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NOTED TO

ROMANCE AND GENERAL REFORM

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

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(S. S. JONES, EDITOR,
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NO. 3.

SPIRITUAL GLEANINGS—NO. 2. How Can We Be Saved?

The learned French writer, Voltaire, once said that "man was a religious animal," and every age has added its testimony to prove the truth of the statement. Every man has felt, at some time, the power of the soul within yearning to pour itself forth in adoration or in supplication, as he has stood overpowered by the almost infinite beauty, or awe-struck by the eternal grandeur and sublimity of some material manifestation of Divine mind. We naturally seek the marvelous that our curiosity may be gratified; while the more common things of every day life are passed by unheeded. So it always has been in religion. The mythologic past allures us into its meshy web where we are aware of it, while the philosophic deductions from the garnered facts of the ages remain unnoticed.

Christianity informs us that we are "totally depraved," and that only through "atonement" can we ever hope to be saved. If this is true we ought to know it; and if it is false it should receive our severest censure. The Christian system of religion claims that God was its originator, and that all other religious beliefs were promulgated by the Devil. We are told that Christ was sacrificed for humanity, and that his blood will wash away all our sins. How revolting the idea! It was customary among almost all "heathen" nations of antiquity for the priests to offer upon the altars of the Gods human beings as sacrifices for the sins of man. "Chronos offered up his only begotten son as a burnt-offering to his father Uranus, when there was a famine and a pestilence." Porphyry says that "the Phoenicians, when they were in great danger by war, by famine, or by pestilence, sacrificed to Saturn one of the dearest of their people, whom they chose by public suffrage for that purpose." In Arabia the Dumail sacrificed a child every year. Diodorus Siculus relates "that of old the (Egyptians) kings sacrificed such men as were of the same color with Typho, at the sepulchra of Osiris." Wavello says, according to Plutarch, "that they buried Typhonian men alive in the city of Idithyia." Virgil in his *Æneid* writes as follows:

"He brought from the innermost sanctuary this dreadful answer, 'O, Grecians, when first you sought the Trojan shores, you appeased the winds with blood and a virgin slain; so your safe return must be obtained by blood, and the God's be propitiated by Grecian life.'"

The Aztec nation sacrificed countless thousands of human beings upon the altar of their Sun-God. The old patriarch Abraham came very near offering up his son Isaac as a burnt offering. God, in order to put a stop to all this waste of human life, finally hit upon the plan to send his Son down from heaven, and having incarnated him, let him go his way and preach the gospel, and then to close this great religious farce, and give it a tragical ending, the Devil was unchained and allowed to influence the Jews against this man who had done no one any harm; and the infuriated multitude crowned him with thorns and sacrificed him. But how is it that we are going to be saved by a belief in Jesus Christ? In Acts 4:13, we read, "Neither is their salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Years before, we are informed that God said to Isaiah, "I, even I, am the Lord; and besides me there is no savior." He also informed Hosea, "There is no other savior," no mediator, no one to come between man and God. We turn over only a few pages in the same book and find that Christ said (Matt. 28:28), "For this is my blood of the New Testament, which is shed for many for the remission of sins." Only through the shedding of Christ's blood could our sins be washed away.

Paul informs us that we are to be saved through our faith in Christ, and not through "works of the law." "A man is not justified by the works of the law, but by the faith of Jesus Christ." But James says, "For as the body without the spirit is dead, so faith without works is dead also." What conclusion can one draw from the above? Shall we, according to the Bible, be saved by faith or by works. Paul says, by faith; James declares by works. On every side, when we go to the Bible for knowledge or information, we are met with contradictions, glaring absurdities, and outrageous blasphemies to the Most High.

If Christianity is going to save the world, it seems as though it was high time it was about it. The Christians have carried on innumerable Holy Wars. Crusades have followed crusades. The cry has been, "Down with the infidel!" All through the dark ages might be heard the cry, "Help, help! mercy, mercy!" from the lips of those who were hurried away to be burnt, or to be put to the most excruciating tortures in the dungeons of the Inquisition.

The Brahmans of old believed that through Kreesha's death they should be saved, and that they should "obtain the eternal and incorruptible mansions of his abode." The Vedas declare that if a man's "works are pure, he belongs to the virtuous or pure men." Buddha declared that a "virtuous man delights in this world, and he delights in the next. He delights, he rejoices, when he sees the purity of his own works." Mohammed said, "Those who believe and do that which is right, we will bring into gardens watered by rivers, therein shall they remain forever."

Fear springs from ignorance, and from fear spring all manner of superstitious devices. It was ignorance which pictured the wrath of an

outraged Deity; and fear heaped up the rude stone altars of old. Was it not the same thing which built Solomon's temple? Is it not through the means of the self-same ignorance and fear that men of to-day build their sumptuous temples with spires towering to the very clouds? Then let us break through the icy barriers of ignorance and set the shivering multitude free! For too long have the sins of mankind been shouldered upon Jesus as though he was a common pack-horse. Away with all myths and fables of the past. "I fain would be free!" And let us have the truth that we may be free!

Biblical tales did well enough in the childhood of the world, but we have outgrown them. The present age adorned with Christianity looks just as ridiculous as a man would dressed in the costume of eighteen hundred years ago.

"What is the past, with its psalms and prayers? And what are its crude beliefs to me? Men never saw in the present of theirs, What is denied for the sake to see! The years that are gone are as stranger men. We passed, but shall never pass again."

And Christ may have suffered upon the tree, And died for the sins of those who stood To see him die. But, ha! ha! naught more to me Than are other men who suffered for good. Their blood—as his—by the hand of power Was shed for the faith of the living hour."

The deepest hell that ever was made is the great holocaust of ignorance which theology has been constructing for years. If we can only once overthrow theology which is the stronghold of superstition, the whole world will be saved. There is no need of a confessor or mediator between man and God. Man's fabled fall was not down, but instead he fell upward! He fell from the darkness and gloom of error toward the light of reason and intelligence! Thus has man ever been moving steadily onward. The laws of development affect the mental growth of man as much as they do the material changes of his being.

Ralf Waldo Emerson says, "What will you have, quoth God? pay for it and take it." All that we need lies around about us. "We have but to earn it; then take it. If we would have knowledge, we have got to labor for it. From inertia proceeds nothing, but from motion proceeds all! Nobody can save us but ourselves! If we do wrong, we must suffer for it. If we commit a sin, we must be crucified for it. Ten thousand Christs cannot save us. If we break one of the natural laws, whether it be mental or physical, we must abide the penalty, and Christ is utterly powerless to save us."

Spiritualism teaches us a more glorious religion than theology ever dreamed of. It has shown us all the errors of the past, and what the future through its influence shall realize. It has told us that we must not look at the religions of the past through priestly goggles. Reason must be our microscope with which to inspect all the dogmas of bygone days. We must not lean upon any religion, but must stand erect of our own accord, and not grovel in the dust like a worm. We must not sigh over the heaven yet to be, but exult in the heaven of to-day. By reaching out continually after new truths, we shall find ourselves moving rapidly onward. Through the unending laws of progress only can we be saved.

Lake Village, N. H.
Complimentary.

The following resolutions were unanimously adopted by the Harmonical Society of Sturgis, on the 8th of March, 1874, at the close of a six months' engagement of the Rev. A. J. Fishback.

Whereas, the Rev. A. J. Fishback, who has been laboring with the Harmonical Society of Sturgis, for the last six months, is about to leave this place for other fields of labor, we deem it but just and right, that this Society should present to him some testimonial of their appreciation of his labors with them, therefore,

Resolved, That we tender to the Rev. A. J. Fishback, our sincere thanks for his earnest efforts to present to the people, the great truths of the new gospel of peace, and urging its acceptance, and practical application to the every-day affairs of life.

Resolved, That in his manly and Christian like deportment towards all classes, the good and the bad, the high and the low, the rich and poor, he has won our highest regards; and we most cheerfully recommend him, and his labors to all societies and communities, wherever his lot may be cast.

Resolved, That in the debate he has just held with the Rev. Clark Bradon, we consider that he was more than his match as a debater, and that his defense of the great truths of Spiritualism, meets our warmest approval, and that if a victory is claimed by the opposers it is a dear bought victory, whose final results will add strength to the cause and number to the great army of progress.

Resolved, That a copy of these resolutions be presented to the Rev. A. J. Fishback, and published in the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT.

Custom may lead a man into many errors; but it justifies none.—Welding.

The small courtesies sweeten life; the greater ennoble it.—Boswell.

Is the Distinction of Sex Eternal?

BY HUDSON TOTTLE.

From the number of replies in answer to my brief article on the subject of preservation of sexual characteristics in spirit life, it seems a more than ordinary interest is felt in the discussion. It may be said that in this domain of speculation there is little of practical importance; we had best study the relations of this life and let the future care for itself. This would be very pertinent, if the ideas entertained of that future did not react on the present. On the supposition of the preservation of all qualities, faculties and emotions, a class of Spiritualists have based a belief more serious and passionate than the celestial harem of Moslemism.

Not only are the passions to be preserved after death, but they are to remain productive, and families are to be reared under the "Superior Conditions" there furnished. If this class of Spiritualists are not believers in free love, as applicable to this life, they accept it fully in regard to the next, and sigh for the "eternal affinity," he who awaits to welcome them on the other side of the grave. They will suffer the burdens of disagreeable companionship now, for they are constantly assured by mediums that a spirit, beautiful as a vision, longs and sighs for them in the Great Beyond! This is sublimated free love, and does not differ in the least in principle from its grosser form, as practiced in this life.

Because of these views, the coarse and gross form of the conception of spiritual life, it is necessary to hold aloft a purer and nobler ideal, that it may reflect on the views entertained of this.

I do not propose to take up one by one the positions of my numerous opponents, as my space will not allow, but rapidly glance at the cardinal objections urged.

First of these and most pertinaciously urged is the loss of individuality implied. The most acrimonious writer on this objection has ventilated the whole subject of "freedom" in his reply in the "Weekly Saver," in which he well knows I will not reply, instead of answering through the columns wherein my article appeared. Mr. Wheeler is deeply excited over the loss of his "manhood." He cries aloud: "Who dares to relinquish it is not fit to be called a man; — for it robs him of his identity!" It is not for me to say how much of the being of E. S. Wheeler, or of Woodhull Free-Lovers in general, is made up of "manhood." It is a harsh judgment that if his or their virility is lost, nothing is left, but we presume they understand themselves best, and loath as we are, we accept their decision. Their judgment has a degree of plausibility for it is presumable that they who think, talk and write on nothing but "sexual relations," have little else to talk about. In charity we may hope that after this to them terrible loss, to which annihilation were preferable, enough may be left to create a spirit sufficiently pure not to boast of his "manhood" as a cardinal virtue.

Mr. Wheeler was once a pining babe grasping the end of a colored ribbon in his mother's cap, and regarding its possession the sum of existence. Later he considered his top the pivot of the universe and its hum the music of the spheres. "If I lose my love of the red ribbon, identity is lost!" says the babe Wheeler. "If I cease to get enjoyment from my top, individuality is gone forever," says the five-year-old Wheeler. Yet he has lost (or we presume he has) his delight at a dangling ribbon, or the hum of a top, and remains individualized. Now his "manhood" is his top, and he will "rejoice forever," else his identity is lost!

Progress is by and through growth, which presupposes change; the taking on of new and loss of old qualities. And this answers the objections of another correspondent, who logically came to the conclusion that the "equilibrium" of the mind meant rest, and consequent loss of being. I know not what logic might or might not bring from these broad premises, but the main statement escaped this writer in his haste to make an argument. Not equilibrium of mind as a total, but only in the particular characteristics of sex, did my term "equilibrium" apply. If sex is an accident in the earth-life of spirit, by which for the brief space of mortal existence the mental qualities are compelled to diverge, then is it not patent that when the disturbing cause is removed by death, the divergent faculties will again seek equilibrium? And does this idea imply annihilation? I wish to show that sex is an "accident" of mortal being, and that the theory of its existence "away back," "in the germ," is an idle tale.

We have endless repetitions of the vagaries of "positive and negative forces," "masculine and feminine qualities," which are said to pervade all nature; idle vagaries without the least support.

Let us see how the "determination of sex lies away back" in the germ. A slight acquaintance with the rudiments of embryology, would have saved this writer from the egregious folly of such statements. There is a grand division of the lowest in the chain of living beings, the numerous species of which are sexless, multiplying by division. The "determination of sex" does not then prevail. Its influence has not begun. Before this differentiation takes place a comparatively high degree of advancement is attained. In the struggle for existence, great advantage is bestowed by this separation of functions, and it becomes rapidly perfected. In each successive upward grade these distinctions become more marked, as the offices of each become more absolutely

individual, and reach their highest differentiation in man. Yet the purpose of these distinctions is the same in the highest as in the lowest, as is admitted by all Spiritualists who do not believe in the extreme doctrine of births in the spirit-world as well as in this, forgetting that that process is essentially related to physical existence.

The germ of the highest as well as the lowest animal is absolutely sexless. So far from the "determination of sex" being "away back" in its cellular structure, there is great advancement, before its structure reveals to which sex it belongs. And this determination is not a quality of the germ, but of the conditions which surround it. So far as the germ is concerned they are accidents of its being. Results of laws, it is true, but affecting the germ through the parent, and not inherent forces.

It is thus apparent that the highest being in the beginning is sexless or more correctly, is possessed of the capabilities of becoming either a statement, supported by hermaphroditic births, wherein both qualities are developed, both as expressed physically and spiritually. If sex is impressed on the germ itself, what of these latter blending of both? And still more unsolvable, the mental qualities are blended in the same degree!

Again, if in the germ is essentially impressed the differentiations of sex, why should not its result be purely one or the other, mentally as well as physically?

There are women with all the mental qualities of men; there are men with all the mental qualities of women, and there are all grades between these extremes. How then, for a moment, resist the statement that these qualities are not inherent but accidents of birth?

The most superficial investigation of comparative anatomy, comparative physiology and embryology, will set this matter at rest, and we shall have no more of the "male and female principles" pervading all nature, or their comparison to the hypothetical "positive and negative forces."

If the loss of passionate instinct annuls out great souls like Wheeler's, and Woodhull's, Blood's or Andrews', it is indeed deplorable, and no one regrets more the judgment they pass on themselves.

Something may remain. All the noble qualities of the mind, its holiest emotions, its desires for excellence, purity, and perfection, its earnest loves for all that is true and intrinsically good will remain after instinctive desires fall on this physical plane, and essential to physical life, shall disappear, and the last vestiges of their influence on the spirit is obliterated.

Berlin Heights, Ohio.

Taxing Church Property.

BY GEO. WM. WILSON.

A vigorous discussion of this question has been going on in Ohio during the past year. A state Constitutional Convention is in session, and a new constitution will be submitted to the people for their approval or rejection at the next general election. Shall the clause in the present constitution, exempting church property from taxation, be retained in the new one? Of course, those who answer in the affirmative, have few arguments to present; they deal in assertions. The argument most relied on, says the *Cleveland Herald*, is this: "The churches act as a sort of moral police, and by the good influence they bring to bear on society, preserve law and order, diminish crime, and save the tax-payer from heavy burdens." To this assertion, for it cannot be called an argument, the *Herald* thus forcibly replies: "The defect in this argument is that the moral influence of churches is not at all in proportion to the amount of taxation they escape; sometimes it is in directly inverse proportion. The church whose property is worth from a hundred thousand to a quarter of a million dollars is not so apt to have a good influence on the class likely to fall into evil ways and to commit crime as the church worth but a few hundred, or a few thousands, at most. When Dives unites with his fellows to build a splendid temple of worship on a fashionable avenue, furnishes it luxuriously, rides to it on a Sunday in his carriage, and becomes indignant if the usher permits Lazarus to enter the seat for which he has paid a high rental, and leaves his coachman outside the door, discarding with his fellows the merits of their horses, the demerits of their employers, and the amusements they have indulged in during the week, does he think the moral influence he thus brings to bear on the community equal to that of the humble band of worshippers who gather in a modest building, to which all are free to come and are welcome to any place in it? Does it never occur to him that the influence may be bad? That the poor man shut out or chilled out of the costly church may stay away from churches altogether and learn to scoff at religion and religious influences? That the weekly congregation of carriages and coachmen around the doors of grand churches may be construed by the poor as a notice that the fine church is not for such as them, and affords the unbeliever material for cynical jests?"

We have lately seen it stated in a leading newspaper that Trinity Church, New York, is the lesser of forty saloons, and that some of the most notorious "drinking hells" in that city are owned by this popular church. Again we quote from the *Cleveland Herald*: "Of all the offenders against decency and law, against bodies and souls of men and women, Trinity Church, New York, is the greatest. The miserable owner of a rum hole

has the excuse that he knows no other way of gaining a livelihood. Trinity Church with its unbounded wealth rings out its chimes, calling people to the house of prayer in its grand cathedral, while forty of its saloons are open seven days in the week for the sale of death and damnation."

In view of this fact who will say that the influence of the Trinity Church tends to "diminish crime?" And Trinity Church is not an exception. It is an undeniable fact that the reformatory movements of the age have met with relentless opposition from the popular churches. It has hurled its most bitter anathemas against those reformers, who, while laboring for the elevation of humanity, have proclaimed truths in advance of the age in which they lived. The church has ever been an uncompromising foe to human progress.

We present the following statistics of church property in Ohio, as returned by the Federal census:

Year.	Churches.	Sittings.	Property.
1850	3,936	1,457,294	\$5,793,099
1860	5,210	1,966,678	12,983,312
1870	6,284	2,085,880	25,554,725

In other words, in 1850, the churches were able to furnish accommodations for 1,457,294 persons at an average cost of \$3.97; in 1860, it cost \$6.60; and in 1870 the cost was increased to \$12.25. In 1870 the churches in Ohio were able to furnish accommodations for 2,085,880 more people than in 1850, while the value of church property, during this time, shows the enormous increase of \$19,761,626. The value of church property in the United States in 1870 was \$254,433,531, being an increase in twenty years of \$267,154,780.

We maintain with the *Herald* that if members of the churches must "occupy the most expensive sites and build costly structures of limited accommodation," it is only simple justice "that they be made to bear the whole burden, and not compel the tax-payers at large to contribute unwillingly to the luxuries of religion from the enjoyment of which the most of them are vigorously shut out."

Auburn, Ohio.

Thomas Cook's Paper.

Several years ago, Thomas Cook published a very nice little paper, in Indiana, dressed in marine blue. It looked very neat. When we commenced publishing the RELIGIO-PHILOSOPHICAL JOURNAL, he worked in our office very acceptably.

Mr. Cook is a man of a very religious turn of mind, and used to claim, and perhaps was, a second Christ in some sense, we hardly know whether his claim was based upon an immaculate conception, or something still more mysterious.

It seems that he has resumed the monthly publication of his unique paper in Boston. He speaks for himself in this manner.

PROSPECTS OF THE KINGDOM OF HEAVEN.

This is a monthly Journal, devoted to the scientific or naturalistic explanation of Spirit or the God power; first known as Christianity, and lately as Spiritualism; and to the practical application of this Power to the organization of spiritual families, groups, churches or communities; the inevitable destiny of the whole human race in time, and final result of all Spiritualisms.

It claims no advanced ideas; but instead, in one sense, goes back to primitive principles or natural law to find a basis on which all true spiritual organizations must rest. There it finds the idea of a oneness of humanity in the immensity of Deity; and from that basis, or platform, it proclaims the universal brother and sisterhood in the Great Father and Motherhood of God or Nature, of all souls.

It is therefore all embracing; no question escapes its scope, embodying the Christianity of Jesus, the Rationalism of Voltaire and Paine, as well as Spiritualism of Andrew Jackson Davis. It is an outgrowth of all the past to prepare the way for the near-at-hand future; which is to be the second, third, fourth or fifth coming of the Christ spirit, or Spirit of Truth, to again establish that oneness and unity of the primitive or apostolic church, where all things were held in common; when war and strife shall cease, and the eternal peace on earth shall begin; and the celestial wisdom of Heaven's King reign and rule on earth as it now does in Heaven.

It accepts Modern Spiritualism as the evidence of this coming; which is becoming mightier and more overwhelming in its power of manifesting day by day. Mediumship is the last phase of priestcraft or leadership, out of which the race will individualize into perfect love and perfect justice, and "God alone be exalted."

It is edited and published through the instrumentalities of Thomas and Sarah Cook, at 75 cents per year to such as are able to pay, and free to the poor. Address them at No. 6 Montgomery Place, room 13, Boston, Mass.

Conversation enriches the understanding, but solitude is the school of genius.—Gibbon.

Let us remember that charity is a jewel, prized by God, whose every spark emitted to cheer and lighten some sorrowing heart of earth, ascends to heaven, where it is treasured by the angels.

Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

The Social Question.

Editor JOURNAL.—The Social Question will not down at anybody's bidding, notwithstanding the better part of the community would like to see some of its features buried out of sight. To my mind it has been managed on both sides in an unmanly and unkind spirit. There has been so much of vituperation, scandal and personal abuse mixed with what might otherwise pass as discussion, that very many indeed, have become utterly disgusted. Why cannot a subject of such evident importance be decently and dispassionately examined, and its right or wrong, good or bad, brought distinctly to the surface? I have long thought the churches exhibited enough of the vindictive and intolerant spirit in their warfare of creeds to drive the world to infidelity. Under the dispensation of the Angels I confidently expected better things; but it seems we have progressed but a few shades nearer the higher life and light if this Woodhull imbroglio is to be the index of our true status. Soon shall we be accused of driving the world to another form of infidelity seven-fold worse than the first. Let that spirit of decency and toleration, which ought to distinguish us from the more intolerant churches, have some little prominence in this and other subjects we are called upon to examine.

No doubt the world has been governed too much, especially so far as individual rights and personal liberty are concerned. True, for the past few centuries we have been slowly growing out of the despotic forms of rule, and into individual-liberty ideas of government. Until quite recently men were thought totally unfit for self-government, and that, like madmen and children, they must needs have some superior minds with superior powers (assumed of course) to lead and force them into right-doing. But our form of government is based on the theory of man's ability to govern himself, and under it individual liberty has been greatly enlarged. How much farther it should be extended is not important in considering the subject in hand. No one, however, supposes, as we think, that man has become so perfect as to require no rules, with power behind to enforce them, regulating his conduct with his fellow men. Few, indeed, there be that are a perfect law unto themselves. If there be any such they must know there is a limit to individual liberty, for individuality is not all there is of man. Society is an outgrowth of man's nature; and social rights and social duties run concurrent with individual rights and individual liberty. They are as necessarily parts of a whole, as male and female are parts of the genus man. Enforcing individual liberty at the expense of the social unity and harmony is not a step forward, but the other horn of the old absurdity of compelling social unity at the expense of individual liberty. Individual rights and social rights are so interrelated that they cannot be separated without destroying the unity and perfection of nature's own laws.

The advocates of Mrs. Woodhull's theory seem to have run wild on the side of individual liberty, utterly ignoring the side of social unity, so they introduce political and religious freedom as a precedent for their ideas of social or sexual freedom. These precedents are not necessarily akin to, much less authority for, the sexual freedom demanded.

While there may be, and in fact is, similarity, there is marked distinction, and essential difference in them. Religious freedom necessarily pertains to a single individual, and with it society has no concern, unless the individual attempt to enforce his religious views on others, or through them disturbs the peace and good order of society. Political freedom at once differs from religious freedom, in that, while it leaves each individual to his own political views, he may not put them into practice to the injury of other persons or communities. There is nothing in politics except as they in some way affect the public. They affect favors of government, rights of property, business, and all the departments of industry. It is not a matter of mere theory and belief, but a practical thing reaching the every-day affairs of life. So religious liberty does not necessarily carry with it political liberty. The one affects only the individual, the other, communities.

Social or sexual liberty may be found to differ widely from both. Liberty to contract marriage according to the pleasure of parties content to contract, is undoubted, but the moment the marriage obligation is assumed the rights of society attach. The social whole are to be, in many ways, affected by the new relation. It is no longer a matter of theory or fancy, love or lust, but a practical thing, a matter of public importance and interest.

Religious freedom may be as fully and completely enjoyed in solitude as in social life. Political freedom would have no significance whatever to the hermit, and has value only as it manifests itself in, and operates upon communities. Social or sexual freedom is not limited in its effects to the two acting parties, but reaches out into the very heart of society and affects it for good or ill in all cases.

But wherein have society any rights or interest in a man's or woman's social life? The marriage relation implies reproduction. If it does not, then it means only a life of concubinage, which I believe no one has yet attempted to justify. It is nature's method of continuing the race. Without the passions, mutual attractions and attachments, resulting in marriage, there would be an end of human kind. But the long-continued helplessness of infancy, the fruit of marriage, demands an equally long continued marriage relation. The natural protectors of infancy are the natural parents. Paternity and maternity, aid and protection, are so closely allied that they are found apart only in human deformities. This natural instinct does not seem designed so much for the welfare of the parents as for that of the helpless offspring. A violation of it is a violation of one of Nature's most admirable arrangements for the continuation, protection and proper development of the race. Her laws are inexorable in this respect, and we have no right to ignore them in the race for individual liberty.

Under the new social theory it is claimed that separation should be as free and untrammelled as marriage; that neither time nor circumstance should affect the one more than the other. This reasoning, if such it may be called, is fallacious. Love and sexual passion bring the sexes together in the practical marriage relation, and under the stimulus of passion the wife commences the great and responsible duty of maternity. Under the Woodhull theory they naturally separate, and she is left to carry forward alone the most sacred labor of life—that of bearing, rearing, protecting and developing to honorable maturity an offspring but half her own. Now nature's law of human propagation, and the interest of society demand that the forth-coming man or woman shall have the care, aid, protection and inspiration of the two natural parents—no other parents can be substituted with any better success than the nursing bottle can be substituted for the mother's milk. Society is interested not only in a financial point of view, but

mainly on the grounds of the proper development of all who are to affect it in the future. Society is responsible for its own well-being; and that well-being depends on the moral, intellectual and physical well-being of its individual members. If this were not so, society would not be afflicted with the evils which constantly beset it. Nature never inflicts a penalty where it is not justly deserved. Her clearly defined law demands that the parties begetting the offspring shall perform the further marriage relation of caring for and developing it. Placing it in the hands of the public is an unnatural process—a violation of the sacred law of human propagation.

Children need the inspiration of the mother's love, affection and tenderness, and the inspiration of the father's energy, boldness and stamina. No hired or borrowed inspiration can fill the bill which nature has stamped upon her works. We claim, therefore, that the marriage relation is not for a day, nor according to the whim and caprice of the parties; but should be continued so long as the process of child-bearing is continued, unless good cause shall appear to the contrary, other than the mutual likes and dislikes of the parties.

Referring again to nature it is seen that some animals and birds mate during the propagating season, and that mating continues till the young are fully developed to the condition of taking care of themselves, which generally lasts for but a single season. As dependent human infancy continues for about twenty years, it follows, nature being the guide, that the period of marriage so far as one offspring is concerned, should last that length of time. But, unless nature be thwarted by artificial means, during the dependency of this one offspring, others, similarly dependent, follow in quite regular succession, and demand the continuance of marriage till the last one is fully matured. This view supposes there are no counterbalancing facts and conditions demanding separation.

Phrenologists have discovered and located an organ which they call "Union for Life." The office of this propensity is to hold the parties together in the marriage union, resist any attack upon it, and preserve it even to resort to violence for that purpose. For nothing will a man or woman go so far, and sacrifice so much, as to punish a violation of this natural and sacred relation. While either party may be led astray by the impulse of passion, the fact of unfaithfulness is kept concealed under the pains and terrors of outraged and enraged humanity. The outside party to the offense realizes that life itself is not safe except under the seal of secrecy as to the act committed. Why this instinctive and almost uncontrollable propensity to revenge such a wrong if nature has not made it a law of human propagation? As many crimes of a violent character, even amounting to murder, have grown out of this natural instinct of defending the sacredness of the marriage relation, as from any other one cause. Even with the greatest incompatibility of disposition, temper and circumstances, misconduct on both sides amounting to prostitution, either party will resent with violence any outside interference with the bond of "Union for Life."

There are numerous cases, no doubt, where the good of all concerned demands a separation, and the public care of the children begotten of unfortunate marriage, but these cases are exceptions only. The laws of divorce have, I doubt not, been too stringent in most countries. In this state divorce is granted only for adultery, which is but offering a premium for adulterous practices. But, that divorce should be absolutely free in saying that mankind should be absolutely free in everything else; and that all laws regulating human intercourse may with safety, and even public benefit, be abolished. If the continuation of marriage during child-bearing and child-rearing be a natural, as well as reasonable duty, as clearly appears to me, then there should be law to enforce it, as there should be to enforce any other duty individuals owe to each other and to the public.

In this brief view of the Social Question I have not taken into account the demoralization which I feel confident would follow the practical workings of the Woodhull theory of social life. I have aimed solely to point out what nature says in the premises, for I think her a pretty safe guide in these and all other matters where she has a word to say. And I am aware that this branch of the argument is by no means exhausted.

O. H. P. KINNEY.

Letter from Iowa.

DEAR BROTHER JONES.—Let me congratulate you on the fact that we feel that the position taken by you in opposition to the "Free Love" party, is a grand and noble one, and one that should command the respect, not only of every Spiritualist, but of every man and woman that loves each other in the family connection, and who are every lover of the human race, and who do not desire to see mankind degraded below the lowest of the brute species.

I had no idea until lately that any man or woman could become so degraded in this day and age of the world, as to stand up before a public audience, and glory in their own shame, or would stoop so low in the scale of manhood or womanhood as to publish their lewdness through the public prints or journals; but it appears that I had but little idea of the nature of things.

I love my family, and I know my family love me, and this thought makes me happy. I have no love to spare or divide with other men's wives or daughters. It is true I have a love and sympathy for my fellow mortals everywhere, but this love is not so sacred and holy as the love of wife and children and home. I do not desire to divide the love that I owe to my wife with some one else; neither do I desire my wife to divide hers.

I would not lose the love and respect of my children for their father, if I could receive in exchange for the same all the social freedom of which Mrs. Woodhull can prate. I do not desire to see the American people under the hypocritical-cant of social freedom, set aside all law and become a race of libertines and prostitutes. I have raised in my family three daughters, and I have made up my mind that should any villain tamper with their virtue under any garb, whether as a free lover, a Spiritualist or as an undisciplined libertine of the Moses-Hull stamp, I would be justified in punishing him severely. Such a Spiritualist can never enter my doors if I know him to be of that stripe. I would drive him forth as quick as I would a murderer—yes, quicker, for I would rather see either of those daughters lie before me a corpse, and innocent of such a crime, than to walk the streets in silk and scarlet, carrying on their face the marks of sin and pollution. The laws of nature and physiology are not to be despised in this matter, and the civil law in regard to marriage and its relations, is founded on the experience of ages, and is in accordance with the best interests of the race. Some day Moses Hull will suffer for the violation of the organic law, and then he will feel that his heaven is turned into hell. Then he will curse the social freedom doctrine, and cry out with old Solomon, that wise free-lover whose head must have been as large as Moses, "It is all vanity and vexation."

Go on, Bro. Jones, your head, if it is not as large as Moses, in my way of thinking it is nearer level and far better balanced. For every libertine or prostitute that stops your paper, you shall have two others in their place that can appreciate home and home relations, that are indeed Spiritualists, and being such, are lovers of virtue in the race, and desire to see the race pure as well as free. God bless you and also those noble souls that support you in this time of need. May their children rise up and bless you as one of the benefactors of the human race.

M. P. ROSECRANS, Clear Lake, Iowa.

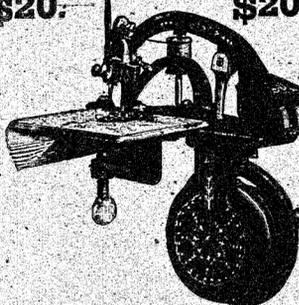
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Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. H. FRANCIS, Associate Editor.

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CHICAGO, SATURDAY, APRIL 4, 1874.

The Dark Side of Life, or What is Evil?

NUMBER THREE.

The Church Union says that "Christian and Pagan alike are praying for rain in India to mitigate the evils of prospective famine. The natives are making their petitions in their own wildly fantastic fashion. At many temples the god Mahadiva has been submerged—the belief being that, when the deity has enjoyed the cool luxury of a thorough bath, he will recompense his votaries by sending the needed rain. Now, if the rain does come, the heathen will attribute it to the agency of their divinity. With such a faith in the efficacy of prayer their conversion would seem to be an easy matter; but the difficulty is to make them believe that an unseen God can answer a petition as well as one that is blocked out in wood or stone. In this matter of faith, it will be observed, they are not unlike many Christians."

There is no doubt whatever but the famine in Bengal is having a most disastrous effect. Hundreds are actually starving, dying by inches, suffering the excruciating torments of a hell,—all in plain sight of Deity! As he gazes on them with his benign countenance, sees the sad eyes, dimmed features, emaciated forms, faces bedewed with tears, hears the piteous moans, and the agonizing cry of pain, we wonder if his pure, large, magnanimous heart, moves grandly forth in sympathy for them? All this severe suffering is under the immediate cognizance of Deity, and is it a palatable sight for him to gaze upon? Little children whose hearts know no guile, whose innocent natures are as pure as a sunbeam from God's own lucid countenance, and whose thoughts are as untainted with sin as those which nestle in the mind of an angel, are wasting away unto death in the arms of starving mothers—all in sight of that great, good, beneficent, charitable, highly sensitive Being, whom it is supposed, sits on a throne superintending the machinery of creation.

The scene, to him, must be horribly grand, terribly sublime, devilishly beautiful, painfully enchanting, and perniciously ennobling! These adjectives express the scene that lies before Deity in Bengal! Under these circumstances, what opinion shall we express of God? Shall we hold communion with him, say we love, respect and idolize him, while the other side of life, the starving side, the side of torture, pain and heart-rending scenes, is so dark, so hideous with all that makes life miserable?

Amidst all this suffering, this chaos of life in Bengal, we engage in prayer!

TO JEHOVAH-GOD.

Almighty God, thou who madest all things, sustainest all things, and controlleth all things, we ask thee to look in mercy on starving Bengal! What sorrow there! The lamentations are borne off on the genial breeze towards thee, only to receive a mocking response! Tears are shed, fall on the parched ground, and are borne heavenward on the sunbeams towards thy throne, but they awaken no response in thee! The cry of hunger sounds from hollow cheeks and die off in strains of mournful music, but none of the notes seem to touch a chord in thy nature! The little dying babe lifts its tiny hands towards thee, and even then no emotions of sorrow are created within thee! On all sides walk the emaciated—the noise of their footsteps sounding like a funeral train, still your heart is moved not! We are on our knees, oh, God, soliciting recognition for those on the dark side of life! Will you listen, Great and Mighty One, to these earnest tender appeals?

No response!

A PRAYER TO BRAHMA.

Great and mighty Brahma, the Hindoo God, are you not aware that in Bengal, your children are actually dying of starvation? Oh! then, listen to our petition! We beseech thee, to become interested in their behalf, to let thy sympathy overshadow them with prosperity and happiness, and animate them with a realization that you are ever near them. Oh! Brahma, they are thy dear children, brought forth by

thy laws, sustained by thy laws, and starved by thy inexorable laws! Excite within thy bosom tender emotions and furnish food to those whom thou hast created! If thou, the Infinite One, did not create them, who did? If they can not in adversity look toward their Creator, on whom shall they lean? A few years ago, Mighty Brahma, not one of all these starving souls were breathing the air of Bengal. In the arms of unconscious life, they were peacefully, sweetly sleeping! You put forth your power, breathed into them the breath of life, sustained them awhile, and now you withhold the genial shower, render the sun's rays more piercing and parching, and all that side of human life are actually starving? Oh! Mighty Brahma, why, manifest thy displeasure towards thy helpless children?

We stop in our prayer, and listen. Little children are still dying! On all sides cries of hunger greet our ear! Ghastly spectacles pass before our vision, and the tortures of the afflicted ones still continue.

WE PRAY TO JESUS.

Jesus, you who manifested so much kindness on earth, such a noble philanthropic spirit, surely will lead a listening ear to the starving ones of Bengal. While on earth the emotions of your soul went forth like floods of silvery light to bless mankind, and you frequently boasted of great power. One touched the hem of thy garment and was healed; another was restored to life; another through thy magic touch regained his sight; another had his palsied limb animated with health and strength. You turned water into pure invigorating wine. With five loaves and three fishes, you fed the multitude. Without money and earthly riches, still you were never hungry. You boasted of your extraordinary powers, that you could bring a legion of angels to aid you; that you and God were one, and that you came to save the world! Now is an opportunity to manifest thy power! Bengal, poor desolate, starving Bengal, needs thy assistance. A dark veil now overshadows it, and even the sun's rays add terror to the scene! The clouds withhold their refreshing draughts; the dew-drop, even, is withheld from the parched plants, and hundreds are perishing daily. It is said that you have great influence with God; that you can induce him to forgive the most wretched, for of the thief on the cross you said, "This day, then shalt thou be with me in Paradise." If you can induce him to receive into the Courts of Heaven a first-class sneak-thief, a debauchee, one thoroughly saturated with crime, can't you induce him to charge those murky clouds with refreshing water, and spread them over Bengal, and then let the limpid drops fall on the parched earth? Oh! Jesus, turn the water of Bengal into soup. If you could turn water into wine for a little social enjoyment, will you not, we pray thee, turn some of the springs of Bengal into beef soup; some into turtle soup, some into vegetable soup, and some into milk for the starving babies! May the soup you make be superior to common boarding-house soup, for that is only intended to "fill up" without affording nourishment?

We cease praying and look forth. Not a spring has turned into beef soup; none into turtle soup; none into vegetable soup; none into milk. Death still stalks abroad, starving both young and old.

WE PRAY TO THE FIRST BIBLE GOD.

True, you were killed by the serpent, egregiously deceived by Adam and Eve, and did some loud cursing in the garden, and being so very uncertain and so exceedingly eccentric and capricious, one day becoming a tailor, another day dining on calf, another time showing your backparts to Moses, and then for a little diversion wrestling with Jacob and sending forth lying spirits in the mouths of all the prophets,—you may be induced to aid poor starving Bengal. Besides, you are kindly human yourself, having one son, and of course have your paternal nature more fully developed than those other fatherless Gods. You see us in devotion! You observe us, oh, Bible God, in the attitude of prayer. We would respectfully refer you to history. Did you not give Samson strength to slay a thousand Philistines with the jaw-bone of an ass? Did you not, too, cause water to gush from the same jaw-bone to quench his thirst? Did you not send manna, quails, and frequently nutritious dew? Did you not at one time turn all the waters into blood? Did you not send lots of frogs to annoy the Egyptians, all of which, were they hopping around in Bengal to-day, would be turned into nourishing soup? Did you not turn all the desert into lice? Did you not send swarms of flies? Did you not also cause a grievous murrain? Did you not, too, send forth innumerable locusts? These were among the ten plagues of Egypt. Knowing that thou didst all these things, that thou hast associated with the inhabitants of earth considerably, and know how it is, we pray thee to manifest thy good will by saving starving Bengal.

We cease praying and listen again, and still our prayers are unanswered. The suffering still continues, and cries of anguish still sound forth solemnly on the breeze.

To whom shall we pray? We must persevere. These cries of hunger torture us! The walls of the starving ones create within us a deep sympathy? Those ghastly images frighten us! Those yawning graves, how dismal they appear! Ah! shall we address (not pray) the Serpent, the original antagonist of God? Our prayers, their prayers, your prayers, his prayers, that churches' prayers and those nations' prayers, have amounted to nothing? Not a God has responded—not one! Why not? Echo answers, why not? simply a mocking response!!

TO BE CONTINUED.

DEATH is the forshadowing of life. We die that we may die no more.—Hooker.

The Vile Thing came and went as Predicted—The Storm Clouds Thicken—Thunderbolts fall Thick, Fast, And with Telling Effect.

The RELIGIO-PHILOSOPHICAL JOURNAL has a world-wide reputation as a bold exponent of the PALLOSOPIY or LIVE-SPIRITUALISM. It fearlessly denounces that most accursed of all infamies called "sexual freedom." It is the only Spiritual paper that sets at defiance all of the powers of darkness that sat under the black flag of sexual freedom, piratically emblazoned with the symbols of true Spiritualism.

Chameleon-like, this foul blotch changes its hue to deceive the casual observer, but always presents its ugly features to the cautious eye, the very moment that its devotees are goaded on to an announcement of their objects and aims. Then it is that they, Moses Hull-like, disclose their disgusting practices of sensualism, and exhibit their pernicious traits of character.

We knew, and so advised our readers before the recent Convention was held at Chicago, that all true Spiritualists would avoid it as they would the fabled "Upas tree," whose deadly exhalations destroy all life that comes within the sphere of its influence.

Mrs. J. S. Severance, Capt. J. Moses Woodhull, of 23 1/2 inches medulla oblongata, first Lieut.; and the gentle E. V., of monstrous dimensions and figure, and with immense jugs of water on each shoulder, as an orderly sergeant, "cut fantastic tricks before high Heaven."

There were a few subordinates or figure-heads, but of such small dimensions, when compared to the above-named officials, as to be entirely overlooked in the presence of such distinguished leaders and practitioners.

The assemblage was neither large nor remarkable for anything but the advocacy of "sexual freedom."

If there were any true Spiritualists there, they certainly did not make themselves conspicuous. The talking and the voting was done by less than a baker's dozen, viz., "the gentle" Wilson, the figure-head Howard, (who voted for Woodhull the day after she was elected, and perhaps again at the last meeting); and Pete West—Mrs. Severance, and all others, with a few insignificant exceptions, were from foreign states.

The RELIGIO-PHILOSOPHICAL JOURNAL advised the people of the object and aim of the gathering; that it was simply to promote Moses-Woodhullism, every word of which advice proved true.

Wilson and Howard denied it in a postal card circular. Their denial was a bare-faced falsehood, intended to hoodwink Spiritualists, and induce them to attend the meeting and help defray expenses at least, if they could not convert them to "sexual freedom."

Time has proved that the JOURNAL, as it always does, foresaw the trick and deception intended to be practiced, and gave timely warning. The people knew well which to believe, and knowing, acted accordingly, and left the "sexual freedomites" to the full monopoly of their own infamy.

The JOURNAL further told the people, that there was not a town outside of Chicago, in Northern Illinois where the Spiritualists as a mass would give the least encouragement for holding a meeting. That statement is doubly confirmed. No one gave the least countenance to a future gathering, so they adjourned to meet again in Chicago in three months. Any kind of a gathering can meet in a large city like Chicago, and the viler the utterances the more of a certain class will give their audience. But not a true Spiritualist speaker nor listener will again be caught at the Moses-Woodhullite meeting, if indeed the latter can ever again secure a hall.

The first society of Spiritualists whose officers gave up their hall to them, are deeply incensed at their folly and indiscretion, and will not be likely to be entrapped again.

But poor Wilson's condition was certainly enough to excite the sympathy of his admirers! Just imagine his elephantine frame and grizzled locks bowed down with a monstrous load of Severance in his bosom, Moses-Woodhulls on the hips, and a mammoth jug of water upon each shoulder, praying and beseeching, with tremulous lips, "Moses the martyr" to be sure and be on hand at the next quarterly meeting; with an assurance, confirmed by double clasped hands and an affectionate embrace, that he, "the martyr, should have all the time he wanted if he would only be there."

How pathetic the appeal! How bowed down with his enormous load, to say nothing of grief, which it would seem superfluous to add. Whose heart does not bleed for the "Gentle Wilson?" Let the eye contemplate the scene, and let the imagination fill the picture! Poor, poor "Gentle Wilson," how very cheap you went, for one so well advertised.

Another view of the subject. It is said misfortunes never come single handed. The West looms up with frightful darkness! It begins to thunder all around the armament. Bolts are flying thick and fast! The Chicago Daily Times reached the town of Odell where Wilson had an appointment to speak for a week, more or less, commencing on Monday.

The Spiritualists were seen reading the Times report, (it has a good reputation nowadays as a Spiritual paper, only second to the RELIGIO-PHILOSOPHICAL JOURNAL). "We have caught a tartar sure," said they. "We might have known better than to have engaged him," said another, "when we saw that Jones had got loose from him." "Jones' head is level," said another. "Curse the day," said another, "we always knew from his make-up that he only wanted an opportunity to demonstrate that he was affiliating with the Moses-Woodhullites." "Did not the JOURNAL give us due warning at the time and since the Elgin meet-

ing," interposed another. "Let us dismiss him at once," said they all unitedly "and send to Jones for two true straight-out-and-out Spiritualist lecturers to conduct our meeting."

Straightway they let fly a thunderbolt that struck the "Gentle" but heavily laden Wilson, in a most tender point. He groaned aloud, but it was too late for him. The lightning dispatch sent to Jones, was speedily answered, "Dr. T. B. Taylor and Judge Holbrook will be on hand to speak at your meeting." Other thunderbolts like potent in power are doing their work equally effectually from other quarters where the Gentle's janus face had not been before discovered. Alas! how the mighty and the gentle has fallen! and who will drop the tear of sorrow? The warning was ample; and certainly "the way of the transgressor is hard."

CONSENTED AT LAST!

DR. TAYLOR in the Field.

After long months and years of doubt and hesitation, as to what duty is, Dr. Taylor, of this city, has consented to yield to the urgent promptings of friends in the form and in the Spirit-world, and has resolved to give the balance of his life on this earth, be it long or short, to the preaching of this "everlasting gospel."

It will be remembered that Dr. Taylor was for many years, a prominent Methodist clergyman and college professor—a thoroughly educated and scientific gentleman, and for this reason he will meet a demand among educated and scientific men and women, that many of our speakers have failed to meet. It is a perfect God-send that Professor Taylor consents to take the field as a lecturer at this time, especially so, since a number of the speakers now in the field have been carried away by the free-lust abomination.

It is an encouraging sign when three such men as the Rev. Samuel Watson, author of "The Clock Struck One," etc., Rev. William R. Alger, author of many volumes, and Prof. T. B. Taylor, author of "Old Theology Turned Upside Down," etc., the former and latter leading Methodists, and Mr. Alger—the head and front of Unitarianism in Boston, of the Parker school, all come out on the platform of our beautiful philosophy.

Dr. Taylor's mediumship is not of the startling class, but always reliable and of the kind that is a real benefit to mankind. He will hold himself ready to speak for our cause once, or for a year as may be agreed upon. There is no speaker now in the field that will give more character to Spiritualism among educated men than Dr. Taylor. Let the friends send in their calls at once, and terms can be made that will be satisfactory. The following subjects will be found among Professor Taylor's list of lectures:

LITERARY AND SCIENTIFIC.

- 1. A lecture on Charles Dickens and the Mystery of Edwin Drood. This is a charming and unique lecture on the great story-writer, and his "last work on earth and his first in heaven."
2. The Philosophy of Human Thought. This is a fine literary and metaphysical discourse, adapted to students or a thoughtful audience.
3. The Coming Fate of the Physical World. A startling discourse, full of scientific facts, and well adapted to a miscellaneous audience.
4. Odd Fellowship. Adapted to a promiscuous audience.
5. False Faces vs. Bald Faces. Humorous, and yet fearfully telling in its facts. This lecture never fails to offend and please.

THEOLOGICAL.

- 6. A Rational Religion the Demand of the Age.
7. An Inquiry into the Origin, History, and Moral Influences of Religious Festivals.
8. A Plea for Justice as Opposed to Mercy.
9. What is to be the Further Religion of America and of the World?
10. Heaven; What is it, and where is it Located?
11. Hell; What is it, and where is it Located?
12. The Inspiration of the Bible: is it of God?
13. Religion and Science: is there a Conflict between Them?
14. The Three Systems, Materialism, Spiritualism, and Christianism: What They Teach, and the Probable Influence of Their Teachings on Society.
15. The Resurrection of the Dead: Is it Literal and Physical, or Figurative and Spiritual?
16. The Second Coming of Christ: is it a Fact or Fancy?
17. The Future Judgment: Its Nature and Details.
18. The Magnetic Forces of the Universe.
Dr. Taylor's permanent address will be 345, West Tyler street, Chicago, or to the care of the Religio-Philosophical Publishing House, corner Adams street and 5th Avenue. The Dr. will act as agent for this paper and the LITTLE BOUQUET.

The Little Bouquet.

The April number of the above named beautifully embellished monthly magazine for youth and children, is now being mailed. The next or May number will commence the second year. We can't promise that it will be much superior to the last year, and yet we shall do our best to make it so. It is now a gem of beauty.

Every parent who reads this JOURNAL should at once subscribe for it. It is not only a treasure worth having for the children, but the parents will find it worth to themselves ten times what it costs.

Terms \$1.50 a year or 75 cents for six months. Direct, LITTLE BOUQUET, Chicago, Illinois.

Credits Appear in about Three Weeks—Unparalleled Demand for the Journal—The Reasons are Apparent.

It takes now about three weeks to enter credits of renewals and new subscribers on the printed mail list, and yet we work all the clerks that we can conveniently, upon our books and mail lists.

It is simply a matter of time. By observing system, we mostly avoid mistakes; sometimes they will occur, but we, with pleasure, correct them as soon as we learn they exist.

The demand for the JOURNAL increases daily, beyond all calculation. The cry is everywhere, "If there is anything in Spiritualism but 'sexual freedom' and licentiousness, give it to us, and we will gladly embrace it. We hear the RELIGIO-PHILOSOPHICAL JOURNAL repudiates free-loveism, hence we send for it."

Another says: "Give us the JOURNAL three months on trial. We hear that you manfully repel Woodhullism."

And another, "If departed spirits do communicate, give us evidence of it. Here is your price for a three months' trial of the JOURNAL, which we understand ignores licentiousness as taught and practiced by Moses Hull."

A fourth one says, "I have just read a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, and find you expose the infamy of the convention just closed in Chicago. I see by the Chicago Daily Times, that it was off from the same piece with the Woodhull meeting of last fall, and that the big-headed Moses Hull and E. V. Wilson worked hand in glove together, in running the meeting. From the bold stand you have taken, I wish to subscribe for your paper."

A fifth says, "I hope you will for the good of liberal principles, never cease to expose the infamy of the doctrine of 'sexual freedom.' It is a blighting curse not only to Spiritualism, but to all phases of liberalism and free religion."

The sixth says, "Thousands will subscribe for your paper who have always heretofore shunned Spiritual papers, because of the great prejudice against Spiritualism. The reasons of such prejudice must be obvious to you, when you think of the disgrace that the organization of a free-love party of Spiritualists brought upon a heaven-born cause. Persevere, and all good men and women in and out of churches, will bless you for it."

Quarterly Meeting.

The Central New York Association of Spiritualists, will hold their Second Quarterly Meeting for the year 1874, at Oneida, in Devereaux Opera House, upon the 25th and 26th of April, commencing upon Saturday the 25th, at 2 o'clock, P. M. Mrs. Sarah A. Byrnes, of Wolfston Heights, Mass.; Warren Woolson of North Bay, N. Y., and J. W. Seaver of Byron, N. Y., are engaged as speakers for that occasion.

A general attendance is desired, and it is hoped and expected that all instruction offered upon that occasion, will not only tend to moral elevation, but to the subjugation of the animal nature of mankind.

Visitors who cannot be accommodated in private families, will find good accommodation at the Madison St. House, at the usual reduced rates.

WM. H. HIGGS, Pres't, Delta, N. Y.

CARRIE SMITH, Sec'y, West Windfield, N. Y.

DuPage County Nursery.

We respectfully call the attention of our readers throughout the Northwest, to the advertisement headed as above, to be found in this paper.

Brother Lewis Elsworth is one of the first settlers of Naperville, DuPage County, Illinois, and by industry, economy, and strict integrity, has built up one of the very finest nurseries in the United States.

Our readers will find all orders sent to Mr. Elsworth, will be filled, packed and shipped with the same care and attention that they would be if the purchaser stood by and superintended the matter in person. Send for a catalogue and price list.

THEODORE F. PRICE, now doing missionary work in Illinois, is working up toward Chicago, and will be at liberty to fill engagements to lecture at any and all places along the Illinois Central R. R., and contiguous points, where his services may be desired. He is spoken of as a gifted inspirational speaker and poet.

BASTIAN and TAYLOR will go to Louisiana, Mo., next week, to hold seances there, and at other places. They will, no doubt, receive a cordial greeting from the Spiritualists there. They will only remain away a few weeks, and will then return to Chicago.

Letters have been received from the following named persons, but no post office given: E. Gish, B. Turban, W. Rackleff, Samuel Arms, John Selby, O. Hamilton, L. Thinyan, S. Wixson, C. Bushnell, and A. M. Green.

The Spiritualists of Oswego, N. Y., we understand, are making extensive preparations for celebrating the Twenty-sixth Anniversary of Modern Spiritualism on Sunday the 20th and Tuesday the 31st of March. Mrs. Kimball of Sackett's Harbor, N. Y., has been engaged to give tests.

E. F. UNDERWOOD has the following appointments for March in Wisconsin: Watertown, the 24th and 25th; Madison, the 29th; Beaver Dam, the 31st, and April 1st and 2d; at Berlin, Wis., April 3d, 4th and 5th.

S. A. THOMAS, M. D., will lecture in Michigan the coming year, on Anatomy, Physiology, Hygiene, Medicine and its relation to the human system, etc.

LYMAN C. HOWE, a veteran in the cause of Spiritualism, has been lecturing at Friendship, N. Y.

Magnetism and Somnambulism.

Bro. Jones.—The dog-like tenacity to gnaw at a bone, a propensity in your correspondent, Dr. Fahnestock, has become ridiculously absurd. A heroic dose of "laying-on of hands" (vigorously) would, I am certain, cure him radically. In your issue of March 21st, the doctor says (or infers) "that magnetizers are impostors"; moreover, "that there is no such thing as animal magnetism," etc., etc. "that the faith of the subject is the only true healer"—and "I would, therefore, advise all who desire the truth, to investigate—and whenever the animal magnetic theory is advanced—to insist upon its demonstration. If its advocates can not produce the veritable fluid or power, you may rest assured that their theory is false, and that they are practicing upon the credulity of the public, who have already been too long and too much imposed upon, by the laying-on of hands," etc.

Ye Gods! "Another Daniel come to judgment." Amusement! Such a statement as this from a sane person, laying claims as a teacher (of Statuviolence), and moreover in the face of a million well-attested facts, proving beyond all peradventure the utility and practicability of animal as well as spiritual magnetism. Out! I say, upon such unwarrantable presumptuousness. The poor mangled bleeding body of humanity has long enough laid prostrate under the baneful influence of such fanatical teachings. The day of redemption is at hand. The spiritual hosts of heaven have vied with human reformers in lifting crushed humanity up into the light, health and happiness, and "By George, the work goes bravely on"—not only in this, our beloved country, have learned and capable men and women come to the rescue of science and truth, but across old ocean, hosts of Savans are this day putting forth Herculean efforts for man's redemption from physical suffering. Thousands of the leading physicians are to-day converts to Mesmer's theory of a universal ether, and moreover are bringing this magnetic ether into actual demonstration.

To-day, on the continent, animal magnetism is reviving or rather steadily growing, as a recognized curative and anesthetic agent in Europe. Most of the continental governments have introduced it by law or decree into hospitals. In France, it is used very extensively to produce insensibility under surgical operations. Germany makes a more general use of it in cure of nervous and mental diseases, from hysteria to lunacy, and Saxony recognizes it, prescribed regulations for its operations. Italian scientific societies have lately taken it up for investigation, and although in conservative old England, the faculty still holds back, high medical and scientific individual authorities have endorsed it as at all events a valuable anesthetic.

The laying-on of hands is a glorious success in America also. Go seek the tens of thousands of hopeless invalids who have been permanently healed by this angelic, rational, natural mode of healing, and harken to the answer, "As we were blind, now we can see." "Lame and crippled were we, and now we can walk." "Deaf were we, and now we can hear." "Sick, sore, disconsolate, dying by inches; and in this deplorable helpless condition, we were moved back to wanted health again." Right here Bro. Jones, dear indulgent reader, pardon the egotism and let me clinch the above statement through and through, by unimpeachable witnesses. The following is taken from my scrap books, and is from the lamented scholarly poet, and distinguished Lecturer and gentleman, J. H. Povel, Esq., of England, published in the BANNER OF LIGHT, 1869.

ITEMS OF PROGRESS.

"Stopping a few days at the house of Captain and Mrs. Crocker, we have had opportunities of watching the dial of progress in this city of "saints and sinners." Your readers are already aware of the move the Spiritualists are making in this place, in erecting a temple to the cause of progress, at the cost of some forty thousand dollars. This, I can assure you, Mr. Editor, an achievement which reflects credit on the few earnest souls who have combined capital and energy to secure a "meeting house" for others as well as saints."

"Christmas, 1869, will be a memorable one for the Richmond Spiritualists. Prof. Wm. Denton is to dedicate the new hall, which will accommodate one thousand persons. The friends are all looking forward to the occasion with eagerness. To my surprise and pleasure I met Dr. Dumont C. Drake, the healer, whom I met at Rochester, N. Y., in 1868. The Doctor is at the Tremont House, where he has been treating the sick on Spiritualist principles with more success than any other doctor who has visited this city. Business so pressed upon our healer, that he was obliged to telegraph for his father, C. M. Drake, M. D., of Rochester, formerly of Pittsburgh. He has this associated with him one of the most experienced physicians, diplomated from both schools, who was Orthodox in medicine and Orthodox in religion, until his son came under the influence of spirit power. His eyes were thus opened by the results of spiritual healing, and he is backing his son with money and experience. I have enjoyed much a conversation with Dr. Drake, Sen. He is a power for our cause, and is writing a treatise on "Healing," which promises to be a work of great erudition and invaluable to mediums. The Doctor has been here two months, and his office is thronged daily. Not only Spiritualists, but clergymen, and persons of all professions, rich and poor, came under his healing touch. Among his patients are the Catholic priest, the Methodist and Baptist clergymen. This looks like progress. The big bolus is going down, not the patients' throats, but to "Tophet," wherever that may be, and spiritual remedies rising like the morning sun.

I always hail the worker in the ranks of progress, and am more than pleased when he can succeed as Dr. Drake has done, to a marvel. I speak from knowledge, having met some of the Doctor's patients, who tell their own story "Whereas I was blind, now I see."

"I met an old lady, Phoebe Sofield—old, do I say? She is only 102 years of age, tall, straight, memory good, possessed of virtues innumerable, and a spiritual medium without, but, perhaps, she does not know it. A curious fact this same Mrs. Sofield. I never met one who could own such an earth term. Why do we all die off at forty or fifty years? What is the charm that holds this centennarian widow in the flesh? She does not know how to administer the life elixir to us. Would many of us like to be so old and dependent? Yet it is a great joy to her niece to see to the declining days of grandmother.

"This novelty of the nineteenth century, Grandmother Sofield, God bless her, (I shook hands with her, and she told me that she remembered the first Fulton Steamship being launched) was a little white back, almost blind. Age is full of infirmities at best. But now comes the miracle. Dr. Drake heard of her and gave her only one treatment. She walked to the door and declared she could see; and her sight continues as improved. The good old creature, God-blesses Dr. Drake.

"I need not here enumerate the many cases of cures made under spirit power by the Doctor. It is sufficient to say that the Richmond

Spiritualists are pleased, and do not hesitate to express their pleasure at the good he is doing for our divine cause. The more healing mediums the better. I always believed and looked for others when the marvelous accounts were published in the Banner of Newton's and others' cures.

"Will my old school physician, like the Orthodox priest, about 'thumbing.' It is the crisis with them. Their case is dangerous. They may fight it out on this line all summer, and winter, too, but the spirits are sure to conquer, never fear."

The sick of body and soul alike need remedies. Surely, Paracelsus should not reign forever in the pharmacopoeia. Poison and charity done up in Latin have almost had their day."

Richmond, Ind., Nov. 24th, 1869.

STARTLING AND WONDERFUL!

We do not pretend to account for the following, but the truth of the same no one questions:

"I, S. Horner, of Richmond, Indiana, do solemnly affirm that I have not been able to walk down stairs in five years, nor to raise my leg six inches—the limb gradually perishing. Dr. Drake gave me one treatment of ten minutes, at the Tremont House, last Thursday morning, September 23, 1869, and I was able to walk down stairs without assistance."

Attest—John Elliott, Proprietor of the Tremont House; Martin Pollen, Clerk of the Tremont House; George Kelly.

Dr. Drake is now at the Tremont House, in this city, and remains until further notice. Chronic Complaints made a speciality. Mr. Geo. Kelly, of this city, made the following statement to us personally: "For two years I have been unable to use my right limb so as to raise it freely from the floor or ground—two treatments from Dr. Drake and I could do so readily."—[Ed. PALLADIUM.

Rev. J. V. R. Miller, Richmond, Ind., cured in three treatments, sciatic rheumatism, eight years standing. C. O. Vance, Esq., Roscoe, Ill., rheumatism and lameness, 9 years' standing, (only three treatments). A. P. Daniels, Manchester, Ill., asthma 25 years standing, cured in one treatment. Mrs. Ruth Stringer, Elgin, Ill., invalid 22 years, cured in one treatment of 20 minutes. A hard tumor passed from her stomach (the size of a small hen's egg), which was the cause of her sickness. Richard Steel, Nunda, Ill., cured in two treatments, of epileptic fits. Judge Coffinbury, Michigan, cured of rheumatism of two years standing, in one treatment. C. H. Lamphere's son, Coldwater, Mich., lame for years, speedily cured in a few treatments. Warren Wheeler, Coldwater, Mich., 72 years old, cured of deafness in one treatment. Miss Mary Mills, Elgin, Ill., cured of deafness, 10 years standing. Mrs. Jennie W. Conkling, No. 94, 25th st., hopeless case, with lameness for 3 years, speedily cured. Mrs. E. Ball, Coldwater, Mich., cured of lameness, stiff knee joint (anchoylosis), one treatment. Mrs. Margaret Harrold, Chicago, hopeless case—cancer, speedily cured.

We can readily give thousands of good reliable testimonials of astounding cures made by us, as well as thousands upon thousands made by other mediums and healers. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or equal circulation of the vital or nervous fluid. Parties delicate themselves, under spirit influence also have a powerful influence, so much so, that persons who have suffered for years, have been restored to health in an incredible short space of time. Many eminent physicians of every other practice, not only acknowledge this power, but receive the treatment for themselves and families, also recommending the treatment to their patients. The philosophy of this treatment may be briefly stated thus: Force is spirit in motion. Vital force is organic motion, or the proper movement of organized particles as they pass to and from the human system. Disease, in a word, is obstruction—the result of an impaired vital force, and it is at least accompanied, if not caused, by deranged organic motion. These derangements can only be radically removed by inducing a recurrence of the normal or healthy action. A cure can only be effected by calling in the aid of these electro-magnetic or vital forces, which are concerned in all organic changes.

Yours, for truth and humanity,
DUMONT C. DRAKE, M. D.,935 Wabash Ave.,Chicago, Ill.

FROM THE FRONT.

Remarkable Spirit Manifestations.—
A New Medium.

In Michigan City resides a very respectable middle aged widow lady, Mrs. Jones, who is a member of the Methodist Church. She has a son by the name of George, who is a very modest, good looking young man, dark complexion, black hair and eyes, whom I should take to be about sixteen years of age. Her son sometime in the month of February, 1874, was visiting a family by the name of Boroughs, who reside about four and one-half miles east of this city, in which family are two Mediums. At this time he was not a Spiritualist, and knew nothing about Spiritualism. He, Mr. Charles Boroughs, and Miss. Bell Boroughs, started after dark in a two horse wagon, to go to a dance. After they had proceeded some distance, they began to see lights, which the Boroughs, mediums, pronounced spirit lights. Mr. Jones, made funny remarks about it. Mr. Boroughs claimed that he could see spirits, and that he was in doubt whether to proceed on or go back. They, however, went on, and presently passed an old deserted saw mill, where they saw at one of the upper windows in said mill, a man with a light in his hand, which he evidently moved about to attract their attention. He moved from one window to another until he had sufficiently attracted their attention, and then vanished. They knew that there was no living person in this old building, and were greatly astonished.

They proceeded on until they came to the crossing of the I. P. & C. R. R. when they saw on the railroad track, what Jones said was the head-light of an engine, and requested Boroughs to wait for the train to pass. Boroughs still insisted that it was a "Spirit Light," that he could see spirits, and they motioned for him to proceed. Boroughs remarked that it "was the biggest spirit light he had ever seen." Jones laughingly said that it was the biggest one he had ever seen.

They hastened the team across the track, and the light vanished.

Now remember, reader, this last light was sufficient to, did, light up the railroad track for some distance, and the trees on each side of the track, much more than the head light of any locomotive in existence could. They supposed then that they had got through with these remarkable manifestations, and proceeded on about one-half mile further, when all the most tremendous light broke in upon their vision. The whole earthly universe was illuminated, and peopled with an innumerable host, which no man could number. These things they saw with the natural eye.

This last scene as represented to me, was grand and magnificent beyond the power of language to describe. They then went on to the dance without further molestation; had a good time and returned home.

The first opportunity they had, they held a circle at Mr. Boroughs' house, when, at the first sitting they produced through the harmony of these three mediums, Charles Boroughs, Bell Boroughs and George Jones, manifestations in the light that, as were told to me, were "superior to anything that ever occurred in America."

I think Mr. Jones is the boy who will yet make the light shine in dark places, and extend his fame throughout the civilized world. If I have made any statement here that is not correct, I shall be happy to be corrected.

L. S. HART.

MICHIGAN CITY, March 3d, 1874.

BRABHMA'S ANSWER.

BY R. G. STODDARD.

Once, when the days were ages,
And the old Earth was young,
The high gods and the ages
From Nature's golden pages
Her own secrets wrung.
Each questioned each to know
Whence came the Heavens above,
And whence the Earth below.

Indra, the endless giver
Of every gracious thing,
The gods to him deliver,
Whose bounty is the river.
Of which they are the spring—
Indra, with anxious heart,
Ventures with Vivochunu where Brahma is apart.

"Brahma! Supreme Being!
By whom the worlds are made,
Where we are blind, all-seeing,
Stable, where we are fleeing,
Of Life and Death afraid—
Instruct us, for mankind,
What is the body, Brahma? O Brahma! what is the mind?"

Hearing as though he heard not,
So perfect was his rest,
So vast the Soul that erred not,
So wise the lips that stirred not—
His hand upon his breast—
He laid, whereat his face
Was mirrored in the river that girt that holy Place!

They questioned each the other
What Brahma's answer meant.
Said Vivochunu, "Brother,
Through Brahma the great Mother
Hath spoken her intent:
Man ends as he began—
The shadow on the water is all there is of Man!"

"The Earth with ves is cumbered,
And no man understands;
They see their days are numbered
By one that never slumbered
Nor stayed his dreadful hands.
I see with Brahma's eyes—
The body is the shadow that on the water lies."

Thus Indra, looking deeper,
With Brahma's self possessed,
So dry thine eyes, thou weeper!
And rise again, thou sleeper!
The hand on Brahma's breast
Is his divine assent,
Covering the soul that dies not. "This is what Brahma meant."

—R. H. STODDARD, in Harper's Magazine for April.

Voices from the People.

BARTONIA, IND.—B. F. Graves writes.—The Spiritualists should never stop the good work of expurgation until the last advocate of the "Wood-hill social freedom scandal" is completely ousted from the Harmonical Philosophy camp. Now that the line of demarcation is clearly drawn, always keep it so.

YORKVILLE, MICH.—D. L. Johnson writes.—I hope you may be able to get a large club from every little place. I send you a list of twelve. I have done this because of the stand you take in regard to the monster, "social freedom," and hope you will continue to strike double handed and strong until not a "hydra-headed monster" dare show his head to view. Continue to fight "social freedom" and "God in the Constitution," and I am with you to the end.

RIVER POINT MINN.—T. Kanyon writes.—I am highly gratified with the stand you have taken on the infamous free-love doctrine which unprincipled sensualists have promulgated as a part of Spiritualism. I have been a firm believer in Spiritualism for over twenty years, and one of the first to enter the field as a lecturer on the Spiritual or Harmonical Philosophy, and left lecturing in disgust when the hydra-headed monster, free-love, first made its appearance among professed Spiritualists.

FILLMORE, MO.—L. Larrabee writes.—I hope you will succeed in keeping up such a distinction between right and wrong, that we may have some degree of certainty, know our parents, brothers and sisters; for it is a kind of satisfaction when we used to have it probable, at least, that it is not our sister, daughter or mother that we are about to marry. The Bible, I know, does not always keep up such a distinction, but then we do not go to the Bible now, as they once did to take lessons on geology and astronomy, and I think it just as absurd to go to it for the laws of life or a correct exposition of Spiritualism.

SANTA BARBARA, CAL.—Dr. Dean Clarke writes.—You are to be appreciated wherever I have gone, and I judge that a majority of Spiritualists approve of the stand you have taken. Smite the error, but spare the erring. Generous words win more than caustic. Criticism, sound arguments and correct principles will prevail when presented in candor and kindness. You understand human nature and need no counsel of mine. I speak a good word for the JOURNAL, whenever possible, and feel an earnest sympathy in all your foils and perplexing duties whose arduousness experience has taught me.

LAWRENCEBURG, KANSAS.—D. C. Seymour writes.—The dear old JOURNAL came to hand last night with its clean shining face, bringing as usual at its load of good things for the real man; in fact, its inspired pages is almost the only luxury we have out here upon the frontiers of Kansas. How old orthodoxy is trembling in the balance, but when put in the scales with all her creeds and precepts and magna charters, she goes up, up, and while one well attested fact, in our angel inspired philosophy, placed upon the opposite scale will outweigh them all. It does this sort of mine good to witness the skinning process, which you are putting free-loveism through.

WOODHULL, ILL.—Inaac Padon writes.—Wanted, for the benefit of the cause of Spiritualism, the affidavits of some six mediums, whose statements will cover the fact of seeing, recognizing and exchanging words, in an intelligent manner, with the spirits of those whose bodies are dead, giving the time as near as possible, the spirit's name, the words spoken, or as many as necessary (not lengthy). I am writing out recorded facts in reference to the Jews and their God, and I wish to close with a few facts of this sort, day. Let each statement give three names of as prominent citizens as possible as references, and have the affidavits mailed to my post office as above.

J. Hoke, M. D., writes.—I cannot sympathize with the idea that the Harmonical Philosophy, with its many and beautiful demonstrated truths of spiritual existence, can be affected by the peculiar doctrines Mrs. Woodhull is promulgating on Socialism; she is entirely foreign to the science of spiritual existence, and for that matter, to all known science as well. We get a knowledge of spiritual phenomena, just as we get it of physical phenomena, by a careful study and collation of isolated facts, thereby showing the relation they bear to each other and to things in general. That socialism is forcing itself upon our attention is true, and that it should be discussed and a better way of improving our condition pointed out, is also true, but it will be a long time before right thinking people will believe that turning the world into a gigantic baggio, will bring improvement in the direction needed. To my mind this social question will be settled just as that of religion is being disposed—namely, by science.

BURLINGTON, WIS.—G. Jones writes.—Having had access to the columns of your valuable paper through the credit system for six months past, I now send you three dollars, that I may have the satisfaction of reading that which will really belong to me, and that I should be able to come. God bless the untiring energy you have thus displayed in applying the remedies necessary to free Spiritualism from the disrepute into which it has fallen through the treachery, teachings and practices of social freedomists, who not many years ago sloughed off from the Old Theology, talking with them as of the imperfections. The strict cut from the mountains without hands, (eternal truth and purity) must roll onward with accelerated force, as an effect of the Spiritual Philosophy, backed by a will-power that knows no defeat, until the crowning excellence of manhood and womanhood shall be exemplified in lives angelic.

BELMONT CITY, O.—S. B. Williams writes.—It is with pleasure that I send you the following for publication. It will interest others as well as myself. We have had with us this winter, a niece from Indiana, who will about four weeks ago, ridiculed the idea of spiritual manifestations. But one evening, while preparing for a social game, being seated around a common walnut work stand, my wife said to our niece, "Let us try and get the rappings." When lo! there came a loud and distinct response, which astonished my wife and niece, who in turn accused each other of causing it. By asking questions, we soon learned that the raps were caused by spirits. So we continued to receive messages by raps for about two weeks, when the phase of mediumship, or the mode of manifestations changed to moving movable articles upon which the medium placed her hand. The power is so great at times that a work stand will move around the room with a grown person sitting on it. My niece has had but one of her fingers in contact with it. We are promised slate writing by spirits, as well as sounds on the piano strings, which we fully believe will be accomplished.

IOWA.—Dr. C. P. Stanford, State Missionary, I. S. A. of Spiritualists writes.—Our cause is surely prospering in Iowa, if we may judge by the signs of the times. Large and intelligent audiences meet me at every place where I lecture. Since the 21st of last October, I have visited and lectured at each of the following places: Earlville, Shelbyville, Union Point, Montour, Maquoketa, Olin, Strawberry Point, Harwood, Elkader, Waukon, Hesper, St. August, Orchard Brush, S. H. (Floyd), Mitchell, Webster City, Blakeley, S. H. New Janesville, Duver, Waverly, Tripoli, Tama City and Florence. In visiting these places, I have delivered eighty-four lectures, and given five hundred and sixty well-remembered testimonies of truth and identity. At every place where I have lectured since the date mentioned, I have been invited to return by a vote of the audience to which I have spoken. I feel much encouraged and I think, as Spiritualists, we all have reason from the present outlook to be encouraged to renewed efforts for the advancement of the cause we love. The people are earnestly desiring for the truth. They are tired of the false formulas of a dead theology and want something more substantial. They can find it in the truth of Spiritualism. They want pure Spiritualism, unadulterated with pretended reforms, which are named spiritual, but by their fruits are proven to be of the lower strata of the animal plane. Let truth fight its own battle, and it will gain the victory, and right will prevail.

TEKAMAH, NEB.—J. F. Mason writes.—We have never had any personal help from abroad, but still we have labored on, aided by your lectures, and your good books on the phenomena and science of Spiritualism, until a first-class medium has been developed from among our number to aid us in the good work. Through him we get intelligent communications by raps, writing on the slate without the aid of visible hands, music on the violin, while it is lying in a remote corner of the room, with the room being unoccupied. He raises from its position, carried over the heads of the sitters and placed on the table before them, in light sufficient to see every movement. Through him, while entranced, we were recently highly favored with a very good scientific lecture—subject, "The eternal principles of right." We are now receiving from him medical prescriptions and treatments for the most difficult cases. He has prevailed here this winter, and a number of cases treated by our best physicians, have proved fatal, while those treated through our medium soon recovered. We have a good magnetic physician by the name of Hanford, who passed from Boston, Mass., to the Spirit-land in 1843, who prepares water, and a Dr. Atchison from Rochester, N. Y., now in the Spirit-land, who directs the commanding of the decline, and by a strict observance of directions, success has attended every case; and still more, a Dr. Morse, a surgeon in the Summer-land, came and examined a crippled hand, caused by burning when a child. He proposes to amputate one finger and cut the other loose from the palm and give quite a good hand.

CLEVELAND, O.—Geo. B. Young, Secretary, writes.—Spiritualism is doing its work in our Forest City, enlightening human minds and demonstrating a future existence. We have just had a very able and interesting course of lectures by Mr. Peebles. He always fills our hall, and does a noble work whenever he comes to Cleveland. Everybody was delighted with his plain, candid and yet classical lectures upon travel, so much so that all wished a continuance of them, that they might travel with him longer. We deeply regret that his engagement in this city has so unfortunately terminated, but we hope to meet him again here soon, and welcome him as of old. God bless him until that time comes, and may he ever be guided and protected by those serene influences above. Our society passed unanimously these resolutions. After listening to the very interesting and instructive course of lectures for the past three Sundays by the Hon. J. M. Peebles, we can not but share in the timely speaker prior to his departure. Therefore be it resolved, that we, the congregation here assembled, do return our sincere thanks to the Hon. J. M. Peebles, for the very able manner in which he has taken us "around the world," and do believe the trip has done us all good. We take great pleasure in recommending him to the various Spiritual and Liberal Societies throughout the country, feeling assured that all journeying with him will be more than repaid for the time and money expended. We are about making preparations to celebrate our anniversary of Modern Spiritualism, March 31st. We anticipate a glorious time.

MORENO, MICH.—Mrs. C. H. Rowley writes.—Will you permit me the privilege of speaking a word in defense of the pure doctrine taught by our beautiful Spiritual Philosophy, which is so aptly illustrated through the columns of your beautiful paper. Preempting upon your willingness to grant me a small space therein, I will endeavor to give the readers of the JOURNAL a limited view of what is occurring in the ranks of Spiritualism within this immediate locality. The little band of Spiritualists in our village have been undergoing a severe surgical operation, by the dissecting knife of pure philosophy, and we are now standing forth truth and purity. The dividing line has been drawn, and in our discussions, which are conducted without personal animosity; at least as far as can be ascertained, we find very little defense of the Woodhull theory, the conclusions drawn, are, that those that represent that side are ashamed of their position, which is not an embarras, but a relief. We have met each other occasionally, and determination

is manifested by the Spirit-world, and by those in the form who accept the teachings of spirits, that the pure infant, Spiritualism, shall rid itself of this filthy parasite, which has clung to its garments ever since it has had an existence. We would return thanks to you for the cheerful words spoken to us through the JOURNAL from time to time, and also, for doing our cause the good of announcing to the world the welcome truth of a final separation from this social infamy of our beautiful philosophy, for truly "it has taken itself clean out of Spiritualism."

Special Notices.

Attention Optum Eaters!

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

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

The remedy is harmless, and not unpalatable.

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

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

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

Little Bouquet.

We have received several letters of inquiry from our monthly subscribers to the LITTLE BOUQUET, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty-cent installments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

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Words are Things.

So says Lord Byron and then goes on to show how

"A small drop of ink falling like dews upon a thought, produces that which makes thousands, perhaps millions, think."

This being so, how important it is to guard our tongues and our pens that our words may be kind, just and thoughtful. This being so, how important it is also that we cultivate a correct use of words, for language is the lever that moves the world.

One object of my writing this article is to discuss briefly a proper nomenclature with reference to the healing business. What is known as magnetic or spiritual healing through the laying-on of hands, is making wonderful strides, and I believe, as an intelligent homeopathic physician of New York admitted to me some time since, that "all schools of practice will finally be merged into it."

Rubbing Doctors, or Rubbers.—Many persons suppose that rubbing is all that is required, even if the rubber should be as coarse and un-magnetic as an ox, and some Turkish bath proprietors would make an ignorant public believe that their operators can do as much good as a regular magnetic physician with all his control of the fine spiritual aura.

Spiritual Doctors, used by some, would be so disastrous a term to the public at large who do not understand the basis of the spiritual philosophy, as to drive away most of them. The nature of world patronize magnetists extensively and having their systems purified and spiritualized by this fire from heaven, are often led into our out-inspiring truths. Drive them not away then by objectionable terms.

Animal Magnetism means really people who have and use simply the universal animal life element, just as any horse has it, nothing more. It shows the ignorance of those who use it.

Magnetism.—What an indefinite term. Does it mean mineral magnetism according to the use of scientists generally, or animal magnetism, or vital magnetism, or vital electricity, or both of these latter terms, or the higher soul-forces; and having determined which of these forces is meant, what is the word to show that they are communicated to the patient by manipulation? Here is confusion and indefiniteness.

Psycho-dynamics.—This term used by some is rather long, and contains two errors of spelling. When turned into correct Greek-English, it should be *Psychodynamis*, meaning the soul forces. This is good as far as it goes, but it does not include manipulation.

Psychopathy, pronounced psy-chop-athy, and meaning soul-cure, is a good word to signify mental or psychological cure.

Psychomany, pronounced psy-chom-ny, means soul-and-hand-cure. Here at last we have a musical word which includes the soul-forces and manipulation combined, just the term we want. It is the handmaid of psychopathy, the only true philosophy of human development, in which soul and body are lifted up together. Psychomize, psychomist, abbreviated from psychomany, need no explanation.

But what word shall we use to signify the manipulation of one's self? Every person can do a great deal towards curing himself by self-manipulation. But this is a cumbersome term.

Autonomy, pronounced au-to-mny from auto, self, and manus, hand, is far shorter and more musical, than to say manipulation of one's self. How much shorter to say autonomy, than to say practice self-manipulation. Ignorant persons could learn these terms in a few moments and scholarly persons would know them without telling from the original Greek and Latin. We gain three points then by their use. 1st, definiteness; 2d, euphony; 3d, brevity.

DR. FAHNESTOCK.

This gentleman has confessed his weakness by meeting my points with personalities—my facts with his assertions, with reference to the existence of magnetism, or the vital aura. He says they are "scarcely worth my while to notice," "mere repetition of old dogmas with an interest at the bottom of it," "devoid of sense and truth."

I expected my facts to fret Dr. Fahnestock somewhat, but how much better policy it would have been if he had managed to conceal his annoyance, and if not able to meet my points, to succumb with dignity, or at least not to attack me. Arguments like Banquo's ghost will not down at the sound of mere words, and when a man uses rude language towards another it generally misses its mark, and like a boomerang, comes dashing back into his own face.

I did not repeat old dogmas, but gave my own facts in my own way as I am not good at imitating. "With an interest at the bottom." Yes, the interest of eternal truth, an interest so precious that I sacrificed home, friends, and money to follow it. As to whether my points were "devoid of sense and truth" or not, it would be more modest to let the readers of the JOURNAL decide on that subject. I will agree to that tribunal. Is Dr. Fahnestock willing?

The only thing that bears the semblance of an argument in his article, is the remark that "attraction and repulsion supersede the necessity" of positive and negative forces. Would that Dr. Fahnestock was logical enough to see that attraction and repulsion are but a poorer name for negative and positive forces, the positive forces being the repellent ones and the negative, the attracting, which fact explains why it is that the flow is ever from positive to negative.

These soul-essences, these finer magnetic and electric forces are, next to spirit itself, the divinest power in the universe and by understanding them we gain a higher philosophy of human life. Without them the glories of this world and the inconceivable splendors of the hereafter would be impossible. They constitute the river of life and the fountains of immortal joy in which the suffering millions of earth are yet to bathe and be blessed. In this world all human functions, both physical and spiritual, work through them, and it has been my privilege for some time back, under the guidance of higher wisdom than my own, to show how they may be used to develop, renew and ennoble the whole being, gradually leading towards the era, when there shall be no more sickness, no more crime, and virtually no more death.

THE PIGEON.

Poe's Spirit Sequel to "The Raven."

BY MALCOLM TAYLOR.

When upon earth's desert dreary, Where I wandered, worn and weary, Wishing my terrestrial journey, To the end was traveled o'er; Under moody inspiration, In my wild imagination, That weird poem from creation Long to live in Poe's lore, Found its earliest existence Long to live in Poe's lore, Whose refrain was "nevermore."

'Twas about Despair, the raven, To whose shade I was enslaved, Who with brooding gloom kept peering On my future's chamber door; And my soul with horror haunted, By command or threat undaunted, While in mocking tone it taunted With a word of meaning sore, Mocked me in a solemn manner With a word of meaning sore That one word was "nevermore."

Though through one of gentle ear I Sang my song of "Resurrexi," And "Farewell to Earth" have bidden With her lips in days before, Still to scenes of earthly action Drawn by friendship's fond attraction, For my spirit's satisfaction I would run its records o'er; My glad spirit gratifying I would run its record o'er, Tell its story, nothing more.

So I give the "Raven's" sequel, Though it may not be its equal, As my ideas will be tainted By the channel whence they pour; Still, a simple purpose serving, It will show despair unswerving Haunts not here, with gloom unswerving, As it did on earth's dark shore; Serve to show despair no longer Haunts me as on earth's dark shore; Throws its shadow nevermore.

Oh! that dark night in October, That wild night, when staid and sober, As I walked with pleasant prospects Through the streets of Baltimore, When I met the tempters smiling, Who, with social mirth beguiling, Did the deed of death defying, For my trembling hand outpour; Did the cup of purple poison For my trembling hand outpour— But of that sad night, no more!

Reached the spirit's hushful haven, There I met the faces graven On my memory, all the dear ones Death from my embrace once tore; 'Twas the many who did meet me, And with welcome glad did greet me, With her fair face smiling sweetly, Was the maiden Isadore, Lovelier than earth's ideal Was the maiden Isadore; Grace itself, if nothing more.

Soon we strayed in leafy arbor, Looking out upon the harbor, Where the waves of life's wide ocean Rolled with reverberating roar, While the sun of bliss was shining, On a shaded seat reclining, Arms in close embrace entwining, There the vows of love we swore; There the troth of soul affection, And the vows of love we swore, Love to last forevermore.

While I wooed my willing maiden, Richest robes of white arrayed in, Fairer flower in fancy's garden Foot never could adore, All at once I heard a cooing, Like some lover sweetly wooing, One mild, mellow strain pursuing That a peaceful influence bore— But one softened tone pursuing Than a soothing influence bore— Just a cooing, nothing more.

"Harken!" spake I, "Dear one, darling, Listen to some silvery straining To her absent mate low calling Ere she in the sky would soar!" Looked I through the leafy trestle, Where some bird cooed nicely nestle, Whose queer chirp or crooning whistle I had heard times full a score; Some small bird whose call or crooning I had heard times full a score, Leaves I saw, and nothing more.

Back into the corner sinking, While I fondling sat, and thinking, Soon again I heard the cooing, Somewhat plainer than before; "Surely," said I, "some one hiding Hears our promises confiding, And our love is low deriding; I this strangeness must explore, 'Tis some bird, perhaps, nothing more."

Wide the trellis vines I parted, When, from out them deftly darted Just a turtle dove, or pigeon, Sacred bird in days of yore, That like flood of feathers gushing, By my loved one swiftly brushing, To the arching rafters rushing, Lit above the arbor door, Lit upon the arching rafters, Just above the arbor door— Lit, and looked, and nothing more.

There the drab-hued bird diffusing Happy thoughts with ways amusing, With the sweet and mild expression That its beaming countenance wore, "Though thy breast be smooth and sleek like," "Thou," I said, "in manner meek-like, Surely were not listening sneak-like, Living on this guileless prey name Is On the Day's Arcadian shore!" Quoth the pigeon, "Evermore!"

Much surprised to hear the pretty Bird reply with word so witty, For its plain response much meaning,

And a little humor bore; And I could not help surmising That no human mind devising Could give answer more surprising From above the arbor door. Man could not give better answer From above an arbor door, Than the bird gave "Evermore!"

As the pure and graceful pigeon Placid sat the arbor ridge on, While it kept continual cooing, Constant cooing o'er and o'er, Thought I, "To my life's ark winging, For my soul some olive bringing, Love's true symbol, softly singing, Now sits there us both before; May love's symbol o'er keep singing, Sitting still as both before!" When the bird said, "Evermore!"

Pleased to hear such answer spoken By the lover's living token, "Doubtless," said I, "tis some saying Learned from some one heretofore, From his mistress, happy spirit, For my soul some olive bringing, Did the joys of heaven inhale; Till her song one echo bore,— Till the music of her soul one Mellifluous echo bore, Of—"Ever—evermore!"

But the cushat still repeated Its queer cooing, and still kept repeating Straight in middle of the slender Beam above the arbor door; To my love pressed closer, fonder, As my thoughts would strangely wander, Surely I sought to ponder What the bird of sacred lore— What the pure, unspotted, pretty, Fearful bird of sacred lore Meant in saying "Evermore!"

Thus I sat while in confusion Thoughts came fast, but no conclusion, While the touch of love ecstatic Thrilled me to my being's core; Till the bird of peace descended, And with pinto wings extended, On a ray of light suspended Love and lover floated o'er, Poised in mid air, spirit lover And his loved one floating o'er, Would it never evermore?

Then I felt the air grow finer With an influence diviner, As the bird alighted gently At my feet upon the floor, "Bless!" I said "life's laurels wreath thee, By the dove that sits beneath thee, Love has brought thee rest and lethe With thy new found Isadore! Drink, oh, drink of water lethe, And embrace found Isadore!" Quoth the pigeon, "Evermore!"

"Prophet!" spake I, "Love's evangel— Prophet still, if bird or angel? Whether mistress seen, or whether Breeze wafted thee above, In this lovely land enchanted, With the flowers of pleasure planted— See thou, clearly, I implore, Is there—in these pages in promise? See thou—see thou, I implore? Quoth the pigeon, "Evermore!"

"Prophet!" said I, "dove, clear seeing— Prophet still, if bird or being? By the gift that God has given thee— That good God we both adore, Tell me if in Eden's bower, Hid by many a leaf and flower, I shall spend life's lasting dower With my soul's love Isadore; Have my life's inheritance here With my soul's love Isadore?" Quoth the pigeon, "Evermore!"

At that word the bird grew bolder, And up on my darling's shoulder Fluttered in familiar way, as If it had been there before; Then, a creature love confessing, Touched her cheeks with soft caressing, When I spoke, my joy expressing, "Kisses give it, love, galore!" Pleasure at the pet expressing, Said I "Kisses give, galore!" Quoth the pigeon, "Evermore!"

And the dove of peace is resting, Still caressing, cooing, nestling On the shoulder of my loved one, Seeking not away to soar; And its eyes have all the showing Of twin hope-stars mildly glowing, While the sun of bliss is throwing Gleams of glory on the floor, And my soul by that glad glory Haloed on the arbor floor, Shall be lighted—EVERMORE!

Bible Revisions, etc.

I find that a very erroneous belief exists in the minds of many of the most intelligent Spiritualists in the country about the name of the council by which, and the time when, the Scriptures were canonized, also I have received a wrong impression from my historical researches. Dr. W. B. Dunn, in his very able article in the JOURNAL of February, 21st, headed "The Character of the Christian Revealed Religion," has made the usual mistake in attributing to the Nicene Council, A. D. 325, the action of different councils.

It is alleged that a council was held, A. D. 50, but I can find no authentic history of a general council, until the Nicene Council, which on account of its antiquity, splendor, number of Bishops, as well as the magnitude of its objects and results, may be regarded as the most celebrated in the ecclesiastical history of earth, but the object was not as many believe, to settle the canon of the Scriptures, yet many important questions were before the council. The most important one was the "Arian Controversy." The object was to settle on a firm foundation the divine nature of Jesus Christ, and the precise relation he sustained towards the Father; also questioned relating to the "novel dogmas" of the Meletans and Novatians, and the most appropriate day for the celebration of the Passover.

There was a dispute between Arius and Alexander (Bishop of Alexandria), and their followers both believing Jesus to be God. The Arians believed that Jesus had a beginning, while Alexander believed that Christ was coeval with the Father and existed from all eternity and originated of, and was from, the Father, and of the same identical essence, and not a similar essence; while the Arians contended that Christ was created by the power of God, and was the first created being made out of nothing.

At first, Alexander endeavored to convince Arius of his error by argument, which failed, when Alexander, as Bishop, ejected him from the Presbytery, but it did not quiet the excitement. Some of the most prominent Bishops then appealed to the Emperor Constantine to take charge of the affairs of the church. Notwithstanding he had murdered his father-in-law, two brother-in-laws, a son and nephew, and is charged with boiling his wife to death, these crimes did not diminish his qualifications, but was rather an advantage

to their cause, as is evident from his letter to the Bishops and people, in which he says, "I decree, that, if any one shall be detected in concealing a book compiled by Arius, and shall not instantly bring it forward and burn it, the penalty for his offense shall be death. May God preserve you." He was more severe on Arius, than priests, when he said, "the crime of priests might not to be made known," or to Bishops when he declared that if he had "detected a Bishop in the very act of committing adultery, I would throw my imperial robe over the unlawful deed, lest any should witness the scene and be thereby injured."

Constantine attempted to reconcile the disputants and quiet the strife and tumult among the people by addressing them a letter, but being unsuccessful, he called a council of Bishops at the city of Nice, in the Province of Bythenia, (anciently Nicæa), now a village named Iznick or Iznik, near Lake Iznick, in Asia Minor, in A. D. 325.

Dr. Munroe gives the number of Bishops in attendance at 2,045. This may be a typographical error, it is certainly too high an estimate. Eusebius gives the number at 260, Theodore 370, Marius Victorinus 316, Socrates 300, while Athanasius, Epiphanius, Hilary, Rufinus and Valerius, estimate the number in attendance at 318. Bishops were in attendance from Europe, Asia and Africa. It thus appears that the weight of the authorities place the number at 318, although I have never been able to obtain the names of more than fifty, and have had serious doubts whether the number was not greatly exaggerated; at least the condition of the church in the third century would warrant such a conclusion, if the historians have compiled correctly the number of Christians. They had very little over that number 200 years afterwards in the Roman Empire.

As there is such a mistaken belief about the councils that canonized the Scriptures, I will briefly refer to the facts as I understand them, and if in error, I do hope some one will correct me, as it is very important that we have a correct understanding of this matter, as it affords an opportunity for the opponents of progression to charge us with untruth, when it is merely a mistake about the name of council while the matter may be true.

We find that the council of Laodicea, A. D. 363, admitted in the list of inspired books all the Hebrew books and the Apocryphal Baruch. This list had previously been adopted by Origen.

The list of Augustine, who lived about the year 375, was the Hebrews, Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus; and 1st and 2d Maccabees, which was adopted by the third council of Carthage.

Jerome did not receive the Apocryphal books as the inspired Word of God. By a decree of the council of Hippo, A. D. 393, the New Testament was declared to be the four Gospels, Acts, Thirteen Epistles of Paul, one of the Hebrews, two of Peter, three of John, one of James, one of Jude and the Apocalypses of John.

The decree of Hippo was adopted by the council of Carthage, A. D. 397, but placed Hebrews among Paul's fourteen Epistles. A few years after, Pope Innocent I, confirmed these books by his decree as sacred. This settled the question of the canon of the Latin Church.

The Synod of Air, A. D. 789, excluded the Apocalypses. The canon of Hippo and Carthage was confirmed by the council of Trent. Notwithstanding the action of the councils alluded to above, the great authority in such matters, Dr. Lardner, admits even so late as the middle of the sixteenth century, the canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence.

I would like to pursue this subject further and show the slippery grounds upon which Christians stand in supporting the authenticity and divine inspiration of the New Testament, but space must prevent. The strongest proof they have of the Trinity (1st John, 5 chapter, 7th verse), is beyond any question an unauthorized interpolation even if the New Testament is admitted to be of Apostolic origin, and divinely inspired (see 3d verse Milton's Gibbon, p. 556), but I must close.

I might add by way of a postscript, that a Mr. and Mrs. Brown, has been holding revival meetings in the neighborhood of Manhattan for six weeks past, and received the names of over forty converts. I live nine miles from my P. O. (Manhattan) and the meetings were held in two different school houses. I live in one of the school districts, and considered that I was warranted in sending them a respectful invitation to debate the merits of Christianity and Spiritualism, but I received in reply, that "debating is not our mission."

This was certainly cool. It would not do to let their converts hear the other side. I am really beginning to look upon the preachers as a set of cowards. The Rev. N. B. White, of Manhattan, about two years ago challenged me to debate on the broad platform of Christianity and spiritualism. Of course I accepted. I have written him five letters requesting him to appoint a time, but received no answer. The last time I saw him, when we had an conversation about the subject, he would debate the question in the shape of the following resolution:

Resolved, That Modern Spiritualism is the works of the Devil."

I objected to the wording of the resolution as I know nothing about the works of the Devil. I saw Mr. White the other day and informed him that I would accept his resolution, rather than have no debate. This reply was, "Are you going to?" The reason I write this to the JOURNAL, is that both the Manhattan papers declined to publish a note from me on the subject of Mr. White's challenge, and failure to "come to time" because their readers would think they were opening their columns to Spiritualism. I felt it my duty to discontinue both papers. I will support no paper that will admit communications on one side only.

The preachers here, I am told, in their pulpits, denounce Spiritualism, as a "delusion," "the Devil's works," etc. The press is closed to us; the preachers will not meet us in debate, do not. We cannot reply to them in their pulpits. Now, what are we to do? I see no other course than to submit quietly, and remain silent, and that is rather hard. Orthodoxy has the advantage over us. The preachers can gain the ear of the people. So would "free thoughts" if we could get them into a public discussion, but they are too cunning. Our only course is to try and get the people to investigate the subject, and every Spiritualist who can speak in public, ought to come before the people as often as possible. I am willing to travel thirty miles to hold a discussion with any preacher on the broad platform of Christianity vs. Spiritualism. I would not like to go further, as "money matters are too tight" for me to pay my expenses, and I am not a "big gun" enough to warrant any community in defraying traveling expenses. A. M. BURNS, Manhattan, Ka.

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