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

VOL. XVI.

CHICAGO, APRIL 4, 1874.

\$3.00 A YEAR, IN ADVANCE;

NO. 3.

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

How Can We Be Saved?

The larraced 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 sometime, the power of the soul within eight, and the statement of the soul within the statement of the soul within a supplication, as he has at od overpowered by the almost infinite beauty, or awe-struck by the eternal grandour and sublimity of some 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 myticate was the state of the ages remain unpoticed.

logic past altures us into its meany web ere we, itous from the garnered facts of the ages remain unnoticed.

Christianity informs us that we are "tidally deprayed," and that only through "atonemen", can we even hep to be saved. If Ashie-frend receive our severest censure. The Christian system of religion claims that God/was its originator, and that all other religious bellief asystem of religion claims that God/was its originator, and that all other religious bellief that Christian was secrificed for humanity, and that this blood will wash away all our sins. How revoiling the ideal it was customary among almost all "heathen" mations of an affect of the God of the control of the control

Bactelas writes as follows:

He brought from the innermost sanctuary

t dreadful answer, "O, Grecians, when

t you sought the Trojan shores, you apsed the winds with blood and a virgin

n; so your safe return must be obtained by

do, and the God's be propitiated by Grecian

sialin; so your safe return must be obtained by shood, and the God's be proplicated by Grecian II.

The Aztec nation sacrificed countless thousands of human beings upon the altar of their Sun-God. The old patriarch Abraham came every near offering up his son Isaac as a burnt offering. God, in order to put a stop to all plant os end his son down from heaven, and having incarnated him, let him go his way and preach the goapel, and time to close this land the god of the g

of Christ's Bigod could out size us was away.

The properties of the control of t

and outrageous blasphemies to the Most High. If Ghristanity is going to avec the world, it teems as though it was high time it was about. The Christians have carried on innumerableHoly Wars. Crussde has followed crude. The cry has been. "Down with the Indel!" All through the dark ages might be eard the cly, "Help, help! mercy, mercy!" room the lips of those who were hurried away to be burnt, for to be put to the most exercisist.

The Brainfas of old believed that through Kreeshan's death they should be saved, and that they also have been also also that they should be saved, and that they should "obtain the eternal and in-corruptible manions of his abode." The Vodas declares that is a man "works are pure, he belongs to the order of pure men." Buddha' declared that a "virtuous man delighat to this world, and he delights in the next. He delights, be rejlocke, when he see the purity of the pure of t

from ignorance; and from fear per of superstitious devices. It which pictured the wrath of an r springs fr

outraged Delty; and fear heaped up the rude stone altars of old. Wast 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 sumperson that the same ignorance and sear that men of to-day build their sumperson that the same ignorance and set the salvering multitude free! For too long have the sine of maskind been shouldered upon deans as though amakind been shouldered upon deans as though marked the salvering multitude free! For too long have the sine of maskind been shouldered upon deans as though the free! And let us have the trust that we may be free!

Biblical tase did wall acough in the child-Biblical tase did wall acough in the child-like the salver of the salver of

years ago.

"What is the past, with its psalms and prayers?
And what are its crude beliefs to me?
Men never save in the present of theirs,
What is denied for the now 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 siss of those who stood To see him die. But he's naught more to me the stood of the sto

Was shed for the faith of the living hour."
The deepest hell that ever was made is the great hoistergus sea of ignorance which theology has been constructing for years. If we can only once overtarrow theology which is the stronghold of superation, the whole world in the stronghold of superation, the whole world or mediator between man and God. Man's fabled fail was not down, but instead he fell upnear? He fell from the darkness and gloom of error toward the light of reason and intelled of the strong was the strong the s

The Committee of the Co

penalty, and Christ is utterly powerless to save us.

Spiritualism teaches us a more glorious religior than theology ever dreamed of. It has shown us all the errors of the past, and what the future through its indiance shall realize. The following the state of the past is the future through the following the ligitons of the past through pricetly 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 erged of our own accord, and not groved over the heaven yet to be, but exult in the Deavier of to-day. By reaching out continually after, new truths, we shall find ourselves moving hapidly onward. Tarough the unending laws of progress only can we be saved.

Lake Village, N. H.

Complimentary.

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

back.

Whereas, the Rsv. A. J. Fishback, who has been laboring with the Harmonial Society of Surgis, for the last six mouths, is about to leave this place for other fields of labor, we should present to him some testimonial of their appreciation of his labors with them, therefore,

therefore,

Resolven, That we tender to the Rev. A.

J. Fishback; our singers thanks for life sarnest
effor to present to the sace of the first sarnest
effor to present to the sace of the first sace truths of the new gospol of peace, and urging
its acceptance, and practical application to the
every-day affairs of life.

Resolven, That in his manly sad 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
and we most cheerfully recommend him, and
when the same of the first same to the same of the
whenever hall believe and communities,
whenever hall be may be cast.

wherever his lot may be cast.

RESINEN, That in the debate he has justheld with the Rev. Clark Braden, we consider
that he was more than his match as a debater;
and that his defense of the great truths of
Spiritialism, meets our warmest approval, and
that if a victory is claimed by the opposers it
spiritialism, meets our warmes approval, and
that if a victory is claimed by the opposers it
will add trengt tory, whose final results will
add trengt a rmy of progress

RESINEN That acopy of these resolution
be presented to the REV. A. J. Flabback, and
published, if the REVIOLO-PHILESPHICAL
JOURNALS and BANKER OF LOUIT.

Custos may lead a man into many errors;

THE small courtesies sweeten life; the

Is the Distinction of Sex Eternal?

BY HUDSON TUTTLE.

From the number of replies is 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 discourage 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 life and let the future care for itself. This life and let the future care for itself and the state of the future and the preservation of all qualities, faculties and emotions, a class sensor, and passed out hand he belief more sensors and passed out hand he belief more sensors and passed out hand he other hard of Molemiath.

Not only are the passions to be preserved to

snows and passional than the celestial harem of Moslemine.

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 Spiritualists are not believers in free love, as applicable to this life; they accept it fully in recard to the next, and sigh for the "eternal affinity," he who swaits to welcome them on 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 Greak Beyond! This the least is principle from its growser form, as practiced in this life.

Because of these views, the coarse and greater and the state of these views, the coarse and greater and the state of these views, the coarse and greater and the state of these views, the coarse and greater and the state of these views, the coarse and greater and gr

is sublimated free love, and does not differ in the least in principle from its grosser form, as practiced in this file.

Because of principle from its grosser form, as practiced in this file.

Because of hose explain of sprittual life, it is necessary to hold aloft a purer and notier 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 cardinal objections arged.

First of these and most pertinacionally urged is the loss of individuality implied. That most actination of the most pertinacional way and the control of "freedom" in the latest the control of the control

not to boast of his "manbood" as a cardinal "Me. Wheeler was once a fuling 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 privat of the universe and its hum the manier privat of the universe and its hum the manier has been been considered his top the privat of the universe and the sum that has been considered his both the private his best of the private his bes

and he will "resist forever," else his identify ble lost!

Progress is by and through growth, which, preupposes change; the taking on of new and loss of old qualities. And this answers logically came to the conclusion that the "equilibrium" of the mind meant rest, and consequent loss of being. I know not what logic night or might not wring from these consequent loss of being. I know not what logic might or might not wring from these caped this writer in his hast 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 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 faculities did a limply annihilation? I wish to alwow that sax is an "accident" of mortal being, and that the theory of its existence "away back," "In the germ," Irau ide fale.

We have endless repetitions of the vagaries

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

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 so-would have aved 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 askeds, multiplying by division. The "determination takes place a comparatively high degree of averagement is attained. In the struggle for existence, great advantage is bestowed by readily perfected. It seeks necessity approach of the difference of averagement is attained. In the struggle for existence, great advantage is bestowed by readily perfected. It seeks necessity approach grade these distinctions become more markedly as the offices of seak become more parkedly as the offices of seak become more passible.

individual, and reach their highest differentia-fion in man. Yet the purpose of these distinc-tion in man. Yet the purpose of these distinc-tion of the purpose of the purpose of the sis admitted by all Spirituals as the lowest believe in the extreme doctrine of births in the spirit-world as well as in this, forgetting that that process is essentially related to phy-sical existency.

that that process is essentially related to physical existency.

The germ of the highest set will as the fowest.

The germ of the highest set will be the fowest of the form of the highest set will be foreigned to the form of the foreigned t

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

reg-interentations of sex, why should not its result be purely one or the other, mentally as result be purely one or the other, mentally as result of mental of the other of mental qualities of mental of mental qualities of mental of mental qualities of womey and there are all grades between these externess. How then, for a time 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 their comparative of the more of the "male and their of the other other of the other o

Berlin Heights, Ohio.

Taxing Church Property.

CBY GEO. WM. WILSON.

Tayting Church Property.

(IV) 900. WM WISON.

A vigorous discussion of this question has been goiby on in Ohio during the past year. A state Constitutional Convention is in session, and a new constitution will be submitted to the next general election. Shall the clause in the present constitution, exempting church property from toxystion, be restanded in the new formative, have few srguments to present the property from toxystion, be restanded in the new formative, have few srguments to present; they deal in assertions. The srgument most relied on, says the Cleveland Ileard, is this. "The churches act as a cort of moral police, and by the churches act as a cort of moral police, and by the churches are as a cort of moral police, and by the churches are as a cort of moral police, and by the churches are as cort of moral police, and by the churches are as a cort of moral police, and by the churches are as a cort of moral police, and by the churches are as a cort of moral police, and by the churches are as a cort of moral police, and the continuence of churches is not at all in proportion to the amount of taxation they eccape; sometimes it is in directly inverse proportions to the amount of taxation they eccape; sometimes it is in directly inverse proportion to the amount of taxation they eccape; sometimes it is not all into evil ways and to commit crime as the church worth but when the continuence on the class likely to fall into evil ways and to commit crime as the church worth but when the continuence and the church worth the continuence and the church worth the continuence and the church worth but were continued to the continuence and according to the continuence and the church worth the church was a continuence and the church worth of the churches and the church worth the church worth the church worth the church was an according to the continuence and the church worth of the church may be continuence and the church worth of the church may be bad? That the poor man shut to church and the continuence and the co

josts?" We have lately seen it stated din a leading newspaper that Trinity. Church, New York, is the leasor of roty safoons, and that some of the most notorious "drinking hells" in that city are owned by this popular church. Again we quote from the Claveland Euroli: law, against bodies and souls of men and women, Trinity Church, New York, is the greatest. The miserable owner of a run help

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."

and damantic week for the sale of death.

In view of this fact who will say that the influence of the Trinity Church lends to "distantesses" of the sale of the trinity church is 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 buried its med bitter and the sale of the sale of the sale have met with relentless opposition from the popular churches. It has buried its med bitter while laboring for the elevation of humanity, while laboring for the elevation of humanity, while laboring for the church has ever the sale of the sal

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

1 cuciai	census.		
Year.	Churches.	Sittings.	Property.
A1850 1860	3 936	1.457.294	\$5,793,099
1860	5 210	1.966 678	12.988.312
1870	6 284	2,085,586	25,554,725.

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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 fixtator-Philosophil

terious.

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

PROSPECTUS OF THE KINGDOM OF HEAVEN.

speaks for himself in this manner.

PROSPECTES OF THE KINDDOM OF HEAVEN.

This is a monthly Journal, devoted to the scientific or naturalistic explanation of Spirit Vy, and lately as Spiritualism, and to the practical application of this Power to the corpus devoted to the spiritualism, and to the practical application to this Power to the organization of spiritual families, Spoons, churches, and the spiritualism of a spiritualism. It claims no advanced ideas; but instead, in one seans, goes back to primiture principles or natural law to find a basis on which all true means that the spiritualism of the spiritualism of the spiritualism of the spiritualism of particular spiritualism of particular spiritualism of Journal of Spiritualism of Andrew Jackson or Jesus, the Ratignism of Vigitaries and Fain, as well as Spiritualism of Andrew Jackson or Jesus, the Ratignism of Wilstein and Fain, as well as Spiritualism of Andrew Jackson or Jesus, the Ratignism of Spirit of Trutt, to again, establish that oneness and unity of things were held in common; which is to be the second, third, fourthor of fith coming of the Christ spirit, or Spirit of Trutt, to again, establish that oneness and unity of things were held in common; which was and strift shall cease, and the elernal peace on earth hall begin; and the celeral peace of the spiritual or spiritual or spiritual spiritual or spiritual or leaves the spiritual of Raversh King reign and rule on earth as it.

It is capte Moders Depiritualism as the evidence of this coming; which is becoming mighter and more overwhelming in its power of manifesting day by day. Mediumahip out of which the race will individualize into perfect love and perfect justice, and "God alone be excited."

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. 5 Montgomery Piace, room 13, Boston, Mass.

Let us remember that charity is a prized by God, whose every spark emi-cheer and lighten some sorrowing he-earth, ascends to heaven, where it is tre-by the angels.

Extracts from our Exchanges.

to give our readers a more compreheritualism and Religious subjects, we this Department, the ablest articles in this Departmo

exchanges, which we are receiving from all parts of the inhabitable globe. SPIRITUALISM ADVANCING.

A New Religion Gaining Ground Among Us

Nine Millions of Spiritualists in the United States--Progress Toward Organization--Order of Worship in the Children's €€eums--Will They Ever Form a Church?

[From the New York Sun.]

Ever Form a Churchi."

(From the New York was.)

It is sometimes asserted by superficial observers that Sin seems the properties of the seems that the seems

THE POUGHKEEPSIE SEER,

Andrew Jackson Davis, supplies the follow ing summary:
Of adult persons interested in Spiritualism, but not mentally liberalized by it.
Of adult persons liberalized, but not
yet fally convinced of Spiritual-

Of adult bersons not all the state of Spiritual 1,000,000

Of adult persons convinced, but not improved in life and character. 400,000

Of adult persons in proved by Spiritualism, but not imprev. 5,000,000

Of adult persons in Spiritualism, but not regulated by it. 2,000,000

unlism, but not regulated by it. 2,000,000

Total 9000,000
Though opposed to any regular organization of this vast multitude as tending to sectariasium. Mr. Davis and his wife. Mrs. Burly Davis and Davis and

THE PROGRESS OF ORGANIZATION:

THE PHOGHESS OF ORGANIZATION:
WASHIMSTON, D. C—The First Society of
Progressive Spiritualists meets every Sunday
seening in Lycoum Hail.
NEW YORK CHYR—The Society of Progressive Spiritualists and the Children's Lycoum
noon, and evening.
PHILADELPHIA. PA.—The First Association
of Spiritualists hold meetings Sunday and
Turnsday venings in Line Spiritualists
and the second in Thompson Street
Church.

CHELERA.—Bible Christian Spiritualists meet every Sunday in Hawthorn Street Chapel.

EAST ARLINGTON.—Progressive Lyceum every Sunday.

FOXBORO.—Progressive Lyceum. Town Hall.

Sunday.

HARWICHPORT.—Children's Progressive Ly-

Hudbon.—Children's Progressive Lyceum. Lowell.—A Spiritualist Society and Chil-Dowell.—A Spiritualist Society and Children's Lyceum.

Salem.—A society meeting every Sunday.

Lynn.—Two societies and a Children's Ly.

ceum.
NORTH SCITUATE.—Spiritual Association
and Progressive Lyceum.
SCITUATE.—Spiritualist Society and Ohildren's Lyceum, Jenkins Hall, every other Sun-

NEHAM. - Children's Progressive Ly-

Browniak — Children's Progressive Lycens.
Sparkevini. — Spiritual inectings held in Liberty Hall every Sunday afternoon, and evening.
Benrous — Society meets Sunday sternoon and evening.
Minotamono. — Meetings in Soule's Hall every other Banday afternoon and evening in Hortestimated in Local transparence of the State of the Stat

dinge-Brittan, and others. Meetings every

THEY HAVE NO CREED,

garding the saticles of their belief.

BENT HAYEN GOREED,

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T

"I did not believe in any existence after death, nor indeed in a God," said Judge Edmonds, "until I received manifestations that dispelling the said of the said o

Delive in the existence of a spiritual world. We are

No deny that universally; though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social of civil years are considered to the communications from the Spirit-world could be relied upon as true, he said they could not, adding: "There are unprogressed spirits who age untruthrid, maticoux, rerespecif, there is the received of the communication of the control of the communication of the control of the communication of the commu

SPIRITUAL WORSHIP.

as seen in their sasciclations, needings, and ly-ceums, is very simple. There is no prayer, no offended God to implore for pardon of sins. Sin is only another word for excess, and car-ries its own penalty with it. Invocation is made after singing, and a lecture of acourse of some kind singing signle at the end of the hos-ton of the singing signle at the end of the hos-ments. Informal conversation and amuse-ments.

ments.

The Children's Progressive Lyceums
opened with singing and an invocation,
which this is a specimen:

which this is a specifican:

INVOCATION.

Conductor— God of the storm!

Conductor— God of the worm and the storm!

Conductor— God of the worm and the storm!

Conductor— God of the beautiful!

Conductor—Beathful of God of sech one!

Conductor—Beathful of the Beating of the storm of the storm

Conductor—Brother his brother, and make us all free—
Children—Free from the shackles of ancient tradition,
Conductor—Free free the tradition,
Conductor—Free free free free free from for his neighbor;
Children—Help us each one to fulfill his true mission.
Together—And show us 'tis Godlike to labor!

Singing follows the invocation, and after the instructions of the leaders to their-groups, recitations in poetry and prose, and songs, solos, and dusts are given by the children from the platform as they are called for by chain recitations are generally introduced. Any hymn or song or prose selection can be silver-chained or recited responsively by the conductor and children. This exercise connected the conductor and children. This exercise commenders rise and form in ranks, spacing, themselves about three feet apart, and thus prepare for the

"WING MOVEMENTS,"

themselves about three feet apart, and thus prepare for the conductor leading from the platform, and all members and upper portions of the body, the conductor leading from the platform, and all members and upper portions of the body, the conductor leading from the platform, and all members are supported to the leading from the platform, and all members are supported to the leading around their leaders, and engage in conversation on the leaders, and engage in a conversation on the leaders are returned to the library and others selected for the next week, at the conductor's command, 'Rise and form in ranks,' the groups mainted to the leaders of the group, which is the leaders of the group of the column in the lead of the leaders of the groups, which is the leaders of the column is passing the leaders of the column is passing the leaders as they associated the process of the column is passing the leaders and the column is passing the leaders and the column is passing the process of the leaders as they are the column is finally process of the leaders and in which the stuff is held in a straight line of the column is passing the process of the leaders and in which the stuff is held in a straight line of the leaders and the process of the leaders and in which the stuff is held in a straight line of the leaders and the leaders and the leaders and the leaders and in which the stuff is held in a straight line of the leaders and the leader

CONDESSION OF PAIRII:

Conductor—Deby Truth! Thou art our
Lord and our Shepherd.
All—I maketh us free, and tranquil, and
strong.
Conductor—We reverently seek Thee, O
Truth! For Thou alone art our God and our
All—I teached thu s from evil, and showeth
us the pleasant paths of rightcounces.
Conductor—Truth is our Light, our Glory,
and our Consolation.

The valley of the shadow of death.
Conductor—Truth is our Father and our
best friend.

Conductor—Truth is our Father and our best friend.
All—It filleth our hearts with holy life, and crowneth our life with immortality.
Conductor—Truth is our maker and our Redeemer.

Redeemer.

All—It feedeth us with heavenly love, and giveth wisdom and justice to all.

Conductor—Almighty Love! we acknowledge Thee to be the Lord our God, the everlasing Father and Mother of all.

All—In Thee sil live, and move, and have

Conductor—Almighty Love I we acknowling These to be the Lord our God, the ever ledge These to be the Lord our God, the ever ledge These to be the Lord our God, the ever ledge These to the Lord our Lord

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Wh. F. K. Farmenter testines and other than the seen of the seen o

name as Dr. J. H. Reed. Also, the spirit form of my brother-in-law Also, the spirit life in the year 1802. I held a length contributed in the year 1802. I held a length contributed in the year 1802. I held a length contributed in the year 1802 and the spirit form of Mr. Luther Weatherbee testifies that he distinctly saw and recognized the spirit form of whom he had lived thirty years—that she showed herself to him as plainly as he ever Test one evening she took as small dinner bell from the shelf of the cabinest, with her own materialized hand, lifted til and placed it in lis hand, which fact was witnessed by every Mr. P.K. Clark testified as follows: Mrs. Mr. P.K. Clark testified as follows: Let a me the state of the state. He called her given name: She said, "Is this awa spifit-form she thought to be her father. He caffed her given name: She said, "Is this required my one of the state of the sta

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exchanges, which we are receiving from all parts of the inhabitable globe. SPIRITUALISM ADVANCING.

A New Religion Gaining Ground Among Us

Nine Millions of Spiritualists in the United States--Progress Toward Organization--Order of Worship in the Children's €€eums--Will They Ever Form a Church?

[From the New York Sun.]

Ever Form a Churchi."

(From the New York was.)

It is sometimes asserted by superficial observers that Sin seems the properties of the seems that the seems

THE POUGHKEEPSIE SEER,

Andrew Jackson Davis, supplies the follow ing summary:
Of adult persons interested in Spiritualism, but not mentally liberalized by it.
Of adult persons liberalized, but not
yet fally convinced of Spiritual-

Of adult bersons not all the state of Spiritual 1,000,000

Of adult persons convinced, but not improved in life and character. 400,000

Of adult persons in proved by Spiritualism, but not imprev. 5,000,000

Of adult persons in Spiritualism, but not regulated by it. 2,000,000

unlism, but not regulated by it. 2,000,000

Total 9000,000
Though opposed to any regular organization of this vast multitude as tending to sectariasium. Mr. Davis and his wife. Mrs. Burly Davis and Davis and

THE PROGRESS OF ORGANIZATION:

THE PHOGHESS OF ORGANIZATION:
WASHIMSTON, D. C—The First Society of
Progressive Spiritualists meets every Sunday
seening in Lycoum Hail.
NEW YORK CHYR—The Society of Progressive Spiritualists and the Children's Lycoum
noon, and evening.
PHILADELPHIA. PA.—The First Association
of Spiritualists hold meetings Sunday and
Turnsday venings in Line Spiritualists
and the second in Thompson Street
Church.

CHELERA.—Bible Christian Spiritualists meet every Sunday in Hawthorn Street Chapel.

EAST ARLINGTON.—Progressive Lyceum every Sunday.

FOXBORO.—Progressive Lyceum. Town Hall.

Sunday.

HARWICHPORT.—Children's Progressive Ly-

Hudbon.—Children's Progressive Lyceum. Lowell.—A Spiritualist Society and Chil-Dowell.—A Spiritualist Society and Children's Lyceum.

Salem.—A society meeting every Sunday.

Lynn.—Two societies and a Children's Ly.

ceum.
NORTH SCITUATE.—Spiritual Association
and Progressive Lyceum.
SCITUATE.—Spiritualist Society and Ohildren's Lyceum, Jenkins Hall, every other Sun-

NEHAM. - Children's Progressive Ly-

Browniak — Children's Progressive Lycens.
Sparkevini. — Spiritual inectings held in Liberty Hall every Sunday afternoon, and evening.
Benrous — Society meets Sunday sternoon and evening.
Minotamono. — Meetings in Soule's Hall every other Banday afternoon and evening in Hortestimated in Local transparence of the State of the Stat

dinge-Brittan, and others. Meetings every

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garding the saticles of their belief.

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T

"I did not believe in any existence after death, nor indeed in a God," said Judge Edmonds, "until I received manifestations that dispelling the said of the said o

Delive in the existence of a spiritual world. We are

No deny that universally; though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social of civil years are considered to the communications from the Spirit-world could be relied upon as true, he said they could not, adding: "There are unprogressed spirits who age untruthrid, maticoux, rerespecif, there is the received of the communication of the control of the communication of the control of the communication of the commu

SPIRITUAL WORSHIP.

as seen in their sasciclations, needings, and ly-ceums, is very simple. There is no prayer, no offended God to implore for pardon of sins. Sin is only another word for excess, and car-ries its own penalty with it. Invocation is made after singing, and a lecture of acourse of some kind singing signle at the end of the hos-ton of the singing signle at the end of the hos-ments. Informal conversation and amuse-ments.

ments.

The Children's Progressive Lyceums
opened with singing and an invocation,
which this is a specimen:

which this is a specifican:

INVOCATION.

Conductor— God of the storm!

Conductor— God of the worm and the storm!

Conductor— God of the worm and the storm!

Conductor— God of the beautiful!

Conductor—Beathful of God of sech one!

Conductor—Beathful of the Beating of the storm of the storm

Conductor—Brother his brother, and make us all free—
Children—Free from the shackles of ancient tradition,
Conductor—Free free the tradition,
Conductor—Free free free free free from for his neighbor;
Children—Help us each one to fulfill his true mission.
Together—And show us 'tis Godlike to labor!

Singing follows the invocation, and after the instructions of the leaders to their-groups, recitations in poetry and prose, and songs, solos, and dusts are given by the children from the platform as they are called for by chain recitations are generally introduced. Any hymn or song or prose selection can be silver-chained or recited responsively by the conductor and children. This exercise connected the conductor and children. This exercise commenders rise and form in ranks, spacing, themselves about three feet apart, and thus prepare for the

"WING MOVEMENTS,"

themselves about three feet apart, and thus prepare for the conductor leading from the platform, and all members and upper portions of the body, the conductor leading from the platform, and all members and upper portions of the body, the conductor leading from the platform, and all members are supported to the leading from the platform, and all members are supported to the leading around their leaders, and engage in conversation on the leaders, and engage in a conversation on the leaders are returned to the library and others selected for the next week, at the conductor's command, 'Rise and form in ranks,' the groups mainted to the leaders of the group, which is the leaders of the group of the column in the lead of the leaders of the groups, which is the leaders of the column is passing the leaders of the column is passing the leaders as they associated the process of the column is passing the leaders and the column is passing the leaders and the column is passing the process of the leaders as they are the column is finally process of the leaders and in which the stuff is held in a straight line of the column is passing the process of the leaders and in which the stuff is held in a straight line of the leaders and the process of the leaders and in which the stuff is held in a straight line of the leaders and the leaders and the leaders and the leaders and in which the stuff is held in a straight line of the leaders and the leader

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and the second of the second o ole in this respect, and we have no ore them in the race for individual

resultation and the respect, and we have no liberty.

Under the new social theory it is claimed has sparation should be as free and untramined as matriage that neither time nor circumstoned as matriage; that neither time nor circumstoned as matriage; that neither time nor circumstoned the second of the second

mainly on the grounds of the proper development of all who are to affect it in the future. The content of all who are to affect it in the future, and that well-being depends on the moral, intellectual and physical well-being of its individual members. If this were not so, acclety would not be affected with the evils which will be affected with the evils which the content of the property of the content of the

matured. This viow supposes there are no counterbasineing facts and conditions demanding spration.

In support of the conditions demanding support of the conditions demanding support of the conditions demanding support of the conditions of the condition of the conditions of the con the sacredness of the marriage relation, as from any other one cause. Even with the recatest incompatibility of disposition, temper and circumstances, misconduct on both sides monutaing to prostitution, either party will esent with violence any outside with violence any outside the second of the care of t

greatest incompatibility of disposition, temper and dircumstances, misconduct on both sides amounting to prostitution, either party will result with violence any outside interference. There are humerous cases, no doubt, where the good of all concerned demands a separation, and the public care of the children being on the contraste marriage, but these cases gotten of unfortunate marriage, but these cases of the children being the contrast of t

Waverly, N. Y.

Letter from Iowa.

Das Hornell Jours.— Jet me congratulate you make feet that the position taker by the feet that the position taker by you in opposition to the "Free Lawt", party, is a grand and noble one, and one that should command the respect, not only of every Spirkpublic, but of every man and woman that between the command the respect, but of every man and woman that we have a complete the command that the second that the second 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 monan could become so degraded in the day of the second or would stope so low in the scale of manhood or womanbood as to publish their lewiness through the public prints of journais, but it appears that I had but little idea of the nature I love my family and I was my family and

or would stoop so low in the scale of manhood or womanhood as to publish their lewdness through the public prints of journals, but it, appears that, I had but little idea of the nature.

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 work of the control of

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 that though the paper, you shall have two others in their place that can appreciate home and home relations, that are indeed Spiritualists, and being used, are lovers of virtue in the race, and desire to see the race pure as well as free "So believed by the state of the paper of the human race.

M. P. Rosectanse.

Clear Lake, Io va.

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SON MILLS, N. H., March 21, 1872:-PROP. PATT

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The North Powder of North Powders of Powders, it came of Powders in Case of Powders of Powder

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Cured.

Jane Worley was cured of Scrofula of 15 yes tanding with 4 Boxesof your Positive Powders, rare weeks, having had five Doctors before. Her aniere swollen, and in running scroes; in fact, it was eyn her body.—(Masrix Wonarly, New Petersbe over her body.—(MARTIN WORLLY, New Peterson, OMAO.)
FOUR BOXES OF Positive Powders have cured a little girl of a very bad case of Serofula.—(R. McRus, Fuyetterlite, N. C.) witt, N. C.)
he daughter of Henry E. Lepper was afflicte
rofulous Sore Eyes for several years,
be time she could not bear the light, and had
t up in a dark room. Ere she had taken 2 Ho.
r Foelitve Fowders, her eyes, to all appearance
, and have remained so.—(Konsur Thomas,

shut up on the property of the

Powders, I am now about well—down W. Raznala.

I have cured Mrs. Amaz Wright of Inherited
Glass Faisura Revenue Wright of Inherited
Glass Faisura Revenue Wright of Inherited
Glass Faisura Revenue Wright
Modify had the Cattary's in her band so bud that,
the control of the Cattary's in her band so bud that,
the control of the Cattary's in her band so bud that,
the Control of the Cattary's in her band so bud that,
the Control of the Cattary's in her band so her band
on my Gatary's in he band sile—dutes R. M.
September 1, 1997

Triumphant Victory

Dyspepsia and Indigestion.

Byes, place of appreplace of appreplace of appreplace of appreplace of mercas, the is entirely well now,—server, the appreparation of t

to been a sufferer from Byspepsia for mear sars of my life, and for many years had to re-nyself to the most rigid course of dieting, not hav-ten a meal of hog meat, or anything that was ed with lif for many years. Three Boxes of the

WHAT WOMEN SAY.

By send Rename to the control of the

case of Pagas Recognition, average of the case of Dysentory.—(Powells in the case of Dysentory.—(Powells in Pagas of the Case of Dysentory.—(Powells in the Case of Dysentory.) and the case of the Ca

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been iaid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache. (Linux G. Barrett, White Illils, Conn.)

I have been suffering nearly 40 years with Chronic Hendache, and often resorted to Chlor oform to get temporary relief; but the narrows world

Negative Powders Cure Blindness, Dearness

Paralysis, Lameness,

Loss of Smell. Loss of Taste,

Loss of Voice.

Typhoid and Typhus Feyer.

The POSITIVES CEN NUMBER OF VICTOR OF THE POSITIVE SERVICE OF THE POSITIVE SERVICE OF THE POSITIVE SERVICE SER

JOHN SCHOULS, VETTURES CUTE PARALYSIS, OF PAISY, Whether of the Muscles or of the senses, as in BLIMINIES. DRAYNESS, OSC as taste, small, feeling For motion; all low Fevers, such as the TYPHON and the TYPHON BOTHER PAISY OF THE PAISY OF TH

AGENTS EVERYWASTED

PROF. PAYTON SPENCE, M.D.,

87; St. Marks Place, New York City.

Religio-Philosophical Fournal

S. S. JONES,

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J. R. FRANCIS, - Associate Editor.

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this office.

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CHICAGO, SATURDAY, APRIL 1, 1874.

The Dark Side of Life, or What is Evil

NUMBER THREE.

NUMBER THERE.

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 Mahdur 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 segency of their divinity. With such a faith in the efficacy of prayer they conversion would seem to be an easy matter; but the difficulty is to make them believe that an unseen God can answer a petition. lieve 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 obstone. In this matter of faith, it will be ob-served, they are not unlike many Christians. There is no doubt whatever but the famine

in Bengal is having a most disastrous effect in Bengal is having a most under dying by Hundreds are actually starving, dying by inches, suffering the excruciating torms a hell,—all in plain sight of Deity! As h As he gazes on them with his benign countenance, sees the sad eyes, dismal features, emaciated forms sad eyes, dismal features, emaciated forms, facee bedewed with tears, hears the pitcous 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 suitering 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 untained with asin selence which nestle in the

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 starring mothers—all in slight of that great, good, beneficent, charitable, highly sensitive Being, whom it is supposed, atta on a throne superintending the machinery of creation.

The scene, to him, must be horribly grand, terribly sublime, deviliably beautiful, painfully enchanting, and permiclosaly ennobiling! These adjectives express the scene that lies before Delty in Bengal! Under these circumstances, what opinion shall we carpras of God? Shall we hold communion with him, say we love, respect and idollers him, while the other side of life, the starving slide, the side of tortup, pain and heart resiling 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. To JEHOVAH-GOD.

Almighty God, thou who madest all things, sustaineth-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 mu sic, but none of the notes seem to touch a chord in thy nature! The little dying babe chord in thy nature! The little dying babe lifts the thy hands towards thee, and even then no embitions of sorrow are created within thee! On all sides walk the emaclated—the noise of their loosteps sounding like a funeral train, still your heart is moved not! We are on our knees, 70, 60d, soliciting recognition for those on the dark side of life! Will you listen, Groyd's add Mighty One, to these carnesi tender appeals?

No response!

A FRATER TO MARIME.

Great and mighty Brahma, the Hindoo God, are yain to aware that in Bengal, your children are actually dying of starvation? Oh! then, listen to our petition! We beach thee, to be come interested in their behalf, to let thy sympathy overshandow then with prosperity and happiness, and animate them with a realisticn that you are ever near them. Oh! Brahma; tion 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 If they can not in adversity look toward their Creator, on whom shall they lean? I few years age, Mighty Brahma, not one of all these starving pouls were breathing the air of Ben-gal. In the arms of unconscious life, they were nearcefully, sweetly absorbed. You want gal. In the arms of unconscious life, they were peacefully, sweetly sleeping! Xou put forth your power, breathed into them the breath of life-paustained them, awhile, and now you withhold 'the genial shower, render the sam's rays more piercing and parching, and all that tide of human life are actually starving! Oh! 'Migdty Brahms, why mendiest thy dis-pleasure-towards thy helpless children?

pressure-towards thy helpicss children?
We stop in our prayer, and listen. Little
children are still dying! On all sides crics of
hunger greet our ear! Ghastly spectacles pass
before our vision, and the tortures of the
alllicted ones still continue.

WE PRAY TO IPPER

Jesus, you who manifested so much kind-ness on earth, such a noble philanthropic spirit, surely will lend a listening ear to the starving once of Bengal. While on earth the emotions of your soul went forth like floodsoft silvery light to bless mankind, and you frequently boasted of great power. One touched the hem of thy garment and was healed; an-other was restored to life; another through thy magic touch regained his sight; another had his palsied limb animated with health and thy magic touch regained his sight; another had his psight dimb animated with health and strength. You turned water into pure invigorating wine. With fave loaves and three flahes, you fed the multitude. Without money and earthy riches, still you were never hungry. You boasted of your extraordinary powers, that you could bring a legion of, angels to ald 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, starting Bengal, needs thy assistance. A dark well now overshadows it, and even the saun's rays add terror to the secue! The clouds withhold their refreshing draughts; the dew-drop, even_is withheld from the parched plants, and hundreds are periahing daily. It is said that you have greak indisease with God; that you can induce him to forgive the most wretched, for of the thief on the cross you said, "This day, then shall thus be with me wretched, for or the thief on the cross you said, "This day, then shalt thou be with me in Paradise." If you can induce him to re ceive into the Courts of Heaven a first-class smeak-thief, a debauchee, one thoroughly satu-rated with drime, 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 B ngal into sour If you could turn water into wine for a lift! social enjoyment, will you not, we pray turn some of the springs of Bengal into turn some of the springs of Bengal into beer soup; some into turtle soup, some into vege-table soup, and some into milk fcr the starv-ing babies! May the soup you make be supe-rior to common boarding house soup, for this is only intended to "fill up" without afford-

is only intended to ing nourishment?

We cease praying and look forth. Not as spring has turned into beef soup; none into turtle soup; none into wegetable soup; none into milk. Death still stalks abroad, starving

WE PRAY TO THE FIRST BIBLE GOD

WE TIAN TO THE PHIST HIBER GOD.

Then, you were foliod by the serpent, egreglously 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 backsparts to Moses, and then for a
little diversion wrestling with Jacob and sending forth lying spirits in the motths of all the
prophis—You may be induced to ald poor
starving Bongal. Besides, you are kindy human yourself, having one son, and of course
have your paternal natures more fully developed
than those other fatheriess Gods. You see as
in devotion! You observe us, oh, Bible God,
in the attitude of prayer. We would respectfully refer you to history. Did you not give
Samon strength to sily a thousand Philis
lines with the jaw-bone of an ass? Did you
not, too, cause water to gust from the same not, too, cause water to gush from the same send manns, qualls, 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, frogs to annoy the Egyptians, an other frogs to annoy the Egyptians, and to day, were they hopping around in Bengal to-day, would be turned into nourishing soup? Did you would be turned into nourishing soup? Did you you not turn at the desert into hee? But you not also cause a grievous murrain? Did you not, too, send forth innumerable locusts? These were among the ten plagues of Egypt. Know ing that thou didst all these things, that thou hast associated with considerably, and know how it is, we pray the thy good will by saving starving

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.

forth solemnly on the breese.

To whom shall we pray? We must persevere. These cries of hunger torture us! The walls of the staving one create within us a deep sympathy? Those shastly images frighten us! Those yawning graves, how disnal they appear! Ah! shall we address, (not pray) the "Serpent, the original antaquoist of. God? Our prayers, their prayers, your prayers, his prayers, the thurthes! prayers and those nations! grayers, they churches! prayers and those nations! God has responded—not one! Way not! Echo anywers, why not! simply a mocking response!

TO BE CONTINUED.

DE TH is the forshadowing of life. We die hat 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 orld-wide reputation as a bold exponent of e Psillosophy op Lise—Spiritualism. It arlessly denounces that most accursed of al the PHILO denounces that most accursed of all

infamies called "sexual freedom." It is the only Spiritual paper that sets at defiance all of the power of darkness that sall under the Makes Hag of sexual freedom, printically emblase oned 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 sime. Then it is that they, Moses Hull-like, disclose their disgusting practices of sensual. disclose their disgusting practices of sense ism, and exhibit their pernicious traits

character.

We knew, and so advised our readers l fore the recent Convention was held at Chi-cago, 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.; Moses Woodhull, of 232 inches medulla oblongata, first
Lieut.; and the gentle E. V., of monstrous di-

Lieut, and the gentle E. V., of monstrous di-mensions and figure, and with immensions of water on evch shoulder, as orderly sergeant, "cut fastastic tricks before high Hewen." There were a few subordinates or figure-heads, but of such small dimensions, when compared to the shove-named officials, as to be entirely overlooked in the presence of such distinguished teaders and practitioners. The assemblage was neither large nor re-markable for anything but the advocacy of "sexual freedom."
If there were any frue Spiritualists there, they certainly did not make themselves con-spicuous.

spicuous.

The talking and the voting was done by le than a baker's dozen, viz., "the gentle" Wilson, the figure-head Howard, who voted for Woodhull the day after she was elected, and per haps again at the last meeting); and Pete West— Mrs. Severance, and all others, with a few insignificant exceptions, were from foreign

The RELIGIO-PHILOSOPHICAL JOURNAL vised 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.

on and Howard denied it in a postal

vice proved true.

Wilso and Howard denied it in a postal card circular. Their denial was a bare-fuced fitchood, 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, foreasw 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 "acxual 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 Hilmois where the Spiritualists as a mass would give the can the least encouragement for holding a meeting. Thak, attement is doubly confirmed. No one gave the least countenance to a future gathering, as 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 them audience. But not a true Spiritualist the Moses-Woodhullite meeting, if indeed the latter can ever again secure a hall.

The first society of Spiritualists whose officers arase un their hall to them, are deenly

The first society of Spiritualists whose offi-ers gave up their hall to them, are deeply neensed at their folly and indiscretion, and rill not be likely to be entrapped again.

But poor Wilson's condition was certi enougl to excite the sympathy of his ac mirers! Just'imagine his ele hantine frame and graziu locks bowed down with a monstrouof 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 qu meeting; with an assurance, confirmed by dou ble clasped hands and an affectionate em ble clasped hands and an affectionate em-brace, that he, "the martyr, should have all the time he wanted if he would only be

How pathetic the appeal! How bowed own with his enormous load, to say nothing of grief, which it would seem superfluous to add. Whose heart does not bleed for the "Gentle Wils on?" Let the eye contemplated let the imagination fill the pic-"Gentle Wilson?" Let the eye contemplate the scene, and let the imagination fill the pic-ture! 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.

misfortunes never come single handed.

The West looms up with Frightful darkness!
It begins to thunder all around the firmament.
Bolfs are thying thick and fast! The—Ohleago
Daily Times reached the town of Odell where
Wilson had an appointment to speak for a
week, more or less, commencing on Mon-

written and an appointment to speas. To a week, more or less, commanding on Monday.

The Spiritualists were seen reading the Times report, (it has a good reputation nowadays as a Spiritual paper, only second to the REATION-PHILOSOPHICAL JOUNNAL). "We might have known better than to have engaged him," asid another, "when we saw that Jones had cut loose from him." "Jones' head is level," asid another, "Curue the day," asid another, "we always knew from his make up that he only wanted on opportunity to demonstrate that he was sfilliating with the Moses Woeghhulten." "Did not the Jounsku, give us due warning at the time and sifes 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 Spiritsalist lecturers to conduct our meeting

sources for two true straight out-and-out Spiritualist lecturers to conduct our meeting."
Straightway they let lifty a thunderbolt that struck the "Genule" but heavily laden Wilson, in a most tender point. He groaned aloud, but it was to late for him. The lightning dispatch sent to Jones, was specify 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 jama-free had not been before discovered. Alael now the mighty and the grafte has fallen't and who will drop the tear of sorrow? The warning was ample; and certainly "the way of the transgersor 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 promptines of friegds 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 coancl."

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 amon educated and scientific men and women, tha many of our speakers have failed to meet. It is a perfect God-send that Professor Taylor nts to take the field as a lecturer at this time, especially so, since a number of the speak in the field have been carried away by the free-lust abomination

the solve in the least absolutation. It is an encouraging sign when three such men as the Rev. Samuel Watson, author of "The Clock Struck One," etc., Itev. William R. Alger, Sauthor of many volumes, and Prof. T. B. Tsylor, author of "Old Theology Turned Hyadd Down," etc., the former and latter leading flethodists, and Mr. Alger—the head and froug of Unitarianism in Boaton, of the Parker school, all come out on the platform of our beautiful philosophy.

Dig Tsylor's medium-ship, is not of the startling blass, but always reliable and of the kind that hay are short to speak for our cause once, or for a yeak, as may be agreed upon. There is

for a year, as may be agreed upon. There is no speaker now in the field that will give no speaker now in the neid 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

LITERARY AND SCIENTIFIC.

1. A lecture on Charles Dickens and the Mystery of Edwin Drooff. 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

The Coming Fate of the Physical World artling discourse, full of scientific facts and well adapted to a miscellaneous audience
4. Odd Fellowship. Adapted to a promis ous audience

False Faces vs. Bald Faces. Humoro 5. and yet fearfully telling in its facts. This led ture never falls to offend and please. THEOLOGICAT

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

Hell; What is it, and where is it Lo cated? The Inspiration of the Bible: is it of

12. God? Religion and Science: is there a Con-

flict between Them?

14. The Three Systems, Materialism, Spiritualism, and Christianism: What They Teach, and the Probable Influence of Their Teachings

on Society.

15. The Ressurrection of the Dead: Is it Literal and Physical, or Figurative and Spirit-16. The Second Coming of Christ: is it a

Fact or Fancy?

17. The Future Judgment: Its Nature and Datails.

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, oprore Adams street and 5th Avenue. The Dr. will act as agent for this paper and the Lattle Bequer.

The Little Bouquet.

The April number of the above named beautifully embellished moithly 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 seem of beauty.

m of beauty.

Every parent who reads this JOUNNAL
Und at once subscribe for it. It is not only
reasure worth having for the children, but
parents will find it worth to themselves
'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 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.

correst that we can conveniently, upon verbooks and mail state or 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 JOUINAL increases daily, beyond all ealeulation. 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 R. LHOD PHILOSOPHICAL JOURNAL repudiates free-loveism, hence we send for it."

Another says: "Give us the JOUINAL three

Another says: "Give us the Journal three nonths on trial. We hear that you manfully

Another says: Aree us the Johnsta. Three months on trist. 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' traid of the Joursal, which we understand ignores licentions-ness as taught and practiced by Moses Hull." A fourth one says, "I have just read a copy of the RELIGIO-PHILOSOPHILA-JOURNAL, and find you expose the infamy of the concention just closed in Folicage. I see by the Chicago Just by the Chicago Just by the Chicago Just by the Chicago Just prince, 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. Wlison worked hand in glove together, in running the meeting. From the bold stand you have taken, I wish to subscribe for your paper."

per."

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 The sixth says, "Thousands will subsequently for your paper who have always herelofore shunned Spiritual papers, because of the great prejudice against Spiritualism. The reasons of such predigide must be obvious to you, when you think of the disgrace that the organization of a free-love party of Spiritualist 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 Ceffral New York Association of Spiritualists, will hold their Second Quarterly Meeting for the year 1874, at Onel s, in Devereaux Opera House, upon the 25th and 26th of April, commencing upon Spiriday the 25th at 2 o'clock, r, s. Mrs. Sarah, A. Byrnes, of o'North Bay, N, Y, and J, W. Seaver of Byron, N, Y., are engaged as speakers for that occasion.

occasion. A student of the control and the control attendance is desired, and the hoped and expected that all instruction efforce upon the control and expected that all instruction efforce upon the control and the control

Wм. H. Hicks, 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 adver-tisement headed as above, to be found in this

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

nurseries in the United States.
Our readers will find all orders sent to Mr.
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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 Tation will go to Louisians, Mo, next week, to hold ecanos 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. Tartan, W. Rackett, Samuel Arms, John Selby, O. Hamilton, L. Thinyan, S. Witson, C. Bushnell, and A. M. Green.

B. WIKOO, C. Bushnell, and A. Ja. Green.
THE Spiritualist of Oawego, N. Y., we understand, are making extensive preparations
for celebrating the Twenty-sixth Aniversary of
Modern Spiritualism on Sunday the 20th and
Tuesday the 21st of March. Mrs. Kimball of
Sackett's Harbor, N. Y., has been engaged to
give tests.

B. F. Underwood has the following appointments for March in Wisconsin: Water-town, the 24th and 25th; Madison, the 25th; 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. Hown, a veteran in the cause of Spiritualism, has been lecturing at Friendship, N. Y.

GROW'S OPERA HALL.

Questions and Answers at the Spirit-ual Meetings--Dr. Samuel Maxwell, Speaker and Medium.

ted for the Journal, by Miss Isa C. Gilb

(Reported for the Journal, by Miss Inc. Gilbert.)

Q.—Was Jesus the first man that practiced healing by the laying 8m of hands?

A.—No! It had been practiced for twenty thousand years before the time of Jesus: Among the very ancient people of the earth, it was known and practiced extensively.

Q.—Certain ladies for the purpose of carrying out a reform, have resorted to prayer, and claim that great changes are being wrought in direct answer to their petitions. You teach, that there is no personal God, who hears and answers prayer, will you, therefore, please explain how this is?

A.—There lies under that proposition.

answers prayer, will you, therefore, please explain how this is?

A—There lies under that proposition, a very beautiful fruth, which is this, that when a single individual or combland number of persons, truly, honestly and exarelly pray, or in other words desire, have aspiration for a thing (e high aspiration, that flows out of the spiritual brain), for any special object upon any other individual upon whom they concentrate this power, their efforts are most assuredly felt. That is a law of spiritual life. When you come into the Spirit-world you will fluid it one of the most beautiful laws, one of the most applicable to your daily existence, this idea of prayer or spiration toward some one or more of your fellow men, for the purpose of affecting changes in their conditions. or more of your relow men, in the purpose affecting changes in their conditions. These forces that flow off from your soul, by this law of interior life, seek out their object, and thus act upon those persons for whom you pray, toward whom you have this aspiration, making more or less impression upon them; therefore, there is a natural response in the

making more or less impression upon them; therefore, there is a natural response in the spiritual world to prayer. It is founded upon the natural-laws of Psychology; is as much a part of God's method in the universe, as any other regulated activity. There is nothing special or miraculous whatever in, it, and yet it so me of the divinest truths. It is one of those traths that holds all mankind in its strong embrace; that as we live of a nad on through the eternities, will draw us nearer and nearer in its folds.

This law of prayer for special objects, having a foundation in natural law, should be used for all legitimate, truthful, charitable, beaufind purposes. But, my friend, it can be used for when the specific or the second of the specific or the second of the

The wear of the second of the

knows. Or you think before many years we shall be able to coeveree with friends in the Spirit-land, as easily as we do now with persons of another, language through an interpreter?

A.—I have no doubt of that, my friend, and I have no doubt of this, that before very mapy years you will have no need to converse through the medium, the medium will be used, as fountain upon which the Spirit land can be considered.

through the medium; the medium will be fused as fountian upon which the Spirit land can, draw, so that they can produce external manifestations. They will thus voice their thought directly to you. You may then stand face to face with your father and mother, brother and slater, talk with them as freely as every you dild. This will be regized in the course of twenty-five years. As time goes on, and as humainty ripeas upon the planet, then these manifestations will become stronger and stronger continually.

Gratitude for a Rapid Cure.

Gratitude for a Rapid Cure.

Mrs. A. I. Reprosess, Curo.con.—You will have to excussion for not writing before. We had considerable trouble to get the medicine compounded, and only ged it fixed a few days ago, or I should have written before. My mow, and she is eyer so much better. She has atten more bearty ford in the last ten days, than she has in a year before, and it does not improve with the first does of medicine about the first does of medicine has took. Ohl how we thank you and your ancel guides for what you have done for her. Estable of the common more of those Magnetic fair beard and if you see any need of an alteration in the present preser prion, please make jt. Euclosed you, will find \$28\$, the unual fer.

I. transla yours for the th.

I. T. Shuyerin.

MY BEALTH WAS NEVER BETTER.

Mas. A. H. R'shison:—I enclose three do-lars with lock of hair, and wish you to exam-ine and prescribe for my friend, Mr. Powers, He is about 70 years old. I wish to express of gratique to you for the good your medi-ciple has done mea. D. TRASK.
P. S. You prescribed for me once before March, 1871.

Those who like to be a ragged toe and dirty stocking will not care to buy SiLVER TIPPED Shoes. But those who would rather have a seat Silver. Trip should insist that their shoe dealer should always keep them. v16n4:3

Roving Spirits-alias "Diakka."

A recent lengthy article in the New York Sun, entitled "Spiritualism Advancing," contained among other things a paragraph quoted from a Spiritualistic writer of authority, Andrew Jackson Davis, that explains in a great

from, Spiritualistic writer of authority, Andrew Jackson Davis, that explains in a great measure the peculiar, we might say objectionable, features of the so-called doctrine-of Spiritualism. The paragraph is as follows:

"Such spirits are Diakka. They inhabit a country or region int space-called Diakka. They revisit this world and take an insane delight in playing the part of other spirits, in performing juggling thekes, and in personating opposite characters. To them prayers and performing juggling thekes, and in personating opposite characters. To them prayers and remaining the performance of the performance of

At Reed's Temple of Music, corner Dest-born and Van Buren streets, good 7 octave rosewood pianos, but little used, can be bought from \$200 to \$300.

SPENCE's Positive and Negative Powders are onevery body's tongue. Every body takes them, and every body praises them. For further information about them see advertisement in this paper.

Mew Bublications.

The Tecunious of the Auga. In Two Parts, by A. C. Traveler. San Francisco: A. L. Bancroft & Co., Pablishers. For sale by A. L. Bancroft & Co., Pablishers. For sale by the Western News Company, Chicago. There are many liberal thoughts in this maintenance of the Co., Pablishers. For sale by the Western News Company, Chicago. The analysis and Free Ichighorists. The author has a clear and comprehensive view of the present satus of the church, and expresses the same in terse-and forethic language, convincing the author week yellouing that "One of the most prominent reasons for the inconsistent action of the Church is, that her gaze is intently fixed on the past, and sale is psychologized by she is unable to observe the growth of spiritual truth in the world; and to note, in the increasing light of the present, the brightening drawn of Humani'y say, of the Second Ade Reasoning Age of the Church and World. But were also able to look forth from higher and broader planes of principles, in the direction hold the shadows of coming events that are projected upon the opening pathway of the future." He also wisely asserts "that the Christian Church from its centre to the future of the Reasoning Age of the Church of the Reasoning Age of

circumstence, and causing its members to the revealed word of God.

"Lincoln And Shward," Secretary Wellers, new book, has just been published by Sheldon & Co. It is a 12mo volume, on tinted paper, and makes a very attractive book is appearance, but the contents of the book are far more volume will probably give the public after more true and just idea of Mr. Lincoln's character than all the biographies of him heracter for published for it talls the story of his course our country history, and all is told by an eye witness, and one was whimself a participation in the control of the cont

office of this paper. See advertisement.

THE STORY or A Sturkine, 2-Journal bayes
from Chappaqua by Ceclita Citevaland. Garlton &
Co., N. Y. Received through W. B. Xeen
& Co., Chicago. This little volume will be
hailed with deep interest by thousands. There
is no hamilet however obsourb but contains
the social and home life of Horace Greeley.
The present volume is the record of a pleasant
summer residence at Chappaqua, embracing
many facts and incidents nerectore unpubwho wish to be correctly informed concerning
the great Journalist and Pallanthropist,

the great Journalist and Pallanthropiat,

Woars, Lova axo Mannuog, by Frederick-Saunders. The author, is already well
and favorably known as a fraceful, brillian
and instructive writer, and this last work will
add much to his reputation and prove a good
hit for the publishers, as nearly everybody is
interested in woman, love and marriage, and
will want to learn what this original and elegan writer has to contribute that is new.

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Chicago by W. B. Keen, Cooke & Co.
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Loring, Publisher, Basion. The publisher
having imported copies of this book some two
years ago, for his circulating library, and finding that hardly a novel in his whole -list was
in such constant demand, has wisely-concluded that a book which pleases his customers
so well deserves a wider circulation, hence
the present reprint of this study of different,
and all of them characteristic types of Engilla mrs and women.

LILLIAN DALZELL, by the author of "Un-claimed," the authoress is English and this her second novel is a bright, lively, natura story of every day English life that will de-light novel-readers—and forms one of Loring's spect novel. Both the above

APRIL magazines received: The Galaxy, Harper's, Masonio-Jenel, Allantic, Scribner's, St. Nicholas, Littell's Living, Age, for the week ending March 21st, Popular Science, Monthly, Relectic.

Philadelphia Bepartment

HENRY T CHILD M D

Spiritualism a Practical Work.

In presenting our reglers with the following report, we wish to say that there has never been at time when the practical character of been at time when the practical character of the present of the pre

WHI CTY LIIS DIAU.

REPORT OF THE RELIEF COMMITTEE OF T
FIRST ASSOCIATION OF PHIRITALISTS OF
FILLADELPHIA, MARCIL, 1874.

Realizing that a financial crisis with its trials ras upon the community, the First Association of Spiritualists of Philadelphia, appoint a large committee in November last, which was organized about the 16th of that month

was organized about the 16th of bat month. We applied to the Committee on eity property for the use of the second story room of Spring Garden Hall, northe-sit corner of 13th and Spring Garden streets, which was kindly operations there on the 15th of December, and have received by donation and purchase, the following articles: 2,778 loaves of bread, of looking articles: 2,778 loaves of bread, or help of the properties of the properties of the proposed of turnips, 5 pounds of scrapple, 5 barrels of Bagas, 7 bushels of turnips, 6 pounds of serapple, 5 barrels of turnips, 6 pounds of serapple, 5 barrels of Bagas, 7 bushels of turnips, 6 pounds of serapple, 5 barrels of Bagas, 7 bushels of turnips, 6 pounds of serapple, 5 barrels of Bagas, 7 bushels of turnips, 6 pounds of such 5 pounds

bles. For the collection of funds, we have held a number of public circles and meetings: three public entertainments were given, and private donations were solicited. From all these sources we have realized the sum of 8610 Ja. sources we have realized the sum of 8610 Ja. sources we have subject to the sum of 8610 Ja. sources we have realized the sum of 8610 Ja. sources we have sum of 8610 Ja. sources when the sum of 8610 Ja. sources we will be sufficiently as the sum of 8610 Ja. sources when the sum of 8610 Ja. sources we will be sufficiently as the sum of 8610 Ja. sources we will be sufficiently as the sum of 8610 Ja. sources we will be sufficiently as the sum of 8610 Ja. sources we will be sufficiently as the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources we will be sufficiently as the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the sum of 8610 Ja. sources were summer to the summer

inct, some regularly and others temporarily. Must of these net valied by members of the Committee.

Among those relieved have beer finany inferesting cases—several very saced, and a number of sitch persons—those were specially cared. Or and vasited. Most of those, however, who were assisted by us, were persons who were assisted by us, were persons who were assisted by us, were person who were assisted by us, were person who were assisted by us the person of th

The association having granted the use Lincoln Hall, we shall hold public meetings circles every two weeks for the purpose raising funds.

circles every two weeks for the purpose of raising funds.

Feeling,grateful for our opportunity of this betowing sid and sympathy, little though it be, to those in need, and realizing more fully be to those in need, and realizing more fully the town of the state of

Signed by direction of the Committee: HENRY B. HOWARD, Chairma
HENRY T. CHILD, M. D.,
LYDIA A. SCHOFIELD,

Secretaries.

The Twenty-sixth Anniversary.

The Twenty-sixth Anniversary.

How swiftly the fleeting tide of time rolls out Another year has gone into the unfathomable past, and soon we shall be called upon to commenorate our tenth-with the state of the commentation of t

Each succeeding year adds not only to the umbers of those interested, but to the subtantial foundations on which Spiritualism sets, and we hope the coming calebratics.

tended and important of all.

During this month we have been favored
with a very able and interesting course of
lectures by Brother Peebles, in which he has
given an account of his journey round the
world, abowing that Spiritualiam has girdled
the earth; that every nation, kindred® tongree

and the control of the second of

and genial influence, softening the asperities of human nature and opening the way to better conditions. We hope Mr. Peebles will have opportunities for presenting these instructive

conditions. We hope Mr. Prebles will have opportunities in preceding these instructive opportunities in preceding these instructives are not as a constraint of the properties of the properties

Dr. J. K. Batter has just closed a course of

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scriptions.

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These Wafers are for Local Treatment, has ill be found unto more consentation are than ore parattons usually prescribed.
The Formula was the use by a French Physician, Dr. Charles DeForcirancia (now in the property of the with confidence present them to the public, feel by a subject the public of all was been different feel by a subject to the public of all was not continued. Frice-List, same as Powders.

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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 leying on of hands," etc.

Ye Gods! "Another Daniel come to judg-

ment." Amszement! Such a statement as this from a sane person, laying claims as a teacher (of Statuvolence), 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 supply cal operations. Germany makes a more general use of it in cure of nervous and mental diseases, from hysteria to lunsey, 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 anæsthetic.

The laying-on of hands is a glorious success in America also. Go ask 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 wonted 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 book, and is from the lamented scholarly poet, and distinguished Lecturer and gentleman, J. H. Powel, 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 is, 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 belegraph for his father, C. M. Dake, M. D., of Rochester, formerly of Pittsburgh. He has thus associated with him one of the most experienced physicians, diplomatized 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. Dake, 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 Spirit-ualists, but clergymen, and persons of all professions, rich and poor, came under his heal ing 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 pro-

gress, and am more than pleased when he can succeed as Dr. Dake has done, to a marvel. 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, Phobe Sofield-old, do.

I say? She is only 102 years of age, tall, straight, memory good, possessed of virtues innumerable, and a spiritual medium withal, 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 administer the life elixir to us. Would many of us like to be so old and dependent? Yet it

had ever seen." Jones laughingly said that it was the biggest one he had ever seen.

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 while back, almost blind. Age is full of infirmities at best. But now comes the miracle. Dr. Dake heard of now comes the miracle. Dr. Dake 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. Dake.

"I need not here enumerate the many cases of cure 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 do-ing 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.

"Well may the old school physician, like the Orthodox priest, shout "humbug." 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 for-ever in the pharmacopæia. Poison and char-latanry done up in Latin have almost had their day.

- Richmond, Ind , Nov 24th, 1869. STARTEING AND WONDERFUL!

We do not pretend to account for the fol-

lowing, but the truth of the same no one "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. Dake gave me one treatment of ten min-utes, at the Tremont House, last Thursday morning, September 23, 1869, and I was able to walk down stairs without assistance. 8. HORNER."

Attest :- John Elliott, Proprietor of the Tremont House; Martin Follen, Clerk of the Tremont House; George Kelly.

Dr. Dake 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 groundtwo treatments from Dr. Dake 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. C. Vance, E.q., Roscoe, Ill., rheumatism and lameness, 9 years' standing, (only three treatments) A. P. Daniels, Manchester, 111, 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 epiliptic fits. Judge Coffinburry, Michigan, cured of rhaumatism of two years standing, in one treatment. C. H. Lamphere's son, Coldwater, Mich., lame for years, speedily cured in a few treatments. Warren Whea on, Coldwater, Mich., 72 years old, cured of deafness in one treatment. Miss Mary Mills, Election III. gin. Ill., cured of deafness, 10 years standing. Mrs. Jennie W Conkling, No. 94, 25 h st, hope less case, with lameness for 3 years, speedily cured. Mrs. E Ball, Coldwater, Mich., cured of lameness, stiff knee joint (anchylosis), one treatment. Mrs. Margaret Harrold, Chicago, hopeless case-cancer, speedily cured.

We can readily give thousands of good re-liable 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. DAKE, 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

had ever seen." Jones laughingly said that it

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 lot the most tremendous sight broke in upon their vision. The whole ethereal 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 occured 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.

BRAHMA'S ANSWER.

BY R. H., STODDARD.

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

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

Indra, the endless giver

"Brahma! Supremest 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

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

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 Earth with woe 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

> Thus Indra, looking deeper, Win 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

Poices 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 "Woodhull social freedom scandal" is completely ousted from the Harmonial Philosophy camp. Now that the line of demarkation is clearly drawn, always

YORKVILLE, MICH.-D. L. Johnson writes.-I hope you may be able to get as large clubs from every little place. I send you a list of twelve. 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 mouster" 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 Kenyon 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 Harmonial Philosophy, and left off lecturing in disgust when the hydra-headed monster, free love, first made its appearance among professed Spirit-

FILLMORE, MO.-L. Larrabee writes.-I hope ou will succeed in keeping up such a distinction between right and wrong, that we may, with 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.—Your labors are appreciated wherever 'I have gone, and I judge that a majority of Spiritualists approve of the social stand you have taken. Smite the error, but spare the erring. Generous words win more than caustic. Criticism, wound 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 practicable, and feel an earnest sympathy in all your toils and perplexing duties whose arduous-ness experience has taught me.

LAWRENCEBURY, KANSAS .- D. C. Seymour writes. The dear old JOURNAL came to hand last night with its clean smiling face, bringing as usual 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 priests and magna charters, she goes up, up, up! while one well attested fact, in our angel inspired philosophy, placed upon the opposite scale will outweigh them all. It does this soul of mine good to witness the skinning process, which you are putting free-loveism through:

WOODHULL, ILL.—Issac Paden 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, our day. Let each statement give three names of as prominent citizens as possible as references, and have the affidavit mailed to my post office as

J. Hoke, M. D., writes.-I cannot sympathize with the idea that the Harmonial Philosophy, with its many and beautiful demonstrated truths of spiritual existence, can be affected by the pe-culiar doctrines Mrs. Woodhull is promulgating on Socialism; they are 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 physisical 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 bet-ter 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 bagnio, will bring improve-ment in the direction needed. To my mind this social question will be settled just as that of re-ligion 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 for six months to come. God bless you for the untiring energy you have thus far 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 freedomites, who not many years ago sloughed off from the Old Theology, taking with them all of its imperfections. stone 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 an-

BELMONT CITY, O.-S.B. Williams writes.-10 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 until about four weeks since, 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 neice, "Let us try and get the rappings." When lo! there came a loud and distinct response, which astonished my wife and neice, 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 up on it, while the medium has but the tips of her flugers 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

IOWA -Dr. C. P. Stanford, State Missionary, I. S. A. of Spiritualists writes. - Our hause 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: Earl-The shadow on the water is all there is of ville, Shellsbury, Center Point, Montour, Maquoketa, Olin, Strawberry Point, Harwood, Elkader, Waukon, Hesper, St. Ausgor, Orchard Brush, S. H. (Floyd), Mitchell, Webster City, Blakeville, 8 H. New Janesville, Denver, Waverly, Tripoli, Tama City and Florence. In visiting these places, I have elivered eighty four lectures, and given five hundred and sixty well recognized tests of spirit presence 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 inquiring 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 battles untrammeled, 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 fearless JOURNAL and a few 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 eqrner'of the room, with no visible being near it. It is also raised 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 kighly favored with a very good scientific lecture—subject, "The eternal principles of right." We are now receiving from him medical prescriptions and treatment of the sick. Typhoid fever 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-world, who directs the compounding of medicine, and by a strict observance of directions, success has attended every case; and still more, a Dr. Morse, a surgeon in the Summerland, came and examined a crippled hand, caused by burning when a child. He proposes to ampu-tate 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 from J. M. Peebles. He always fills our ball, 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 quickly expired, but we hope to meet our pligrim brother soon again, and weicome 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 suggestion-that a vote of thanks be tendered the 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 be-lieve 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 prepara-tions to celebrate our aniversary of Modern Spirit-ualism, March 31st. We anticipate a glorious

MORENCI, 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 invaluable paper. Presuming upon your willingness to grant me a small space therein, I will endeavor to give the readers of the Journa's a limited view of what is occurring in the ranks of Spiritualism of what is occurring in the ranks of Spiritualism within this immediate locality. The little band of Spiritualists in our viliage have been undergoing a severe surgical operation, by the dissecting knife of Woodhullism, and so far the result has proved perfectly satisfactory to those who stand for 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 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 truly is an embarrassing one. We have meetings 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 flithy 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 Aotices.

Attention Opium 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 spiritlife, 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 directions accompanying each package are strictly followed.

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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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It is a fact that the inhabitants of the spiritnal sphere are making a very great effort to open up a general communication between departed friends, and those whom they have left behind.

Angelic fathers, mothers, brothers, sisters, and children are all rushing forward and using the means now at hand, for communion with mourning friends of earth. They do come and teach us great and valuable lessons. They tell us where the spirit's home is, and the nature of it, their occupations and mode of life.

The recent unprecedented demand for the JOURNAL, by a class of readers who never before took a spiritual paper, induces its proprietor and editor; in chief, to make the following new proposition to all three months' trial subscribers.

To the end of bringing this knowledge home to the comprehension of millions who are now groping in darkness, in regard to the next life, we propose to send the Religio-Philosoph-ICAL JOURNAL, broadcast over the world, in accordance with

THIS NEW PROPOSITION.

Every three months' trial subscriber whose time is not up, will receive the Journal three months longer for TWENTY FIVE CENTS, provided he sends two new twenty five cent three months' subscribers. It matters not whether he pays for trial subscribers and donates them to some friends, or gets his neighbors to subscribe and sends their names and money in, as thousands have already done. Secondly, any three months' trial subscriber can have the Journal three months longer for fifty cents, without sending any new trial subscriptions.

It must be borne-in mind, however, that this new proposition must be accepted by sending the money at least two weeks before the time is up on the first trial subscription, which can be seen by reference to the colored tags on each paper, which states exactly the time to which the paper is already paid for.

The reason is this, we have every subscriber's name in the regular mail list. If the renewal comes before that is taken out, it costs but little to make the change, and there will not be a single paper missed. But if neglected unt the subscriber's name is taken out of the mail list, the expense of doing so and resetting will be increased, and there will be two or three weeks that the subscribers will fail to get the paper.

The sooner the terms of this new proposition are complied with, the better it will be for all concerned.

This new proposition does not, in the least, interfere with the TWENTY FIVE CENT THREE MONTHS' proposition which has been standing for two months last past, and will remain open for trial subscribers until further

We were never so forcibly impelled on in any work in our life as we are in this. We care not for the pecuniary loss, even if our numbers of trial subscribers are swelled to hundreds of thousands. We look forward to the "good time coming," when the whole world shall realize the fact that, "though a man die he shall live again;" not only that, but Heaven and its inhabitants are within speaking distance, and intercourse is complete between the spiritual and material planes of life!

Come, friends, wake up to the noble work! Roll in the trial subscriptions and the trial renewals, on these most liberal terms, and we will give you fresh news from the supernal spheres, news from the loved ones gone before that shall warm the hearts and cheer the despondent souls of the millions of mourners through the land.

Let the RELIGIO-PHILOSOPHICAL JOURNAL, go to every hamlet as well as to the palatial residences, and all places of business wherever the English language is spoken. A simultaneous effort by all lovers of the truthswill speedily accomplish a mighty revolution in public sentiment upon the subject of the after life.

Delinquents Read This!

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

We wish to do by all, exactly as we would be done by. Such indebtedness must be paid. We trust that every one will see the absolute necessity of casting about for the money, and if necessary borrow it of some of your neighbors, and have the debt near home, then you will think to pay it without being dunned through your favorite newspaper.

You know well, we are in the habit of speaking boldly, and we know of no evil that stands more in need of reform than the evil of keeping nelespaper publishers out of their honest dues. Hence it is our duty as the editor of the first reformatory newspaper a America, to speak

plainly upon this subject. Each and every person who is indebted to this paper one year and upward, and neglects to make payment before the first of April, need not look for anything less than a legal enforcement of payment, as proposed in another article upon this subject, which has

been published in the two last issues of the Journal, unless a reasonable apology's offered. and accepted by us. In all such cases the letter c will be found appended to the little colored tag attached to each paper, indicating the exact condition of each man's account. Such letter c signifies that the request for further time has been favorably c (considered).

LOOK TO YOUR ACCOUNTS.

They go to You Every Week Claiming Attention.

All who owe for one year and upwards and do not pay up arrearages for this paper, on or before the first day of April next, will find their accounts left in the hands of a collecting attorney, in their respective counties, with directions to proceed to enforce payment at the regular delinquent price of \$3.50 a year. Those who promptly pay before that time will be let off on payment of arrearages at the rate of three dollars a year, providing they remit enough to prepay one year in advance.

In case any of our subscribers in arrears are laboring under any especial misfortune which deprives them of the means to make such payment before the first of April, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day.

No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscriptions, that justice demands should long since have been paid; nor need any one who has been receiving the Journal think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills-those that dance must pay the fiddler and these who receive a newspaper must pay for it. We can look to no other person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of April. If we find that we have been laboring under a mistake we"l report.

ONE RELIGION; MANY CREEDS.

BY ROSS WINANS.

"We object to want the Church demands, an unbounded and nojustriable conditence in the infallibility of the writings of Moses and the Prophets, and the Evangelists, and the Apostles. We dissent from a sentimental attachment to an impossible compound of God and man. We protest that Christian theology, as we have it, is not taught by God Himself, nor by Christ himself, nor is it consistent with established facts, nor is it comprehensible by our reason. We would show you that Christianity, as taught among us, is no better than other systems taught in other than Christian countries, and in some respects not so

Truth is truth, and will find its way to the surface.

Shricks and lamentations over the skepticism and free-thinking of the nineteenth century will not serve the purpose of concealing it. Nor is it desirable that it should be concealed. We must believe, not what it is should be concealed. convenient, or comfortable, or customary to believe; but what is most in accordance with truth. Truth, and not what is called orthodoxy, should be our prime

The historic part of the Bible, in relation to the creation of the world, has its counterpart also in the several systems of thoology here mentioned. They all had their cosmologies based on equally good shuthority and equally wide of the truth, as that recorded in the

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SAFENA

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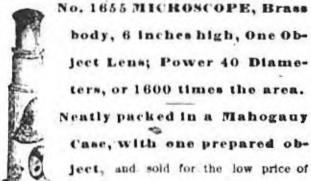
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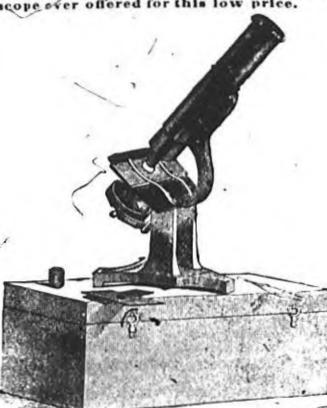
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BY D. BABBITT, D. M. Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

"Words are Things."

So says Lord Byron and then goes on to show how

" A small drop of ink Falling like dew upon a 'hought, produces That which makes thousands, perhaps millions, think.'

This being so, how important it is to guard our tengues 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. A certain foreigner is represented as being unacquainted with the correct use of the terms will and shall and from this ignorance lost his life. He was in the water struggling for dear life when, as some persons were about to plunge in and rescue him, he screamed out, "I will drown, nobody shall save me!" His words signifying that he was determined to drown, the bystanders concluded it was useless to attempt to save him, and so he went under.

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 homœopathic physician of New York admitted to me sometime since, that "all schools of practice will finally be merged into it." How important then that this great reform should start rightly, both with reference to the terms that describe it and the principles that underlie it. Let me mention some of the terms that are popularly

Rubbing Doctors, or Rubbers. - Many persons suppose that rubbing is all that is required, even if the rubber should be as coarse and unmagnetic 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. The term manipulators means about the same thing.

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

Animal Magnetizers 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

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 soulforces; and having determined which of these forces is meant, what is the word to show that they are communicated to the patient by manipution? Here is confusion and indefinite

Psyco dynamics. - This term used by some is rather long, and contains two errors of spelling. When turned into correct Greek English, it should be Psycho dynamics, meaning the soulforces. 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.

Pyschomany, pronounced psy-chom-any, from psyche, the soul, and manus, hand, 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. a It is the handmaid of psychophysis, the only true philosophy of human develop-ment, in which soul and body are lifted up together. Psychomize, psychomist, abbre-viated 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 selfmanipulation. But this is a cumbersome term.

Automany, pronounced au-tom-any from autos, self, and manus, hand, is far shorter and more musical, than to say manipulation of one's self. How much shorter to say automize, than to say practice self-manipulation. gnorant persons even 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 rade language towards another it generally misses its mark, and like a boomerang comes dashing back into his own

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 repellant ones and the negative, the attracting, which fact explains why it is-that the flow is ever from positive to negative.

Dr. Fahnestock wisely advises "all who love the truth, whenever the animal magnetic theory is advanced, to insist upon its demonstration." Well, if he had waited until I had got through with my argument, he would have seen the demonstration by various incontrovertible facts, and he would scarcely have brought forward his harp of one string, called "belief" or "imagination," if he had seen how it was to be shattered by such facts as the cure of the babe, and the grown person at a distance by Dr. Newton, and the cure of the sceptical lady by myself, etc., as instanced in my second article. Such facts being invincible, I can't think what Dr. Fahnestock will do about it, unless it shall be to turn upon me

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 gein 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 develope, 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 wierd poem from creation Long to live in Poesy's lore,-Found its earliest existence Long to live in Poesy's lore, Whose refrain was "nevermore."

'Twas about Despair, the raven, To whose shade I was enslaven, Who with brooding gloom kept seated 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 sex I Sang my song of "Resurexxi," 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 unnerving, 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 deadly draught defiling 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; 'Mong 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, kooking 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 Poet 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 starling To her absent mate low calling Ere she in the sky would soar!" Looked I through the leafy trestle, Where some bird could 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,— Love sit still here for a second. I this strangeness must explore;—
'Tis some bird, p'rhaps, 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 rafter rushing, Lit above the arbor door Lit-upon the arching rafter, 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 sleel

like, Thou," I said, "in manner meek-like, Surely were not listening sneak-like, Living on this guileless shore? Tell me what thy pretty 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 an 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 e'er keep singing, Sitting still us 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 its mistress, happy spirit, Who for her deserving merit Did the joys of heaven inherit, 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 croon, and still kept seated Straight in middle of the slender Beam above the arbor door; To my love pressed closer, fonder, As my thoughts would strangely wander, Secretly I sought to ponder What the bird of sacred lore-What the pure, unspotted, pretty, Peaceful 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 pinions wide 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 hover evermore?

Then I felt the air grow finer With an inquence diviner, As the bird alighted gently At my feet upon the floor. "Soul" 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 Igadore! Drink, oh, drink of water lethe, And embrace found Isadore!" Quoth the pigeon, "Evermore!"

"Prophet?" spoke I, "Love's evangel!-Prophet still, if bird or angel? Whether mistress sent, or whether Breezes waited thee ashore, In this lovely land enchanted, Beautiful, by gloom unhaunted. With the flowers of pleasure planted-See thou, clearly, I implore-Is there—is there peace 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, else I have received a wrong impression from my historical researches. Dr. W. E. 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 questionrelating to the "novel dogmas" of the Meles tans and Novatians, and the most appropriate day for the celebration of the Passover.

There was a dispute between Arius and Alexander (Bishop of Alexandris), and their followers, both parties 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 charch. 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 ! Manhattan, Ka.

to their cause, as is evident from his letter to the Bishops and people, in which he says, 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 ought 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 Nices), now a village named Izneek or Iznik, near Lake Izneek, in Asia Minor, in A. D. 325

Dr. Munroe gives the number of Bishops in attendance at 2.048. This may be a typographical error, it is certainly too high an estimate. Eusebius gives the number at 250, Theodore 270, Marius Victorinus 315, Socrates 300, while Athanasius, Epiphanias, Hillary, Rufiaus and Valerius, estimate the number in attendence 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 cononized 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 truthful 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 councils 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 Mackabees, 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 to the Hebrews, two of Peter, three of John, one of James, one of Jude and the

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

The Synod of Aix, A. D. 789, excluded the Apocalypse. The canon of Hippo and Carthage was con-

firmed 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 sixth century, the canon of the New Testament had not been settled by any authority that was decive 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

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 Apostolical origin and divinely inspired (see 3d verse Milman'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 any conversation about the subject, he would debate the question in the shape of the following resolution:

RESOLVED, That Modern Spirituslism 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

The preachers here, I am told in their pul-

pits, denounce Spiritualism as a "defusion, the "Devil's works," etc. The press is closed to us; the preachers will not meet us in debate, dare 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.

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