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

VOL. XIV.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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NO. 8

ARTICLES FILED FOR PUBLICATION.

A Restless Spirit announcing its own Demise and pointing out the Locality where his Earthly Body Lies.

Spiritualism in a New Form.
Haunted House in Syracuse, N. Y.
A Genuine Haunted House in Kentucky.
A Ghost with its Throat Cut.
Spiritualism Examined, an account of a visit to Mrs.
Juliette T. Burton, by Mark M. Pomeroy. Several messaves of great interest in the article from Tom Paine, Stonewall Jackson, Thomas Jefferson and Theodore Parker.

Sayes of great interest in the arcicle from Four Tour and Stonewall Jackson, Thomas Jefferson and Theodore Parker.

Spiritualism Examined; strange interview with a medium controlled by Dr. Smith, Coarles Lobdell, and Fanny Wheeler, of Mobile, by Mark M. Pomeroy Interesting Articles on the Bible, b. D. W. Hull.

After Death comes the Judgement, by H. Straub. Is Christianity a Success, by H. Ames.

Memoirs of Jesus, by Thomas Didymus.

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A. Vision of the Sprit Land, by W. J. Vescell is.

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Two Religious, The True, and The False, by A. Gaylord Spalding.

Bible Reforms go backward on themselves, while Spiritual reformations reach toward the condition of the Higner World, by A. S. Loveland, 20 years a Universalist

minister.

Materialization of Spirits, How do they pass through Walls, eat food, etc., by d. C. Pierce.

Protect Mediums and Investigators, by J. K. Balley.
Correspondence on Reincarnation, by B. F. Hughes.
Credibility of the Bible, by H. C. Peirce.
Presiding Elder Gossard, of Owatanna, Minn., reviewed by J. W. Cochran.

Many other interesting articles on file for publication.

Belegt Poetry.

Anniversary Poem-The Tiny Raps.

BY D. AMBROSE DAVIS.

When first the tiny raps were heard Some twenty-five years ago, All wondered what their import was For no one seemed to know

Some little strange mysterious sounds Like echoes from over the lea, What tidings to mortals could such things bring, What could their purport be?

Yet echo on echo cometh again, And louder the anthem's swell— A voice from over the river of death With a glorious truth to tell!

'Tis told! and the joyous sweet refrain Has been heard on every hand, All over the earth again and again And up in the spirit-land.

Ah, yes! that grand immortal choir Has many a concert given Has many a concert given,
That charmed the soul like a seraph lyre
From the upper courts of heaven.

And still around our lives to-day For still the chords of that heavenly harp Are touch'd by angel fingers.

So well may we meet, and feel to rejoice: And well may our hearts be stirred, That ever the sounds of these little raps By the children of men were heard.

# RELIGION OF JESUS.

BY O. S. POSTON.

I turn away from the various and contra dictory creeds and dogmas of the modern Christian church, and read and ponder over the recorded sayings and incidents of the life of the man Christ Jesus, contained in the short biography of the four Evangelists. I ask what was his mission, his faith and his teachings? Is there an Evangelical church on earth that approximates in practice the system of Religion he presented to mankind, or dares to inculcate the moral doctrine he taught, as fundamental articles of faith? Let the record speak and the candid inquirer answer.

Jesus was born in an era of "great expectation." The finger of prophecy pointed to that age as one that would furnish to the Jewish nation a "Divine Sovereign," who would rescue them from bondage and restore them to more than pristine glory and greatness. Isaiah

With moral and spiritual organs large and active, with a perception of religious principles almost intuitive, the great truths he uttered, the moral duties he taught, came so strongly to his cognizance, and were spoken with so much earnest conviction that it would have been difficult in an age and amongst a people so superstitious as the Jews, to have persuaded who became converts to his doctrine that he was not something more than mortal man. Hence the strongest pretensions were asserted in regard to his supreme Divinity, and, perhaps, even partially accepted by him-

Though his followers and disciples thus believed and expressed themselves, the learned Jews that read and understood the prophesies, did not recognize him as the "Messiah" who was to save their nation in the peculiar manner pointed out in their scriptures, and refused to accept him as such, and to this day repudiate the idea of Jesus' identity with such Messiah, and profess to look for his coming in the future. Undoubtedly Jesus felt convinced that the Mosaic dispensation was a formal ceremonial religion presenting no distinct assurance of immortality. He repudiated the teachings of Moses in regard to the Sabbath-day, the law of marriage and various other provisions of the old code, and seeking to present a system of higher and purer morals connecting love for man with the worship of God in op-position to the old faith, he fell a sacrifice to the bigotry and intolerance of those who min-

istred at and lived by the alter of that faith. His case was not a peculiar one. Many re-formers in religion and politics have been pursued with the same relentless hatred, and accepted often as cruel a martyrdom. The earliest impressions he had of his mission restricted it to the land and people of Judea, and thither he first sent his apostles; and not until he passed the gates of death and attained the more exalted condition of a pure spiritual existence, did he utter his command to preach his doctrine to the whole world (Matt. 15:24, 26; 10:5, 6; 28:19, 20; Mark 7:27). What was his nature and character? was he very God or only a mortal man?

His biographer, Matthew, traces his lineage back through Joseph, his father, to David, which, no doubt, was the truth and the earliest received opinion concerning his parentage. See 1st chapter of Matthew.

age. See 1st chapter of matthew.

It is said, 2d chapter of Luke, 32d verse, that he grew in wisdom which could not be asserted with any regard for truth of God who is omniscient and infinite in all his faculties. Again to one that addressed him as good master, he questioned the right to so call him and affirmed that such quality could only be attrib-uted to God (Mark 10:17, 18) Again he as-serted that the time appointed for the end of the world was not known to himself or the angel-world, and was known to the father only (Mark 13:32). Again he is called the "Son of Man" many times in the New Testament, and Paul speaks of him as "the man Christ Jesus."
When he instructed his disciples how to pray and gave them a form of prayer for general use, we find it addressed to God the Father above, and no mediator mentioned. Again, amongst his own kindred and at the place he was reared, we are told he could not do many mighty deeds because there was a lack of faith on the part of those who were present on said occasion; yet if he was God himself and his mission was to convert and to save the unbe lievers, there he should have worked his greatest miracles. Indeed, on the other hand, he appears to have been restricted in power and subject to conditions (Mark 6:5, 6). Finally the fact that he lived and suffered

and died as other mortals, praying to and re-cognizing God as the father of men and spirits, go to prove his claim to a common humanity (M. tt. 27:46) All the circumstances above mentioned, if written, truly settle the question against his supreme divinity, and alternative of supreme divinity, and alternative of supreme divinity. though passages of an opposite character may exist, they only render the record contra-dictory and incredible, and create a strong presumption that the latter passages are inter-

If Jesus came to the conclusion that he was a God and sent as an atomement for the sins of the world, it was probably produced by the impression that was communicated to him from others, who observing his wonderful mediumistic perception of moral truths and great magnetic power in healing diseases, supposed he was a Divine personage, and probably the Messiah that was prophesied to come and restore the Jews to sovereignity and great-

Many persons of all ages and even of the present period have had extraordinary spirit-ual gifts which they can not fully understand nor account for-viz., seeing spirits, speaking under an angelic inspiration, writing without mental effort, healing the sick, etc. Such spiritual gifts in remote ages oftentimes caused spiritual girls in remote ages oftentimes caused their possessors to be regarded as Divine per-sons. Pythagoras is an illustration. In the present age, Colburn the Arithmetician, and blind Tom the Musician, are examples of the

great results that may be accomplished by the spontaneous action of special organs in the brain, that are large and active, and the gifts of Modern Spiritual mediums are also illustrations of the same character of those developed

in the age of Jesus.

Many persons are natural born poets, orators and artists, and have a wondeful capacity for special vocations, which is often exhibited before any educational assistance is received by them; so other persons have spiritual gifts as remarkable from their earliest childhood. The special talents and the spiritual gifts are all alike capacities of the soul, and are more full and active in some persons than others. With all the knowledge of the past and present age, may we not probably conclude that the quick perception of moral truths shown by Jesus and his religious caste of mind, were the result of the special organization of his brain or soul, and that he was thus persuaded to teach as one having authority the great truths, moral and religious, that appeared so clearly to his own enlightened mind. He could also have attracted to himself spirits of a high order and have had the benefit of their impression. But whatever differences of opinion may exist as to Jesus' claim to a divinity, such it has common gift of humanity, yet as is not the common gift of humanity; yet as regards the doctrines he taught as fundamental articles of faith and action presented in so many different texts and phases of expression, no doubt can exist in the mind of those who can be induced to candidly examine the only authentic authority where the same are re-

I propose to state what I consider the fundamental articles of his religion and sustain by quotation from the four Biographies of Jesus in the New Testament.

First he taught the unity of God and that he was the common Father of mankind, and should be worshiped as such, and that God dispensed his favors alike on all without regard to character. On that proposition I refer to the following texts:

"After this manner therefore pray ye: Our Father which art in Heaven" (Matt. 6:9) "The Lord our God is one God" (Mark

"Thou shall love the Lord thy God with all thy heart, with all thy soul, and with all thy

mind and with all thy strength. This is the first commandment" (Mark 12:30)
Secondly. He taught the universal brother-hood of man, and a love for man as man not transmitted by sectarian or national limitations and regardless of moral character. That proposition is fully sustained by the following texts.

'And the second commandment is like unto it. Thou shalt love thy neighbor as thyself (Mark 12:31; Matt. 19:19).

As to who is the neighbor referred, see the parable of the good Samaritan in Luke 10: "If you love not man whom you have seen,

how can you love God whom you have not "Do unto others as you would they should

do unto you."
You have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the road and sendth roin on the integral. on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have you; do not the publicans the same? Be ye therefore perfect even as your Father which is in heaven is perfect (Matt. 5: 43, 48; Luke 6: 27 36)

The above authority establishes the goodness of God to all alike, whether saint or sinner, and also the necessity of developing in ourselves a love for all mankind before we set up any pretensions to a love for God, and on those two

the law and the prophets (Matt. 22: 40).

The third principle he asserted is non-resistance to evil in all its shapes and forms, forbidding alike war, personal violence or defence or the reclamation of property by suit or otherwise. In support of that proposition, I submit the following texts:

Blessed are the poor in spirit for theirs is the Kingdom of Heaven (Matt. 5:3). Blessed are the meek for they shall inherit the earth (Matt. 5:5).

Blessed are the peace-maker, for they shall be called the children of God (Matt. 5:9). Blessed are you when men shall revile you and persecute you and shall say all manner of evil of you falsely, for my sake (Matthew

You have heard that it hath been said an eye for an eye and a tooth for a tooth, but I say unto you that you resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go with him a mile go with compel thee to go with him a mile, go with him twain (Matt. 5: 38, 41) For all that take the sword shall perish with the sword. (Matt.

Forgive us our trespasses as we forgive those who trespass against us. (Matt. 6: 14,

The fourth proposition in his articles of re-ligion consisted of a spirit of forgiveness for personal injuries, and even crime in others and a refusal to judge and punish those who were offenders against the criminal law, leaving that duty to be performed by the Great Being under whose laws and providence each individual is born and developed. That proposition is sup-ported by the following texts:

Blessed are the merciful for they shall obtain mercy 'Matt. 5:5).

Forgive us our trespasses as we forgive those that trespass against us. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Judge not that ye be not judged for with what judgment ye judge ye shall be judged. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; for-give and ye shall be forgiven.

Lastly, I refer to his words spoken to the woman taken in adultery which by the law of Moses should have suffered death—"Go and sin no more" (Matt. 18: 21, 22; Mark 11: 25, 26;

He taught, fifthly, secret personal communion with God as the only proper form of prayer. I quote the following texts to support said proposition:

'And when thou prayest, thou shall not be as the hypocrites, for they love to pray stand-ing in the synagogues and on the corner of the street, that they may be seen of men. Verily, I say unto you; they have their reward. But, then when thou prayest enter into thy closet and when thou hast shut the door, pray to thy father which is in secret, and thy Father which seeth in secret shall reward thee openly

But when ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking. Be ye there-fore not like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore,

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, forgive us our debts as we forgive those who owe us, lead us not into temptation, but deliver us from evil, for there is the glory, the power and the greatness, for-ever (Matt. 6; Matt. 26: 36-46).

The form dictated is very brief and comports with the direction for prayer in the Old Testament. God is in heaven, thou upon earth, therefore let thy words be few (Eccl. 5: 2).
Sixthly. He taught a charity not limited by

creed or sect modeled after the rain and sun-shine of God which falls and shines alike upon saint and the sinner; the good and the evil at the same time as secret as any of the oper-

ation of nature's laws. I quote the following

texts in support thereof.
"Sell that ye have and give alms. Provide yourselves bags that wax not old, a treasure in the heavens that faileth not where no thief approacheth or moth corrupeth" (Matt. 12. 33).
"When thou maketh a dinner or supper, call

not thy friends nor thy brethren; neither thy kinsman nor thy rich neighbors, lest they also bid thee again and recompense be made. But when thou maketh a feast, call the poor, the maimed, the lame and the blind, and thou shalt be blessed for they can not recompense thee; for thou shalt be recompensed at the ressurrection of the just. Luke 14: 12, 13, 14)

Take heed that ye do not your alms before men to be seen of them otherwise ye have no reward of your Father which is in heaven Wherefore when thou doest the alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may have glory of men. Verily I say unto you they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret and that thy Father which seeth in secret himself shall reward thee openly (Matt. 6: 1, 3, 4; Luke 6: 30-36).

Seventhly. He taught a reliance on Providence, even for the provision for the to-morrow and a refusal to anticipate him by personal

effort and foresight. The following texts sustain that proposition fully.

"Therefore, I say unto you take no thought for your life what ye shall eat, neither for the body what ye shall put on.

The life is more than meet, and the body is

The life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap, which neither have store house nor barn, and God feedeth them. How much more are ye better than the fowls? And which of you with taking the ht, can add to his statue one cubit. If you then be not able to do that thing which is least, why take ye thought for the rest. Consider the lilies how they grow; they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God, then, so clothe the grass which is in the field and to morrow is east into the over how field and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith. And seek ye not what ye shall eat nor what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. (Luke 12:

In the Lords prayer is the following clause, 'Give us this day our daily bread (Matt. 6:11, and Matt. 6: 25-34).

Eightly. He distinctly taught as the key-stone of the arch of his great moral temple and essential to true discipleship a repudiation of the love of property involving as its true criterion a surrender of all worldly estate for the benefit and relief of the common brother-hood of mankind. This proposition is illus-trated and fully established by numerous texts which read as follows:

"Woe unto you rich, for you have received your consolation (Luke 6: 24).

Blessed are ye poor for yours is the kingdom of heaven" (Luke 6: 20). It is easier for a camel to go through the eye of an needle than for a rich man to enter into

the kingdom of God (Mark 10: 25). Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and

where thieves break through and steal; where your treasures are there your heart will be also (Matt. 6: 19, 21). Give to him that asketh of thee, and of him

that would borrow of thee turn not away (Matt. 6: 42.) Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again (Luke 6: 30) If you lend to them of whom you have hopes to receive, what thanks have you, for sinners also lend to sinners to receive as much again. But love your enemies and do good and lend hoping for nothing and your reward shall be great, and ye shall be the children of the highest, for he is kind to the unthankful and to the evil (Luke 6: 34, 35). Give us this day our daily bread (Matt. 6: 11). Forgive us our debts even as we forgive our debtors (Matt. 6: 12). No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and Mammon (Matt. 6: 24). Blessed are ye poor. V (Luke 6: 20, 24). Woe unto you that are rich.

Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple (Matt. 14: 33; Luke 12: 15)

In the nineteenth chapter of Matthew we are informed that a young man who had kept are informed that a young man view all the commandments from his youth up, came and asked Jesus what "he should do to inherit eternal life." His response was, "If thou will be perfect go and sell all that thou hast and give to the poor, and thou shall have treasure in heaven (Matt. 19:16, 21) Again in the Parable, Dives is described as a rich man, who was clad in purple and fine linen, and fared sumptously every day. No special sin is attributed to him, yet we are informed that he died and lifted up his eyes in Hell, whilst Lazarus the poor beggar was received into heaven, though it is not said that he had a solitary virtue to recomend him (Luke 16: 16)

Again, the only mention made of any portion of the Jewish Scriptures ever read by Jesus in the synagogue is mentioned in 4th chapter of Luke, 16 to 20 Verses, at which time he read from Esaias, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, and he began to say unto them this day is this Scripture fulfilled in your eyes.

This great principle he taught in regard to

property was further illustrated by the history of his disciples in the city of Jerusalem com-posed of those who had been instructed by his personal teaching and intimate association, and who must have understood the practical method that Jesus inculcated. We find it recorded in Acts, 2: 44, 45:

"And all that believed were together and had all things in common, and sold their pos-sesions and goods and parted them to all men

as every man had need Finally, I will mention one more text that sustains the same principles and shows how much indignation he felt toward those whose souls were devoted to money-making. I allude to his driving the money-changers and traders out of the temple

out of the temple.

I said that this abnegation of property was the keystone to the arch of all his moral code. And Jesus well knew that none of the other principles of his faith could grow and bear fruit unless the selfishness of human nature could be eradicated. When avarice makes its abode in the human heart no Christian virtue can ever bloom in that barren waste. Like the deadly poison of the upas tree it destroys all

life within its range. Those eight propositions present the essential moral principles of Christ's religious teachings. He expressed them in every manner that human language could be used to express an idea. They need no commentator to elucidate them. They stand out in bold relief and speak for themselves and those who venture to explain them away will have emasculated Christianity, and made so great a departure from the religion of Jesus as to utterly destroy his sublime faith. All Sectarians teach a love for

He has expressed in his own words what is the criterion of that love: "Those that love me keep my sayings (John 14: 21, 23).

He that loveth me not keeps not my sayings

John, 14:24)

That he intended those sayings to constitute an essential part of his gospel is shown further-more by the great commission given to those sent out to preach that gospel to whom he addressed those memorable words, "Go ye therefore and teach all nations." "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20).

And the importance of regarding all his maxims was further enforced by his remarks reported in the 24th and 27th vs. of the 7th chap. Matt. 'Therefore whosoever heareth these say ings of mine and doeth them, I will liken unto a wise man, which built his house upon a rock and the rain descended and the floods came and beat upon that house and it fell not because it was founded upon a rock, and every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended and the floods came and the wind blew and beat upon that house and it fell and great was the fall of it. Those texts show that he intended all of said teachings to be taught to his disciples and practiced by his followers as his religion.

As regards the next world, he taught with singular distinctness that a man would be judged and approve lor condemned, not by any mystical faith reposed or abstract principles and dogmas, but by the deeds done in the body in this life (see Matt. 35: 31-46; Luke 14: 33; Luke 6; 47-49; Matthew 16: 27).
This brief analysis of the Christian religion

would be imperfect if I omitted the great spiritual gifts that were promised to all be-lievers who fully accepted his proffered faith. assured his disciples that those "who believed on him should work the works that he worked and even greater works (John 14: 12) and when he sent forth his apostles to preach his gospel to the whole world, he asserted that 'these signs shall follow them that believe. In my name shall they cast out Devils. They shall speak with new tongues. They shall take up serpents and if they drink any deadly thing, it shall not hurt them-they shall lay hands on the sick and they shall recover (Mark 16: 17,

The power to work the great miracles enumerated and to do even greater things than Jesus had done, were the indications of true believers. To-day one would inquire in vain for the disciple who could show his faith by similar works, and the churches attribute such operations to a satanic influence. I have thus briefly stated the fundamental doctrines which Jesus taught and sustained them by numerous texts reported as spoken by him in the inspired volume called the New Testament. If they are not inspired and authoritative, no part of the Bible can be so regarded.

He taught them repeatedly to his disciples and instructed his apostles to teach them to all men. They present one harmonious system pervaded by love, charity and mercy. They constitute the gospel of Jesus, which if faithfully carried out, would effectually destroy all selfishness, vice and crime, and inaugurate the kingdom of heaven on earth.

I turn from the presentation of that religion and I ask who are his disciples and apostles at the present day? Who dares to preach his doctrines and declare his whole counsel? Who loveth him so much as to keep his saying and make his precepts the guide of their life? What church to day enjoins a love for man as man, as the first great element of religion? What church teaches a love for man beyond their own sectarian faith? What church demands of its members a suppression of all war and personal violence? What church teaches private personal prayer as the only proper method of approaching God? What church insists on its members reposing a faith in God's providence that excludes all care and provision even for the morrow? What church teaches that spirit of unbounded forgiveness be pre-

(Concluded on fifth page.)

# Bew York Department.

.....E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 229 West 38th Street, by Dr. Babbitt.

The Twenty-fifth Anniversary of Modern

Spiritualism.

I give below a synopsis of the interesting speeches, delivered at the St. James Theatre, New York, March 30, 1873, in celebration of this Anniversary, Dr. Hallock, Chairman.

DR. HALLOCK'S ADDRESS.

This meeting is called in commemoration of what took place a quarter of a century ago. The church has its Christmas, Puritans their 22d of December, Spiritualists their 30th of March. The first notice of those Rochester Knockings seemed like a fairy tale. You know I stated it would reach us here and we could all see it. The prophecy has been fulfilled. My faith has never doubted the truth of Spiritualism. Its purpose is not merely to save souls for the future, but society for the present. All other knowledge is vain in that present. All other knowledge is valued to solemn hour when the soul stands ready to take its flight. Every new discovery has to battle with prejudice, but
"Truth crushed to earth shall rise again."

There is no truth that can be got without being bought by earnest work. Those who have received Spiritualism into the intellect, may be numbered by hundreds of thousands. to produce fruitage, it must go down into the inner life. We, as Spiritualists, have got the ABC of Spiritualism by means of these knocks; but the alphabet is not all that is wanted. Genius takes the alphabet and works it up into great ideas. The truth that does wanted. Genus takes the apparet and work to up into great ideas. The truth that does not reach into the inner life inevitably dies. That was the great difficulty with Ancient S<sub>1</sub> iritualism. It goes into Sunday, into tracts and into meetings, but not into Wall street, not into our legislatures, not into our commercial its

Mr. Warren S. Barlow then read an excel lent poem which showed up some of the super-stitions of prevalent theology, after which son e very pleasant and humorous remarks were made by

ANDREW JACKSON DAVIS.

"It is well," said he, "that you allow only ten minutes, as I can give my address in less time than that, namely: No. 24 East 4th St., New York;" after which Mr. Davis turned to go to his seat in the midst of applause of the audience. Dr. Hallock remarked that the ad-dress was good as far as it went, but they would like more of it. He then continued something as follows: I rejoice in being here to-day, because it celebrates the universal agitation. The chairman says that man is not an animal or vegetable. I am not here to celebrate a religion born twenty-five years ago.

S, iritualism to me is a demonstration of immortality. The conviction of man's exalted destiny will elevate all men. I belong to those who rejoice in ideas rather than the mere phe nomena. Personally, I have never sat at such a table as that of public circles, and you may say that "I have meat that ye know not of." All of you could have this meat. Four years ago I published a book which led many to say that I recanted. I merely uttered a caution. that I recanted. I merely uttered a caution. It does not touch my veneration to move tables, tie persons, etc. I live in New York, a city which is said to be midway between hell and the elysian fields. I love New York. I love Spiritualism. I welcome Henry Ward Beecher, though I differ from his theology. I treat with all kindness Victoria Woodhull, Theodore Tilton or the Pope of Rome, although I may quite disagree with their theories. All of these have nothing to do with religion. All of these have nothing to do with religion, any more than a loud bell has with a good din-We can afford to differ.

The Chairman next introduced

PROF. S. B BRITTAN Who spoke as follows: Though not well, I could not resist the inclination to be here. I see no special propriety in celebrating this day for the reason that Spiritualism is a part of the experience of all ages and nations. If I were to fix the date, I should go back farther than Hydesville. One hundred and fifty-seven Hydesville. One hundred and fifty-seven years ago, all the phases that have attended the Fox family, occurred in John Wesley's family, such as the rolling of balls on the floor, the falling of glass and a great variety of other phenomena. It would be well to go back one hundred and forty-three years ago, when Emanuel Swedenborg's vision was first opened to the spiritual glories. The very foundation of all religions, Brahminism, Buddhism, Christianity and Mohammedanism all came from spiritual manifestations. Take out the spiritual respective of Christianity and what have you but ual part of Christianity and what have you but husks? And yet the world knows little of it. If you were to ask most people about Spiritu-alism, they would say it is right from the lower regions, and was a charter for all iniquity, and that Spiritualists were from Oneida Commun ity, or Salt Lake City, although the religious communities dwelling there build upon the Bible. We must look upon this subject without always asking for miracles. The magicians of Egypt imitated Moses very closely, in most things, just as persons are attempting to imitate true mediums now-a-days. I am sorry we must have so many conventions, in which many have seen fit to ride hobbies. We want individuality. If we organize Spiritualism, let us have done with the imitation of the sects. Let us organize to do something rather than believe something. I care not whether a man believes in Mohammed or Christ, if he but works for man. We must sink our traits of character into the depths of feeling, as well as rise into the higher atmosphere of etherial life. We must remodel society. We must take Moses out of the chair of government, and put Obvistigative or Spiritualism into it.

put Christianity or Spiritualism into it.
We must study into human life. Human
life is to a great extent predestined by the
method cf birth. We have no more right to
condemn a human being who works from
forces he can not control, than we have to condemn an infant. We must cast out the law of demn an infant. We must cast out the law of Moses, and institute in its place the law of Moses, and institute in its place the law of human ty. There may be some in this assembly, who call themselves Christians, and assembly, these heautiful truths. Did who do not see these beautiful truths. Did not your master say, "I came not to destroy, but to save." 'I will have mercy and not sacrifice." Let our educational institutions be formed on natural laws. We want nature and the knowledge of the laws of life. We want an eclectic religion, an eclectic science. Let it be the business of the American religion to choose the good of all systems. Let us enfranchise woman. I scorn to have any right which my mother can not have. If there is to be any superiority of privilege, should it not be accorded to what people are pleased to call the "weaker sex?" [Applause]. We must the "weaker sex?" [Applause]. We must have an aristocracy of mind and science, and real worth. But of all aristocracies, an aristocracy of pantaloons is the most unfounded. Let me say to those men who have been treading Wall street and State street, whose faces resemble a steel trap and an iron vise, are there no nobler things than this money, this merchandise? You women of America, who spend your time in lolling on your divans in the morning, and in going to the ball-room at night, in full dress, which means one

that covers half the person and all the floor, is there nothing nobler in this age of progress? You that are seeking sensations to pass away your time, live a nobler life and at last you will have a sensation indeed when you rise into the glorous light of Heaven.

MISS NETTIE M. PEASE.

We meet to celebrate one of the grandest epochs of history. True, as Prof. Brittan says, spiritual phenomena has always existed. But Modern Spiritualism means something more than communion between the two worlds. It comes with a great revolutionizing power to reform society, to abolish corruption, to modify the religious and political world. It enters the social life and there deals its blows at evils which we are suffering to day. Some will say it is simply a fact, a phenomenon, but when we see what these principles have accomplished in the past twenty-five years, tearing down the false, revealing higher truths in religion, and social life, what may we not expect for the fulure? We have to meet sneers and persecutions from the churches, but religion is older than creeds and forms. We should pray older than creeds and forms. We should pray through noble deeds, with our hands upon our hearts, not upon the hilts of swords. The next twenty-five years we shall see these principles taken up into the inner life, every day made a Sabbath, or holy day, and every home a sanctuary. After awhile we shall have no need of physicians for the body, for we shall understand the laws of life, and no ministers for the soul, for we can do our own praying. The great future shall outwork itself into a far higher life. older than creeds and forms.

MISS JENNIE LEYS.

We say this is the twenty fifth Anniversary of Spiritualism. I believe that Spiritualism came with the first creation of a human soul. Spiritualism means the practical realization of whatever is pure, and good, and noble. It is to be the hand that is to lift up even the mur-derer, even the adulterer, even the lowest of earth. Do we not need the keener knowledge of Spiritualism to show us human life? Though manifestation after manifestation may, like the diamond, have its imitators, yet nothing in earth or heaven can take away the consciousness of spirit nower. consciousness of spirit power. Not only many in earth life, but many who have gone into the spirit-life, need our help, for they dwell in darkness. We must lift up women. The Father God has heretofore ruled. The Mother God should now be interpreted through women. an. In Massachusetts, one hundred and forty-two legislators voted that woman was not equal to man, and should not have equal wages for the same labor. When your legislatures can put their hand into people's pockets and take out millions of dollars without their consent, it is time that woman should have a voice in these matters. We don't need millions of dollars for churches that sustain such villainies. In four places in this nation, the fires of revo-lution are being enkindled. You should band together as a man, and vote as a people. Why do not people do right? Because of their early education and conditions, and their origin of life. Step by step, with all your ancestral conditions about you, you must rise and be equipped for the future. You must educate the young to work in schools, as well as study, and train them to nobility of life, so that our prisons may not be crowded. No one should say when looking phrenologically and physio-logically at his fellow-man, "I condemn thee." What motives are there for becoming the pur est and whitest, both in thought and deed, when looking at the soul's destiny? Whatever be the cloak about one, even the Spiritualistic cloak, it must pass away. The spirits call for the highest and noblest that we can do. In the far future there will be no death, no sighing, and a spirit of love and peace shall be on the earth, as it is in the distant spheres where the spirit has reached a divine perfection, and a divine love. Then the earth shall be beautiful and all shall be happy, and heaven shall come down among men. [Applause.]

# Our New Home.

I have made arrangements to have my Magnetic Cure moved on May 1st, to 229 West 38th St., near Broadway. In connection with this, a delightful Hygienic Home will be establihed, for patients and others, presided over by an accomplished lady clairvoyant and physician, who will assist me when necessary. have been very much encouraged by the new and greater power, I seem constantly to be receiving, for healing the sick, even the most obstinate cases. My electrogymnasium will hold over until fall, but I am to train the New York Lyceum every Thursday, evening in the beautiful and vi'a izing magnetic gymnastics, which I have devised and developed, because I consider them more inspiriting and health-giving than the old methods. Hereafter let the New Yorkers remember that the headquar-ters for the Religio-Philosophical Journal, which is constantly increasing in favor here, will be at 229, West 38th St., and that advertisements and subscriptions, can be handed to

#### Twenty-Fifth Anniversary at Terre Haute, Indiana.

Whom, and What I Saw, and What was

BY T. B. TAYLOR, A. M. M M.

S. S. JONES, DEAR BROTHER:-It will be interesting to your readers, propably, to have a brief account of matters and things at, and near Terre Haute, Ind., at which place on last Saturday, Sunday and Monday, the Twenty-Fifth Anniversary of the introduction of Spiritualism, in its systematized form into America was observed and er joyed.

We arrived at Terre Haute, on Saturday, P.
M., and was shown to the princely establishment of Dr. Allen Pence as "my home" during my

of Dr. Allen Pence as "my home" during my sojourn in the city. Dr. Pence and his charm-ing little Dutch wife, can put their fingers in their ears while they read this paragraph should it chance to fall into their hands. Dr Pence should have his name changed to read Prince, the son of a king, for such is he. A most charming, choice spirit is within him. He owns a large and beautiful property on the Second and — streets, the front three stories high, made of brick—the rear, made of wood. where the doctor and his family live—and where, in such a pleasant, and ever princely manner he entertains his many friends. The first story of Dr. Pence's establishment is de-voted to his large and profitable business—the drug, wholesale and retail. Among other things that the doctor keeps on hand in his office, are our Spiritualistic books, pamphlets, pictures,

Mrs. Pence is a worker. Oh! if all our reformers were only so practical and full of good sense as she, the world would be born again in a few years. But, alas! "Deacon Hook," as Addie L. Ballou calls the honorable Secretary of the society, has a soul as big as a lake, and was on hand with his pleasant dry jokes, and a kind word of encouragement for all. He is a noble specimen of redeemed humanity. He and others urged me very much to stop over a week and look carefully at Terre Haute to see if that is not the place to locate the Universal Sanitarium, but business urged me toward Kansas at an early hour; nevertheless -more anon on locating this Institution at that

As I sat in the parlor at Dr. Pence's, who should walk in but our good, earnest whole-souled, intelligent, co-worker, Sister Addie L. Ballou, just returned from her lecturing tour through the South, or her "march to the sea," What a noble self-sacrificing soul is she! Ready to go anywhere and do anything that will elevate and bless mankind. I felt myself drawn very closely to her, as I found that she so fully appreciated and entered into my plans for constructing an Institution that is to bless the world. At her request I repeat here a brief outline of what is contemplated that the friends of humanity who are sending in their means may see the glory and grandear of this enter-

On the lower floor a Healing Institute, with these appliances, the potency of which I have proven again and again, viz: the Turkish Bath, Electro-magnetism, the Swedish movement, and a judicious use of medicine. Under these appliances "the blind shall see, the lame walk, the deaf hear, and the sick be healed."
2. On the second floor the auditorium for lectures, the drama, etc., and seance rooms of all kinds for spirit-manifestations. 3. On the third floor an art gallery-and instructions given to young women, married, single, or widow in some useful art, as at the Cooper In-stitute, N. Y., that such may go out to main-tain themselves and bless the world. 4 Connected with the Institution will be a school and home for poor orphan children and those who are worse than orphans, cursed with lazy, drunken, profligate parents. This school is to be conducted on the "Industrial" plan. 5. The Institution is to have a Lodge connected with it, into which poor, tired, travelworn sick and discouraged lecturers may turn and rest, and refresh themselves, be treated and cured—all free of expenses, and go on their way rejoicing doing the great work that is on their hands. Media, true and trusty, will have the same privileges—all free. Drunkenness, and all other abnormal conditions, will be treated as diseases and cured.

Donations, bequests, contributions, etc., for this grand object, will be received and duly acknowledged, the money safely deposited in bank and used for that purpose alone. Send on a hundred thousand orders for the spirit photograph. It is worth twice 50 cents as a

Well, on Saturday evening we were all (strangers mostly) invited by Dr. Pence to his Seance Rooms in his great brick block, where he furnishes the medium and her husband rooms free of rent. Here we witnessed materialization as palpable, if not more so, than at Mor via, "the Mecca of Spiritualism."

Mrs. Stevens, the medium, is a young mar-ried woman of about 22 years of age, I should judge—slender, thin, small, dark hair and eyes, the very picture of frankness and honesty. The cabinet is of the usual kind, which was examined by a committee of gentlemen, while a committee of ladies took the medium into an adjoining room and examined her closely, even to the removing of her shoes and stockings. They found no white fabric of any kind whatever, all her underclothes being made of dark goods, because some had said, "Maybe she makes white robes, etc., out of her linen." Not a stitch of white of any kind could be found on her person, no masks, crowns, feathers or anything of the kind—only a scan'y wardrobe and that all of black or dark goods Having entered the cabinet, a tune was played on the music-box, and a hand and arm to the elbow were displayed at the aperture, the hand large and muscular, the arm being covered with a shirt-sleeve. Then another and another, now small, then large, now with, and now without a gold ring. By and by a head, face, neck, chest and two hands and arms appeared, the face covered with a long heavy beard and mustache, a crown with white feathers on the head, a white robe on the body, and all had semblance of real life. This vanished and an-other and another came—all differing from each other. As many as twelve different forms have been manifested at one seance there.

The time is not distant when the people of the West need not 'travel East in search of light." The medium has the promise that at no distant day our spirit friends in general can materialize in her presence, give their names, etc., as at Moravia and else where. At present her own spirit band alone can communicate in

that way.

On Sunday morning a large and highly re spectable audience assembled in 'Pence Hall,' to hear the lecture. Mrs. Ballou accompanied us on to the platform, and after music by the choir, in a very chaste and neat little speech introduced us to the audience, to which we spoke for over an hour and a quarter on the consecutive steps that brought us from the "court of the Gentiles into the sanctum sanc-

In the afternoon we were invited to a seance at the residence of a Bro. Morgan, whose little daughter, only eleven years old, is the most wonderful medium in the world for her age and the time of her development. She has only been sitting about six weeks and yet all the wonderful phenomena, so far as the movement of ponderable bodies, playing on instruments ringing hells, etc., are concerned that ments, ringing bells, etc., are concerned that are common in the Davenport Brothers' seances, occur in the presence of this child. The cabinet doors stand open, the child is chained and put under lock and key, and the key held by a stranger and a skeptic. I can not give details, but give it as my opinion that the little Morgan girl has no equal on the continent.

girl has no equal on the continent.

In the evening a very fine audience packed the hall, while they listened to "The Intolerance of the Ages." I sold lots of Old Theology Turned Upside Down, The Woodhull-Beecher Imbroglio and the wonderful spirit potographs, the proceeds to go to build "the idol of my heart," a Universal Sanitarium.

In the morning Mrs. Pence "showed us round town" in her carriage. In the afternoon we went to our old home, when a college professor, at Paris, Ill, to meet an engagement to lecture at night. Dr. Curl had made a flank movement on the clergy and got them all to read a notice that "Rev. T. B. Taylor would deliver a lecture on Monday evening in —hall." deliver a lecture on Monday evening in —hall." So, many Methodists came to hear the lecture -were disappointed, amused, grieved, pleased made angry, laughed, cried and what else I know not, but I have not for along time addressed an audience with such varied results. At the close of the lecture the audience by scores gathered around me to examine my strange curiosities, and buy my books. At 11 P.m. we took the train for St. Louis, and from there to this city where we arrived in good

order onward moving.

To say that I was pleased with my visit to
Terre Haute and Paris, is not to express the fact; I was delighted, and profited and hope that I was a blessing to others.

Leavenworth, Kan

Du Chaillu and Darwin.

BY JOHN SYPHERS. .

I listened with the most intense pleasure and curiosity to the recital of the adventures of the great traveler, Du Chaillu, in Equatorial Af-rica; and what made it still more interesting. was the fact that the story was told by Du Chaillu himself. He is a little, black-eyed, dark skinned and bald-headed Frenchman. Through the medium of his books and lectures, the people are now pretty well posted on what

he saw, what he heard and what he did, during his ten years' travels and explorations in that distant and unknown country. About fifty per cent. of his lecture was "Gorilla," and judging from the way that the people seemed that they would have been highly pleased if it that they would have been highly pleased if it had all been "gorilla." The story of his adventures with those wild men of the forest was most fearfully exciting. He pronounces the anatomical construction of these animals to be precisely the same as the man with this to be precisely the same as man, with this slight difference only, that some bones are a little longer, some a trifle shorter than the corresponding bones in man, but that the hinges, joints, and number of bones are precisely the same. He thought that these facts might go a great way toward the establishment of the Darwinian theory of the origin of man. However, he thought there was a great gap still left open between the gorilla and man, and this gap must necessarily be closed up before the Darwinian theory could be positively established.

To my mind, said gap, is as easily closed as it is to shut the door of our dwelling. Climate and a different mode of living, has made all the difference that we see between man and the gorilla, the chimpanzee or the monkey. Nothing can be more certain than that man

Nothing can be more certain than that man had his origin from, and has been developed up out of the animal kingdom below him. This theory has a natural, tangible and scientific basis, while that other theory affirming his origin to have been in a garden called Edon and that he was manipulated from a his Eden, and that he was manipulated from a bit of Asiatic mud in the hands of a God, is evidently a made-up story, with not even the hundredth part of a grain of truth in it. But, hundredth part of a grain of truth in it. But, then, says one, "Gorillas and monkeys are hairy—why are not we the same if we were derived from them?" I answer that it is very evident that men have been hairy animals at one time, as traces of fine hair is yet to be seen all over the human body. The habit of wearing clothes, which a cold climate made necessray, and by thus covering up the body, and keeping it in the shade and away from the action of sunshine and the elements, has arrested it in its growth, and per consequence it has now almost entirely disappeared. But arrested it in its growth, and per consequence it has now almost entirely disappeared. But the greatest objection by many is this, "Man has language; gorillas and monkeys have none." This seeming great objection to the development theory of the origin of man, is easily removed when we consider what language really is. All animals can produce a sound from the throat and lungs, and this sound is the foundation of all language. Man sound is the foundation of all language. produces a sound by the escaping of air from the lungs, so do other animals, but with this difference only, man has learned to manage his lips, tongue and teeth so that he articulates his lips, tongue and teeth so that he articulates or cuts that sound up into words as it escapes from his mouth, while the animals have not so learned, but still they have the original faculty of speech as well as he. Analyze human speech down closely, and you will find that it resolves itself back into this original sound of the human voice. A mute has the faculty of speech just the same as you or I. His power of voice is the same, but as he can not hear, he therefore can not learn to work his lips, tongue and fore can not learn to work his lips, tongue and teeth so as to cut this original voice or sound up into words. The gorilla indeed has a splendid faculty of speech, as he can produce a sound that can be heard at the distance of three or four miles. Now, if he could only be taught to work his lips and tongue to a little advantage, he would soon have a spoken language as well as man. The roaring of the lion could be rendered into language the same way, and so could the barking of a dog. Indeed, it is now stated that upon good authority, that there is a man living in the State of New York, who has a favorite dog, whom he has learned to talk. He takes hold of the lower jaw of the animal with his hand, and by skillfully working it when the dog produces a sound, he shapes it into words as it escapes from his mouth. It is stated that said dog can speak almost any word when thus slightly assisted by his master, and that he has learned to swear like a trooper. Parrots and crows have been taught so to man age their tongues, as to throw their voice into words. From these facts we can plainly see that speech is no special gift to man, but that he has only learned a little more about the management of that natural voice, which he ssesses in common with all other animals. But if we come from monkeys, what has become of the tail?" I heard a gentleman whis-per the other evening while listening to Du Chaillu. I told him that he might as well argue that a frog did not come a polywog, be-cause Mr. Frog did not retain Mr. Polywog's

There is an infinitely wider gap between a frog and a polywog, than there is between a man and a gorilla. The frog has four legs and lives upon the land; the polywog has no legs but a tail, and can live only in the water; yet we know positively that the one is derived im-

we know positively that the one is defrect mediately from the other.

But, again, follow nature a little further, and witness a few more of her seeming wide gaps, and see how easily she fills them up. Look at the loathesome, hairy catapiller crawling upon the ground, and then look at the beautiful butterfly with painted wings proudly soaring through space, and think of the wide gap that exists between the two. You could gap that exists between the two. gap that exists between the two. You could hurl the whole animal kingdom into this gap, and scarcely diminish the chasm, yet we know positively that one is derived directly from the other. But the greatest trouble with man is his pride—he thinks this theory so humiliating to him. He loves to ascribe his origin to the Gods. It tickles his self-esteem, and this is the only reason why that mythologic story of man's creation by a God in the garden of Eden has become so popular in the world. But to the lover and student of nature, there is more true grandeur in one natural truth, no matter how humiliating to man's false and ignorant pride, than there is in ten thousand glittering lies! So hurrah for Darwin, the man who has So hurrah for Darwin, the man who has found the key that unlocks the mystery of the origin of man. Wake up! for the darkness is fleeing away and behold the day breaks!

LaSalle, Ill.

# Letter from Addie L. Ballou.

DEAR JOURNAL:—"Home again" to the weary toiler on life's frontier battle field of truth, means the warm greetings and loving welcomes of those who love us, whose blessings have gone with us, and who have missed our presence, yet who have bid us Godspeed in the work before us, and who in every sense appreciate us, and so I write you now at "home again," from this Spiritualistic headquarters known far and near as the Pence House, at

TERRE HAUTE, INDIANA.

After a very pleasurable sojourn of some ten days at the beautiful city of the South, from which I last wrote you, Augusta, Georgia, I reluctantly turned my face toward the Capital city of South Carolina. My ccurse of six lectures in Augusta were pre-eminently a success and the beginning with but a handful, so to speak. After the first lecture I had no difficulty in drawing a crowd. Masonic Hall in fact seemed on several occasions to have been the centre of attraction, and our audiences were among the choicest thinkers ever brought together. There is no society here, and but few of the faith, and although my advent was unheralded and uninvited among them, it would

have been impossible to have fallem into better hands. The gentlemanly agent of whom the hall was rented, was so well pleased with the lectures as to reduce his charges to the simple cost of lighting, etc., while a reduction in the hotel bill at the Augusta House, was also worthy of notice. There are Spiritualists enough in the genial State of Georgia to make it as beautifully radiant in spiritual wealth, as It is now gloriously bedecked with many hued blooms of early spring-time, if only co-operation and systematized effort could be sustained among them.

A more barren and dismal prospect never attended on the footsteps of an itinerant, than that which seemed to checkmate every effort my best abilities could put forth at Columbia, South Carolina. Arriving in the midst of a drenching rain at midnight, and after waiting all the next day in an unenviable frame of mind, for the personal or other recognition of my telegram and letter announcing premedi-tated and final arrival, succeeded at last in "locating" the enthusiastic prompter of my invitation hither, and whom I found after walking a mile, confined at home by the double ifflic-tion of a crippled limb and a sick wife, and who considering his own burdens of life, had, like many another ardent Spiritualist, reckoned without his host as to financial matters, and summoned the speaker without due consideration that though the spirit may be willing, the pocket may be too heavily taxed in these unassisted missionary labors. Failing to be correctly and well advertised, the lecture which was to have been delivered on Saturday evening, still remains among the things that are not, and the large audience that did not come out, will always remain in ignorance of the good things they missed, or of the "bad" ones they might have disliked.

Nothing daunted, and kindly piloted by a most gentlemanly sympathizer, after securing the promise of the hall and all necessary pre-liminaries, the circuit of morning publications was made, whose extremely obliging editors gave me most admirable notices, which drew to the hall a very select and interested audience, who listened with earnest attention throughout the discourse. At night at the moment of leaving the Hotel for the evening lecture, the rumor came up from the people, that a large and impatient crowd were waiting and could not get in the hall. On arrival at the scene of discomfort, the facts disclosed the refusal of the proprietor to keep his engagement and to open the hall for "a woman to talk nonsense!" Persecution always paves the way to patronage, and at once the unsolicited commendable offer from the proprietors of two hotels, of the gratuitous use of their commodious rooms, was as gratefully as unex-pectedly received—only one of which could be accepted however, but never has it been my good fortune to hold in such breathless attention for over an hour a more appreciative audience than gathered together that night at the Central House, and from whose bounty and generous sympathy was volunteered the financial munificence more than equal to all expenditures, for which I am ever grateful to them and the good brother Israelite, the proprietor of the magnificent Wheeler House, whose re-ligion of good deeds prompted him to cast "half off" in the bill account on his register

opposite my name.
With many warm memories of friends and to the genial South, on the next day myself and baggage duly ticketed and checked, were again en route—and with a few stoppages and incidental delays, on Saturday, A. M. reached Terre Haute just as the last lingering vestiges of snow (the first of the season to my eyes) were melting from the hillsides, and just in time to attend and participate in the exercises

of the twenty-fifth anniversary. Terre Haute, Ind.

One Box Only, Usually Weans from all Desire for Tobacco.

Mrs. A. H. Robinson, Chicago, Illinois:— Having for forty five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased twenty-five pounds. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to day, appears quite different from the practice of years

gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using To-

bacco. Respectfully, etc., etc., M. C. Moody. Hamilton, Caldwell County, Mo., March 19,

# The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost-\$1 50

a vear.

The proprietor of the Religio-Philosophic-AL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spirit-

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

# Auts and Sciences.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

#### Art and Science.

As a prelude to the introduction of the general classification of the sciences into classes, orders, genera and species, we pause to note something of interesting chronology by the way. According to the nature of the demands of the facts in the case, the cycle of the sun is twenty eight years before the days of the week return to the same days of the month, and it is found by adding nine to the date of the year, and dividing by 28, the quotient is the number of cycles, and the remainder is the number of cycles wanted. The time of the moon's southing, is four-fifths of an hour later every day, from the last new moon.

Curist is supposed to have been born in the

Carist is supposed to have been born in the forty-third year of Augustus, 4,004 or 4,005, or some other thousands of years after the Genesis account of Creation. The Alphonsine tables state that the Creation was 6 934 B.C. The Greek church puts the Creation 5,508 B.C. and begin their first year in the month of March. The early fathers held the Creation to be 5,502 B.C., and add the year A.D. to it; others made it 5,492, and others differently.

The modern Jews date Creation as being

3,7604, B.C., making the present date 5,6334 years since the Creation. The epoch of the Mosaic Creation is fixed by the Samaritan Pentateuch, at 4,708 years B.C.; the Septuagint at 5,872; the Talmud at 5,344; and other chronologers, some one hundred and twenty in number, vary from the Septaugint to 3,268, some fixing ing at 5,411. The Catholic church adopted the even number 4,000, to avoid the trouble of fractions, but for want of something else to do, added four more years to make it no doubt apadded four more years to make it no doubt appear more definite, and it is from this momentous decision, that the period of Creation is now accepted by the Christian world, so called, as having occurred precisely 4,004 years before Christ. This is much the same character of authentic decision that characterizes their many other glorious and inglorious works.

There is also a like confusion respecting the year of the flood, the Septaugint puts that allimportant drowning catastrophe at 3,426; Josephus at 3,146; Samaritan at 2,998, and modern Jews at 2,104, while others, such as Herodotts and the Greeks, do not seem to have heard of

and the Greeks, do not seem to have heard of the affair at all, as they neither mention nor seem to take any stock in the dampening event. The Greeks, however, did hear and speak of an overflow in Attica and a few other subsequent freshets elsewhere. In addition to all this, there is a similar sublime uncertainty about the birth of Christ, who came according to the saying of the Prophets, between which event and which prophecies, so called, there is about as much resemblance and homogenious connection as there is between a bull-terrier and bull-frog; nor is it known whether he was crucified in the 15th, 16th or 19th year of Tiberius.

The early fathers assigned but one year to the period of his public preaching, others two, and Eusebius three and a half. As to Christian festivals, they were mere astrological occasions, commemorative of the days on which the sun entered the different signs of the zodiac. All this later confusion, may have grown out of the revolutionary troubles of the specific oc-casion, since Judea had been conquered by Rome some sixty-three years before Christ's birth, and Jerusalem destroyed some thirtyseven years after his crucifixion, and some few years afterward, slaying all Christ's dis-ciples, the irate Romans rebuilt and dedicated

Jerusalem to Jupiter, and slew 580,000 Jews and banished the rest from Judea.

We, in charity, account for the indefiniteness in this way, and also claim for the same reason, the whole record was thus rendered comparatively unreliable, and more particularly as said years the same reason. ularly as said record was hidden among the rubbish of an old garret, where it lay some one hundred and seventy-six years, as dump as a stone-encased toad, until father Origen, a priest, found, brought forth, and fixed it up to suit the case. Time rolled on with her wonted revolutions and reactions, and in five hundred and sixteen, B. C. Dionysius (a monk), invented and introduced the Christian era; in 1,204 the inquisition was established.

The nature of our purpose and limit of our time and space, however, preclude any further detail in his connection, than a passing reference to the Hindoo chronology, which Sir William Jones extends through a long period of years and which according to their claim, presents us with a period of 1,970,784,-000 or nearly two billions years during which Brahma was resting, but previous to which Brahma was nearly two millions or 170,64,-000 years in erecting the earth, after which its planetary motion commenced.

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brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for cradicating the disease, and permanently curing all curable cases.

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I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired M. K. Smith.

Springfield, Mo.

Springfield, Mo.

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Our bodies, and the organs of our bodies, are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health; the only difference between health and disease being, that in disease to encounter the balance or equilibrium of the positive and negative forces; and the quickest, surest and safest way, therefore, to restore lost health is to Testore the balance or equilibrium of the positive and negative forces; and the quickest, surest and safest way, therefore, to restore lost health is to Testore of the body, which will bring about the required equilibrium. This can not be done effectually by a machine or battery; because, as is well as in made so this; and hence their wonderful necess in curing diseas of all kinds. These Powders are magnetically polariz and act as **wehicles** or **carriers** of the positive s persitive forces into the blood of and act as vehicles or carriers of the positive and negative forces into the blood, and through the blood to the lungs, the heart, the brain, the liver, the kidnevs, the stomach, the intestines, the muscles, the womb, and every organ, fibre and atom of the entre body. Nothing, irefore, can escape their penetrating and pervading power. They search the system to the very marrow of the boncs.

power. They search the system to the very marrow of the bones.

Truth is always simple Simpl'city is one of the evidences of truth. Now, nothing can be more simple and natural than the above explanation of the nature of disease and its rem dy It is briefly as follows: Every disease is an unbalanced magnetic state of the diseased organ, throwing it into a positive or a negative condition. The remedy must be something which will convey to the diseased organ a sufficiency of the positive or of the negative force to restore the organ to its original magnetic equilibrium. This is done by the administration of the POSITIVE or of the NEGATIVE

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#### DEATH---EUTHANASIA.

#### A Proposition to Murder Incurables, and the Aged and Helpless!

According to Genesis, Death entered into the world through the transgression of our first parents. The habit, first established in the Garden of Eden, has been transmitted from generation to generation until the present time. So firmly rooted in the human mind has this inexorable decree become, that the pious make the necessity a pleasure, and consequently may be often heard humming that good old Methodist hymn, "I would not live always." The methods by which each one is compelled to take his exit from this terrestrial sphere, are so multifarious, that while you are endeavoring to keep at bay one vile disease, another approaches you unawares, grapples hold of a vital part, and extinguishes the last spark of life in your system. We know of only one man on this mundane sphere, who is reputed to be perfectly healthy, and who has defiantly snapped his fingers at the jaws of Death, and persisted in living, notwithstanding we have published two obituaries of him. We refer to

DR. WM. HOTCHKISS.

of St. Louis, the celebrated Snapping Doctor. He is one hundred and forty years of age, and is the very picture of health, seeming to have an indefinite lease on life. He was never known to wash but twice, and then the renovation instead of proving a healthy energizing influence on his system, temporarily, completely unnerved him. He is a Mason, and the lodge in Virginia which he first joined shows him to be about one hundred and forty years old. He is a remarkable healer, and finds a lucrative

practice in St. Louis. Although this celebrated Snapping Doctor is hundred and forty years of clined to the opinion that he will eventually die, and the policy first inaugurated in the Garden of Eden be successfully carried out! Should he, however, persist in "living always," it would be a most excellent argument against the creation of the Garden of Eden in remote ages, and would, perhaps, induce some to even doubt the statement of the Bible in regard to an original pair. While, however, the Doctor persists in living, others will continue to die, some one way and some another. A few, however, apparently fearing that they may never shuffle off this mortal coil, or becoming tired of the routine of daily duties, or too inextricably intermingled with love or religion, desire to destroy the silvery chord of life by severing the jugular vein, or by shooting a ball at some vital part, or by taking an overdose of a powerful narcotic. One young man, deeply involved in a social scandal, and being of a highly sensitive nature, resolved to terminate his existence by taking poison. He stealthily procured it, an ounce of laudanum, and writing a sympathizing letter to his friends, resolved to die. Extinguishing the light (he dare not take the deadening dose in the light), he felt for the poison, but instead thereof he grasped a two ounce bottle of a powerful purgative liquid. With one mighty effort he drank it down, and then peacefully waited the result, expecting momentarily to become unconscious. Soon, however, the physic commenced to operate, and it did its work so effectually that the young man the next morning had no desire to commit suicide. He don't think an over-dose of physic dangerous.

According to Prof. Faraday, the crime of suicide is very common in this age of the world, for he intimates that all who die under one hundred years of age may be charged with self-murder; that Providence, having originally intended man to live a century, would allow him to arrive at that advanced period if he did not kill himself by eating unwholesome food, allowing himself to be annoyed by trifles, giving license to passion, and exposing himself to accident. Flourin advanced the theory that the duration of life is measured by the time of growth. When once the bones and epiphysis are united the body grows no more, and it is at twenty years this union is effected in man. The natural termination of life is

five removes from the several points. Man being twenty years in growing, lives, or should, five times twenty years; the camel is eight years in growing, and lives five times eight years; the horse is five years in growing, and lives twenty-five years; and so on with other animals

While men, women and children are constantly dying around us, presenting a sad picture to contemplate, a class of pseudo philanthropists have commenced discussing "Euthanasia." "There is," says the Popular Science Monthly, "a small knot of thinkers in Birminham, England, who come together to discuss philosophical topics and call themselves the Speculative Club.' In 1870 they published a volume of seven essays, which were written with much ability, and some of them with great boldness. The sixth article of this volume is by Samuel D. Williams, and is entitled,

EUTHANASIA,

which, being interpreted, means 'easy or desirable mode of death." Since this club e ing this question, it commenced has received a great deal of attention from different philanthropists and reformers. An article in reference thereto may be found in another column of the Journal, the sentiments of which we do not feel like endorsing, and which have induced us to give "Euthanasia" a careful examination.

The opinion seems to prevail among a certain few, that when life ceases to be desirable, it then ceases to be useful, and that any one under those circumstances is justifiable in

COMMITTING SUICIDE. Forcible deaths are constantly occurring

around us. The unskilful physician sends his victim to a premature grave! Thousands of abortions are caused each year, sending a germ to be matured in the Spirit World! Ministers murder their wives! Enemies poison each other! A man is incarcerated in the tombs, and contracts a disease there and dies! Booth assassinated Lincoln! Foster in a fit of passion murdered a fellow-man! Drunken rowdies quarrel, then shoot each other! Men in battle imbue their hands with each others blood! These forcible deaths are generally the most horrible, and exhibit a dark, damning, brutal nature. But now it is proposed to kill a human being in a refined, sympathetic, and highly humane manner, and make dying a sort of enchanted pleasure, that those who are 'worn out" may be transmitted to the pearly gates of Paradise without that procrastination that is sometimes attached to the lives of aged persons.

Prof. Newman, an advocate of suicide says, that "Somewhat earlier, in reading travels, perhaps Mungo Park's travels and accounts of North American Indians, I was led to meditate on such cases as that of a party forced to travel rapidly through forest or desert where one of them suddenly fails in strength. If the rest stay to carry him, all would perish. They reluctantly leave him behind. Sometimes he begs to be killed, lest he perish of slow starvation, or by vermin devouring him. The facts, I confess, led me to the conviction that we overstrain our reluctance to shorten life." Would it not be better even under those distressing circumstances to let the unfortunate

creature die naturally ? Supposing your father is very old. Long years of toil, sacrifice, privations and intense suffering enabled him to accumulate a fortune, which he persists in managing while life lasts. He becomes very old, very old indeed, and somewhat troublesome. He contracts numerous diseases. No sooner does the family physician modify his rheumatic affections, than he is attacked by some other disease. That relieved, and he feels a severe pain in his stomach, which makes him miserable. Like an old wagon, repaired in one place, breaks down immediately in another-this old hero of a hundred summers, when relieved of one malady, is immediately attacked by some other. It is cruel, some would say, to let him live, and suffer so! His sons and daughters, affectionate and kind, would like to have him die easily. In his massive chest are mortgages, notes and greenbacks, that his own industry had accumulated-how much good they would do his children! A little poison administered to him, and how calmly he would rest, and how delightful his last moments! Under the influence of a powerful narcotic he could die sweetly dreaming, and then couldn't his heirs enjoy themselves? See how easy it is to endorse suicide, and how fatal the result to

But here is a poor cripple. He can be seen any time in Chicago, peddling apples and peanuts for a livelihood. How keenly he suffers. See the anguish in those eyes, sorrow that beclouds his features like a funeral pall, and the troubled expression that sadly illuminates his countenance! The thrashing-machine crippled him, and now he trudges along from morning until night in all sorts of weather, trying to earn an honest livelihood. When night comes, he seeks his humble place of rest, dreaming perhaps of the luxuries of life! Is not death preferable to such a life of wretchedness and hardship? A pseudo-philanthropist might say, Yes. A famous physician in his last moments said, "I would write how easy and delightful it is to die." Why then hesitate in administering poison to the confirmed invalid, the helpless cripple, the hopelessly insane, the depraved idiot and those whom age has rendered useless and miserable? It is extremely fascinating to die, many assert. Dr. Adam Clark says the sensations are wonderfully pleasing! He speaks from actual experience as he came near being drowned once. A Frenchman condemned to be hung was saved by the rope breaking. Louis the XIV thought he had suffered enough, and offered him a pardon. He would not accept it-he said dying was delightful-he had experienced the pleasing sensations! Is it not, then, better to die then drag out a miserable existence here? Is it not commendable to

hasten death under some circumstances. No! we say emphatically, No! This is a maudlin sentiment, a feature of paganism that would hasten the death of any one! The aged once threw themselves under the wheels of the Juggernaut, and among certain savage tribes the old and infirmed are killed. Civilization, boasted civilization, with a highly intelligent and symphatic feeling, apes the barbarians and now wishes to introduce a more refined Juggernaut than the one with ponderous wheels in India. Hasten death! Drive out the vital spark because it illuminates a miserable casket! No! Be not too hasty!

View that aged couple. They are a burden to their children, a burden, indeed! They work night and day to support them. Why should that unfortunate pair live? Their days of usefulness are over. The sparkling sunshine illuminates their little cot, but brings no youthful gladness or strength! Both wish to die! Why not administer poison to them? Their children would thereby be relieved of a burden. Oh! who would desire to administer the fatal dose?

You are forced into the world. Let the same unerring laws force you out. Do not hasten the spiritual birth-such are only abortions and those who cause them are abortionists! He who systematically hastens a spiritual birth, is guilty of sending an unwelcome guest to the Spirit World! He who would cast his aged parents under the wheels of a Juggernaut and thereby relieve their suffering, is doing an unnatural act. Suffering is sometimes grand in its effects! The purest philanthropists of the Spirit World are those who suffered the most during earth-life. Those whose lives have not vibrated with suffering and pain, do not comprehend its nature, and in the Spirit World can not devise means to relieve it in earth-children. At times suffering is unavoidable. Relieve it, by natural means, if possible, but do not, we entreat you, cause a spiritual abortion, and thereby force an unwelcome visitant into the Spirit World!

(TO BE CONTINUED.)

#### A Voice from a Prison.

JOLJET PENITENTIARY, April 13, 1873.

DEAR SIR:-I am a prisoner, incarcerated for six years. I have been here during the last four years. I am a young man, about twenty-two. I have never been brought up to any particular church or creed, yet I believe I was not created in vain. Though I have drank some of the bitterness of this world, yet I believe in the future, in that universal or broad way that reason points out to me. Yet from my past experience, I believe my reason needs a guide, that guide I am happy to say I have found in the book entitled "Nature's Divine Revelation," lent to me by one of my fellow-prisoners. I highly appreciate the principles therein teacht. ples therein taught.

Now, Sir, this is what I am coming at:-I have read your Religio Philosophical Journal now and then, for the last two years, and I am pleased with its excellent reasoning. I would like to read it regularly, as it is only now and then that I can obtain it. I am quite destitute of friends and money; therefore you will be adding to the many kindnesses you are confering if you will gratuitously let me have the JOURNAL. Do this, and you will be contributing to my happiness in this vale of tears. Perhaps under brighter circumstances I may be able to meet this favor. Yours, truly,

JACOB SOWERS.

REMARKS:-We most cheerfully grant the request. Our paper is cheering the minds of many a poor unfortunate fellow-mortal-many who are now incarcerated in prison, while others, far worse, go unsuspected of crime. The Journal finds a welcome reception within the walls of many prisons, and is doing its work well in reforming those who have only to know more of the Philosophy of Life to become good honest men.

There are a few prisons whose walls are so thick-we should say whose wardens, whose Commissioners, or perchance, whose chaplains' skulls are so impenetrable, that naught but a dogma of bigotry can find entrance into their inner being; hence being clothed with a little brief authority they assume to deny convicts the privilege of perusing our paper when sent to them free.

It is a disgrace that the American people should no longer tolerate. All classes of the American people pay their taxes alike to suppress crime and to punish and reform offenders. If an official is to pass upon the question of what manner of doctrine shall be tolerated and taught to convicts by newspapers, then farewell to religious liberty. If religious freedom is to be curtailed toward Spiritualists, the same thing may be done toward any other religious denomination that may not meet the sanction of a bigoted official. Will the people of Ohio and New York look into this matter? Your rights are at stake. The officials of the penitentiaries of both of those States have refused to allow the Religio-PHILOSOPHICAL JOURNAL to be received by convicts. Will Judge Edmonds of New York, Hudson Tuttle, of Ohio, and others, aid in bringing this subject before the public?

# The Learned in Council.

The New Covenant says that "The Rev. Mr. Livermore, who sued his church at Chariton. Iowa, some time since, for unpaid salary, and who obtained judgment, but almost extinguished the church, recently called a Council of Inquiry. The Leader says the Council met last week, and after a rigid examination and cross-examination of witnesses, decided, 1st. That the church did wrong in not paying its pastor his salary. 2d. that the pastor did wrong in suing said church. 3d. That the church should, through the Grand Council, apologize to Mr. Livermore. 4th. That Mr. Livermore should apologize to the church. All of which was done, and Mr. Livermore was reinstated as a pastor."

APPLICATION:-A stalwart fellow rode a mule until it became so very weary that a spirit of recklessness was excited in its inflam-

matory bosom. The animal did not speak like Balaam's ass, but lowering its head and raising its tail, followed by a simultaneous elevation of its heels, the rider found himself all at once in a ditch! Rising therefrom, he gave the mule a most unmerciful beating! The Orthodox God came along, and seeing the altercation, the mule suggested that he settle their respective grievances. Therefore he decided: 1st. The mule did wrong in not carrying its rider. 2d. The rider did wrong in whipping the mule. 3d. That the mule should apologize to the rider. 4th. That the rider should apologize to the mule. All of which was done, and the rider was reinstated on the back of the mule, which soon died. Was not the decision of the Orthodox God a base act of injustice; and further, will not the burden of the church at Chariton, by the reinstatement of Livermore, become unbearable, and finally result in a still greater catastrophe? Finally, would it not be best for you to apologize to me, and me to you, and every body else to each other, each admitting himself in the wrong, and in good old Methodist style repeat the words, "I am a very great sinner?"

#### Brother Wm. White.

Boston, April 28th .- William White, one of the publishers of the Boston Banner of Light, dropped dead this afternoon in a horse-car in Roxbury, of apoplexy. The deceased was 56

Just as our forms are being made up for the press (April 29), the above telegraphic dispatch reached us.

Our readers all over the world will join with us in tendering deep, heart-felt sympathy to the family and business associates of our well beloved Brother Wm. White, who departed this life on yesterday evening.

William White, a member of the firm of Wm. White & Co., publishers of the Banner of Light, is widely known among Spiritualists, and where best known is most highly respected. His sudden demise will cast the pall of sorrow over many households throughout the land.

But three years ago, Bro. Charles Crowell, another member of that firm was translated to the higher life, as suddenly and with the same disease.

One half of the members of that firm now remain to conduct the affairs of that old and popular Publishing House-viz: Brother Luther Colby, the Senior member of the firm, and Editor-in-Chief of the Banner of Light, and Brother Isaac Rich, the business manager. We shall speak more fully of the labors of

Bro. White hereafter.

#### A Spirit Child.

Mrs. M. H. Burham, the New York correspondent of the Missouri Republican, gives an account of a Southern lady who has a spirit baby. Four months ago she lost a child of five months. She is a delicate, fragile creature, and the loss of her baby nearly killed her. Four days after the little creature's death, and just at dusk, she became aware of something pulling at her dress, and there was her little baby back upon her bosom. From that time to this the baby comes back to be nursed as the evening's shadows fall. She can not see it, but she feels its little hands paddling about, as a baby's will, and those around her can see her dress disarranged, her collar pulled, and the indentations on her bosom made by the invisible fingers of the spirit baby. Her physician is staggered. There is no alteration in her physical condition; everything goes on as if she was nourishing a child. The lady is not a Spiritualist, is excessively refined and aristocratic, and she shrinks from making the phenomena public, but every night she cradles in her arms her intangible baby. She feels its unseen mouth against her, and she bends with bitter tears above the invisible little visitant.

# The Present Era.

We are glad to note the fact that Col. D. M. Fox has succeeded in establishing his paper again, and this time in the city of New York. We have received the third number, and it looks as bright as a new dollar just from the mint. It is full of choice articles, and will be of especial interest to all Spiritualists and reformers, especially those of the East, from whom it will no doubt receive that support which it so eminently deserves. Col. Fox has associated with him as editor that noted author. S. B. Brittan, M. D., whose eminent abilities admirably adapt him for the position. The Spiritualists of New York City have long desired an organ there to represent their interests and expound the philosophy of Spiritualism. In the Present Era they will, no doubt, realize their highest expectations. Col. Fox has exhibited untiring energy in his efforts to establish a first-class spiritual paper.

# Brittan's Journal.

We have received the second number of this ably conducted Journal, and take pleasure in recommending it to the favorable consideration of Spiritualists and those who wish to become familiar with new facts and principles. Mr. Brittan, the editor, is a profound thinker. possessing a mind that can express in clear language those abstruse principles that are now receiving the attention of advanced minds. He is just the man to enlighten the people, to lead them into new fields of thought and inquiry, and in his Journal, from which we shall from time to time take extracts, there is a vast mine of intellectual gold that will enrich anyone who will carefully glance at the same. Bro. Brittan is an author of world-wide reputation, and we are confident that his efforts to publish a journal (Quarterly), containing advanced ideas, will be fully appreciated by the leading minds of the present time.

Terms \$3 per annum, in advance. Ten copies, \$25. Address Brittan's Journal, New

## Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted, on the 25th of April, 1873, Letter of Fellowship to Brother C. E. Kemball, of Mohawk, New York, late a Methodist clergyman, and to Brother J. B. Huggins, of Wirtonia, Kansas; also on the 28th of April, to Brother Grover Stewart, of Newark, New Jersey, and Mrs. Susie Willis Fletcher of Westford, Mass., constituting them "regular ministers of the gospel," and authorizing them to solemnize marriages according to law.

#### "In Union there is Strength."

We are glad to note the fact that our good Brother, Dean Clark, the able exponent of the Spiritual Philosophy, was a few days since married to Miss Jennie Shilling, a beautiful and accomplished lady residing at Paw Paw, Michigan.

We take this opportunity to congratulate our Brother on his good luck, assuring him that in such a "Union there is Strength." May their happiness be complete and their journey through life always brilliant with sunshine.

#### Name of Post-office Wanted.

The following named persons sent the amount opposite their respective names, but failed to give post-office address. They will please do so immediately:

| Berj. Sturgis sends\$6.50 | 0. |
|---------------------------|----|
| J. R. Sanford             | 0. |
| S. S. Shepard 1 50        | 0. |
| Geo. Soule 3 00           | 0. |
| J. Moulthrop              | 0. |
| J. A. Saunder 2.10        | 0. |
| D. Bradshaw 1.00          | 0. |
| J. Denney                 | 0. |
| T. Daniels 3.00           | 0. |
| W. A. Connely3.50         | 0. |
| J. Waterman               | 0. |

#### A Premonition of Fate.

When about mid-ocean, a curious incident occurred on board the ill-fated Atlantic. The steerage passengers say, that at about that point on the voyage two or three of the passengers declared, as if gifted with the spirit of prophecy, that the ship and all on board would be lost. They kept repeating the prediction, packed their carpet bags and went on deck to watch for chance passing vessels, saying that they were going to leave her, as they were sure she was doomed to destruction. The captain then intervened, and locked them up as mad men, and when the prediction they had made in their supposed insanity received its fearful fulfillment, they, it is said, perished in confinement.

### From Whence Came The Information?

W. H. Peterson, of Brownsville, Missouri, wrote to the editor of this paper, requesting him to see some good medium for the purpose of ascertaining the whereabouts of the body of a little child who was a few days before drowned in the river, and whose mortal remains could not be found.

Knowing that the band of spirits who control Mrs. A. H. Robinson of this city never fail to correctly inform inquirers whether absent friends are dead or alive, we, on the 16th of April, handed her the letter referred to.

Her spirit guides controlled her and communicated the fact that the body was already found. Her amanuensis committed the communication to writing and forwarded it to Mr. Peterson, and the following is his reply verifying the truth of the spirit communication. MRS. A. H. ROBINSON, DEAR SISTER:-

Yours of the 16th came to hand during my absence. I am happy to state that the body of the dead child was found on the 13th, last Sunday week. Thanks for your kind answer.

Yours in the cause, W. H. Peterson. Browsville, Mo., April 21st, 1873.

# Wanted --- A Partner.

Dumont C. Dake, M. D., desires a partner who understands his business, and has some knowledge of surgery. For further particulars address him in care of this office.

Dr. Vescelius, whose reputation as a magnetic physician is rapidly extending all over the State, returned to this city day before yesterday. The doctor was absent at his country seat at Watkin's Glen, and returns to his patients here with renewed vigor and skill after his short respite. He will be found as usual in his parlors at the American hotel. An annoying typographical error in our announcement last week made us say that D. V. would be here on the 7th of April instead of the 17th, the day on which he arrived. - Watertown (N. Y.) Morning Despatch.

# A Remarkable Case of Sickness Diagnosed from a Lock of Hair Only.

MRS. A. H. ROBINSON, Chicago, Ill., DEAR MRS. A. H. ROBINSON, Chicago, Ill., DEAR SISTER:—You remember, perhaps, the diagnosis and prescription for Mrs. S. E. Swift, of Iconium, Appanoose County, Iowa. We are happy to inform you that she is recovering slowly. Her limbs trouble her yet somewhat. They swell up during the day. It is caused, perhaps, from her sitting up during that time. Dear Sister, we do not know how to express Dear Sister, we do not know how to express our thanks to you. Your powers are truly wonderful. You gave a correct diagnosis of her complaint without me telling you any of the symptoms. You, no doubt, remember my presence on the 3d ult. You told me truly of the symptoms are the symptomic truly of the symptomic truly o my headache without my disclosing the fact to you. Inclosed you will find a lock of hair, and if you think it necessary for her to have any further treatment, send it along and I will pay all charges, but we don't know that it will be necessary as she is getting along and be necessary as she is getting along so well, unless you think the renewal of the magnetized papers necessary.

We are most fraternally yours, M. J. SWIFT, MRS. S. E. SWIFT. Iconium, Iowa, April 17th, 1873.

(Continued from First Page.)

What church to-day inculcates that broad and extended charity which Jesus insists on being practiced by those who enrol themselves under his banner.

What church protests against the accumula-tion of wealth as the great evil that destroys all Christian virtue and forbids even a hope of

We have many churches devided on the forms and ceremonies of religion and on ab-stract doctrines as regards the nature of God and Christ, the trinity, the predestination of the soul and the eternity of punishment. Some of those churches have creeds with many ar-ticles but the essential principles of religion presented by Jesus they virtually repudiate both in creed and practice. What Christ re-garded as most important in his gospel, lies

buried under the rubbish of speculative doctrines and theological learning.

The churches of to-day thus virtually acknowledge that the precepts of Jesus are utopian, and impracticable and prefer to have a large congregation, and be sustained by the affluent members thereof who contribute to the finances of the church, and give it ecclesiastical power and temporal positions, rather than preach the doctrines of Jesus to those who could be willing to accept and practice them in spirit and in fact.

If Jesus were to return to earth to-day and preach the same doctrines he inculcated eighteen centuries ago, how few would accept his religion and profess to be his disciples. How many large congregations would disperse and cease to worship at his shrine.

Yet the great exponents of Modern Christianity determined to build up their own sects and increase their salaries and the power they hold over the minds and consciences of the multitude of worshipers, who by the accidents of birth and education or the psychological influence of revivalists, have become members of the many churches now existing, boldly de-nounce and stigmatize those who differ with them as infidels.

It would be modest and wise for the priests and the laity to pause and take a reckoning and see how far under the influence of great and ambitious leaders they have drifted away from the principles of the great teacher, re-trace their steps and return to the gospel of Jesus, before they assume to judge and condemn others.

Harrodsburg, Ky.

"Not Too Late," a beautiful song published by D. P. Fauds, 70 Main St., Louisville, Ky.

W. J. Blow, of Lawrence, Kansas, would like to make engagements to lecture in Northern Iowa and Illinois. Address him an Law-

J. D. STAFFORD wrote and sent three dollars from Milwaukee, but did not give the name of the post-office where he now receives the Journal. He will oblige us by doing so.

WARREN CHASE lectures before the First Spiritual Society of Chicago, May 4th. He is a noble veteran in the cause and should be greeted with a large audience.

ANN:E LORD CHAMBERLAIN is now East, and will be absent five weeks. Upon her return she will be pleased to meet her friends, at 160 Warren avenue.

COMMITTEES of arrangement for Grove meetings and all Spiritualistic and liberal gatherings will do will to investigate the merits of the "Progressive Songster," which they will find well adapted to their use.

DR AND MRS. DAKE gave us a call this week. They are looking well, and judging from the anxious crowd of patients whom we saw thronging his parlors at the Matteson House, his popularity and success are as great as

BRO. ALLEN PENCE, Terre Haute, Ind., is doing a good work in the cause of Spiritualism. Skeptics and insolent investigators can't intimidate him. He offers \$500 to any person who will detect Mrs. Annie Stuart, a physical medium, in a fraud.

BRO. SMITH sends the following: There will be a grand rally at the "Old Camp-ground," Woodburn Station, O. & C. Railroad, 17 miles North of Salem, Oregon, commencing Wednesday the 4th day of June. Speakers, mediums, and the public are cordially invited

# New Books.

ZELL'S MONTHLY MAGAZINE. This magazine has just been started, and soon, no doubt, will become a great favorite. It is beautifully illustrated, and contains articles that are eminently adapted to illuminate the mind. We predict for it success and a wide field of usefulness. The contents for May are rich and varied, containing many facts in science, etc., of special interest. T. Elwood Zell, publisher, 17 and 19 South Sixth St., Philadelphia, Pa.

THE POPULAR SCIENCE MONTHLY for May, as usual, contains a vast fund of information on all scientific subjects. It is one of the grandest teachers of the age, and carries with it a flood of light to illuminate the scientific pathways of life. Terms, \$5.00 per annum. Single numbers 50 cents, D. Appleton & Co., Publishers, 549 and 551 Broadway, New York.

POEMS OF FREE THOUGHT, by Mrs. L. E. Drake. This pamphlet contains many fine

EVENING THOUGHTS, by Unicus, containing poems, pen effigies, etc.

# Notice of Mass-Meeting.

Bro. Jones:—Please give, as early as possible, publicity to the fact that it is determined te hold the Mass-meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th, Sun-day 25th will be devoted to lectures morning and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our Anniversary entertainment passed off very satisfactorily, and was favored with the presence of a fair sized audience.
Yours, etc.,
G. W. KATES.

Yours, etc., Cincinnati, Ohio, April 2d.

# Philadelphia Pepartment

BY..... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

#### SPIRITUALISM IN PENNSYLVANIA.

Official Report of the Seventh Annual Meeting of the Pennsylvania State Society of Spiritualists, held at Institute Hall, Philadelphia, April 1st, 1873.

MORNING SESSION.

Mrs. Eliza L. Ashburner, President, called the meeting to order. The Secretary, Dr. H. T. Child, read the Seventh Annual Report of the Board of Managers of the Pennsylvania

State Society of Spiritualists.

The swift rolling tide of time to mortals, brings again another Anniversay, and although our labors as a Society have been somewhat limited, yet we rejoice in the knowledge that the cause in which we have enlisted is moving onward fulfilling its great mission of feeding the multitudes, while we are called upon to gather up the fragments that nothing be lost.

The progress of the human race, like the tide, is marked by its ebb and flow, or like the seasons having a Winter of cold and stagnation, and a Summer of warmth, growth and production. Those who do not realize the perfection of the works of nature sometimes fear that a comet, or even a planetary body, may fly from its course and strike our earth destruction; so those who do not realize the workings of spiritual power and progress, have their fears that Spiritualism will blast the sys-tems of religion and lay waste the grand fabric of the moral universe. We know, however, that in the spiritual, as well as in the material universe, all things are ordered in harmony and wisdom, and whatever apparent discord and confusion there may be, it is only a part, but often a very important part of the great Divine economy. So in the progress of Spirit-ualism, among all classes we see the hand of the Infinite at work to bless mankind and lift them into higher and better conditions.

The quarter of a century that has passed since the advent of Modern Spiritualism, has been filled with the most thrilling and import ant events, revealing to millions of earth's children the fact that the two worlds, so long considered as separate and distinct, are one; that the loved ones who have gone before us, are not far from us, and can not be lost.

Since our last meeting the progress of the various phenomena has been very marked; that of materialization has become more general and perfect, and by a very recent report from the West, we have an account of a new and important manifestation, in the fact that a telegraphic apparatus has been operated by spirits. This apparently insignificant event, opens a wide field for intercourse with the dwellers of the inner life.

Our Society needs the co-operation of the friends throughout various portions of the State, and we suggest that efforts be made, to hold meetings under its auspices in different parts of the State, at least once in three months. To do this, friends, we need your assistance sympathy, co-operation and money, and we make this appeal to all interested, that they may send in their contributions to the Secretary.

The report was accepted and directed to be printed.

On motion the following committees were appointed: On Business and Resolutions, John M. Spear, Ann Eliza De Hass and Rachel Peck; on Finance, Mary Beans, Dr. Williams and Mrs Blackwood; on Nominations, A. Mary Wise, Lydia A. Schofield and Joseph J. Harmer.

Jeremiah Hacker was introduced to the audience as one of the radicals of the age, for merly editor of the *Pleasure Boat*. He remarked that he had not heard any sound, not even that of his own voice, for many years, and would like to speak a few words about one of the Lyceum mottoes on the wall, "Let us aid progress by assisting the children." You must begin at the beginning if you would do that. The salvation of this nation, the progress of mankind throughout the universe, depends on the manner in which your children are begot-ten, conceived and brought forth, as well as on the manner in which they are trained after they are born into the world. Every child has a right to a sound, healthy body, a well organized and well balanced mind, and every parent who brings into this world a child without these conditions, sins against himself, against

the child and against mankind generally.

If we look over the wrecks of mortality in this city, or even in the rural districts, where the people are considered more healthy, we find that about one half of the children that are born, die before they are five years old, and half of the other half die before they reach manhood and womanhood. It is not so with the brute creation; it is not so with the plants that spring forth from the earth. There is a cause for this. Go through your city and the masses of men to-day are so filled with tobacco, beer and spirits that they are unfit to become fathers, for the effects of all these are transmitted to the children in scrofula and consumption, and worse still, in habits that lead to crime. The back brein is sufficient and to crime. The back brain is cultivated and kept in a constant state of activity. Men live almost always under the lusts of their animal nature, and their souls are crushed down like a pack horse, and the divine spirit is crushed down like a cart under sheaves. Then, again, look at the other sex; they have small waists; their organs are forced out of place, the blood can not circulate properly. Ask your physicians if they can name five men and five women, even in the religious societies, that are fully quali-

fied to produce healthy children.
Dr. Child said, "The remarks of our venerable friend, from the deep solitude of his silence unbroken forever by earthly sounds, come to us with profound significance. I rejoice that Spiritualism has prepared the way for such remarks, for the world needs them. Pursuing this subject a little further in the same line, we come to the question of the age—woman's po-sition and rights, and we know that Spiritual-ism has done more than any other system that the world has ever known to prepare the way for the proper discussion of this subject. First, by giving woman a better opportunity to speak for herself than she has ever had. All efforts to reform children, or the world, will be but palliative and futile, until woman stands side by side with man, free to exercise the natural and inherent rights which are hers by virtue of her capacity and maternity, shall be, as it ever should have been, under her control; then and not till then, will there be no more unwelcome children to be reconstructed or punished, and that most abominable tyranny which the cus-toms of society and the church has given to man, to rule over woman, in regard to this sa-cred function, will be known only as one of the cruei barbarisms of the past. A better day has dawned upon humanity, the light of the religion and philosophy of Spiritualism can not fail to produce its effects, and mankind

coming generations will be blessed by its fruits." The following inspirational poem was read by its author, Horace M. Richards:—

GOD'S WRECKS.

Canst thou chain old Time, in his march from the past?

Canst thou stay the simoons death-dealing blast? Will a sweep of thy hand send backward the

To the sources, which channel the steep moun-

Will the darkness return? The sun cease to Or nature revolt, to obey words of thine? Will thy voice hush the music of unnumbered

Will it lengthen or shorten the incoming

Will spirits that have fled their earthly abode, Re-inhabit their forms, at thy beck or thy nod? As well mighst thou try all these to control, As to stay the march of a human soul. Though born in sin and raised in despair, The soul of a God lies slumbering there.

And this be the lesson, O man in thy pride, God's wrecks, that now drift on humanity's Thy brothers, thy sisters, are all in His care, The highest, the lowest, His love equal share, And souls that seem buried in sins deepest

In their hearts, hold the gem of blossom and bloom.

AFTERNOON SESSION.

Mrs. Spear read a letter from Alexander Acsakoff, of Russsia, in reference to the cause

in that country.

Dr. Child said there was evidence of the fruits of Spiritualism in the liberation of the serfs, and in various other forms of progress. The Committee on Nominations reported the following list of names. The report was accepted and the persons therein named duly elected for the ensuing year: President, Henry T. Child, M. D., 624 Race St., Philadelphia, Pa; Vice Presidents, Dr. Washington Barr, Harrisburg; Eliza L. Ashburner, 1,235 Buttonwood St., Phila.; Ebenezer Hance, Falsington, Bucks Co.; Dr. Charles Noble, Germantown; Secretary, Caroline H. Spear, 1,114 Callowhill St. Phila. Treasurer. James E. Shumway Secretary, Caroline H. Spear, 1,114 Callowhill St., Phila; Treasurer, James E. Shumway, 505 Minor St., Phila.; Board of Managers, Ellen M. Child, 634 Race St., Phila.; John S. Isett, Spruce Creek; Joseph Potts, Harrisburg; Mary A. Stretch, Hagarsville; William R. Eyans, Carversville; Dr. Fetherolf, Tamaqua; Harriet Fowler, Titusville; Reuben Lunt, Corry; Jacob Kheun, York; Rebecca Grunda, Newnortville: Frederick, Gumpert, Altoona Corry; Jacob Kheun, York; Rebecca Grunda, Newportville; Frederick Gumpert, Altoona; David Havard, Chester Valley; Sarah Kirk, Puneville; Mary Beans, 2114 Mt. Vernon St., Phila.; S. Minnie Shumway, 1426 Bouvier St., Phila.; Lydia A. Schofield, 526 N. 21st St., Phila.; Rachel Peck, 1311 S. 4th St., Phila.; Joseph J. Harmer, No. 5 Vine St., Phila.; Dr. Aiken, Blooming Valley, Phila; John M. Spear, 1114 Callowhill St., Phila.; A. E. De Hass, 332 N. 12th St., Phila.; Dr. H. H. Blanchard and Ellen Blanchard, Philadelphia; William P. Tilton, Hulmerville.

An eloquent address was read by Mrs. Rob-An eloquent address was read by Mrs. Rob-

The Committee on Resolutions offered the following which were adopted:

DECLARATION OF SENTIMENTS. We affirm that all persons are members of a common family, and we esteem it a high privilege, as well as a plain duty, to do unto others as we would have others do unto us: that we are the friends of universal peace and good order in society, and will encourage the settle-ment of all disputes, whether among nations or individuals, by peaceful arbitration and will assist in founding courts of conciliation, which in some measure may take the place of the present courts of justice, so called; that rights are based upon capacity and are not governed by sex; that there should be no proscription on account of color, nationality, opinions or modes of worship; that co-operation and other unitary efforts may help to economize time, wealth and talent, and increase the sum of hu-man comfort and happiness; that free thought, free speech and a free press are essential to the establishment of truth and the maintainance of good order, and should be encouraged and demanded by all fair, honorable and peaceable means: that we will encourage the founding of Industrial schools that shall be opened to both sexes, and all nationalities, and that may be self sustaining; that spiritual mediums should be so sustained and encouraged that they may be intelligent teachers and writers, healers of the sick, comforters of the afflicted and useful recipients and communicators of such individual thoughts or unitary plans of action, as persons dwelling in the spirit-life

may desire to impart to the mundane world.

Resolved, That all true friends of the human race should now speak out boldly in defense of Victoria C. Woodhull as the representative of free thought, free speech and a free press, while the combined influences of ignorance and bigotry are so strenuously laboring to

EVENING SESSION.

Mrs. Caroline H. Spear read a report from the *Philadelphia Press*, in reference to a seance with Charles H. Foster.

Dr. H. T. Child gave a lecture on the mission of Spiritualism, showing that the intelligence which had accompanied all the forms had marked a new era in the world, and that one of the grandest effects of Spiritualism, was to extend the area of individual freedom; to break down the barriers to free thought, and thus open new fields for human inquiry.

Chauncey Barnes gave some very interesting tests to the audience. Adjourned. At a meeting of the board, held at 634 Race

St., Philadelphia, April 5th, 1873, the following resolutions were adopted:
1st, That Henry T. Child, M. D., be continued our missionary, and is hereby authorized to hold meetings in any part of the State and collect funds for the Society.

2nd, That Caroline H., and John M. Spear, 1114 Callowhill St., Philadelphia, be likewise appointed with the same authority.

3d, That the stated meetings of this board be held on the 1st Saturday of each month.

HENRY T. CHILD, President, CAROLINE H. SPEAR, Secretary.

# A Deserved Compliment.

At a meeting of the Board of Trustees for the Society of Progressive Spiritualists of New York city, held at 92 Clinton Place, March 6, 1873, the following preamble and resolutions were unanimously adopted:

WHEREAS, The members of this Board have learned of the illness of Brother Thomas Gales Forster, and of his consequent retirefrom the rostrum until October next;

Resolved, That we extend to Brother Forster our tenderest sympaties, and to his family and friends our deepest condolence, trusting that the present seeming cloud may prove only the shadow of angel hands, weaving will not only read the lessons thereof, but

above his head the wreath of his immortality.

Resolved, That this board tender to Brother Thomas Gales Forster, an engagement for one year, commencing October, 1st, 1873.

O. R. GROSS, E. C. TOWNSEND, Committee. WM. WHITE, The above brief record being transmitted to

Mr. Forster, elicited the following reply: Washington, D. C., March 25, 1873.

"Your letter of resolutions was received, and read with mingled feelings of gratification and regret—with gratification for expressions of appreciation, and regret that I am not more

worthy.
"I desire to tender the Board my thanks for their offer, and to say that I accept it, with the stipulation of one lecture per Sun-

day.

"The condition of my health, together with the positive instructions of my spirit friends (without whose aid I should be useless), compel me to make this stipulation. Besides, I conceive the best interests of the cause we love would be enchanced thereby; for I can but feel that too much lecturing in the past history of the spiritual movement, has had the tendency to cultivate a love of novelty on the rostrum, rather than a love of truth. I am, in the freedom of a living faith,

"Faithfully and fraternally yours, "Thomas Gales Forster."

# City Entertainments.

[For the week ending, May 3d, 1873.]

McVicker's Theatre. - Madison street, between State and Dearborn streets. Last week of the popular actor, Mr. Mark Smith. Every evening and Saturday matinee, the beautiful and picturesque play entitled, One Hundred Years Old. Next week Grand Italian Opera.

AIKEN'S THEATRE-Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. One week only, commencing Monday, April 28, also, Wednesday and Saturday matinees, the great artiste, Mrs. G. C. Howard, will appear in her original and world-renowned character of Topsy, in the celebrated American drama of Uncle Tom's Cabin.

Myer's Opera House.-Monroe street, between State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. Last week of the season-Monday, April 28th, benefit of Billy Rice. The laughable burlesque of John Sheppard and Joseph Blueskin. Mackin and Wilson in their inimitable Songs and Dances. The Modoc Question-Quiet Lodgings-The Three Graces-Vocal Quartette. Every evening and Saturday Matinee. Next week-The Kitty Blanchard Burlesque Company.

NIXON'S AMPHITHEATRE. - Clinton street, between Washington and Randolph. Monday evening, April 28th, during the week, and at Wednesday and Saturday Matinees, the world-famed character-artists, McKee and Rogers, supported by their great Vaudeville Combination.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Grand Gala Week Monday and Tuesday, April 28th and 29th-The Ticket-of-leave Man. Wednesday afternoon and night, and Thursday evening, Frou-Frou. Friday, Benefit of John Dillon. Saturday Matinee, Frou Frou. Saturday night, Ticket-of-leave Man. Monday, May 5th, Bartley Campbell's new play, Risks.

# Married.

April 20th, 1873, by the Rev. John Atkinson, H. Can-NON GORDON, of Stratford, Conn., to LIZZA SAMMIS, of Jersey City, New Jersey.

# Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

HIRAM M. REED, departed this transitory life, March 29th, 1873, aged 53 years.

DR. G. D. FENN, of Arenac, Mich., passed to spiritlife the 25th of March, at 3 o'clock, aged 49 years, 2 months and 25 days.

Passed to spirit-life, at Galveston, Tex., on the 27th of Jan., 1873, James E. Fizgerald, a zealous Spiritualist who formerly resided in Western N. Y. and Ohio.

Passed to spirit-life on March 17th, 1873, Mrs. C. H. VREDENBURGH, at Atlantic, Iowa,

She was a firm believer in the beautiful truths of Spiritualism, and said in her last moments before she passed to her spirit home, that Spiritualism is a beautiful belief to live by and a better one to die by. She knew where she was going and feared not the change from earth-life to her spirit home.

MRS. E. G. DODGE.

# An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each persons account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go be fore the name can be got out of the mail list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

# Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture-others never took any pains to see that we were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speaker who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

# Dr. DAKE

Will be at the Matteson House Chicago, on the 29th, 30th and 31st of each month. v14n8tf

#### Now Ready THE CLOCK STRUCK ONE

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Man and His Relations. CHAPTER II.

The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Con-clusive Evidence; Spirits' Departure; Spirital Body; Ascension of Christ; Success of the Gospel; Delight of Salvits.

Testimony of the Christian Fathers. Of Plato, Socrates, Pythagoras, Homer, Irenæus, Justin Martyr, Tertullian, Clement, Origen, Cyprian. Constantine, Greek Church, Foman Catholic, Melanchthon, Tillotson, Beveridge, Roman Catholic, M Baxter, Dr. Hawks.

Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fisk; Bishop Mc-Kendre and other Blshops. CHAPTER V.

Testimony of others, S. W. Presbyterian, Dr. Barnes, Rev. H. W. Beecher, Longfellow, Channing-Necessity for Something; Spirit Communion Meets that Need. CHAPTER VI.

First Investigations; Personal Experience; Communications to Advocate in 1855; Organization of Circle; Spirit Writing; Slander Refuted; Christs Character. CHAPTER VII.

God and Heaven; Celestial City; Providence; Intermediate State; Spirit Communion; Angels are Men. CHAPTER VIII.

The Spiritual World; Universal Law; Progression Belief not Universal; None have Gone to Heaven; Dr. Winans; Mental Telegraph. CHAPTER IX.

Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmond's Letter; Different Languages; Confes-sion; Searching Investigation: Children; Mothers; Philos-ophy of Future State. "Outer Darkness"—Trance, Nature of; Evil Spirits; Suicide; Thomas Lay; Persons Seen After Death.

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CHAPTER XII. Further Investigations; Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episcopal Clergyman.

The Philosophy and Reliability of these Manifestations; Letters; What Shall We Do? Hon. Robert Dale Owen; Moral Gravitation; Triumphs of Christianity. CHAPTER XIV.

Communications through Dr. J. V. Mansfield—From my Father; Rev. J. D. Andrews, and Charles Scott. Second Interview—From my Wife; Wm. K. Posten, and Mrs. Lucy Leonora Winchester. Third Interview—Mollie, Bettie, Allen, Rev. John Newland Maffit, Bishop Soule, Gen. Rivers, Rev. J. Frazer, Rev. Moses Brock, Susannah Watson. Fourth Interview—Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott, My Sister Mary, Brothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr Hyer, and Rev. Daniel Jones; Manner of Writing; Judge Edmond's Letter. Fifth Interview Mollie, Wm. K. Poston, Q. C. Atkinson. Dr Parsons. Last Interview—Mollie, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Parsons.

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BY SAMUEL WATSON.

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#### CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

#### Philadelphia Circle of Light. Francis L. Davidson.

What do I want? How many hundreds and thousands are journeying through this world asking themselves daily, have I a spirit of truth, or what do I yet want?

They go to the ministers of the gospel, to the courts of justice in high places, but they all fail to give them answers as to what they want. How many are perishing without clothing to protect them, without knowing what they want. Many years I sat under the voice of popular ministers, and found not what my soul wanted, but those learned and distinguished men pushed me back by telling me that I had not within my heart what I wanted. I went from church to church, and from altar to altar, and found not what I wanted, but at their altar I found the golden calf of many a bull and bear. Gold, silver, diamonds and rubies would not purchase this pearl of great price, because I found that I could not worship a dead God, at a princely altar. I wanted to worship at an altar of love, truth and peace among humanity at large. I would, like a lone wanderer cast ashore, sit down with my eyes closed to all false light. Had I done with the vast wealth I once possessed what I now would do, I would not need to ask what do I want?

I found at last what I wanted. Ah! what do I want, that I may send forth to hundreds and thousands these heavenly flashes of golden light descending from the altar of truth? What is more important than to know just where to go, what we want, and what to do in this cause? You want light, life, and liberty, and ever let these three lights burn and give forth through mediums the truths that are bringing others to a knowledge of their duty by coming to the

Oh! what a heavenly thought to know that bright angels have the power to protect, to aid you, and keep back dangers which may cause you to tumble. You want the pearl of great price, but God says, "Let there be light," and you shall have light and truth. Thank God that we have found out at last; that truth is what we want, in order to become victorious. Great God thou who art the sun and spirit of Great God, thou who art the sun and spirit of peace, give us light from that grandest of all altars, whose foundations exist to all eternity. Shower down the precious buds of truth, peace and love upon all, and may those who come to these fountains, feel the divine presence of the soul of nature. May the finger of truth guide each one onward and upward, until our wants are all supplied both here and hereafter.

#### Euthanasia --- How to Cure Incurables.

A new social question is exciting considerable discussion in England, to the surprise of some and horror of others, who have not thought much on the subject, many of the leading social economists, scientists and philanthropists of that country are our strongly favor of Euthanasia, or benevolent homicide. Prof. Williams and Sir Lianel Tollemache are among its chief advocates. To these the name

of that distinguished clergyman of London, Rev. Charles Kaysey, is to be added.

In a recent article of his published in the "Index," he says: It is proposed to give legal sanction to the doctors to administer a killing dose of some anæsthetic to patients suffering from incurable and intensely painful disease, and who themselves desire to be released from their agony.
"As I have brooded over this idea for many

years, I feel tempted to write to you about it, in the hope of attracting philanthropists and

legislators to this very important subject.

"Little need be said of the desirableness of some such method of relief. In my long experience as a parochial clergyman among thousands of cases acute and incurable suffer-ing, I have had the means of observing how death has been longed for, and prayed for; and what a blessed boon it was when it came— both to the patient and to his sorrowing friends! I will mention but one case as a type of hundreds.

"A young woman had a cancer which grew inward to the shoulder-blade far beyond the reach of excision. Death was of course inevitable, a question of time. But her agonies were indescribable. By nature a most patient, gentile creature, she became frantic in her paroxysms of pain, and would go raving mad with torture. On coming to her senses, she would weep and cry out to God to take her life. Her very father and mother longed to see her die; and had the law allowed it, it would have been a most righteous duty to have

killed her then and there. 'It was of no use asking God to do what he had already given us the power to do. Prayers for her release were as futile as the prayers for her recovery. What ought to have been done was to exercise the power and freedom which God has given us, in an action so merciful, so humane. God does not want us to suffer a do not get rid of it by transfer to some one

"Now there are numberless objections brought against the idea of taking life under circumstances. They may roughly be divided into two classes; those objections which arise out of our supposed obligations to God, and those which arise out of our known

obligations to men.
"I will take the latter first in order. It is objected that to give legal permission to take the life of a patient would open the door to a very dangerous tampering with persons and property; that the high regard in which we now hold the sacredness of human life would be lowered, if not destroyed, and that it would encourage suicide under different and less pressing cirumstances. Now all this may be amply provided against by proper legislation, Let three points be made perfectly secure:— 1st. The incurableness and the intense painfulness of the disease must be attested by the surgeon or physician in attendance and by a medical inspector appointed for that purpose. 2d. The patient's own earnest desire (not mere willingness) to be relieved from the burden of life must be sworn to before a magistrate or a functionary appointed for this purpose. 3d. The administration of the fatal dose must be done in the presence of proper legal officers or inspectors, and by the hands of medical men

I can not conceive in what way it would tend to diminish regard for human life, because the object of the process is so perfectly humane. It would tend rather the other way, by teaching that it is our highest earthly duty to prevent all pain that is needless and not beneficial. The more you encourage people to be tender and sympathizing, the greater rever-ence they will have for the lives of others.

" Of course no safeguards will ever entirely shut out the possibility of abuse or crime; but those safeguards can easily be brought within a very little of absolute certainty by proper legislation Common talk about suicide is marked by ignorance and folly. People don't seem to be aware that suicide is a symptom of the most violent disorder to which the brain is liable. It is a disease, a derangement; not a crime. Before a man can take his own life, he has reached a p int in aberation where no reason or remonstrances are of any I know of nothing more sadly comic avail. than the scene in a police court when a wouldbe suicide is brought up on a charge of at-tempted self-murder. The poor creature—generally a woman-has more than half returned to her senses and begins to be glad that some body has saved her, and she weeps from de-pression and hysteria; while the magistrate has to go through the farce of scolding her and telling her how wicked she is, or sending her to prigon for a words. her to prison for a month that the chaplain may lecture her. Of all the grim mockeries of human nature, I think that is about the worst. To make it a crime to be mad! But I must now turn to the objections against Euthanasia based on our supposed obligations. Euthanasia based on our supposed obligations

"One favorite remark is: 'Thou shalt not kill' is God's command, and how dare we fly in the face of the Almighty?" No doubt, it is the law of God and of man that men should not take each others lives if it can be is the law of God and of man that men should not take each other's lives, if it can be avoided. But what kind of regard do we really pay to this law? Why, we only observe it as it suits us, and I think we are right there. We hang a murderer in spite of this law, and we have a right to do so, if we are sure it is the best and kindest thing to do with him. But murderers are scarce. to do with him. But murderers are scarce, and our breach of this law is proportionately rare. We have a wider and better field for our killing propensities in the plains of war. We kill men by the thousands and buy them up out of the factories, fields, and markets, on purpose to be butchered. We don't talk much of the sacredness of human life when a frontier is approached by our neighbor, or the title to a little plot of territory is under dispute. We take life in other ways than those of hanging and shooting. We pay for necessities, and lux-uries, too, which can not be furnished without costing many a life, and what is worse, making long lives bitterly painful. We will have things which only man's blood can pay for. When we like, we snap our fingers at God's law—'Thou shalt not kill.'

"Are we bound to keep one in torment, against his will, unless it be as a legal penalty for some crime? I maintain that not only have we no right to do so, but that we are nave we no right to do so, but that we are bound to do exactly the reverse. It is our duty to alleviate every pain and to shorten every pang. It is our duty to use the abundance of our poisons in sparing our suffering brother the last few days or weeks of his unendurable

torture.
"It is said with much truth that pain serves in training the soul, some inscrutable purpose in training the soul, and therefore it would be contrary to God's will to alleviate or remove it. No doubt pain does render this wonderful service as a disci pline for the human spirit; but we have quite enough already, and can well spare the awful tortures which would justify artificial death. If you apply the principle of enduring all pain for the sake of its discipline, you must apply it consistently and never interfere at all with the painful processes of nature and

"Depend upon it, God has given us the power of life and death to use for the wellbeing of each other; and so long as that aim is kept bright and clear, whatever we do is justi-

fied by it. Suicide, which is rare among savages, is increasing as rapidly as any other outgrowth of civilization. There can be little or no question but that suicides believe their evils incurable, save by this heroic remedy, and they de-liberately choose that as the least of two evils. I do not hesitate to justify any man or woman in committing suicide under proper circumstances. When one is convinced beyond doubt that his days of usefulness are over, and that naught remains but to await, perhaps, in painful impatience for the Angel of Death to release him from a sphere he only encumbers, a man is but just to himself when he cuts the silver chord that binds soul and body together. When to this is added the painful fact that one is a burthen to loved ones the public, the right to commit suicide beor a charge upor comes an obligation. The unjustifiable suicides are those of men in the prime of life who yield to a fit of despair in the midst of some financial mistake or misfortune, and like cowards they desert their families, swindle their creditors and shirk their obligations to society through self-murder. The memory of society through self-murder. The memory of such should be infamous, and I can readily be lieve that they will be subject to the severest penalties in that life to which they so selfishly hurry their pusillanimous spirits.

# The Connection of Christianity with Solar

# Worship.

(TRANSLATED FROM THE FRENCH OF M. DUPUIS.) The series of articles we are now publishing under this head are taken from the Medium and Daybreak, an English publication. They are of especial interest, and should be preserved by every student of the Harmonial Philosophy.]

CONCLUSION. Mr. Hyde might have drawn a deduction quite different, namely, that they who have appeared the last upon the stage of the world institutions which existed several centuries before them can be but copyists; that is is absurd to suppose that the ancients should have been charged by divine inspiration with the work of tracing out beforehand to Christians the ceremonial which they were to It the religion of Christ so strongly resembles that of Zoroaster, it is because it a branch of it, and has nothing belonging to it more divine or more supernatural than that of Zoroaster. This is the consequence which would necessarily result from this comparison to a philosopher; but Hyde was not one. Thus it is that the sentiment of supposed revelation takes away from the most learned man even the light of common sense, and prevents him from drawing true deductions; and that only because they are contrary to the false prin-ciples which he had adopted without examina-tion. It is like a geometrician laying down the axiom that the whole is smaller than its part, and who, reasoning according to this principle, admits nothing that is opposed to it. I will say to Mr. Hyde, if the two religions are alike in all points; then they are but one, or at least they are but two sects of the same religious. ion. Thus reasons the philosopher. It would be necessary to extract almost all the learned work of Mr. Hyde to prove that this conformity of the dogmas and ceremonies of Christianity and Judaism with those of Zoroaster extends even to the smallest details. We refer to his work such readers as may be curious to pursue the examination of the connections which these two sects have with the original religion. The facts which we have brought together are sufficient to show that there is

nothing new in the sect of the Christians, nothing peculiar to itself; and that it has absolutely the character of all the Eastern religions, and particularly of that of the Persians, to which we attribute it as its source.

We have used our best endeavors to grasp the character or the original genius of the re-ligions of the great nations of Asia and Africa, —of the Egyptians, Phoenicians, Arabians, Phrygians, and Persians,—because it is from the midst of these people that the religion of Christ issued, whose cradle was in the East, and almost in the centre of the nations above named. We have seen that the great Divinity of these countries was the Sun, worshiped under diff-rent names—Osiris in Egypt, Bacchus in Arabia, Adoms in Phœnicia, Atys in Phrygia, Mithria in Persia, etc. We have observed that in all these religions the God Sun personified, that priests constructed his was personified; that priests constructed his history or legend, and that he always terminated his mortal life by some tragic occurrence, to come to life again afterward and triumph over his graphics. We have soon that umph over his enemies. We have seen that this triumph was fixed at the moment when this Star who fecundates Nature restores to the day its supremacy over the long nights of Winter, and over the Serpent that annually in Autumn brings them back. Notwithstanding the difference of the legends, there is one point in which we see they all agree, which is, that before singing the triumph of the God his worshipers celebrate his obsequies; they erect a tomb over him, they sprinkle it with tears, and after some days of a feigned mourning they celebrate in the most pompous manner his return to life and the victory he has won after getting free from the darkness of the Osiris has his tomb where an image resembling him is deposited; Adonis in Phœ nicia has his; Bacchus had one also; in Crete that of Jupiter might be seen, as well as the cave in which he was born; Hercules (or the Sun) had his at Cadiz, and his bones were to be seen there; Mithra also, as we have before stated, had his.

All these fictious tombs, all these legends, all songs of mourning and of joy, although in the name of a man and a hero, are nevertheless but mystic fictions in honor of the Sun, conquered at first by the darkness, but becoming conqueror in turn. The doctors of these religions who have transmitted to us these legends agree in telling us that the hero lamented and celebrated in song is the Sun, although they taught to the people that the person spoken of was a man, who formerly really lived and reigned upon the earth. We here present to our readers a reflection which we can not help making, and which naturally offers itself to our consideration.

Nearly in the same century in which these

religions and fables passed into the West, by he aid of the communication between the Eastern and Western nations which the conquests of Rome had rendered more easy, we see Issue from the same country a religious sect which unites in itself almost all the characters of the others, and the hero of which is not only born the same day as the Sun, as Mithra, Horus, etc., and triumphs the same day, but also dies and comes to life again like them, and obtains his triumph under the same astronomic forms and in the same sign as the Sun. What! because there is a legend that makes a man of him, and silly people believe it,—as the people of Egypt believed in the they—as the people of Egypt beneved in the legend of Osiris shut up in a box by his brother Typhon, dead, and then restored to life; as the people of Phænicia believed in that of Adonis killed by a wild boar and risen again from his grave,—shall we obstinately persist in making a real man of the hero of the sect of the Christians who undergoes exactly the same fate? Shall we believe that he was born and died because the cave has been shown where the Virgin brought him into the world, and the tomb in which people had de-posited his body, and whence he issued forth alive and glorious? These mystic fictions, it must be stated, were universally received throughout the East. It is from the East that this religion came, which has the same physiognomy as the others. It is at the very time when the Isiacs, the Mithrias, and the mysteries of Cybele and Atys made the most noise at Rome, and were often driven from it, that there appeared there with some notoriety the sect of Christ, adopted at first by some obscure people, then driven away like the others, and persecuted more than they as being more in-tolerant; it is of the same country, the same period, and has the same outward forms: then it is more than probable that it is the same thing. The greater or less degree of good fortune which circumstances may give to a philosophic opinion or to a theological sect does not change the nature of it. It is itself that we must consider, probe to the bottom, an-alyze. It is of little importance to us, after all, that credulous people choose to understand its fictions literally, and that, not being able to understand the sense of its mystic figures, they obstinately persevere in revering its singular and monstrous outward form, and are con-

tented with it. We have previously demonstrated that the second chapter of Genesis, the basis of the Christian religion, is a pure allegory; that the evil which it supposes introduced by the serpent was but Winter with its cold and darkness; that such an evil could not be repaired must then be born and triumph at the same periods at which the Sun is born and triumphs, and undergo the same adventures that the Sun encounters in the sacred fictions of all the solar religions. Now, in examining the facts which characterize Christ and his symbolic form, according to the traditions which we have received, we see that in fact he has all the characters that ought to be possessed by the allegoric repairer of the physical evil produced by the symbolic animal. Then Christ, whether in his nativity or in his death and resurrection, has nothing pertaining to him which distinguishes him from the Sun; or rather, it is only by the Sun that the extravagant traditions can be explained that have been transmitted to us respecting him. Christ, then, is the Sun.

# ADDRESS TO THE READER.

Many of my readers may perhaps feel a little wearied by the perusal of Dupuis's long treatise on the solar religion, in which there is apparently a good deal of repetition, but perhaps not much more than is necessary to make clear his chain of argument. However, this may be, I have thought it right to confin myself strictly to the duty of giving a faithful translation of his work, curtailing only such parts as appeared to me to be superfluous.

Spiritualists, however, with some reason, may wonder at my offering them a treatise that contains nothing whatever about Spirit ualism; but I must beg to assure them, as Dupuis himself states, that external forms and ceremonies, which alone he treats of, are but the outer shell of religion; the kernel is the mystery of spiritual life, which has been always so cloaked, concealed, and fenced round in every way by its priests and initiators, as to be quite impenetrable to all but the brother-hood who partake of its benefits. Paul alludes to this secrecy in his Epistle to the Ephesians, iii. 5, 9: "The mystery of Christ, which in other ages was not made known unto the sons of men as its convenient unto his holy of men as it is now revealed unto his holy

etc. The following text, as well as others, also occur in Scripture:—"The Lord said he would dwell in thick darkness" (I Kings viif 12), "He made darkness his secret place" (Psalm xviii 11) I make these observations in answer to my objections that may be made against printing my translation in the Medium on the ground of its containing no spiritual information; though it may be considered of great value by honest and intelligent people, as affording sound information on a most im portant subject, which is not to be obtained elsewhere. Spiritual information of any kind is indeed rarely to be met with in books; and it is, as we all know, chiefly in the New Testament, and particularly in St. Paul's Epistles that it is to be found. I should be sorry in-deed to be accused of wishing to weaken any one's faith in the spiritual truths of the Christian religion by proving that such a person as Christ never existed; and in order to exon-Christ never existed; and in order to exonerate myself from such a charge, I will repeat here a statement I have previously made. To an unprejudiced mind the belief in the spiritual regeneration taught by Christ is established (even if Modern Spiritualism did not that the faat) by passages taking from the attest the fact) by passages taking from the sacred writings of two other religions which correspond with the well-known passage in St. John. I copy these three passages con-secutively, that my readers may be convinced.

In St. John iii. we read: "Verily, verily I say unto thee, Except a man be born again of water and of spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is spirit. Marvel not that I said unto thee, Thou must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.

In the Institutions of Menu, son of Brahma the supreme creator in the religion of the Hindoos), the following passage occurs:-"Let a man consider that as a mere human birth which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth which his principal Acharya (preceptor), who knows the whole Veda, procures for him by his divine mother the Gayatri (sacred texts of scriptures), is a true birth; such birth is exempt from age and from death" (Richard's "India,

In Hardy's "Eastern Monachism," p. 295, we find, in a conversation which takes place between a king and a priest, the following account of a spiritual state of existence which

they call in their language Nirwana:—
"King. If there be any comparison by which the nature or properties of Nirwana can be rendered apparent, be pleased to explain them.

There is a wind, but can its color be told? Can it be said that it is in such a place, or that it is small or great, or long or short ?

"King. We can not say that the wind is thus. It can not be taken into the hand and We can not say that the wind is squeezed. Yet the wind is; we know it because it prevades the heart, strikes the body, and bends the trees of the forest; but we can not explain its nature, or tell what it is.

"Priest. Even so Nirwana is; destroying the infinite sorrow of the world, and presenting itself as the chief happiness of the world; but its attributes and properties can not be de

There could have been no fraudulent connivance between three divine teachers living in different parts of the world and in different centuries, and thus their religions, containing the same declarations as to spiritual life, support each other mutually, and enable us to place faith in the truth they contain in com-mon; and such truth, verified by experience, would remain unassailable, "even if it should be shown that the persons in whose names it

has been taught have never really existed." Religions in ancient times were regarded as mysteries, as I think the Christian religion ought to be considered now. I have repre-sented it to be such in an article which I conributed to the Medium in May last, entitled Christian Spiritualism." I hope my readers will not think ill of me for directing their attion to this, as it exposes, according to my conscientious conviction, the only view of religion that is adapted to our present state of education and intelligence.

# T. E. PARTRIDGE.

# Poices from the People.

The Banner of Light is kept for sale at the office of this paper.

HART, MICH.—W. H. Gale writes.—I like your editorials well and value Hudson Tuttle's articles very highly. He is an thorough exponent of the spiritual philosophy.

MIDDLEPORT, O.—James M. Evans writes.— Your Journal has a wide influence among Spiritualists and is quoted by our enimies as authority and very justly, from the ability and fairness with which it discusses all questions.

SALEM, O.—John Gordon writes.—I value the JOURNAL above all the papers I take, and look for its weekly arrival with intense interest. Spiritualism has done wonders for me, by redeeming me from orthodox horrors. ROCHESTER, N. Y.-Kate Gibbs writes .- I am

a clairvoyant and a magnetic healer. I never feel that I am alone, for an hour hardly passes I don't feel spirit hands on some part of me. If I am sick they will give me treatment and cure me.

PROVIDENCE, UTAH TER .- James Chaplow writes.-I would not like to be without the Jour NAL for twice three dollars a year, for it is a bright star in the midst of a dark theology. There is a large field for good lecturers here. Address, James Chaplow, Providence Cache County, Utah Ter.

PEORIA, ILL.—J. M—— writes.—The Prophets School at Peoria, Ill., for the purpose of general spiritual instruction, propose to collect facts on the subject of dreaming, and to interpret allegorical dreams. All persons having important fact on this subject will please address confidentially, Box 1516, Peoria, P. O.

LYLE, MINN.-Wm. McCanna writes.-This is to certify that I was cured of a cancer in the mouth (after being given up by the ablest doctors in the country) by Mary Ann Bradberry, of Rockford, Ill., Healing Medium. The writer after suffering for a long period of time was persuaded to try the pow-er of healing given to mediums by spirits and was fully cured.

SHELBINA, MO.—C. G. Brown writes.—We have had the pleasure of listening to our Bro. P. R. Lawrence, inspirational speaker and healer, who delivered three lectures on our Angelic philosophy and healed the sick during the day, to those who are unable, free, although, the people were at first afraid to come and hear, yet at the last lecture many were unable to obtain seats. He also spoke at Clarence, Shelbyville, and Bethel.

at Clarence, Shelbyville, and Bethel.

WATERTOWN, N. Y.—W. W. Tucker writes.

—A practical man asks, "What is Spiritualism, or what do Spiritualists believe? What has all this rapping and table-tipping and all your patient investigations of spirit-phenomena, amounted to? "Well, the best reply I can make is to point him to such articles as, "A glance at the principles of the Central Association of Louisiana," published in the Religio-Philosophical Journal, March 8th, 1873. I think something of that kind embodying leading ideas of the more thoughtful and intelligent class of Spiritualists, ought to be more frequently published.

HOBART, IND.—D. W. Hull writes.—My eye has just fell on a note in your letter department from Bro. Hoyt, of Waco, Tex., inviting some lecturer to make his way to that place. Last Winter there came a band of spirits from Waco and plead with me over a week to go to that place. But as I never heard that there were any Spiritualists residing there, I could not tell how far to trust them although some of my band seemed to have entire confidence in them. I only mention it as a test. I have had many similar ones during the past four years.

past four years.

DARLINGTON, IND.—W. C. Thomas writes.—
"God" has been here at this place manifesting himself among the Quakers to an alarming extent. The most he had to say through his ministers was to abuse Spiritualism and personally abuse Spiritualists behind the sancity of the pulpit, and then say God did it! God told them to come and pesonally abuse me publicy in church and then when I arose to defend myself, hushed me up and told me if I wanted to talk, I must get an audience of my own. It is the same God that we read of all through the history of the Jewish and Christian history. Away with such ignorance. May the angel world speed the time when people shall know more.

MILWAUKEE, WIS.—Dr. A. B. Severance writes.—We have passed the 25th Anniversary of Modern Spiritualism, a day that should be cele brated by all true Spiritualists throughout the land, a day that should be kept in the memories of the present and handed down to future generations as being a day that a new light dawned upon humanity that was destined to revolutionize the whole wold. The Spiritualists of Milwaukee celebrated the day with interest and profit to all present, although very bad weather, the meetings were well attended, and all passed off very pleasantly.

Dr. H. P. Fairfield writes.—We know God by what he does for us through nature. We know Bro. Jones by what he does for us through the Journal. We know that our physical wants are supplied through the abundance of nature. We know that our intellectual or spiritual wants are supplied through the fulness of the Journal. We know that God never withholds his goods from those who seek them through nature We know that Bro. Jones will never keep back the truths from those who seek it through the Journal; and finally we know that the orthodox will get their just desert from God through the same medium. We know that all true mediums, Spiritualists and reformers will receive the inspirations of God through nature, and a friendly helping hand from through nature, and a friendly helping hand from the editor of the omnipotent Journal.

Oliver Porter writes.-The strong sects are unit-Oliver Porter writes.—The strong sects are uniting. Dignitaries are enlisting. Presidents of colleges, Governors of States, Judges of courts, DD's, LL.D's—these, with the Young Men's Christian Associations and with the immense amount of money at their command, make it truly alarming. Be assured that the explosion of the theory of Adam's sin and Christ's sacrifice with its adjuncts, is the prime cause of this movement, else why should Dr. Miner be brought in? He is president of their leading college and believes in salvation of all by and through Christ's sacrifice. It was chiefly through his influence that his colleague was ostrathrough his influence that his colleague was ostra-elsed for doubting, I think, such faith. Take this from the priesthood of the sects and their occupation, in great measure, is gone. It should be remembered, too, that a large portion of those called Spiritualists will not stand fire when the day of battle comes, not being held and bound by organizations, etc.

BEAR GROVE, IOWA.—Richard Hopkins writes.—The Spiritualists and friends of the Harmonial Philosophy of Iowa might feel grateful to the State Association for the selection and appointment of Dr. C. P. Sanford as State Missionary, as he is the right man in the right place. The doctor may not be equal to some of the veteran speakers, yet he possesses the ability to enchain, entertain and edify an audience diametrical opposed to him in sentiment, by the firm and fearless manner he delivers his thoughts accompanied with suavity, generously mingled with charity. Brother suavity, generously mingled with charity. Brother Sanford delivered three lectures at this place re-cently, Bear Grove, Iowa, which were listened to by large and attentive audience's composed chiefly of the opposition element. The ideas advanced of the opposition element. The ideas advanced by the speaker were received with due candor and good feeling, and it is hoped that the germs scat-tered will ripen into a bountiful harvest. At two lectures the doctor gave ten fine tests which were duly recognized by persons present, although by some rather reluctantly. We feel safe in recom-mending Dr. Sanford to the liberal minds of Iowa as an efficient laborer for the cause of progression.

as an emcient taborer for the cause of progression.

NEW ORLEANS, LA.—C. H. Silliman writes.—
Last Sunday on the 30th of March, the Central
Association of Spiritualists, held their annual
election of officers and anniversary commemoration
at Minerva hall, which passed off pleasantly and
terminated with the most happy results. In the
morning Dr. Milner made a valedictory address to
the association and the following officers were
elected for the ensuing year: President Capt. the association and the following officers were elected for the ensuing year: President, Capt. John Grant; Vice-President, John McDougal; Secretary, C. H. Silliman; Treasurer, E. B. Benton; Managers, Spencer Field, R. F. Harrison, W. F. Perkins, Mrs. J. R. Walker and Mrs. E. L. Saxon. This corpse of officials will give a new impetus to the society and carry forward the great cause of truth. In the evening Dr. Y. A. Carr gave a short address stating the nature of the occasion and was followed by Mrs. Walker with a beautiful auniversary poem, written for the occasion. W. F. Perkins read an interesting paper on the principles of Spiritualism, after which Dr. casion. W. F. Perkins read an interesting paper on the principles of Spiritualism, after which Dr. J. R. Walker occupied the attention of the audience with a brief history of the manifestations of Modern Spiritualism. Everything passed off with the greatest harmony and the exercises were concluded with the remarks of our retiring president, Dr. U. R. Milner, who related his very interesting experience.

WEST LAFAYETTE, OHIO .- J. Burr writes. WEST LAFAYETTE, OHIO.—J. Burr writes.—
Spiritualism is diffusing itself into all grades of
society in this section of the country, and if we
could be aided by traveling friends, competent to
instruct us, might soon become a decidedly progressive community. Prompt mediums to call on
us! One year ago, Spiritualism was unknown, and
never spoken of in this section, except something
in the papers prompted thereto. Now there is a
general anxiety expressed to see, to hear, to learn,
and to know something relative thereto. I fregeneral anxiety expressed to see, to hear, to learn, and to know something relative thereto. I frequently have circles at my office. Col. Wood, of Coshocton, has many circles at his office, and circles about town in private families are frequent, and in nearly every sitting, something occurs out of common every day affairs of life. Col. Wood and myself were the only persons taking spiritual papers. Now, less than a year, there is probably a dozen taken, mostly your Journal. I am an old Mesmerist, and not a confirmed Spiritualist, but an anxious investigator thereof; yet I feel free to predict, that if ten times as many strange phenomens would occur. What about the proposed National Convention of Spiritualists to meet in Cincinnati, 23d of May? Cincinnati, 23d of May?

Nationat convention of Spiritualists to meet in Cincinnati, 23d of May?

NEW ORLEANS, LA.—A Spiritualists writes.—
Is it owing to my obtusemess, or has Mr. Hud son Tuttle made some apparent contradictions in his Cleveland lecture, "The Genesis and Evolution of Spirit?" He says, "Ascend the stream of life as far as we may, we find new formations at every step, but Creations never." Further on he uses this expression; \* \* \* "may be called the plan of Creation;" and near the close of the lecture I read; "without this result Creation is a failure;" and once more, the expression, "Creative energy." With reference to another portion of the lecture I am also puzzled. I read, "But as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal."

\* \* \* Is the word infant there used to designate primitive man? If not, how does Mr. Tuttle reconcile the statement, that a "degree of advancement beyond which immortality obtains" is necessary, with another statement viz: "Whether mergers are with another statement viz: "Whether mergers are with another statement viz: "Whether mergers are well as the statement viz: "Whether mergers are well as the statement viz: "Whether mergers are well as the statement viz: "Whether mergers are viewed as the viewed as the viewed as the viewed as the viewed as t ment beyond which immortality obtains" is necessary, with another statement viz: "Whether we die drawing our first living breath, or after a full die drawing our first living breath, or after a full century, has not the least influence in the final growth and attainements of the spirit," etc. Are we to understand from this, that the infant has reached the "degree of advancement" necessary to insure the further growth of the spirit, I so the "perfect animal" (compared with which the "infant knows less") progresses spiritually. In Mr Davis' Fifth Vol. "Great Harmonia" ("The Thinker") he draws the line where individual immortality is assured, at that point or consummation, "the perfect marriage of the cerebrum and cerebellum," etc. A uniting of the two brains, which is never effected outside of the human family.

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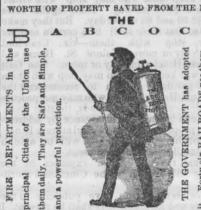
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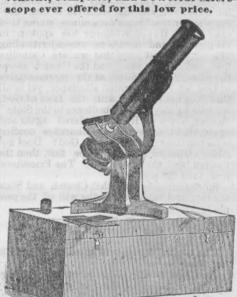
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#### Church and State.

Shall we have God in the Constitution of the United States, and if so whose God? The ultramontane section of the Catholic Church are taking high ground, both in Europe and America. We copy the following from the pastoral, recently issued by Bishop Gilmour, of the diocese of Cleveland, Ohio, in which

occurs sentiments, or rather commands, that lay the axe at the root of freedom. Read it:

"There must be less petty jealousies amongst us; nationalities must be made subordinate to religion, and we must learn that we are Catholice first, and citizens next. Catholicity does not bring us in conflict with the State, yet it teaches that God is above man, and the Church above the State. To the Church as the representative of God we owe a spiritual allegiance, yet in all that does not conflict with the law of God we owe an unqualified obedience to the State.'

We shall not quarrel with the Bishop, or any other man, about his religous views. We shall defen ours, and, when Rome, through her prelate, lays down a rule of action, that declares the Church superior to the State, and that, too, when the head of that church is a foreign potate, we think it is time that the people awoke to a sense of the danger that threatens us.

We do not propose to go into an elaborate argument on this subject at this time. What we wish to do is to call the attention of our readers to this monstrous document. Bishop Gilmour is a bold, out-spoken man, and may be considered a fair specimen of the leading minds of the Church of Rome, in the United States, and it will not be their fault if relig-ious liberty has not an end on American soil.

The spirit of the Bishop's pastoral is this, "There is a higher law that makes the President of these United States, Congress and our State governments subject to the Roman Church; and that Church is subject to the Pope." We can afford to laugh at that fanatic, who supposes he is doing God's will, so long as he is single-handed; but when that fanaticism becomes a leading feature in a church numbering millions, then there is danger. Directly in connection with the spirit of this pastoral, we have another danger coupled with which there are some of the in our land. We refer to the Christian Convention for the purpose of accomplishing the 16th amendment to our Constitutional form of government, recognizing God and his Christ. The spirit of this Protestant Christian Convention is the same as that manifested in Bishop Gilmour's pastoral. The design of both parties is patent, and is this: Whoever rejects the authority of our God and his Christ, let him be damned!

We will suppose that this Sixteenth Amendment is accomplished, and God becomes a fact in our government, there must then be legislation necessary to carry out the object, to define his wants, a bureau and secretary of the department of God.

The next point to determine will be, Whose God? This can only be determined at the ballot-box, and that sectarian element having a majority of votes determines whose God shall rule, Bishop Gilmour has spoken in his pastoral and there is no misunderstanding "We must learn that we are Catholics first, and citizens next; and the Church above the State; to the Church as the representative of God we owe a spiritual allegiance, yet in all that does not conflict with the laws of God, we owe an unqualified obedience to the State. Reader, has not Rome declared again and again, that the Protestant Churches conflict with the Church of the living God? Does not Bishop Gilmour say the Pope first, then the Church, and the State last? The Priesthood first, then the people.

Spiritualism declares that Church and State are two, and subjective to the will of the peo-

# Our Appointments.

The Gentle Wilson will speak in May, 1873,

At Chandlerville, Illinois, on the evenings of Friday, Saturday, and Sunday, and Sunday morning the 2d, 3d, and 4th of May—four lectures; on the 9th, 10, and 11th of May, Friday, Saturday, and Sunday, four lectures, in Peoria, Illinois, on the Illinois river; at Columbia, Ohio, on the evenings of Friday, Saturday, Sunday, and Sunday morning, May 16th, 17th, and 18th—four lectures; at Alliance, 16th, 17th, and 18th—four lectures; at Alliance, Ohio, on the evenings of Monday, Tuesday, Wednesday, and Thursday, May 19th, 20th, and 22d—four lectures; intend to take part in the Mass-Meeting of Spiritualists to come off in Cincinnati, Ohio, on the 23d, 24th, and 25th of May, and we trust that this meeting will prove a grand success; at Salem, Ohio, on Monday, Tuesday, Wednesday, and Thursday evenings, the 26th, 27th, 28th, and 29th of May—four lectures; at South Bend, Indiana, May—four fectures; at South Bend, Indiana, Friday, Saturday, and Sunday evenings, and Sunday morning, at 11 o'clock, May 30th and 31st, and June 1st, 1873; at Rockford, Illinios, on the 13th, 14th, and 15th of June, 1873—meeting of the Northern Illinois Association Spiritualists which will be the grandest gathering of Spiritualists ever held in Illinois. We have secured the largest hall in the city, with dining-room, Kitchen, anterooms and furniture. There will be a table furnished with the substantials of life, at which all may dine and sup, or break their fast.

All who were at St. Charles and Belvidere were delighted; at Rockford they will be happy. The Brothers and Sisters and friends of humanity outdone their well known hospitality in Belvidere at our last meeting. The Brethren and Sisters of Rockford will expect them. We want every body to come to our Annual meeting. Come from Wisconsin, Iowa, Illinois, Michigan, Missouri, and the world at large. Our good President, Dr. Kayner, of St. Charles, Illinois, will issue his call for our Annual meeting next week; and the Rockford friends will join him.

#### The Mass-Meeting---Railroad and Hotel Fares.

Bro. Jones:—I am daily receiving letters from persons who will attend the Mass-meeting. I doubt not but we will have a large and enthusiastic meeting. I regret to say that my arrangements with the railroads are not satisfied. factory. If our friends will form themselves into delegations of ten or more, I think they can procure reductions on any road. I think it very probable, at least, that if there shall be a large attendance, reductions can be had for parties of ten or more on the return trip. I will do all I can to secure such favors. Those who expect to be present should make efforts for reductions over connecting roads.

In December last I applied to all the rail roads terminating here for reductions. Some replied offering rates, and others declined to make any until nearer the time of the meeting. I have for the last six weeks been urging them as best I could to make liberal rates. The following them

as best I could to make Hoerai rates. The following is the present result of my efforts:
The Pittsburgh, Cucinnati & St. Louis Railway make excursion rates for round trips as follows: Parties from twenty to thirty at 21 cents per mile; thirty to forty at 21 cents; forty and upward 2 cents. The Ohio & Mississippi Railroad, Louisville and Cincinnati Snort Line, will give round trip tickets from all stations for one fare and a half. The Louisville Muil Line Co.'s Steamers will charge \$5.00 for round trips from Louisville to Cincinnati, and in proportion on shorter distances. This fare includes meals and state-rooms. The Baltimore & Ohio Railroad, promised to make a liberal rate in a communication dated December 5th, 1872. My letters to them have not been ars vered. The remaining roads decline making a social rates. In presume, the follows. making special rates. I presume the following will be satisfactory as the cause why I have not succeeded better:

Cincinnati, April 17th, 1873.

G. W. KATES, Dear Sir:—Your communica-tions concerning reduction for Spiritualists Mass-meeting on 23d proximo, were brought before the Railroad Association, at their meeting on 10th inst., and I am directed to say that the nine terminal lines of Cincinnati decline to make any reduction.

> Yours Truly, John H. Brown. Secty. R. R. Association.

If I should succeed in making any further rates, I will communicate the same through I hope our friends will not the JOURNAL. allow a small amount of money to keep them away, as this meeting should be made an important one. Its good results will be commensurate with the attendance. Our efforts in the future for railroad reductions will also be influenced by the size of this meeting. The Atlantic & Great Western R R makes it their reason for not making a special rate, that they doubt if the attendance would warrant it.

Friends, please dispel any such doubts.

I have made arrangements with a few hotels here, to accommodate those present at the mass-meeting who may prefer to stop at them, or whom I may be unable to assign stopping places with our friends. The list I have of our friends who will keep those present is being rapidly filled. The first who report they are coming, shall have precedence in being assigned. The following is the arrangement with the hotels: Merchants Hotel will keep any who may stop with them, at \$2 00 per day Their regular rate is \$3 00 per day. Grawford House, Walnut St. House, and St. James Hotel will keep those who may stop with either of them at \$2.00 per day. Their regular rates being \$2.50 and \$3.00 per day. But they make a proviso that there shall be a certain number or over, stop with them—viz: Crawford House forty or more; Walnut St. House and St. James Hotel each fifty or more. The Galt House will keep any who may stop with them at \$1 50 per day. I wish to recommend the Merchants Hotel, and all who may not procure entertainment with our friends, to stop there. Rooms can be engaged in advance by addressing the proprietors, Messrs. McIntyre & Bruce. It is probable our friends here will be able to entertain all who shall be present.

The hall rent and minor expenses of the meeting will be paid by the Cincinnati Spirit-

I have been asked to give publicity to the speakers and mediums who shall be present. I can say I know of several of each that are coming. All of them are invited. Many will doubtless be here without advising me of their coming. It would not be in place for me to announce any one, as the meeting must regulate its own proceedings. That we will have good lecturers and mediums present is without doubt. All that now remains to be done, is for the Spiritualists of America to attend the meeting and seriously, earnestly and harmoni-ously discuss and plan for increasd usefulness.

Yours Truly, G. W. KATES. Cincinnati, Ohio, April 23d, 1873.

Call for a Mass-meeting of the Spiritualists of America.

We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents to discuss the question of organization, to eradicate public prejudice and to assert higher religious aims, do issue this, our call, for a Mass meeting of all the Spiritualists of America to assemble in the city of Cincinnati, in the State of Ohio, in Thoms' Hall, on Friday, May 23rd, 1873, at ten o'clock, A. M., and to continue in session until Monday evening, May 26th. Sunday, the 25th, will be devoted to lectures and special exercises by the Children's Lyceum.

Each person attending, must have some written evidence from individuals or societies that they are known as Spiritualists, to be allowed full voice and vote in the proceedings of the meeting. Efforts are being made to obtain, for all who shall attend the meeting, a discount in rates on all rail-roads entering said city. All persons, or bodies of persons, who shall expect to be present, will please address, G. W. Kates, care P. O. Box 568, Cincinnati, O., so that arrangements for their entertainment and for the meeting can be made.

Let American Spiritualists come once to-gether and show their strength in number, wisdom and earnestness, in the cause they

wisdom and earnestness, in the cause they have learned to love.

G. W. Kates, P. H. Britt, Jr., I. A. Pittman, Dr. T. C. Fahnestock, Mrs. Dr. M. A. Morrell, Cincinnati, O.; Miss Lizzie Keyser, Covington, Ky.; Mrs. Emma Hardinge Britten, Boston, Mass.; J. H. Randall, Clyde, O.; Mrs. L. Hutchison, Owensville, Cal.; George W. Sandford, East Middleton, Wis.; J. Russell Sleeper, Rochester, N. Y.; Mary L. French, Townsend Harbor, Mass.; Mrs. M. C. Rundlett, South Royalton, Vt.; James Madison Allen, Sarah S. Allen, Aucora, N. J.; Thomas Haskell. West Royalton, Vt.; James Madison Allen, Sarah S. Allen, Ancora, N. J.; Thomas Haskell, West Gloucester, Mass.; O S. Poston, Harrodsburg, Ky; A. Underhill, M.D., Akron, O; P. T. Johnson, Ypsilanti, Mich.; Seward Mitchell, Cornville, Maine,; Jemima M. Webster, Harrisville, O; Job Smith, Hallsport, N. Y; Wm. Jordan, Port Huron, Mich.; J. H. Garretson, Richland, Iowa.; S. A. Thomas, Camden, Ind.; W. S. Reynolds, Topeka, Kan.; Albert Stegeman, Lamila Stegeman, Allegan, Mich.; Moses Hull, Vineland, N. J.; Dr. Wm. B. Fahnestock, Lancaster, Pa.; E. V. Wilson, Lombard, Ill.; Mrs. Addie L. Ballou, Chicago, Ill.; Rev. T. H. Stewart, Dr. J. S. Brown, Dr. J. W. Carpenter, Kendallville, Ind.; Hon. Wm. Dickenson, Rome City, Ind.; Hon. Wm. Dr. J. W. Carpenter, Kendallville, Ind.; Hon. Wm. Dickenson, Rome City, Ind.; Hon. Wm. S. Prentis, Prairie Town, Ind.; James Hall, Lagrange, Ind.; P. B. Randolph, Massillon, O; T. P. Baker, Topeka, Kan.; Daniel White, M. D., Carlinville, Ill., Noah W. Parker, Tipton Ind.; Dr. C. P. Sanford, Iowa City, Iowa; Geo. C. Waite, Holyoke, Mass.; George M. Taber, John P. Allen, Mrs. S. J. Lewis, S. T. Russell, Mrs. Ruth Peet, John W. Carson, Wm. W. Lewis, Mrs. M. A. Henry, Springfield, O.; C. R. Fowler, M. D., Mrs. H. J. Calvin, Almedus Scott, Mrs. Betsey Scott, Mrs. M. C. W. Dawson, Canfield, O.; A. Hise, Mrs. M. M. Hise, Louisville, Ky.; Mrs. A. C. Babcock, Honeoye Falls, N. Y.; Daniel T.

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