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DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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The Little Glendoveers
FROM "THE MIRTHS OF THE MANSE"
Lovely children of the light,
Draped in radiant locks and pinions,
Red and purple, blue and white,
In their beautiful dominions,
On the earth and in the spheres
Dwell the little glendoveers.
And the red can know no change,
And the blue are blue forever,
And the yellow wings may range
Toward the white or purple never.
But they mingle free from strife,
For their color is their life.
When their color dies they die,
Bent with earth or ether slowly,
Leaving where their spirits lie,
Not a stain, so pure and holy
Is the essence and the thought
Which their fading brings to naught!
Each contented with his hue
Which induces his wings of beauty,
Red or yellow, white or blue,
Sings the measure of his duty
Through the summer clouds in peace,
And delights that never cease.
Not with envy love they more
Locks and pinions purple tinted,
Nor with jealousy adore
Those whose pinions are unstinted,
And whose purple hair and wings
Give them place with queens and kings.
When a purple glendoveer
Flits along the mute expanse,
They surround him, far and near,
With their glancing wings and dances,
And do honor to the hue
Loved by all and worn by few.
In the days long gone, alas!
Two upon a cloud, low-seated,
Saw their pinions in the glass
Of a silver lake repeated,
One was blue and one was red,
And the lovely pair were wed.
"Purple wings are very fine,"
Spoke the voice of Ruby, gently;
"Ay," said Sapphire, "they're divine!"
Looking at his blue intently.
"But we're blest," said Ruby, then,
"And we'll not complain like men."
Sapphire stretched his loving arms,
And she nestled in his bosom,
While his heart inhaled her charms
As the sense inhaled a blossom.
Drank her wholly, tint and tone,
Blent her being with his own.
Rapture passed, they raised their eyes,
But were startled into clamor
Of a marvelous surprise!
Was it color? was it glamour?
Purple-tinted, sweet and warm,
Was each wing and folded form.
Who had wrought it—how it came—
These were what the twain disputed.
How were mingled smoke and flame
Into royal hue transmuted?
Each was right, the other wrong,
But their quarrel was not long.
For the moment that their speech
Differed o'er their story,
Swiftly faded off from each
Every trace of purple glory;
Blue was bluer than before,
And the red was red once more.
Then they knew that both were wrong,
And in sympathy of sorrow
Learned that each was only strong
In the power to lend and borrow.
That the purple never grew
But by grace of red to blue.
So, embracing in content,
Hearts and wings again united,
Red and blue in purple blent,
And their holy truth re-pledged.
Both, as happy as the day,
Kissed and rose and flew away.
And for twice a thousand years,
Floating through the radiant ether,
Lived the happy glendoveers,
Of the other joyous neither.
Sapphire naught without the red,
Ruby still by blue bested.
But when weary of their life,
They came down to earth at even,
Purple husband, purple wife,
From the upper deeps of heaven,
And reclining on the grass,
Tast their little lives might pass.
Wing to wing and arm entwined,
Bent they from their lives long dreaming;
Into earth their souls they breathed,
But when morning's light was streaming,
All their joys and sweet regrets
Bloomed in banks of violet.
—Dr. J. G. Holland, in Scribner's for November.

MOTT'S SPIRITUAL SEANCES.
Propositions and Tests of an Astonishing and Convincing Character.
COMMUNICATED FROM C. BLANK.
MR. EDITOR—In a late issue of the *Religio Philosophical Journal*, (the *Chicago*), appears an article in which some of my remarks as Mr. Millisack's are quoted, and, without explanation, I think they are apt to be misunderstood by the public, hence "I rise to explain" that portion in relation to catching the materialized spirits.
Our philosophy teaches us that mind, spirit and matter are one and the same thing, spirit being simply refined matter, or, what is more strictly true, that matter is spirit condensed, and that spirit becomes visible to our mundane eyes in proportion as it becomes condensed, and becomes invisible to us in proportion as it becomes refined or rarefied, just the same as water becomes invisible when converted into highly rarefied steam, and that the real power of both the water and the human body depends upon the degree of rarefaction, that the disembodied spirits upon returning find some persons, Mr. Mott for instance, possessing a large amount of rarefied matter in and about the corporeal system, matter which has not reached that degree of rarefaction necessary to form mind or intelligence, but which serves as a connecting link between mind and matter. This substance is what the spirits use to make the materializations. They do nothing more than what each one of us is doing every day. Our spirits or minds use this substance to project, materialize and build up our physical bodies day by day. In Mr. Mott's seances the spirit intelligence draws all, or nearly all, of this substance from within and about Mott's body, and use it for the time being by superimposing it upon their own spirit forms to project or materialize faces, hands and bodies, similar to the ones they formerly had upon earth. The manner of doing this is a fine chemical process, and of course is very delicate. When the spirits get through with this substance they return it all to the medium as gradually as they took it away. If while they have this matter thus abstracted from the medium, the cabinet door is suddenly opened and the light admitted, or any discordant substance, element or magnetism is admitted, the control of the spirits over the medium is suddenly sundered and they are not able to again return this matter to the medium, and he would be taken from the cabinet apparently dead, and if this shock was very sudden or severe he in all probability would be dead or would soon expire, for it is impossible for him to live long without this substance. But if the shock is not so severe he would probably live but would be a long time in regaining a sufficient amount of this nervous force to enable him to return to consciousness, and it would be many months before he would recover his former health.
The same effect would follow if any one should suddenly grasp at the materialized spirit. This would suddenly break the control, the materialized spirit would melt away, and the controlling spirit would be unable to return the matter to the medium. But if any one wishes to approach a materialized spirit kindly and lay their hand on it gently they can do so without doing any harm, for by so doing they would not break the control, but the result would be that that portion of the spirit form which they touch would more or less suddenly dissolve and vanish. I have frequently taken hold of their hands and for a second or two held them and felt them to all appearance like a human hand, but always would find that they had dissolved in my hand quite suddenly.
The spirits have such regard for their medium that they will not permit themselves to be touched except by persons whom they know will deal so gently by them as to produce no shock. Such persons can most always get satisfactory tests while others fail to get satisfactory evidence.
One word in regard to Mr. Hawley's "challenge." My understanding is that while Mr. Mott is perfectly willing to accept any reasonable challenge, that the spirits do not approve of that course, but they agree to return to Ottumwa within two or three weeks and then they will give all that desire, an opportunity to see all that Mr. Hawley calls for and more too. They will give three kinds of manifestations. One kind will be like those we have had at Mr. Millisack's, to a promiscuous audience, to which the spirits will show their faces at the cabinet door. In this kind no one is allowed in the cabinet. A second kind is to a small circle of harmonious friends, not exceeding four in number. Here also no one will be allowed in the cabinet, but Mr. Mott will be securely fastened, even to being nailed and sealed into a box with only a small opening for him to breathe, and then the spirits will show their faces, and, when conditions are favorable, open the cabinet door and one or more of them walk out of the cabinet and play on the floor, visible to all, and then melt away before the eyes of all in the circle. Third, they will have a small circle, similar to the last named, and then allow one or two persons to go into the cabinet with Mr. Mott, and while he is securely fastened and one of the persons holds his hands, the spirits will appear in force and produce a bright light of their own and give a variety of manifestations which will not only be seen by those in the cabinet but will also be severely felt by them, especially if such persons are at all obstreperous; and if the strongest man in town gets thrown from one side of the cabinet to the other and back again, he will have only himself and the spirits to thank. My understand-

ing is that persons in the cabinet may grasp the spirit as much as they can; that while in the cabinet and after the ball has fairly opened, that the spirits are complete masters of the situation, and that those present in the cabinet are at liberty to do all they can. In this kind of seance nothing will be seen by those outside the cabinet—they will hear the noise and that is all.
I have been thus explicit so as to answer the great number of questions which are daily asked. None of us pretend to fully understand the phenomena, but are seeking to do so, and here give some portion of what we have learned from the spirits and from experience.
Ottumwa, Iowa.
Letter from H. B. Brewington.
MR. EDITOR—Being solicited by yourself and many others to furnish an account of three seances given by Mr. Mott, the celebrated materializing medium of Memphis, Mo., on the evenings of Oct. 29th, 31st and 22d, I do so, claiming to not know or be able to account for the phenomena or wonderful things seen there each evening.
I found several from a distance at Mr. Mott's, among the number were Hon. George Benson, of Baltimore, Md., and Dr. Keiso, of Alton, Ill., seeking to fathom the mystery of the presence of the departed. No Spiritualist or any body else pretended to understand this wonderful phenomena, but many are investigating it to do so.
On the first evening
ELEVEN SPIRITS APPEARED
At the aperture of the cabinet—all of them except two were instantly recognized by friends present. The first one appearing was Gen. Bedloe, of the Rebel artillery, who stated he was drowned in Arkansas River the last year of the war, for the truth of which he would refer us to Major Mellon, St. Louis. Then Joseph T. Dennis of Kirkville made his appearance, giving us a beautiful description of his present abiding place,—first calling for Dr. Grove and Wm. Gill, stating his desire to show himself to them again. The next one was Lizzie Miller, of Covington, Penn., who spoke to her father of their old home, and in such a way as to leave no doubt on his mind of her presence there.
I shall speak of only a few that were seen there, as there was present Mr. Keiso, now of St. Louis, who will more fully report to the daily papers of St. Louis the things we all saw and can testify to. The second night more spirits appeared than the first,—some six of them materialized and came out
THREE OR FOUR FEET
from the door of the cabinet, saluting us and touching us with their hands when requested so to do. Col. Porter, whose body lies buried in our grave yard, came farthest from the cabinet, pushing it open himself, saluting us each one separately, retiring every three minutes to gain new strength inside the cabinet. We all conversed with him familiarly. He told us to tell John to come to see him in the human form again, and let his coal pit go that long. All fully recognized him at once.
On the second evening
A CHINAMAN CAME
to the aperture speaking in his native language—motioning for a pen and paper, and when it was handed to him, he rattled it up against the ceiling of the cabinet to magnetize it,—he brought it down and wrote two messages in the Chinese language, or in characters that none of us could interpret or understand. Mr. Benson retained them and will have them interpreted. I said if you are John Chinaman you can show us your cue, which he understood, rolling it up on his head and showing one end of it in front of his face. He touched the hands of six or seven with it, and put it into the face of a lady from Canton, Ill. Mr. Entwistle, to convince her and all of us that he was a genuine Chinese spirit, appeared again the third evening, writing at greater length in his native language.
On the third evening the following appeared, nearly all of them coming out through the cabinet door into the circle room, opening the door themselves: First, Mr. S. Devine, of Canton, Ill.; Capt. Samuel Nutt, same place; Mrs. Keiso, mother of Mr. Keiso, who was present, who came out four feet from the cabinet, threw a kiss at him and came near enough to touch his hand; James McCall, who died in Colorado many years since, appeared and asked for his daughters who were present, who recognized him at once, one of them remarking,
OH, THERE IS PA!
They conversed together as of old, and he gave them proof positive that it was him, "who once was dead but lives again." Mr. Keiso's sister appeared where all could see her. She said she would not come out into our room this evening, owing to the storm then raging, but that she could converse with us from the cabinet. Mr. Keiso desired a piece of her garments, a handkerchief, a piece of ribbon or something as a memento,—something he could write about, when she remarked that it would be injurious to the medium, Mr. Mott, to give it to him; that it must all be returned to him. Mr. Keiso also made the same request of his mother on the second evening, and she thought she was going to give it to him, as she placed a ribbon in his hand for a moment, but just as he placed his hands near it to cut it off, she withdrew it, remarking that it cost them too much work and trouble to make it to give it away. She was out from the cabinet door some distance when a flash of lightning came revealing Mr. Mott in his chair in apparently an unconscious state, and she faded away while attempting to return to it. It revealed

her whole person and garments, glistening like the garments described at the Bible translation, Kirkville, Mo.
E. B. BREWINGTON.
Opinion of the Secular Press
The following article we extract from the *Chicago Sunday Times*, of Nov. 1st.
The *Times* is a live newspaper and means to deal fairly with Spiritualism. Its proprietor and editor in chief knows of the absolute truth of spirit communion, however much doubt may be inferred, from the peculiar wording of the article copied below.
The reproach that has been brought upon Spiritualism by that class who for the last four or five years have contended that promiscuity in the sexual relations is germane to Spiritualism, is undoubtedly confined to this country. Among the hundreds of thousands of Spiritualists in the Old World, not one has yet had the hardihood to go upon the rostrum and contend, as E. V. Wilson does that the practices boasted of by Moses Hull, and advocated by Victoria C. Woodhull and her devotees are "germane to Spiritualism."
The leaders of the Woodhull convention at Chicago, boldly claimed that it was the intention of the "social freedomites," as they called themselves, "to make prostitution popular."
To that end it has been the aim of the free-lovers to run all the meetings on a platform with officers who hold that licentiousness is "germane to Spiritualism." So infamous is the doctrine however among Spiritualists, that it is a rare occurrence that the people of any community will encourage a meeting in their midst when the officers are known to be free-lovers. The Northern Illinois Association of Spiritualists officered by E. V. Wilson, Mrs. Severance and others, can not get the least encouragement for a meeting by the Spiritualists in any county in the State. They have held their last four meetings in Chicago, at Grow's Opera House, a place controlled, to the disgrace of the great mass of Spiritualists of Chicago, by a nest of professed Spiritualists who throw all of their influence in favor of the great Woodhull infamy. They give certificates of characters to E. V. Wilson, and tender their rostrum to the advocates of free-love almost exclusively.
Hence it is that the *Chicago Sunday Times*, which would gladly say many good things in favor of Spiritualism, is compelled in telling the truth to portray that class of advocates and pretended mediums in their true light—the very light they advocate as "germane to Spiritualism."
But let the readers of the RELIGIO PHILOSOPHICAL JOURNAL understand that the *accursed infamy*, "social freedom" will never find quarters in this paper, and not only that, but let them rest assured that the days of that doctrine and its advocates are numbered and nearly spent. There is not one advocate of free-love in the ranks of Spiritualism.
This paper has fought the battle, and hard and fiercely have our opponents contested every inch of ground. They have been inspired to the contest by all who desire "to make prostitution popular" in and out of hell. But thanks to the angel world, the victory is won. The weeping and wailing, puffing and blowing of the "old germanes" can yet be heard, but their power to harm has ceased. The cry of "O, you don't understand it," is no longer potent, even with simpletons. No one is willing now to confess that he or she don't understand when people talk of "making prostitution popular."
Hereafter American scientists, and honorable men and women, will be found sustaining the banner of true Spiritualism, with the same zeal manifested by their peers across the water.
SO-CALLED SPIRITUALISM IN ENGLAND.
In another place appears the third letter from a special correspondent of the *Times*, who has been engaged in looking into, and writing up, Spiritualism in London. This communication will be found of more than usual interest, because it refers to some phenomena much above the average, and which were given under circumstances which absolutely forbid the suspicion of anything like deception. This is particularly the case with the manifestations afforded by Williams, and during which there occurred a materialization whose peculiar and marvelous character is most graphically told by our correspondent.
There are some conclusions of value to be drawn from this array of facts. Perhaps none of these conclusions are to the effect that the mysterious cause of these phenomena is a disembodied spirit; they demonstrate, however, that the agency is not found in sleight-of-hand, or any other similar form of deception. This fact, perhaps, does not need demonstrating,

for the reason that it has been sufficiently established by the investigation of Prof. Crookes, Wallace, and other men whose integrity and ability are beyond all dispute.
The *Times*, in securing such information as has been contained in the letters of its London correspondent, has not been laboring in the interests of Spiritualism. It has believed that these phenomena demand, and are entitled to, a candid and thorough examination, without special reference to any particular origin. They may be the production of disembodied spirits, and they may not be. Whether they are or are not has nothing to do with the duty of investigating them. They present themselves as a distinct class of phenomena. Their genuineness has been established beyond all successful dispute. To present these various manifestations, to afford opportunity to judge of the circumstances under which they occur; to afford all this to those who can not witness them, is a duty which the journalist owes to truth and the public. The better these phenomena are understood with reference to their origin when conclusions shall have been reached by expert and impartial investigators. The world in general has not the time or opportunity to examine for itself, but it can not be made so familiar with these occurrences that, when an explanation shall finally be afforded, it will be in a condition to pass an intelligent judgment on the value of such an explanation.
Those who have read the letters thus far furnished by our London correspondent, will not have failed to notice that what is known as Spiritualism in England, has its adherents and investigators among a much more reputable class than it has in this country. There, it is undergoing examination by, and obtaining adherents from among a class which includes some of the best minds. Here, although we have many very intelligent and conscientious believers in Spiritualism, we have an element which would damn irrevocably any cause, however righteous and noble, to which it should attach its fortunes. Every quack "medium," fortune-teller, and other humbug, who is too lazy to work for a living by manual labor, and too illiterate to secure one in any other way, is engaged in running a little Spiritualistic business. All of these are unmitigated frauds; many of them are prostitutes in a thin disguise; and still others are blackmailers and confidence operators of the very worst description. It is this class that has done so much to make Spiritualism a stench in decent American nostrils, and to deter from examining it thousands of intelligent people who are anxious to obtain the truth, and willing, when it is found, to embrace it at any cost.
In view of these facts, people in this country, who are honestly anxious for truth, will look to England for a complete and final disposition of the nature and origin of the phenomena of so-called Spiritualism.—*Chicago Sunday Times*.
Letter From Robert Dale Owen.
REALITY OF MATERIALIZATION IN PHILADELPHIA.
I regret that a paper earnestly devoted to the interests of Spiritualism should have suggested, though inferentially and with a qualifying if, suspicious that the manifestations obtained here through the Holmeses, in June and July last, were the result of imposture.
I attended forty of the sittings then held. No one who saw "Katie King" walk about and heard her speak, and touched her, ever doubted for a moment that she was a living, thinking being. Either, then, she was what she professed to be, a spirit from another world, or else she was a confederate, secretly introduced by the Holmeses into the cabinet for purposes of deception.
But if human beings cannot pass and repass at pleasure through the substance of a brick wall or of a stout black walnut partition, then, under the conditions we obtained, entrance to, or exit from, the cabinet, except by the door into the parlor where we sat, was a physical impossibility.
It follows that, if human senses are good for anything as evidence, the "Katie King" whom I and four or five hundred others saw and heard last summer, was a spirit not of this world. Of all this, and particularly of the precise conditions under which these materializations were obtained, the public will be better able to judge by reference to an article to appear in the January number of the *Atlantic Monthly*, which I am preparing with the strictest care, containing a record of what passed during these sittings.
I stake whatever of reputation I may have acquired after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of the phenomena.
The Holmeses have resumed their sittings here, and the manifestations are satisfactory.
ROBERT DALE OWEN.
Philadelphia, Oct. 29, 1874.
One of the most pathetic reminders of the recent Fall River disaster is the habit of a woman whose three daughters were killed, but who still insanely believes that they are alive. Every day, when the factory bells are ringing for dinner, the woman, who saw her three daughters borne away to be buried, that Sunday, takes a tin pail as she used to do, and starts for Granite Mill No. 1. Sometimes her neighbors divert her attention by telling her it isn't bell time, but other days she walks to the place where the mill once stood, sees nothing that she can recognize, turns back in a dazed way, and goes to her deserted home again. This story is possible, but the Fall River News denies its truth.

Extracts from our Exchanges.

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

AN EXTRACT.

From a Work Entitled "The Identity of Primitive Christianity and Modern Spiritualism."

BY EUGENE CROWELL, M. D.

It requires but slight attention to the different passages of scripture, in which the term prophecy is used, to determine that it does not ordinarily signify the forecasting of future events: but the term is more generally used by biblical writers to comprehend all spiritual utterances through prophets, or mediums. Paul used the term in this comprehensive sense when he said:

"But if all prophecy, and there come in one that believeth not, of one unlearned, he is convinced of all; he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."—Cor. xii—24, 25.

In the light of modern inspirational mediumship, we readily understand that what Paul here said was equivalent to saying: "But if all who speak do so under inspiration, or under spirit control, and utter that which is beyond their own unaided powers, then all who hear them will be convinced, and especially if it should happen that the speaker should make known the secrets of their hearts."

This conviction in the minds of the hearers of the truth of their utterances, could not be expected were the subject exclusively related to events in the future, but general inspirational speaking upon subjects of present importance, would be admirably calculated to produce the effect Paul mentions.

There can be no question that "prophecy" included all the inspired utterances of the prophets, among which were sometimes but not generally, predictions.

This view of the subject is supported by many other passages; as in I. Cor. xiv—29: "Let the prophets speak to two or three and let the other judge."

And again the 14th verse of the same chapter reads: "If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn and all be comforted."

In Acts xxi—9 it is also said: "And the same man had four daughters, virgins; which did prophesy."

Or speak under spirit impression, or control, as hundreds of young women speak to-day.

It is in this sense that the Thessalonians are exhorted by Paul, to "Quench not the spirit. Despise not prophesyings."—Thess. v—19, 20.

That the prophets themselves, like modern mediums, did not always deem the impressions or communications they received, relating to the future, as infallible, although they believed them to be directly from God, is evident from the answer of Elijah to Hazael, who was sent by Benhadad, king of Syria, to inquire whether he would recover. The answer was:

"Thou mayest certainly recover, but the Lord hath shown me that thou shalt surely die."

It is seen by this answer that the prophet had in view the possibility of the failure of his prediction, and he prudently answers with a reservation, to provide for the possibility of the event falsifying the prediction. Very much as a sensible modern clairvoyant medium, when asked, "Can we depend upon this prediction?" would answer, "It may not so happen, but this is what I am impressed to say."

Through Charles H. Foster, the celebrated clairvoyant, I at one time inquired of a spirit friend who had just given me convincing evidence of his identity, "Can spirits generally foresee what is to happen to us on earth? If so to what extent?" The answer was: "Only by tracing from cause to effect. We can at times see very clearly; but not always."

At another time, a spirit with whom I had often communicated, had confidently predicted the results of a long journey to a relative of mine, and in answer to my question whether he had acquired positive knowledge of these results, or if it was only a supposition, he assured me that he had taken the pains to trace my friend through the course of her journey to its termination, and that he spoke from positive knowledge. I then inquired how it was that the spirit controlling and assisting at the Banner of Light circles, could not foresee the great fire in Boston, which destroyed the Banner of Light establishment, in which so many spirits were interested? His answer was:

"Speaking of myself, I can trace the course of an individual through a long space of time in his motives and actions, and their results, but I cannot foresee any event that does not have its origin in some design, or action of his. That fire probably originated in accident, in which no person had any direct motive or part. Spirits must generally have some point to trace from, and this we have, in the motives and actions of individuals; but apart from these we usually have none."

At one of Mrs. Conant's circles in Boston, the controlling intelligence was asked, "Do spirits know of the future affairs pertaining to this world?" The reply was: "Only by comparison. They know that certain effects will follow inevitably certain causes, and they being able to see these causes while you can not, can thus more readily perceive the future."

Life is a mathematical problem: the past, present, and future, are connected. They who understand the present clearly, and know the past, can judge very correctly concerning the future. Astronomers can predict with positive certainty, the approach of certain changes in the heavenly bodies. How can they do this? By study and mathematical demonstration; by comparing the past with the present; and judging, in connection with the future. Life in the absolute admits of no division; the past and future, are in the absolute, the whole, the present."

The controlling intelligence of the late A. B. Whiting, an inspirational speaker of great power and clearness, said: "I can read their past and present like an open book, and from the tendencies and circumstances there revealed, the character of the person and other data and relations, I can forecast the future much as you would calculate and solve a mathematical problem, and with the same accuracy. I do not claim infallibility. An error may occur in the figures of the most practical mathematician; so there may be mine; but with about the same infrequency. I never say anything positively, of which I am not certain as I am that figures cannot lie."

Friendly spirits often perceive future events in the lives of mortals, and sometimes they impress our minds with a strong conviction that they will take place, and when these im-

pressions are realized the *modus operandi* becomes a perplexing question, as the agency of our unseen friends in the matter is not often suspected. This undoubtedly is the key to a correct understanding of the following story, related by Dr. Millingen, in his *Curiosities of Medical Experience*, p. 302.

"The singular sympathies that forewarn a future union between the sexes, have in some instances been most surprising. The following example that came within my knowledge, is perhaps one of the most singular. Mr. —, a brother officer of mine, was a man of taciturn and retired habits, seldom frequented public places of amusement, and when there, felt anything but gratification.

"One evening after dinner he was, however prevailed upon to go to a ball. We had not been long in the room, when to my utter surprise he expressed great admiration of a young lady who was dancing, and what still more amazed us all, he engaged her to dance. Such an act of apparent levity on his part, struck us as a singularity which might have been attributed to an unusual indulgence at table, had not the contrary been the case, for he was remarkably abstemious.

"The dance was scarcely over, when he came to me and told me with a look of deep despondency, that his lovely partner was a married woman. The tone of sadness in which he addressed me was truly ludicrous. A few minutes after, he left the ball room. The strangeness of his conduct led me to fear that his mind was not altogether in a sound state, but I was confirmed in my apprehension when he told me the following morning, that he was convinced he should be married to the object of his admiration, whose husband was a young and healthy clergyman in the neighborhood.

"Here matters rested, and we both went abroad. We did not meet until three years after, when to my utter surprise, I found that his prediction had been verified. The lady's husband had died from a fall from his horse, and the parties were married. But what rendered the circumstance still more strange, is that a similar presentiment was experienced by the young lady, who on returning from the ball mentioned to her sister with much emotion, that she had danced with a stranger to whom she felt convinced that she was destined to be married. This conviction embittered every moment of her life as despite her most strenuous endeavors, she could not dismiss the stranger from her constant thoughts, reluctantly yielding to the hope of seeing him again."

That many instances occur, where upon their first meeting individuals of opposite sex are pervaded by feelings of absorbing interest, each in the other, and are irresistibly drawn together, is well known, but I can perceive no reason to doubt, and many reasons to believe, that in very many cases the fancies that bring persons into matrimonial relations, are impressions made by spirits, generally with good intent, but sometimes with mischievous or even vicious designs. Marriages are many times literally made in heaven, but if unhappy spirits in the other place sometimes arrange them, such marriages must as literally be made there.

I much doubt whether mortals ever truly prophesy of themselves; all their knowledge of future events probably being received by direct spirit impression; this foreknowledge fortunately, being primarily limited to that inner spiritual state, where as a rule, it could only be safely or profitably exercised.

With our present knowledge of the frequency and force of spirit impressions, we can reasonably conclude that this explains the mystery which at first view, would seem to surround the person whose prediction was so singularly verified in the following remarkable story which I copy from Mr. Howitt's second volume of *The History of the Supernatural*, p. 42.

"Dr. Wolff mentions in his travels, that being at Aleppo in 1823, at the house of John Barker, Esq., British Consul-General of Aleppo, and Antioch; he was inquiring after Lady Esther Stanhr p. "She is crazy undoubtedly," said Mr. Barker, and he told him in proof of it, that she kept in her house a French gentleman of the name of Lusena, who had formerly been a general of Tipoo Sahib, in India, and who was deemed a prophet. He had declared to lady Esther, the previous day and hour of Napoleon's escape from Elba.

Mr. Barker then, in the presence of Mr. Maseyk, the Dutch Consul, read a letter of Lady Esther's, dated April 1821, begging him not to go to Aleppo, or Antioch, as M. Lusena declared that both those places would be destroyed by an earthquake in about a year. The time had nearly arrived, and M. Desche said that she had recently warned him not to go to Aleppo, for that it would be destroyed by an earthquake in less than a fortnight.

"Those gentlemen made themselves very merry over the prophecy, at dinner. A few days afterwards Wolff quitted Aleppo on the afternoon, and encamped that evening on the road to Latakia, in the desert, near the village of Jussea. As the people of Jussea were talking with Wolff, and the people of his little camp, they felt the first motions of an earthquake. In another instant the village of Jussea disappeared, being swallowed up by the gaping earth, and the thunder as of cannon came from a distance. Shock after shock succeeded, and presently came troops of wild Arabs and Bedouins flying over the plains on their terrified horses, and with the heads of their burghesses drawn down, crying as they fled past one after another, 'This is of God! this is of God!'

"Wolff immediately sent an express messenger to Aleppo, to Mr. Barker. He found the whole of Aleppo, Antioch, Latakia, Hama, and Hama, had been destroyed by the earthquake, with all the villages for twenty miles around; and that sixty thousand people had been plunged at once into a awful eternity. Mr. Barker himself had escaped marvellously, by creeping with his wife and child of six years old, from beneath the ruins of their house.

"Among those who perished in the ruins of Aleppo, was Ezra de Picetto, a Spanish Jew, the Austrian Consul-General of Syria. He was a man detested for his tyrannies by the inhabitants of all nations. A hundred days before the earthquake he had sent an Austrian subject out of the town in irons. A Turk who had heard of it coolly asked M. Maseyk to count a hundred upon the beads which he held, for said he, 'On the hundredth day from this act of his tyranny, Ezra de Picetto will die.' This in fact was the hundredth day, and as M. Maseyk had counted the ninety-ninth bead, the earthquake came, and Picetto was killed. This M. Maseyk told Dr. Wolff himself."

The explanations of the processes by which spiritual intelligences can calculate and predict the occurrence of future events in the lives of individuals, as given in the spirit communications already quoted in this chapter, do not seemingly apply to strictly terrestrial events and phenomena like this earthquake; but that some spirits possess a faculty whereby they at least sometimes foresee such events, is not only proved by this well-authenticated account of Dr. Wolff's, but by numerous other well-attested instances in which events have been predicted, in which mortals had no agency. We believe the events are foreseen

by certain spirits advanced in wisdom, or who are exceptionally but naturally endowed with the faculty of discerning the future, and that they sometimes impress this knowledge upon the minds of certain mediumistic persons, as was probably done in this case.

Volumes could be written, filled with recitals of predictions fulfilled, many of them pertaining to our times and well substantiated. From a poem entitled "The Canal," composed seventy years ago, by our then Minister to France, Joel Barlow, I quote the following prophecy:

"Ah speed thy labors, sage of unknown name: Rise into light and seize thy promised fame. For thee the chymic powers their bounds expand; Unnumbered messengers in viewless flight, Shall bear thy mandates with the speed of light."

To this revelation of the then future but now realized, Magnetic Telegraph, his living lineal descendant, Warren Sumner Barlow, thus responds:

"The lightning from the clouds was caught, And vitrified with living thought. Our Franklin reined the flaming steed, While Morse subdued him to our need: Whose horse propels electric fires, Around the world, on slender wires."

In the course of my investigations I have had but one prediction communicated to me by spirits, where the time set for its fulfillment has yet elapsed. On the 24th day of February, 1871, the spirit of Dr. Davis, with whom I was communicating through his medium, Dr. Slade, said to me that in the course of his and my father's examination of my affairs, they had perceived that within three years from that time I would come into the possession of some property from the decease of a relative; or properly speaking, I would have the management of it.

There is an aged lady, a relative, upon whose demise some property will descend to my family, and I at once concluded that the prediction could only relate to her. The day succeeding the reception of this communication I wrote out the words of the prediction with date, etc., and sealed the paper in an envelope, and before sealing it I showed the memorandum to a brother-in-law, he agreeing with me that it could only apply to this aged lady, upon whose decease his family would also share in the property. I then sealed the envelope and deposited it in my safe, no other person having any knowledge of the prediction, where it remained untouched until December 12th, 1873, when in the presence of three persons, one of whom was the elderly lady referred to, I removed and opened the envelope and read the contents.

On the previous day, December 11th, my brother-in-law above mentioned had passed away in the prime of life after a brief illness, leaving me executor of his will with power to manage his estate, a duty in which I am now engaged. From the time the prediction was made to the time of his death was two years, nine months and seventeen days. It is remarkable that he should have been the only person to whom I made known the prediction.

As appropriate to this matter, I would state that on the 9th of the month succeeding the passing away of my brother-in-law, while the Indian spirit "Old John" was controlling Dr. Kenney, he said to me: "Bravo, the spirit brave (my relative) says: 'Eugene do you remember when you were at the Slade medium that the spirit of Dr. Davis told you that before three years some person would die and you would have some property to manage, and that you showed it to me and we both thought it referred to the death of Mrs. R.—?' Eugene, it was me who was meant."

This prediction and its fulfillment had been mentioned to no person outside of our families, and none of us had seen Dr. Kenney since the death of Mrs. S.— excepting myself, and I had not in any manner alluded to the circumstances in his presence.

APPARITIONS.

"To another, discerning of spirits."—I. Cor. xii—10.

"Laugh you who never had Your dead come back, but do not take from me The harmless comfort of my foolish dream, That these, our mortal eyes, Which outwardly reflect the earth and skies, Do introvert upon eternity."

"And that the shapes you deem Imaginations, just as clearly fall, Each from its own divine original, And through some subtle element of light Upon the inward spiritual eye."

"As do the things which round about them lie, Gross and material, on the external sight."

ALICE CARY.

The same faith that cheered the soul of the talented authoress of the above lines, in the power of our departed friends to revisit the scenes of their earth-life, and under favorable circumstances to render themselves apparent to our mortal senses, has equally animated both the Old and New Testaments abound in narrations of the appearance of angels or spirits to mortals, and many times the exact words of their conversation are reported, and the whole is related evidently without the least suspicion that any can doubt either its possibility or its probability.

In the sixteenth chapter of Genesis, it is stated that an angel appeared to Hagar and comforted her. In the eighteenth chapter, three "men" or spirits, one of whom is called the "Lord," appeared to Abraham, and "they did eat." In the nineteenth chapter, two angels appeared to Lot and assisted him and his family to escape from the doomed city. In the twenty-first chapter, an angel restrains Abraham when he is about to sacrifice his son Isaac. In the thirty-second chapter, angels met Jacob, and in verse twenty-four, we are told that a "man" or spirit wrestled with him until daybreak. In the fourteenth chapter of Exodus, an angel guided the host of Israel in their exodus from Egypt. In the twenty-second chapter of Numbers, Balaam met an angel by the way. In the second chapter of Judges, an angel spoke to all the people of Bochim. In the sixth chapter, an angel came and sat under an oak and announced "to Gideon his mission to save Israel; and in the thirteenth chapter, an angel appeared to the wife of Manoah, and afterwards to Manoah himself. In Joshua, chapter five, it is said that Joshua saw a "man" or spirit with a drawn sword in his hand. In I. Samuel, xviii, the woman of Endor saw "gods" or spirits ascend from the earth. In the nineteenth chapter of I. Kings, an angel appeared to Elijah and was fed by him. In the 21st chapter of I. Chronicles, David like Joshua saw an angel having a drawn sword in his hand. In the third chapter of Daniel, an angel appeared amid the flames in company with Shadrach, Meshach, and Abednego; and in the tenth chapter, Daniel saw a spirit "clothed in linen, whose loins were girded with pure gold."

Passing to the New Testament, we find from the first chapter of Matthew that an angel appeared to Joseph in a dream. In the

seventeenth chapter, the spirits of Moses and Elias appeared to Jesus and three others, and conversed with Jesus; and in the twenty-eighth chapter, an angel appeared to the two Marys at the sepulchre, and this spirit removed the stone from the entrance, thus effecting a physical manifestation like many of the manifestations in our day, which are so often derided and denied by those who accept this narration with devout faith. In Luke, chapter one, it is stated that an angel appeared to Zacharias while in the temple and talked with him, and afterwards in the same chapter we read that an angel appeared to Mary and announced the birth of Jesus. In the second chapter, angels appeared to the shepherds. In John, chapter twenty, we read that Mary Magdalene saw two angels or spirits in white, who addressed her. In Acts, chapter five, an angel opened the prison doors and liberated the apostles. In the tenth chapter, an angel came to Cornelius, a Gentile, and spoke to him. In the twelfth chapter, an angel appeared to Peter in prison and released him. In the sixteenth chapter, Paul saw a "man" or spirit in a vision, who prayed him to "come over into Macedonia and help us." In the twenty-seventh chapter, Paul again saw an angel or spirit who addressed him, and in Revelation, John saw numerous angels or spirits, was addressed by them, and heard their songs of praise.

From the times of the apostles to the present there is an unbroken chain of evidence, establishing the appearance of the spirits of those who have experienced the change by death, both Christian and Heathen writers alike recording their testimony, to these occurrences. Every nation that has possessed a literature has left records of apparitions, and all other nations so far as we know have been imbued with the belief in them, and at the present day there is not a civilized people on the globe whose religious and social systems are not in a greater or less degree permeated by this belief; and so to uncivilized nations and tribes, it is as Prof. Huxley says in his *Lay Sermons* page 163. "There are savages without God in any proper sense of the word, but none without ghosts."

All cannot equally perceive spirits as these ordinarily appear any more than all can receive other spiritual impressions or comprehend other spiritual things. We read: "And I Daniel alone saw the vision, for the men that were with me saw not the vision."—Dan. x—7. When Samuel appeared to the woman of Endor, it is evident that Saul was unable to perceive him, and he had to depend upon the medium's description of Samuel in order to be convinced of his presence.—See I. Sam., xviii—12 to 14.

Yet we often hear the question asked in an objective tone: "Why, if one person can see apparitions, do not all perceive them?" This question will be more fully answered in the course of this chapter, but the fact that all cannot perceive them is no argument against some seeing them any more than the inability of some to perceive the delicate neutral tints of the spectrum, is proof that no person can see them; or that an eye accustomed to darkness cannot perceive objects therein, because another not so accustomed cannot. We find from Acts vii—56, 57, that Stephen

"Being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

But the unspiritual Jews could see nothing of this, and viewing Stephen's declaration as false and blasphemous; "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord," as I have known persons inclined to do when a clairvoyant described the heavenly visions which are only clairvoyantly perceived.

Paul, who was endowed with this faculty of discerning spirits, from experience had learned that all were not capable of perceiving them, and it is with this knowledge that he said: "Him God raised up the third day and showed himself openly, not to all the people, but unto witnesses chosen before God, even to us."—Acts x—40, 41.

In all the narrations in the Bible of visions and apparitions, there are not more than two instances in which either visions or apparitions followed any expressed desire or request on the part of persons for such results; they always came as they do to-day "unless in the presence of a medium, and where all the known conditions are provided or complied with) unexpectedly, and in their own time. The faculty of seeing is not only limited to comparatively few, but it varies in each individual possessing it according to internal and external conditions, of which we are to a great extent ignorant. It is the same with mesmeric lucid subjects, who no doubt are like spiritual mediums, only under the psychological influence of mortal instead of spiritual operators.

Townsend, in his "Facts in Memoriam," page 226, remarks, concerning one of his subjects, Ann M.— "It seemed to me that her new visual faculty was always in its best condition when spontaneously exerted, and that any efforts on her part, any over-anxiety to fulfill our requisitions, marred it altogether. It was when she was sitting quietly and apparently forgetful that she was an object of observation, that she displayed the remarkable phenomena of vision." It is the same with mediums, and my experience has been that the most convincing proofs I have received of spirit identity have come when the medium was entirely passive, and neither he nor I expectant of such proofs.

But while on the other hand eager expectancy often defeats the attainment of "the object, the chilling repelling unbelief, in the possibility of our friends revisiting us is often equally fatal to successful efforts on their part, and they would more frequently appear if we would render them the assistance which they would derive from a quiet and earnest desire on our part to again greet them from that bourne from which travelers do return.

As only certain persons have the gift of discerning spirits, so only certain spirits possess the power to render themselves visible, even to those mortals who are endowed with the faculty of discerning. It was so with the father of the Seeress of Prevorst, of whom Dr. Kerker says: "Another circumstance that convinced me of the truth of her revelations, was that at my last visit when she was fully aware of her approaching end, she told me in confidence that her deceased father had lately been with her, and that having asked him why since he had been dead a year she had not seen him before, he answered that it had not been in his power to reveal himself to her earlier."

All well read Spiritualists are conversant with the history of Frederica Hauff, otherwise called the "Seeress of Prevorst;" but for the information of others I will state that she was born in 1801, in the village of Prevorst, in Wirtemberg. In her childhood she enjoyed good health, but very early in life she developed various spiritual gifts which with the loss of health, occurring in early womanhood, seemed to increase in power and attended her during her brief life.

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THE BHAGAVAD-GITA OR A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA and ARJUNA.

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By J. COCKBURN THOMSON, MEMBER OF THE ASIATIC SOCIETY OF FRANCE, AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY.

THIS WORK contains curious details of the Manners, Customs, Mythology, Worship, etc., of the Hindus. The principal design of these dialogues seems to have been to unite all the prevailing modes of worship of those days: the Brahmins esteem it to contain all the grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of those of a different persuasion.

The spirit of the age prompts thoughtful people to inquire into the traditions of the past. In doing so it is found that Mythology has played her part well. The traditions of the fathers have been systematized by thoughtful men, from time to time, in different ages of the world. Later generations have been led to investigate, so systematized, to be nothing less than deities commands. Imaginary gods have been constructed to whom the world has paid homage and divine honors.

If we receive as truth, all that is believed by credulous devotees, the world has had numerous incarnate deities. Those who have been educated to believe in the Christian religion, and in regard the gentle Nazarene as the only son of God, take a very limited view of the various religious systems of the present and of the past age.

Among the incarnate deities that different systems of religion have recognized as having existed, through subsequent love for fashion's sake, by the overlooking of females of vestal purity, Krishna was a character as important in the Brahminical system of religion, as Christ is in the plan of salvation instituted by the Jews, and followed by the Christians.

His coming was foretold, even as was Christ's. At the age of sixteen, Krishna began to preach, and was called the founder of a new religion. Prior to the great war he, the Heroic Parth, moralist, Preceptor, Hero, and the devoted Bhagavata, from a translation on the Sanskrit, by that celebrated scholar, Charles Wilkins, New York Editions of that work were sold when the first edition and 250,000 copies were sold. The demand for this work being so great, we were induced to send to England for a copy of a more recent translation, by J. Cockburn Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

The translator accompanied the work with copious notes, which are doubtless of more or less value, as explanatory of the text, but the reader will take them for granted, as they are worth nothing in respect to the text as correctly translated, contains a series of thoughts, transmitted from antiquity, which are of real national value to the thoughtful people of the age. Hence the work is most respectfully recommended by the American Publisher.

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OUR FUTURE HOME

Composed Sunday Morning, Sept. 27th, 1873. By a Company of Lyric Angels—John Southard, Improvisatore.

AIR—H MR. SWEET HOME

Oh there is a home where we all shall expand, increasing in wisdom in the Summer land, progressing in knowledge, secure from all gloom, contented and happy, in our heavenly home.

Home, home, sweet, sweet home, Oh heaven's high dome is our spirit home.

The home of the blessed, the home of the free, where angels are singing in heaven's melody, sweet songs of salvation on some upper zone, all safe and contented in their happy home.

The angels are flying through space all abroad, obeying the mandates of our father God, to save the benighted from sorrow, and gloom, and safely convey us, to their glorious home.

Our fathers and mothers, our children most dear, our sisters and brothers, from their blessed sphere, where angelic spirits in beauty now bloom, are coming to earth, to convey us safe home.

A host of bright angels are coming to earth, in robes of pure glory, in wisdom and worth, and show their dear faces, secure from all gloom, the men of all races, to guide us safe home.

Forever progressing in wisdom and love, in our glorious mansions in heaven above, all singing God's praises around his high throne, all joyful and happy, forever at home.

With kindred in heaven, a glad angel band, in robes of pure glory, and beauty we'll stand, and flying abroad through space we shall roam, with angelic spirits in our happy home.

We all shall be working to aid all mankind, while they are progressing salvation to find, through darkness, and sorrow, affliction, and gloom, and fit them for mansions in our heavenly home.

Home, home, sweet, sweet home, Oh heaven's high dome is our spirit home.

Pontiac, Mich.

Philosophy of Creation.

BY J. N. LEE, M. D.

In the RELIGIO-PHILOSOPHICAL JOURNAL of a week or two since, one of your correspondents suggested a new idea of comets—viz., that they are male worlds. Now this accords perfectly with what seems to be the most reasonable hypothesis of the nature of the Creative Force of the Universe. Sexuality pervades all things. Worlds are born of worlds. The moons of Jupiter are doubtless the offspring of that planet, as our moon is of the Earth. These moons will probably somewhere in the vast future, in turn become the mothers of other worlds yet to come.

What a theme! How the mind expands with a sublime realization of the greatness of the God of Law and Truth, when it contemplates the grand process of evolution by which worlds and all thereon come into existence.

Let us look back and see our earth's beginning. No time now to inquire whether it was cast off as a vapory or solid mass from the parent sun, or whether (what is most probable) there was by some means a nucleus formed upon which the sun has been for billions of years casting his light and heat, which light and heat has been crystallized or formed into what is called in chemistry the original element.

For ages we see the Earth incompatible with the existence of the life-principle. A fierce, untutored wind sweeps over its surface, carrying oceans of vapor through its dark, carboniferous atmosphere. Earth is feminine; air is masculine; each is eager for the embrace of the other. The vapor between serves as a medium of communication, and through it they rush together in natural intercourse, and amidst terrific thunderings in the first lightning's flash was born the mysterious something called life. This life-principle carries with it the tendency and necessity for being clothed with materiality to give it physical force and local habitation.

Its first effort was, perhaps, a little moss upon the barren rock. This grew feebly, struggled and died. Decaying it became soil, but still too crude to grow anything but the rudest and simplest forms of vegetation. Then came this same life-principle up through this same soil (both by each change a little refined and with powers augmented), through thousands of gradations and millions of years, until huge forests and gigantic plants covered the earth with a verdure incomparably more grand and extensive than the world shall ever again see in the vegetable kingdom. Through all this time had the life-principle existed only in the vegetable organism. When one plant decayed, its spirit or life-principle, with an augmented force and refinement of essence, obtained during its organic existence, clothed itself in another organic form and appeared as a higher variety of the same species and finally in course of time in this way, new species were evolved. At last the grand climax of vegetation, above spoken of, was reached, and the life-principle had through the lapse of ages grown sufficiently strong and complete, to evolve and sustain animal life.

The first effort was probably something like the sponge or polyp, with scarcely enough of the animal about it to distinguish it from its vegetable fellows. But step by step this same life-principle marches onward and upward, gaining strength and importance from each and every organism through which it passes, until it has peopled the earth with myriads so terribly destructive as would have threatened the annihilation of the vegetable kingdom, had it not been ordered that these monsters should many of them prey upon each other.

Like vegetables, when these animals died, each returned its share of the life-principle, strengthened and refined, to the great ocean of life, which with a restless energy and a resistless force, continued to clothe itself in higher and yet higher organisms, adding bones there, blood-vessels here, and nerves in a succeeding creature; through innumerable gradations until at last in the monkey is seen a very distinct semblance of the human form. Upon investi-

gation it will be found that nature has never to her creative process, made a single stride of unusual length. She has kept time to the music of universal law, and has left no great open space between any two of her creative efforts.

The African stands midway between the Caucasian and the gorilla, while the latter completely fills the space between the African and the lower monkey tribes. Indeed, so little difference is there between ourselves (in apparent structure) and some of the brute creation, that few men will look upon the gorilla, believing it to be mortal, without being shocked with a doubt as to their own life after death.

Thus we find the sole purpose of vegetable existence to be merely the development of animal life while unceasing effort of nature through all stages of animal existence, has been the evolution of man. We have proof of this, in the fact that from the dawn of creation until his appearance, the creative forces seem steadily to have increased, while since that time they seem to have been on the wane or to have totally lapsed.

With man the creative climax seems to have been reached, and now nature only exerts itself to improve her works.

Darwin stood upon the verge of, but did not quite grasp, the true theory of the origin of man. He makes man the lineal descendant of the lowest order of animal life, while in truth he is simply a younger brother, an offspring from the same great Mother Nature, more perfect and elaborate because at the period of his birth or evolution, there converged upon that time and place a greater and more complex amount of the circumstances (creative laws) necessary to make a perfect animal; in other words, animal life had reached its maximum really in the production of a human spirit or soul which demanded and received from the earth and air a form suitable to its purposes, while getting a knowledge of physical things. This body like that of all animals preceding man, was a fixed chemical compound, so to speak, so constituted as to propagate its kind and thus perpetuate the species, while nature should cease to create and turn her energies to improving the work already created.

As a type of man's origin, let us take the mushroom. Here this morning was found a large mushroom there was last evening no unusual quality or circumstance—the bare earth with the ordinary air and moisture attendant, is all that we could have detected. But there has been something more. There have concentrated upon that particular spot and time all the circumstances (laws) necessary to the formation of the growth in question, and by force of these circumstances (in obedience to these laws), a mushroom inevitably came forth. Take this same force and multiply it until it is sufficiently complete and powerful, and a full grown man or woman could be evolved just as easily in the same length of time.

As there never could have been a miracle performed anywhere in a universe whose corner stone is unalterable law, so there never was an arbitrary act of creation. Men must soon understand that each type of all living creatures, both vegetable and animal, was evolved from its mother earth, in obedience to laws as eternal as God, for they are God.

Columbus, Kan., Oct. 15th, 1874.

The Eddy Mediums.

No Free Lovers Admitted to Their Circles.

Mrs. S. S. JONES.—At the present time, we have all we can accommodate at our seances, this includes neighboring families. Thousands have visited us this season that we could not receive for the want of necessary accommodations. The reporters of the New York Daily Graphic and the Daily Sun are stopping with us, and are making good, fair accounts of our seances.

There has been a great change in the secular press since we began to act as mediums, some seventeen years since. For the last few weeks investigators have been applying what they call "crucial tests," such as weighing materialized spirits, and applying the electric battery to the materialized Indian spirit, Honto. The spirit did not flinch a particle when the whole force was applied.

We have had visitors this season from nearly every state in the union—from Canada, South America and Europe.

The interest in spiritualism is certainly increasing. This is really gratifying to us, for we have suffered a great deal of injustice and persecution because of our physical manifestations.

Your valuable journal comes to us each week and is read by our crowds of visitors with great interest. One thing in it is greatly admired, that is your manly repudiation of "free love." It is frequently said here, that "the RELIGIO-PHILOSOPHICAL JOURNAL is the only spiritual paper in the country, that is honest and brave enough to denounce the teachings of the Woodmilles." These "free love" doctrines and practices have been a stench in our ranks about long enough.

This class who do not expose themselves, are being exposed by the secular press. Those who were social-freedom Woodmilles, will soon deny that they ever endorsed her, or ever took her Weekly. We will not entertain any of the "free lovers" at our house, nor in our circles. They ought to emigrate, raise their true colors, and "nest" it out together. This would, at least, avoid their contaminating others.

Last summer, Dr. S., from Boston, and Mrs. F., a medium from Boston, came here but they did not remain long. Our controlling spirits exposed these fainly hunters, sooner than they cared about.

In behalf of our family and the other mediums of Vermont, I want to thank you for your sharp and stinging words against free love and your noble words of warning against those who advocate it. This fact makes your journal a favorite in Vermont, the state that gave you birth. Success, then, to you and your independent journal.

HORATIO G. EDDY, Chittenden, Vt., Oct. 15, 1874.

Letter from John Chaney.

BRO. S. S. JONES.—Bro. A. J. Fishback, Spiritualist, and F. W. Evans, Methodist, will commence a discussion on the 18th of November next, in the town of Osceola, Clark Co., Iowa, to continue ten nights. Bro. F. affirms the following proposition for the first five nights, and the Rev. F. W. Evans denies: "The physical and psychological phenomena and teachings of Modern Spiritualism emanate from, and are produced by, departed human spirits, and are calculated in their tendency and influence to secure man's greatest good here and hereafter."

The above question to be discussed strictly as a question of fact and science.

The Rev. Mr. Evans affirms the following proposition the second five nights, and Mr. Fishback denies: "The phenomena, teachings, and effect of Modern Spiritualism are in conflict with the Bible, and are mentally, physically and morally injurious to man, individually and collectively."

The last question is to be discussed from a Bible standpoint.

All Spiritualists and Orthodox and also all persons who do not entertain any religious views, will do well to hear this discussion through, as Mr. Fishback is an able debater, and fully able to present his side of the question in a clear and logical light. And we think we can justly say that Mr. Evans is one of the strongest and ablest debaters in the Orthodox ranks, hence we may fully expect that everything in favor and against Spiritualism will be developed. Their, come one, come all and hear these great men. There will be ample arrangements made to entertain those from a distance.

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Medium's Column.

HENRY BLADE, CLAIRVOYANT. NO. 23 EAST TWENTY-FIRST ST., New York. v16107

SAMUEL MAXWELL, M. D., Clairvoyant and Magnetic Physician. 409 West Randolph St., Chicago Ill. v161117

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LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, SATURDAY, NOV. 11, 1874.

That Monument.

In No. 7 of the JOURNAL we gave an elaborate statement of the interesting particulars connected with the discussion in reference to a monument which Joseph Coveney, supposing he lived in a free country, had seen fit to erect on his own burial lot.

Some prominent Liberalist, one who is overflowing with thrilling eloquence and deep logic, should select the inscription on this monument as a subject for an evening's discussion.

It would be well to note the following in reference to Mr. Coveney, which we extract from a letter to us, written by Worthy Patnam, of Berrien Springs, Mich.:

He says: "I have been to-day to see Joseph Coveney, the author of the monument. He is a man 70 years of age, and of native, solid mind, an independent, reasoner, an thinker, living in substantial taste and elegance on a farm of 600 acres, 250 of which is in wheat.

The noted inscription on this celebrated monument, on account of the publicity given through our widely circulated JOURNAL, will become the subject of an address by over one hundred prominent Spiritual lecturers.

Mr. Coveney may well congratulate himself that the warnings on his monument have been carried by the RELIGIO-PHILOSOPHICAL JOURNAL, to almost every part of the inhabitable world—to China, France, England, New Zealand and Germany, as well as to every State in the Union.

formed, productive of general good to humanity. His monument, though it uttered no audible sounds, conveyed its inscriptions to the JOURNAL, and they went forth among its thousands of readers, and they took up the refrain, and the words of warning he uttered are still marching on," making an indelible impression wherever read.

The following correspondence in reference to this monument will be read with interest—"Corrigenda's" first speaks:

Ed. RECORD:—Webster says, "nature is the system of created things, etc." and Walker says, "Nature is an imaginary Being, supposed to preside over the material and animal world, etc."

He is "short and sweet" in his remarks, which are followed by "Inquirer," who makes a very pertinent suggestion.

Ed. RECORD:—My good brother Fisk has, in your last number, answered that profane and infidel writer, "Selah," most devoutly, logically and crushingly.

My brother's syllogisms do honor to Hodge's logic. They will not be answered, and can not be, except by the infidel cavalier.

Ed. RECORD:—Your correspondent, "D. Fisk," seems to have a chronic horror of "brush heaps;" but there surely cannot be anything reprehensible in being in a brush-heap, for the first communication which Moses received from God came from one.

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TRUTH CRUSHED TO EARTH, SHALL RISE AGAIN.

BERRIEN SPRINGS, Oct. 18, 1874.

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stance, of which I give the following as a sample. Yours very truly, JOSEPH COVENEY.

103 WASHINGTON ST., CHICAGO, Sept. 24, 1874.

JOSEPH COVENEY, Esq., Buchanan, Mich.: DEAR SIR:—The Chicago Times of this a. m. publishes among its minor editorials an article relating to your monument and its inscriptions, quoting the latter (thanks to them) and abusing their author.

My hand to you in the highest fellowship known to mortals—the fellowship of truth-loving and truth-daring. Yours truly, M. E. DAYTON.

Church Music.

The New York Times, in a late issue, has made a suggestion:

"Now that our city churches have reopened, might it not be worth while for the pastors to consider whether it is a wise proceeding to borrow so liberally from secular music in the services? Florid accompaniments, and airs taken boldly from operas, have superseded those simple compositions to which our forefathers were accustomed to listen in their churches, and which haunt the memory even of those who do not go to church quite so regularly as they did when they were young.

A few years ago, George Holland, a theatrical performer, died in the city of New York. The Rev. Mr. Houghton refused to officiate at the funeral, on account of considering him a disreputable character, but naively referred those in attendance to "The Little Church Round the Corner," where they could probably find that consolation they desired.

Sacred music is still considered sacred, even when it originates from the most debauched character. The source whence it emanates does not change its sacred nature. Why should not the same quality be attributed to preaching—if the sermon is purely moral, why pry into the character of the pastor?

There was a musician at Newburgh, N. Y., who was engaged as organist by a church. He discoursed sacred music to the pious congregation, Sabbath after Sabbath, and each one felt that the same wafted his soul much nearer to God, and made him more acceptable in his sight.

We think that no one but church members should sing in a church choir. Those who are accepted to God in an orthodox sense, can only make music acceptable to him. Then, too, all kinds of musical instruments should be brought in requisition.

Attend to Remitting Postage under the New Law.

Congress requires postage to be pre-paid at the office of publication, after the first of Jan., 1875, which will be four cents for three months. Hence three months' trial-subscribers must hereafter send 29 cents instead of 25 as heretofore, and new yearly trial-subscribers must send \$1.65 instead of \$1.50.

The Medium and Day-Break speaks as follows of Bastian and Taylor: "Messrs. Bastian & Taylor are maintaining their ground well notwithstanding the return of other mediums to London; remarkable tests are obtained from departed relatives at their sittings. We have heard a good account of a private seance they had with a party of investigators at the residence of one of the party.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Who will next be inspired to a similar deed of noble charity? We shall report.

J. W. KENYON is engaged in lecturing at Des Moines, Iowa, where he now resides, and he desires Iowa Spiritualists to correspond with him.

Postage in Advance.

Everybody should know that Congress passed a law at its last 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.

Not a single newspaper will reach subscribers after that time, unless the money to prepay the postage is sent to us for that purpose.

Those who are owing us, and neglect to attend to this requirement, will find that our accounts 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 designating the time to which the subscription is paid, the letter I, which means that the postage is paid.

Pool-Pool!

For nearly a year the daily papers of this city have been slopping over with matters pertaining to Prof. Swing. He has been a member of the Presbyterian church for a long time and has given utterance to sentiments in harmony therewith, year after year; occasionally, however, he would give expression to an idea that was deemed heretical by Prof. Patton, which resulted in his being arraigned before the church for trial.

We have said, but little in the JOURNAL in reference to his quarrels with the church, from the fact that his heresy showed so little improvement over the original, that it was hardly worth mentioning. There is an impulse within the Professor to expand, but it is as weak as a sick kitten, and probably will not be heard from during his life on earth.

DR. KAYNER gave us a call last week, looking hale and hearty.

Mrs. ANDREWS, the medium, formerly of Moravia, has returned to her home at the Cascade for the winter, and will hold her circles as formerly for materialization.

DOCTOR AMANDA HARTMAN, of Ithaca, N. Y., sends us some samples of fine perfumes which she is anxious to introduce to the public through the hands of agents.

N. FRANK WHITE has just finished a very successful month's engagement in New Haven, and during November speaks in Stafford Springs, Conn.

J. M. PEEBLES lectures in New Haven during November. Will speak week-day evenings in other cities and villages. Address, care of E. R. Whiting, 95 Dixwell avenue, New Haven.

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 20 cents, after this date.

J. W. FLETCHER spoke in Salem, Mass., Sunday, Oct. 25th, afternoon and evening; he will speak the first two Sundays in November in Manchester, N. H.; the third in Saybrook, Conn., and the last two in Lawrence, Mass.

Dr. H. P. FAIRFIELD spoke at the Chapel in Lynn, Mass., for the Spiritualists, Sunday, Nov. 1st, at 3 and 7 p. m. Subject: "Theology of Philosophy—which shall it be?" Evening topic, "The Second Coming of Christ, Resurrection of the Dead and Day of Judgment."

Tax biographical and descriptive catalogue of "The Ancient Band" with some account of other ancient people who lived fifty thousand years ago, is a unique and highly interesting little pamphlet of some forty pages and worth reading, price 25 cents. It can be had at the office of this paper.

The series of articles that we expected to commence publishing with this number, have been unavoidably delayed.

A MEETING of the friends of Spiritualism and Human Progress will be held in Rechaeburg Hall, Auburn, N. Y., on Sunday, Nov. 1, 1874, at 10:30 a. m., and 7 o'clock p. m. Hattie J. French, of Washington, D. C., Rev. J. H. Harter, of Auburn, and others will address the meeting. Admission free.

THE Association of Spiritualists of Williamsburg, N. Y., will hold regularly every Sunday, at 3 o'clock p. m., a conference meeting at the "Old School House," (2d floor) in 9th street, a few doors from the corner of North First St. Chas. B. Smith, Sec'y. 52-Boerum st.

A NEW society of Spiritualists has been formed in Trenton, N. Y. Dr. Thomas B. Thorn is President; Mrs. A. Briton, Vice President; Enoch Thomas, Treasurer; Wm. Hulbert, Secretary. Their motto is freedom, justice, equality. They adopted several resolutions in reference to election of officers, etc.

Capt. H. H. BROWN, Iowa State Missionary, and his wife, a good medium, are ready to make additional engagements along the following routes over which they will pass, to fill already promised engagements: "The C. & N. W. R. R. and connections, in November; S. C. & P. R. R. and northern and eastern connections in the first part of December; and the latter part of December and January on the C. & R. I. R. R. After January will go East if desired. Address him at Mo Valley, Iowa.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of Fellowship Oct. 18, 1874, to Brother W. Jordan, of Wales, Michigan, constituting him a regular minister of the Gospel, and authorizing him to solemnize marriages in due form of law.

Rodrick at Random.

In my humble attempt to introduce a few thoughts, for the first time, into the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, I deem it best to state in the outset, that I am not a theologian; neither do I aspire to the title of a philosopher. I am simply one of those passive sort of individuals, ready to move as the "world of nature" moves me, believing all the time, that "just as a wheel the world, revolving, turns," and that "by the irresistible force of natural circumstances, 'revolve' with that same old wheel—not that I reject the idea of what is called 'man's free agency,' but that I have been unable, so far in life, to resist the conclusion that God's laws are immutable. The particular state or condition of mind in which I find myself theologically, may be attributed to several causes. In the first place I have, all my life, been in the habit of exercising a fair measure of common sense, and of applying a moderate amount of reasoning to all the affairs and phenomena of this world, both physical and mental; and, not having been so fortunate as to be schooled in religious ideas and church dogmas, in my tender youth, I may have exercised the faculties of mind that God has given me, to a greater extent than he originally intended I should.

I think, probably, that the lack of this early training is the remote cause of my present bewildered and lost condition. In fact I am convinced that it is; but for this I neither "blame nor revile." In the wide scattering of the seeds of humanity, it may be that I was "sown among thorns," but in such case I neither "envy nor begrudge." Perhaps "seeing, I have seen and not perceived; and hearing, I have heard and not understood." Indeed such may have been the case in the more advanced days of my life; but the mischief was already done, and how could I, poor soul, have accomplished much toward straightening the twig, that had become a tree. But to speak the convictions of my "lunatic man," I am persuaded, after all, that my present "anomalous" condition of mind is owing, altogether, to the fact that God, and not the orthodox church, created me. This is, of course, a short and awkward way of expressing said convictions, but I have no doubt that the point will be fully understood, and that I shall hereafter be the recipient of much sympathy from said orthodox church, on account of said misfortune. If whatever may be the opinion, or the view that my most worthy orthodox friends may entertain of me, I shall console myself with the full conviction that the world, notwithstanding, will still move, and that eternal laws will still operate according to the immutable programme of the universe. Therefore I shall not solicit the prayers of the elders to lift me out of the wilderness; and even were I well convinced that they possess "faith as a grain of mustard seed," would I still be loth to put them to that trouble.

"As the twig is bent, so is the tree inclined," is the utterance of a wise man. But the idea suggests the application of an unnatural force or influence in the early stages of growth, and it seems to me to be a warrantable supposition that a twig left in its development to the influence of nature alone, is pretty apt to grow up in harmony with nature and her laws. Of course no allusion is here made to the cultivation of the soul in which the twig grows, or to its bodily removal from one soil and climate to another; for both these we may count as legitimate and lawful operations. What is objectionable is the application of force to the life and substance of the twig, while it is in condition to yield to the pressure, and to be thus bent and twisted out of shape, always remain so.

Now, if this doctrine of the twig be true, it may be that the bewildered and "dumfounded" condition of my mind over the popular doctrines of the day, is a blessing to me, rather than a thing to be regretted; for I feel that in the exercise of common sense, moderate reason, and tolerably sound judgment in matters of theology, I have done as God directed, and I have been enabled thus to exercise the faculties of the mind that God has given me, from the fact that in the earlier stages of my life the "twig" was unentirely by the creed and inconsistent theories of orthodox, though I trust received a goodly share of cultivation in the way of legitimate and moral teachings. But whatever influence may have operated upon me to produce the said and lost condition of mind in which I am now wandering through a world of theories, I am, at last, determined to extricate myself from the dangerous dogmas, and if I can not find an existing theology that will accord with the springs of nature as God has made me, then will I plant myself upon a theology of my own, claiming that I have as good a right to tie off prongs of

my own God given faculties, as others have to urge upon me the adoption of theirs.

I am in the will lances, and shall proceed to get out of it as best I can.

Ruthland, O.

The Devil not Dead.

LETTER FROM S. B. JONES.

S. B. JONES, Esq.—Dear Sir, and Brother: We had a little sensation here last week—Dr. T. B. Taylor lectured on Spiritualism Tuesday and Wednesday nights at the court house, to large attentive audiences.

Charlestown, Mo.

He was Disinfect from Birth and Cured by Spirit Power.

Mrs. A. H. ROBINSON 180 Adams St., Chicago, Dear Friend.—We are feeling very thankful for the benefit our little boy has received from the treatment you prescribed for him six months ago.

La Port, Ind., Oct. 25th, '74.

A SEVERE CATARRHAL AFFECTION.

Mrs. ROBINSON, DEAR MADAM.—I do not know that I am strictly punctual, yet I mean to be.

Marilla, N. Y., Oct. 28th, '74.

FITS CURED THROUGH MRS. ROBINSON'S MEDICINE.

Mrs. A. H. ROBINSON.—About four weeks ago my son wrote you for medical advice in regard to fits, that he has been troubled with for the last few years.

Williamsburg, Wis., Oct. 25th, '74.

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.

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

Philadelphia Department

BY HENRY T. CHILD, M. D.

Mr. and Mrs. Holmes in Philadelphia

The mediums, Mr. and Mrs. Holmes, have returned to Philadelphia, and have taken a new house, Number 25 North Tenth Street.

Tuesday, evening October 20th, the same parties met, with the addition of Miss Tellow. We had a short dark circle with good manifestations, after which Mr. Holmes went into the cabinet, and in two minutes hands were seen at both apertures, and shadowy outlines of Katie's face.

Friday evening Oct. 23d, we had a short dark circle, and a request was made that Mr. Leslie and I should sit in the cabinet with Mr. Holmes, and after that Dr. Felger and Mr. Owen were to do the same.

The March of Progress.

Perhaps nothing has done more to aid the onward progress of humanity, and to promote peace and prosperity in the world than the printing press.

MR. ORR'S ADDRESS.

[Mr. Orr had just been working with Mr. Charles S. Close at the old Ephrata hand press, looking the forms by hand with the old fashioned ink "balls".]

He said: Mr. President, my friends and countrymen—I take this opportunity to say that I have literally "stopped the press" to announce that the Franklin Institute has resumed the exhibition of American manufactures.

You will understand the difference when I say that my friend Charles S. Close and I could upon that old press obtain only 250 impressions in an hour, while yonder is a machine that will do 25,000 impressions in an hour, four times the size.

Upon this broad area, beneath this spreading roof, there is not a cannon, nor a sword, a bombshell, nor a percussion cap.

Now, friends and fellow-citizens, I never was at a public exhibition to make a speech before. I shall not be at the next, fifty years hence; there are some standing here who will be. Our history is still imperfect. Its pages are stained with violence and with blood.

At the conclusion of his address Mr. Orr presented a sheet which was a prospectus of the history of the Franklin Institute of Pennsylvania, from its organization to the present time.

Among other improvements in this wonderful art, to which we owe most of our read or know, is Sholes and Glidden's "type writer," a machine which is designed to supersede the use of the pen in a great measure.

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glad to explain the machine, and show how it operates, to any one who will call on us during our office hours.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

[For some time past my spirit friend has been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world.

We have received a series of communications from a band of ancient spirits, which have been given to us by our guides, for THE JOURNAL.

CHAPTER FIRST.

Life, Its Origin and Objects.

PRELIMINARY CONSIDERATIONS AND PROBLEMS.

The scientific world has arrived at the conclusion that there are two grand divisions in the universe, namely, matter and force. There are those who consider the former the most important, and it is, to them, because they cannot realize anything else.

INVOCATION.

BY LYMAN C. HOWE, AT LINCOLN HALL, PHILADELPHIA, OCT. 4, 1874.

Infinite Love, breathing into our being and thrilling us with sacred aspirations, we would open the windows of our souls, to take in this morning the fresh glow of thy glory.

Extracts from a Letter from Castlemain, Victoria, Australia.

WONDERFUL MANIFESTATIONS.

We have permitted Walter to sit with us a little lately. On Sunday he was levitated, dropping on to the table in an entranced condition.

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American walnut, pretty hard. It came with in two or three inches of a gentleman's fingers, and certainly considering the weight, and the force with which it came, had it struck his hand it would have been utterly smashed.

The writer says, all this fails to convince me of a future life.

This reminds us of an account given by Cotton Mather of certain manifestations which occurred in connection with Salem Witchcraft. It was that a stone weighing nearly twenty pounds was thrown with great violence on to a bed in which a man and his wife were lying, and he remarked that if it had gone a few inches either side of the place where it struck, it would probably have killed one or the other of them.

There are yet many things to be learned in regard to many of the commonest events of life, and we do well to ponder on all the suggestions that come to us from the spirits as well as mortals.

Faith, Love, and Trust.

Dancers beset my pathway round, While passing o'er enchanted ground, And fierce temptations oft arise, And darkest clouds obscure the skies.

When waves of trouble round me roll, And keenest anguish rends the soul, While foes concert with fiendish art To sorely try the stricken heart.

But still the clouds are not so low, And in this dark and trying hour, The angels come with soothing face To manifest their loving grace.

My faith, though tried, would never cease, The promises with firmer grasp, And while I wait the angels' will, I'll ever love and trust them still.

ANGIE M. A. CORNELL.

Battle Creek, Mich.

Communications Through Katie B. Robinson, of Philadelphia.

We are beginning to look forward to these seances weekly with pleasure, and as you know all great movements and truths are expected to be on a pure and holy plane, we are endeavoring to bring to your seances that class of spirits, who when they lived in the physical worked for the good of mankind, and aspired after freedom everywhere.

Our noble great and glorious spirit who hath seen how noble souls in the world have struggled to gain their own freedom and that of others. We know that thou art with them in every nation as they call for more light and more freedom.

CAROL MANLEY CROSBY TO HIS FRIEND E. PIERCE.

I greet you as one of my countrymen, with feelings of pleasure, and I realize that in this circle I am welcome. It is a glorious thing to know that men live beyond the body, and if the eyes of the people were opened, in all nations and tongues they would never doubt the existence of an overruling power that is ever urging the people of earth to be free, in each and every thing they may do in this life.

I come today to part with you of that class that are struggling for liberty; I mean spiritual liberty as well as political liberty, for this alone can bring that peace on earth,—that kingdom of heaven, that has been promised in the long ago.

Many noble men have laid down their lives for liberty, and I have learned that they were all controlled by spiritual power; and now from these spheres they come to earth and are laboring to bring about the liberty of all mankind. I see that the people of Cuba are ignorant of God's perfect laws, and this has much to do with holding the nations in slavery.

There has been several attempts among Lib-eralists to gather an audience in this town, but it was reserved for Bro. Fishback to make the crowning effort, and I can say truly he was a success. His lectures are pleasing, instructive, and subject limitless, as truth knows no bounds, but is onward, right onward continually. Since the lecture, some of my neighbors have called on me for some of my JOURNALS.

free. When the spirit of freedom and the spirit of progress comes to dear old Spain, when politically and spiritually she shall see what is right, then there shall come peace and prosperity.

To bring about this glorious result there are bands of spirits, the noble defenders of liberty in the past, who are working more earnestly than ever before, and though you may not realize it, with more power and just in proportion as spiritual life is diffused among the people, will this power increase all over the world.

A COMMUNICATION FROM SIGN R. FAUNDOU.

COMMUNICATED BY E. PIERCE, OF CUBA.

Ere I passed to the Spirit land some thoughts had come to me, that if God removed the spirit from the form, again in the Spirit-world it would live. With that assurance, as I passed on, I was unconscious but a little while. To describe, my dear friend, the beauties of the Spirit land, it would be like a painter's painting a picture he did not understand. I found spirits of every nation, some ignorant of the laws of life, who had entered this life with a feeling that they were directly to pass to heaven, and some that they must pass through some purgatory, or perhaps in hell must spend the remainder of their lives.

I found that there were buildings not of such material substances as you have, but of grand, so ethereal, so beautiful that like the rays of a glowing and sparkling through stained glass, which sends forth the hues of the rainbow, there seems to rise up before me holms where the people were gathered by the music of love. I found all the defenders of truth, the martyrs who had died for the cause they had loved in life were most beautiful in spirit life. I found each one was working for a glorious good, and that their impress and influence were sent back and acted upon certain individuals in your life.

You will ask what is my business here? As I loved to teach little children, I entered one of the schools here, and I found the lessons were not hard. I found the spirits able to comprehend the lessons given. There were no brain tasks, none of that nervousness that is so often seen in your schools.

I will endeavor to give you proof of my presence. I will place my hand upon your forehead in such a manner as to make you know it, and you will recognize my presence. But I must have the proper conditions to do this. I think you will not only be able to have this, but if you will form a little circle in your own home with a few friends, we will try to give you the means of convincing many others. I think that Spiritualism understood and recognized in Cuba would do more good for the people than anything else.

The blessing of the true God rest upon you, and all who look forward for light and truth and freedom. May I be enabled to give you many facts and truths in the future, in the earnest prayer of the friend who has never forgotten you, nor the dear ones whom he has had to leave in this life, and to whom he sends his blessing from the bright shores of the inner life.

Letter from A. A. Davis.

Bro. JONES—I would ask the privilege of a little space in your columns, to express briefly and very imperfectly, some recent developments in our country, which has caused myself and some other Spiritual friends to rejoice. Bro. A. J. Fishback came into our county and held a grove meeting near the Blackhawk Mills, on Sunday the 11th of October, which was attended by many anxious to hear and know the truth.

We have a great deal of uncultivated intellectual soil in this community, which only needs stirring with the great plow of truth, to make it blossom like the rose, and yield the rich perfume of everlasting joy, and no perfume so sweet as that of good works, and the joy of hearing "well done, good and faithful servant."

There has been several attempts among Lib-eralists to gather an audience in this town, but it was reserved for Bro. Fishback to make the crowning effort, and I can say truly he was a success. His lectures are pleasing, instructive, and subject limitless, as truth knows no bounds, but is onward, right onward continually. Since the lecture, some of my neighbors have called on me for some of my JOURNALS.

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Phrenological and Physiological Lecture.

BY A. H. DARRON

Of all creatures inhabiting the earth, man has the most perfect organization. Some will be surprised at this statement, but it is nevertheless true. Not that man is stronger than the horse, the elephant, the lion—oh no. Not that he is more supple and lithe than the deer, the greyhound; not that he excels in fleetness the wild steed of the prairie that speeds like lightning through forest and over plain, and is capable of traversing vast prairies, hundreds of miles in width between daybreak and sunset. Not that he excels or ever equals any of these in the possession of those particular qualities for which they are distinguished. But because of the complexity of his organization; because he has, in a lesser degree, all the qualities that they possess, and also many that they have not. He has strength like the elephant. He has agility as well as the hound, or the deer. He has muscle, if not so ponderous, at least far more available than the horse, for he tames the fury of the fiercest steed. Then leaps upon his back and guides him at will with a slender rein. In addition to these, he possesses a dozen qualities which none of these could ever use if they had them. What advantage to give the horse Constructiveness, the deer Generosity, the elephant Ideality, or the lion Conscientiousness? Where are the cities, the colleges, the steamboats, the railroads? Who constructed the telescope that points us to these measureless beyond and reveals unnumbered worlds; the microscope that opens up to our astonished vision a new world swarming with myriads of infinitesimal beings; the chemical apparatus that dissolves, changes and re-unites the particles of matter in such a manner as to apparently make and unmake such familiar substances as sugar, alcohol, lime, etc.? Who confines steam and the sublimated gases, and causes them to push the gigantic steamboat, the iron locomotive, the machinery of mills, manufactories and printing presses? Not only man, but civilized, educated, scientific man is the author of all these stupendous wonders. He unites the vital and the motive temperaments of the animal with his own exclusive one—the mental, and the results of his efforts are as much grander than theirs as his organization is more complicated, exalted and perfect.

When we compare man's physical and mental structure and arrangements with those of the inferior animals, we see how vast is the difference. What is the tiny animalcule that is born and dies in a day; what the minute infusoria or worm, but a mere digesting medium, a mere stomach, with little if any perceptible nervous system, and a few poor imitations of fibrous muscle with which it slowly drags itself along the earth. So wholly are its functions confined to digestion and assimilation that many of these animals, if cut open and turned inside out, will live or just the same as before, the stomach serving for a skin and the skin for a stomach, as though each had never performed, or been intended to perform any other than that to which it was so suddenly transferred. And many animals that are higher in the scale of being, such as the polypae, or the salamander, have such a uniformity of structure and simplicity of function, that if a limb or a portion of the body, severed from the remaining portion of the same, the main part will go immediately to work and reproduce an arm or a leg, or whatever it may be, bone or muscle, in the place of that which has been cut off. In all these animals we see the utmost simplicity of arrangement. As we advance in scale of being, this simplicity gradually yields to an arrangement much more complicated. Instead of one or two functions we have a variety of functions; and, in man, that part which constituted but a tiny point in the animals called radiates, a mere geyish streak in the bodies of mollusks and articulates, and a diminutive tract of grey matter in the fish and other vertebrate animals, has now expanded until it fills the capacious apartment of the skull, and receives one fifth of all the blood manufactured by the entire system. An advancement equally great can be observed among the vital organs. In the lowest creature belonging to the animal kingdom, such as the polypae, jelly fishes and some worms and mollusks, a single organ does all the work of a stomach, liver, heart, lungs, veins, arteries, and all other organs of the vital economy. Take an animal a little higher in organization, for example, the insects, crabs, lobsters, etc., and we find it to possess a short intestine. Take another, a little higher, a vertebrate this time, i. e., an animal with a back bone, and here we find a heart and lungs, and so on up, till we come to man, whose system comprises a greater variety of functions enclosed within the smallest space, and exhibiting the greatest degree of beauty and perfection to be found on the globe. And now, to show the bearing that facts have on our subject, it will be necessary to observe that the quality of the food eaten by all animals corresponds to the character of the animal itself.

The worm, whose brief existence gives it time but to "look about it and die," is nourished by those fluids it extracts from plants, and the clay of the earth. The insects feed on the rougher and more transient portions of vegetables. Fowls eat the insects and worms, and carnivorous animals eat the bodies of fowls and other animals, whether vegetable eating or carnivorous like themselves. The constant exercise of destructiveness in each of these animals in obtaining their food, intensifies the quality of the food in the direction of the development of the vindictive passions, so that while the flesh of animals is, perhaps, more nutritious than the vegetable leaves and blades of grass from which it was originally derived, still it is only nutritious in the direction of the development of the propensities. The carnivorous animal that feeds on flesh is fierce and dangerous, while the ox, the sheep, the rabbit, etc., that subsist exclusively on vegetable diet, are mild and often timid. But is the tiger any more intelligent than the horse; the wolf than the domestic dog? And as for the development of muscle, where is the equal of the elephant and rhinoceros that never eat flesh? I have alluded to this effect, merely to show that animal flesh is not more nutritious than vegetable diet, in the line of developing muscle or brain. Let us now inquire what kind of vegetables are best adapted to the constitution of man.

We first observe that the herbivorous or vegetable eating animals subsist mainly on the coarser portions of herbs and grasses, which are the portions that endure for the shortest period in a wholesome condition, and the coarser the animal the coarser the texture of its food. One of the lowest in order, both physically and mentally, of all the domestic animals, is the swine, which subsists upon the most coarse, loathsome and unwholesome substances; while the monkey, which is no doubt man's nearest relative among the animal tribe, lives mainly on that food which is best for man, viz., fruits. Man is not only the most refined and perfect of all the animals, but he is also the longest lived. In accordance with this fact, he selects for his food the finest, most nutritious, and most enduring portions of vegetables, viz., the kernel, and nothing builds up muscle and brain

faster than the kernel of wheat, corn, and other cereal grains. But those vegetables and fruits that mature quickly, and pass away, enduring but for a few days, are not fit for the stomach of man. Melons, cucumbers, etc., are too transient to possess any great nutritive properties, and are also known to be both unwholesome and pernicious. Yet, alas, but little attention is paid to such things. Green corn, green apples, green fruit of every kind, crowd our tables, to poison our system, cripple our mental and physical energies, and unfit us for the duties of life. Like the apothecary's boy, who was sent to leave at a house becoming confused on the way, he left the pills where the fowls should have gone, and left the fowls at the pill place. The folks who received the fowls were astonished at reading the accompanying directions, "swallow one every two hours." Well, that's just the way we modern people do in our eating. We pile great loads of unwholesome food on the table, and the only rule we go by is, "swallow every four hours."

Not only do we eat unwholesome food, but the majority of people eat too much. Dr. Lewis, one of our most eminent physiologists and successful physicians, expresses it as his opinion, founded on observation, that ninety-nine persons in every hundred eat too much. The organ of Alimentiveness being very active in children, and allowed free indulgence for many years, succeeds in inflaming the stomach, which in turn inflames the organ and develops an abnormal appetite and an unusual craving for obnoxious articles of diet. A diseased stomach does not relish solid, plain food, but craves concentrated, rich food, such as preserves, jellies, candies, etc., and whenever you find your child, or your own appetite taking this direction, you may consider it prima facie evidence of a disordered stomach, and a forewarning of that most horrible of all diseases—Dyspepsia.

It is a very prevalent notion that disease always exists in that particular part of the body where the pain is felt, and in no other. A salt-rheum appears on the hand; you send for the doctor; he applies a remedy and the sore is healed. The disease next appears in the jaw; you have a violent toothache; go to a doctor and have your tooth extracted, and you are all right. A week or so passes and a canker breaks out on your neck. Whence did this disease originate? Is cancer a disease of the neck? Is toothache the disease of the jaw? or salt rheum a disease of the hand?

A child gets playing with a windmill, and gets its fingers smashed in its cogs. Do you say that the finger or the boy is to blame for this? Why the boy, of course, and not the finger. So with disease. There is no such thing as a local disease. All diseases are diseases of the entire system, and the hand or the foot, or the tooth, or the neck is no more to blame because the disease makes its appearance there, than the finger that is smashed is to blame because the boy was foolish or senseless enough to thrust it where injury was inevitable. Over-eating makes a disordered stomach; a disordered stomach makes bad blood; and bad blood makes cancer, fevers, colds, headaches, and every other disease common to humanity. You ask me how it can cause colds and fevers. I will tell you. Impure blood contains an enormous amount of effete and poisonous matter, which the system must get rid of, or die. There is too much sweat out, and get rid of in that way, or perhaps it is in winter time, and the skin is kept cold and the pores contracted so that none of this matter can pass out. The only points of egress left, then, are the intestines, the nose, and the mouth. Sometimes, indeed generally, the first attempt is through the bowels, and the result is diarrhea and flux. But the doctor goes to work with his poison, and puts a stop to this. Failing in its first attempt, the system next throws its impurities on the skin in the form of boils, felons and cancers. But soon driven from this attempt, it is forced to try other sources, and the next thing we have is headache and cough. The brain and the lungs are trying to throw off these impurities through the mouth and nose. If this form of the disease is not checked (and it is extremely difficult to do so), tuberculosis form in the lungs, a slow fever sets in, and death ensues.

Now observe the stupidity of doctors. Instead of trying to cure the disease, they stand like sentinels ready to guard each outlet, and drive the disease back into the system again as often as it appears. To illustrate the fact, suppose a ship is wrecked on the ocean, and most of the crew and passengers drowned. The few remaining survivors hang out a flag of distress. Another ship passes by, sees the flag, but sends a squad of men to cut it down. The captain points to the vessel and says, "See, all is well, no sign of distress now appears." Just so the physician, when the system hangs out a flag of distress in the form of a cancer, or a swelling, covers it with a plaster, and says, "You'll be all right in a few days. Five dollars, if you please."

I tell you these doctors are not to be trusted. "Every tub must stand on its own bottom," and those medicine practitioners are welcome to take their bitter, poisonous minerals themselves if they want to, but they can't get a dose down my throat. The unperverted nature abhors such vile stuff as it does tobacco, alcohol, and any other poison.

A farmer in Ohio held a rattlesnake under the tines of a fork while he put a quill of tobacco in its mouth, and the reptile died before it could crawl twice the length of itself. And yet man will defile himself with this doubly-damning, body-and-soul-ruining, filthy and degrading practice, making himself unfit for the society of his fellow-man, much less of refined women, many of whom would rather remain single than wed a tobacco-chewer with his horrible breath. Besides, the presence of tobacco in the system both weakens and degrades the man, so that if I were making a chart and describing a man's character I would give him credit for less physical and mental power and a less degree of refinement and delicacy if I knew him to be a tobacco-chewer, than I would if I knew him to be free from any degrading habit.

I beg the pardon of tobacco chewers for the preceding language. My only apology is, it is true, and needs to be spoken. You know tobacco is repugnant to the system; you know with what loathing the first quill was rejected in your youthful days when you first began to try to use it, because you thought it looked big to have a quill of tobacco in your mouth and keep spitting every few seconds, spitting out the saliva that is so necessary to the digestion of your food; and you know that if you were free from the habit to-day you would never taste of tobacco again, yet you continue to use it before the eyes of the rising generation, who invariably come to the conclusion that a man isn't a man unless he has a quill of tobacco in his mouth, when the truth is, there would be a thousand fold more of real active, useful, energetic, intelligent men if the foul weed, tobacco, did not infect the community and rob it so early of its most precious jewels. I tell you mankind have no right to take into the mouth and thence into the system poisons so vile that no other animal can be made to eat them—that will kill a rattlesnake quicker than you can kill him any other way—vile

stuff that a dog or a donkey would disdain to smell of, and those who use it commit a crime little less than suicide.

Reformers, ministers and physicians have raised a hubbub for the last ten years about stopping the liquor trade and the houses of prostitution and the gambling houses and other hell-holes throughout our land. I say they had better stop the mouths of tobacco-chewers so that they can't poke any more tobacco into their system; or, better yet, educate the people in the moral and physiological laws adopted by phrenology and society will become pure, husbands and wives happier, and children possessed of more robust constitutions and vigorous intellects and purer natures for the redemption from tobacco for which every loving humanity pray, and to which every lady in the land will say amen.

The liquor traffic, too, has engrossed the attention of our rulers ever since they made so much money getting the Indians drunk on poor whiskey and then swindling them out of their lands. When our government first began licensing the manufacture and sale of whiskey, it thought it had a big thing in its grasp; but it turned out like the adventure of the man who whittled the experiment of catching a wild cat, and taking it home and taming it. When the animal would undertake to bite him on one side, he would slam it that way, and when it turned to bite him on the other side, he would slam it that way, and thus he went, this way and that way till the poor fellow could stand it no longer, when he bawled out to his companion, "Hob, li-b, come quick and help me to this d-n thing go." Well, that's just the way with our government. It has pulled the whiskey element this way and that way, much drunkards and hypocrites of most of the candidates, in order to get the votes of both whiskey men and temperance men, until our Congress and our Legislature is too corrupt a body to do anything with in their present state. They will require a six months' course of wet sheet packing to work the tobacco and whiskey out of them. And Gen. Grant is the worst of them all, for he is the highest public functionary in the government, and sits there in the White House with a cigar in his mouth, setting a villainous example to the young men of our country.

I have spoken of the efforts of some to warn people of the effects of intemperance. Those men, it seems to me, have been paid for a great deal of good that they have never done. I am forcibly reminded of a circumstance that occurred when a couple of temperance lecturers were compelled to stop one night at a tavern. As they were about to leave they attracted the attention of a customer who was drinking at the bar, and he thus addressed them: "How dey do (sic) last night, (lifting his glass), good health gen'l men." After drinking, smacking his lips, and wiping his mouth with the cuff of his coat, he said, "When 'y' go in to lecture again gen'l men? (hic) I want to go and hear you; had some tall talk last night, and no mistake. Made considerable 'pression on me, (hic) been dry ever since."

And that is just about the amount of good that our temperance lecturers do. They stir up feeling among those who never drink, and never have any inclination to drink, but they fail to reach the drunkard himself, who is the man they should be after. As long as liquor is made and sold, just so long will drunkenness reel along our streets, and miserable wives and helpless, starving children continue to wall out their plaintive tones of agony upon many a midnight air. Intemperance has been preached against in vain thus far, for drunkenness does not decrease, so far as I can see, and I have observed closely. Nor do I believe that any measure will prove effectual, short of a total prohibition of the manufacture of all intoxicating beverages. They have been proven by numberless experiments to be worse than useless, even as remedial agents, and the sooner we abolish their use and prohibit their manufacture, the better it will be for every body. I have seen an egg cooked in cold whiskey, and I would sooner lay my hand on the red hot stove than send its fiery devils into my stomach, thence into my blood, and thence to my brain, to seethe, burn and destroy its substance. What is it that produces idiocy, madness and delirium tremens? And can any thing so destructive be of any benefit to the human system. Be some say, "Alcohol must be intended to drink, for it is not for any thing else." This is like the man who advertised that he had a good raccoon dog for sale. A man hearing of him, went and purchased the dog. He went home and tried him, but found him good for nothing. Returning, he asked the man angrily, why he advertised the dog when he was good for nothing. "Well," said the man, "I always heard it said that everything in existence was good for something. I tried this dog, found he was good for nothing else, and so I concluded he must be a good raccoon dog." The advocates of the use of alcohol are very unfortunate. Because you can't find any other use for alcohol, it doesn't follow that you are obliged to swallow it.

The great advocates of the liquor traffic are the doctors. And why? Because they can scarcely compound a medicine without it, and because the only way they can make a living is by making people believe they must take medicine for every little ailment, and when those poisonous drugs get in there they lower the tone of the system and create a necessity for more drugs to stimulate it and keep it up, and after you have had a few spells of sickness and "doctored" a few times, you have played the mischief with your vital system, and it will be a wonder if it ever succeeds in casting off these poisons. How many times have you heard a physician say of a very sick patient, "the disease is overcome now, and he will recover if he can rally from the effects of the drug."

Do you want evidence that all medicines are poisons? Take the testimony of all our most eminent chemists. What more common medicine is there than calomel? Calomel, that is composed wholly of the same substance as corrosive sublimate and mercury, two deadly poisons. And I can show you the testimony of a dozen of the best chemists and physicians in our land, in proof of the fact that mercury has been found in the brain, the blood, the lungs, the liver, the spinal cord, in all the membranes, in humors of the eye, and even in the bones of those who had been poisoned by taking it as medicine. "Mercury," says Dr. Christison, "acts as poison on man in whatever way it is introduced to the system. And what shall we say of quinine? A French physician gave a rabbit a dose of 18 grains of quinine, and it died in less than an hour; and on opening it he found congestion of both the brain and lungs. Dr. Baldwin has reported a case in which convulsions, blindness, and death followed the administration of this medicine to a girl five years old. Two grains were given every two hours. Prof. Palzys says that all our remedial agents (all our medicines), that are of any positive value, are poisons."

grains of the poison of mercury, to be taken at such and such intervals." Why, the patient would start up in horror, and exclaim, "I'm not going to swallow your poison." And yet they would be telling no more than the plain truth, and they are bound in all honesty and candor to tell the people that they are giving them poison, instead of depriving them of both money and health which is dearer than money, by administering these abominable poisons under the deceitful name of medicine.

Then there is arsenic, which you all know to be a poison. And yet it is one of the most common of the so-called remedies which our medical quacks (and they are nearly all quacks) administer in cases of fever, chills, and ague. Now, who doesn't have the ague once in a while? But if he is bound to take poison every time he gets it, he is in a bad fix. I never knew of but one man who was proof against attacks of ague. He was found to be too lazy to shake, and so the ague left him.

These doctors, I tell you, are what ruin our people; are what make bad breath, bad eyesight, bad hearing, bad teeth, bad digestion, constipation, scrofula, and a thousand other horrors, and their effects upon the system of parents, transmitted to children, produce tendencies to vulgarity, obscenity, licentiousness, debauchery, drunkenness, swearing, smoking, and "terbacher-chaging," that bid fair to sweep untold millions into premature graves, and make criminals, paupers and idiots of many more. I can prove to you, both from science and from history, that much of the crime, idiosyncrasy and profligacy that exists can be traced to prenatal influences.

Way back in the past, along the dim lines of the distant ages, these medical poisons were discovered and the work commenced of slaughtering the human race. In those days, the allopathic system of medicine reigned supreme. Finally there came along a man by the name of Hahnemann, who introduced what is called Homoeopathy, by which the pills were reduced to half their former size, and he found he saved people's lives in proportion to the size of the pills, i. e., when the pill was only half so large he saved just twice as many lives.

But the end was not yet. In our day, drugs are being cast aside, and a rational system of curative treatment is being inaugurated, which is based on hydropathy or water cure, exercise, sunshine, and the observance of those hygienic laws in regard to eating, etc., which will not only restore the sick, but will prevent sickness beforehand, thus snipping disease in the bud.

There are about fifty different forms of disease recognized by medical men as having their origin in the use of different proportions of mercury. There is mercurial diarrhea, mercurial skin diseases, mercurial swellings, mercurial ulcers, mercurial ulceration of the abortive glands, mercurial sloughing of the gullet, mercurial neuralgia, mercurial paralysis, mercurial apoplexy, mercurial hypochondria, etc. Death may result at any time from the effects of the poisoning. It may occur immediately or may be protracted for many years. We see men and women all around us who were poisoned five, ten, twenty, or thirty years ago, who still live monuments of the folly and wickedness of a system that should long ago have been abandoned, or better still, never have had a beginning.

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MINERSVILLE, UTAH.—John W. Bradshaw writes.—I am glad the heaven is working here, slowly and surely. I would not be without the JOURNAL. It is indeed a true savior that the truth will make you free.

OAKVILLE, MICH.—Lewis Christie writes.—I notice the free-lusters are going to start keeping for themselves on the St. Lawrence River. Well, let them go, as that will be the best way to get rid of them. They will soon die off.

ATHENS, O.—J. M. Lane writes.—I admire your bold stand against Woodhullism—your generosity in sending your paper to the needy and to those in prison,—and for the free hand of fellowship which you are extending to the downtrodden and oppressed of earth.

FREMONT, O.—B. J. Hall writes.—The JOURNAL I prize highly; it is a treasure of great value. It, with the LITTLE BOURQUE, gives us high, noble and exalted views of God and the unseen intelligence, which I see manifested by picture representations in different ways; spirit-paintings on window glass, tin and wood, both old and new—in fact on almost every thing.

OAKLAND POINT, CAL.—D. P. Clark writes.—The JOURNAL has been a great friend to me, an invalid in a strange land; it is like an old friend, especially to one like me, bereft of a dear companion and other dear friends, and day by day shadow never grows less, but may it live to lighten the paths of many a poor soul.—Our beautiful philosophy is spreading in Oregon and in California with rapid strides.

BURNSIDE, PA.—A. McCullough writes.—I will suffer many physical wants to go unheeded, rather than be deprived of the spiritual food for a single week which your noble RELIGIO-PHILOSOPHICAL JOURNAL imparts. May the love of the pure and beautiful inspire you in the future as in the past; to spread Spiritualism pure and unadulterated to the famishing souls of earth's children. As to free-lovers, we have none here who sail under the Moses-Woodhull flag, except one Reverend, who has been practicing free-love with the daughter of one of the elders of his church, and was tried at our county court and fined \$100 and imprisoned for seduction and bastardy.

OEUFORD, O.—D. Winder writes.—I have for some time been prompted to write the enclosed article for the JOURNAL, which I hope you will be pleased to accept. As a change of diet and exercise is good for the body, so is a change of subjects for the mind. I am not yet done with "Bible Spiritualism;" but there seems to be such a pressing want in some other direction, that I can not refrain from contributing my mite where I think it will do the most good at the present moment. As I am receiving many communications from your readers, I wish to inform them, through the JOURNAL, that after the first day of November comes, my address is No. 10 W. Third St., Cincinnati, O. I wish to be put down as a life subscriber and contributor to the JOURNAL, unless some unforeseen changes should take place in the JOURNAL or myself. Not that I approve all you publish, but because I approve of your fair and impartial policy, in allowing us all to give free expression to our convictions,—a rare and important characteristic in a journal of the present transitional period. I change my location for the two-fold object,—to find congenial society, and a more extended field of operation.

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