

VOL XVII

CHICAGO, NOV. 28, 1874,

THE DEVIL.

The Old Fellow among different Nations—Is He with His Horns and Cloven Foot still Allve," or is Ho Dead, or did He never Live at all?

"WHY DOES NOT GOD KILL THE DEVIL?"-AN ANSWER BY MRS. CORA L' V. TAPPAN.

The questioner-and, in this instance, the audience seem to participate in whatever was in the mind of the questioner—is either profane or he supposes that we know more of the intentions and purposes of the Infinite than humanity does to day. The whole question, or at least one important feature of the theological questions of to day, hinges upon this subject. First, as to the purposes of the In-finite; secondly, as to the existence of the per-sonality called Satan or Devil; thirdly, as to the purposes of his creation.

It is well to know that even in the theological world there are strong differences of opinion concerning the existence of the personality called Satan; and it is also well known that Called Satan; and it is also well known chat outside the theological world the feeling is be-coming stronger and stronger each day that the chief Satanic personality which human beings have to fear is to be found within themselves. If the questioner be really in earnest in asking "Why God does not kill this personality," we would state that were He to do so. He would be under the necessity of destroying the per-sonalty of ninety-nine hundredths of the hu-man family. You are aways that is a the man family. You are aware that in a theo-logical sense the chief and distinguishing feat-ures of Satan's existence have derived their lofty, poetic, and imaginative character from Milton, and that the present Christian world is as much indebted to the poet for its high and exalted idea concerning Batan as it is in-debted to modern thought for the dispersing of the idea of the form into the principle of evil. But, of course, in order to do justice to this

subject, we must consider who Satan is. You are aware of the accounts given by theologians of the personality and history of this dis-tinguished individual, and you are aware that he occupies one of the most important places he occupies one of the most important places in the economy of the creative mind. It is said that an angel in heaven, dwelling with the hosts of angels, was tempted to raise a re-bellion against the most High; that for his presumption he was hurled from his high estate and changed into Satan, who represents now the kingdom of moral darkness. There is a tradition so similar to this in the ancient mythologies, that it is well for us to refer to the symbol in order that you may understand the derivation of the words "Satan," "Devil," "Great Dragon," the "Great Serpent," and all other names that are applied to his Satanic majesty. In Egypt, when it was customary, as it now is, to keep watch upon the rise of the Nile, the most sacred of all beasts and cre. the Nile, the most sacred of all beasts and cre-ated things was the serpent, inasmuch as the serpent represented subtlety, power; and it was believed that among the chiefest of earth-ly gods the serpent held primal sway. The sacred asp was believed to embody or symbol-ize immortality—in this, that it represented the subtle principle of life, or the fervor of life; and therefore, when the Egyptians slew a serpent, it was believed to be a direct offense against the mind of Deity. You will remem-ber that, according to the precession of the equinoxes, at the time the ancient shepherds kept watch over their flocks by night, the sun kept watch over their flocks by night, the sun by the winter solstice would be entered the constellation of the Great Dragon; and that constellation being supposed to hold sway over the destinies of the earth, it was believed that the Great Dragon symbolized the power of evil or of darkness. Hence it was customary among the patriarchal nations and pastoral peoples to believe that these signs of the zodiac represented certain distinct defic qualities, and that when the sun was swallowed up by the Great Dragon in the winter solstice, it was in reality a personal deity, antagonistic to man, and supposed to control the powers of winter and of darkness. Hence the anwinter and of darkness. Hence the an-cients, to propitiate the rule of this deity of darkness, offered sacrifices, and gave to the untoward deity far more praise and devotion than to the god of light. So among the Brah-mins, the threefold deity, namely, Brahma, Vishnu, and Shiva, the latter being the deity of destruction; and it is a singular fact that there are more temples dedicated to Shive there are more temples dedicated to Shiva than to either Brahma or Vishnu, and that the pewer of evil or destruction is more frequent-iy implored and sought to be propitisted than ne Creator or the Preserver of the universe. It is also known that among the nations of the East the symbol of the screent has some-times been the symbol not only of immortality itself, but of wonderful powers and creative ability, and that, changing the aspect it wore among the Egyptians and among the Indians, the Hebrews and their descendants considered the serpent to be a symbol of evil, because it would not answer for the Mosaic law to incorporate the serpent-worship of the Egyptians into the worship of the Jehovah of the Hebrews. But in some form or other, and in some manner or other, this serpent symbol crept into the Talmud, and is believed in as a symbol alternately of power and darkness, of good and of evil; two distinct qualities—of in-telligence and of destruction. Some two hun-dred or more different names are fised to symbolize this power of evil or subtlety under the form of the Great Dragon. the Great Serpent, the Serpent Satan, the Bael, Beelzebub, and hosts of other names. He figures in connec-tion with all the nations of the East; and it is said, in the account given in the Book of Gene-sis, that of all the beasts of the field the serpent was the most subtle, and that Satan in

the form of a serpent tempted the first parents. Now, this is introducing directly the sym-bolism (f Egypt and Assyria, and is bringing or incorporating into the religious doctrine of or incorporating into the religious doctrine of the Hebrews that which some of those nations in their primal worship alternately feared and revered. That it is intended, and was intend-ed, as a symbol, we leave for theologians and scholars to decide; but it is known that with-in the Church there are distinctive differences of opinion as to what constitutes the exact and distinctive personality of Satan, or in what form it presented itself to the first par-ents of humanity. ents of humanity.

If we are to believe the theological record we must of necessity believe that the Deity, from the beginning of creation, knew that this an-gel whom he had imade would wage war against Him, would stir up rebellion amongst the hosts of heaven, and would fall in the attempt; but it so chances that again mythology steps in with the fable of the mythical Prometheus, of whom somewhat of the same history is given as of the Satan of the Hebrew religion: Prometheus presumed to draw fire from heaven, and for this he was bound to the rocks; and the history or allegory goes very far to support the idea of a Satanic rebellion against the Deity in heaven, that Satan was plunged into Hades, there to reign and rule— whether as Pluto or Satan, whether as a de-mon of darkness or a king over the apprise of whether as Pluto or Satan, whether as a de-mon of darkness or a king over the empires of darkness, it does not matter. The primal question is, Did God create Satan? and if, creating Satan, he permitted the angel that he had made to fall, and who in heaven could scarcely have been tempted by any pre-exist-ent evil. He knew from the beginning that this ent evil, He knew from the beginning that this angel would so fall, would be changed into a demon of darkness, would in reality tempt the human family, and cause all this destruction, would gain sway and empire, and would finally occupy the ambiguous position in the theological world that he does to day, alternately dividing the fear, the awe, and the scorn of mankind, and holding such a subtle force and sway over the human imagination that no previous being and no subsequent ex-istence has been able effectually to blot out-we say, that admitting the existence of the personality of Satan, we must primarily con-sider the Deity Himself knew all this, that He planned his existence, that He arranged the temptation, that he knew mankind would fall, that He intended this for some special and dis-tinctive purpose; and that special and distinctive purpose remains yet an insoluble mystery in the mind of the Infinite Himself. It is said there is a tradition in the early Roman Catholic Church that at the time when Christ descended to the grave, during the per-iod his body was in the sepulchre, he preached to the spirits that were in prison, that he actually met and wrestled with the foe of humanity and slew him. And the early fathers of the Church believe, according to this tradition that is why the Church itself offers to all salvation-that Christ really slew Satan. Certain it is that he has been slain many and many a time; in many an intellectual contest and in many a survey of ancient history, this same existence has made his appearance and same existence has made his appearance and been fought and vanquished by the intellectual power of the 19th century. Certain it is that the Reformation, kindling anew, not only the fervors of faith, but some of the fires of bigot-ry, attached to this personality such superior powers and wonderful intelligence and sway owar marking that the Reformation itself the over mankind that the Reformation itself be-came not only an absolute kindling of the fires of faith, but a rekindling also of the spirit of fear and terror. We know that among the ancients and terror accustomed to call them, that the power which represents fear, which degenerates into the slavish worship of material elements, which takes from the winds and waves, from the fire itself, the symbols of divinity, calls upon man to offer sacrifices of human life, which makes the Hindoo mother plunge her babes into the Ganges that it may gain favor with the gods, which causes the sacrifices known to the religions of the Eastwe know that the primal and moving impulse is the power of fear. Is the power of lear. We know that of all propensities that attach themselves to humanity, that enslave, and de-grade, and oppress the world, a slavish and blind fear is the worst. Yet still we find incorporated, not only into the Hebrew worship, but into the Christian religion, the distinctive and unqualified element that is so condemned among the heathen, and that forms, perhaps a portion of the most abject servitude of the If this devil or this Satan be really and dis tinctly a creation of the Divine mind, then i naturally and must inevitably become a sub-ject of the most serious consideration and import to all devout worshipers and believers. and Satan himself must be so significant and and Satan himself must be so significant and important a figure before the imagination of the young and old, as almost to eclipse the power of approaching the Divine and Infinite Mind. But again we draw a parallel. You will remember that outside the gates of Jerusalem there was the ancient genema or burning-pit, in which was plunged all unclean things, and where perpetual fires were kept burning. You will remember that in mythol-ogy, Hades, or the infernal regions, was a place of perpetual fire, a burning that never ended. You will remember that the Pluto-nian regions are themselves the regions of nian regions are themselves the regions of darkness alternately in flame; and you will remember that the being presiding there. Pluto himself, derives his destructive character from the idea of the position of the god Jupiter or the ancient deity of the heathen countries. Now wherein Lucifer, son of the morning, who had fallen from heaven because of his presumption, differs from the Satan of the

certain it is that the story of a fallen star that went out of heaven while the shepherds were watching, and appeared no more, became the foundation for the fable of Pluto, and of the Plutonian regions. Certain it is that this idea being incorporated into the ancient form of the Hebrew religion has been, at last revived the Hebrew religion has been at last revived in a two-fold, nay, three-fold power, and he-comes the alternating fear which sways with love the Christian worship of to-day. Among or in the early ages or epochs of the world you are well aware that man had not vanquish-ed the material elements, that he did not un-derstand the meaning of lightning, that the pathway of the winds was unknown to him, and the rising and falling of the tides were a perpetual mystery. You will remember that the earthquake was regarded as the warning yoice of God, and the winter season was sup-posed to be under the reign and empire of posed to be under the reign and empire of deities antagonistic to man; that disease and pestilence and wars and crimes were all attributed to these untoward deities. The men of science had not been abroad. We know now that lightning is but the power of natural elements in commotion; we know now that the forces that cause the voice of thunder are not the wrath of deity, but the rising of vapors, the assemblage and the action of atoms one with another; we know that the earthquake's with another; we know that the cartinguates yawning mouth is not a warning from deity, nor from the Plutonian regions; we know the earthquake is rather the safety-valve of the great engine of material creation, that thus expends its superfluous power; we know that wars with all their devastating power and destruction are not caused by untoward deities, but by the selfishness and ambition of man; we know that pestilence, following quickly in the wake of war, is not the visitation of an antag-onistic deity, but the result of a lack of proper antity measures and what the case of the self. sanitary measures, and when the sanitary commission go abroad pestilence ceases. We know that science has solved the mysteries of plagues, of those evils that were supposed to be direct visitations from evil or good deities, and that there is a law in nature, and that that law is distinctive and final-that where pestilence is there is mortality, and that cleani that usurps the place of the untoward deity of disease in modein thought; we know that famine is not the result of the untoward deities that bide in the fistnesses of the mountains or in the hidden sources of the mines, but is the result always of a lack of proper fertilization, or of untoward seasons, the laws and changes of which are known to modern science; we know that irrigation makes the desert places fertile, that drainage relieves land of its superabundant moisture, and fertilizers give to barren space an abundand fertilizers give to batten space an about ance of harvests. This is man's conquest—the result, of the beneficent laws of Delty—not over a demon, not over Satan, that sits behind the Great Dragon and drowns the sun in its power, but over the elements of matter itself, that, swayed by intellect, are governed and controlled, and are powerful. We also know that the time may be coming—nay, perhaps it now is—when, in the moral as in the material world, those tempests of crime, those singular earthquakes and ebullitions of human passion. those sweeping and devastating postilences that sway cities and govern mankind, are to be known and understood by some subtle system of moral law; and that if there be fitting sanitary means to prevent pestilence in crowded cities, there may come a time when fitting spiritual and sanitary measures may also meet and vanquish this unseen power of evil; that natural laws, morally mean the responsibility that human beings owe to the Deity as natural laws, physically mean the responsibilities that men owe to life and heaven; and that when it shall be understood that there is no longer a demon or a Satanic agency in tempests or in whirlwinds, it will also come to be generally understood that there is no individual Satanic agency in the individual crime, or in the general crime of communities, but only a lack of that proper sanitary and moral discipline that makes evil the subject of that which is good./ We know that, when such crimes as murder sweep over a community, there is somewhere at the bottom of it a lack of moral training. We may trace such crimes to the hot-beds of sin in civilized cities and countries of civilization. We know that, if there was as specific a method for renovating and improving men's moral natures as there is for renovating and improving their physical natures, those things would cease; not because Satan would be bod-ily slain, but because the evils that afflict humanity would be known and understood and probed to their root, and the tree, it poisonous, would be cut down and uprooted for ever. We know there is a popular opinion growing abroad that it is not so much this unseen Satan that men have to fear, lucking in corners and standing in streets, as the unseen moral causes themselves that prompt the crime. And as the lighted taper drives away the ghosts from the room of the sleeping child, so the lighted torch of true civilization drives this Satan back into the ages whence he came, (leaving only man, God, and nature, each to become reconciled to the other. We believe that, with the full and complete sifting of this subject, it will be found that human nature, anxious to escape the responsibility of violat-ing moral law, would fain find a safety-valve or a scape goat in this same Satanic being. We believe, if it were truly known and under stood, that the anxiety of all mankind not to be responsible for individual acts and feelings or impressions lies at the whole basis and fabric of the foundation of this theological spectre that has haunted the ages. Consider the tend-ency of causing a child to believe from the hour of birth that it has no good, and if it has a good in force that there is an evil

theory unchecked would be sufficient to lose the souls of the whole human family. (Applause.)

This doctrine is parallel to the idea which the parent instills in the mind of the child, when he or she says, "You have no mind; I can make nothing of you; you are idiotic." And just as surely as this idea is perpetually impressed upon it, the child ceases to strive. There is no opportunity for advancing; and in nine cases out of ten, in ninety-nine cases out of one hundred, the results fulfill the prophecy of the parent. So, if you teach mankind that between themselves and an overruling Deity is placed this singular Satanic being, who may at all times intervene between God and man, at all times intervene between God and man, snatching souls away at the very hour of tri-umph, who tries all manner of devices, who seeks every possible opportunity, and is per-mitted to tempt mankind, while there is no adequate and prompting influence to good, we say this of itself, if believed in, would drive mankind to the very abyss from which it affects to warn him; but that mankind does not believe it, that it does not form a cardinal and instinctive point of human faith that in and instinctive point of human faith, that in every possible way they reject it by their reason even if their fear stirs within them, that by all possibilities of demonstration they prove their unbelief by their running stead. fastly and continually in the face of this very being, whom they suppose to be the tempter-ay, if it were—then Satan would share the omnipotence of the throne of God, and hold sway over more souls than Christ himself. If it were true, we might look to the Plutonian regions to find the millions upon millions of souls that have gone out of earthly life without even a chance of a small grain of faith upon which they are promised to rise to heaven.

Bat if Christ, the Mediator, did not slay Sa-tan personally when He descended into the grave, the reason, the love, the devotedness of His life slew him, and slays him everywhere. If mankind are to build their faith and their hope of immortality on the fabric of the fear instead of the reverence of God, then let us go back to the Mosaic dispensation, let us tak the law of Moses, and let us be content with that; but if instead, we are to have the religion of love, let us sift; all these probabilities to their very foundation, and if Satan be really the mythical character which we have shown him to be to night, let it be known, understood, and taught, so that the rising generation may not fear any other than those that spring up within their own souls. We have said that, according to our view, the parallel between the mythical Satan and that of theology is perfect and entire; but if this parallel were wanting, it seems a singular fact that Christianity was obliged to wait until the Reformation for this figure to become so apparent, and that Christian countries were obliged to wait for Milton to enforce the distinctive personality of Satan upon the minds of the youth of the country before he could take fitting shape and form to sway and gov-ern the world. It is a singular fact that less was said about Satan in the first ten hundred years of Christianity than has been said alone years of Constitutity than has been said alone since the Reformation. It is a singular fact that to-day less and less is being said about him, that as a personality you hear little of him, that in doctrinal sermons he is not re-ferred to, that by common consent the com-mon voice of humanity seeks not to recommon mon voice of humanity seeks not to recognize the personality of Satan, but puts him farther away in the form of allegory or some abstruse and unknown manner, and thereby makes of him less and less an individual. There are only two questions, therefore, for the human mind to decide between; either, that God did create Satan for the special and distinctive purpose known to Himself-to tempt man, to be permitted to tempt him, to lead him through all the avenues of vice and crime and sin, for the especial purpose of showing more fully the specified plan of salvation; that he has a personal existence, sharing the power of the Infinite, and holding sway over humanity to the extent he claims he does, or else Satau has no personal existence! If the former proposition be true, it is very evi-dent why God does not slay him, since for the especial purposes of his creation. Satan is obliged to go on tempting and deluding hu-manity. If the latter proposition be true, there is nothing to slay. The fears, the blindness, the errors of mankind are to be met and combated one by one, not in the form of a mythical personage, but in the form of the ac-tual law itself. Is there a murder? Then it is not to be attributed to Satan, but to the particular law of crime itself, wherein it is ossible for men to be born with a propensity o kill. Is there theft abroad in the land? It is to be the subject of minute moral investiga-tion, wherein the laws of kleptomania and stealing are to be made the subjects of human investigation. Is there crime of various kinds? Then it is subject also to distinctive moral law. and wheresoever a crime is found there it will be known that some law of man's moral nature has been violated, just as it is emphatically has been violated, just as it is emphatically known that where disease exists, there phy-sical laws have been violated. The enlighten-ment of to day has gone thus far to build its asylums, its hospitals, its places of refuge, its wonderful systems of sanitary measures for the prevention and extinction of disease. Let us take the additional step, and the moral one us take the additional step, and the moral one. Are there those that are morally blind? Let us go back to the foundation of that crime, and find out in whose family, in what generation, that particular moral obliquity originat-ed. There is a generic cause of that crime somewhere; and if we ferret out that cause, we find the cure. Let us have hospitals for the curing of the morally blind; let us have asylums for the benefit of the morally destand presumption, differs from the Satan of the being constantly on the alert to destroy that asylums for the benefit of the morally destand theologians, we are unable to determine. But good. The demoral zing effect of such a infirm. Let us have grand spiritual infirmar-

ies for those who are not strong enough to walk the streets alone without being tempted. Let us have grand systems of moral and spiritual instruction, whereby those that are born with naturally weak and frail dispositions in with naturally weak and trait dispositions in any one direction may be strengthened and uplifted. The time is rapidly coming when theologians, instead of the abstruse subjects that occupy their attention now, will be makthat occupy their attention now, will be mak-ing inquiries into these, the necessary subjects of moral investigation, and when man's spirit-ual nature will be as much the subject of in-struction and scrutiny as the physical nature and the physical sciences that occupy the world to-day, and when primarily it will be found that neither God nor Satan are distinct-ly or directly responsible for the evils that affect humanity, but that these evils are the results of a morbid, moral condition, the lack of knowledge of moral law, and when that of knowledge of moral law, and when that knowledge comes, the ignorance and the crime shall cease.

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If man really believed that Satan himself were primarily responsible for the ills that afflict humanity—if murder, and theft, and ra-pine, and plunder, were distinctly traceable to this mythological personage—then Christian government and Christian civilization would be a farce: for here is a criminal multiched for be a farce; for here is a criminal punished for what he is not responsible, here is a murderer put to death in the eye of the law for what Batan has performed, and here is a Christian community combining to make laws where God has forstalled them, and made the being that has caused those evils. We say this inconsistency could not abide under a Christian government and in a Chirstian country.' But when we lose hold of the personality of Satan, when we are content to leave Satan in the age when we are content to leave out in the age of mythological darkness, or in the prison where Christ slew him, or in the depths of that mysterious region whence he came, we then have the individual himself, the individual humanity only to deal with; and we assure the questioner, and all interested in this sub-ject, that the spectacle of God slaying Satan is going on every day in the world—that wherever a crime is conquered, wherever a temptaидиненши the place of ignorance, wherever science in its legitimate sphere usurps the place of victory and prejudice, wherever truth and spiritual religion takes hold of the heart and possession of the mind, wherever fervid aspiration for fruth rises in the form of prayer, wherever an individual assists his fallen brother, whenever the word of charity is spoken to the one that is erring,-there is God vanquishing Satan. Wherever in your individual hearts and minds you gain victory over any selfishness, or pride, or folly, wherever the mind of to-day gives place to the enlightenment and distinctive power of to morrow, there will God be wrestling with Satan. Nay, bring it home still more. Wherever a pet foible or folly lurks within the individual mind, and a petty sense of pride or vain emotion is found, if they shall be vanquished, there is God slaying Sa an. Wherever human pride, wherever human bigotry and fear are vanquished by the enlightenment of a broad humanity, a system of philosophy that includes all within the scope of humanity, there God is busily at work, fighting in the vanguard, and slaying individually and severally all the evils of humanity. Science is the great right arm with which God in the nineteenth century wipes out of existence the petty fables and fears of past sges; religion is the great heart and brain of Deity, with which God intends-theologians to the contrary notwithstanding-effectually and finally to slay Satan, in whatever form he may abide in the world. Religionthat crowning glory, that uplifting life, that exalted faith, that universal prayer that rises up from the great heart of humanity, and claims exemption through science, through claims exemption through science, through government, through knowledge, through so-ciety, through a distinct and specific system of spiritual instruction, from all the evils that the past has entailed upon the world; religion, that in its loftiest and noblest sense crowns and glorifies the human soul, placing man side by side with the angels and bething his horow by side with the angels, and bathing his brow in the fervor of heavenly light. Who so walks in this atmosphere is not afraid of Satan. Who so breathes this life and hallows his conduct by it, knows that there is no lurking evil behind his door; he has been there; he knows that God fills every place of the entire uni-verse, and God alone; and that by Hig love and His workings, and in the manifold ways of an exalted and sublime philosophy, a faith that shall not suffer diminution nor be abated. the world shall be disenthralled, sayed utterly and absolutely from the power of Satan.-Medium and Daybreak.

Ill-Temper.

A single person of sour, sullen temper-what a dreadful thing it is to have such an one in a house ! There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that ; no riches, no elegance of mein, no beauty of face, can ever screen such persons from utter vulgarity. There is one thing which rising persons hate the reputation of more than all others, and that is vulgarity ; but, trust me, ill temper is the vulgarest thing that the lowest born and illest bred can ever bring to his home. It is one of the worst forms of im-Peevishness in a home is not only sin piety. against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.-Theodors Parker.

October is known to the Roman Catholics as the "the month of the Holy Angels."

RELIGIO-PHILOSOPHICAL JOURNAL.

Extracts from our Exchanges.

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

MATERIALIZATION IN MISSOURI.

Astonishing Apparitions at the Residence of the Medium Mott, in Scotland County.

GHOSTLY FORM SUDDENLY DISSIPATED BY A FLASH OF LIGHTNING.

Isaac Kelso, a somewhat well-known rationalist, writes as follows from Memphis, Scotland county, Mo., to the St. Louis Democrat, 'under date of Oct. 26 :

On leaving the city last week, to visit the famous medium, Mr. Mott, of Memphis, in the interests of science. I promised to give to the St. Louis Association of Rationalists a plain, unvarnished account of the phenomena, if any I should be permitted to witness, said to come through the mediumship of that remarkable man.

Mr. Mott's residence is a little way out of town; an humble cottage standing off by it-self. About it there can be found no hiding-places, not even a cellar. To afford me ample opportunity of satisfying myself as to the hon-esty of the whole affair, he allows me to lodge in his domicile, and eat at his table.

Last evening was the third scance since my arrival, and was held at Mr. Mott's house. He does not always, however, have them at his house. Can hold them anywhere. When he first became a medium his seances were held for about a year at the residence of Mr. Pitkin, a prominent citizen of Memphis, who entertained, free of charge, all comera who vished to investigate the phenomena. Nor could Mr. Mott, for a long time, be persuaded to accept of any compensation for his loss of time in lending himself to the cause.

As I can not, in a single letter, furnish you more than an inkling of what has fallen under my observation, allow me to confine myself for the present to the phenomena of last night. The weather was counted unfavorable. About nightfall it began storming. There were frequent dashes of rain, accompanied by muttering thunder and vivid lightning.

The medium always allows himself to be handcuffed and tied down to the floor, when parties desire it. Having seen him ironed once, I cared not to have it repeated. So, at my request, he was left this time unbound. Several intelligent gentlemen of Kirksville, Mo., and three ladies of Canton, Illinois, ev-idently well informed, and reputed to be highly educated, made up our circle for the most part.

The light was turned down till we were left in a soft, dusky twilight. After a few minutes, the curtain concealing the aperture of the cabinet in which the medium sat entranced was swept aside by a white hand, rather indistinctly seen across the little room ; then a face ap-peared looking decidedly human. Invited forward, I approached the aparture, but did not recognize the countenance. The storm with-out continued unabated. Peering narrowly into the face of the stranger, my eyes within a few inches of the features I was scrutinizing, while at the same time trying to catch the whispered words falling from lips reputed ghostly, I was startled by a flash of lightning, which, gleaming through the cottage windows, fell with dezzling effulgence upon the countenance before me. The bust of a well-formed, comely man stood clearly revealed to my gaze, and appearing very like a being made up of common flesh and blood. The figure was nearly clad in black cloth, fashionably cut ; was bareheaded ; had short, dark hair, and long, brown chinwhiskers, flowing down upon and partly concealing his white bosom. The lightning made him wince a little and start back ; but directly recovering from the shock, he came up to the aperture again, bowing pleasantly, and mak-ing an ineffectual attempt to speak. "Now, where," said I to myself, "does this being come from? The only mortal locked up in the cabinet is Mr. Mott, and this man is as much unlike Mott as I am." The apparition, however, did not pass unrecognized. Three gentlemen of Kirksville identified, they thought, beyond peradventure, this visitor as a young man who died several years since at Kirksrille. They held conversition with him Kirksville. They held conversation with him at considerable length. On being told that he belonged to the order of Freemasons I asked him to give me the master Mason's word. He paused a moment, as if to recollect; then slowly, but very distinctly pro-nounced the long, hard word. After him came a woman's face and figure, attired in rich, well-fitting female habiliments. This apparition introduced herself to me as my Spiritsister Mary ; reminded me of having met her at Moravia two years ago, where she material-ized and stood before me in a bright light. "Yes, but you now look younger," I re-plied, "and seem quite too girlish for my sistor Mary." "We cannot," responded she, in a soft whisper, "always make ourselves appear the same. Conditions vary ; and we are so de-pendent on conditions, not alone to make ourselves visible, to speak and act, but likewise to think, when we take upon us earthliness, mortal magnetism, and come within the medium's sphere of thought and feeling." Saying which she leaned toward me and caressingly passed her hand over my forehead, cheek, and temple-whispering meanwhile, but in so weak a voice I understood but little she uttered. Finally, drawing the edge of the curtain over her face, she made the sound of a kiss. Now, pressing my own lips against the curtain, I received from her a kiss through it. I have found all apparitions willing to touch, but not to be touched. They offer as a reason for this that contact, unless it be instantaneous, takes away their strength. When they touch us it is quickly done; generally two or three taps given in rapid succession. The only exception to this, in my experiments, occurred in a previous seance, when I thrust my arm into the cabinet up to the shoulder, asking the spirits to give me a test by laying hold of my arm with as many as three hands. Instantly I felt the firm, deliberate grip, in three sepa-arate places upon my limb, by what seemed to be hands, while a fourth tapped my hand re-peatedly with something that felt silky. Soon after the disappearance of Mary, Soon alter the disappearance of mary, a whiskered apparition, wearing spectacles, and looking a man near forty, presented himself and called for a young lady present, Miss Kate Dwire, of Canton. The girl sprang to her feet much excited, and took a step or two toward the cabinet ; pausing, she said with a quivering voice : "Tis my father." Becom-ing greatly spitated, she could not, for a time ing greatly agitated, she could not for a time be urged to a closer approach. The apparition insisted that she could come nearer. She still hesitated, confessing herself afraid, whereupon the apparition began to weep. When asked the cause of his grief, he replied : "Ohl it hurts me to think that my own dear daugh-ter is afraid of me." Miss Dwire at length put on sufficient coursge to go up to the aper-

ture, and there talked and wept for several minutes. The scene was truly touching. The young lady was finally so overcome that she required assistance to get back to her seat. Her father, I was informed, lost his life mys-

teriously years ago in St. Louis. This appari-tion, claiming to be the same, told Kate that he was murdered for his money. Miss Kate Dwire resides with her widowed mother at Canton, who is a young widow of noble bear-ing, rare accomplishments, and, I am told, of arge scientific entertainments.

Next came to the aperture a tall, silver-haired apparition, and called for two ladies present, Mrs. Carrie Black and Mrs. Maggie Entwistle, both of Canton, Ill., and sisters. They have the appearance of ladies possessing superior qualities and high intelligence. Responding to the call with alacrity, they approached the aperture, yet with manifest trepidation, leaning upon and supporting each other. The apparition professed to be James H. McCall, who died about one year ago, away from home, I think, at Mountain City, Neva-da. The two sisters owned him their father, da. The two lineers owned him then hand, and wept convulsively. As soon as able to compose themselves they commenced a con-versation with him which continued, perhaps, ten or fifteen minutes. During the interview, which seemed to be chiefly on family affairs, the ladies frequently broke down, weeping as

if their hearts would break. I shall be compelled to omit the wonderful tests several gentlemen present on the occasion claimed to have obtained during the In my next letter I shall give some SCANCO. account of these.

A MISCELLANEOUS ASSORTMENT OF APPARITIONS.

Before the seance closed a number of appartions, one after another, came out of the cabinet among us, bowing gracefully, and tapping us playfully on our heads. One of the number seemed a child about four years old, and was recognized by Mr. Brewington, a merchant of Kirksville, as his little brother, who died in Indiana.

The storm that began with the seance was now at its height. After the child just men-tioned had returned to the cabinet, hiding itself in the darkness, out rushed a white-robed apparition in the guize of a woman, advancing toward me with open arms; rising to my feet, I offered my hand to the unknown being; she gently tapped my fingers, and in distinct whispers claimed me for her son. At this juncture a sharp flash of lightning illuminated the room, making the snowy garments of the apparition glisten and her features glow. But I cannot say that my recognition of her was entirely clear and satisfactory. The lightning appeared to deprive her of strength and the powor to preserve intact her materialization. Directly beginning to reel, and stagger-ing backward, she sank to the floor at the threshold of the cabinet, apparently in a dissolving state. Lying there she looked not un-like a melting snow-drift. But the shimmer-ing heap, after a moment, became, to all ap-pearance, a little cloud of white vapor in the air, and in this form which was here a shift of the air ; and in this form, what was left of the ap-parition floated into the cabinet.

I will close this letter by the mere mention of a phenomenon witnessed this morning, which struck me as the most unanswerable of anything I've met with. Mr. Mott has a little girl, three years old, named Essie. Being told that the spirits had once or twice written for this child on a slate when she but held her fingers on the frame thereof, I persuaded her to try the experiment for me. So placing a bit of pencil on a clean slate, then pressing the slate against the under side of a table leaf, with her tiny fingers on the frame, the pencil straight way began to move on the slate. We could have heard it across the room. When We done it gave us notice by rapping. Taking out the slate, I was amazed to find a thrilling Taking communication signed Mary and Nancy-the names of two departed sisters. One side of the slate was about half covered with the writing. The letters were well formed, every word correctly spelled, and the lines much straighter than most men can trace without ruling. Now, to say nothing about the physical force which was necessary to move the pencil, we ask whence came the *intelligence* contained in the communication? The child, through whose mediumship it was given, has not yet been taught the alphabet.

fit in with the developments of the past, and that the manifestations now going on in Engy land harmonize with the more advanced manifestations in America is evident from the contents of the spiritual journals reaching us from that country. If manifestations of this kind stood alone,

and proofs of spirit identity satisfactory to reasonable critical minds were always absent, the spirit theory might perhaps be evaded, and an argument substantiated that all the phenomena were due to some unknown powers exhibited unconsciously by mediums while in abnormal mesmeric states. But there are exceptions, even among spirits who speak with the direct voice; all three of Mrs. Bassett's voice spirits, for instance, have proved their identity to the satisfaction of their surviving relatives; in one of these cases the spirit himself was the first to tell his surviving relatives in England that he had died in America, so far as his body was concerned; he also gave the address of his widow, that they might write to her to get the fact verified, which was done

cone. So far as we have seen, every powerful phys-ical medium has one spirit near him, much like him in thought, mind, and purpose, other-wise they could not be happy together. This spirit in manifesting, being divorced from the material conditions of existence, by will-power-and other methods geing nower over the meteand other methods gains power over the material conditions appertaining to the medium, to which the medium has the primary right, but which is overruled for the time being, and the conditions of thus manifesting physically are such that a mixture of the individuality of the apirit and of the medium is the result. When conditions are good, the individuality of the spirit preponderates; when they are bad, the individuality of the medium is in the ascen-dant. Hence, the more unspiritual the people, and the more they break conditions at seances, the worse manifestations do they most deservedly get. Indeed, one legal gentleman as-servedly get. Indeed, one legal gentleman as-serts that he recently obtained all medium and no spirit; if bad conditions tend to produce that result, there is no question that he and his friends had supplied them in abundance. But these controlling spirits sometimes stand on one side, and permit others to attempt to communicate; they seem to watch such strange spirits and their attempts with much jealousy, lest they should obtain perma nent control over the medium; this watchfuliess may be generally due to care for the wel-fare of the medium, but in some cases they may have a selfish interest and desire to keep up their own connection with earth and its conditions through the agency of a medium, aince there are both good and bad, selfish and noble, among those in the other life.

Test physical mediumship appears to be a bad thing for the mediums; the more degraded and more suspicious the mortal seeking for physical tests on the one side, because he can not yet personally realize a state of society in which individual truth and integrity may be as strong as physical tests, the lower and more undeveloped does the spiritual power on the other side appear to be. It seems to be analogous to the fact that every additional weight placed in one pan of balance, by inexorable law necessitates the adding of equal weights on the other scale, to restore the equilibrium. Pure-minded, spiritual people, who apply tests for scientific purposes, and not to meet the rottenness of the suspicious nature of their own hearts, usually get magnificent results, and do not seem to bring bad influences about the medium. It would be unpleasant to indi-viduals to point to all the available examples tending to substantiate these ideas, but it is notorious that some of the most wonderful test mediums who have visted this country from America, have had to depart precipitately to escape the consequences of their malpractice in other respects. The foregoing ideas are in no sense recorded authoritatively; they are mere speculations which have been forced upon our consideration by the facts we have observed at some hundreds of seances, attended without any preconceived theological or scientific theories of any kind-whatever.-Spiritualist; England.

day of the week, commonly called Sunday (works of necessity and charity excepted), shall be fined, on conviction thereof, in any sum not exceeding \$5.

How many of the boys who devote their Sundays to base ball in the vacant lots and suburbs of the city are aware that still another section reads as follows:

SEC. 38. Whoever shall be guilty of any noise, rout or amusement on the first day of the week, called Sunday, whereby the peace of any private house may be disturbed, such persons so offending shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum not exceeding \$25.

And if the above clauses do not convict a sufficient number of persons of misdemeanor, let the reader peruse the following, and ash himself if there are so many as ten righteous persons in the whole State of Illinois.

SEC. 10. If any person shall hereafter bring, or cause to be brought or imported into this State, for sale, or shall sell or offer to sell, any pack or packs of playing cards, or any dice, billiard tables or billiard balls, or any other device or thing invented or made for the purpose of being used at any game, * * * * every such person shall, on conviction, be fined in a sum not less than \$25 nor more than \$50.

While this provision stands upon the statute books of Illinois, the municipal authorities of each city and town in the State are giving aid and comfort to each billiard room proprietor by accepting taxes from him and otherwise assuring him of protection in his business. And, when to the billiard room proprietors are added the billiard room patrons, and when to these are further added the list of those (ladies included) who indulge in whist, sevenup, backgammon and other similar games, one may well ask: Is there a single law-abiding moral person in the whole State of Illinois? The same provisions exist among the statutes

of all of them. In none of them, however, are they enforced, and in none of them are the people ready to sweep them out of existence. They are relics of a past generation, and their peculiar condition of non-observance and nonenforcement mark a sort of transition period through which we are now passing. Though their vitality is gone, no doubt some of them still exercise a sort of restraining conservative influence upon society, and perhaps their re-peal would at present be premature. But there can be no doubt, either, that sooner or later will come a day of general overhauling of obsolete statutes, with their consignment as curiosities to the archives of the antiquarian. -Chicago Evening Post.

00000 SPIRITUALISM IN CAIRO.

Astounding Developments Through Mrs. Hollis.

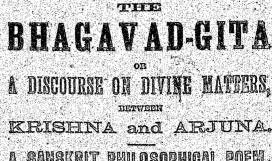
From the Cairo, (Ill.) Gazette.

If any man living has steeled his heart and closed his cars against the so-called "truths of Spiritualism," that man is the editor of this paper. Evidence which would have thoroughy convinced us of the genuineness of a scientific achievement, of a commercial transaction or any natural wonder, would, if given in support of the reality of Spiritualism, have fallen upon incredulous ears. The Davenports we saw, only to be disgusted by their trans-parent trickery. Fay, in his coat cheat-a feat that has excited the wonder and admiration of the second seco that has excited the wonder and administer of thousands—we saw in the act of flinging his own coat. Mrs. Ferris we saw, only to be surprised that her deceptions did not bring her into difficulty. We have set in private circles—heard mysterious raps intelligently respond to mental questions-seen animated tables resist the strength of muscular men and follow the finger of a feeble woman-all this, and more we have seen; but our progress in Spiritualism has been at the rate of one step forward for two backward. Hence, it may justly be inferred that on Saturday evening, the 24th ultimo, when we attended a dark scance given by Mrs. Hollis, we expected— not such evidence as would weaken our skepticism, but to detect the trickery upon which persons less observant, less collected and more credulous than ourself, had founded their faith. The room was made dark. So called "spirit whispers" we heard-the distinct articulation of names, dates and incidents of which the medium could have had no personal knowledge; but with this came a mass of twaddle that was both tedious and unprofitable. In this unsatisfactory manner the night passed until the clock tallied 11. Light was then turned on, when Mrs. Hollis, empty handed, passed behind a worsted spread stretched across the corner of the room, and there, in the darkness of the contracted enclosure, seated herself. At a point in the middle of the upper edge of the spread, a 12 by 16 inch opening had been provided, and over this opening hung a dark, muslin flap. A short interval of time elapsed, and there appeared at a point about a foot beyond the opening, what? Ask the father and mother present, the very "instinct" of whose affection bresent, the very institut of whost anection is stronger than any earthly philosophy, and they will tell you, as we tell you, that it was the self radiant, smiling, animated face, of their lost, but darling little Laura! And again, and again, that sweet, living, angelic face appeared, gazing out into the flood of light that filled the room, now with earnest, interesting gaze; now suffused with smiles—at all times the days. doubles the interest all times the dear, darling, living face of the much-mourned little girl! As often as eighteen times the fond parents were enraptured by the sight; and that their hearts had just occasion to leap for joy—not over a flat lifeless picture on pasteboard—but over the spirit face of their dead darling, made manifest, we know not how, to mortal vision—the round, well-defined, living face, perfect in every feature, of little Laura Martin—that they had this cause for tears of joy and ejaculations of delight, we attest, now, and would attest with our dying breath. Four others besides the parents and ourself—clear brained, unimaginative persons —saw the same sight, and will, as unreserved-ly, as we do, bear cheerful testimony to that "But behold," says the confirmed skeptic, "we were not there Mr. Harrell, but we'll tell you exactly how it's done. Mrs. Hollis drew effect a crayon face on pasteboard; she shoved this pasteboard up outside the flap; whispered 'I'm little Laura,' and your imagination filled out the balance." "A crayon face on pasteboard," was it? The greater the wonder, then, for with our last breath we would declare that the face was endowed with life; smiled, while yet it gazed out upon us, opened wide its clear, sparkling eyes, and gave every possible indication that it recognized and still loved the tearful parents who looked upon it so lovingly and long-"Pasteboard," was it? Then five pasteboard babies have been born unto the writer-one of which, a very animated specimen of a paste-board child, even now prattles at our knee! "Pasteboard," was it? Then pasteboard children fill our schools, catch the measles and

from a pasteboard beginning, develop into men and women! But enough. We looked with a clear eye, undimmed vision and unconfused brain; we saw the living face of a dead child, and from this position no ridicule can move us-nothing short of evidence as ab-solute as that which it required to convince us.

NOV. 28, 1874.

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The Correlation of Spiritual Manifestations.

From the advent of Modern Spiritualism down the present time, critical minds have pointed out how in many phases of spiritual manifestations the intelligence contained in the messages has been greatly limited by the mental capacity of the medium, and mesmer-ists have urged that the superior intelligence often displayed in trance addresses arises merely from the temporary exaltation of the natural powers of the sensitive. But whilst on the one hand there are many phases of medi-umbin in relation to which umship in relation to which such arguments are of great weight, there are others in which spirits unknown to the medium give their names and addresses, the particulars of their earth-lives, and other details which the medium could by no possibility have ever known, but which yet, after searching inquiry, proved to be true. To the first of these phases of mediumship it is intended on the present oc-

casion chiefly to direct attention. A physical medium, after sitting a few times, gets table motion, or raps; these month by month increase in power, and he hears that others with strongly developed power of this kind have obtained spirit voices by sitting for them at dark seances. He consequently sits for the purpose; low whispers, broken sentences, or disagreeable squeaking noises soon be-gin, and after a time the direct spirit voice becomes an established manifestation. It was on record, long before the full form manifestations began, that these voice sat first were so much like those of the medium as to cause them considerable annoyance, but as the power grew the dissimilarity increased. It was also discovered and recorded, notably in some instances connected with the Davenport Brothers, that their hands and arms, and some-times their dresses and whole bodies were oc-asionally displaced, while the mediume casionally duplicated, while the mediums themselves were bound and sealed hand and foot, or held hand and foot by the spectators. A notable feature at these voice seances was the general limitation of the knowledge of the speaking by the intellectual capacity of the medium, and the unfatisfactory nature of the menum, and the unratisfactory nature of the statements they made as to their own identity, not one of the John King, John Watts; Jack Todds, Katie Kings, Annie Morgans, or Geo. Holts having, so far as we know, proved their identity in a sufficiently satisfactory manner for their statements to be substantiated by decomposition of them for their statements to be substantiated by documentary evidence. As some of these spirits began to show themselves, they were found to be partly like the mediums, and partly like somebody else. A photograph (marked No. 7) of one of these spirits taken by Mr. William Crockes is now lying before us, in which the narrow forehead, thin face, and point the narrow forehead, thin face, and pointed chin of the medium, are replaced by a broad foreness and full round face, but will the chief resemblance to the medium in the lines of the nose and eyebrows. Thus it will be seen that the developments of the present, of society by labor or amusement on the first deals of "teething" and "sprouts," and finally,

The "Blue .Laws" of Connecticut and Illinois.

A recent number of the Hartford Post contained some remarks upon the discrepancy between the statutes of the State, and the prac-tices of the people of Connecticut. For instance, it informs its readers that any one of the numerous "worthy citizens of Hartford who take their families for a quiet Sunday afternoon drive to Wethersfield, East Hartford, or other neighboring town, renders himself liable to a fine of five dollars." "And, further, should the team be a hired one, the person letting the same for travel other (to quote the words of the law) than from 'necessity or urgency,' would be liable to a fine of \$20. But the officer who should attempt to prosecute under this law would be very apt to get a coat of tar and feathers, even in the good, law-abiding State of Connecticut." Again, the Post reminds its readers that every oath uttered in the State of Connecticut renders the blasphemer (that is what the statute calls him), liable to a fine of \$100, imprison-ment in the county jail not exceeding one year, while he may also be bound to "good be-havior" in the discretion of the Court.

Blasphemy was made a capital offense in the Connecticut Code of 1642, and remained so until the revision of 1784, when the penalty was changed to whipping on the naked body, not exceeding forty stripes, and sitting in the pillory one hour. In the revision of 1821 the present provisions were enacted.

Once more the Post quotes from the State Constitution clause giving to each religious society the power to assess its members, by a majority vote, for any religious purposes; and resignation of membership after assessment being voted, does not exempt any member so

resigning. Each of these enactments still remains upon the Connecticut statute book; and the latter, being a provision of the constitution of the State, could be enforced, though its injustice Clate, could be enforced, though its injustice is apparent, delivering, as it does, the property of any person who joins a religious society over to that society. It is not probable, how-ever, that any society would now attempt to act upon its rights. But, as the *Post* asserts, similar enactments at upon the statute books of a majority of the States, South as well as North. No one thinks of enforcing well as North. No one thinks of enforcing them. The person who should attempt it would be hooted out of sight, and invited to "step down and out." Yet how are we to ex-plain that semi-reverential, semi-superstitious feeling in the community which will equally hoot down the legislator who should even hoot down the legislator who should propose to erase such provisions from the statute book. Let us look to our own State of Illinois. How many of the thousands of those who resort by street-car, buggy, and coach and four, to Lincoln park, to promenade, to lunch, and to listen to the music of a Sunday afternoon, are aware, that, upon the statute-book of the State there stands, among a multitude of others, the following clause relating to Sunday

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RELIGIO-PHILOSOPHICAL JOURNAL.

SHAKERISM.

Hear All Sides and Then Judge. LETTER FROM BMELIA S SEAMANS.

BRO. JONES:-Having seen several articles of late in the JJURNAL on Shakerism, both for and against; I have concluded to say a few words on the subject, in a candid, truthful manner, of what I know by experience. At the age of twelve years I went to live with the Snakers at Enfield, Conn., and continued with them sixteen years. Through my childhood I was contented and happy, and being of a lively turn, their singing and dancing suited me well, and also being receptive to instruction, I fully embraced their faith; and sincerely believed it to be the only way of salvation, through this second appearing of Christ on earth; and thus I lived on from year to year, and rejoiced that I was one of their happy number. I taught their school for nine consecutive summers, and strove to render my-self useful in every department in the family. I did all in my power to promote the cause, by instilling into the minds of the children the Shaker faith, and inviting others to join with us in the glorious cause. I expected to spend my days with them. About seven years previous to my departure.

there was a new book published at New Lebanon, called the "Millennial Church," which we all read with great interest, and the question from mouth to mouth was, what do you think of the new book? for there were some points which were a little new to us all; and I engerly flew to the Elder to get his opinion, and here it is: "It is not Shaker faith, especially one chapter, and if I had the last book that is published, 1 would burn it." This was a heavy blow to me. I said if this be true, our foundation is gone. Can any one imagine my feelings?

I had forsaken the world to live in seclu-sion from hindred and friends, for the purpose of saving my soul. In my anguish I ex-claimed, what can I do! Shall I turn back? Chaimed, what can tuor bhan A that bass. The thought was awful, and with this heavy sorrow I strove to go on, and keep this a se-cret for years, for fear it would hurt others, but I never rallied from this; my confidence was shaken, and serious doubts arose in my mind which were never dispelled.

Just think of it, what a gospel to preach to young people, that a life of celibacy is the only gate to heaven or happiness hereafter; and the marriage relation is sinful and must be contended in the property of the fell be forsaken, as this was the result of the fall of man through Adam; hence in order to obtain eternal salvation, we must abstain from every appearance of evil, and live a pure and holy life.

Hear what the post says:

"The Shaker devotee who makes his heart A barren wilderness, where never more Shall flow sweet streams of woman's tender

love. Upon whose knees no child shall over climb; The Monk grown lean with penance and with

fast; The pale nun pining lonely in her cell, Unmated flower that ripens not to fruit: Are monuments a stern ascetic faith Rears to its own abortiveness; yet these Seeking the heavenly visions, have denied The use and beauty of the natural life. And called the senses carnal and accursed.

And further we were taught that after we had received this faith, if we turned back, we should finally sink into a never ending hell; and be forever banished from the presence of God. This part of our creed began to bear L Could not reconcile it with the idea of a God of love. I wept in agony at the thought; and my suffering, tongue can never tell. I gave myself up to des-psir. At last a ray of light broke through the darkness; and I fully believed that God was my kind Father; and that "He doeth all things well."

confused and indistinct noises, until association for mutual assistance they came by degrees to articulate sounds ; yet he nevertheless takes the same ground of argument when he gets off of Hebrew territory. For in demon-strating the high antiquity of Egypt by her hieroglyphic or picture writing, he says: "Men soon found two ways of communicating their thoughts to one another; the first by sounds, the second by figures." After symbols and gestures had come into use he further says : "As speech became more cultivated, this rude "As speech became more cultivated, this race manner of speaking by action was smoothed and polished into apologue or fable." In main-taining that God taught Adam language when he brought the animal creation to him to be named, he apparently discards the idea that the Egyptians were of the Adamic family, as in that case they would doubtless have retained some knowledge of their pristine dialect, or one emanating from it, without having to commence with incoherent sounds and, gestures. In admitting the imperfection of the Hebrew language, by saying that it was for a long time without the vowel points, and that they were only added after the Jews had ceased to be a nation, we infer that he supposed God taught language to Adam, but left his descend-

ants to learn grammar from the Gentiles. We have historic testimony that there existed different forms of speech long anterior to the legendary dialectical confusion of Babel. The Sanscrit is admitted by classic antiquaries to have been a dead language when the Old Testament was written, and that to have been the offspring of still more ancient obsolete dialecta.

Maupertius maintains that when the separate dialects were formed a language was con-structed by a session of learned societies for that purpose, on which Rosseau criticises by proposing the question, "Whether a society already formed was more necessary for the institution of language than a language already formed was for the establishment of society ?" Dr. A. Smith supposed that the invention of language began with substantives. Herder favored interjections ; while Murray considered the syllable Ag the foundation of the Indo-European tongue.

The striking resemblance which the Sanscrit bears, both in its most important words and grammatical forms to the Latin and Greek, reutonic and Blavonic languages, has led many to the conclusion that they were derived from a common source. Their comparison with the Hebrew, Syriac, Arabic and other tongues of Semitic derivation, has originated the term affinity of languages.

Max Muller, in the theory of classifying languages, infers that there is no original unity lying back of the diversity of related dialects, and that such families as the Indo-European and Semitic are anomalous exceptions in the history of language, resulting from inexplica-ble "concentration" of the varieties of primitive speech.

It can not be successfully gainsaid that in ac-cordance with the laws of human develop-ment, the linguistic faculty, like science and learning in general, is a thing of growth that was gradually developed through the effort of man, and that the Jewish account that the first man began to articulate intelligibly as soon as he saw a being of his own species to converse with, derives no more support from natural laws or the ethnography of races than the his-tory of the earth being formed in six ordinary days receives from the science of geology.

In thus giving precedence to the hypothesis that man first appeared in a wild and uncultivated state, we are defended by the fact that natural history discovered him there; and while arche ological investigators in the field. asfully invading ience are suc del of Hebrew cosmology — which merely hangs on the brittle thread of tradition—pub-lic sentiment irresistibly yields to the current of learning that characterizes the present period and is carried along with the tide of human progress.

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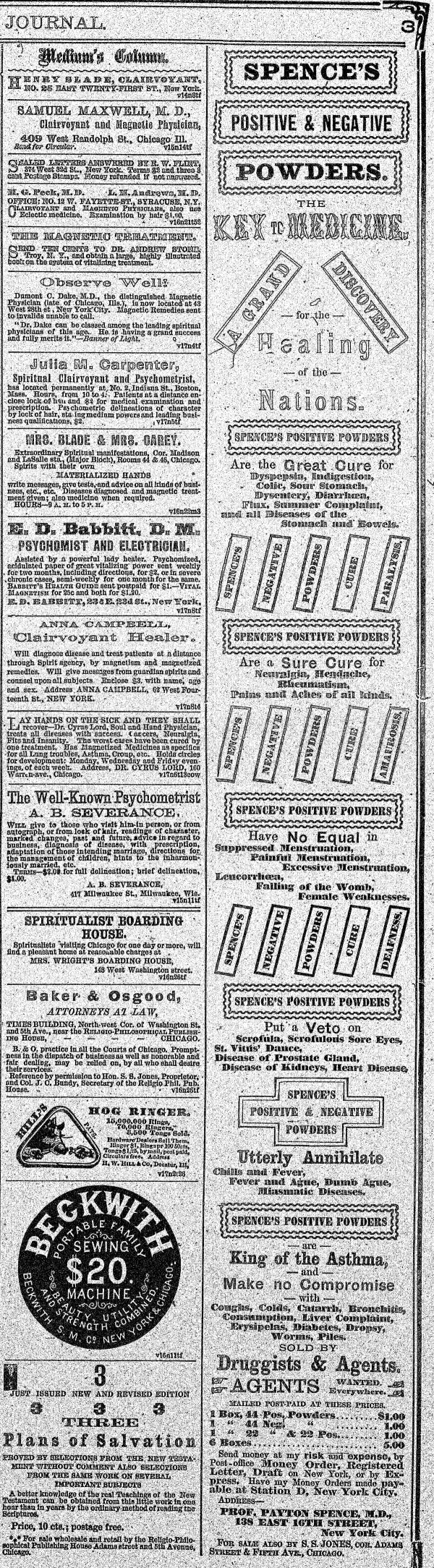
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Their form of government is absolute mon-archystheir Elders and Rulers are chosen not by the voice of the people, but by themselves; and we were to submit, or bebanished as heretics.

They say they are "flooded with books.". I never knew it. 'When I was there, we were recommended not to read history, or books not of their faith, and all love for the fine arts was considered worthless. No pictures adorn their walls; and no color but the sombre drab, is admitted for the garb of a Shaker. They are not allowed to attend any other

meeting, nor to associate in any degree with the people of the world. Likewise they say, they are required to give up all natural affec-tion for their kindred, to love those of the household of faith.

They have a written "covenant," which every one is required to sign at the age of twenty-one, cutting off the demand for wages, if at any time he or she wish to leave the so-ciety; therefore with my homespun dress I did leave without one cent. They knew my life, had been faultless, and that the very cause of my leaving had been described; and they said to me come back sources they time you wish to me, come back any time you wish.

I do not write this article as an attack on an "institution which is a universally acknowledged blessing to humanity," for I do not consider it a blessing to humanity, to be taught Shaker faith.

When I was with them the family that numbered sixty, now numbers ten. Comment is unnecessary. But after all, I meet them in a friendly manner and feel no bitterness towards them. I find my daily needs in Spiritualism, and have no desire to return to that which I have left.

Worcester, Mass.

Did God Teach Adam Language?

BY,M. B. CRAVEN.

The origin of language is associated with a pre-historic period of man's antiquity that can-not be reached by the student in classic lore. not be reached by the student in classic lore. The Scriptural statement that Cain was in fear of being alain by people outside of the family, when found and detected of murder, invali-dates the theological claim that Adam was the protoplast of the race, and received his lan-guage supernaturally from God; for it fur-nishes incontrovertible evidence that the earth was then inhabited by people who were god was then inhabited by people who were gov-erned by civil laws which could not have been made without the use of language. The fact that God set a mark on Cain to prevent his execution as a criminal by those whose laws he had violated, further confirms the existence of a pre-Adamite race—among whom this exile

a pre-Adamite race—among whom this exite seems to have got a wife. If Adam received his language directly from the Creator, the testimony is that when his primitive dialect became obsolete his descend-ants were left to excogitate their own forms of speech, for certain it is that numerous lan-guages have arisen among the various tribes and nations without any more evidence of and nations without any more evidence of God's miraculous aid in their construction than there is of his divine assistance in composing

the vernacular tongue of Eden. Bishop Warburton thought it strange that such learned men as Diodorus Siculus and Vitruvius should adopt the idea that the first men. lived for some time in caves, and uttered only tions one year.

Strate 3.

Richboro, Pa.

Mediumship at Newcastle.

From the Medium and Daybreak.

DEAR MR. EDITOR :--- I am glad to say our mediums are now in very good power, but there is a shyness with strangers, and we can get very indifferent manifestations in a mixed company. Evidently the little innocent children who control or entrance Misses Wood and Fairlamb have seen it necessary to be very cau-tious, and have had their confidence in mortals much shaken ; and further, they, as our-selves, do not like to be doubted. I had a circle at my house last night, and "Pockey-hunter," the little Hindoo spirit controlling Miss Wood, gave some answers to questions which would be a credit to some of our divines. On Sunday I was at a circle, when "Sissy" (controlling Miss Fairlamb) came out of the cabinet for at least half an hour, showing her black breast and hands, and partially her face. She was very active in various ways, and shook hands with two old. Spiritualists, and kissed their hands. The materialization of these little children is indeed "proof palpable," and would disarm any skeptic who sought for the truth. Sergeant Cox might try and pay us a visit. Will you kindly quote the following extract from *Figure Programme*, to show the tendency of the press, and to extend the utterance of such fair and honorable senti-ments. Dear Six yours train utterance of such fair and nonorable sent-ments. Dear Sir, yours truly, J. HARE, "SERTUALISM.—With all due deforence to the wits, we submit that it is time to stop in-sulting the Spiritualists; for a score of years their faith has endured the ordeal of ridicule

with pretty constant augmentation of num-bers and respectability in its following. If human testimony counts for much, these peo-ple have got hold of certain truths, which, based upon phenomena so far supernatural as that they transcend all natural laws with which

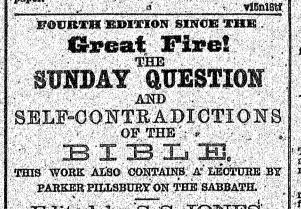
as yet we are acquainted, are not likely to yield. Indeed, if anything can be proven by weight of testimony, we must concede them to have made out their case; and in making this concession we need not count too much upon the qualifying fact that the existence of upon the qualifying fact that the existence of ghosts has in its support an equally heavy bal-ance of evidence, for it has yet to be shown that there are no ghosts—whatever these may be pleased to be. But the truth is, that human testimony, of whatever cumulative weight, can prove nothing; we count it proof in default of batter evidence, but it convinces no one but him who offers it and him in accordances with whose mental bias it is offered. But if only one part in a thousand is true of what is asserted by men whose word could put a rope asserted by men whose word could put a rope around the neck of a fellow-man in any court of England, the Spiritualists have ascertained a fact beside which all other facts are idle lumber-have demonstrated what all the religious and philosophical systems of the world have and philosophical systems of the world have only surmised—namely, that the dead live. For our part, we do not believe they have made any such momentous discovery ; but they do, and one in every ten of them has better quali-fied himself to give an opinion in the matter than one in every ten thousand of those who believe as we do. Anyhow, he who discusses without examination should have the grace to deliver judgment without malice."

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				and a feature of the second
igio-Philosophical Journal	if he hadn't done so. Let us be thankful that	eral years. At first the political course of the Tribune, under the new management, received	A Pugnacious Ministerial Brute.	be between two principles-republic and el
Mar Querran have an and Constants		my approval in the main : but questions be-	The Mr. W. C. Marte almon an consult of	pire. He says that "we have before us-
	rigidly moral and elevating. Let us be thank-	gan to arise about which we sharply differed.	The Maysville (Ky.) Eagle gives an account of	Europe—a series of catastrophes which e gender each other, and which must be e
S. S. JONES, Dr. Publisher And Proprietor	ful- that Swing and Patton have not been offered a better salary elsewhere—one city is	Both being men tenacious of their opinions, it was difficult to harmonize our conflicting	Rev. Dr. Elliott, who when he first arrived in Kentucky, took charge of a school at Wash-	hausted;" that "we can get a glimpse
. FRANCIS, Associate Editor.	지 않는 것이 이렇게 집에 가지 않는 것, 이렇게 하는 것이 같이 많이 가서 밖에서 지하는 것이 같이 나는 것이 가지 않는 것이 가지 않는 것이 같이 많이 많이 했다. 🔻 가지 않는 것이 많이	views and agree as to the course the Tribune	ington. He soon became involved in an acri-	peace only across a shock of arms;" that "
	broils and unchristian-like conduct. Lat us be	should pursue. Those disagreements became	monious dispute with the trustees and with	tween the present and the future there is
TERMS OF SUBSORIPTION:	에게 바라는 것 같은 것입니요? 한 것이라. 그 이번지 않는 것이 많이 있는 것을 것 같은 것이 있는 것을 것 같이 있는 것을 수 있는 것을 수 있는 것이다.	more irreconcilable as the paper drifted away	many of the patrons of the school, giving rise	fatal interposition ;" that the "Kings mu
by, one year, in advance	ern lady turning into a magnificent grasshop-	from the Republican party and approached the position of an Opposition journal. Find-	to no little litigation and to much bad blood	explate their crimes ; " and that the separati
months on trial, to New Subscribers	per and flying away, did not originate in the	the position of an Opposition journal. Find- ing myself circumscribed within a gradually	in the community. He has managed in some	of the people will result in federation and f
sic-Philosophical Publishing House.		narrowing circle of topics in which we were	way to get in possession of the old court	ternity. He thus closed his prophecy of t
etters and communications should be addressed to mizs, Corner Fifth Avenue and Adams St., Chicago	rated in the Bible as a miracle, and all Christ-	in accord, I retired altogether from the edi- torial columns of the <i>Tribune</i> . Our differ.	house property, and hold it in defiance of the	"Universal Fatherland :" "The solution
	ians would believe it. Let us be thankful that	ences, however, were always political, and not	people of the town to whom it belongs, claim-	this: The United States of Europe. T
NEWSPAPER DECISIONS.	the Der Willow W Urseen who dronned down-	personal.	ing it as his own. He tried to polson the	end will be for the people—that is to say, i
ay person who takes a paper regularly from the lice—whether directed to his name or another's, or	dead in his pulpit at Washington, while preach-	My predecessor has pursued the course which he believed to be the path of duty with	horses which were accustomed to being hitched	liberty and for God-that is to say, for peace
er he has subscribed or not—is responsible for the	ing, was not a Spiritualist, for then it would	a courage which challenged the respect of	to the fence of the Court House yard, by pols-	Next year will undoubtedly be prollific of :
at any person orders his paper discontinued, by musi		those who condemned it, and supported his	oning the whitewash. The other evening he	sults, the old monk even asserting that
any person orders his paper discontinued, he must arrearages, or the publisher may continue to send il payment is made, and collect the whole amount— or the paper is taken from the office or not.	ive of his disapprobation of the Harmonial	views with an ability that extorted their ad-	gave his consent to some kind of an exhibi-	1875 Paris will again fall into the hands of t
r phyment is made, and collect the whole amount- ir the paper is taken from the office or not.	Philosophy. Let us be thankful that the	miration; and he leaves his editorial chair after having achieved a national reputation.	tion being shown in the old clerk's office.	enemy.
he courts have decided that refusing to take news	church struck by lightning in Obio was not a	The readers of the Tribune will naturally de-	but then, as if the natural perversity of the	
and periodicals from the post-office, or removing wing them uncalled for, is <i>prima facte</i> evidence of onal fraud.	Spiritual hall, for then it would have resulted	sire to be informed, at the outset, of the prob-	man was forced to seek some outlet, he locked	DEATH,
		able line of conduct of the Tribuns under the	the gate of the Court House yard, so as to	Or the Bathway from Earth to Spirit-II
aking remittances for subscription, always procure on New York, or Post-OFFICE MONEY ORDER, I see When neither of these can be procured, send ney, but always in a Registered Letter. The regis fee has been reduced to fifteen cents, and the tregistration system has been found, by the posta	ve are thankful. Let us be thankful that	change of management. A full explanation cannot be given on the instant. Men's opin-	prevent the ladies going up the paved walk,	
on New York, or Post-Oppice Money ORDER, 1 When neither of these can be procured, sen	Thanksgiving day and roast turkeys are rela-	ions and actions are more or less influenced	and compelled them to wade through an alley	BRO. JONES :-Please send this week's pap
ney, but always in a Registered Letter. The regis	tives, and that when one comes, the other does	and controlled by the circumstances which	filled with the filth of cattle and horses.	if possible, so that these new aubscribers w
t registration system has been found, by the posts	also ! Let us be thankful that there is no re-	surround them, and always by unforescen causes. But this much may now be safely	Finding there was a scarcity of water, occa-	get all of the articles on Death, or the Pa
ities, to be virtually an absolute protection agains by mail. All Post-masters are obliged to register		promised : The Tribune hereafter will be, as	sioned by the protracted drought, and the	way from Earth to Spirit-life. I have spa seven years preaching in the Baptist church
when requested to do so. Those sending money to this office for the Journal	13 Or the he of an hard that there are not	it formerly way, when under my direction, an	water in the well of the public property had	but on account of my liberal views, I cou
be careful to state whether it be for a renewal, o	more ministers of the Gospel who commit	independent Republican journal. It will * be	become a necessity to the people of the town,	no longer teach others what I did not belie
be careful to state whether it be for a <i>renewal</i> , on <i>eubecription</i> , and write all proper names <i>plainly</i> . are are forwarded until an explicit order is received	crime in order to draw on the blood of Fesus.	the organ of no man, however high; no clique or ring, however influential; or faction,	he locked up the well to prevent them from	myself, so eight years ago I stopped. For o year I have read the RELIGIO PHILOSOPHIC
publisher for their discontinuance, and until pay	T A - T - AT - I Gold AT - A To- Occil- o fr Oa wa	however fanatical or demonstrative. While	using it, although it was then deep with water	JOURNAL. I could@have been a Spiritual
f all arrearages is made, as required by law. ames ENTERED on the subscription books, without		giving to the Republican party and its princi-	and the people had always been accustomed to	long ago, if it had not been that the free lo
t payment in advance. LOOK TO YOUR SUBBORIPTIONS.	the dollar; let us be thankful that we were not	ples a hearty and generous support, it will criticise the actions and records of Republi-	use it. A short time ago a number of young	doctrine was advocated by so many in its ran
scribers are particularly requested to note the ex ms of their subscriptions, and to forward what is	enticed by their seductive way of doing busi-	can leaders as freely and fearlessly as in days	men determined to break off the lock. Dr.	but as soon as the scum was skimmed off, a I saw that the most of the societies rejected
ns of their subscriptions, and to forward what is r the ensuing year, without further reminder from	ness, into investing into those sapless North-	of yore. But it has seemed to me unwise for	Elliott seemed to have been governed in his	I joined issue, and henceforth expect to spe
lice.	lern Railroad bonda. Let us he thankful that	a great representative journal, for the purpose	act by no other motive than a morbid desire to	my time and talent trying to teach it to othe
n the margin of each paper, or upon the wrapper found a statement of the time to which paymen	the New York Independent, one of the organs	of correcting some alleged abuses of adminis- tration, to desert its party organization and	kill some one. He laid in wait for them, and	and to hold it up as a beacon light to le
en made. For instance, if John Smith has paid to 1871, it will be mailed, "J. Smith 1 Dec 1." If ho aly paid to 1 Dec. 1870, it will stand thus: "J	of the Court of Heaven, recommended that	turn its guns on its old friends, or help into	upon their approach came from his ambush	many from beneath the dark clouds of sup stition and priestcraft.
nly paid to 1 Dec. 1870, it will stand thus: "J 1 Dec 0."	firm, consequently the bank up there will be	power and place the leaders of the organiza-	and commenced without warning, to fire upon	Dr. Wm. H. Andrews
I Deco.	responsible. Let us be thankful that we are	tion whose political records and whose official	them with a revolver. To prevent being shot	Calamus, Iowa, Nov. 5, 1874.
CHICAGO, SATURDAY, NOV. 28, 1874.	not compelled to listen to the ministrations of	conduct show that they are insincere in their professions of desire for administrative puri-	the young men closed with him, and in the	
	a colored dominie who took for his text "dat	fication. As a general rule, a man can exer-	struggle he did his best, and nearly succeeded,	Glad to welcome you, brother, to the ran
Thanksgiving Proclamation.	portion of de Scripture whar do postle Paul	cise more influence for good among his friends	in shooting one of them through the head. At	of pure Spiritualism. You are right in yo
. 2011년 1월 1997년 1월 1998년 1월 1 1월 1991년 1월 1991년 1월 1월 1991년 1월	pints his pistle at de Phesians ?" let us be	by remaining <i>en rapport</i> with than by assail- ing and traducing them. The same rule holds	last he was thrown upon the ground, and the	efforts to increase the circulation of the Joi
E PRESIDENT OF THE UNITED STATES OF		true in regard to newspapers. The Govern-	pistol with which he tried to murder was	NAL while these articles on Death are be
AMERICA-A PROCLAMATION.	interpreted Scripture correctly, and who said	ment of the Nation must be conducted	taken from him, and he was then released.	published. The dying experiences of an
are reminded by the changing season	on returning from church, giving an account	through the instrumentality of parties. I	He is an old man, a minister in the Southern	miser will be calculated to open the eyes
t is time to pause in our daily avocation	1 OI the cermon : Well, Bull, de sermon was	know of no other agency which has succeeded in free countries. The party in the majority	-Presbyterian Church.	those who are hoarding their wealth, wh
fier thanks to Almighty God for the mer	upon de miracle of de loves and de nanes. De	must assume the responsibility of governing.	Had Elliott been a Spiritualist, each church	thousands are suffering for the necessaries
nd abundance of the year which is draw o a close.		A party is simply a voluntary organization of	member in Christendom would have raised	life. His desolate condition in the Sp
e blessings of free government continue	loves and five thousand fishes divided between	citizens united to carry into effect certain prin-	his hands in holy horror, and said, "I told you	world is vividly pictured.
vouchsafed to us, the earth has respond	- de twelve postles, and de miracle was that dey	ciples and purposes. It must employ and in- trust individuals to collect and disburse taxes,	go." But he is all right—a death-bed confes-	
the labor of the husbandman, the land	didn't bust. Dat is my perflection of the cir-	to perform executive and police duties for	sion and a few ounces of the blood of Jesus	MR. AND MRS. HOLMES are located at
confree from pestilence, internal orde		protection and security of person and proper-	will transform him from 5 human hyena into	North Tenth St., Philadelphia.
rs has prevailed.	ferbieration of the mitacie is more compression	ty; men must be engaged to construct public	an angel with two wings somewhat larger than	L. FREEMAN sends postage for Journ
a fitting that at stated periods we shall	than that of Prof. Swing's. Let us be thank-	works, carry mails, administer justice, and make and execute laws, and do a thousand	the cars of an ass. He is waiting for the	but fuils to give P.O. address.
from our accustomed pursuits and from	ful that the best definition of prayer origin-	other things which the public well being re-	"death-bed" to "change." He wants to act	HERVEY BARBER, Warwich, Mass., v
irmoil of our daily lives, and unite in fulness for the blessings of the past, and	I DECK ILOM & COLOLOG AMANDOON (MADON)	quires; and these individuals will often prove	mean as long as he can, for it will be easy to	answer calls to lecture on Spiritualism, s
e cultivation of kindly feelings toward	grees dark in the shade), who said : "I tell	careless, inefficient, or corrupt. But a party	make a little angel of himself to "toot round	also to attend funerals.
A CHIFTARION OF RUMARA POWER	you, bredren, 'tis prayer that gives de debil de	whose aims and purposes are good and pa-	the throne."	I WIDD OD WIDDOWN THINK WID

Nov, therefore, recognizing these consider-ations, I. Ulysses S. Grant, President of the United States, do recommend to all citizens to assemble in their respective places of worship, on Thursday, the 26th day of November next, and express their thanks for the mercy and former of Alminer aside all favor of Almighty God, and laying aside all political contentions and all secular occupa-

tions, to observe such day as a day of rest, thanksgiving, and praise.

triotic, and whose record is grand and glori-ous, should not be condemned and thrown out of power on account of the defective work or misconduct of a few of its employes, in order of Rev. Mr. Hammond's (the great Methodist to make place for an antagonistic organization whose record cannot be defended, but is regarded with sorrow and shame by its best members, and whose conduct when in power never fails to show that its reformatory protions when out of power are a delusion a.snare. hardest things for enny man to do is tew fall Such being the case in regard to the neces-sity and machinery of parties in free countries, the Press, to be useful, cannot avoid being on the ice when it is wet, and then get up and praze the Lord." Let us be thankful that minpartisan in greater or less degree. If an ed-itor undertakes the *role* of supporting both sides, his position is equivalent to a double affirmative, which amounts to a negative. If he habitually censures and condemns both, he is soon regarded as a common scold and a nuisance. To be entirely unpartisan leaves him in the condition of a cipher; and when a newspaper undertakes to be wholly "independent" of its party and yet discuss politics, it is on the high road to the camp of its political opponents, whether its conductor so intended at the outset or not—unless, indeed, he takes refuge in the coward's harbor of neutrality and abdicates his duties altogether, which is a most contemptible and despicable position. But it is not essential to the prosperity or influence of a party paper that it should willfully misrepresent its opponents, and behold nothing but evil and depravity in all their actions, or discover only treasonable designs in all they propose to do. Candor and fairness in the treatment of political opponents will detract nothing from the influence of a paper, nor will it injure the prospects of its own party. Such, in brief, are the views I have long en-tertained of parties, and the relations which the Press should bear toward them. A politi-cal newspaper, to be of service to the public, must give one party or the other the preference. And, while the Democratic party embraces many excellent and worthy members, who would be an honor to any organization, yet I sincerely believe the Republican party com-prises a much larger proportion of the intelli-gent and educated classes, of the moral worth and business enterprise, as well as of the patriotic element of the nation; and therefore the Government of the country and the civil rights of the poor and weak can be more safely and prudently committed to its keeping than to that of its antagonist, whose past history and antecedents furnish so much cause for misgivings and dread of its future behavior. Looking, then, at the individual composi-tion of the two great parties—all other parties being mere fragments, ephemeral in duration and narrow in object, —and at their respective records and underlying principles, I cannot hesitate to give the decided preference to the Benphican norty. Hance the Technon with the Republican party. Hence, the Tribune will be conducted as a Republican journal. Having said this much in a general way, it only remains to be added, that no labor or expense will be spared to keep the Tribune in the front rank of journalism as a *news* paper in all departments of current intelligences and activity. The high position it has attained as an advocate of the material, moral, and intel-lectual progress of the people, will be maintained and advanced as far as possible. I will be my constant aim and endeavor to make the *Tribune* not only a welcome but useful vis-itor to the fireside, as well as to the countingroom, shop, and office. For the cordial greeting with which the brethren of the Press have welcomed me back to the editorial arena, I tender them my most heartfelt acknowledgments, and, for the hundreds of congratulatory letters and telegrams received from old friends, they have my sin cere thanks for their kind expressions and good wishes. Respectfully, J. MEDIL.

Correspondence.

NEW YORK, Nov. 10, 1874. DEAR JOURNAL : Will you allow me to inquire, individually and representatively, what particular advantage an old subscriber has in paying \$3 00 per year for the JOURNAL, when hy simply substituting the name of some other

GILES B. STEBBINS is engaged to speak in. Baltimore, Md., during February. He is a good speaker.

BRO. R. BUTTERFIELD sends us a list of several subscribers, saying, "Push on, drive the enemy to the wall. It is Free loveism that has cursed Spiritualism."

MRS GRO A TABER

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-seventh day of October, in the year eighteen hundred and seventy-four,

and of the independence of the [SEAL] United States of America the nine-U. S. GRANT.

tv-ninth. By the President : HAMILTON FISH, Secretary of State.

Yes, let us be thankful. No doubt those who have wealth, and who are blessed with all the comforts of life, will feel thankful on the 26th of November, as they set down to a dinner table well loaded with all the delicacies of the season, including a good fat turkey. Under such circumstances it would be perfectly natural for them to boil over with thankfulness, and especially while thanking God, to lay aside all political contentions ! Let us feel thankful that those who have had charge of governmental affairs during the last few years, have not stolen the whole United States, and expended the same in fast horses, fine houses, and magnificent farms. Let us be thankful that the Swing-Patton controversy has finally nearly fizzled out, and as "dogs delight to bark and fight," so did they snarl at each other, and fight intellectually, until both were voted asses by an intelligent community. Let us be thankful that in case Jesus' blood could wash away the sins caused by the vituperation and abuse indulged in by Swing and Patton, that it would exhaust the supply, leaving none to purify the murderer and the adulterer, thereby making a "corner" in the religious market. Let us be thankful, however, that the blood of a healthy lamb has more saving qualities than the blood of Jesus. Let us be thankful that during the past year great discoveries have been made in the proper transfusion of blood, whereby its efficacy in curing tubercular consumption is fully established. Let us be thankful that eight ounces of the pure blood of a lamb, transfused into the system, is more strengthening and exhilarating than a million of prayers, convincing us that there is more efficacy in the veins of a skipping, playful lamb, than in all the invocations that were ever offered to God. Let us be thankfully sorrowful that there are three mysteries that never can be explained—why every spotted dog has the end of his tall white, and every spotted cat the end of the tail black,and why the blood of Jesus can wash away the size of an old lecherous scoundrel! Let us be thankful that the Christians who be-

smeared Mr. Coveney's monument in Michi-

gan do not live in Chicago,-we have plenty

of such pions villains here already. Let us

be thankful that Mr. Robert Collyer did not

accept the offer of \$12,000 per annum from a

New York church, for Chicago needs his 2:30

rollicking, easy-to-take religion. Let us be

thankful that though he did, while a Method-

ist divine, consign Paine and likenoble reform-

ers to hell, that he took them all out when he

accepted a larger salary from the Unitarians.

isterial influence is growing less and less with each expiring decade. Let us be thankful that Spiritualism is extending to every part of the civilized globe, and that we can converse with our loved ones face to face, and especially let us be thankful that no law restrains us from worshiping God according to the dictates of our own conscience. And above all let us rejoice, be exceedingly glad, and abound in good feelings and mirth that, although Thanksgiving is a glorious day, the turkey is even a more glorious bird, and that it increases our thankfulness a hundred fold if properly cooked and presented to the hungry palate; and let us manifest our thankfulness to God, by feeding the hungry and clothing the naked, and by encouraging those who are unfortunate and reforming, those who are addicted to bad habits; by so doing we manifest a pure and undefiled religion, that can not be exhibited by singing praises out. of golden-bound hymn books, or worshiping God in a satinlined pew !

lochjaw." Let us be thankful that it was one

revivalist) converts who said, "Finding my

jewelry was dragging me down to hell, I gave

it to my sister "-let us be thankful she made

a dunce of herself in the Methodist church.

Let us be thankful that Josh Billings spoke a

grand truth when he said, "That one ov the

The Chicago Dally Tribune.

It gives us pleasure to lay before our readers the following salutatory of the Hon. Joseph Medill on resuming the editorial chair of the Chicago Daily Tribune. Thousands of our readers will hall the return of Mr. Medill with heartfelt gratitude. Under his editorial management the Tribune had become endeared to them, and perhaps it was that early endearment alone which held many as subscribers through its years of estrangement-from its own party.

Mr. Medill is an honorable, high-minded gentleman, and we believe that he will deal honorably with all issues that command the attention of intelligent people. While we express no preference for the politics which the Iribune is to be an exponent of, we do most cheerfully recommend it to those of the Republican household as a fearless exponent of their faith and one of the most ably conducted newspapers in America. Mr. Medill says :

TO THE READERS OF THE TRIBUNE.

With this issue of the *Tribune* I resume its editorial control. Having within the past fortnight purchased enough shares, added to what I previously owned, to constitute a majority of the stock, the responsibility of the future management of the Iribune will necessarily devolve on me. With what degree of ability and success I shall discharge the new obligations, time alone can make known,—for "Let no man boast who putteth on his armor, but rather him who taketh it off." A few words of explanation may not be inappropriate in this connection.

Shortly after the close of the Great Rebellion, I was obliged by ill-health, caused by overwork, to resign the Managing Editorship of the Iribune, first to the late Dr. C. H. Ray, and after he vacated his post, to Mr. Horace White, who has since then had chief control accepted a larger salary from the Unitarians. of the paper. After a brief rest I took an ed. trial They might be in hell now for what we know, itorial chair and wrote for its columns for sev- date.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 29 cents, after this

member of his house, he can get it at half Yours mathematically, price ? - J. F. SNIPES.

Снісадо, Nov. 12, 1874.

DEAR BROTHER SNIPES : Your favor of the 10th inst. is at hand. In reply to your inquiry allow me to premise by saying that the Jour-NAL attempts to teach the true philosophy of life. / If we succeed in impressing the fundamental principles of that philosophy upon our readers, they will never belittle themselves by substituting another name for their own to save \$1.50 a year to themselves, thereby cheating the publisher that much.

Our philosophy teaches us that our deeds, be they good or evil, leave a corresponding impression upon the soul, which embellishes or disfigures it, and it not only sticks to the individual as honorable or hateful; but is ever open to the observation of all discerning spir-

We doubt not that there are persons who will so far overlook the principles of eternal justice as to do exactly that which, your letter suggests. Such people will suffer more by such deeds than we shall. We make the liberal offers we do at a great pecuniary sacrifice, to induce people to investigate in our field of. thought who otherwise would not do Bo. Thousands of good men and women date their first knowledge upon the subject of Spiritualism, from the reading of the RELIGIO-PHILOSOPHICAL JOURNAL, which they were induced to try three months or a year at our extremely low prices.

In all of the pursuits of life we have to take the risk of sharpers and dead beats, but they are few in number to be compared with honest people, especially, among that class who read the RELIGIO-PHILOSOPHICAL JOURNAL.

Sickness of the Pope.

A late telegram indicates that the Pope is quite sick, and will probably die. Sometime ago we published a prophecy translated by a friend in Brooklyn, for the Journan, in which a monk prophesies that Pope Pious IX will die this year. All of his predictions thus far have been fulfilled to the letter. Should the Pope die as predicted, we might reasonably expect that his predictions for 1875 would be realized, and that a war between Italy and France would take place. Indeed, four distinguished men predict a European' war-the Pope, who will probably die before January 1st; Father Hyacinthe, Victor Hugo, and Disraeli. Disraeli thinks the impending struggle will be a religious one; the Pope entertains the idea that the pugilistic devil has not been killed by Gerald Massay, and that he and the Archangel Michael will have a terrible set to, while Father Hyacinthe believes that the portentous war-clouds will be productive of a three-fold shower of evil, and that popular rights and the power of capital will tear each other to pieces, while Victor Hugo gives it as his opinion that the forthcoming contest will and logical speaker.

acceptengagements to lecture anywhere within a day's ride of home. Address, Boston, Mass.

MRS. KATE FOX JENCKEN, (one of the original Fox girls) lately arrived in New York City from England. Her little boy, not yet a year old, is a writing medium.

DR. C. D. GRIMES, after having been laid up a long time with ill-health, is again in the field, having lectured at South Bend and Vandalia. He proposes to go vigorously at work again.

MRS. BLAIR is at 707 West Madison street, sending forth her messengers of light in the form of beautiful bouquets. Everybody is loud in her praise. She is doing a grand good work.

E. ANNE HINMAN, who has recently been lecturing in Bartonville, would like to make further engagements in Vermont and New Hampshire, or elsewhere. Address, West Winstead, Ct., box 323.

\$1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1.65, which must be remitted in advance.

A CHICAGO pork-packer, whose pew rent was raised to \$25, exclaimed, "Great Casar! Here's a nice state of affairs-the gospel going up and pork going down. What's to become of us?"

MRS S. A. ROGERS HYDER has located in Salem, Mass., where she is giving psychometrical readings, examines and prescribes for diseases, gives tests and advice on business. Address Salem, Mass., Washington St., Hubon Block, No. 71, Room 3.

Susie M. Johnson is lecturing the present month, November, in Washington, D. C., and will be glad to make engagements for the win-either East or West." Address this month, 503 E Street, Washington, D. C.; after that, Bay City, Mich., Box 72.

THE New Haven Palladium of Oct. 31st, '74, in speaking of Dr. Crowell's work, "Primitive Christianity and Modern Spiritualism," says, "The book can be commended as of almost intense interest and so suggesting food for reflection. But its strongest significance is that which points to the need of fuller scientific investigation of physical phenomena."

MR. J. J. MORSE, English trance speaker, now on a visit to the United States, will be pleased to make engagements to visit societies on his way to Chicago, from Boston. For dates and terms he may be addressed during November, care of Levi, Wearer, 220 W. Baltimore St., Baltimore, Md. The BANNER OF LIGHT says, "Mr. Moree is reputed to be the most celebrated medium-speaker England has produced. He brings good introductions from the British spiritual press, and from noted individuals in the movement." Mr. Morse stands high in England, as an eloquent

NOV. 28, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment ... HENRY T. CHILD, M. D. · Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia, Materializations in Philadelphia.

KATIE KING AND OTHERS.

Mr. and Mrs. Holmes are having very satisfactory seances. To secure order and prevent disappointment, especially to those who come from a distance, they have made arrange-ments to issue a limited number of tickets at \$1.00 each for each evening, and no one will be admitted without one of these. Tickets may be secured by application to Dr. H. T. Child, 634 Race street, either by letter, encloa-ing a three-cent stamp-the money need not be sent-or personally at the Doctor's office between one and two; or five and seven, each afternoon. Persons desiring to arrange for private seances can procure the entire tickets for an evening by making application in ad-vance, and thus avoid the risk of disappointment. All persons from a distance should take the precaution to make arrangements before they come.

The Law of Evidence.

One of the prominent traits of modern Spiritualism is the manner in which it analyzes evidence. Robert Dale Owen says that many things which were considered as evidence in former times are not now accepted. Old theories and dogmas, recorded in the musty tomes of bygone ages, are now thrown into the crucible of investigation and most rigidly tried. Not only is there a disposition to scru tinize and investigate everything, but there is a power to do it such as the world never had before. We demand the testimony of everything in nature ; we turn objects in every direction and cross examine them that we may reach the truth, and know that black is black and white is white, and so far as we can we are realizing the true nature and character of everything.

The psychometrist not only measures the present condition of things, but, plunging into the deep and apparently hidden mysteries of the past, is revealing both the external and internal powers of all objects. It is well known that in all ages markind have been living that in all ages mankind have been living under masks and shams which all their efforts failed to conceal entirely, however much they may have deceived themselves and others in regard to their true conditions. To-day there is a fearful tearing away of the masks that individuals have been holding before their faces. The Spirit world, in which all these things must fall off, is revealing itself to us more and more clearly, and as it lifts the veil of the beyond, it also reveals many things which had hitherto been obscure among us. There is an impression that the world is

growing worse than it ever was before, but when seen from a Spiritual standpoint this is found not to be true ; it is simply because the interior conditions are being revealed and exposed; though there seems to be an increase of crime and corruption in the world, it is only a clearer perception of the real state of things, and, however discouraging it may appear, it is a preparation for a better condition which will be outwrought through their exposure.

We are learning to measure human testi-mony, which it is well known differs very.

like in their character, are the means by which absorption, the first step in nutrition, begins and is carried on. The first and lowest forms of life consist of single cells, termed monads, only visible under high magnifying powers as a ring, but invariably having these cilia, con-sisting of curved and hair-like fibres. These monads are found in water and other fluids, and the cilia generally perform two functions. By their motions they cause the monads to move about, and they bring such particles of matter as are adapted to the nutriment of the cell, and which are dissolved more or less completely in the fluid, into repeated contact with the surface of the cell, where the process of imbibition and transudation,—endosmose and exosmose, as it is technically called, meaning taking into and throwing out. This power, which distinguishes all living things from inanimate and non-vitalized matter, results in growth, while the latter only increases by ac-cretions and diminishes by disintegration. There are two functions which characterize all living organizations, namely, nutrition, the re-sult of assimilation, and motion. It has been supposed by some superficial observers that heat is life; that is not so, although it is a general accompaniment of the higher forms of life. A majority of living beings have a temperature corresponding to their surround-ings. Neither do we think that nutrition or motion are life, they are simply effects or results of life, and the former can only be produced by life. Our definition of life is that it is a result of the combination and crossing of the curvilinear lines of motion or force. Non-vitalized matter being a result of the simlar combination and crossing of the rectilinear lines of force. The domain of life is properly divided into the vegetable and animal, though the line of demarkation is not very distinctly divided between these. Plants, especially the higher forms, have only interior motions, and they are generally considered to be devoid of sensibility, yet the grades of sensibility are by no means confined to animal life. The first forms of life in the plants and animals are the simple cell, generally floating in water, moving by means of their cilia. After this the law of differentiation, which means the formation of organs or parts having different functions, commences, and in the case of plants we have the root, the stem, the leaf and flower, each performing a different part in the organism. "Alas for him who never sees

The stars shine through his cypress trees, Who hopeless lays his dead away, Nor looks to see the coming day, Across the mournful marble play Who hath not seen in hours of faith, This truth, to flesh and sense unknown, That life is ever lord of death, And love can never lose its own." J. G WHITTIER.

Lines to a Friend.

Oh ! pure is the gold that the trial fire Hath purged of its clinging dross : And lovely the soul that with patient trust. Each day bears its heavy cross. Over that soul broods a beautiful dove Divinely commissioned; its name is love.

Bright is the diamond the workman's hand Hath wrought from the hard, rough stone, The skillful hand from the strained harp-

otrings Brings forth its sweetest tones;

And listening angels catching the strain . Will mingle their voices in sweet refrain. There is a pliant grace in the sapling oak,

truths. Spiritualism is of the highest importance to our profession. As its members come to realize that Spirits can and do influence almost all persons, especially the sick, they will see the importance of studying out the character of the influences and adapting their treatment to this. I think no one should at-tempt to practice medicine without a knowl-edge of Spiritualism, and the more they know of it the better.

A, B. WHITING.

Dr. Child, I had no idea of meeting you br. Onno, 4 had no idea of meeting you this morning, until a telegraphic dispatch reached me, saying that I could send some words through you to the paper. I am pleased to see you in this work. I often wonder how you accomplish so much, but I know you could not do it if you were not helped by many Spirits who come to you. Your mediumship is a peculiar one, enabling many Spirits to come to you, and by these changes your pow-ers are not exhausted. I would like to en-courage all mediums, especially writers and speakers, to be earnest and faithful and true, for the time is not faithful and true, for the time is not far distant when our glorious philosophy will be understood to be a high and holy inspiration of truth. In the future I know that every noble worker who steps forth upon the rostrum, or sends out their thoughts in writing to advance the beautiful ideas and facts that are presented to them through their mediumship, will be remembered and loved even after their forms have passed away from earth. I'know, like myself, they will be re-membered and beloved. Many of the pioneers of Spiritualism who went forth, sometimes against the wishes of their friends, have passed on as I did and have received a glorious welcome here. My whole soul was filled with joy as I heard the postical expressions that greet ed me as I passed through the portals into this beautiful, bright and happy land. The greeting that I received here seemed enough 'to repay me for all the weary journey of life. . I rejoice that I am permitted to return and give to the world some of the glorious and divine t achings that are being handed down through mediums in Spirit-life from sphere to sphere incutums in spirit-life from sphere to sphere until they reach your earth plane. Our com-munications are modified by the mediums through whom they come. If the medium is passive, and the soul goes out in aspiration, asking for divine truths, then they will re-ceive correct communications; but when me-diums are only locking for the diums are only looking for the name and the fame of the thing, there is not much reliance to be placed upon the communication. Spirit-ualism needs a united band of honest, truthful and harmonious mediums, who will always stand by the truth and live it in their lives.

I now see that Jesus was a most excellent medium, because he was filled with the spirit of love, and he had such faith in his guardian Spirits that he could receive from them greater truths than had ever been given to the world. If our mediums would be as true to the high mission and calling they would receive much grander truths from their angel guides. The time will come when this beautiful and glorified truth shall be seen 'in its true light. The truth will come to the world just as fast as you are ready for it. Brother Whiting concluded with a beautiful and charwhich georetated with a beautiful and char-acteristic poem, only fragments of which could be reported. He said, come with me, brother, down by the murmuring stream, where the lilies grow in beauty and the flow-ers bloom upon the banks, where song and music charm the soul.

ADAM ASHBURNER.

I suppose you know Eliza Ashburner. I want to say that I know now what sustains her and makes her happy. Spiritualism has been a great benefit to her. I see that she is a medium and goes about in troducing Spiritual-ism to certain people who would lock the doors and even stop up the keyholes if they thought any of the neighbors were listening to what she was telling them. I was particu-lar in my likes and dislikes. I can see now that/Eliza was not far from right. I don't know how I happened to come here this morn. ing, but I wanted to send a word to Eliza. hope she is happy and will do all the good she can. I have met some of her friends, and they tell me that they understood something of Spiritualism through her. Just say to her that I am very happy, and that my spirit will endeavor to do her good. I see that there is a great work before her yet. Spiritualism is going to be known and felt better in your city. There are certain friends of hers that I think will appreciate everything that she has said to them. I am glad to see that she does not for-get the old man. I am glad to come to her and impress her. You may just say to all my family that it is all right with me. I have thrown cff the old form and can spruce up better than ever."

New Lublications.

HARPER'S MAGAZINE FOR DECEMBER. characteristic feature of Harpei's Magazine is the expansive development of the subjects treated in its illustrated articles. To give ex-amples would be to recite the contents of volumes. Thus, in its articles of travel, Harper's Magazine, instead of moving rapidly over a large extent of country, takes up some subject full of interest—as in its recent articles on Newport, Marblehead, and Portsmouth—and leaves no important features untouched. • We have a striking instance of this method in the opening article of the D cember numberthe first part of a magnificently illustrated paper on St. Augustine, from the pen of Constance Fenimore Woolson. It is evidently the result of patient study; but the author has looked upon the old city with fresh eyes, and has invented a new style of treatment, weav-ing the threads of romance with those of travel. Her story is embellished with twenty-five bright illustrations of scenery and character. We have in this number the second paper of "The First Century of the Republic," which is the running title of a series of papers com-menced in the November number—a review of the progress of the century now closing. Each department is treated by a specialist. The present installment is the first of three or four papers devoted to the department of Mechanical Progress, from the pen of Edward H. Knight, of Washington. This article contains thirty-six illustrations, and covers the progress made in agricultural implements, the application of steam, and the machinery for the man-ufacture of cotton. The Editorial Depart-ments are as comprehensive and attractive as usual.

THE GALAXY FOR DECEMBER fully vindicates its reputation for variety in the choice of subjects ; for we find in the December number an English serial story, a Norwegian story, an American story, a Swedish poem, a sketch of the late princes of Siam, a sketch of a French journalist, and, to extend our travels still further and into another sphere, there is a curi ous article on materialized spirits, written in the form of a narrative, under the title "Was-it Katie King?" The strong articles of the number are on the duration of the executive term ; reviewing the opinions of the leading American statesmen on this subject from 1787 to the present day, and an examination of Professor Tyndall's theological views by James Freeman Clarke. Mr. Richard Grant White contributes an article upon the present marriage service, and another upon the American "Interview," which he looks upon as an abomination. A fair sprinkling of poetry and the usual departments of literary criticism, science and gossip complete an uncommonly entertaining number.

CAREER OF RELIGIOUS IDEAS: Their Ulti-mate, the Religion of Science. By Hudson Tuttle.

We have received a supply of the above val-uable book, an extensive notice of which appeared in the JOURNAL several weeks ago.

THE JOURNAL OF SPECULATIVE PHILOSO-PHY, published quarterly at St. Louis, Mo.

It is intended as a vehicle for such translations, commentaries and original articles, as will best promote the interests of Speculative Philosophy in all its departments. \$3 per volume ; single number 75 cents. Address, Wm. T. Harris, box 2398, St. Louis, Mo.

BRAVE AND BOLD, or the Story of a Factory-Boy, by Horatio Alger, Jr.-Loring, Publisher Boston. Small 12 mo., 342 pp., cloth, price \$1.50. earnest solicitatation, concluded to take pictures for a

Attend to Remitting Postage under the New Law.

Everybody should know that Congress passed a law at its 14st session requiring all postage on newspapers to be paid in advance at the office where the papers are mailed, from the first day of January next. Hence it becomes necessary for every regular subscriber to remit. us fifteen cents *at once* to pay the same. We say at once because, we have got to remodel our mail-list before that time, and it will be a great deal of work to do it.

Not a single newspaper will reach subscrib-ers after that time, unless the money to prepay the postage is sent to us for that purpose. The subscribers get the paper carried cheaper than ever before, so it is an object for them to do so. Three months' trial-subscribers will have to

send twenty-nine cents instead of 25, then they will have no postage to pay at the home office. Those who are receiving the JOURNAL on credit or free, will have to remit the postage and explain why credit on the subscription is asked. In case of failure to attend to this matter promptly, subscribers will find that it is through their own negligence that they do not get the JOURNAL. We do not make the law governing the matter, but we do obey it, as all others must not from aboles but from a bar others must-not from choice but from a legal compulsion.

Those who are owing us, and neglect to at-tend to this requirement, will find that our ac-counts will be placed in the hands of a collector in their respective counties, who will enforce collection with all possible speed, but we trust we have very few on our mail-list who are so destitute of integrity as to require us to resort to such measures to secure our just dues-but of that we shall know more within the next thirty days.

* As fast as postage is received at this office, the subscriber will find the little colored monitor on the margin of the paper or wrapper, has appended at the end of the usual figures desig-nating the time to which the subscription is paid, the letter l, which means that the postage is paid.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial-subscribers, for 29 cents, after this date.

\$1 65 cents renews trial subscriptions one year.



much even in the description of the same incidents ; showing that much of the testimony is the result of the mental condition of those is the result of the mental condition of those who give it. Green-eyed jealousy and the false spectacles of prejudice give such different col-oring to everything, that we must make due allowance for these. Self-interest and self-love, like colored lenses, often make testimo-ny vary with each individual condition.

So that in order to reach the truth, we must carefully weigh and measure all evidence, and make due allowance for the influences which may turn it aside from the line of truth. This does not impugn the honesty of the witness, but only puts us on our guard to examine not only what they say, but the reasons which may influence them to say it. It does not follow because a person gives a blased opinion that they are therefore bribed or corrupted. We are glad to know that ignorance is not alto-gether criminal, though it often leads to wrong acts.

In all this we see encouraging signs of the times; mankind are becoming better, love the truth more and desire to reach it, and as we kindly and lovingly reach out sympathizing hands toward each other the scales, of prejudice will fall from our own eyes and from those with whom we associate, and in the clear light of truth and love we shall reach more correct estimates of all things, and by so doing arrive at happier and better condi-tions. The honest mind never fears the light of truth, but conscience, or rather crime, makes cowards of us all. Truth opens new avenues for freedom and happiness, ever in-creasing and bringing peace and rest to the human coul human soul.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts, to the world. The extended circulation of the Journan, firmishes the means of reaching more individuals than any other paper on Spiritalism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through the readumns, whose names will be given with their communications. H. T. 0.1

CHAPTER THIRD. Life, Its Origin and Objects.

THE CIRCLE.

Type of the overarching heavens ! Emblem of eternity ! Basis, foundation and corner-stone of all life ! We pause to contemplate the magic wonders that roll out in rythmical numbers through the endless combinations that unfold themselves in living grandeur and beauty throughout the vast domain of vege table, animal and human life.

Our attention has been directed to the straight lines of force, which produce non-vitalized matter. We have said that all force centers are composed of circles and radiating lines. A simple circle without any variation does not form a life cell . To do this there must be in connection with the circle a curved or spiral motion. A deviation from the straight line and also from the exact circle in the form of short curved lines, which constitute what are termed cilia or hair like appendages, is essential to life, and these are found in all living tissues, though they may not be visible even by the aid of your highest magnifying powers ; still their existence is absolutely acc-

lantister, ' adertication and the

The sport of the wintry blast Its head may be bowed by the scathing storm, But its roots are deeply cast; Beauty and strength to its form are given, As it trustingly lifts its head toward

heaven. Pure is the fountain which gushes forth From the smitten heart of the rock ;

Life giving and fragrant is nature's breath, After the tampest's fierce shock. How we welcome the beams of the new-born

day. When the darkness of night has passed away.

Under the breast of the wintry snow Are fairest blossoms sleeping below, But the spring shall come with its soft, warm

breath. And call them forth from their wintry death, And the melting snow, like tears of love Shall welcome their birth, the earth above.

SYLVINA L. WOODARD. Deerolain, Calhoun Co., Ill.

An Invocation by Nellie T. J. Brigham.

Oh I thou Eternal Holrit, giving to us for-ever and ever thy bounty and thy love, we turn our thoughts heavenward at this time, seeking for new light to shine in the depths of our understandings; for with all the truth that we may learn on earth, from all the good that we may be enabled to do, there is a depth that we may be enabled to do, there is a depth unsatisfied in our souls, and thus must it ever be. The saddest and most dangerous of all Spiritual conditions is one of perfect satisfac-tion, or self-approval,—no further hungering for truth, no outward reaching of the soul for more light. Thou who never ceases from thy works, Thouart giving us of thy presence, il-lustrated in the sunshine and in the burning stars, as well as in the blossoms, and in the changes of human life ever growing upward from the mortal to the immortal realms of beauty, Thon art never weary in well doing. On ! infinite presence of light and love, teach us in our inward natures those lessons which thou dost teach in our outward nature,-teach us continually to strive for that which is better, to rest not here on earth but in the sunlight of the angel spheres to seek for truth. We know that the germs of truth are within us only waiting for more favorable conditions that they may bud and blossom and bear their natural fruits. Teach us to be not weary in wait-ing as well as laboring; show us that the transient shadows that fall in the weary night-time of this life, shall soon fade away in the morning splendors of the brighter and better Birengthen us for our labors and realm. guide us ever in the ways of wisdom that we may continue to walk nearer to thee now and evermore.

Communications Through Katie B. Robinson. of Philadelphia.

DR. A. PENNYBAKER, OF PHILADELPHIA.

Dear Doctor, I am happy to meet you this morning. I have been trying for sometime to find something that will purify your blood and remove the remains of that poison from it. I wish you to continue the magnetic treatment and take the best care you can of yourself; you have a great deal to do, and I want to help you all I can I was a Spiritualist. I received from Charles Foster all the evidence that was needed to convince me of its truth. I hope he may long live to be an instrument in the hands of Spirits to ssary to life, their vibratory motions, wave. I convince mankind of these grand and glorious I the postage after the first of January.

' FROM THE GUIDES.

We have said that there is a power being concentrated upon your city, and there is a purpose in it. Many Spirit bands have been gathered around the mediums in this and other places, and they will be able to establish Spiritualism on a firmer basis. There will be a gathering of Spirits from all nations of the earth, and they will bring with them their peculiar influences at the time of your centennial celebration. The Revolutionary fathers, and the friends of freedom from all nations who have gone to the Spirit-land, will concentrate their forces here.

In connection with this subject we give the answer to a question that was put to Lyman C. Howe, when entranced at our hall: The prospect is that in the coming year there will be, a great concentration of elements and forces from all parts of the world, and that concentration will bring the elements of magnetic sympathy that tend. to develop the rela-tionship of soul with soul, and sphere with sphere, that thereby the chemistry of heaven may unite to develop its power under strong-er circumstances than it can be done in any other city. There is in your city a large ele-ment of Spiritual development, a freer growth, a greater love power than is to be found in many places. The old Quaker element has remained and will produce its fruits; there have been other influences mingled with this that have diminished its power, but not de stroyed it, and we trust never will. Those of you who have been pioneers in the Spiritual movement, will have great responsibility rest-ing upon you at this time.

Brothers Potter and Taylor.

These two gentlemen have had a friendly set to in the JOUENAL, and we are fearful that if we allow it to continue that angry feelings will result. Brother Taylor is devoted to pure Spiritualism, and is an able advocate of our cause ; do is Brother Potter. Both stand high as gentlemen, and we must not allow them to so twist each other's words that our readers. would misspprehend them.

\$1,65 pays for this paper one year, to new trial subscribers, and we pre-pay

This is the latest and one of the very best of the stories of a wonderfully popular writer of juvenile literature. All his stories under any title are brave and manly and intended to wield an influence for good; that they are duly appreciated the immense editions called for prove. We shall be glad to supply our young friends with any of Mr. Horatio Alger's works.

A New Enterprise.

Having been an observer, and to some ex-tent an investigator of Spiritualism for about twenty years, I have felt the necessity of some medium through which the public might be informed on the subject published at home. Its phenomena will not now be questioned by those who have kept themselves posted in regard to it. Its facts are as indisputable as any other facts of which our senses are cognizable. Tqere is a rapidly increasing desire to investigate the subject and know more fully what are its teachings in regard to man and his destiny: We propose to publish a monthly; to be called Tye Spiritual Magazine, devoted to the develop-ment of our race and country. Reformatory measures in all that pertains to man's physical, intellectual and moral nature will receive due attention. Belonging to no sect or party this periodical will be independent upon all subjects, and discuss them freely. Having been officially known to this community as a Methodist preacher for more than a third of a century, and a number of years publishing and editing church papers, I hope to make this periodical a welcome visitor to those who pa-tronize it. Believing, as F do, that there is harmony between Christianity and Spiritualism, this magazine will advocate this subject from a Christian standpoint. It will aim to keep its readers posted in regard to the pro-gressive development of this subject generally, and especially in our own country. Spiritual Magazine will be issued monthly, thirty two pages, exclusive of the cover, at one dollar and fifty cents, invariably in advance (postage paid). A specimen number will be issued in December which will be sent to any person (gratuitouely) who may request it by postal card or otherwise. The regular issue will commence in January. All communications should be addressed to

SAMUEL WATSON. 225 Union street, Memphie, Tenn.

A New Advertising Agency.

Advertisers in St. Louis and the south-west vill be pleased to learn that George P. Rowell, of the firm of George P. Rowell & Co., New York, has formed a partnership with the late editor of Rowell's American Newspaper Directory, Nelson Chesman, Esq., for the purpose of conducting the general business of a newspaper advertising agency. With an office corner of Third and Chestnut strests, St. Louis, in charge of Mr. Chesman, who is a genial gentleman and thoroughgoing man of business, we bespeak for the new combination the attention of advertisers and predict the best success will attend the enterprise.

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RELIGIO-PHILOSOPHICAL JOURNAL.

BOOK REVIEW.

THE GENESIS AND ETH⁴C4 OF CONJUGAL LOVE; By A. J. Davis, pp. 132, 12 mo. Published by A. J. Davis & Co., New York.

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The marriage institution, the basis of the present order of society, on which depends the family and the state, has become the most exciting question for discussion, its necessity hardly denied, and it is said so far from being valuable, it is opposed to the best interests of mankind. The church settled the question by Biblical authority, on strictly monagamic grounds, and made it a sacrament solemnized by God himself and hence impossible to annul except by the most detestable crimes. Nature seems to sanction this decision in the desires of the human heart. By it the rights of husband and wife and of offspring are preserved in the most practical manner, the greatest good con-ferred, and the least evil produced. The

stringency of divorce laws, and true Puritanic rigidity of this relation reacted, until now we have reached the antipode in the abrogation of the relation entirely. The widely divergent views on a subject considered truly of such vital importance, is necessarily attended by great activity of thought, and the books and pamphlets on either side rapidly multiply. The position of Mr. Davis demanded of him attention to the subject and the pronuncia-tion of his views. As one of the great lights in the galaxy of Spiritualism, his friends and admirers united in calling his intuition to a question which perplexed and bewildered ordinary minds.

Mr. Davis enlarges the field assigned to him he not only attempts the solution of all diffi-culties, but to give the origin of corjugal love itself. His task is most difficult, and his method is metaphysical instead of scientific. He starts from the Swedenborgian premises that "warmth is love," and light is wisdom, deducing that the first is feminine, the latter masculine, and that "Sex therefore is of divine origin." Matter is masculine, spirit is feminine; "every atom, every form of matter, every world is male, while every vital spark, every wave of life, every energy is female." "A positive pole implies a negative." This is a captivating fancy, which is as old as historic time, but it is a fancy and nothing more. The "Fatherhood of God" and "Motherhood of Nature" are terms of sonorous sound, and the various changes rung on "positive" and "negative forces" seemingly are learned explanations, yet they explain nothing, and are simply names of effects; terms to cover a blank ignorance of the cause or causes. It is highly poetic to speak of "the universality of the sexual principles.... in the outlying worlds, which make the muses a perpetual wonder. They marry and are given in mar-riage with every throb of time ;" the man of facts will smile however if it be said in sober earnest. There is a similarity in complimentary terms attraction, repulsion, positive, negative, masculine, feminine, and analogic ally it is plausible that what in the physical world is a blind force, becomes in man Spiritualized into the cardinal distinction of sex, its presence giving form to, and predeterminis presence giving form to, and predetermin-ing the character of, the organization. But it must be admitted that however pleasing, this theory is only a theory without the least evi-dence in its support. Although Mr. Davis devotes many pages to its illustration and makes it the foundation of his book, he producen not a shadow of reasoning in its support nor records a single fact in evidence. It remains as it ever must, an assertion, and as such may be met by the counter assertion. In fact there is no reason why God may not be feminine and nature masculine, or why they should be either : That light be wisdom and male, and heat, love and female; that the positive be the former and the negative the latter. If Spirit be feminine, and matter masculine; and if, as Mr. Davis asserts, God is masculine, and nature (the material world) feminine, how can God be a Spirit? He must of necessity be matter, a logical conclusion fatal to the premises. Sex may exist in "outlying worlds," but it remains an unproven statement; may exist in the physical atom, but before accepted as true something more than analogy is required. Ac-cidentally Mr. Davis strikes the key-note of cidentally Mr. Davis strikes, the key-note of the purpose of sex when he says (page 21) "Behind all sex and secretly hidden within all forms and organs, we find God (the mascu-line) and nature (the feminine) insisting and persisting at all heards and at every cost to the individuals involved, upon the propaga-tion and perpetuation of types...." We know nothing about God "behind all sex," or of Gods, masculine or feminine, but we do know as the author well has said that " propagation" at whatever cost is the purpose and result of sex in the organic world. This dif-ferentiation is a necessity in the higher grades of organic being. It is not with physical atoms which can not multiply, nor with worlds multiplying by aggregation, and not by vital growth. The distinction of sex so far from growth. The distinction of sex so far from being found in the physical world, is not even discernable in the lower orders of living beings, which multiply by simple divisions of their bodies. With the advance of life it becomes more and more distinct, the separate organs and functions assigned to each. becoming more characteristic. Mr. Davis seems to regard the union of forces magnetic and electic, and of the organic beings below man as marriage, for he says, page 16, "In all these manifestations is seen the spontaneous, weddings and the incessant divorces which belong to degrees of life and atom infinitely below the exalted existence of man and woman," yet he confuses this clear statement by saying, on page 19, "As sex is derived from the Spirit, so is the Spirit the only cause of true marriage; a union of two persons, man and woman, by the ties of the highest and holiest affections." In one case marriage is sexual attraction, in the other exclusively Spiritual. Whereas, is it not evident that both are combined in man, as he epitomizes the universe ? The bruteman, possessing all the intense instincts of animal life, is united with the intellectual, moral and Spiritual man, and this is actuated by two forces often conflicting. The more perfected type unite on the Spiritual plane and hold instinct in abeyance, but it is a sad truth that the majority have not reached that position, and are controlled by instinct more than reason; by the brute instead of the Spirit. There is every degree of blending of these, from the barbarian who woes by knocking down his intended with a club and carrying her to his but, to the most delicate Spiritual devotion. The marriage institution can not, make the passions weaker or stronger; it can not give purity of thought to the vile or Spirituality to the brutal. It can only fix the conditions of union and enforce the most essential observ-ances. It can only define and guarantee the rights of the contracting parties. Such it is in its essential character, and its higher meaning must be illustrated in the wedded lives. It is a civil contract ; it is more, it is a sacrament; it is more than a sacrament in its highcet Spiritual significance. The marriage institution in its civil aspect de-fines, and so far as possible, guarantees the rights of husband and wife and of offspring. As the latter are for many years helpless and dependent, requiring paternal care, it becomes of vital importance that the family remain independent, requiring paternal care, it becomes of vital importance that the family remain in-tact, and separation not the whim of the mo-

1. 14

ment. Yet Mr. Davis advocates divorce when the results of continued union are worse than the evils of separation. Much as parents owe to their children, they have obligations to themselves. In his discussion of this subject he utters golden sentences which should be treasured by every wedded pair : "Instead of seeking to obtain greater ease of divorcement from one another, in order to insure personal freedom from uncongenial association and familiarity, rather begin and continue to live your wedded life with the same degree of delicacy, love, respect and devotion which inspired your two hearts prior to the solemn ut-terance of the marriage vow." Here he fore-shadows the higher phase of Spiritual marriage wherein instructive impulse acts a minor part, becoming the obedient servitor instead of the tyrant master.

If Mr. Davis has failed in the ambitious task assigned by the first part of his title, "The Genesis of Conjugal Love," he more than re-trieves himself in the second, its "Ethics." His conclusions may be briefly stated by the answers he gives to two questions on page 52, "What is true marriage ? The Spiritual union of two—a woman and a man. What is false marriage? The material and passionate conjunction of a man and a woman."

While he looks with disgust on the loose ways of the "free lovers," he severely censures those who make marriage a convenience, and he sees little distinction between prostitution and such unholy alliances. He demands em-phatically the same standard of morals for man as for woman, that he should demand of her no superior virtue or chastity. He somewhat apologizes for the erratic notions of the "free lovers" by referring them to the impressions received from "Diakka," who do "sometimes meddle, like the familiar gossips and social ghouls in this world," but he justly holds the medium responsible "in all cases of Spiritual intercourse, a receiver of such information is also unavoidably responsible. He or she is responsible for being weak or credulous enough to be led by meddlesome spirits into false steps and foolish notions."

Returning to the subject of divorce, page 101, Mr. Davis would have the dissatisfied go before the proper magistrate and declare their intention of separating, and one of the causes he considers sufficient, is the following : "If at first she (the wife) did love her husband, and subsequently, for sufficient deep-seated and uncapricious reasons, loves him conjugally no longer, but loves another instead, and does not take that other to be her husband, she is then guilty of being both a prostitute and an adulteress. 'The being both a prostitute and an adulteress. same moral law is applicable to man under like circumstances." The italics used are my own, for I would emphasize the sentence which is fraught with great significance. It really presents the greatest stumbling block in the "ethics" of the corjugal relation. If this be granted once it may any number of times. It is absolute. The wife ceases to love. Children may be dependent; the hus-band still devoted. Yet if she remains in this relation after she has decided she does not love him, or loves some one else better, she is "both a prostitute and an adulteress !"

After reading the hundred closely printed pages preceding, wherein every form of free-loveism and social brigandage meets its full share of reprobation, we feel that the fortress after the battle is over, has been unconditionally surrendered. However much the statement may be concealed by "good advice" to be loving and affectionate and kind, logically it has one meaning, and the leaders of the free love movement could not ask for a more complete and perfect statement of their views. There is this distinction only, she would have the individuals adjust the matter between

all my influence, ridicule and talk, when she is not on her guard, she will talk as wildly as any of you. I have long since lost all hope of making her different." He appealed to the Quaker agent—"Major [all Indian agents are majors], is it not so ?" The agent warmly assented. How I was rejoiced to learn this, for I have ever felt sure that any theology that is not natural, that is not as familiar to the highminded savage (and our American Indians, with faw exceptions, are men of fine intellects as it is to the civilized man, is false. Much as I have known of the Indians, I had never suspected this before. These gentlemen went on to tell me of many facts, very amusing to them, illustrative of the statements above made. Some of these I shall relate : A great chief in the tribe is very unhappy and discon-tented. He says that many of his old friends who have passed to the other world visit him. every few days, and talk with him, urging him to make haste and come to them; that they need him badly, and are ready to receive him; that they have splendid times in the other world—no trouble, much sport, and want him for a chief. He insists on it that they seem to him just the same as when in this life, and that others he was not acquainted with come also. He wants to die, thinks of suicide, but believing

that not right, he is very unhappy. They also added another fact : A chief not long since, in perfect health, declared his spirit friends had come to him and told him his time was come to go to them. He came out and ordered his pony to be prepared as for a long journey. When told it was ready he went out, examined all its equipments, said "good, good," went back into the house, drew his blanket around him, seated himself on the floor, and died in a few minutes without a struggle. His pony was killed according to custom. C. I.

Oregon, Mo.

Poices spom the People.

FAIRMOUNT, MINN.-Miss Z. A. Allen writes. -I have heard of your splendid paper and resolved to subscribe for it.

FRANKFORD, MO.-Jno. B. Goldsbery writes. -With the dark surroundings your paper is cheer-ful and encouraging beyond expression.

DENVER, COL.-Orson Brooks writes.-I tell you, Bro. Jones, Colorado is bound to be known and heard of as a spiritual developing locality; we will yet show wonders in Denver!

MILAN, MICH.-Charles Gould writes .-- Your paper is getting more and more interesting every week. I can not do without it; it is both victuals and drink to meand my family.

GREENUP, ILL.—David Kester writes.—I in-tend to take the JOURNAL SO long as I can see to read it and able to raise the money. I would rather do without one meal a day than to be without your paper.

WOODBRIDGE, MICH.—R. G. Braman writes. —May friends aid with the one thing needful to advance the glorious enterprise in which you are engaged, the publication of the JOUENAL, and may the Spirit-world guide and bless the endeavor, is the sincere wish of your sister and co-worker.

EAST ST. LOUIS, ILL.-C. E. Hull writes.my subscription expires Nov. 11th as a trial sub-scriber, and as I wish to lose no copy of your val-nable paper, which is battling so bravely to expel superstition and religious tyranny, thereofore please renew and send me your paper for another term term.

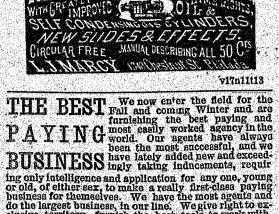
ARKADELPHIA, ARK.-Jesse Overton writes. -We have some bigots here and a few old fogles. who still think the earth is flat, and stands still, and will not believe anything else. Well, it is a good thing we are in a country of free thought and equal rights, and no man is compelled to exercise common sense who has not got it.

CLEAR LAKE, IOWA .- M. P. Rosecrans writes.—Your stalwart blows directed * against free-love are felt and feared, and let me say that I.believe your excellent paper has done more to rid us as Spiritualists of that incubus than all other papers combined. Once rid of the creature, we can go on in the even tenor of our ways, placing before the world the noblest and holiest philosophy it ever saw.

EAST LAWAS, MICH.-H. A. Goodale writes -In the JOURNAL of Oct. 24th, I find a communi-cation from E. D. Warren,-"Notes from a new cation from E. D. Warren,—"Notes from a new convert to Spiritualism," in which he claims that if all that the Bible imputes to God as his attri-butes, are possessed by him, what a vaccilating, changeable, unsafe, absurd being it makes of him. Now as that is the only written record we have of the sayings and doings of God. I would like him (or any one) to give some reliable proof that there is such a personal being. But some one (he says) is such a personal being. But some one (he says) may ask, upon what do you base your hopes of eternal life? Upon the fact that God has created me, and placed me in the world without my having anything to say or do about it. Why is it that he still clings to the personality of a creative God that made the universe and all that exists, and ig-nores the record of such a being? Where does he get his knowledge of such, and why appeal to him, when he never receives any answer—only through the stretch of his imagination? 'I have conversed with many mediums claiming to be under the con-trol of spirits, and asked the question many times, Have you ever found a God as represented in the Bible? The answer has invariably been, "We have never seen or known any thing more of God in the Spirit-land than we did in earth life, nor have we ever found any advanced spirits that could en-lighten us on the subject." I should like Mr. Warren or any one else to inform your many read ers on the subject, giving reasons why they still cling to the name and personality of God, and of-fer up petitions to him as the maker and ruler of the universe; and at the same time ignore the only written record of his sayings and doings.

KEOSAUQUA, IOWA.—Ira Phillips writes.—I send you remittance for the RELIGIO PHILOSOPHI-OAL JOURNAL. I was a trial subscriber last sum-CAL JOURNAL. I was a trial subscription to run out with-out renewing immediately, partly because of a pressure of business, and partly because of slok-ness and death in my family. Hope it will be as acceptable to you now, as before. My daughter who died was 18 years of age, and an only daugh-ter; and as it was a terrible blow to us, my wife and son (all there was left of us) started immediately. from home, to drown our trouble, and went to Minnesota, some 300 miles by rail, and our son was taken sick there and it detained us a month before he was sufficiently recovered for us to venture to start home. But as we had not informed any one here of the precise, time of our coming, the following is very singular and probably anothe link in the chain of evidence of the truth of spirit existence: My brother-in-law and three of our acquaintances visited one of Mr. Mott's seances at Memphis, Mo., on the night of Tuesday, Sept. 29, and in addition to an endearing message being written to one of the ladies present, with my daughter's name signed to it, the circle were in-formed verbally through the medium, that my son had been very sick, but was then better, and that we were then on the way home with him; which proves to be true, as we started for home on Tuesday, Sept. 29th, at 11 o'clock A. M., and ar-rived at the end of our railroad journey at 1830, A. M., of the 30th. Now how could the medium have known this, when none of the circle knew it, and we were probably 100 miles or more away? I will not account for this by simply asserting that it is spirits that do these wonders; but if it isn't spirits, then what is it?----

GRANADA, COL. W. E. Gibbons writes. — Having shown yourself on every occasion to be the friend of all true mediums, I take the liberty to address through the JOURNAL its many read-ers, a few words in behalf of Bro. J. Winchester, ers, a few words in behalf of Bro. J. Winchester, the chosen earth agent of Yerma and his ancient band of spirits. Bro. Winchester has, at great cost of capital, time, and energy of his generous soul, produced the penciled protraits of this band of educators. So far, as Spiritualists and Liberal-ists, we have failed to support him in this grand work, notwithstanding the vast amount of adver-tising. He is now in want; and, unless the task thus far vigorously prosecuted by him, and which thus far vigorously prosecuted by him, and which



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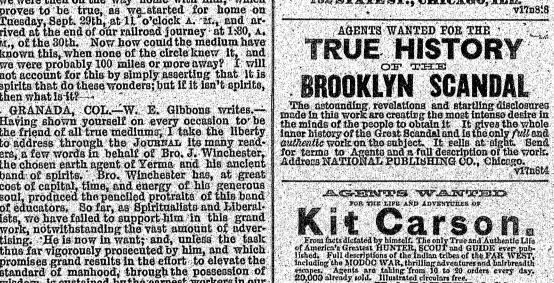
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themselves. Mr. Davis would have them go before a "proper magistrate," and "a thousand different contingencies" provided for by "humane legislature."

The passage is a great blot on the fair pages of this admirable book, as it is introduced and left unexplained, and in direct antagonism to its other portions. He says truly, "Divorces at best are but temporary acts of a just benev-olence; the *left handed* effects of the great marriagelaw of boundless nature. I do not look for much reformation from them. Nevertheless when sought with the purest motives, divorces are good as steps to better things ; and the uncongenially married should accept the princi-ple of distributive justice and be henceforth pure and true to the God of the universe," and I would add parenthetically, to themselves.

The cure for inharmony is not to be found in divorce, but in education previous to marrisge. A more perfect knowledge of conjagal laws and requirements, and thorough aiscipline guided by Spiritual culture, an earnest understanding of the grand purposes of life, will render obsolete the laws of divorce. But that is for a future sge apparently remote. There is therefore comfort in our author's recommendation, "let all the married prayerfully remember that it is written : 'All discord, harmony not understood.'" For certain physiological reasons he "welcomes these occasional conjugal discords." They are not only the result, but the check of a too ardent affection, which otherwise would lead to disastrous results.

I have glanced over the more salient points of this interesting and valuable book. Many beautiful passages marked for quotation, space denied insertion. Its perusal will prove beneficial to the married, whether happily or other-wise, and will give the unmarried suggestions which if practically followed, will prove more priceless than pearls.

Although Mr. Davis has left the tangled problem of divorce, its morals, relations to marriage, and when it should be granted; surrounded by the same perplexing and impene-trable fog in which he found them enveloped, he has pointed out the true method whereby divorce will not be the hard road from the marriage altar. Divorce is meaningless to the happily mated, and if the ennobling precepts of Mr. Davis be followed, we doubt if there will be any need of "discord" to check the happiness of the harmonial home.

HUDSON TUTTLE.

Berlin Heights, Ohio.

Spiritualism Among the Indians.

During a trip last week along the St. Joseph and Denver Rillroad, I got in company with an Indian agent and the farmer at the agency of the Otoes. Our conversation falling on Spiritualism, these gentlemen seemed much amused at my confession that I, believed in it. After some little dispute the farmer remarked, "You Spiritualists are not a bit ahead of the Indians. I should want to have a religion superior to savages anyhow. Don't you know, the Indians are all Spiritualists ? Nothing you can tell me is news on that subject. I have lived with several tribes of Indians from boy-

hood up, and they are all Spiritualists." "What !" said I, "You don't mean to tell me that there is no difference between modern Spiritualism and that which the Indians profess to believe ?"

"Yes," said he, "I tell you they are Spirit-ualists, just like you. Yes, I tell you, yes ! All you have been saying is old to me. And you can't reason an Indian out of it. My wife

ST. LOUIS, MO.-Chas. Levy writes.-I understand that the fellow Raynor has been here; there is a man here now (Oct. 12th) exhibiting, calling himself Braynard, no doubt one and the same per son. Is it not strange that many of our people should be foolish enough to encourage person who have been denounced by those who have such good opportunities of learning, the frauds perpe-trated by humbugs. So it is, some people prefer the false to genuine. .

CHATTANOOGA, TENN .--- P. R. Albert writes -I will endeavor to procure as many more subscrib ers under your very liberal offer, as I possibly can, as the efforts you are making in the cause of true Spiritualism, should be seconded by all your readers, and if we do our duty as such, the Jour. NAL will soon have its one hundred thousand names on the subscription list. Many believers in our beautiful faith have been added to our numbers by the reading of the JOURNAL, but the ranks would fill up much faster, if we could have a good physical medium to visit us. I can assure any such, that in a pecuniary sense, it will pay. Any one addressing me will receive prompt attention...

PLUM HOLLOW, IOWA.-John S. Shirley writes.-Allow me to say to the readers of your very valuable paper that we of this place have had the pleasure of listening to a course of three very interesting lectures delivered by Dr. C. P. Sanford, State Missionary, Oct. 24th and 25th, in which he done the cause ample justice, and made many friends and admirers; yes, even the orthodox ministers and laymen, one and all, have to admit the Doctor to be a fearless and in all appearances a zealons advocate of the cause he has espoused, a fluent speaker as a lecturer, and a jovial soul as a guest. Friends of Iowa, if you want some one who can deliver such lectures as are calculated to build up the cause of Spiritualism, allow me to recommend Dr. C. P. Sanford, of Iowa City, Iowa. The Doctor gave some good tests to individuals privately while here, yet was not in condition to give public tests at his lectures.

SYRACUSE, N. Y.-L. M. Andrews writes.-Last Sunday I had the pleasure of meeting those anxious to hear about our philosophy at DeRuy-tor. I was told that but two families of Spiritualists were there. I spoke on Saturday evening, Sunday morning and afternoon, at the Baptist Church, and though it rained hard, our attendance was good. I was pleased to notice the presence of three or four orthodox ministers, several dea-cons and other church members; all manifested a deep interest. There is a great awakening of deep interest. There is a great awakening of spiritual truth in all churches, and members are coming out into the new order of things wonder-fully. At Syracuse, the same is true. By the way, our friends here are developing a new test medium, a Mr. Mudge. The spirits carry articles about the city while he is in the circle, show lights, moving things about, tying and untying, etc. I will tell more anon, as he develops more fully. The pros-pect looks fair to be kept busy on the rostrum in-definitely. definitely.

BUSH'S MILLS, O.—S. R. Bush writes.—The views held by Spiritualists concerning Bible ortho-doxy, future rewards and punishments, the law of doxy, future rewards and punishments, the law of progression, miracles, etc., I hall as my own; that far I am a Spiritualist, but the immortal putting on mortality is too great a stride for my creduli-ty; yet who would doubt such a flood of testimony that no court of justice in Christendom would re-ject. Still the question, "Can such things be pos-sible," will present itself. I would like to believe the whole constitutes the most wonderful it. The whole constitutes the most wonderful and beautiful philosophy, a theme fit to employ the highest faculties of men or angels. I can not but admire the noble stand you have taken as a "Division Commander" in the grand army of moral, mental, and spiritual progress. I first came in contact with one of the great head lights of progress, (your glorious JOURNAL) by accident, but I expect to retain it by intention. It affords more food for thought than all other papers that come into my hands. I can't do without it, but it is too strong meat for the orthodox stomachs of this section, but it will, like Sampson's foxes, kin-dle a fiame wherever it goes? The truth is mighty

standard of manhood, through the possession of wisdom, is sustained by the earnest workers in our ranks, the object will have met with disastrous de-feat, and Bro. Winchester and family, through fest, and Bro. Winchester and family, through their devotion to the cause, will be reduced to a-state of obsolute suffering, which, heretofore they have not-known. Mediumship in nearly every in-stance is an unsought gift. The task of acting be-tween the Spirit-world and this, is not self-imposed. Our mediums occupy that delicate position and magnetic relation by which we see, feel, and con-verse with our loved ones, who anxiously behold us from the portals of their evergreen homes. How, necessary that the connection be kept inus from the portals of their evergreen homes. How necessary that the connection be kept in-tact. Who would be willing to part with this, the balm for our affilictions, the solace to our bur-dened souls? In helping Bro. Winchester, we pre-serve one strong, long link in the great chain of evidence in the immortality and communion of souls. And this is the way to do it. Send first for biographical sketch and history of the band; price 25 cents. Then select cabinet or card sets of the pictures; price \$12 and \$6 respectively. or of the pictures; price \$12 and \$6 respectively, or 50 and 25 cents each. Of the pictures, I will only say, "That a thing of beauty, is a joy forever." I fully realize my inability to do justice to this especial work, but should prove recreant to my judgment did I withhold my mite. TRENTON, NEW JERSEY .- Enoch Thomas

Writes.—A small band of brethren and sisters have organized a Spiritual Association in old Or-thodox Trenton, N. J.; we are but few in number, but firm in purpose and determined in will to bat-tle for the truth; believing our cause to be, just, and that the spriitual religion will yet be the only religion of the world, we feel confident that the spirit-world will sustain us. We are yet a poor society, and if any of the friends of progress are willing to aid us in any way, it will be most thank-fully received. Our motto is Freedom, Justice

and Equality. The following resolutions were laid before the

necting and unanimously adopted: 1st, WHEREAS, We, Spiritualists, have organ-ized an Association, we hereby declare our plat-form to be a free platform; free for the discussion of all reform questions that tend to the elevation of all reform questions that tend to the elevation of humanity.

2d. Our Association shall duly elect four officers, whose duty it will be to conduct the meetto all business of the Society. These officers shall be elected by the unanimous voet of the members of this Society, no officer holding office longer than one year, unless re-elected by the unanimous vote of said Society. 3d, The officers shall meet once a month for

business transactions, and once every three months call a meeting of the members of said Society and

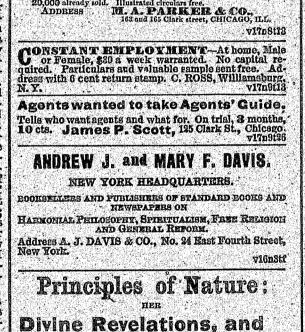
report proceedings. 4th, The members of the Society shall pay in

4th, The memoers of the Society shall pay in a monthly fee to Treasurer to defray the expenses, no stipulated sum being required, but each one paying according to his or her ability. 5th, Our motto being Freedom, Justice and Equality, we hereby accord freedom to our breth-ren and sisters, dealing out justice to others as we would have others deal justice to others as lieving that the All-Supreme Tather made all men and women equal, we impress a solution or me and women equal, we ignore all sex, color or po-sition, and extend the hard of fellowship to all humanity, thereby lifting those who are morally not our equals up to a higher plane of development.

6.h. As Spiritualists we recognize the law of 6.h. As Spiritualists we recognize the law of progression in spirit-life as well as earth-life, and believe in living practically our religion as made-known to us by the spirit-world. As yet the Spiritualists have only theoretically and philosoph-ically carried out the desires of the higher intelli-gences, therefore we design to try to put those truths into practice, so that the Orthodox world may know and see that the great truths given through our mediums can be lived practically, thereby benefiting humanity in all future genera-tions. tions.

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ENOCH THOMAS, Treasurer. WILLIAM HIBBERT, See'y. Mrs. M. A. Melsel, clairvoyant and impressional medium, is with us. She is a very fue test medi-um, also a good speaker. Any of the Spiritualists wishing to engage a good medium, would do well to secure her. Her address at present is 3½ War-ren st., Trenton, N. J.



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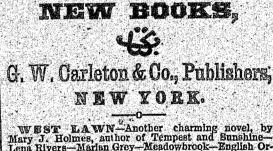
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DEATH, OR THE PATHWAY FROM EARTH TO SPIRIT-LIFE-CONTINUED; NO. 2.

A worthless appropriation of money is that much actual loss to the world. The coffin that is made of solid rosewood, lined with the finest silk-yelvet, and mounted with gold or silver, is evidence of an extravagant expenditure, and that amount, whatever it may be, is lost to humanity! No man has a moral right to destroy his own life, nor to make useless outlays to satisfy a vain ambition. The man who would light his pipe with a dollar-bill, when a beggar was starving by his side, is more depraved in nature than a wild Camanche Indian. True philanthropy demands a proper use of what one possesses. The individual who would allow his apples to rot instead of giving them. to the poor, because he could not soll them, has within himself the vilest of concentrated meanness. The person who buries his treasures in useless ornaments on a rosewood coffin, is an enemy to all pure benevolence. The old man who burned his tenement house because the poor woman who had lived in it for two years, could not pay the rent, was a fit subject for the penitentiary.

Every act of injustice perpetrated by you against others, will react on you, and the wrong that you would do them, will fall on your own shoulders! If wealth is yours, use it wisely. It is not yours to destroy or waste extravagantly.

Among the Arabians, funerals are conducted with the greatest simplicity. The men wear no mourning. The women stain their hands and feet with indigo, which they suffer to remain for eight days, and during this time they abstain from milk, on the ground that its color illy accords with the gloom of their minds. In this country how different, and the average funeral of to-day is pronounced a nuisance. A paper published at Pittsburg, says :--

'The average funeral of to-day is a nuisance and a tyranny., The other day a funeral passed our office, and was certainly over two hours getting past. The police had to afford the courtesy of the streets. Street cars were stepped, iron wagons brought to a stand still, and the great, heavy, important travel of Smithfield street, had to cease to a certain extent for two whole hours of the most precious time of a Pittsburg business day. It was not a public benefactor who was accompanied to his tomb by this long line of mourners; nor was it a Statesman, nor a leader. It was quite an ordinary man, who would never have been heard of for anything excellent he could show, and his friends were turning out a funeral procession as if running a competition for the livery stables. We never saw a jollier looking erowd going to a picnic than this crowd going to the graveyard. In fact, we have about quit looking for mourners in funeral processions any more. The average functal procession is composed of people who behave as if the only time they can get to enjoy a holiday of horse-flesh is when some friend or acquaintance dies; then the whole family, down to all the children, go out to mourn, and enjoy a day's ride at the expense of the dead man's estate. It seems as if the mourners make it a business to acquire acquaintances, in order to increase their chances for funeral rides. It is a good thing in a business way for the undertakers and liverymen; but is fast becoming a public disgust. That man who would have the audacity to tell us that more than one out of every ten who ride in modern funeral processions cares a fig about the death of the ind'v dual whose demise procures the carriage ride-we should set down as an unmitigated fa sifier.

"Hence, we pronounce the average modern funeral a nuisance. The deference which delays business and gives clear streets for funerals is seldom deserved, but in most cases meanly taken advantage of for the purpose of a gay and fast ride, funeral rides being the only ones tolerated to go upon a run. If the public would grow indifferent to funeral processions and cease to extend them such strict and liberal courtesy, this nuisance might soon be in a great measure abated.

""Then, again, it is now a custom for a man's relatives to prove themselves by the size of the funeral they can get up for him. It has come to be that a man who is not followed to his grave by a long line of carriages, is judged to have been nobody, and, of course, the relatives of the nobody suffer socially by their connection with him. Consequently, when a poor man dies, his family, to maintain social respectability, must get up a funeral for him, the bigger the better, and run themselves into debt and privations for months and months.

"It is our opinion that the world will soon return to the ancient custom of cremation or burning the dead. Cremation would take away both the nuisance and the tyranny attendant upon the modern funeral." In many respects the above writer is correct. There are however, associations that cluster around the dead body that call for deep respect and sympathy, and we would by no means drive back the tears or suppress the feelings of sorrow that flow, when one is gazing for the last time at the remains of a loved companion. It is not unmanly then to weep. The loss of a dear friend touches the secret springs of our nature, and the fountains of our soul are stirred with emotion. Follow the remains to the silent tomb, and, as the cold clods of the valley are thrown upon them, may they be moistened with the tears. of affection. Plant there the trailing vine and the flower-bearing shrub, if you choose, and guard the spot as sacred to your heart. But remember that you are only an integral part of the vast ocean of humanity, and that a wasteless expenditure to gratify an overheated affection, is a loss to the world at large, and that you who made it. will yet feel the reactionary blow.

over our heads, with the appearance of something in a coffin-like form supported between them all. This went on for a time, when she saw three other spirits gliding along right through the air, still near the earth, until they joined the crowd of spirits, when immediately one of those surrounding the coffin-like form, rose a great deal higher in appearance than any of the others, and this remained until the service was ended; then she saw them all gather into a group just as I was about to move from the grave, and they followed me to near the church door, and then vanished."

A FUNERAL AT WHICH NO TEARS WERE SHED. According to the Pall Mall Gazette, a successful funeral in which woman played an important part, took place at Padua in 1518, and, indeed, in some respects, the arrangements of this funeral were in all ways less depressing than the run of ordinary burials. An eminent lawyer, by name Lodovich Cartusius, who died in July of that year, before his death strictly forbade his relations to shed any tears at his funeral, and enforced this order on his heir by a heavy penalty in case of disobedience. He further d'rected that fiddlers should take. the place of mourners on the sad occasion, and that twelve maids in green habits should carry his remains to the Church of St. Sophia, where he was buried, the ceremony to be enlivened by songs from these ladies, who were to be recompensed for the service by a handsome sum of money allotted for their marriage portions. The monks of the convent at Padua, who were invited to the funeral, were on no account to wear black habits, lest they should throw a glocm over the cheerfulness of the procession. If funerals were conducted in this fashion, there would perhaps be a fainter call for cremation, and woman would have no neccesity for repressing her natural delight at the obsequies of man.

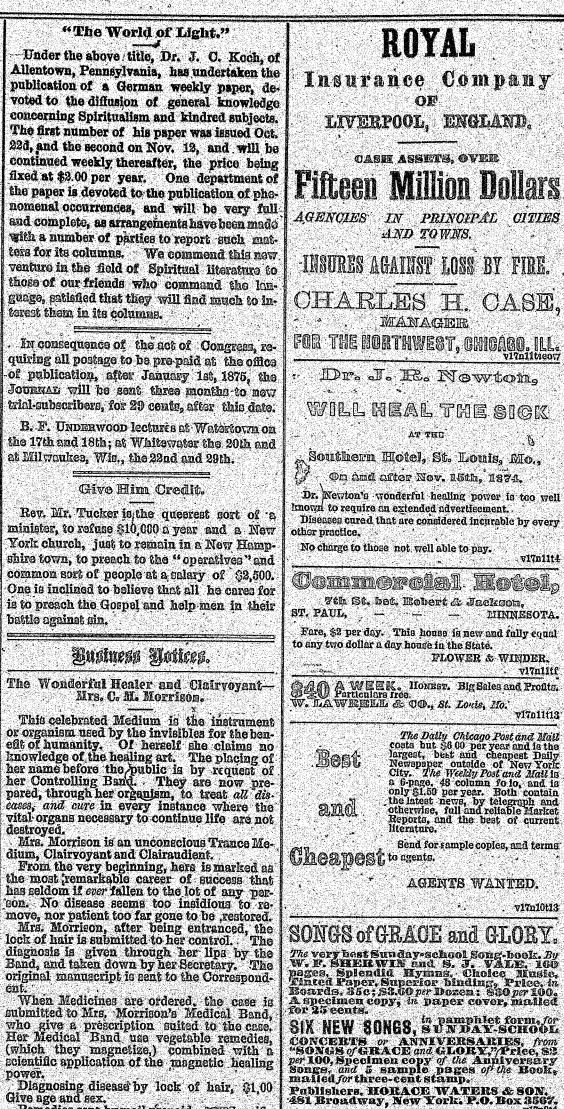
LIFE SUPPORTING DEATH-COSTLY FUNERALS-ROTHSCHILD. The Working People says: The last census gives some interesting figures and shows, somewhat, at least, the extent to which death supports life upon its peculiar globe. In 1870 there were in the United States 1.996 professional undertakers, of whom 20 were women. Thedeaths in that time were 260,673, so that to the average undertaker there fell 131 cases. Besides the undertakers there were 2,365 coffin makers, who, of course, depend upon the undertakers for sales. These classes together make 4,361 persons who lived by the deaths of 260,673 persons. Doctors and dressmakers aside, therefore under our present methods, about sixty deaths avail to keep one person alive for a year, or one dead body is a guarantee of six day's sustenance to one person, or one day's support for six persons. Or, to take another view of the case, if each of these bodies were allowed a full sized grave, the whole would occupy about 202 acres, and each of these acres would support about 22 persons for a year, which is a better yield than that of the best wheat field. If people should cease dying quite a number would be thrown out of employment, at once.

The Richmond Advocate says, with regard to the cost of coffina: Was the name of an undertaker ever seen in the list of bankrupts? We have never found patent caskets in any schedule of assets exhibited by an assignce. Farmers are sold out; brokers break; companies collapse; governments become insolvent; but the fashionable undertaker flourishes and is never brought to grief, except in a professional way. The dealers in metallic cases are unaffected by financial panics.

Is it because burying is a steady unfluctuating trade, or is it that there is a wider margin of profits in coffins than in other merchandise? They ought, as necessities of life, or, rather, of death, to be like other necessities, cheap. But does not the cost of a modern sarcophagus, walnut or metallic, rank among the luxuries? There is a growing inquiry whether this peculiar kind of joiners' work is not rated much above the usual cabinet prices.

People pay funeral bills without a word. To hesitale at a single item is counted a sign of an ignoble spirit, and to squabble over the price of a coffin would entail a disgrace upon children's children. In other purchases men examine the goods and hear the prices. They pass from shop to shop, and buy only at the best bargains. But who has the heart to inquire the cost of the coffin that must receive the first born of your boyhood friend, far less to haggle over the price put on it by the maker. The day of mourning is not a time to pass from street to street, comparing these sad forms of polished wood, and setting the price of one against the other,

There are many households in fair condition that can ill afford to lose the head of the family, and find that the burial expenses cut deeply into a year's income. Not to have a fitting funeral equipment, such as the fashion of the day requires, argues in the public mind ignorant and unworthy views, and to yield to the full tax of modern mortuary upholstery is a severe pressure upon persons even of not very limited means. We shall hall the day with pleasure when the mode of sepulcher shall be simple, and the laying of the dead in the earth will not heavily burden the living. When "dust to dust." is so expensive, is it any wonder that the cremationists have received countenance, when they offer, at a trifling outlay and in the old classic fashion, to turn "ashes to ashes ?" Whoever will inaugurate a "movement" against expensive funerals will be a benefactor. "It will be a Christian charity for the churches to begin a crusade against the cost of coffins." When Baron Anselm de Rothschild, the possessor of \$200,000,000. recently deceased, was buried, the utmost simplicity pervaded the ceremonies. There was no display of expense. The hearse was drawn by two horses-four plumed and stately steeds are quite common in this country on the occasion of the interment of some preten. tious body-and a few servants walked in quiet order behind it. There is as much ostentation, display, and vanity in a modern fashionable funeral as in anything else; but it is in bad taste, and ought to be frowned down. It is for the living, rather than for the deail, our means, our energies, and our best services should be given. If simplicity and economy are anywhere in good taste, it is in disposing of the dead, whom we can no more benefit, however much may be expended on their remains. A decent, inexpensive burial is most consistent with moral respect and honor. . THE OFFICE OF DEATH TO THE ANCIENT ITALIAN. Says Henri Taine, "Death was not then surrounded with the torments of ascetic superstitions, with ideas of hell; in the mind of the ancients it was one of the offices of man, simply a termination of life, a serious and not a terrible thing, which one regarded calmly and not with the shuddering doubts of Hamlet. The ashes and images of their ancestors were preserved in their dwellings; they saluted them on entering, and the living maintained intercourse with them; at the entrance of a city tombs were ranged on both sides of the street, and seemed to be the primitive, the original city of its founders. Hippias, in one of Plato's dialogues, says that " that which is most beautiful for a man is to be rich, healthy, honored by Greeks, to attain old age, to pay funeral honors to his parents when they die, and himself to receive from his children a fitting and magnificent burial."



NOV. 28, 1874,

EXTRAORDINARY SCENE AT AN ORTHODOX CHURCH IN ENGLAND. The Spiritual Times (not published now I believe), of London, Eng., gave the following account of a churchyard scene:

"We have received the following from the Rev. Mr. K., whose daughter's clairvoyant powers we described in our 'visit to Yorkshire.' Fresh and perhaps more curious evidences of spirit-fact are here presented. Mr. K. is a clergyman of the Established Church; one who has already felt the cold, callous hand of cloth-persecution. owing to his boldness in speaking God's truth, as revealed to him by modern Spiritualism.

"It is because of this shameful fact we feel it a duty we owe to his large family, if not to himself, to withhold his name. We hope shortly to present our readers with his 'Spiritual experiences.'

"On Sunday, the 15th January, I left the parsonage and entered the church to put on my surplice as the funeral of J-R-was nigh at hand, and my daughter 'Anne Jane was standing at the parlor window looking out for the funeral. Shortly afterwards the funeral arrived, and all having gone into the church, my daughter saw a man half kneeling with his head bent, as if praying, in the air between the entrance door of the tower and the door of the church, about the time when I would be offering up my private prayer before commencing the service in the church, and outside the porch door she saw, as it were, an archway of heads, while we were singing the 39th Psalm of Kemble's compilation. There were some little boys belonging to the parish playing in the churchyard, and peeping in at the church door; but there were a number of spirits full size standing about the door. and as one of the little boys was about to peep in the church door, he seemed to her to put his head right through the body of one of these spirits, and there was a fine looking spirit of a large man standing there also; and when he saw the boys playing, he looked on them with a fixed, steady gaze, and shortly afterwards the boys went away, as if the spirit had willed them to depart. These spirits seemed to disappear, and eight others came and showed her their faces, one after another. Then she saw an elderly man appearing as a clergyman. with a white cravat tied in a peculiar style, the ends hanging down, with a large full beard. He seemed to glide down from the centre of the tower, and there also appeared a man and woman standing together above the church door looking at her; then there appeared a very fine full-sized man with very long hair hanging on his shoulders sstanding at the corner of the door, but above it, and after looking at him for some time, there appeared in his arms a most beautiful little boy, about three years of age, with light curly hair, nicely parted on the right side, and just then the closing hymn began, and before I came out, as I always come out first to head the funeral to the grave, there appeared the spirit of the dead person quite sallow, walking above the ground, and immediately afterwards I came, the spirit preceded me part way to the grave, and then disappeared; the coffin was borne behind me, and the widow, leaning on her brother's arm, behind that, but my daughter saw a spirit arm through hers; along with her brother at the same time, as if supporting her. While we drew near the grave, she then saw a great mist over all our heads, which gradually resolved itself into a great crowd of spirits, all standing

A DEAR_PLACE TO DIE IN.

"If Washington," says a correspondent of the Norfolk Gazette, "is a dear place to live in, it is a very much dearer place to die in. In 1872 a Mrs. Mills fell from a third-story window of the Metropolitan Hotel. The following is Mr. August Burgdorf's liftle bill for the undertaking:

"Casket, case, plate, etc., \$985; cinbalming, and attendance of four men \$168; hearse and carriages at Washington, \$145.50; eight pallbearers, \$65; altendance, with three assistants, \$60; crape, gloves, and ribbon, \$43.50; wreath, cross and loose flowers, \$68; box for flowers and freight for the same, \$27.72; tickets to New York, \$56.75; at Williamstown, Massachusetts, crape, gloves, and opening grave, \$26; for" services, \$450; for services of assistants, \$200; for sundries, \$21; amounting, in all, to \$2,316. We do not wonder that human beings have begun to strike for an alteration in the modes of fashionable interments."

AN EGYPTIAN BURIAL.

The King of Masindy, in Upper Egypt, having died, was lately buried, his wives being interred alive with him. A number of prisoners of war were taken to the immense grave, their limbs broken, and their mutilated bodies flung on the dead king and his wretched widows. The present King of Masindy looks forward with complacency to the time when hc, too, will have a similar funeral. It is certainly a style of obsequies calculated t make a family desire the prolonged life of its head, for who would like to suffer excruciating ter ments over a dead body. Superstition is a curse to Egypt as well as this country. 12

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OUB old acquaintance, M. T. C. Flower of St. Paul, Minn.; has opened a snug little hotel in that thriving city, a fact our friends having occasion to visit St; Paul; should make a note of.

· Importance of Early Renewals.

Our three months subscribers must bear in mind that they should renew at least two weeks before their time is out, if they wish to avoid the loss of papers, as the names of all three months subscribers are dropped from the list when the time is up, and we can not /undertake to supply back numbers. Please bear this in mind, and save yourselves disappointment and ourselves much trouble. tſ"

THE "Heathens of the Heath," by the author of Exeter Hall, is now for sale at this office. See advertisement.

LAST week we gave a long extract from Dr. Crowell's work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," a book which should meet with a large cale. It fills an important place in our literaturø,

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DR. R. P. FELLOWS, the distinguished magnetic healer whom our readers' have noticed from time to time as performing marvelous cures, is now meeting with unbounded success in healing by his magnetized powder. It will be well for those who wish to be cured outside of the M. D. system of practice, to send the Doctor \$1.00, at Vineland, N. J., for a box of his potent remedies, and be healed and rejoice. n913

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We must have our pay from such delinquent subscribers. For years we have sent them from week to week the best paper published in or out of the ranks of Spiritualism, and yet a certain class seem to think we can wait on them eternally. To such we say emphatically them eternally. To such we say emphatically you are mistaken. That which we promise, we perform; we promise all such subscribers to send our bills to a collector in their county within a few weeks if not sooner paid. There is a time when forbearance ceases to be a vir-tue. Please remit by postal order, or regis-tered letter, deducting the cost of so doing from our account. Any one can calculate how much he or she owes by the memorandum much he or she owes by the memorandum which accompanies each paper, and which is fully described in the first column of the fourth page of this paper. tf

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