'60, but not being satisfied with the experimental character of the professional medical practice, I was again out in search of an object. I now commenced in earnest the investigation of the various phases of the Spiritual phenomena, but in this I have made but little satisfactory progress, only so far as that I am satisfied now that many things claimed that I discarded as impossible, I now see to be facts beyond question, one of which ir, my own hand has several times been moved to write automatically, twice in languages I was not acquainted with, and once to make a

COMORED CRASON

drawing-a landscape. This did while sit-I was by the sitters, closely blindfolded, and again since I was here in Piedmont, I had repeated opportunity of

AUDIBLE CONVERSATION

with a spirit calling himself the first king of the earth, hailing from Central Asia, and dating his mortal age back to (in his own anguage) "87 ages before Adam," to wit, by our present mode of circulation about, in round numbers,

1,800,000 YEARS.

He was certainly an extreme ancient, for when I sat on the "negative" side of the circle, though in the dark, I could at all times see him clairvoyantly, but when I sat on the 'positive" side, I could not see him only when he materialized so all could see him. I will if you would like to have it for publication in the Journal, send you a pencil sketch of his personale. He differs very much from anything I ever saw in the world of the present, the past or the "future." His medium is Nahum Coons—then living here in Piedmont. But to me the most important thing was that on the night of the 10th of last October, we were sitting as usual and I was "positive. A gentleman in the circle said he wished some medical advice for the benefit of his family, four of whom were then down sick; one with a dangerous attack of dysentery. His (the spirit's) custom was to attend to such calls, a physician among you; he is in the hands of good competent guides; employ him." On further inquiry he said for me to "trust my guides, to go immediately and cure those cases, to consider myself commissioned from date, and to sit for development." Here we were interrupted and we had no further op-portunity of sitting for further instruction from that source, but I went as directed, and obeying impression, cured all four of those cases in an incredibly short space of time. I have treated a number of other cases, some with medicine, but most by "laying-on of hands," including neuralgis, inflammatory rheumatism, pulmonary hemmorrhage, sprains, felons, ringworms, and last, though not least in my estimation is the removal of warts. I can show certificates of several of

G W M'CORD. Piedmont, Mo.

Costliness of Christianity.

BY CLARK INVINE. .

Out of the several hundred thousand persons in the United States "who do not believe in the Bible," nor in any religion as of divine authority, there are, perhaps not one hundredthousand who talk and act and live consistently with their (so-called) Infidelity. There are but a few who try to spread abroad the truth, and these are a very thorn in the side of Priestcraft. How few persons are there who ever reflect on this great inconsistency among the Free Thinkers. Our cause is poisoned by this dead indifference of our people. There are not less than one willion of the most intelligent, influential people in this nation, who are at heart Free Thinkers, Bible despisers, and yet so far as their influence goes, they might as well- be active communicants of churches (as in fact some of them are); and further, thousands of them have, in their respective communities, voted their liberal donations to churches. Why is this? If you inquire, you will ascertain the one grand controlling reason given by them is embodied in these or in similar words: "Oh! there is much good morality in the New Testament! Where can you find better doctrings? Prople to a bad enough with Christ. trines? People are bad enough with Christ-ianity, what would they be without any relig-There is no harm in the churches any how. We don't believe in Religion, but those

who do are trying to do right in their way.

Often those who are Free Thinkers, even savagely attack others for disseminating our doctrines, as destructive radicals, believing we shall do great harm, and cite the French Revolution as an instance justificative of their fears. In truth, the great body of our Free Thinking people are unconsciously in the coils of Priestcraft and repeating arguments that they have heard from the pulpit in early. childhood. Now; until we can impress on them that organized sectarianism is a positive evil, a blighting curse to the whole land, we can never utilize the hundredth part of our real strength. We can never do this by arguing metaphysically that a lie must be evil, error can not be beneficial etc, etc, but we must plainly show the evils themselves; and it is wonderful, that with all the speaking and publishing on our side, so little is done to-wards showing the great evil our social sys-tem labors under in consequence of Religious organizations.

It is easy to prove to the Protestants of the United States, that by reason of special privileges granted to monasticfinstitutions by the government of Italy, much almsgiving to, and vast hoarding of gold and gems by the Roman Catholic Church, innumerable holidays and fetes, costly churches and livings of church year, life is being grunned out of the men, the very life is being crushed out of the people of that unhappy land. There many an old monastery has concealed treasure of of vast worth. In one establishment the gold and jewelry hoarded, and the gems of chyllens raine on a single interest.

fabulous value on a single image of God's mother, could ransom the Kingdom.

Compared with Italy our condition is toler able indeed, so is that of France, but we can see the difference and be thankful that we are see the difference and be thankful that we are not as the French. But it is not so easy for us to perceive that there could and should be a condition of society contrasted with which ours would seem intolerable. The most oppressed poverty stricken pious Italian thanks the Virgin his condition is no worse, and has no eyes to see wherein his neighbor is better off; how then shall we see wherein we are inferior to what has yet no existence, viz.

off; how then shall we see wherein we are inferior to what has yet no existence, viz., a better society than our own?

Yet were our people to really comprehend the giant evil of Religion as it exists here, even those who are laymen, might demand a reform. The grand evil is costliness. Our Religion is too expensive, and it is an evil growing from what it is fed on. Let us see. Right here, in an obscure poor district, where the building of a twenty thousand dollar

school house house has strained every energy of the community, and fixed a beavy tax for several years on capital, and become the cause of complaint and discord, right here are ten churches, sixteen congregations, and a dozen preachers. The ten little churches cost about forty thousand dollars. The twelve preachers about seven thousand dollars per annum. Interest being at least ten per cent we here have one hundred and ten thousand dollars in capital locked up, in a small dis-trict where to support a twenty thousand dollar school house-and six teachers is felt as a great oppression. School lasts, say six months teacher's wages average fifty dollars per month each; say eighteen hundred dollars; with other expenses probably two thousand per annum, or for the whole the employment of forty thousand per annum (interest being at ten per cent), and what do we get for the one expense, and what for the other? For the support of our schools, it need not here be said what good we derive; suffice it to say, the benefit-is incalculable. But for the other vast outlay we have the privilege during a small por-tion of one day out of seven, of hearing sev eral thousand badly educated men descant on the size of the fish that swallowed Jonah, the nature of original sin, the terrors of hell, the wrath of God, the privileges of the elect, the nature of faith, the love of Christ and s hundred kindred subjects. All this monstrous sum of money, representing the life and energy of our people, is locked up as so much dead capital during six seventh's of all the time, and idiotically employed during the one seventh. Instead of this sad employment of our forces, let us imagine something that should be; let us suppose that every district throughout the land had this means invested in the requisite numbers of temples with apartments for lectures, discussions, music and festivals, instead of the thousands of black-robed priests educated in the most useless frivolous ology that the cunning of tyrants ever devised to en-thrall men's minds for our instructors; let us imagine a proper number of men called, not by divine grace, but by pre eminence of genius, to the high position of instructors of the people. Instead of the gross misuse of the peoples means by locking up their temples six days out of seven, let them be opened at any and all times, day and night, for appropriate duties.

The countless millions of capital wasted annually in useless churches and useless priests. is the great curse under which our people rests. and they are as indifferent to the great evil as are the people of Italy. It is as plain as the simplest sum in addition that no people can thus waste so much of what represents their intelligence, energy and force with impunity. Nature can no more do so than individuals.

How Do You Like It?

The above is the title of an infamous tract designed as an expose of Spiritulism, and generally distributed among the children of Spiritualists who happen to attend Orthodox Sabbath schools, as was done by the hands of a reverend in this city a few Sundays since, preparatory to calling the next day on the parents—"stinking Spiritualists" and "Infidels," and with unblushing effrontery asking them for money to pay the rent on the church parsonage as a matter of right "in support of the gospel," which is infallible. So hard up for money was he (or the church

of which he is the representative) that he craved the "flitby lucre," not only from the "stinking Spiritualists," but visited all the beer saloons, and even begged for money of a poor blind man, an Infidel outsider, who gave

him fifty conts.

But to turn the tables and try the Golden rule: How much money would this reverend or any of his flock give toward a course of Spiritualist or free religious lectures, to say nothing of hall rent, a matter of necessity, as their old weather beaten church, which is insured against fire, in the interests of their allpowerful "God of special providences," is too holy to be descerated by Liberalists and Freethinkers, and is closed against them, farther than to deign them the exalted privilege of 'sitting under the drippings of the sanctuary' for the purpose of hearing themselves misrep-resented and twitted with epithets more be-fitting the source from whence they come, than for the ears to which they are directed? "Tis a nice thing, indeed, to sit under the shadow of "the coward's castle," and the assailed without being allowed a defensive hearing.

After years of persistent "Christian warfare" against Infidels, Atheists and the Devil's unsc countables"—Spiritualists, even imploring the God of special providences to "remove by death the incorrigible stumbling blocks to the church," the church itself is just waking to the fact that their God has been asleep or on a journey," and has not heard them; though they have called to him until hoarse, the "incorrigible" still live, though their gespel-shop or Ged-house, for the want of a little oil and paint, is being rapidly dissolved by the elements, and can only be permanently stayed by turning it over bodily to "the generous sinwhose means was the greatest fund in its erection, that by them it may be dedicated as a free hall or church for all religious regardless of faiths and creeds.

Being at said church not long since, "to hear the word of God expounded" on the "Lord's day," by one of the "divinely called and com-missioned," and being too great a sinner to appreciate the discourse given through the God inspired oracle, I instinctively glanced over the large hall with its slim attendance which, if properly distributed in the pews, would give to each person, "in divine presence," including the pastor, leaving "the sacred deak" unoccupied, just two pews each for every "man, woman, infant and suckling," there being sixty six pews large enough to seat six persons each—three hundred and ninetysix, to say nothing of the spacious seated gallery, when lo! "hark from the tombs," there were but thirty-three, "righteous" and "sinners" all told, and this I find by observation is about an average "attendance on the means of grace"at this "meeting house," which is only a representative of many others of the

in this age of freedom and enlightened thought, arrogant bigots—co-called Christians, should be clear-sighted enough to see "the hand-writing on the wall," for the age of "I am more holy than thou"—the age of extortion, proscription, misrepresentation, persecution and death for opinion's sake and all ostengibly for Christian and the control of sibly for Christ's sake, "has played out."
FREE THINKER.

Eddyville, Ia., Aug., 1874.

THE THREE-FOLD CORD.

Have hope! Though clouds environ round And gisdness hides her face in scorn, Put thou the shadow from thy brow, No night but hath its morn.

Have faith! Where'er thy bark is driven-The calm's disport, the tempest's mirth— Know this: God rules the hosts of heaven, The inhabitants of earth.

Have love! Not love alone for one But man, as man, thy brother call And scatter, like the circling sun, Thy charities on all.

Poices from the People.

LINCOLN, NEB .- 8. I. Monti writes .- I can not do without your paper, for it has so much con-cerning true Spiritualism.

LYNCHBURGH, VA .- E. Martindale writes. I can not do without the JOHNAL, and hope that the time is not far distant when it will be a welcome visitor in every house, and its glad tidings read by every man, woman and child.

RIVER FALLS, WIS .- B. N Lawrence writes. I think Victoria Woodhull's statement about her and Filten being such true lovers, and sleeping in each other's arms for three months, is rather com-promising that pure virtue which she was never possessed with, only in her victim's mind.

SYRACUSE, N. Y .- G. C. Parmiter, M. D. writes. - Mrs Faulkner is a lady, nearly seventy-five years old, and is a thorough Spiritualist. The JOURNAL and BANNER are sources of great consolation to her. She loves the way in which you bandle the free lasters. Hit them again, Brother Jones, and every pure-minded person will stand

MANCHESTER, N. H.—H. E. Jones writes.— Moses Hull has been holding a camp meeting a few miles from here. Should say he had sunk as low as possible, judging from what I heard of his speeches, and his female associates must have lost all self-respect, to use such language as has been ascribed to them. NILES, O .- Robert Howe writes .- 1 have long

een a subscriber to the RELIGIO-PHILOSOPHICAL

JOURNAL. Will you kindly inform me where I may find the nearest medium to this piece, for I

wish very much to try the reality of Spiritualism am open to conviction, and should feel proud and bappy to find it a reality. Go to work with a few friends and hold regular sittings, as we advised all who would know the truth of spirit-communion, a short time since in

There are probably fifty persons within a few miles of you, who would in a short time be de veloped to fine phases of mediumship, if you

and others would hold scances as therein directed. We can not tell you the name of any mediums in your immediate neighborhood, and yet there may be several .- | Ep. Journal.

SALT RIVER, MICH. -H. O. Bigelow writes, -Brother M. Millison has been among us. He gave us two lectures at Salt River. He then visited Alma, and there delivered two lectures. I heard all of them, and I must own up to the fact, that his last lecture upon "prediumship" interested me exceedingly, and I spould judge it did the whole audience; for a more attentive audience I never was

CHICAGO, ILL Prof. C H. Summers writes .-During a recent visit to Jeffersonville, Indiana, I called upon Mrs. E. Kelgulu, well known as one of the best writing mediums in the country. Candor compels me to say that the communications I then received, not only startled me but have conwhich demands the closest investigation of scientists and the candid consideration of intelligent

ROYAL CENTRE, IND -Wm. Handselman writes.—We now have a Spiritualist Hall; also regular scances where the spirits are developing mediums of different phases. We also have had several good lectures delivered here. Dr. Seniy, of Lockport, Indiana, has entertained us several times; also Dr. Morgan of New York, and last but not least in Dr. C. S. Lemb. from Berry countries. not least, is Dr. C. S. Lamb, from Barry county, Michigan. He is a young speaker just entering the field of labor.

KLICKITAT, WASH, T.—M. I. Swift writes.—
For the benefit of those whom it may concern,
please make note that my residence and address
is Klickitat, Washington Territory. This place is
twenty five miles from the Dailes, Oregon, on the
Columbia River. Mediums and lecturers are cordially invited to call upon me. If any desire information concerning this valley, with a view of emigrating, and will inclose stamp, and address me, I
will answer their questions.

DE KALB, ILL.—Mrs. Many Barber writes.— My opinion is that Heaven is where there is the most happiness, and the most happiness is where there is the most purity and good works. And it is my opinion that you may ask any person who believes in a located heaven, to write out just such a heaven as they would like to stay in through all efemity, and in less than a month they would want to change it in some particular, and they would continue to want to change it as often as once a month, until it would be as much like the original as a butter-fly is like a cater-

PROVIDENCE, R. I .- T, G. Howland writes .-I wish to call attention to a short article in Har-per's Weekly, date of August 15th, third page, simply to show how easy it is to convey a wrong impression, and charge a disreputable act to, or connect it with, Spiritualism. "An attempt was made to 'tar and feather' a man at the Spiritualist camp-meeting at Oak Bluffs, Massachusetts, etc., etc., The fact is that the Methodists had a camp-meeting there, as they have every Summer, for some years past, and Spiritualists, as such, have had no lot or part in it.

BRENHAM, TEX .- J. Norton writes .- I have been pleased with the style in which you have taken the mask from free-loveites-more especially from those gay deceivers who make a soast over the victims of their lusts, and giory that they have left a curse and stain upon those families who once kindly entertained them. Spiritualism is gaining ground here also, by the aid of the JOURNAL. We are apprised of recent remarkable developments, both in the Old and New World. I wenty years ago, in a small cottage in our town, a few investigators met in a circle, and it was written: The Spiritual World is to be wedded to the Earthly, and all the nations of the earth will be invited to the ceremony.

AFTON, IA. J. Cagnet writes. - A. J. Fish-back delivered a series of six lectures recently in back delivered a series of six lectures recently in in this place, chiefly on Spiritualism, that were largely attended by the people. Spiritualists have no abler, more elequent and earnest advocate in the field than Mr. Fishback. Fluent, logical in the field than Mr. Fishback. Fluent, logical and impressive, the cause of Spiritualism as advocated by him will advance in popular favor. Strong in his convictions, he moves forward with irrepressible power, exciting an intense interest in the popular grand on the subject of Spiritual phenomena. Sometime in November next he is booked for discussion with Frank Evans, of Osceola, one of the wheel-horaca of the Methodist Episcopal Church, and it is very probable, from the interest already awakened on the subject, that hundreds of people will flock thither to. ject, that hundreds of people will flocky thither to witness the contest.

witness the contest.

BAKER CITY, OR,—Wm. F. McCrary writes.—We have lately been treated to a series of lectures, given by Mrs. Belle Chamberiain and Reg. E. W. Shortridge, being the first of the kind ever delivered in this county. I shall not attempt to give even a synopsis of these lectures, but suffice it to say that they were deep throughout, and convincing to any mind that is free to think, and not bilinded with prejudice. Spiritualism was well defended. The arguments were unanswerable, which of course could not be endured by our encomies, who with their usual tact, absented them selves, and set about circulating scandalous falsehoods made from whole cloth, without a shadow of foundation for them, and so manifestly this, that it recoiled upon their own heads. Mrs. Chamberlain is a good medium, and her sentimenta were highly moral and philosophical, ranging far above anything like social freedom in the Woodhull sense; the same may be said of Brother Shortridge, whose strong forte seems to be in Bible Spiritualism, which he handles with telling effect.

CHICAGO, ILL, "Swede" writes—I was greatly amused in reading an article in a late issue of your valuable paper, headed, "The Remarkable Vision of Charles XII," and signed "I. H."; but as many people will believe in, and repeat, the same, favor me with space for a few corrections: If "I. H." examines history, he will find

Charles in 1716 far away from Stockholm, and having something else to do than sitting dreaming before the fire. The fact is, Charles never entered the Capital of Sweden from the time he left it for the seat of war, in 1700, until he was carried there a corpse, in 1718. It is a rather rich joke to read about the Queen of Charles XII, who was not only never married, but who was, to use an expression of the late Mr. Dickens, "the most unmarried man" the world has ever known, and an expression of the late Mr. Dickens, "the most unmarried man" the world has ever known, and whose indifference to women amounted almost to dislike, and has become historical. In speaking about the fulfillment of the vision, "I. H." is again unfortunate. Baron Johan Jacob Ankarstrom, was the only one executed for the murder of Gustav III, which fact destroys the moral that "I. H." makes an effort to give to his fable. In "I. H." makes an effort to give to his fable. In conclusion I will respectfully solicit "I. H." here-after to confine his visions to those of his personal experience; historical visions being decidedly not

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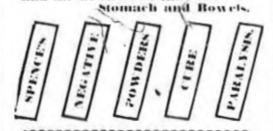
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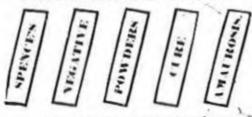
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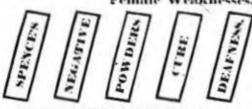
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It relieves, and removes all tendency to handsches, which have like cause.

Infinitesimal arimalcules, discoverable only with a powerful microscope, infest the roots of the human hair and scalp when neglected and unhealthy. The Hestorative contains their perfect bane, selected from Nature's store-rooms, which ingredient the Patentee has the sole right to use. It destroys these, runoves all impurities, fructifies and fertilises the scalp—treating only causes.

"Ring out the Old, Ring in the New." DR. G. SMITH Patentes, Ayer, Mass. Prepared only by PROCTOR REPORTHERS, Gloucester, Mass.

#RF -Send two three cent stamps to Pacoron Baova-mas for a "Treatise on the Human Hair." The informa-tion it contains 's worth \$500 to any person.

For sale by Van Schakck, Stevenson & Heid, wholesale druggists; Oor. Lake and Dearborn St., Chicago.

N. B. For sale, wholesale and retail, at the office of the Religio-Philosophical Publishing Honse, Adams Street and Fifth Avenue, Chicago. If your driggists don't keep it, we will send you six bottles for \$2.50, for the purpose of introducing it in your place. Must be sent by supress.

Mrs. Robinson's Tobacco Anti-

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mail, on receipt of \$3.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
bealth to use it. Mrs. Robinson's Tobacco Antidote tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a potsonous weed. It is a remedy presented by a band of chamits long in spirit-life, and is warranted to be perfectly
harbless.

harfiless.

This House will pay any chemist one Chousend deliars
who will, upon analysing this remody, find one particle
of gentian root, or any öther poisonous drug in it.
Address RELISIO PHILOSOPHICAL PUBLISHESS HOURS,
Adams Street and Firth Avenue, Chicago, Ill., either for
wholessie orders, single boxes or local arendess.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recom-mend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty LORENSO MESSES.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two menths since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no de-sire for it.

I have used tobacco, both chewing and smoking, about we've years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it. G. A. BARKER.

Oswego, N. Y. Mr. R. T. Wyman, of Wankan, informs me that he has used one box of Mrs. A. H. Robinson's Tebacos Antidote, and that he is entirely cured of all desire for the wood. Inclosed find two dollars. Phase send me a box.

For sale at this office. \$8.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Adams and Fifth avenue, Chicago, 50 Apanta consist, to whom it is supplied for itwelve dollars per domen, but the cash must accompany each color.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium. CORNER ADAMS ST., & 5TH AVE., CHICAGO.

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on several coliving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remody. Yet, as the most speedy cure is the esseptial object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, any leading symptoms, and the length of time the patient has been sick when she will, without delay, return a most poten prescription and remody for oradicating the disease, and commanently edring all curable cases.

Of hirred she claims no knowledge of the bealing art, but when her spirit-guides are brought an experiment of the sex spirit-guides are brought an experiment of the modified and perfectly as different and the postate and aspecies forces latent in the system and in na re. This prescription is sent by mail, and be if an intern all or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, remember it is put the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is hot 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.

the disease.

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

Thanks: Diagnosis and first prescription, \$2.00; each
so exquent one, \$1.00. Psychometric Delinesism of
character, \$3.00. Answering business letters, \$3.00. The
mondy should accompany the application to insure a reply.

ply the reafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanteers's, and postage.

N.B.—Man Ronneon will Aerenfier give no prisonle sillings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

A Good Head of Hair Restored by a Spirit Prescription.

ADITOR JOURNAL:—For the benedit a my friends and-the world, I desire to make this brief statement. I have been almost entirely hald for about six years. I had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restors my hair.

One year ago this month I wrote Mrs. A. H. Hobinson,

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

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

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Hestorative until some time in June, 1871. I then commended using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—It causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my bead, and I now have a very comfortable bead of hair, which money cannot buy. I am asked similar terry day how it is, and what I had used to bring my hair back, all agreeing that it is anaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 15,000 witnesses, if necessary, and will answer correspondence if desired. Beringdeld, Mo.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one tuch it length, and of a dark brown color, soft and illvely as that of a young man of twenty. Mrs. Hobinson diagnoses the case and furnished the Restorative complete (sent by express or by mail) on receipt of a jetter in the handwriting of the applicant or a lock of hair. She diagnoses such case, and com-

pounds the Hair Esstoraties to suit the temperament of each person whose hair is to be restored. The Restorative arear falls to reproduce a good head of hair to less then one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corter Adams street and bit Avenue Chicago, Ill., including \$5.00, which covers full expense of diagnosing, remody, and postage or expressage.

NEW BOOKS,

G. W. Carleton & Co., Publishers, NEW YORK. A CHARMING WIDOW :- or, Wild as a Hawk - A startling new revel by Katherine Macquoid, anthor of Patts etc. 12mo. cloth bound, price

A NEW NONSENSE BOOK - The most laugh-able thing of the season. The verses by W. H. Beckell, and 6) irresisting comic filterations by C. G. Bush. Quarto, ciola bound, price, 13.00.

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PECIALE BEAUTY—And the Art of Pleasing—A bright and wise little book, full of entertainment and instinction duthe fascinating subject of Beauty and its preservation among women. Translated from

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PANNY PERN—A memorial volume, by James Parton. Containing a biography of Mrs. Parton, (Panny Fern) and selections from her writings, with Unstrations. ", "Price, \$1.50.

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of "Gay Earlscont's Wife. The R. Y. Two says: "For intense interest, this rumance has no surpassed since the time of Wilkle Odline" Wom White," or Mrs. Wood's "East Lymne."

BRYSHY AND I ARR OUT A Therefore ing Story in worse, by Mrs. R. S. Smessen; embedying the famous tellad of "Bettery said I gop Out," which has partned each conductive, and been my wheely sophed through

PARNON LOVE BORROW 4 and most optical love scane in the Regular love lated from the Property and bound understood frames bounds of the Property of the Propert

G. W. CARLETON, & CO., Publishers,

COMMODORE ROLLINGPIN-A rich new comic book by the famous Western humorist, 'Commo-dore Rollingpin,' containing stories, sketches, ballads, and buriesques. Profusely illustrated with laughable pictures, '. Price \$1.50.

Bem Bork Department.

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

How to Build a Home.

1. By all means have a hon. of your own if you can, even if it is small and inexpensive. In so far do you come into the sphere of independence which is so dear to the human

2. Your superiority is not demonstrated by your having great showy mansions to live in, but rather in having tasty and convenient homes. The former show you have meneythe latter show you have mind and culture,

and these are among the immortal possessions.

3. A square box-like building gives more room for the cost than an oblong building with projecting roof, bay-windows, piazzas, angles, etc., but the latter is far more beautiful and lets the breeze in summer and the sunlight in winter come to all parts of it much

4. Piazzas not only scorn a home but tempt

the people into the pure air.

5. Flowers, bushes, shrubbery, trees and fresh green grass add wonderfully to the charm of a home. If possible have both a front and back yard so as to admit of these and also to enable members of the family to sit freely on the piazzas without feeling that they are thrown out almost in the street before those passing by. One of the most absurd of all things is to have the houses of our villages built up to the street as though they were in a crowded city. Vines climbing over the plaz-zss, not too profuse in foliage, add beauty of effect, and give privacy to those sitting back of

6. Better have a small house and have conveniences of hot and cold water bath, good cellar, good ventilation as with open grates, and some of the charms of pictures, statuettes, books, music, and other accessories of taste and comfort, than to have a great barn-like structure with nothing to gratify and elevate

its inmates about it.
7. Unattractive homes having no love or taste within or without to bind its inmates, do much to drive children and husband to barrooms or some other public place, where something attractive is supposed to reside.

8. Glaring colors for houses, such as white red, green, blue, etc., indicate that one's tast is somewhat crude and young, though a white house can be tolerated when it is well softened down by surrounding shade trees. The grays, or light-browns, or cream color, with deeper tints of the same color for trimmings and blinds, are ever tasty and soft to the eye. Nature's building materials, such as stones or woods, are never glaring in color. A. T. Stewart has just had his immense up-town establishment painted a dazzling white, on the supposition I presume that it will thus imitate marble, but marble is a light-gray. Lord & Taylor's up-town building, corner of 20th st. and Broadway, is much handsomer, in both architecture and color. White can be endured better on the inside of houses, though French gray and other tints are still handsomer. Avoid sombre colors, however, both outside

 The glory of home after all is love, and gentle words and kind actions for each other.
 Love lends music to the voice and has a sweetness which is ever indescribable, and a part of heaven itself. Love can beautify even the rudest cottage.

Moved once More.

I have taken and furnished a residence of fifteen rooms at No. 110 West 33d street, N.Y., near where Broadway and Sixth Avenue form junction. I have employed a lady of exquite spiritual magnetism to assist me in healing the sick, and as we take a few boarding patients, we shall establish a kind of a magnetic institute. Subscriptions and advertisements for the RELIGIO-PHILOSOPHICAL JOUR-NAL can be handed to me here. Every enterprising Spiritualist should take two or more Spiritual papers.

GRANDEUR OF NEW YORK CHURCHES.

A few Sunday evenings since, I was wan-dering along Fifth Avenue which at this sea-son of the year has a very deserted appearance, a silent kind of a grandeur. The stone palaces were generally dark, and the churches were silent and black until I came to the new Collegiate Dutch Reformed Church on Forty-sixth street and Fifth Avenue. The colors of the glass flash out upon the night with remarkable splendor, and when you look within, the beauty of form and color seem almost beyond what one would suppose could be done with earthly materials. The cost of this church Was \$ 650,000!

In process of erection are two or three still grander churches. Below it the Jewish synagogue which cost a million dollars! Above it, covering the whole space between Fifth and Madison avenues, and Fiftieth and Fifty first streets, the great Catholic cathedral is arising. Some portions of the body of it must already be a hundred feet high. Flying buttresses and pinnacles, and arches and exquisite foliations crystalizing in white marble, make it the most splendid structure yet attempted on the continent. Its cost is to run into millions! Its spire is to reach about four hundred feet toward heaven, and in effectiveness it will be quite superior to 6t. Paul's of London, being the noblest Gothic style, while that is in

Will not such grandeur dazzle the ten thousand ignorant worshipers who will gather in it each Sunday, and prove to them that there is something divine in the Mother of Churches? But the Episcopalians are expecting to quite overshadow this structure when their great cathedral, costing from three to five millions of dollars, is constructed. Shall not the Church of England thus prove itself superior to that of Rome ? and all of this splendor and

luxury is without a cent of taxation while everything else is burdened with taxes.

Could I speak to all Christendom, I would say, Priests, laymen, all people from the highest to the lowest, there is a temple a thousand times more magnificent than all the domes of earth, and that is a grand HUMAN Soul! Its pinnacles are not made of senseless marble, but of Love and Asprilation, which like col-umns of celestial fire rise to the very heavens! Let each one aim to build up one glorious temple of humanity—even his own soul. To do this best he must love the souls of others and reach up into spiritual exaltation instead of putting so much stress upon mere outward splendor and the dead letter of truth. All splendor and the dead letter of truth. All beauty is divine, and rightly apprehended is ennobling, being typical of perfection, but in the midst of this great struggling, suffering world, we should see to it that the human temples in our midst were beautified and cared for before lavishing too much on outward dis-

BARRIET'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00. (Continued from First page.)

illustrated text. Saturday morning an inter-esting conference was held in which all who participated, expressed themselves freely upon subjects "germane" to Spiritualism.

Bro. Carpenter at some length, and with much spirit, gave those present, and wanted everybody everywhere to know that he stood square on the true Spiritualistic platform. He wanted "no Moses-Woodhullism in his." His speech was received with much feeling and general favor by those who heard him.

Dr. Norwood spoke of his experience in spirit photography, and from specimen pic-tures, which he showed the audience, bids fair to be an excellent spirit artist. He is a worthy and reliable man and a sound Spiritnalist

At 11 o'clock, Dr. Sanford spoke upon "What Good can Spiritualism Do?" His conclusion being, that it could do all that is necessary to make us wiser, better, purer, holier, and in every sense happier, both here and in the hereafter, yea, it comes as the world from bigotry, superstition and error. Many other beautiful thoughts were elucidated by

the speaker in his usual happy style.

At 2 o'clock r. M. M. E. Billings took for his theme, "Prove all things and hold fast that which is good." He examined at some length the encroachments of so called Christians upon our rights to free investigation, by which we might determine what is the good and the true, showing many of the laws and enactments, from ancient times down to the laws of the present time, to prevent the exercise of free thought, and dealt blows right and left at priestcraft, showing its tendency to enslave the mind and keep it from knowing intelligently the good from the bad.

At 4 o'clock r M , Bro. Eccles gave a lecture in his unique style upon Spirit intercourse, seeming to carry his sudience with him and his subject to the very gates of the transition.

At 7; o'clock r. M., Mrs. H. Morse gave a lecture on What is Spiritualism; and in a

style truly eloquent and attractive. She held her audience spell bound for over an hour and a half, while she pictured in glowing words the truths of Spiritualism, showing that the reason the masses did not accept Spiritualism was, because they did not know what it was, but looking at it through a perverted imaginan tion, supposed it to be something very far from what it in truth is.

She showed some of many inconsistencies of the manner of investigation, by those who to wisely and egotistically denounced it in a manner that ought to set honest inquirers to thinking. Her style was pleasing, and her criticians as charitable as her sincere love for the truth would allow. She showed that she was in earnest in her advocacy of the right. It would be useless to try to report her in full. She needs to be heard to be fully appreciated.

Sunday morning, after an excellent conference until 11 o'clock, Mrs. Morse sgain addressed the people upon "God," etc. She, if possible, in eloquence and beauty of style, exceeded her former effort, as she sarnestly and truthfully demonstrated that every principle attributed to God, applied with equal or more force and truth to man, showing that man was a little universe within himself, and living in three kingdoms, the external, the intermediate, and the internal or spiritual, bringing her proofs from the Bible and hature.

The lecture was well arranged, instructive and well delivered, and listened to with the most profound attention, and elicited the praise of all who heard it. She seems to be the "right person in the right place," and is worthy a position anywhere in the spiritual field.

At 2 o'clock, Bro. Eccles gave a lecture of about an hour's length upon the evidences of Spiritualism in the Bible. It was an able discourse and listened to with deep interest.

At 3 o'clock, M. E. Billings, Esq, delivered one of the speeches of the occasion. A full report of the same would be worthy of being printed in book-form, and all would be benefitted who might read it. We need not try to report it in full; we can not if we would; those

who heard it can appreciate it. He handled the God idea, and especially the God in the Constitution idea, in a clear, dis tinct, interesting and convincing manner, and held the audience in silent attention for more than two hours while he pictured the orthodox God, and showed that we were virtually living under the God in the Constitution set at the present time, quoting the constitutions and laws of various states as well as our own in proof, winding up with showing that in our national capital, the only property, the home of a poor mechanic, was sold to pave the street in front of church property, because it happened to be on the same block where the churches were, and they were exempt, from taxation.

At 7; o'clock, Bro. Eccles made the closing speech of about two hours' duration. It was another one of the speeches of the occasion. His subject was Phenomenal Spiritualism and the Capabilities of the Human Mind. The lecture was worthy of the speaker in every respect, full of plain truths, fitly spoken, and well selected evidences of angient phenomena, and especially as found in the Bible. He did not hold up the Book as of Divine inspira-tion. God did not reveal himself in this way. The ways of God were equal, as well with the ignorant savage as with the enlightened scientist, and spirit-manifestations came to the one as well as to the other, true to the same

law in each.
His speech was well received and called forth many encomiums of praise.

He is a young man, and one only needs to listen to him to learn that he has been, and

still is, striving to make his mark worthily at no low figures on the scale of fame and a zeal-ous love for the truth.

The Finance Committee, G. Farnsworth, Truman Webster and M. E. Billings, succeeded in collecting from the willing people who attended, all the means necessary to defray expenses.

The Committee of Entertainment, Mr. Denny, Mr. Miller and Mr. and Mrs. Daniel Web-ster, with the assistance of the generous friends at Denver, nobly provided for all who came from abroad, and needed entertainment. The meeting closed with the best of feeling, and one and all seemed to have felt that it was good to be there.

The Genesis and Ethics of Conjugal Love.

The above is the title of a nice little book by Andrew Jackson Davis. Progressive Publishing House, New York.'

We shall say more about this little work byand-by. The readers of the Moses-Woodhull moral ethics know that the Hulls, the Woodhulls, the Jamiesons, the Chases, the Wilsons, the Severances, the Hannah-Marriahs, and others of like ilk have been in the habit of quoting garbled extracts from Mr. Davis' writings in hopes of deceiving their hearers and readers into the belief that they train in

good company. Apparently Mr. Davis, as is his wont, bore

the reproach until it was no longer endurable. And as it is a law of life that extremes right themselves -so this class of people by their false pretences have forced Mr. Davis to give the subject of so-called "free-love" a thorough sifting. In so doing he has placed himself square upon the record against the infamy, and every true Spiritualist will be gratified thereby.

The following extract from this work will suffice for this brief notice;

DIAKKA THE ALLIES AND SCAPEGOATS OF FREE LOVERS

Since manifestations from the Summerland have become familiar, and especially since the establishment of the important fact that death, while it-improves one's circumstances and opportunities, does not radically change the nature and practical disposition of the individuals, many believers have adopted the theory (which they try to support by a few straggling facts) that there are spirits who take delight in inflaming men's passions, sexually.

How many persons have written to me in speechless agony for help in their bewildering and mortifying situation! One lady writes how, not long since, her husband obtained a psychometrical reading from some medium in the Weef. The spirits, after writing about many personal affairs in general, said: "You should find another woman for a wife. She with whom you now live is not congenial," etc. Until he (her husband) had received that psychometrical reading, she alleged, they had lived together comfortably for eighteen years, and were blessed with four beautiful children, and dwelt in a pleasant home surrounded by two hundred acres of the best land, all their own, free from pecuniary embarrassment. But now, in deep distress and despair, the wife and mother writes: "For the first time since our marriage, he thinks that there does not exist between us as much love as should exist between the truly married." And he seriously talks of leaving home in search of an affinity! The woman's heart-broken query was: "Mr. Davis, is it true that spirits take delight in separating man and wife.

Answer Spirits, especially those properly called "The Diakka," do sometimes meddle, like the familiar gossips and social ghouls in this world, with the affairs of individuals through mediums correspondingly impressible and inclined. But such mediums are largely responsible for sending such a constitutional invitation, and for indulging in such impressibility. And, in all cases of spiritual inter-course, a receiver of such information is also unavoidably responsible. He or she is responsible for being weak and credulous enough to be led by meddlesome spirits into false steps and false notions. Be guided by Princi-ples, not by spirits; by Reason, not by the high-sounding dictum, or the soft persuasions, emanating from an eternal source. self, wholly.

Another case. Not many years ago a lady wrote me the facts relative to her social misdirection and conjugal degradation by accepting the arguments and carressings of an openly avowed free lover. She remained perfectly unmoved in her interior moral convictions of right even after, in practice, she began to live in the relation of wife to the somewhat distinguished gentleman, a physician, who had logically and magnetically overwhelmed her self-control. When he found out that she was an admirer of the "Harmonial Philosophy," and told him that she was willing to be led by its principles of truth on conjugal love as in every other thing, he immediately assured her that "free love" was the real doctrine of this philosophy, which he undertook to verify by reading and commenting on passages to her from the fourth volume of the "Great Harmonia." It was this, she wrote, that finally overcame her intellectual objections, while her inmost moral convictions, regardless of her life and practices, remained unsullied and unchanged. And her question was: "Mr. Davis, pray tell me in strictest confidence the whole truth about this do you teach free love?"\

My answer went immediately forward to her: "Mistaken sister, read for yourself the whole book which the Doctor reads only passages from; read what is said about the inversions and the extremes of conjugal love; read what is urged as the only true harmonial and eternal marriage; read how all bodily mixed temperaments commit marriage only upon a sexual plane, which is at best but emporary— at best nothing less than a misfortune, a fault, an accident, a sin, a disgrace; read how male extremists talk to women, just as you were talked to by the doctor, who intellectually knows that he has deceived you; read that neither spirits in this body nor spirits out of this body have any invested authority or extra wisdom by which to possess or govern

you. And thus I wrote her, the sorrowful lady, so filled with weakness and shame; and ere long she replied that "Once more, thank God, I am free!" The misleading doctor had been The misleading doctor had been repelled with indignation, and he forthwith was treated with a direful and diagraceful punishment by the resurrected soul which he had magnetically subjected to the gratification of his uncontrolled passion. But she went away in deep, patient sorrow and hid herself.

So long as unprincipled believers in Spiritualisms—can find invisible scapegoats, and refer their private bad practices to the instigations of the "Diakka"—so long as thousands of not very strong-minded persons accept such an explanation as a sufficient excuse—so long will the diabelier of "free lows" continue to die the diabolism of "free love" continue to flourish privately in many families of openly avowed Spiritualists. But error is mortal, and can not live; and truth is immortal, and can not die. Let no one, therefore, imagine that evil will forever last.

Again speaking of conjugal freeloveites, he says: "And these strange as it may soom to the unphilosophical, are mostly women! They first and last suffer most from the prevailing injustice and social despotism, and conse-quently—which is perfectly logical—they are the first to rebel and the last to surrender. An inverted manifestation of this wholesome remonstrance and resistance is the develop

ment of what may be styled social brigands.
"But there are persons of both sexes who are assassins of character. Now character, it should be remembered, is to the mind what a dwelling is to the body; it is the containing and moulding superstruction. A character-less man is a homeless man; he is alone with his enemies, without shelter and protection. Nothing is so much in the way of a practical free-lover as character, unless we except that old impediment to freedom, called 'con-

Prof. W. H. Chancy against Free Love.

BRO. JONES:—The time has at last arrived when I must throw off neutrality in the issues connected with Woodhull, and take sides

I have ignored the contest going on in the Spiritual ranks until the opponents of Woodhull have concluded that I was a partisan of hers, but lacked the courage to so announce myself before the public. This has been early mind is clear, and I go willingly.

Passed to spille life, from Stenben Co., Ind., Aug. 10th, 1874, M. Dawer. Rouga aged 63 years.

Funeral attended the T. H. S.

He said: I am ready. I intend to return soon, Doctor, and visit you all. I am just going into another room.

My mind is clear, and I go willingly.

pectally the case in San Francisco, where I have been so persistently represented as a "free-lover," that the Woodhullites must have concluded that my sympathies were more with them than against them, and hence this application to me to construct a Ritual for their secret order, as will appear from the follow-ing, which I published to-day in the Record of this city:

THE WOODHULL SECRET OFFER.

The reader has doubtless heard of a new secret Order, recently organized in San Francisco, the members of which are styled "Friends of Progress," but may not be aware that the chief movers in establishing the same are most ardent admirers of the notorious Woodhull. Hence, as the reader will discover from my statement, I owe it as a duty to the

About the first of July, 1874, I heard that Mr. Morse, of San Francisco, and Mr. Stowe, of San Jose, had been in council with the Woodhull regarding such an Order, and that she promised her most hearty support. Some two weeks later these gentlemen called upon me, explained about the contemplated Order, but made no allusion to Woodhull. In reply, I assured them that I most carnestly desired the organization of such a society, but protested that if it was to be under the lead of Woodhull or any other person, or to be used as a support and benefit to particular individuals, that I would have nothing to do with it. They replied that it would be for the benefit of all alike, woman as well man, and that no per-son could use it for any such purpose as I had suggested. With this assurance, in accordance with their request, I prepared a "Rit ual of Initiation," and on the 22 day of July. assisted by Mrs. Chaney as Conductor, organ-ized the first Circle in San Francisco. I never had full confidence that Morse and

Stowe were not working for Woodhull on the aly, but thought that as neither the Constitution, By-laws nor Ritual favored either her or the "free love" principles, that her friends must necessarily be in a hopeless minority, and therefore harmless. But I made a mistake. Immediately upon my coming here, the 1st of August, they managed to change the Constitution so that these two leading spirits could choose out twenty from the Social Circle and organize a Provisional Grand | State | Circle. Then this Provisional Grand Circle could choose twenty of its members (which of course included the whole number) and organize a Provisional (National) Supreme Circle. This was done; Morse was elected President and Stowe Chief Organizing Officer. This Supreme Circle, log-rolled into existence after the most approved style of modern political rings, will be the supreme power, center, or whatever you choose to call it, even after a Grand Circle for the State of California shall have been organized and until six Grand Circles have wheeled into line.) Thus, San Francisco is the self-constituted 'head-center.' claiming more power than any five States. When I learned of this amendment to the Constitution, without waiting for them to carry out the programme, I sent down the resignation of myself and Mrs. Chaney, for I thought there were strong indications of a cat under the meal. Before that, however, when Stowe said that I should not be an Organizing Officer,

I had begun to smell a "ring."

Last Wednesday night the Circle at San
Francisco voted that Stowe should be allowed to christen the Circlé by bestowing upon it a name, which he arose and declared that it should be called

VICTORIA CIRCLE, NO. 11

I now consider the matter settled. No further testimony is necessary to prove that this secret Order has chosen Victoria Woodhull for its Patron Saint. In the estimation of Morse and Stowe, the two "Supreme Moguls," the name of Victoria is held in higher esteem than that of any other American woman, not even excepting the name Martha, the angel wife of our beloved Washington. These two "Bupreme Moguls" arrived in Sacramento last Saturday, having come for the purpose of organizing a Circle here; and in order that the friends of progress, of the Woodhull stripe, may know what is going on, and be able to enroll their names as her disciples, as also to notify those "who want no Woodhull in-theirs," have these explanations been written and published.

Bacramento, Cal., Aug. 33d, '74.

REMARKS. The Woodhull and her coworkers are so thoroughly played-out east of the Rocky Mountains that they found it necessary to go the Pacific Coast.

If Stowe is their reliable man, their race will soon be run in California. The reception that the Woodhull met with in California hastened her return.

Annual Meeting.

The Central New York Association of Spiritualists will hold their Third Annual Meeting, Sept. 26th and 27th, at Hamilton, Madison Co., on the line of the N. Y. & Oswego Midland Railroad.

Mrs. Sarah A. Wiley, of Rockingham, Vt., and Warren Woolson, of North Bay, are engaged as speakers. A general attendance is solicited, particularly of members of the Association. The Eagle Hotel of Hamilton will furnish entertainment at the usual reduced

CARRIE SMITH, Sec'y., West Winfield. Wm. H. Hicks, Pres, Delta, N. Y.

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\$1 50 cents renews trial subscriptions one year.

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Passed to spirit-life, Aug. 16th, 1874, from Orion, Ill., Jon B. BTANLEY.

Passed to spirit-life, from Dennison, Texas, Adg. 8th, 1874, Dr. J. R. Grins.

He leaves numerous friends to mourn his loss.

Passed to spirit-life, from Manchester, N. H., July 21st, 1874, Bintria Nena, only child of Dr. T. S. and Lucina

Our darling Birtha has left us, Her little form so dear, The body lies beneath the ground, But her spirit lingers near.

And my labors all are o'er, She will welcome me to the Spirit-land. That beautiful happy shore.

Passed to spirit life, from Waterloo, Ia., July 20th, 1874, ESTHER M. OREHVLEAF, aged 51 years.

She was a boble woman, an advanced mind, and a splendld medium of four distinct types of mediumship. She was a great sufferer for-months. Died with a cancer. Passed over in great peace and certain knowledge of eternal life, only regretting to leave her husband and little ones behind. May the good angels comfort the

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