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

VOL. XVI

(S. S. JONES, Editor, Porliches and profession.

CHICAGO, AUGUST 15, 1874.

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A Proposition to Interblend Social Freedom with Shakerism, Rejected.

ELDER F. W. EVANS, EDITOR OF SHAKER and Shakeress, Respected Brother:—After some twenty-five years have rolled away since I had the pleasure of seeing you person ally, with other esteemed brothers and sisters, at Mt. Lebanon, N. Y., who have ever held a place in my pleasant thoughts, I direct you

Long ago I wrote to you and Bro. Bushnell, then living, and regret I did not receive your answer. The books you presented me have been read by intellectual persons. They were last carried to Burlington and left with radial

cal and progressive men and women; they being Spiritualists like myself, liked them.

As a traveling preacher, I visited you. I was blessed and enlightened. I have outtraveled the popular religions of the day, and now I am a free-lover, and believe in the proper and scientific rights of generating the human species. In accordance with the the human species, in accordance with the laws of life, as sacred, pure and virtuous, because natural and in harmony with the reproductive forces of nature.

But progressive liberals are advocates also of continency, and I believe, are truly of the most fastidious of the human race. For my part, I feel akin, to a large extent, with your people, who seem to walk so near to God and his angala

The ideas of Samuel Hurlbut, of S. Union, Ky., are before me, as expressed in your paper of May. I feel assured I can say "yes" with a heart full of earnestness, to his invitation to 100,000 Shakers wanted—to all, he so beautifully says, from No. 1 to the end of No. 8.

The community life leads to higher attainments. Truly these should lead to happiness. Now, if radical "free-lovers" could be accepted, to entertain their sentiments among you as a people, I doubt not you would have many sions to your numbers.

I am thinking of offering my lands, at least in part, for community. Radicals, as we are, we can not affiliate with selfishness, the impurity, the craft, the dishonesty, the untruthfulness, the total faisity of the world. We want a harmonious home, based on the social science, wherein we may have a Temple of Freedom, and live simple or plain, virtuous, intellectual and progressive lives.

Why can you not, as brothers and sisters, open the door of your community? Extend the hand of welcome, and bid us come in, to the number of a few hundred, it may be; a family or families by ourselves, living out our progressive ideas in entire harmony with yours, cultivating for each other mutual and lasting respect, as sacred, without discordance or invasion of human rights—insured from intrusion. Such liberal, tolerant yielding to each and all, the sovereign right to elect or choose a pure, holy celibate life; or a virtuous life based on the principles of social science, with the scientific propagation of the human species, as advocated by the most advanced radicals, in Woodhull & Classin's Weekly.

Could you all accord with this wise arrangement—as I believe it is, and hope you can—I should feel to know the Temple of Harmony could be erected on the earth.

I have ventured my thoughts, cultivating for you and for all you love and cherish, the highest sentiments of respect. My family join me in wishing the angel world may be all around you.

I am ever and faithfully yours, ORREN SHIPMAN. Nurseries, near Winooski, Vt., July 6th,

REPLY OF ELD. F. W. EVANS.

ORREN SHIPMAN, ESTERMED FRIEND:—Your important letter of the 6th inst., is in my possession. The tone and spirit of it are good People may disagree in doctrinal matters, yet be one in spirit; or, they may be one in abstract ideas, and be diverse in spirit. "Ye know not what spirit ye are of," was the gentle rebuke of Jesus to his disciples who had forsaken all others to follow him.

You refer to a visit at Mt. Lebanon some twenty-five years ago, and to the favorable impression made upon your mind by individuals and by our system. Among so many visitors and incidents, I do not recall that

After stating that you are free-lovers of the Woodhull and Claffin school, you express a wish to fraternize with us, to the number of a few hundred—at least so far as our outward

order, the temporal, goes.

I infer from the fearless, yet friendly tenor of your communication, that you are free-lovers from principle—s love of truth—and lovers from principle—a love of truth—and not for other supposed additional indulgence attending the practice of your ideas; that, in fact, begging the question, that Shakers are right and Free-lovers wrong, per se, it is, with you, a matter of misunderstanding, that of love for unrighteousness—of confusion of ideas, arising from the admixture of truthful principles that appears in to two distinct or principles that appertain to two distinct or-ders—two discrete degrees. This causes both your agreements and disagreements with the Shakers; in a word; the Shakers with their asceticism have more charity for, and do better understand Free-lovers, than do orthodox sectarians, whose actual lives approxi-mate much nearer to free-love sensualists than they would care to have the world know or think,

Is it not an indisputable fact, that the popular idea of marriage is that of a license. granted by the respective parents to the bride and bridegroom, for them to live in fornication without public reproach or private condemnation?

The Church and State authorities sanction this license, make it legal and churchal, and the neighbors silently acquiesce. Fruitfulness, in this union in sensuality, is evidence of natures vitality; the law of nature—copulation for offspring only, being wholly ignored. Shakers regard this as the "agreement with hell, and covenant with death." It is now being annulled by both classes of free-lovers, one class substituting general promiscuity—thus making bad worse; the other class talk of scientific propagation. The Shakers discover no practical difference; both are alike obnoxious to censure from those in the new earth and new heaven—two manners of peoearth and new heaven—two manners of people exist—two discrete degrees of life and progress—a propagating order and a resurrection order. To the hosts of embryonic beings existing in the world that lies between conception and birth, the varying scenes of time and sense experienced, by the army of children who have been born, live, move, and have their being in the outer world, are incomprehensible. When, by evolution, these latter hensible. When, by evolution, these latter have become generative men and women, the scenes of life in the resurrection order are, to them, equally incomprehensible. Of it Jesus spake, when he said, "I have meat to eat that ye know not of," in "that world, and the resurrection from the dead."

As a type of resurrected souls, the first— Jesus, was continually teaching others what he knew they could not then understand. But in the last days, when they would be begotten again into the kingdom of heaven, and be born again into the kingdom of God, all things that he had said unto them would come to heir remembrance.

their remembrance.

If I have made my premises plain, so he who reads may run, the conclusions will be easily apprehended. Your complaint is that you can not affiliate with the selfishness, the craft, the dishonesty, the untruthfulness, the total falsity of the world, as it is. Judging the tree by its fruit, the system by its effects, you condemn it. In that, your class of free-lovers and the Shakers agree.

You want a harmonious home based upon science—social science—where you can live

simple, plain, intellectual, progressive, virtuous lives. That is just what the individuals who have built up Shaker societies wanted, and what they have found, or rather, achieved It has been done by fortaking all appertaining to the propagative order—natural relationships arising from birth and culminating in marriage, together with selfish property rights and duties, culminating in monopoly of life elements, which generate class distinctions and devastating wars. Woman can never be free until liberated from physical maternity. Hence, as she feels the influences coming from the recurrection order—"the law, going forth from Zion," of the equality of the sexes, possible in the Spiritual order only, she fights maternity; she frets and chafes under its burdens and its restricting duties. Then she kills and destroys what the legal, lustful free-lover has not destroyed and killed by his brute powers and unbrutal passions.

You ask why we can not open our doors and take you in as simple free-lovers, who desire scientific propagation, while those, among you who may prefer, like the Shakers, to live pure, holy; celibate lives, have liberty so to do—an important question, which I wish to answer logically, not intending the least disrespect to the questioner.

Suppose a pack of wolves who live upon mutton, should thus address a flock of sheep, "God and nature made us wolves and sheep and endowed us with all our faculties, powers, passions and appetites—both communities—the pack and the flock, recognize one common Creator, who is good. Why can we not fraternize and live in peace and love together? True, we are roving and unhappy, but it is because we have not, like you, a home, a fold and kind shepherd, who protects and provides. We do not wish to do anything wrong or unnatural—anything we ought not to do. Let us be good and fraternize together. We mean no more harm in eating mutton, than you do in cropping the grass and flowers of the field. Lay aside your exclusiveness—be liberal, noble,-let us all live in one fold, each party carrying out a line, according to our inherent rights, observing the organic laws of our beings. This will be to the honor of our common Creator, and the mutual happiness of each other."

Can the leopard change his spots or the wolf his tastes? Will they eat grass like the ox and lamb? Or would the pack of wolves refrain, when hungry, from devouring the silly sheep, which had opened the door of their fold and admitted them in? Judge ye of your own selves what is reasonable.

Can two walk together, except they be agreed? And if the Israelites were so taught the laws of separation that they were not willing to sow diverse kinds of seed together, nor by generation, to mix the blood of different species of animals, nor their own, by intermarrying with Gentiles, nor even to wear linsey-woolsey garments, how much more should the children of this world, who "marry and are given in marriage," be separate from the children of the resurrection order, who, like Jesus, live pure, holy, celibate lives? Are you not like fish, which are dissatisfied

with the water, and yet would surely die upon the land? If those waters have become muddy -land and water mingled—is it not because the law of separation has been violated? and the waters have not obeyed the command. 'Hitherto shalt thou come and no further.' This creates amphibious creatures in the earth. and the Revelator saw unclean spirits. like froge—amphiblous—come out of the mouth of the false prophet, and out of the mouth of the beast and of his image, out of church and state—flesh and spirit—organization, I dow,

Babylon means mixture. It is the continued attempt to mingle generation and regeneration together—such is Christendom; and now, that a second Christian church has been in existence for near one hundred years, you propose for it to lapse back into Quakerism from whence it arose.

Upon due consideration, do you think the extinction of our order would be a blessing? A Shaker is one who holds that true marriage has an order of its own, that a new earth will arise, fulfilling the ideal of the most enlightened, scientific rationalists like yourselves. In it all contill a mathematical scientific rationalists like yourselves. ened, scientific rationalists like yourselves. In it all earthly good will be gathered. Poverty, war, prostitution, legal and illegal, and disease will be supplanted by plenty, peace, chastity, health. The equality of the sexes will be established and secured, and co-operation—not community—become universal.

The new heaven or Spiritual order—the Church—will be distinct and entirely separate from the civil government of the natural order

Church—will be distinct and entirely separate from the civil government of the natural order—the new earth—and will derive its authority through divine revelation, from the Christ or resurrection heaven. "There will be no more sea," or Church and State governments. Trusting that the kindly tone and spirit of your letter are presented in this communication, I submit it to the crucible of your rationalistic, spiritualistic, intuitional and revelational powers. May the very spirit of truth possess us, increasingly, to the glory of God and the good of humanity.

F. W. Evans.

F. W. Evans. Mt. Lebanon, N. Y.

The Remarkable Vision of Charles the Lyclith.

Bro. Jones:—Of all the singular apparitions of vision that have ever been set down, the vision of Charles XII. is, perhaps, one of the most curious, and declededly the best suthenticated relation of the kind on record, depending not upon the testimony of an individual, who from nervous excitement, or other mental morbidness, might have fancied the whole scene, and afterwards transcribed his waying dream in the glowing terms of a fancifu fimagination, but upon the concurrent authority of one of the most learned and grave characters of Sweden, supported in many of his assertions by the concerge of the palace. The original document is still in existence, and open to the inspection of every traveler who desires to see it. The whole is clearly and concisely written, and signed by the King, his physician (Dr. Baumgardten), and the state porter. A note is attached in his Majesty's own hand writing, stating his thorough conviction that so strange a vision must have been vouchsafed to him as a prophetic warning, and also his desire that the said document should be preserved among the State archives, in order to see whether the prediction would ever be accomplished. This note bears date some short time before Charles was killed. (about 1716). The complete fulfillment of this vision came to pass in 1792, about twenty-six years after its appearance.

Chicago, Ill. THE VISION.

It was a dark and gloomy night. The clock had struck ten. The ill-lighted room cast an additional gloom on the figure of Charles the Twelfth, as he sat in front of a huge fire in his favorite saloon in the palace of Stockholm. Immediately in front of him, over the fire place, was suspended the picture of his queen, with whom, to tell the truth, he had just been disputing, and now sat in silent discontent, mentally comparing the charming form which hung before him with the now less beautiful figure of her Majesty, only breaking his sullen silence by occasionally muttering some curse on her altered temper.

When the King was in these moods he was always closely attended by his physician Baumgardten. The re-action in a mind so buoyant as that of Charles, being proportionately dangerous, it was often feared he would commit suicide; so the doctor always remained near him, seeking for a convenient opportunity to draw his mind back to livelier things. to arouse him from the dreadful mental prostration to which he was subject.

On the evening in question, Baumgardten had sat patiently for about an hour, alternately watching his Majesty and the storm which was raging outside. But neither the view of the sullen monarch, nor the opposite wing of the palace, which formed the grand hall, where the State trials and similar events took place, could afford much amusement to the tired son of Æsculapius, who finding his patience begin to wear out, suddenly started up, and began pacing the room up and down, in the same manner that mariners pace the quarter-deck of a vessel at sea, occasionally stopping at the window to look out on the black and gloomy pile of buildings I have mentioned. Suddenly he started back. "Great heavens.

"Silencel" growled the King.
The doctor took two more turns scress the

"What is this extraordinary appearance? Please your Majesty some strange event is taking place in the hall of justice."

chamber. At length he could contain himself

"Hold your tongue, sir, or I shall command you' to quit the room!" replied the monarch, who felt annoyed at these interruptions of his reverie, and which he believed arose from a mere desire to arouse him from his rabilitations.

The doctor paused, but after a walle curiosity got the upper hand of his batter judgment, and walking up to the King, he touched him on the shoulder, and pointed to the win-

Charles looked up, and as he did so, beheld Charles looked up, and as he did so, beheld to his great amazement the windows of the opposite wing brilliantly illuminated. In an instant, all his gloom, his apathy vanished. He rushed to look out. The lights streamed through the small panes illuminating all the intermediate court-yard. The shadows of persons moving to and fro were clearly discernible. The King looked inquisitively at the doctor. At first he suspected it to be a trick to entrap him from his indulgence in moodiness. He read, however, fear too legibly written in the countenance of the physician to persevere in the notion.

the notion, The King and his doctor exchanged glances of strange and portentous meaning. Charles, however, first recovered, and affecting to feel

no awe, turned to Baumgardten,
"Who has dared to cause the grand half to
be lighted up?" he exclaimed; and who
are they who, without my permission, have entered?

The trembling physician pleaded his utter "Go instantly and call the state porter

hither!" Baumgardten obeyed, and returned with the terrified menial, to whom, however, he had not communicated the reason for his being sent for; but who, nevertheless, was sadly alarmed at being summoned before his royal master at this unusual hour.

"Where is the key of the eastern wing?" demanded the King, in a voice of unsuppress-

"Here, sire," replied the corvitor instantly producing it.
Charles started with surprise, but quickly recovering himself, asked, "To whom have you afforded the use of this key?"

"To none, your Majesty. It has never left Who, then, have you given admission

"To no one, sire. The doors of the eastern wing have not been opened for at least ten days."
"Could any one enter without your knowlgo by a second key or entrance?"

"Impossible, sire. There are three locks to open before admission could be gained....The sentry would allow none to pass in without my accompanying them. No human being

could possibly get in."

"Look there, then, and tell me the meaning of those lights?" rapidly demanded the King, who suddenly withdrew the curtain he had purposely let fall before the entrance of the

The poor man stared a moment, and gasping for breath, totally heedless of the presence of his Majesty, fell back into a chair which stood near him.

"Arise, arise; I see you have had no hand in the strange affair," added the King in a milder tone. "Get a lantern instantly, and accompany us to the building. We will pass round through the centre of the palace: Breathe not, however, a syllable to any one, but be quick."

In five minutes more the trio were en route.

and soon arrived at the door, which the King required his trembling servitor to open. He did so; the brilliant light streamed upon the group. The affrighted porter instantly fied, while Charles, followed by Baumgardten, boldly stepped into the room, though his blood ran cold as he perceived it filled with a large assemblage of knights and nobles superbly arrayed, whose faces, though he saw, neither he nor Baumgardten could distinctly catch. They were all seated, as if a State trial were going on. The high officers sat in gloomy silence, as one or two inferior officers moved noiselessly about. Presently the word "Guilty" seemed to breathe through the room. A short, a solemn pause and a door opened, and three men appeared, men apparently of rank, bound and prepared for execution. They were fol-lowed by the headsmen, and others bearing the block, etc. Not a word was uttered,—not a movement shook the assembled judges. The principal criminal laid down his head on the block, and the next instant it rolled from the scaffold, and actually struck the foot of Charles the Twelfth.

At this juncture every light disappeared. The King called loudly for assistance to secure the persons who had thus assembled, and committed violence beneath the royal roof.. Before he had time to do so twice, the frightened porter rushed in, attended by several officers of the household, and servants bearing torches. Not a vestige of the vision remained. Every thing was in its proper place. The very dust which had been allowed to acumulate, rested on the furniture. Every door was well fastened;-scaffold, block, criminal, judges, all were One only token remained to bear out the

actual scene which had taken place; a large drop of blood had stained the stocking of the King, exactly on the spot on which the traitor's head had rolled. The next day the record was drawn up from which this sketch is taken.

In 1792, Ankerstrom and his two principal accomplices justly suffered death for the murder of their sovereign, Gustavas the Third, King of Sweden.

Arrival of Messrs. Bastian and Taylor.

These powerful American physical mediums gave farewell scances to their friends in Chicago about a month ago, and, after a short stay at Syracuse, N. Y., left the United States for Glasgow, where they arrived on Thursday, last week, and are still residing there. They will make a tour through Scotland, stopping at Bridge of Allen, Dundee and Edinburgh, then work their way through England to London. —London Spiritualist.

Prospectus of Spiritualism in Vor mont and Boston.

BY J. H. RANDÁLL.

Ten years ago in Vermont Spiritualism was a feeble power. In passing through the State at that time, it was difficult to obtain church, school-house or hall, in which to address the people of liberal and free-thought prodivities; and upon many occasions which I now recall, I delivered my lecture in some private house. At that time nearly every town I passed through had from one to six settled and salaried vice-gerents (self-styled) of Christ to preach hell and damnation, total depravity and, "Hark from the tombs a doleful sound," and now but few of these places have interest enough to support a single preacher of the old doctrines, and the consequence is, from two to six churches, or sectarian organizations in almost every town in the State are without any moral or religious teacher and only a steadily decreasing spasmodic life. Spiritualism has produced this change. It has not got possession of the churches, but it has all the spirit power and the "saving grace" of "pure and undefiled religion" that Christianity ever had, with a great many other realities that are equally significant to the growth of a freer and healthier religion.

healthier religion.

A few enterprising men, among them D. P. Wilder, Quartus Doran, S. P. Howes, Thomas Middleton, located in different parts of the State, have been lustrumental in getting an act through the legislature recognizing the association of Spiritualists, and authorizing them to hold and make use of funds that may be donated or bequeathed to the society for the advancement of the philosophy and religion of, or arising from, a knowledge of spirit intercourse.

Ourse.

D. P. Wilder, of Plymouth, an old pioneer of Spiritualism, has at his own expense, built a fine hall among the hills and vales, where Aches W. Sprague, one of the first trance speakers, used to walk and meditate. Here she first caught the fire of inspiration and her inspiration and he overflowing soul guided and poured it into the hearts of those who were prepared to recelve it. The seeds are in the soil, have taken root, and the plant is strong and vigorous; in due season will come bud, flower and fruit. There is a thrifty little society at Bartonville, which owns a hall and sustains lectures most of the time. The life and spirit of this society is Mrs. S. A. Wiley, a soul full of energy and devotion to our cause; a good with, mother and citizen, constantly winning golden opinions for the divine consolation her funeral discourses afford, being called by Christian, Infldel and Spiritualist on such occasions. Long may she live to administer to the weary, disconsolate and broken-hearted mourner. Many of the ablest advocates of our philosophy, and some of the most remarkable test mediums commenced their career among the Green Mountains; and now, every Sunday, throughout this State, many resident speakers address the people on the live questions of the day from the stand-point of Spiritualism. The thinkers of this State are all full of vigorous activity, and the number of three days' meetings, quarterly and annual conventions, indicate the irrepressible desire to eradicate old systems by the substitution of the newer and fresher inspiration of our age and generation.

Our stay in Boston was short, but we had good control of eyes and ears, and we used them. Ten years ago there were four places where public meetings in the interest of Spiritualism and free discussion were held; now there is about ten places where lectures and test circles are given every Sunday. I attended four different halls on July 5th, and found them all well filled. After the morning service at Cotton Hall, and as I was leaving, a lady in the audience whom I had never met, addressed me by name, described and gave me the name of George Bates, a very dear friend who has been in spirit-life over fifteen years, and this was the first I had ever received from him. What is to be done with such a fact? Friend Luther Colby of the Banner of Light, looks as healthy, hale and young as he did nine years ago, and I found him at his post selecting, harmonizing and constructing into readable shape the matter pouring in upon him, both from the friends and enemies of Spiritualism, individual physical mediums, and others. If the Bannen and Journal should issue, each one hundred more columns of reading matter every week than they now do, they could not begin to publish the matter that is contributed; this is snother evidence of the soul's desire to obtain a knowledge of the immortal life through a presentation of its own experience, and inquiries concerning the experience of others. I visited the home of A. E. Carpenter, an

able lecturer and professional psychologist; and, by the way, Mrs. Carpenter is one of the best medical clairvoyants and test mediums in the country. I met many people in Vermont who told me of the sweet hours of communion and the holy communications, held and obtained from their dear spirit friends through Mrs. Carpenter's mediumship.

Boston is full of the active expressions of free-thought now, but its old Puritanic spirit contested every foot of ground that has been gained and occupied by the Free Thinkers and piritualists during the last twenty five years. In this growth Materialism and Spiritualism have mutually participated to bring about the present condition. Here are radical clubs that tim to discuss both sides of every question in which Materialist, Spiritualist and Conservative Christians are invited to give their highest and best thought for the benefit of the race, and this we claim has been brought about

(Continued on 5th page.)

Extracts from our Exchanges.

In order to give our readers armore comprehensive ion of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our mchanges, which we are receiving from various parts

Stephen Girard and James Lick.

From the Bosson Investigator. Infidels or Liberale, seldom receive much credit for their plasanthropy, yet Stephen Girard who was one of their school, gave a number of millions to found an Orphan's Col-No Christian ever did toiled through a long fortune for the benefit of It was reserved to an Infidel or an Achelia to accomplish this noble and sublime mission, which never was surpassed if consied in all Christendom. All the colleges have been rested by partie and churches in the interest actarianism of ligard's was his continuous actarians and this magnificent charite all every sind out on the pages of history his to allow the benevolena and philanteropic in their interest the benevolena and philanteropic in their interest the benevolena and philanteropic in their interest of exercy, kindness, and baselee. Let such Good Samaritans always be remembered, hopored, and imitated as far as possible, for they are truly the "salt of the carrier" and when we Infidels count upour jawels, last not Stephen Girard be forgotten. to secomplish this noble and

Now our Western or Pacific friend and brother, James Lick, the generous and Liberal benefactor and philanthropist of California—a may who, if we are correctly informed, left Pennsylvania, his native State, some years ago, to seek his fortune in the far West. He located "in the land of gold," as California was there called his circumstances were humble. then called; his circumstances were humble, but being the nechanic he knew how to work, and being the elligent, industrious, frugal, and economicat, he knew how to accumulate, and better still, to save his money for the promotion of good objects. Fortune favored him; he became immensely rich, and to-day the Pennsylvania carpenter (for such we under-stand Mr. Lick originally was) is able to, and actually does, dispense his millions in behalf of science, the mechanic arts, charty, public baths, orphans, &c., as may be seen by the ollowing enumeration of his deeds of benevoence, mercy, and wisdom. This is practical goodness, and we all admire the kind motive which prompted and the untiring industry and noble generosity which has realized it; and if Mr. Lick's great example were only followed by our rich men generally, there would be Heaven on earth, and as for Hell—well, probably there wouldn't be any Hell at all, for we have noticed for many years that in proportion as kindness, sympathy, compassion, charity, and common sense gain ground, Hell takes the "back track" towards the land of pilence, forgetfulness, oblivion, and eternal night. But we are too long keeping our readers from the catalogue of Mr. Lick's bounties, and here they are, in the annexed article which we copy from the *Herald*.

JAMES LICK OF CALIFORNIA.

A public benefactor.—James Lick, Esq., of Ban Francisco, has given \$2 000,000 for public charities and scientific purposes, as follows: -He donated \$700,000 to the construction of the largest telescope in the world, for the observatory at lake Tahee; \$420,000 for public monuments; \$150,000 for public betts in that city; \$100,000 for Old Ladies' Home; \$10,000 to the Society for the Protection of Animals; \$25,000 to the Ladies' Protection Relief Solety; \$10,000 to the Mechanica' Library; \$25, 000 to the Protestant Orphan Asylum; \$95,000 to the City of San Jose for an Orphan Asylum: \$15,000 for the erection of a bronze monument to the author of the "Star Spangled Banner" in Golden Gate Park; \$300,000 for the endowment of a school of the Mechanical Arts in California, and the residue in excess of \$1,786,000 to the Pioneers' Society. He makes ample provision for his relatives, and reserves the homestead and \$25,000 per annum

In addition to the above very generous do-nations, Mr. Lick has contributed largely, and far more than any other donor, to the erection of the Temple for the Paine Hall and Home: for the Investigator; and we improve this op-portunity to say again, in behalf of Trustees and friends of the movement, that we thank him most gratefully for his bountiful, free, and timely aid. Without it we might not have been able for years, if at all, to have fully succeeded in our long-cherished enterprise of raising in Boston a handsome, imposing, enduring, and useful monument to Thomas Paine, the political and religious reformer,—a Paine, the political and religious reformer,—a building that will not only prove a Memorial to the honor, the name, and memory of the great "Author-Hero of the American Revolution," or the inspired penman (if there ever was one,) of Common Sense, Crisis, Rights of Mon, and Age of Reason, but also a building that shall furnish facilities for opening a large Liberal book-store, and likewise prove a comfortable and permanent home for the Investmanton for generations to come. These objects, for which we have toiled early and late, maight not have been secured in our day but for the munificence of our California brother and bemefactor; but thanks to that! the dream of our carly manhood is to be realized in our advanccarly manhood is to be realized in our advancing age, and as Paine Hall passes down to posterity or into other Liberal hands, the name of James Lick will always be associated with it as the generous friend whose timely azzistance mainly contributed to render a doubtful experiment successful.

influence of the clergy.

It is a startling proof of the uncontrollable influence of the clergy of our country, that by their unaided efforts, they are able to do, what the strenuous efforts of charity, aided by the voice of humanity, the dictates of benevolence, and the cry of the destitute widow and orphan. and the cry of the destitute widow and orphan, could never yet effect—to make public sub-cariptions and contributions popular, and loose the purse strings of the most penurious. Yet, such is their control over public feelings, that dollars are collected to advance their objects, considered questionable by many that lend their pecuniary aid to promote them, where a cent could not be obtained to aid the cause of the aventhorn obserts? If then they have "heaven-born charity." If, then, they have the power to initiate these schemes into the circle of fashion, and to fix upon them the stamp of popularity, there can be no question of their ability to turn them to a good account

for their ability to turn them we a good account for the increase of their influence.

Of the money raised, it is said they can not avail themselves, it only being intended for distribution by way of application to certain purposes; and hence, that whether their collections be great or small, though they may have to show the influence they passes they

in every part of our country, traveling about from place to place, under the pretense of in-structing those, who in fact know four times as much as their self-constituted teachers, in most things, and many of whom have yet the weakness to be duped by their shallow pretensions.

CHURCH PROPERTY.

The value of church property not taxed in this country is estimated at over seven hundred millions. A large portion of this proper-ty is yielding a profitable income to the individual or corporative owners. Is there any good reason why the people who pay taxes on their property shall bear these burdens without corresponding benefits !—[Western paper. More than forty years ago, Abner Kneeland advocated in the columns of this paper the right, justice, and expediency of taxing church property; but the much-needed reform has not been accomplished even yet. A next

has not been accomplished ever yet. A post tells us that "the mills of God grind slowly;" be that as it may, it is certain that legislation is a slow coach when sectarian interests clog its wheels.

Churches, in the eye of the law being corporations, the same as a factory, railroad, theatre, bank, etc., the property of the former should be taxed as well as that of the latter. There should be no favoritism and exclusiveness in this respect. Our government is not theoratic—a union of Church and State, and the State a mere tool of the Church; consequently a church corporation has no more rights, immunities, and privileges, or ought to have no more legally, than any other corporation

But the church has, and always has had in Massachusetts, an especial favor granted it by law; and the only reason given for it is, that we are a Christian people. This plea, how-ever, amounts to nothing, because we have no legally established religion. If we had, it would be consistent to exempt church property. But as we have no such religion, a church is no more justly entitled to non-taxation than a railroad, insurance company, museum, or any other kind of business, for the carry-ing on of which an act of incorporation is se-

And the injustice of the exemption becomes more apparent, when it is remembered that a church, like a theatre, is protected by the police, fire department, and military, if necessary; but the church pays nothing for its protection, and the theatre does. Any one can see the injustice of this distinction, and the wonder is that it is suffered to exist any longer.

MATTER. "Has original matter the ability of forming disorganized matter into the capacity of

thinking? If so, how is it done?" Most unquestionably matter has the ability to do all that has been done in the Universe. If any proposition is or can be established by the universal observation of mankind as demonstrated truth, it is now reduced to a positive certainty that the ultimate atoms or elements of matter, under certain conditions, obeying the eternal law of animalization, have the ability to arrange, combine, or organize themselves into organs "capable of thinking," just as other atoms or elements of matter, unjust as other atoms or elements of matter, under other necessary conditions, obeying the eternal law of crystallization, have the "ability" to crystalize themselves into cubes, octohedrons, tetrahedrons. But "how this is done"—how matter operates in "forming" or elaborating from inorganic materials the primitive cell, the living tissue, and the sensitive nerves—is not thoroughly known, though many physiological facts have been discovered by microscopic observations within a few years past, going to show or explain "how" years past, going to show or explain "how" the mysterious process of animalizing, vegetation, and crystallization are commenced or developed. Man's knowledge is necessarily limited to the observation of phenomens, behind, beyond, above or below which he is as yet unable, and perhaps will forever remain unable, to pass.

The last or final analysis of knowledge, are elemental or self-evident facts, which form the fundamental basis of ratic cination. Hence, "we can only reason but from what we know," and we can only know by observation and experience. We know, for instance, that the force of gravity is inversely as the square of the distance: but "how" or why this is so, we know no more than we know "how" or why lead is heavy, or "how" and why two why lead is heavy, or "how" and why two and two make four. We know by observation and experience, if we know anything, that the brain thinks, but "how" the brain thinks we have no knowledge by experience, and therefore know no more "how" matter organizes itself into brain, or "how" thinking is ganizes itself into brain, or "how" thinking is done, than we know "how" and why sugar is sweet, or "how" and why vinegar is sour. Can any one tell "how" and why fire is hot? We only know these to be self-evident facts, and their statement to be their only proof, but no one can tell how or why they are facts, because there is no observation and experience on the subject. ence on the subject.

The Mediumship of Mohammed,

[From the Lo. don, (Eng.) Spiritualist.].

Now that knowledge of the phenomenal characteristics of spirit influx is gradually accumulating in consequence of the experience gained by constant observation in a scientific age, it often becomes very interesting to read the records of the past, and to discover how very much light is thrown by modern manifestations upon the mediumship of the great religious teachers of the world in ancient times. The student of Spiritualism has a great advantage in this respect over everybody else, betage in this respect over everybody else, because others who at the present time are giving attention to the science of the comparative study of religions, have a tendency to deny the reality of the spiritual phenomena which have been witnessed in all periods of the world's history, these phenomena being generally ascribed by them to the imaginations of enthusiasts who gradually allow the miraculous to creep into their sacred traditions, as century after century elapses after the death of the revered teacher they follow. But the Spiritualist who has accurate practical knowledge of the nature of the modern phenomena, can bring that knowledge to bear upon the facts stated in ancient records, and to some extent is thereby able to separate true spiritual manifestations from the miraculous stories incidental to tradition. cidental to tradition.

An illustration of the truth of these remarks was furnished by a thoughtful lecture at the Royal Institution, given by Mr. R. Bosworth Smith, M. A., of Harrow School, last Saturday, on "Mohammed and the Mohammedans." The great Mohammedan religion, which now hands and the hondred to one hundred. numbers from one hundred to one hundred and fifty millions of followers—a religion which has spread over a large portion of three continents, and which is extending into Africa

phonomena, the question would never have been a matter of debate, since the facts on record prove beyond all doubt that Mohammed was a trance and clairvoyant medium, consequent that the imposture theory is altogether untenable as applicable to his career. Although Mr. Smith had not the knowledge which would enable him to authoritatively decide this point, his conclusions were right nevertheless. He narrated that Mohammed was troubled with "fits," and that in one of these fits, or in a dream, he saw an angel holding a scroll before him, which the future prophet was asked to read, but which he could not decipher until spiritual power was conferred upon him to do so; thus he read the decree of God, which he afterward put on decree of God, which he afterward put on record in the Koran. The divine messenger told him afterwards that he was the angel Ga-

After Mohammed became convinced of the divinity of his mission, it was sometime before he made his belief publicly known, and then the result was that for many years he was subjected to insults and derision, and in these, its early stages, the new religion had to force its way by virtue of its moral influence alone. Mohammed believed himself to be but mortal man; he considered himself but a channel through which these divine revelations could flow, and he felt that he was not pure enough to fulfil his mission; yet his life was simple and upright, and in his career mankind was presented first with the life and then with the theology, which is ever the case, whether it be in the life of an individual or in the life of a nation. So many difficulties did he have to a nation. So many difficulties did he have to encounter at the outset that his teachings seemed to make no way at all; indeed, once in despair he thought of committing suicide; still he was comforted by angelic visions, and his enthusiasm gradually rose till he resisted all discouragements.

Mohammed had curly black hair, and coal-black sparkling eyes—eyes that flashed with the light of prophecy; he was very fond of animals and children, and had an affectionate nature. One of his servants, who lived with him half his life-time, said that he had never been scolded by the prophet. He was simple and abstemious in his diet, even after he rose to place and power; in fact he had all the characteristics of a good trance medium. Powerful mediums are always of an affectionate and passionate disposition; they are governed by impulse rather than by the steady force of strong convictions, except when they believe they have a mission to perform. Unfortunately, many physical mediums do not feel that they have any mission to perform except to gratify their impulses, but it is fre-quently different with those mediums who are gifted with trance, clairvoyance, and the higher forms of revelation. Towards the end of his career, when Mohammed possessed such vast power, the messages in the Koran became worldly, and seemed framed to carry out merely the temporal wishes and designs of the ly the temporal wishes and designs of the prophet; this same declension may sometimes be seen in modern mediums; in those cases wherein they have sometimes morally deteriorated after becoming subjected to the temptations incidental to popularity and worldly distinction. It by no means follows that the worldly messages in the Koran were imposture any more than the other, because it is a fact that when the minds of mediums are not fact that when the min's of mediums are not in a passive state, and when they strongly de-sire particular things, such a state of mind has a tendency to warp the messages which flow into the the lower world through their organ-

The Mohammedan religion is well worthy of study by the light of Modern Spiritualism, because from first to last, it is a strictly his torkal religion; instead of there being as many readings of the Koran as there are of the B ble, the text of the Koran may almost be said to be steretyped. Mohammed and his fol-lowers lived altogether within the historical period, so that it is possible, by examination of the records of his own time and of succeeding generations, to see what proportion of genuine spiritual manifestations actually occurred in the presence of Mohammed, and how a vast mass of unreliable miraculous tradition gradually accumulated after his death which had no real foundation in fact whatever In so doing, Spiritualists will have a great advantage over Mr. Bosworth Smith, who describes trance and visions as "fits," and so describes trance and visions as "its," and so far as can be seen as yet, seems to have a tendency to deny the reality of spiritual phenomena altogether. But as he has announced that next Saturday he will speak of miracles and the miraculous generally in connection with the career of Mohammed, no doubt he will define his position in this respect more fully than he has done in the two lectures already delivered ready delivered.

Galileo's Fall. .

The close of the sixteenth century and the triumphs of the Jesuits gave the final blow to the vigor of the Italian mind. From that insuspicious moment, save one, no powerful and independent thinker, no Milton, Bacon, Newton, Hampden, flourished on the sterile Newton, Hampden, flourished on the sterile scene of priestly tyranny. For two centuries the voice of free discussion was stilled, the wants and aspirations of the people found no utterance nor defender, or if one ventured to sigh for a new Italy he was shut up in the cells of a Roman Inquisition or banished to the chill regions of the North. The deliverance of Italy from its mental bondage and its spiritual foes has some at last from foreign hands and hostle armies, and the perpetuation of its novel freedom must rest in no slight degree upon the protection of a German lord. of its novel freedom must rest in no slight degree upon the protection of a German lord. Yet it was to Italy that Europe once looked for its own deliverance from feudal tyranny and mental decay. Its prosperous republics, the centres of industry, taught to Germany and England the chief elements of civilization; the poets of Tuscany awakened the European intellect. But for Dante and Petrarch there could have been no Shakspeare nor Spenser; and when in its last decline, in the close of the sixteenth century, the poison of priestly tyranny had dissolved all its members, when there was no room for letters and no hope of mental advance, the genius of Italy had already clothed itself in the guise of painters and sculptors, and covered with a cloud of artistic glory a land that was swiftly perishing in the dead embrace of popes and kings.

lings. The trial and imprisonment of Galileo from the final scene in the death of the Italian intellect. The most eminent genius of his country if not of his age, almost the founder of modern science, the peer and contemporary of Shaks-peare, Bacon, Milton, the successor of Michael Angelo, had Galileo obtained an utterance in Italy for scientific truth, the spell that rested Italy for scientific truth, the spell that rested upon her might have been broken. There might have bloomed once more a literature touched by the free spirit of Dante, a political progress that would have reflected the Puritanic revolutions of the North. But with Chilco fell the independence of Italian thought. His abjuration is the saddest picture in modern intellectual history. Conscious of the truth, he was condemned to renounce it and repeat a falsehood. The Newton, the Herschel of his age, he was forced to abjure had aiready made Italy famous. All the world witnessed his fall, and he whose eyes had first pierced the mysterious vaults above, who of all his race had first brought back tidings of new suns and planets in its sublime abyss, yielded to the terrors of torture, the fear of death, and sacrificed the integrity of his soul to the manaces of the church. With malignant joy the Jeanits saw the last great malignant joy the Jesuits saw the last great Italian perish within their toils, and were per-haps satisfied with the humiliation of Galileo. When, at the close of his splendid career,

covered with renown, yet shut up in his villa at Arcetri, the prisoner of the Inquisition, watched by envious eyes, threatened, should he murmur or rebel, with the most dreadful punishments of the church, Galileo, sick and worn with age and sorrow, lamented in letters to his friends that he had ever ventured upon those studies which had served only to bring upon him persecution and shame, a fair-haired, blue-eyed poet from the cloudy North, who was just entering with an equal ardor upon the search for truth, visited the bright skies of Florence, saw with asfonishment the imprisonment of its greatest genius, and heard, are the search for truth of the search for truth. perhaps, from his own lips the unmerited for rows that had fallen upon his later years. It was Milton lamenting for Galileo. In the cultivated society of Florence the young English scholar must often have remembered the lonely prisoner who, shut out from all the pleas ires of intellectual intercourse, was confined in the distant villa. "Milton at Florence wrote verses, was complimented in graceful stanzas and was not slow to return the elegant adula tion. Yet with all the more intelligent Florentines he saw typified in the fate of Galileo the quick extinction of Italian letters. In his de-

fense of the freedom of the press, he relates to the English public how a severe Inquisition had checked at Florefice all mental progress how the accomplished Florentine lamented how the accomplished Florentine lamented that they had not been born in a land like England, where learning was free, how nothing was now written in Italy, but "flattery and fustian.". "There," he adds, "it was that I found and visited the famous Galileo, grown old, a prisoner to the Inquisition." The spectacle of the great philosopher, silenced, terrified, contemned, never passed from his mind. In his youth he had lamented over him tenderly. In manhood, when a mental tyranny like that which hung over Italy seemed about to envelop all England, and a persecuting church and a despotic king had nearly subdued its virtue, Milton, instructed by the fate of Italian thought, led on the defenders of freedom.

thought, led on the defenders of freedom. And when, in his old age, blind and forsaken like Galileo, he poured forth in sonorous strains the treasures of a life of study, one of his most splendid similes, one of his most touching allusions, its when he paints the Tuscan artist on the height of Flesole, and makes the chief glory of science lend aid to the immortal grandeur of his song.—Eugene Lawrence, in Harpers' Magazine for August.

Religious Absurdities.

The absurdities perpetrated by some in the name of religion can only be explained by the deficiency of such persons in the sense of the ludicrous. If their sensitiveness to ridicule were equal to their egotism, they might be made to see themselves as others see them. The revivalist who offers a chromo to every The revivalist who differs a chromo to every convert may be the creature of a grotesque fancy, but there are artifices reserted to for "winning souls" that do not fall far below this in mischievous absurdity. They consist of wrenched texts like "Let her drive," or of eccentric phraseology, such as "Here is a verse that presents a nauseated Chriat," or of laborious attempts at facetious piety, as, for example, an advertisement of a soundesler

ample, an advertisement of a soap dealer which contains the following puff by a Brooklyn divine: "I have used your soap with pleasure and profit, but best of all I have held pleasant converse with you concerning Him who washes all our sine sway." Perhaps both soap-dealer and soap-headed parson would intig this exchange of puff for articles puffed justify this exchange of puff for articles puffed, by the axiom, "Business is business."

We recollect seeing on a huge banner at a country fair, "Ye ought to turn from these lying vanities unto the living God." This is certainly not the application of the text most likely to conciliate an intelligent farmer, who could hardly be expected to look upon his fat oxen and premium wheat as lying vanities and

oxen and premium wheat as lying vanities and offensive to God. An ordinary eye for the fitness of things would have made a better selection, or, rather, none at all. The same beneficent eye might have prevented the Y. M. C. A. of this city from following the late cornerstone procession in a cart, carrying a banner with the inscription, "Jesus Christ the Corner-Stone." It might have restrained the injudicious Tory who during the late election in

Stone." It might have restrained the injudicious Tory who, during the late election in England, started the hustings cry. "Beer and the Bible! Stand by a National Church and a National Beverage."

Perhaps the reverend gentleman who pronounced an eulogium the other day upon "Jim Fisk," at the dedication of a monument to that illustrious scoundrel, would have declined the invitation if he had realized the incongruity of the spectacle. He did not deliberately design to bring reproach upon the public virtue; he is simply deficient in the sense of the incongrusimply deficient in the sense of the incongruous. Perhaps the clergyman who has been arraigned by the Chesapeake Presbytery for trying to impress the decalogue upon his wife with his fist would have escaped this unpleasant duty could he have foreseen what everybody else sees—how ridjeulous a duty it is. His defense is that on coming down to breakfast on Babbath morning his Sabbatarian suspicions were aroused by seeing some eggs upon the table. He suspected, not the eggs, but his wife. He catechised her, and she admitted that she had borrowed those eggs that morning, and, for aught she knew (this is our suspicion), they might have been laid during the small hours of that sacred day. Her husband "told her that he would teach her how to break the Sabbath," and he did so by nearly breaking, her jaw with his own hand. What is a wife's jaw to a husband's Sabbath? We recommend jaw to a husband's Sabbath? We recommend this sixth sense to those missionaries in Rome who appeal for money not so much because of the spiritual destitution of the Romans as because those who are supplying the destitute are under the special command of the Almighty to "make Rome howl" with a Protestant theology. One of them says he was "pushed and pulled into Rome by the Lord," implying, by the way, that the Lord and he,—or rather he and the Lord,—and all the thick coming missionaries in Rome, are no more coming missionaries in Rome, are no more concerned for Naples (which has five times as many people) than they are for New York, or London, or any other unromantic spiritual harvest-field. This missionary tells us also that his mission is "so odyantageously placed that psalm-singing may be heard—especially if the singers be instructed to raise their voices a little—in the very chambers of the Popel" The object is not so much to convert the vagaserve to show the influence they possess, they can not increase it. We shall see. Immense sums are collected annually for missionary it goes to the clergy themselves; to that portion of them that may be considered third, fourth, and fifth rate members of the body, and who, themselves, are the creatures of those in higher standing. Most of these, like a swarm of hungry locusts, are seen prowling.

theory of the dramatic missionary, but it is not so enchanting as it was. The element of absurdity is beginning to tell.

A youth at a camp-meeting in Nebraska jumped into a well with the remark that he "guessed he would go to glory." He was res-cued, but his "morbid impulse" is probably too far gone to admit of the cure we propose. He is beyond the reach of his sense of the ridiculous. His fate, however, should be a warning to other absurd religious people, who may yet save their reason by exercising it, and increase their reason by exercising it. increase their stock of common sense by cultivating it. They may arouse themselves in time to see that religion, to be healthy, must be at least sane, and that to keep it sane it must be mixed with our every-day work-a-day life. As there is nothing in this world so fascinating to the common run of people as a simple and earnest religious life, so there is nothing more transparent or repugnant to them than the ranting egotism which mistakes itself for religious zeal, or the pions buffconery which, while it may split the ears of the groundlings, must alienate the thoughtful, confirm the skeptical, and make the judicious grieve.—Chicago Tribune.

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GOD AND THE DEVIL IN PARTNER-SHIP.

BY A. SISSON.

Long ages before God said let there be light, He and Satan, his eldest, got into a fight, When the infinite God by the aid of his teeth, Hurled Lucifer down to the regions beneath.

And soon commenced business upon his own As he happened around when this world was

In chaos he wandered from corner to nook,

In the back-ground he loitered and paw it all

When through, God was thed like a man who had threshed, But he rested a day and felt greatly refreshed, And looking around o'er his works as he He said he considered it all "very good."

So at ten the next morning, he started for heaven, And Satau crawled out at a quarter of eleven, And ere the bright sun upon noonday had

He gobbled the job and ascended the throne. When God came again "in the egol of the His plans were all opoiled and the Devil to

pay, So into a frenzy of passion he burst, And all he had made he vehemently curesd. Keep cool, muttered Satan and grieve not so

keen-Let-us go in together and run the machine, "The seed of the woman," your plans will ful-

If I find a Judas his body to kill.

Said he it is true I have spolled your design, The children which you have created are As the conquest is made and the glory I've

I will help you get back an occasional one.

So they counseled together as man talks with man. And entered into a co-partnership plan, As Satan already was boss of the day He had things arranged about his own way.

Thus the firm was established, the writings all made, -Satan rolled out his brimstone to stock up the trade,

While God put in jealousy, anger and love, So they opened their shop in the high courts

With Satan to scare and the Lord to invite, God gets by that plan an occasional bite, Though the scheme at the best does not work very well. He would get none at all if it were not for

In Samuel second, we plainly are told, . How God ordered David to number the fold,

While Chronicles gives it to us as a fact, That it was the Devil who prompted the act. Then God's chosen ones were not able to tell, Whether orders were issued from heaven or

At what other conclusions can mortals arrive, Than that one holds the plow that the other may drive.

Sometimes a poor victim was put to the test, To determine which one of the twain he loved As when they walked out two and fro o'er the

globe, And jointly tormented poor filthy old Job.

As old Mrs. Job knew them both very well, Which done the most mischief she hardly could So she justly got mad and her temper ran

high, When she tried to get Job to curse God and then die. To be worshiped at last became Satan's de-

So he placed God astride of the temple's tall And showed him the whole of this globular Saying worship me now and you may have it all.

Like magic he bore him from mountain to dome, For forty long days without food or a home, And when he plead hard for some crackers and cheese, The Devil still urged him to fall on his knees.

The Orthodox God is a myth and a bore, Got up by a people of carage and gore, And the Orthodox Devil no more roams

He, too, is a myth and is nearly played out.

Power of the Catholic Churchi

Now that all danger from the comet has passed away, its long flashing tail no longer disturbing the sleep or portending approaching dangers, another source of trouble has arisen -catholicism, which is disturbing the government of England. In Mr. Disraeli's speech on the Home Rule in Ireland, we find the following:

There is no doubt—I may say it without offense—that the large majority of the population of Ireland are of the Roman Catholic faith. Honorable gentlemen opposite need not be alarmed. I am not going to make any observations disparaging to their religion. I have always expressed, as I do now, my respect for their faith. I cannot conceal from myself that the organization of the Roman Catholic religion is a most powerful organiza-Catholic religion is a most powerful organization—perhaps, if I may say so—the most powerful now in existence. I will say this, that it is not the less powerful because the head of that faith has been deprived of his capital and a few provinces. I believe his power has increased. [Hear, hear.] I am not here to impute to the head of that faith, or his connselors, any aggressive spirit against civilization or the tranquility of Europe. But they are of flesh and blood, animated by the feelings and influenced by the passions which have always goverend transactions of mankind, and I cannot doubt that such influences and such feelings must have a great effect upand such feelings must have a great effect upon the conduct of a Parliament elected in Ireland by an overwhelming majority professing the Roman Catholic faith, and returning to that Parliament a large majority of represent-atives of the same faith. I want to know, suppose that to happen, which it is not im-probable may happen, and which, perhaps I may say, may certainly happen in the genera-tion which is now, we will say commencing— suppose there was a great movement in Europe, the object which happen is the object which was to restore the head of the Roman Catholic faith in the capital which he has lost and the provinces of which he has been deprived—and suppose we were assem-

bled in Parliament to take counsel upon some of the circumstances and events which such combinations might produce, would Irish members be satisfied by coming to the imperial council and availing themselves of their imperial position to express their sentiments and give their votes? [Hear, hear.] And if their counsels were disregarded, if their votes were outnumbered, can we believe that a Roman Catholic Parliament in Ireland would be indifferent to events which they must class among the highest and most interesting to them, and in which their feelings are the most deeply engaged? Sir, I cannot for a mo-ment myself resist the conviction that in such a state of sffairs the Parliament of Ireland would not hesitate in believing that it was an exclusively Irish affair to consider the condition of the head of the Boman Catholic faith. [Hear.] Well, I believe that would lead to great dangers, and possibly lead to great dis-asters, and that if we found the two countries pursuing a different policy that might happen, which none contemplate without a feeling of terror-we might be called upon to interfere between a portion of the Irish people who did sympathize with the majority of the Irish Parliament and perhaps to interfere with force. Nor can we suppose from the experience that we have had that the majority of the Irish people, with a majority in their Parliament which had declared its opinions clearly and

decidedly upon this question, would easily be daunted, either by the threats of the Pro-

testant population of Ireland or even by the interference of England. We might be approaching one of those crises in human affairs that fill the largest pages of history. Civil war might even be a lesser evil than the calamities which might impend over both countries. There might be sympathy with nations which might not have been subjugated. We which might not have been subjugated. We have been told that even in the course of this debate, by an honorable member, that there is great sympathy between Ireland and a foreign nation—a nation once a great power, and probably one to whom there are future destinies remaining. Sir, these are considerations which greatly influence me in the consideration of this question. I cannot view it as a question whether we ought to establish a it as a question whether we ought to establish a great vestry in Dublin. [Hear, hear.] I cannot stop merely at the consideration whether it might or might not involve our administrative system in infinite difficulties and inconsistencies. These are all light matters compared with the question which I have submitted to myeelf, and which to my eye assumes much greater magnitude. I am opposed. therefore, to this motion, because I think involved in it are the highest and nearest intereats of our country. [cheers.] I am opposed to it for the sake of the Irish people as much as for that of the English and Scotch. I am opposed to it because I wish to see at the important crisis of the world that, perhaps, is nearer arriving than some of us suppose, a united people welded in one great nationality
—[cheers]—and because I feel if we sanction
this policy, if we do not cleanse the parliamentary bosom of this perilous stuff, we shall bring about the disentegration of the kingdom and the destruction of the empire.

Confiscation of Church Property.

History repeats itself. It is more than six hundred yearssince the first pope undertook to direct the purely political functions of kings. It is twelve hundred years since the bishops of Rome rendered political homage willingly -giving unto Cæsar the things that are Cæsar's—to the delegates of the Roman emperors after the transfer of the imperial seat to Constantinople. It is ten centuries since the popes assumed the temporal functions, and eight since Matilda of Tuscany made a gift of her states to the see of Rome and the "patrimony of St. Peter" was organized. It is only seven hundred years since the German emperors abandoned their practice of nominating popes, and Alexander the III. conferred that function on the cardinals. Thenceforward the political domination of the Catholic church expanded, partly by tolerance, partly by its inherent force; until at last it did not hesitate to treat whole nations as if they were individual subjects, and princes and monarchs with the courage and contumely inspired by the feudal system. In 1200 Innocent III, laid an interdict—then far more dreaded than a tidal

wave or an earthquake now—upon France. Eight years later he discharged equal thun-derbolts on England, and deposed King John and Otho IV. of Germany. The successor of Otho is now squaring the account, and ma-king out a balance in favor of the state, with as calm an indifference as marked the condcut of Innocent IV. when he made the German

throne vacant a second time in 1545. The vengeance which the Emperor William is stolidly perpetrating on the Catholic Church ignores the fact, however, that when the popes essayed political power, and exercised functions which, according to to Hallam, they alone were able to exercise in behalf of civil-ization during the Middle Ages, they never transferred to themselves the prerogatives of which they temporarily deprived rebellious potentates. They never stole. And that is what Germany is about to do; which Italy has done, and which Austria will do as soon as the throne feels strong enough to kick the altar over. The new German law regarding vacant dioceses, promulgated ere now, authorizes the state to absorb those dioceses and their belongings whose bishops the previous law has imprisoned on driven into a constant.

law has imprisoned or driven into exile.
The confiscatory sections are as follows:

6. Upon an Episcopal see falling vacant in consequence of a sentence of the ecclesiast. in consequence of a sentence of the ecclesiastical court, the chapter of the diocese shall be forthwith called upon by the governor-general of the province to elect a vicar. Unless the governor-general be informed within tendays of a vicar having being elected, or unless the vicar elected takes his oath of allegiance within a fortnight after the expiry of the first ten days the minister of ecclesiastical first ten days, the minister of ecclesiastical affairs shall appoint a commissary to take charge of the property, real and otherwise, belonging to oradministered by thesee. Should any coercive, measures be required to cause the said property to be handed over to the commission, such measures shall be taken by the governor-general.

"2. The terms 'bishop' and 'Episcopal' used in this law likewise apply to archbishops and prince bishops; their sees, boards, dioceses, etc. The Episcopal rights and functions referred to in this law are those properly belonging to the Episcopal office as well as those deleganted to it. egated to it."

The state having gotten hold of the property, the people will be permitted to elect such priests, and superior ecclesisatics, as are acceptable to the state, under the law imposing state supremacy over the church; but as the priests would have no authority from such priests would have no authority from Rome, and, consequently, no spiritual functions, the people will be compelled to leave the property in the hands of the state, and do without religious services.—Chicago Times.

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Jeppenson Mills, M. H., Morch 23, 1872:—Peop. Parpon Sprice:

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now of Americany, Mass. One box of your Positive Powders cared David Willington of a palm in his stomach of 8 years? standing. Mrs. E. Claffin was cured by the Negative Powders of Numbress, or Palsy, of 18 years' duration. The Powders cured Mrs. H. Clasin of Neuralgia. They also cured a lady of Painful litenstruction when given up as past cure. In cases of Parturition (Child-birth), I consider them of

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myself have been afflicted with Rhemmatlern and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheum-

atism is gone and the Heart Disease much relieved. DR. A. J. COREY, Great Bend, Pa. I think there is no medicine in the world. like the Positive and Negative Powders.

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Object of Positive Powders have cured a little girl of a very bad case of Serofula,—(R. Morka, Fayettsille, N. C.)

The daughter of Henry E. Lepper was afflicted with Serofulaus Sore Riyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ereshe had taken 3 Boxes of your Positive Powders, ber eyes, to all appearance, were well, and have remained so.—(Roburt Thomas, Osseo, Hins.)

I had running Servicious seres on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kradall., Detto. M. M. Kradall.,

rowners. I am now about well.—(John W. Kredall, Bethal, Mc.)
I have cured Mrs. Anna Wright of Emberited Scrofuls with 3 Boxes of the Positive Powders.—(Emma Parents, Beaver Dam, Wis.)
Mother had the Craterria in her head so bed that, when lying down, she could hearli go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarria in the head also.—(Miss R. M. Shaver, Burlington, N. J.)
I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Comsumption. They said he could not live long. He is now at work for us, a well man.—(G. W. Hall, New Hades), Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Byyspepsilt and Indigestiem. If she ate a piece of apple as large as a haselonut she would not sleep a particle all night, but be very weary and nervous. She is emirely well now.—(A. G. Howsmart, Sicotton, Miss.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsis out of me, root and branch.—(Jose C. Resners, Hartlond, Ris.)

I have been a sufferer from Byspepsis for myser 20 years of my life, and for many years had to restrict myself to the most right course of deting, not having eaten a meal of log meat, or anything that was sessened with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsis. I now estanything that is common without suffering any inconvenience whatever.—(Riv. I. Junian, H.D., Dreschwille, Art.)

WHAT WOMEN SAY.

My daughter, Martha has been cured of Suppressed Memstruation by the use of the Positive Powders.—(J. Coorne, St. Johns, Ark.)
Your Positive Powders have cured me of Bropsy Of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mrs. Engl. Mrs., Brooklyn, N. Y.)
A woman who had four Pfiscourfitsgoes got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. Henry, Sand Spring, Iowa)
My wife is now all right in her monthly periods. As I said before, the had suffered a great deal from Expregularity and Floodding. She had doctered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. E. Kenr, Smith Creek, Mich.)
Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standings also a case of Rhenmatam, a case of Filling Sickness or Fits, and a case of Dysentery.—(Power Hallook, Yorkyille, Ill.)
Miss Lens Austin was taken with Steppage of the Periodical's, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Grazs, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last is years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Siek Hardreine.—(Lieur C. Harris II. have been suffering mearly 40 years with Chromic Headache, and often resorted to Chicroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chicroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mas. M. A. Earnay, Huntoville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(Jacob S. Ritter, River Siya, Ohio.)

When I commenced taking your Powders, I had Spincel Commenced taking your Powders, I had Spincel Commenced taking your Powders, I had Spincel Commenced taking your Powders, I had so Dispeless, Scintier, Encumactisms and Erysipeless, I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she toki me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. Hunyang, North Richmond, N. H.)

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CHICAGO, SATURDAY, AUGUST 15, 1874.

Spiritualism at De Bar's Opera-House.

A performance announced as a "Night with he Spirits" last night drew a good audience to this theater. The gentleman running this en-tertainment, Mr. S. S. Baldwin, advertised that he would do all the tricks of the Davenport Brothers, the celebrated medium Foster. and other famous so called Spiritualists, and then explain and expose them. The first part of his promise he redeemed, the last he did not. On the stage was placed a cabinet, such as is generally used by the spiritual mediums in their scances. Mr. Baldwin, assisted by a lady and another gentleman, went through all the well known manifestations, and did them all with great skill; in fact, some of them were done with greater rapidity and were more star-tling in their effect than anything done by the Davenport Brothers. Four gentlemen were chosen by the audience to examine the apparatus and bind the performers when necessary, and they evidently did the work entrusted to them faithfully. Any one who has never seen these astonishing tricks should take this opportunity of doing so, and if they have ever had any faith in this most visionary of all the modern isms, it will speedly be dispelled. Among the many marvelous tricks shown was the collection of a number of articles from the audience, by one of the committee the vertices. audience by one of the committee; the pro-fessor being previously blindfolded and shut up in his dark cabinet, named each one, giving the date on a coin, the printed matter on cards and such a minute description of the articles as could only be obtained by a careful examination. He also, while bound in his chair in the cabinet, wrote upon a slate certain messages purporting to be from the Spirit-world-one to a steamboat captain, advising him, when he raced, to "either win or bust," also a message to the St. Louis Democrat Company, informing them "that the conduct and policy of their paper was highly approved of in the Spirit-world." The latter communication was signed "Tom Collins." Most of the materialistic manifestations usually shown by the Spiritualists were given, the promised exposure consisting mainly in the assertion of the performer that they were accomplished entirely by physical means. It is true he explained the *modus operandi* of a few things, but they were of a trivial character. There is nothing the public like so much as to be astonished and when a trick is explained all astonishmen ceases, so, perhaps, Mr. Baldwin acts wisely in keeping his secrets to himself, for his audi ence may go again to wonder at his marvels. The promise of exposure makes a very good advertisement, for there were many people in the theater last night who would not enter such a place under any consideration, with-out the excuse of aiding in the laudable purpose of exposing something that was wrong.

There will be two more performances—to night and to-morrow night—when the programme will be entirely changed.—St. Louis Democrat.

ED. JOURNAL —Enclosed find the above account from the Democrat, St. Louis, Mo., of the exposure of Spiritualism. What is the truth in this matter? Is it possible we are all the dupes of tricksters? · Yours,

FOR TRUTE.

Kirksville, Mo.

Don't be alarmed, Brother, at the exploits of this mountebank. He offers \$5,000 to any person who will designate a single feat performed through the instrumentality of mediums that he can not himself perform,-like one other distingushed charlatan who promised the whole world to Jesus if he would fall down and worship him, or cast himself from the pinnacle of the temple, when the miserable wretch did not own a foot of it. Baldwin's impudence is unparalleled. He has some very clever tricks, undoubtedly, that he performs, which he announces to the public as an exposure of Spiritualism. The poor simpleton's brain is not of sufficient capacity to comprehend the fact that for every genuine article, there is a base counterfelt—the latter he perfectly represents.

Spiritualism can not be exposed by any process whatever. If a spirit can move a chair standing in the center of a room, with its own influence, that man would be a most consummate simpleton who by arranging machinery so that it could move it, would call the same an exposure of Spiritualism! If a spirit writes on a slate in the presence of a medium, would it be an exposure of the feat for an expert to do in the existence of the Holy Trinity, we the same through the instrumentality of some | could under the Poland law be indicted, aringenious device? Of course there are addle

dence of intelligence consists in their noisy verbosity, who will call it a complete exposure of genuine spiritual manifestations. Ministers of the gospels, pious devotees, and opponents of liberal views will flock to see Baldwin perform, regarding him as a most desirable acquisition to Christianity, and a powerful opponent of the Devil.

Mr. Baldwin's performance consists of tricks exclusively; the genuine medium resorts to no tricks—he leaves the spirits to do what they can, and everything that is accomplished, is traceable directly to them. It is indeed a remarkable exhibition of spirit power to have two handkerchiefs exhibited simultaneously at the apertures in two different cabinets ten feet apart, as is frequently performed in Mrs. Miller's presence, and that person who could arrange an ingénious device and do the same, calling it an "expose," might be regarded as entitled to the appellation of "Prince of fools" during the remainder of his natural life. These performances of different charletens or mountebanks constitute no exposure of Spiritualism. To do that is an impossibility. As well call all greenbacks counterfeit, because imitations thereof are in circulation to defraud and deceive the people.

Mr. Baldwin should be compelled to do all that genuine mediums can, or he arrested for obtaining money under false pretences, tried, convicted, and imprisoned. Also those who claim a spiritual origin for what is performed in their presence, and yet do it all themselves, should share the same fate. Those two classes should meet the same doom, and be locked in the same cell, and there hold communion with each other.

In Mrs. Miller's seances, she will touch the ends of her fingers to a stand, and the strength of two men can not hold it to the floor! Let this mountebank Baldwin do the same, and then we will know that he derives his power from spirits—perhaps he is aided by a band of Diakka. Possibly he may be the victim of Diakka influence. His organism is. probably of that nature that would attract around him spirits from the Diakka region of the Spiritworld. If so, he is able to perform feats the whys and wherefores of which he will under no circumstance explain. Indeed, the article from the Democrat asserts that Mr. Baldwin acts wisely in keeping his secrets to himself.

Mr. Baldwin's exposure does not injure Spiritualism in the least. The tidal wave, animated by supramundane influences, moves grandly forward, receiving accession to its mighty volume as it advances, until now it has force sufficient to remove churches, to wash out the Orthodox influence from ministers of the gospel, while those who bathe in its pellucid waters are refreshed, and feel animated to perform a glorious work. Indeed, nothing can hurt the truth-nothing can tarnish it-nothing can expose it! As the River of Time rolls along, carrying on its bosom throbbing active life, truth becomes adnally vanish. So don't be alarmed about the safety of Spiritualism. The invendoes of the press, church members and mountebank exposers, can not even make an indentation on the surface of the mask that covers and protects it. It came to stay-to convert the world, and to usher in the millennium!

Good Chance for Bigoted Church Members to Bore Heretics Through the Tongue.

Judge Poland's law authorizing the indictment in the District Court of Columbia, and the arrest and removal to Washington city, of any editor or publisher accused of libel, has resulted in unearthing a genuine religious monster designed to persecute heretics and promote the religion of God. Persons indicted and arrested under the Polaud law, must be tried for libel under the definition of the old Maryland laws. One of these laws, though long since repealed in Maryland, and dated back to Colonial days, but still in force in the District of Columbia, has been hunted up by a correspondent of the New York Tribune, and reads as follows:

An act to punish blasphemous swearers, drunkards, and Sabbath breakers, and for repealing the laws, heretofore made for the punishing such offenders.

Be it enacted by the Right Honorable the Lord Proprietor, by and with the advice and consent of his Lordship Governor, and the Upper and Lower Houses of Assembly, and the

authority of the same: That if any person shall hereafter within this province wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Savior Jusus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the Three persons, or the Unity of the Godhead, or shall utter any profane words concerning the Holy Trinity or any of the persons thereof, and shall be thereof convicted by verdict or confession, shall, for the first offense be bored through the tongue and fined twenty pounds sterling to the Lord Proprietor, to be applied to the use of the country where the offense shall be committed, to be levied on the offender's body. goods, and chattels, lands or tenements; and in case the said fine cannot be levied, the offender shall suffer six months' imprisonment without bail or mainprise; and that for the second offense, the offender, being thereof convicted as aforesaid, shall be stigmatized by burning in the forehead with the letter B, and fined forty pounds sterling to the Lord Pro-prietor, to be applied and levied as aforesaid, and in case the same cannot be levied the offender shall suffer twelve months imprisonment without bail or mainprise; and that for the third offense, the offender being convicted as aforesaid, shall suffer death without benefit of clergy.

There are fourteen sections more, but they refer to swearing, drinking, and breaking the

Now should we publish an article in the Journay, denying that Christ is the Bon of God, or show the utter absurdity of the belief rested, and tried in the District of Columbia, heads enough in every community whose evi- I and if found guilty of the charge, we would I no post office address.

be compelled to submit to the painful ordeal of having our tongue perforated in the most cruel manner, and in case that did not act as a preventive against further infringement of the law, the letter B would be branded on our forehead. This, indeed, is a relic of the dark ages. It should not be repealed; it is too monstrous a law, too hellish in its penalties, to ever be handled in order to bury it out of sight of religious fanatics. Let it stand as a monument of the folly and fanaticism of the past, in order to see if there is a remnant of barbarism resting in the church that would lisp one word in its favor, or that would dare

to enforce its cruel provisions. But what shall we say to our Brother Luke P. Poland, the author of the recent law which enables bigots and fanatics to get us indicted and taken from our own State to a foreign land where such barbarous laws stand in full force upon the statute book? Not out of the United States it is true, but under a government where laws yet remain upon the statute book which would disgrace the most benighted vation on earth.

Thirty-eight years ago four young lawyers, viz: Luke P. Poland, E. L. Mayo, H.P. Smith and S. S. Jones, with N. P. Keeler and several others of their friends, on a certain Sunday, attended a Camp Meeting in the town of Wolcott, in the State of Vermont. None of us were noted for piety, neither were we considered very bad young men, and yet if the old law above quoted had been in force in Vermont, we should each and all have been amenable to it, and in all probability each of us would have had our tongues bored, and as Poland was our captain on that occasion, he doubtless would have suffered the extreme penalty in that law, provided! Ah, me! It is horrible to contemplate what might have been the conesquence that would have followed such a catastrophe.

Bro. Poland's eloquence as a lawyer wouldhave been forever hushed by reason of an ecclesiastical hole in his tongue. He would have had a letter B engraved on his forehead with a hot iron,—for it must be remembered that Judge Poland was a somewhat wayward young man, and often repeated effenses, defined in the decalogue, and not less frequently those enumerated in the above quoted law.

Bro. Poland on the score of old friendship will compassionately refrain from procuring an indictment against us at Washington under his law, we feel well assured, and yet we confess that we are stepping upon dangerous ground. Still he must admit that our case is well put against him, at least under the fourteen sections above referred to, but not quoted at length.

If the Judge questions it, we will refer him to the facts as we can establish them in the personal experience of Bro. H. P. Smith on that ever to be remembered Sunday.

But we had in our mind the consequence more brilliant, while error and superstition | that would have followed the execution of | out, the trees well placed, the walks well kept, those laws upon Brother Poland in the early budding of his legal acumen, and which have finally burst into full bloom as a flower of a new genus known as the "Poland Law."

> First, in our mind's vision we behold our friend's eloquence checked by a hole in his tongue! Second, we behold one of Vermont's most brilliant and shining lights snuffed out at the age of 22. Thirdly, we behold Vermont in the Free Soil campaign, of a few years later, destitute of a young politician, who was destined by an all-wise Providence (if not thwarted by his violation of the above law) a few years lafer, to be the recipient of the ermine of a Justice of the Supreme Court of Vermont, from thence elevated to the Chief Justiceship, and from thence by the ap pointment of an admiring Governor to the Chamber of the United States Senate, and from thence by the free suffrage of a grateful people to the House of Representatives. And also let us query what would have been the fate of the Poland bankrupt law, and several pails of whitewash, the compounding of which he has superintended, and last but not least where would have been the recent "Poland Law" for punishing presumptive editors for scandalum magnatum.

The Camp-meeting at Fort Dodge, Iowa.

In this issue we publish a call for a campmeeting at Fort Dodge, Ia. Dr. Sanford is very zealous and anxious to make a success of this meeting. He wishes all good public mediums that are uncontaminated with Moses-Woodhullism-Social-Freedom, to attend. We are glad to see this indirect evidence even, that the meeting is not to be run in the interest of that infamy.

Iowa resolutions since the great free-love meeting have not met the expectations of the Spiritualists of that State, nor of the true Spiritualists of any other part of the country. They have been insipid avoidances of expressions, fustead of outspoken disapprovals of that most detestable doctrine. We hope to see the Iowa Spiritualists place themselves upon record on that question, at this meeting, in a manner not to be a disgrace to them when the history of Iowa Spiritualism is

Aspecific ignoring of social freedom in their call, would have given them the multitude of attendants which the officials so much desire. We hope this intimation of the character of

mediums required, will have the same effect. Hence, we say to the Spiritualists everywhere in the North-west, Turn out en mass, and declare the sentiments of true Spiritualists to the world.

WE refer our readers to the advertisement headed "Mrs. Blade & Mrs. Carey." Mrs. Blade is a splendid medium for slate writing, giving tests, etc., and Mrs. Carey is an excellent magnetic healer.

S. C. Allien sends for books, etc., but gives

A Spirit Announced His Own Death, which is Verified.

Bro. S. S. Jones:—I received, a few days ago, a letter from Brother Cyrus Lord, 160 Warren Avenue, of your city, bearing a communication as follows from W. T. Cummings: "I was struck by lightning, a day or two since, at Atlanta. I know Dr. Taber. I will try to make myself knows through Mrs. Smith. Tell the people I am all right now, but went out sooner than I expected. Never stand in a draft during a storm, if you don't want to get killed by lightning—W. T. Cummings."

This man was killed by lightning here on the 8th inst., 2 o'clock A. M. while standing at an open window. The letter of Brether Lord bears date of the 10th inst. The communication was given through the mediumship of Mrs. Webb, Dr. Lords' daughter, No. 111, Walnut street, Chicago.

F. F. Taber, M.D.

F. F. TABER, M.D. Atlants, Ga., July 17th, 1874.

After the above was in type, Dr. Lord, father of Mrs. Webb, called at our office with a letter from Dr. Taber, of Georgia, to the same effect as the above. Dr. Lord then related the circumstances of the spirit's communication, which was in substance as fol-

Dr. Lord was sitting at the table with Mrs. Webb, receiving directions, by independent writing from the spirit of Hon. N. A. Foster, formerly editor of the Mains State Press, in xegard to the development of Mrs. Smith, of Atlants, Ga., the lady referred to by the spirit in the above communication.

Dr. Lord is a developing medium, and the spirit of Mr. Foster directs him in regard to instructions to be given for such development, which he transmits by mail to the mediums he is thus aiding.

It will be seen that the spirit of the man who had just been killed, selzed upon the opportune moment, and gave the facts in regard to his death. As with a man awaking from a eleep, he says, "I was struck by lightning a day or two since." He knew that much, but did not know the precise time. - Others in this life could and did tell the precise time.

Another fact worthy of notice; his friends and acquaintances were holding a correspondence, both by letter and spirit writing, with people in Chicago, hence the spirit was brought en rapport with Mrs. Webb, the medium, and gave the test communication above published.

This communication was given by independent writing with his own hand upon a slate held by the medium.—[Editor Journal.

A Liystory.

An exchange gives a description of something curious, said to have occurred at the banutiful little cametery, Georgetown, Ky. It appears that the .cometery is carefully tonded and guarded by a keeper, who resides in a sombre-looking cottage at the main entrance to the cometery. The grounds are well laid and the monuments scattered in picturesque profusion. Somewhere near the central spot in this city of the dead rises a massive pile dedicated to the memory of one of Scott county's wealthiest men, whose remains lie buried beneath.

One day the gardener went out to his daily labor, and in his rounds came to where the monument stood. He looked at the place where the name and age of the deceased stood blazoned forth. It was not there. He rubbed his ever and looked again. Still the engraved letters did not make their appearance. He began to doubt the evidence of his senses, and going up to the marble, he passed his hand along its smooth surface in search of the letters, with the same result as met his previous examination. In perfect amazement he startled for a while, then, actuated by some strange impulse, he took a position upon the opposite side of the monument, when lo and behold, there stood the letters as bright and clear as ever. There was but one inference from this, either the grounds had changed their shape in the night, which was not likely, or the huge monument had been moved around. But how this was done was the mystery, for there were no footprints on the soft, green turf, or any signs of workmen having been employed at that spot during the night, and to accomplish what had been done a tremendous force would have to be brought to bear. And so it appeared a perfect mystery how the fact was accomplished. The man carried the news to town. The curious at once rushed to the scene, and puzzled themselves as to how the mystery could have been wrought. Hundreds of people visit the place daily, and the matter is as great a puzzle as ever.

Dr. D. C. Dake.

The following encomium is taken from the Rochester (N. Y.) Democrat and Chronicle, and is a just tribute to a worthy healer, and a live Spiritualist and medium: "Dumont C. Dake of Chicago, Ill., who formerly resided in this city, is now here on a visit. The doctor has a large practice in Chicago, and is at the head of a cure (health institute), which has a deservedly high reputation. His visit to Rochester can not give greater pleasure to himself ithan to his friends who welcome him back with great satisfaction, even if his sojourn here can only be a temporary one."

Grove Meeting.

There will be a Grove Meeting at Waverly, Iowa, commencing Sept. 5th, and holding over Sunday the 6th. Mrs. H. Morse, State Missionary of Iows, and A. J. Fishback, of Michigan, are expected as speakers. Let the friends of Northern Iowa come up to the "feast of soul." Come with well filled baskets, blankets, etc. The citizens will do all in their power to make comfortable all friends from a distance.

Mrs. Jennie Lord Webb's Seances.

We have frequently alluded to the remarksble mediumistic powers of Mrs. Webb. Her phases of mediumship are marvelous—physical and mental. It will be remembered by our readers that it was through the mediumship of Mrs. Webb that our old and esteemed friend, Dr. Samuel Underhill, gave us a communication which we recently published in this paper. That was a communication writen by the Doctor's own spirit-hand. . Many such are given in the presence of Mrs. Webb.

Bro. R. R. O. Bardwell, of Penn Yan, N. Y., in a letter dated July 15, to Mrs. Webb, endorses the truthfulness of a communication: given through her mediumship, from his second wife, in the following words: "In one place (referring to a clause in his letter to his spirit-wife) I asked her to tell something that might convince the children. In her communication she said the last garment she made was not quite finished when she left. This was true."

Mrs. Webb gives seances to private parties who wish to investigate Spiritualism by themsolves. Address or call on her at her residence, 111 Walnut street, Ohicego, in regard to such seances.

ephe sangènt, the author, to mee. Webe, THE MEDIUM.

DEAR MRS. WEEB: Your letter of the 10th was duly received, and I am glad to learn that you are still well enough to give those manifestations of a super-sensual power, which impressed me so much when I witnessed them some years ago in Roxbury, under circumstances which excluded all possibilities of

deception or delusion. I read recently an account given by Mr. S. S. Jones of a Seance at which you had-given him an excellent test in a communication from Dr. Samuel Underhill. It seemed to me, and seems to me still, one of the best tests I have ever seen authenticated. I have laid it aside for quotation in case I should prepare another work of any extent on spiritual-

Mr. Wallace's work is having great influence in England as I learn by a letter from Mr. H. D. Jackson, the husband of the little girl who initiated modern Spiritualism, under the name of Kate Fox.

I have read with interest the articles in the Chicago Times on Mr. Wallace's pamphlet. They seem to me able and impartial.

Mrs. Sargent returns your messages of re-membrance. She recently lost her dear mother, who, you may remember, was present at your seances at our house, and to whom Spiritualism was a source of the greatest con-solution up to the last of her mortal stay with

Wishing you health and prosperity, I re-main, dear Mrs. Webb, Respectfully yours

EPES SARGENT, Boston, July 23d, 1874.

Mrs. N. D. Itiller.

This lady's scances continue to attract attention from all classes—the skeptic as well as the confirmed believer. She interests the believer and bewilders the skeptic. Her tests are given with ease and rapidity and are of a character calculated to interest the investigator. There are but few mediums in the world as highly favored as Mrs. Miller. May she live long, and continue to sow the good seeds of the Harmonial Philosophy.

Spiritual Meeting.

The Spiritualists of Macomb Co., Michigan. are to hold a two days' Grove Meeting on Saturday and Sunday, the 22d and 23d of Aug., one and one-half miles west of Disco. Mrs. L. A. Pearsall, G. B. Stebbins, and other speakers are expected.

GEO. WELKINS, Pren.

Letter of Fellowship.

The Religio Philosophical Society granted a letter of Fellowship to Brother Felix Bonfi of Santiago, Chile, on the 1st day of August, 1874, constituting him a regular minister of the gospel, and authorizing him to solemnize marriages in due form of law.

MRS. Colby, of Indiana, is now lecturing in Chicago, before the First Spiritualist Society. J. RAINEY sends 50 cents for Photograph of Katie King, but don't give any post office ad-

J. W. VAN ARMAN, of Wisconsin, please send your address to Mattie Hulett Parry. Beloit, Wis.

Bro. E. W. Shortridge, of Salem, Oregon, says he has been lecturing and traveling the year past with success. He says histen months labor in that country has been a success. . We are glad to hear it, and hope the friends will keep him at work. Address until further notice, at Salem, Oregon.

BRLEE A. CHAMBERLAIN, of whom we have so frequently mentioned as doing a good work in Oregon, informs us that she can be addressed until further notice at Bois City, Idaho. We hope our friends will give her calls to lecture, wherever she may go. Our friends inthe mountains often write, imploring us to direct the attention of true Spiritualists to these localities. Now is the time for them to secure her services.

DR. J. K. BATTEY lectured at Utica, Mich. Sunday July 12th; at Wales Center, Mich., July 19th; made a brief visit at Port Huron. Mich., for many years his home, and passed through Canada to Sterlingville, Jefferson Co., N. Y., where he may be addressed until further notice. We hope the friends of Spiritualism in the East will keep Bro. Bailey in the field by glving him plenty of work and just compensation therefor.

THE CLOCK STRUCK THREE, by Dr. Sami. Watson is now ready for delivery. It is a large 12 mo. 352 pages, printed on beautiful tinted paper, well bound and sold at the very reasonable price of \$1.50, postage free. Next week we shall review the book at some length.

Philadelphia Pepartusent

_.HENRY T. CHILD, M. D.

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

Lecture by Robert Dale Owen, at Lincoln Hall, Philadelphia, on Sunday Morning: June 27th, 1874.

(Phonographically reported for this department of the Jouenal, by the Editor.)

I was speaking of the necessity of observing the conditions of order and harmony in spirit ual circles, if we expect good manifestations. It is curious to observe how some of the highest goiritual laws have been set forth, particularly by the poets long ago. Perhaps there is no poet of higher rank than Tennyson. Twenty-five or twenty-six years ago when he wrote his far Memoriam," touching the necessity of hermony, if we will attempt communication with the other world it seems to me welly with the other world, it seems to me really amazing and certainly a wonderful proof of postical inspiration, that he, in advance of all that we have seen, has been able to set down one of the most important laws connected with Spiritualism. He says:

How pure in heart and loved in head With what divine affectious bold, Should be the man whose thought would hold An hour's communion with the dead!

In vain shalt thou, or any, call The spirits from their golden day Except, like them, thou too canst say My spirit is at peace with all.

They haunt the silence of the breast, Imagination calm and fair, The memory like a cloudless air, The conscience as a sea at rest.

But when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates And hear the household jar within.

By the way, this truth has a much more extended theatre of application—has a much more extended mode of showing itself, than simply in regard to spiritual manifestations; if in any family there be bitter discord—there be invested that the truth of the statement jarrings and heart-burnings, be sure that that family will not be visited by good spiritual influences from the other side; not that good spirits are unfeeling, but that they are incapable of entering there. Having not the power they remain outside, and listen to the jar

I think if all men and women who are members of families, were thoroughly convinced of this truth, we should have fewer family dissensions than we have. That leads me to say a few words in regard to a question which is often asked touching the use of Spiritualism. Perhaps you will allow me to state, as it occurs to me just at present: During a visit I made to a friend in New York, a lady whom I have known for many years, and who is very well-known to the public,—she had heard of a matter I gave you an opportunity of seeing, namely, the three verses of the Greek Testament, which I myself saw written by a luminoue hand, on a piece of paper, placed upon my knee. She had asked me to show her that paper. When I called I found a gentleman had arrived before me. I was introduced to him; nothing was said about Spiritualism for half an hour during which time two ladies entered. Finally I said do you think your visitors would consider me a heathen if I proposed to show you that writing? The ladies protested that they would not, and the gentleman assented coldly. When I had done so, my friend turned to the gentleman, and asked, "What do you think of that, sir?" He replied: "I don't know; I don't pretend to explain how it was done." Therefore to me he plain how it was done." Turning to me he said, "What possible use can it be?" My reply was, "Are you serious, sir, in asking that question?"

"Why should you doubt that I was serious?" If what I have shown you is genuine, said I, it is certainly evidence of a power outside of this world; the question of another life is involved, and do you ask me what is the use of it? But says he "I believe in another world, and I need nothing of that kind." All right, said I; they that are whole need not a physi cian, but they that are sick, what of them? What do you think of the sick men outside the church, such as Darwin, Huxley, Tyndall and Spencer, and hundreds of others; have you no feeling for them? "Why," said he, "they have the Bible, and if they don't believe the Bible so much the worse for them."

I said, but if they do not believe the Bible, is it better to leave them entirely in their unbelief, or to supply them with that sort of evidence which reaches their case? Who was

that man? I said, after he left.
"That is one of the bluest of blue Presbyterians, and I never was so much pleased in my life, as I was to hear what you said to

I know that a great many persons think that they have a perfect belief in another world without such evidence, but I question whether their feelings about the next world deserve the name of belief, certainly not conviction. 1 remember, some four or five years since, taking breakfast with a friend of mine, a Presbyterian clergyman. He is one of those who does not say everything that he thinks; he is a thoroughly liberal man. I believe he remembers the saying of Christ, "I have many things to say to you, but ye can not bear them now." After breakfast, when we were about separating, he said, "If you are net in a hurry, Mr. Owen, I would like to have a little talk with you." This gentleman is of a wealthy family, and has an independent fortune of his own. and has an independent fortune of his own. We sat down ava front window, with a handsome brown-stone church just opposite. He said, "Having studied this matter of Spiritualism long, what effect has it had upon your faith? Do you believe more strongly than you did in the immortality of the human soul, and a future life?" Said I, "If I were to say yes, the language would not convey to you a correct idea. You would think it strange if I were to say that I think there is a brown stone church over there." Said he, "Do you mean to say that your conviction in regard to another world is the same as your knowledge about that church?" Said I, "That is exactly what I do intend to say." Said he, "Well, Mr. Owen, if I could say the same thing I would be willing to give up half I am worth. in the world."

I remember on another occasion conversing with a Bishop of a very orthodox sect, but who had been looking into Spiritualism, as even blahop's will sometimes. He related to me this fact: having been called upon to visit an aged fact: having been called upon to visit an aged minister, nearly eighty years old, I believe, the conversation turned on the evidence of Christianity. At the close of their conversation the dying man said, "Ah, Blahop, the proof, the proof, if we only had this."

These things clearly indicate that many, even of the most orthodox, have not that sort of belief; that sort of knowledge that we ought

to have, if it is to enter into our lives as a conviction. There is no day of my life in which that conviction and its results do not occur as prompting motives.

There are other uses of Spiritualism; it is not enough merely to believe, even in the firmest manner the existence of another world. We must have rational views of it. Is it a theatre of action, of progress, or is it an assemblage for eternal worship? Now I confess to you frankly that if it is an assemblage for eternal worship, if those who are most favored there are to sit in a grand amphitheatre, before a throne with harps in their hands, to praise God forever and ever; if that is the best that can occur to us on the other side. I would alcan occur to us on the other side, I would almost as soon be a Buddhist, and believe in their Nervana. They have no hopes, no fears, no joys, no sufferings nor anxiety; they are absolutely at rest, and that is all. Such a heaven as that, is no heaven to me. A heaven where we shall not help our fellow-creatures as we do here, where the grand aims of the human heart can not find satisfactory exercise, such a heaven has no attractions for me.

Then be it remembered this is only the beautiful side of the orthodox heaven. Take Calvin's idea; take even Luther's idea, and he did not go so far, and you will find them as-serting that a mere handfull escape from hell where they are to suffer torment forever and ever. When we look at this thing it seems amazing that mankind should have believed what they have.

Supposing a line marking the grade of human character divided into one thousand degrees, there must be some point in that gradation above which all go to heaven, and below which all go to hell; let us suppose one hundred and eight that number. Number one hundred and eight is promoted to heaven; number one hundred and nine is consigned to hell. How very small must be the difference of merit between these two. Upon my word, Butler it seems a waste of time and thought to

argue such an absurdity.

I do not mean to say that I think there is no suffering on the other side, but I believe as Bishop Butler in his Analogy says, that it will be suffering as the result of our own actions; such suffering as naturally results from our actions, and is not arbitrarily imposed upon us; it is our own, often ignorantly no doubt, but still our own. I do not believe for a moment that Christ himself expressed any belief in the doctrine of eternal punishment. He speaks frequently of suffering, and "outer darkness" is a common, and I believe, perfectly correct expression, to designate the state of those who go into the other world, being unprepared for

such an existence. I think there is a great deal contained in that expression, "outer darkness," used by Christ. In a general way I believe that there is a great deal more important truth in the gospels, and in the words of Christ, than we are at all accustomed to impart to them, a great deal more practical good.

Now let us take the very first words which he is recorded to have spoken, "Repent, for the kingdom of heaven is at hand." What the orthodox idea of the kingdom of heaven is, I have already stated, but Ohrist's idea was thus expressed, "The kingdom of God cometh not by observation, neither can ye say, Lo here, or lo there, for behold the kingdom of

God is within you." The Quaker doctrine—the old Quaker doctrine-not the orthodox Quaker doctrine-the kingdom of God is within you. He said, "Repent for the kingdom of God is at hand." That is to say the time is approaching when the conscience of man, the spirit of God within him, shall be his guide. I believe that Spiritualism will do more than any other one thing to bring about the state of the kingdom of God, taken in the sense which Christ ascribed to it.

To conclude and sum up what I have sought to present to you, I would say that I consider Spiritualism as a supplement to Christianity Christ evidently did not declare that his work on earth was a finality. He expressly said just before his death "I have many things to say to you, but ye can not bear them now.' "He that believeth on me, the things that I do shall he do, and greater things, because I go to

my Father." These remarks have been of a very desultory character, just as they came to me, and you must take them for what they are worth.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which fhey may have the opportunity of sending their thoughts to the world. The extended circulation of the Journan furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other necliums, whose names will be given with their communications.

H. T. C.]

A NARRATIVE

Of the Life of Annie Morgan, usually knowh as Katle King, given through Henry T. Child, M. D.

CHAPTER IV.

As soon as I was able to take care of my child, in accordance with my desire, I was permitted to do so, although I was always as sisted by those who were more competent than I was, and to whom I feel much indebted. There is this very important fact in relation to all our labors, which makes a wide distinction from those of earth, we have no compulsory or hired labors here, all are spontaneous, and are done from an interior sense of attraction, which fills our souls with such a love for our work, as cannot be appreciated by most of earth's children. I am sometimes asked why I am doing my peculiar work for those on earth. This is the reason and I learned this very soon after I came into spirit-life. The kingdom of heaven will come on earth just in proportion as mankind banish selfishness, and learn to be true to their soul natures, working spontaneously and esturally for the good of all. I want to say to all parents whose children come here prematurely, that while it is a great disadvantage to them to be deprived of the opportunities for education in the material sphere of earth, and therefore every effort should be made to prevent premature death; still there is a beautiful compensation in the fact that they are much better cared for here than they can possibly be on earth in the present state of knowledge there, and are saved from many temptations and trials that are incident to the infantile and undeveloped condi-

tions of your earth. I found myself attracted to many of my old ompanions, especially those of my own sex whe were living very much as I had lived, and I have the satisfaction of knowing that I helped many of these, not only to avoid those things which would injure them, but to do many things which brought them into better conditions. Finding this labor congenial, as I grow stronger I was enabled to extend it to grew stronger I was enabled to extend it to other places. You are aware how great are our facilities for going from place to place:

ter as they had been, were the school which had prepared me for an important work, and while I would not recommend anyone to follow such a course, I desire all to know that there is a compensation for every condition of life, however much of suffering it may bring. My mission in this life was laid out partly by my earthly experiences, but more by my father's career, as I was very closely linked to

I have always occupied two different and distinct conditions, which is no uncommon thing either for spirits or mortals; I mean the one in which I am materialized and do my work on that plane, and the one in which I rest and labor on the interior and spiritual plane. I have never met anyone who has been willing to continue so long as I have these two kinds of life. My first which is on the physical plane, as I have said, has been a progressive one, and I have been so successful and have done so much for spirits and mortals, that I am not dissatisfied with it. The other, my interior and spiritual condition, is enjoyed in a beautiful home of peace and love, and very few spirits can realize that I am the same spirit in the two conditions.

Of course, I can tell you a great deal more about my physical condition in spirit-life, than that which I shall term my spiritual, though I desire to tell you all I can of both, and I am very happy to know that I can do so much more with you alone on the spiritual plane on which we meet, than I can when clothed with a material form so as to be visible to all. We could not have had this freedom and fullness of intercourse if you had not seen me when I

am materialized. The relations which I bear to my father. have kept me on the physical plane, as a voluntary actor; of my success prane, as a vor-untary actor; of my success my friends here and on earth can judge. My father's condition compelled him to be a worker on the most material planes of spirit-life, and I have been happy in helping him. We have performed an immense amount of labor on this plane as

well on the spiritual as the earthly side. We have circles here for the purpose of instructing spirits in the various physical manifestations. This may seem strange to you, but very few spirits would be able to communicate in any way without this instruction, and there are some that we find it almost impossible to teach and hence they can not be heard from

Father and I have concluded that we would close our separate narratives here, and give you our joint experiences, and endeavor to explain to you not only the mode of our operations, but as far as possible the philosophy of all these things, in which we shall be aided by numerous spirits, some of whom are far beyond earthly scenes and conditions. We shall first describe the formation of circles in the different conditions of life.

(To be continued.)

(Continued from First page.)

more by and through the mission of Spiritual ism than any other movement. The old never passes away until the new is here, and the new breathes all the life the old ever had. This newer baptism infuses a new life into re-

ligion.
The perfections of Christare always possible. Doctrines that curse man and keep him cursing, do not contain the element needed now. ing, do not contain the element needed now.
Lift man and keep him lifting others, is the
line of action to be pursued. The tendency
of the true expression of spirituality is upward
into the higher forms, and this idea is rooted
in the intelligence of this century. Theology
has its growth, and for humanity's sake, let it
die. We shall keep dealing blow on blow for
every one—first and last will count. Ten years
have given us a position from which the outlook is encouraging and with a cause that proves the immortal nature of the soul by its own immortality, we have nothing to fear. The progress toward the knowledge of continuation of life is slow but sure, and the seers of all ages are the pilots of this moving craft. Judging of the future of Spiritualism by its past, what may we not hope for as a result of its achievements in the next twenty years.

Clyde, O. An Inveterate Smoker Cured of the Habit by the use of Mrs. Robinson's Tobacco Antidote.

DEAR SISTER: I got the tobacco antidote ten days ago, and commenced taking it, as directed, and I think it is working a miracle with me for I now have no desire for the nasty Mrs. O. A. Clarke, Holden, Mo., July 12, 1874.

most severe female difficulties cured. MRS. ROBINSON-DEAR SISTER: It is now thirteen days since I received your last letter, and I am feeling much better than I did three months ago and far better than I expected I ever should, for I was getting quite dis-couraged. I can hardly express my gratitude to you for it.

Your prescription for my hair is the best hair restorative that I ever used. Please send more magnetized papers. LUTHERA BUMP. Pittsford, Vt., July 20, 1874.

GRATITUDE FREELY EXPRESSED.

My Dear Mrs. A. H. Robinson, Chicago-Having used the remedy prescribed by your spirit guides, I can freely say that I feel much better, for which I am very thankful, as I did not ever expect to be benefited so much in so short a time. I would like very much if you can give me the name of guide that prescribed for my benefit. Resp'y. John McFarland, 104 Brookly St., St. Louis, July 12, 1873. It is impossible for me to inform you.

There are many each of whom have specific A. H. Robinson. perform.

A DISTRESSING CHRONIC COMPLAINT SPEEDILY CURED BY A SPIRIT PRESCRIPTION.

Mrs. A. H. Robinson—Dear Madame: Herewith inclosed you will find a money order for four dollars to pay bill, and for another prescription, if you find it necessary. I also inclose a lock of hair. I am happy to inform you that I have improved more since I commenced taking your medicine than I did for twelve months previous. I am yours truly, J. H. Hope.

Letter from Doctor H. P. Fairfield.

BROTHER S. S. JONES:—I would bless you and the readers of your Spiritual Journal with the glad news that the 18th great annual Spirit-tual grove meeting was held here yesterday, in this most delightful town on the green banks of the Oswego River, which was well covered at an early hour in the morning with boats and eteam boats crowded with intelli-gent people from Syracuse, Baldinsville, Liverpool and Fulton, The roads were filled with public and private carraiges and coaches from all the towns, villages and country round about Phonix. Such a coming together of people, I never witnessed before.

The services commenced at eleven e' clock our facilities for going from place to place.

A. M. with H. P. Fairfield, trance speaker.

I found that the experiences of my life, bit.

Subject: "The Ways and Means of Spiritual

Intercourse," which was handled with power and skill by the Spirit of Sylvester Judd. Hope, joy and gladness filled the hearts and shone in the faces of the vast multitude, which had come to learn the truths and principles of life, immortality and heavenly communion.

I was never more interested in a people. I was never more interested in a people. The Executive Committee, Josiah Moyer, who takes the Journal, and will as long as he stops on earth; Doctor Flint, who knows how to cure the sick; Orris Barnes, who can make the best harness in the world, and Philander Childs, who brings the best grain and vegetables to market, know how to get up a big meeting, and conduct it in order. I was here two years ago as speaker, and find at this two years ago as speaker, and find at this time the people have made great and good progress in Spiritual things. They touch not, handle not, the unclean things of lust and sensualism. Hundreds have been added to the Spiritual Associations in this vicinity, and the tokens of the "good time coming" are given by fond and trusting hearts.

They theer and gladden the nathway of the

They cheer and gladden the pathway of the true reformer, shedding light and giving strength to meet life's serious labors and difficulties.

Phoenix, N. Y.

Lectures.

A. J. Fishback, the great Spiritual lecturer began a series of lectures here last Friday evening. On his first appearance he was greet ed by but a small audience. The next night he spoke to a great many more and on Sunday afternoon and evening he addressed large congregations in Mintonye's Hall. Monday night ne addressed a full house on the subject of "Love, Marriage, Divorce and Social Freedom." Mr. Fishback is a decided Spiritualist and firmly believes that the Spirits of the departed communicate with the living in accordance with natural laws. We can give no idea of the doctrines taught by this eloquent man. His thoughts are original and he clothes with words that fascinate. People will go to hear him and he fastens their attention with the force of his logic and the power of his oratory. He seems a thoroughly good, moral man and is commended for his exemplary life by one of our most eminent ministers whose personal friend he is and whose guest he has heen. All classes of our citizens go to hear him. No Spiritual lecturer has ever before drawn such audiences in Osceola.

We believe that last night was his last in the place for the present, but we are assured that he will be with the people of Osceola again if his life be spared. His lecture on temperance last Sunday night was a powerful effort, and probably did more for the cause in this town, than all of the prohibitory legislation ever enacted in the State. There are vast numbers of people who are by no means Spiritualists, yet think it a pleasure to listen to the discourse of A. J. Fishback.—Osceola, Beacon, Iowa.

Our friends throughout the State of Iowa will do well to secure the services of Brother Fishback. He gives universal estimaction as a lecturer.—[ED Journal.

Camp Meeting.

DEAR BROTHER: Stir up the friends of our cause in your vicinity, to come to the meeting, and don't fail to come yourself. Let us have a good time, and a grand success, and let the people of the State know that the Spiritualists not only have a good, or a better religion than any of the sects, but they can practically de-

monstrate it, by attending this large gathering of the lovers of our philosophy.

It will cost but a trifle, and by thus meeting together, we may strengthen our cause and benefit ourselves. Tell the friends to pack their tents in trunks with other things necessary at Camp Meetings, and come prepared to have a good time, and they will not regret the time or money spent.

Let us all do our very best to make our State Camp Meeting a success.

Be sure and be on the grounds the first day, if possible. Do not fail to do your best to interest the friends in coming. Keep the time and place fresh in their

minds. Don't let the meeting be a failure. Yours for the Truth, John H. Weiland, Dr. C. P. Sanford, Chairman, Sec. Com. Arrangements.

New Advertisements.

NEWSONGS

Where has Ida gone? Song and Chorus... Hays, Den't forget me, Nellie. Song and Chorus.. Hays, Nora, the Pride of Kilkee. Song and Chorus. Hays, BY THE AUTHOR OF

MOLLIE DARLING.

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ENTERGETIC men and women seeking remunerative employment will find it by sending for "Terms to Agents" on Har-riet Beecher Stowe's superb book,

Woman in Sacred History. The canvass has but just commenced. None bubfirst-class agents wanted.

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In Santity Cure C.

In all its forms. I respectfully call the attention of the public to this one particular affiliction. I can cure the incane in a shorter time than any institute in the western country. And therefore, I challenge the world on this one disease. The friends of the insane, are hereby invited to bring their insane friends at once. I can soon remove the cause—then reaction takes place. You, that are able to pay, can avoid the Asylums. Read Mrs. Packard's great drama of her Three Years' Asylum Life. Paralysis, Rheumatism, Scrofula, Deafness, Diseased Eyes, are successfully treated. Board and lodging furnished. All corresponding, send stamps. Residence: Lawndale, Logan Co., Ills. DR. CHAS, HULL.

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MATERIALIZED HANDS write messages, give tests, and advice on all kinds of business, etc., etc. Diseases diagnosed and mignetic treatment given; also medicine when required.

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SEMI-ANNUAL STATEMENT

OP THE UNITED STATES OF AMBRICA. Chartered by Congreso. CASH CAPITAL - - - \$1,000.000.

JULY 1, 1874.

assets. Cash in Bank. \$ 23,524 95
U. S. Bonds (Market Value). \$23,060 00
State and City Bonds (Market Value). \$5,900 00
Loans secured by First Mortgage. \$2,446,547 69
Loans fully secured by Bonds and Stock. 61,187 69
Demand Loans. \$126,553 19
Loans to Agents, fully secured. \$12,183 41
Loans secured by Policies. \$51,938 09
Commuted Commissions and Office Furniture. \$58,955 44 ture.....Accrued Interest..... 51,408 37 Premiums in course of Collection..... Deferred Premiums (net)........

Total Assots July 1st, 1874,-58,363,885 92 LIABILITIES.

Total Liabilities, July 1.

1874, - - - - - 02.123.200 00 SURPLUS - : - 51.245.610 22 The surplus \$1,243,619 is entirely for the security of policy-holders, being additional to the reinsurance fund, which alone affords ample protection.

The leans, secured by first mortgages of real estate worth more than twice the face of the loans, amount to

\$2,446,547, a sum considerably in excess of the total liabilities of the Company. The National and the Republic, although under the

The NATIONAL and the knether, attrough after the same management, have not been merged, and the preceding statement is the financial exhibit of the National alone.

The Low Rates, the Large Capital, the Definite Contract, and the Liberal Policies of the National, tender it especially worthy the confidence and patronage of the public. OPPICERS: John V. Farwell, President; L. D. Cortright and Paul Cornell, Vice-Presidents; J. F. Crank, Secretary; Emetson W. Peet, Actuary.

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v16n22t1 66 ELEPHANT"

Spiritualism, "Social Freedom," on Trial!

On or about the 1st of August, a pamphlet of come ceventy pages, will be issued, the title of which is an exposition of

"Social Freedom,"

Monogamic marriags the highest development of Sexnal Equality—by the author of Vital Magnetic Cure, and Nature's Laws, principler, facts, and truths, are immutable and eternal. Society, customs, conditions, circumstances, and opinions, are continually changing, therefore, to be consistent, we should weigh and indeed both sides of the subject.

The combistencies and inconsistencies of the doctrine are met and treated upon without favor. Also many of the causes that have produced the unsettled condition of society, and suggestions made that will show the subject up in all of its bearings and leave the reader to decide in freedom upon the question.

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wrong—which?

Spiritualism can not fall of being pleased with this exposition, as it places "Social Freedom" where it belongs, and claims to be practical in its suggestions.

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. For sale wholesale and retail at the office of this

INCIDENTS IN MY LIFE.

BY D. D. HOME. "Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."—Dr. R.

Ohambers. All Spiritualists and Investigators will hall with de-

light, another volume from Mr. Hows. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says:

complete in itself. In his Preface he says:

"About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in consequence of the suit' Lyon vs. Home, which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adare, now Earl of Dunraven, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.'

I now present the public with the second volume of 'Incidents in My Life,' which, continues my narrative

I now present the public with the second volume of incidents in My Life, which, continues my narrative to the period of the commencement of the Chancery suit."

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Introduction.
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2.—Sir David Brewster.—Lord Brougham.—Letters and
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3.—Expulsion from Rome.—Discussion in House of 4.—Sludge, the Medium.—Mr. Robert Browing.—Pancy

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7.—Spiritual Athenseum.—Identity.—Guardians of Strength.—Spirit Mesmerism.
8.—New Manifestations.—Elongation.—Voices.—Performes.

formes.

9.—Hongation and Compression.—Handling of Fire.
CHARONEY SULT.—Mrs. Lyon's Affadavit in support of My Answer to the Suit.

Mr. W. M. Wilkinson's Asswer to the Suit. Price \$1.50, postage 90 cents. * * For sale wholesale and retail by the Reassio-PHILOSOPHICAL PUBLISHING HOURS, Adams Street and Fifth Ave., Chicago.

BIBICAL CHRONOLOGY

CONTRACTING THE CHRONOLOGY COMPUTATIONS OF THE HEBREW AND SEPTUAGINT VERSIONS FROM ADAM TO CHRIST WITH A CRITICAL erray on the geographical location of the

Garden of Eden

By M. B. CRAVEN.

Price, 10 cents; postage, Scents. *.* For sale wholesale and retail by the Religio Phile-cophical Fublishing House, Adams St. and Fifth Ave., Claimago.

A Strange Scene and Seance.

DEAR JOURNAL:-A few evenings ago, witnessed one of the most remarkable scenes that ever fell to my lot, or as I think, to the lot of any mortal. For strange, wild, weird actions, songs, speeches, music, etc., it was surely unsurpassed. A good sized room was well filled, while three or four mediums sat near one end of the room, the rest sat in a circle. The apartment was well lighted, and the first thing to which we were treated, was the celebrated "fire test," when fire was handled by the medium with naked hands as if it had been so much ice instead of fire. I it had been so much ice instead of inte. I understand that Dr. John Stolz recently occupied my old platform before the "Free Religious Society of Chicago," and delivered himself of a lecture in which he took the ground that "the fire test was all a trick," and that to prove it, he did the same thing in the pressure of the audience. Now I have the presence of the audience. Now, I have no money to stake and no disposition to "bet" with my old friend Stolz, but I have the remnant of better days in the shape of a piano that cost \$625. I will give him this instru-ment if he will do what I have seen the aforesaid medium do, without cooking the flesh on his hands and arms. Now, Doctor, come on, and if you fall, you shall present me with your anatomical preparations and the paraphernalia uesd in lecturing on anatomy, physlology, etc. It is a vain assumption. No man can hold his hand in the crisping, crackling flame of burning alcohol and not be burned unless he is preternaturally protected from it.

Well, at the close of this test there came speaking under strange ultramundane influences. Deep and mysterious problems were discussed-such as have perplexed, embarrassed and confused the minds of the most profound theologians of all ages; as, for example, the question of a true "Theology."

Then came the order to extinguish the

lights of burning lamps. This being done; small, frail, feeble woman took command of the forces that were to be mustered, and in a voice of authority—loud and atentorian, with the air of an autocrat or a dictator equal to Cromwell or Napoleon first, she issued her mandates, and gave her orders. Her own daughter deeply entranced, was conducted to the adjoining room, when in "an unknown tongue" songs and duets were sung and played in the most perfect time, making the most beautiful of music. The daughter and mother are utterly ignorant, as I understand, of all languages except their own, the Euglish—certainly not well skilled in that. An accomplished teacher of music, vocal and instrumental was present and declared that one of the artists sang in what seemed to be a combination of, German and Italian, was exquisite in time and melody. The lid of the piane was raised and blow after blow was struck by the controlling influence on the overstrung bass, till you would think the piano, a fine Steinway, was ruined. Much of the conversation was in the same language as of the songs. Parties were influenced by those strange magnetic currents that were never influenced before, and frightened badly enough. After this storm was over, I said: Well. I have seen here to-night, in some sense an exact duplicate of those wonderful reviv al scenes I used to withese when I was a lad. "And here is doubtless a solution of the problem said to be referable alone to the "Holy Ghost."

T. B. TAYLOR, M. D.

An Imposition Explained.

Dear Journal—In your columns of May still you puonened a starting and very interesting account of "A spirit appearing in open court and singling out the forger of his will." It reads well, and as the names of the interest ed parties, dates and localities are given with minute detail, it certainly wears the garb of truth. However, one of the residents of our little town, resolving to test the matter, hit upon a wondrous wise (1) method of gaining the facts, and accordingly appealed for information to the Postmatter of Poplar Island Creek or Neck. Promptly the reply came back, positively denying that there is the faintest glimmer of truth in the "StoryStranger" than Fiction," and asserting that the persons named have never lived in that place, etc. etc. The gentleman who received this answer was no little elated thereat, and calling in his Spiritualist friends, regales himself and amuses them by the emphatic and rhetorical flourishes with which he dwells on his own in genuity in thus ferreting out falsehood and establishing truth. Of course, his anxlety to attain the actual knowledge of the case is decidedly commendable and we give him due credit for the same, but when he concludes his remarks with the declaration that the "Journal is responsible for this narration because it is proved untrue, therefore the Journal is a wholesale humbug, and its contents a tissue of fictions, indignation is apt to usurp patience, and we are forced to exclaim, O, ignorance, thou art the true Prince of Darkness; sufficient for all ages is the poison thereof!"

Too bad, isn't it? that you published that account; for it has lost to our ranks, perhaps, a mind whose profundity is evidenced by the logic with which it deduces that, if a correspondent quotes an article from the Tribune of Denver, Col., sends it to you for publication, and it turns out to be a fabrication that therefore you are a network of fiction, your con-tributors a corps of swindlers, and Spiritualism

a grand lie. Then see, joined with the candid and deep research of this same inquiring mind, the trusting, the infantile simplicity by which it is characterized. Rejecting the Journal with its references, it takes the word of a post-master (probably just because he is such) without knowing aught of him, his honesty or truthfulness; but, then, all United States postmasters are models of morality and truth. I send this to you, my dear Journal, because

L believe Mr. — represents a class of your readers who need a chapter of explanation from you. It seems almost impossible to make them understand your true mission and endeavors—they fancy that because the Journal is a Spiritualist organ, it must be burthened with all the false statements, underhand trickery, dishonest maneuvers and contradictory opinions of any persons or societies styling themselves Spiritualists. They can not or will not comprehend that your noble object is to elevate mankind and draw all souls nearer the shining mount of perfection, through the agency of reason and its handmaiden, investigation, that your ever-echoing command is merely to investigate—seek, "knowing well that those who do seek must find;" that your columns are open to the relation of spirit mani-festations, which you publish as they come, demanding the name and address of the writer as a guarantee of good faith, but leaving the acceptance or rejection of the statement to

every reader's own judgment. When can the masses be made to realize that the untruthfulness of one or ten thousand wonderful experiences in Spiritualism, can never in the alightest degree affect our glorious philosophy. From time immemorial it has

still every day and every year, it rises higher bove the earth-earthy in which its roots must be imbedded here below, reaching its ever green arms into the smiling skies of eternity.

In the forest of religious faiths, it is the majestic king of trees, alike sought by whitewinged birds of purity and ugly insects, whose sting is poison to virtue. Those slimy serpents will coil their hideous length around the greenest boughs, but their fangs have no power to injure the tree. They live in the to-daythe night of death will chase them to their homes of darkness and remorse, while it will bloom on forever and forever in the sunlight and radiance of the never-ending to-morrow. ANNIE JAMES.

Wilcox, Pa. Has Spiritualism a Definite Theory?

ME S. S. Jones:-Permit one of inquisitive mind, yet honest intention, to inquire for information hitherto unattainable. For several vears I have carefully read whatever has come in my way, on the subject of Spiritualism, and have looked in vain for a settled theory upon which to locate it, for I find that while one holds up the spirit revelations of the day as proof of the genuineness of the Bible, and refers to the Bible again as proof of the claims of modern spirit manifestations, another ridicules the Bible as a cheat, and relies on spirit communion direct as infallible revelation. While one holds up Spiritualism in opposition to Christianity, another finds his Christian faith strengthened by a belief of Spiritualism. While one pronounces the "Orthodox" theory a delusion, another—as John Emerson, from the Spirit-world, professes to have been inspired by heavenly spirits when in the flesh preaching the "Orthodox" doctrine. One makes sport of the "Methodist's hell," yet Emerson, a Methodist, was inspired to preach this same doctrine of the eternal punishment of the wicked.

How shall we reconcile these conflicting messages from the Spirit-world? If spirits there have no better means of forming correct opinions, and are no more truthful in their statements than men in this world, they would seem to be very unsafe guides. But if we are to believe the report of John King, alias Morgan, after his two hundred years of great remorse and suffering, we must conclude, that if there is not such hell as is described by the Orthodox clergy, there is yet a place sufficiently wretched for all practical purposes of punishment. In truth his report represents a place or state of torment just as I have always regarded it, forming my opinions from a Bible stand-point. On the state of the wicked a ter death I can but regard King as strictly Ortho-

Again, I am astonished on all sides! I hear Spiritualists condemn the Bible, a book dis-tinguished for its history of spirit revelations, while Bible Christians reject Spiritualism as unworthy of investigation, and at the same time preach its peculiarities from one end of our land to the other. If it is true, as I have so often heard from the pulpit, that "the spirits of our departed friends are our guardian angels," and that "only a veil hides them from our view," I can't see why these same preachers should ory out "humbug" and "beelzebub," when others profess to have penetrated this veil and gained a means of communication with these same spirit friends. Then, on the other hand, if Miss Cook can call up and materialize a spirit, I can't see why it may not also he true that the Witch of Endor did really call up and cause Samuel to appear to Saul, as in the Bible history of the case. If modern spirit revelations are true, I can't see why a belief of this should require a rejection of the Bible, so full as it is of accounts of ancient spirit manifestations and revelations.
History gives us no account of any changes

in the physical laws of the universe, and it seems reasonable to conclude that the laws of the Spirit-world may also remain the same in different ages. That if a thing is true to-day, it was also true two thousand years ago, or

will be so in the coming future. Will you or some one inform me and numerous others, as to the real light in which the Bible is held by the masses of Spiritualists. Is it accepted as a truthful history of events and only certain of its doctrines condemned or is its truthfulness as a history also rejected? Lunderstand Rev. Samuel Watson as a "Christian Spiritualist," on the one hand, and Moses Hull, as an Infidel Spiritualist, on the other hand. These men I take as representatives of the two extremes. But what do the masses be lieve regarding the Bible? And if Spiritual ism should be reduced to a system or creed, will the Bible be endorsed as a whole, in part, or altogether rejected? Your explanation will much oblige one in search of more light, and who is willing to accept the truth wherever

Respectfully, J. M. MARUIN,

Rienzi, Miss. Louise Lateau and the Stigmata.

BRO. JONES:-It appears from the Spiritual ist published in London, that for some time lately, a young girl named Louise Lateau, has created quite a sensation in Belgium and the provinces of Prussia. She is said to be "stigmatized," and pretends in hermoments of ecstasy to see God in his glory. (Under the term "stigmatization" the Catholic church understands the miraculous peculiarity of persons bearing on their own body the five principal wounds of our Sevior, and bleeding from them on certain days). Bois d'Haine, the village in which Louise Lateau lives, is now the place of pilgrimage for many pious persons coming from Holland, Germany, and Belgium, to wit-ness with their own eyes the performance of the miracle. Majunke, being some time since in Treves on a visit to his constituents, made also a call upon Louise Lateau, and remained several days in Bois d'Haine, where he also met with Bishop Mermillod, and Lefevre, a medical professor at the University of Lou-vain. After his visit, Majunke gave a lecture on what he beheld, from the reports of which in Ultramontane papers the following items are extracted:

"Louise is a very simple girl; she has seen very little of the world, and spent the greater part of her life in a solitary country cottage. She daily receives the Holy Sacrament, which is her only nourishment. For two years she has neither eaten nor drunk anything else. When she does not receive the communion she is seized with deadly faintness, so that even on Good Friday she is allowed to partake of the Lord's Supper. Every morning at six o'clock she visits the church, at some distance from her abode, except on Friday, when the Holy Sacrament is brought to ber. Last Friday it was administered by the Very Rev-erend the Bishop of Tournai. I myself assisted. In the little room, floored with bricks, we found everything prepared as for a person dangerously ill. Louise was kneeling at the table and bleeding profusely. The bleeding by Louise Lateau begins at midnight on Thursday and terminates at midnight on Friday. First the forehead bleeds, as when the crown of thorns pierced the head; the blood streams never in the slightest degree affect our glorious philosophy. From time immemorial it has had its bribe-vulnerable expounders, its humber bug mediums, its wrong doing believers, and the distance of the hads, side, and feet bleed from the above and below." On the day Majunke was at Bois 1 why he still affiliates with the freelovers.

d'Haine Louis Lateau took the Holy Sacrament almost ravenously. 'In the afternoon, about 2 o'clock, she fell into ecstasy. The Bishop of Tournai went to her previously to see if, perhaps, in conversation she would forget the time; but no-punctually at 2 o'clock she became silent, and her eyes fixed. The Cure of the village declared that Louise often during her excitement saw apparitions. First she saw God in His glory, and later on, the sufferings of Christ, especially in the last stages. Shortly before 3 o'clock Lousie fell to the ground, and at 3 she extended her hands. Strange to say, during these convulsions, when the spirit is transported to other regions, it still lives for the things surrounding the body. A consecrated article, for instance, being placed in the immediate neighborhood of Louise, a gentle smile was seen to play on her features. Also during the prayers she smiled at certain moments (fourteen of us were present, and the priests were praying); when the words 'Gloria Patri,' 'Misericordia,' or 'Misericors,' were uttered she smiled in a remarkable manner, no matter if the prayer was delivered in the French, German, or Hebrew; for in her écstasy she understood all languages, and consecrated or unconsecrated articles were immediately distinguished by her. Professor Levre convinced us by plunging a penknife into her extended hand that Louise was insensible to all laws of the natural world; for the hand was not withdrawn nor flinched, neither did any blood proceed from the place penetrated. When during the prayers the names of Jesus and Mary were mentioned, the upper part of the body of Louise arose from the ground; but this movement was no voluntary one, as generally the case; she seemed to be borne up invisibly. On the Bishop utter-ing the words, 'Oh, my Jesus, I kneel to Thee,' she turned round so quickly and fell down so suddenly before the Bishop, that I and the Bishop were quite concerned, fearing she was going to spring out of the window. On the episcopal cross approaching her she seized it with her hands. At the termination of the prayers she again fell down-or rather was invisibly placed down, for by falling she would have wounded herself on the pavement. Indeed" (states Majunke) "our language has not been the proper word for expressing the act of this prostration.

"On the next morning, at six o'clock, al-though she had lost so much blood on the previous day. Louise was nevertheless in the church. I called again on her. On entering I found her occupied with her sister in needlework. She offered me a chair, and was somewhat reserved. Her face was rather pale, but seemed transfigured. I said I was a priest from Germany, where the Church had now so much to suffer, and begged her to pray for me and the Catholics in Germany, and that I would remember her when offering up mass. She replied, "Je yous remercie, monsieur," and nothing further. She has been so much visited by theological and medical commissions, by men of learning, princes, and distinguished personages, that she is quite insensible to the external world; she receives no presents whatever, and is living in very poor circumstances. Among other trials, she was shut up for a month without receiving the whole time the least nourishment." These are the words of Mejunke literally translated, and, to add to the force of his statement, he finished by declaring, "All this I have witnessed with my own eyes; so I found Louise Lateau."—The Hour, June 26th (Berlin Correspondent).

Poices som the People.

BUFFALO, N. Y.—L. Day writes.—Allow me to express my best regards to you for your kind notice of my affairs. The Journal and Banker have saved me much suffering by their timely no-

DE RUYTER, N. Y.-J. Hill writes.-I think l can say of a truth that our cause is gaining ground in this place very fast, and nothing is doing more for it than your paper, and especially the stand you have taken against free lovelam suits them to

RINGGOLD, LA.—Mrs. Luella C. Jeter writes,
—I consider your paper a "God send." It came
to my father, Isaac Coleman, just the week after
my sister died, and it seemed a healing balm to
our stricken hearts, to me it was something
very strange, and I could not credit half I saw.

BAXTER SPRINGS, KAN.—W. J. Raney writes. You may consider me a life-time subscriber if the JOURNAL continues the course it now pursues on the Woodhull question. I am well pleased with the paper. I commenced reading it six months ago as a trial subscriber. I have renewed once, and now I want my paper to continue at any price. .

MT. BLANCHARD, O.—Abisha Cole writes. confess there are some things published now and then in your Jouanal which handles old theology rather roughly. It is my opinion it is not always the best way to approach some individuals.

VINTON, IOWA.—James Wood writes.—An esteemed friend, McIlheny, induced me to subscribe for the JOURNAL three months on trial. I see the time will be out next week, so I enclose. P. O. order for one year's subscription. I do not know what to think about this spiritual commotion, but perhaps if I read on a year longer I may fall into line or become more skeptical than ever. We shall see.

That is the true course to pursue. Investigate Spiritualism as you would any other system of phllosophy. If it is based in an immutable principle, you will find out that fact. If not you may have the credit of exploding the greatest fallacy of the age. We predict the former will be the legitimate result of your labors—Ed. Journal.

WASHBURN, ILL.—James Freeman writes,—I have been for some two years a constant and atten-tive reader of your invaluable paper, and it has tive reader of your invaluable paper, and it has been instrumental in tearing my preconceived no-tions and theological prejudices all to flinders. I would not part with the light and liberty, the rest and happiness which I have derived from its peru-sal, for all that this world can give. Go on in the good work, and God and the holy angels will bless

BOSMEL, OHIO.—Asa Ware writes.—I highly BOSMEL, OHIO.—As Ware writes.—I highly appreciate the letter in your paper written by E. D. Blakeman, of Circleville, Ohio. I sympathize with him. I lived with the Shakers 23 years, and worked hard, receiving the reward of \$55 and my clothing. I sympathize with all that are educated from childhood to look on out-siders as totally deprayed, and on the broad road to that place which are ally of free and brimstone as totally deprayed. smells of fire and brimstone, as taught by ex-treme religious enthusiast:

SAN PABLO, FLA;—Ell Haworth writes.—It has many times been my lot to be the frail medium through whom the light of heaven has been refirected and shone upon poor souls in distress, that they might find comfort. I well remember an instance in Havana, when a strong man of military renown lost his only son by accident; he falled to find comfort in religion as he viewed it, and came to me. A good angel came and reflected the light through me, and whispered words of peace in his heart. peace in his heart.

STILL WATER, MINN.—Jesse H. Lover writes.
—E. V. Wilson, or some other person has sent to my address a copy of a paper entitled. "The Spiritualist at Work." In that paper the "Gentle" says "there are certain things that he never done," but does not say that he does not affiliate with those who do not need to be seduced. In his

E. ARLINGTON, VT.—A. Valle writes.—It pleases me very much to see you have gone so strong against free-lovelam.

COOLEYVILLE, MASS.—A. B. Bishop writes.

Those LITTLE BOUQUETS have come to hand and are indeed very instructive to both young and old, and may God speed them on their way until their praise shall sound from shore to shore. We think the Journal and Bayonna to shore. the Journal and Bouquer are doing far more good than you know of, as the Post Masters who so very plous they would not be seen taking a Spiritual paper for fear some one would know it, but surely they will often steal the Journal away and keep it several days to read, therefore we trust it does them some good; perhaps they think as did old mother Eve; that stolen fruit is always best. --

HOUSTON, TEX.—Burr R. Tivn writes.—The pure light of Spiritualism is illuminating the darkness here; and thousands, who a few years since were stupid in bigotry and superstition, are now walking in the paths of Spiritual light. This change is due in a great measure to the Journal; it is now visiting every nook and corner of this yeat State. Our neighboring fown Waco has a large circle of Spiritualists, numbering in it many of the foremost men of the place. Wein Mt. Calm see few in number now, but strong in faith. It is are few in number now, but strong in faith. It is but a short year since the great work was commerced through the single exertions of that indefatigable Spiritualist, Dr. Pelham. He even holds himself ready to defend the cause, is arrest at every point, and woe unto the Orthodox, be he minister or layman, who provokes a contest. Whenever argument fails them, they then at once resort to abuse, the chief weapon in their arsenal; but the Doctor cares as little for that, as he would for the Pope's excommunication. DYER STATION, TENN.—A Truth Seeker writes.—We have had for the first time in the his-

tory of our country, a lecture upon the Spiritual Philosophy, who halls from Texas, and whose name is Col. S. D. Hay. He gave a most interesting lecture which was listened to with intense interest. even by those who reject the glorious truths of angel ministration. Mr. Hay after hig first lecture here went to Trenton, but returned by invitation and delivered three more lectures. After the audience had assembled, amounting to some 150 persons, but before the lecture began, the Revi. M. M. Taylor, pastor of the Methodist Church M. M. Taylor, paster of the Methodist Church here, came forward, and after some preliminary remarks uttered in an excited and bold manner, read from a paper which he held in his hand, several question. If you are acquainted with Mr. Hay, you can imagine the prompt and decided answers he gave to the several questions, and the genteel flagellation he administered to the bigoted and ignorant divine. This so enraged the follower of the meek and lowly Jesus, that he sprang to his feet and angrily harangued the audience, dealing in invectives and low personalities to the infinite delight of the ignorant.

KIRKWOOD, MO.—J. P. Hibler writes.—I have just received an extra entitled "Church and state," perporting to be the organ of the "United States Church." But let me ask, Bro. Jones, as you are in Chicago and have some chance to know what kind of meats does this female Cæsar feed on, that she can unite Church and State, and lash on, that she can unite Uniter and State, and had all the good Spiritualists to its support, whether they wish or not, for she plainly says in one passage that all Spiritualists after reading this extra, that do not immediately enroll their names in support of her "Church and State," will be spotted as free-lovers, and against law and marriage. Well, I am a Spiritualist of 22 years standing, but Well, I am a Spiritualist of 22 years standing, but I don't propose to be lashed into any such a concern. I have alway been against the free-love Woodhull tribe from the days of the Micholses to the present, and have gloried in the victory you have won in the noble fight. This woman seems to be truly down on free-lovers in one passage, and in another column she seems to be cheek by foul with the Woodhull. I think it is a dodge of the Woodhulls. They have played out pretty much on their first base, and are atriking for another. The truth of it is, Bro. Jones, I take as little atock in snorting rampant fanaticism as I do in free-lust. do in free-lust.

REMARKS.—Never have seen the circular or paper you refer to, therefore can give no opinion thereon. If the statement is made therein that all are free-lovers that do not immediately patronize it, you can set its publisher down as a most consummate simpleton.

DAKOTA CITY, NEB.—An Observer writes.—It is with great pleasure that I state that Dr. W. Barr, of Harrisburg, Pa., favored us, on yesterday, at our Court House, with a very excellent lecture on Spiritualism. The Methodist and Lutheran churches here are so prejudiced that they would not consent to have the lecture delivered inside of their sacred walls. The Doctor had a Inside of their sacred waits. The Doctor had a large audience, and proved that the Bible is full of Spiritualism. He was argumentative, searching and pungent. He took up the objections to Spiritualism, and showed that they were all founded on mere prejudice. He run a handsome parallelism between Spiritualism and Orthodoxy, and proved the great superiority of his system of faith and practice. The one was seen to be lovely, inspiring, and soul elevating, while the other was proved to be repulsive, despotic, and soul-terrifying. While the one is making rapid progress, the other is gradually dying out. The Doctor's powerful arguments may yet prove the good seed which shell produce an hundred fold. After the which shall produce an hundred fold. After the lecture closed, he exhibited the RELIGIO-PHIL-OSOPHICAL JOURNAL, and urged the importance of subscribing to the same, as the best paper published. A number came forward and subscribed, and many more promise to do the same.

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

IDA MANNING AND HER LOVERS,

(Continued.)

Having thus dismissed the gay and superfi-cial Lemond, Ida's heart was besieged by other fond admirers, two or three of whom I will mention: A Mr. John Howard, a widowwill mention: A Mr. John Howard, a widower with two children and an aged mother on his hands, was the next one to apply. Mr. Howard was a plain matter-of-fact kind of a man, well to do in the world, and having gone through with the courting business once before, approached it unabashed and as a matter of business. Ids's charming ease of manners made every one feel at home, and induced great freedom of expression. For some time, Mr. Howard had been feeling around and drawing Ids out as far as he dared, until he concluded he had pretty clear sailing.

"Are you fond of children?" said he.

"Exceedingly so," exclaimed Ida; "I think a person not fond of children has a malformation of mind."

"I'm glad you think so," said he; "Can you

"I'm glad you think so," said he; "Can you get along well with old people?"
"I have always loved their society," solid lide,

as she saw what he was aiming at. "Could you love my children?"
"Yes, and everybody else's, I trust,"
"Could you be a mother to them?"

"Please explain your meaning, alt." "Could you marry me?"
"I suppose I could, you being willing." "Then you agree to it, do you?" faid he, patting her under the chin.

"By no means," said she, drawing book.

"Because I shall never marry any one who does not love me with his whole heart." "But I admire you exceedingly, feir lady."

Admiring me will not answer, I must be "But I really love you."
"That is the first time you have mentioned the fact, and so I conclude love can not be a

very absorbing feeling with you, as business arrangements seemed to occupy your atten-

"But I love you warmly, nevertheless."
"Then there is another great obstacle. I do not love you. When I marry, I must receive a whole heart, and give a whole heart. While I esteeme you as a friend, loving you suitably to marry you is quite out of the question. There are ladies who can fill your situation better than I can." tion better than I can."

Thus did Ida close the courtship of Mr. Howard, meantime emphasizing the word situation. and so mixing a little sarcasm with her kindness of manners, by hinting at the business-like nature of his wants.

Soon after this, two other gentlemen began to show a special interest in Ida Manning. One of these introduced to her a Mr. James Boothroyd, of New York, who was struck with the high principle combined with independence of thought which he discovered in Miss Manning, as he watched her in a large social gathering in which they both took part, although he had not been introduced to her, and felt quite sure he had not been noticed by the lady. Having received a letter of introduction to Ida from a dear friend of both, he went out to her home which was about an hour's ride from New York. Mr. Boothroyd presented a somewhat green appearance, his hair being combed down in front almost to his eyes, his clothing a plain and cheap mit of grey, his hat somewhat tumbled, his boots though clean, unpolished. He approached the house on foot, instead of hiring a carriage, from the railroad station, thus carrying the appearance of a scarcity of money. He, nevertheless, presented a keen eye, and although very reticent in general, as though bashful and unaccustomed to society, what few words he did say were very much to the point, as Ida noticed.

The other gentleman, Mr. Charles Munson. The other gentleman, Mr. Charles Munson, also of New York, presented a great contrast to Mr. Boothroyd, having an air somewhat distingue and possessing a fluent speech, being elegantly dressed, and riding up to the house in a fine carriage. He quite eclipsed poor Mr. Boothroyd, who seemed bashful about speaking in his brilliant presence, but would let him do most of the talking. Boothroyd said he made his living by honest industry and seemed to take pride in it, although his elegant rival never once insinuated that he was under the disagreeable necessity of stagman to labor.

rival never once insinuated that he was under the disagreeable necessity of steeping to labor. Sunday seems to be a day which many dedi-cate to courting, or to sparking, as the old ex-pression is. This name, I presume, is used because the eyes of both lovers are apt to spar-kle with joy and their tongues with wit, while the fluest jewelry and clothing they possess is apt to be worn. This unusual display and effort is perhaps one reason why they both so often gain inflated ideas of each other, which must have a collapse as they come into contact must have a collapse as they come into contact with the trying ordeals of life. Ida, however, adopted an elegant simplicity of dress; her hair being somewhat short, hanging in easy curls on her neck and shoulders, like the Grecian ideals, instead of being arranged in an enormous wad to overheat the brain; and her skirts flowing in easy curves, instead of being humped up into rude angles that project a foot beyond the back. Then she was fond of wearing white or light colored dresses, so that the sunlight might come to her body, and even at periods when her colors were lighter than the prevailing fashion, it was no bar to her entering the best society, as it is called, for unlike many persons, she honored the dress more than the dress honored her. At any rate, her father declared that she gained her bird-like elasticity from taking so much sunlight as well as open air exercise. Sundays, I said, are often made courting

Sundays, I said, are often made courting days, and our two lovers coming every Saturday evening to the pretty village in New Jersey, where Mr. Manning lived, often found themselves together in Ida's company. The brilliant Mr. Munson did most of the talking, and paid but very little attention to Mr. Boothroyd, whom he considered a greenhorn generally, hardly worthy of notice as a rival, for he was sure Miss Ida would not encourage him a moment while persons so much auperior a moment while persons so much superior were around. He seemed to put forth special efforts to delight Ids, and astoniah Mr. Boothroyd, with his sallies of wit and his fine ways generally, and to all appearances he succeeded, for the one was full of happy smiles, and the other was quite silent as if scarcely daring to speak in the presence of such superior culture, speak in the presence of such superior culture, and yet occasionally, when Munson would catch the keen glance of his rival, he would seem to say to himself, "Perhaps there is something in that man after all, and perhaps he is weighing me, who knows." Nevertheless, he concluded he would rally him a little and get him to talk and in that way, perhaps, make a little fun of his awkwardness. So quoting the old proverb: "Speech is allver, silence is gold," he remarks:

"I'm doing more than my part of the conversation. Do, pray, let us hear from you, Mr. Boothroyd."

"Ordinary speech, you consider only silver."

"Ordinary speech, you consider only silver," said Mr. Boothroyd, rousing a little.

"True." "Not even equal to silence which you compare with gold."

Just so. "My friend, I think there is something so much better than either extreme of constant speech or constant silence, that it may be com-pared with diamonds and that is to speak when

pared with diamonds and that is to speak when you have something to say, and be stlent when you have not. Am I right?"

"Pretty good," said Munson, who began to see that he had not come off first best, so far, for it was quite evident that during the evening he had been talking a good deal when he had nothing to say. Still, wishing to draw him out somewhat further, he called attention to the sermon which they had all heard in the morning.

"Mr. Boothroyd," said he, "we had a capi-tal sermon this morning, did we not?" "I'm sorry I can not sgree with you," was

⁴ But don't you think he proved overwhelmingly the existence of a God from the design that every part of the universe exhibits? Did he not show that whatever manifests design must have had an intelligent designer, and that nothing can exist without a cause?"

"Mr. Munson, does God exist?" 66 Certainly."

"Does God's existence come from a cause?" "N-n-no," says Munson, somewhat em-"What then becomes of the assertion that

nothing exists without a cause?" Mr. Munson perceives the very foundation stones of the sermon, which he had endorsed, giving way, and after hesitating a little, says he presumes the clergyman meant to say that no created thing exists without a cause.

"Mr. Munson, please to tell me what things in this universe were ever created?" said the quiet and mysterious Boothroyd, now warm-

ing into eloquence.

"All things, except God himself."

"Your proofs, please."

"Because, as the clergyman says, they show such wonderful design. The fact of a design chows that there must have been some infinite designing cause." designing cause. "But the child's question: "Who made God? knocks this logic to atoms."

"I fail to see it." "You say a design, from its display of intel-ligence, must have required a designer to make it?"

66 Yea.27

""Which shows most intelligence, the thing designed or the one who designed it?"

"The one who designed it, of course."

"But God is the Supreme Designer, you say.
Now tell me who designed Him. Who spoke him in the service beauty to block a little and

Mr. Munson began to blush a little, and work his flugers through his hair as if in search of ideas, and after some hesitation broke out in a less bland tone than usual, "Mr. Boothroyd, you go into the mystical depths of things beyond all human power to grasp. There is no use in our attempting to measure God or to understand him."

"Exactly, my friend. Hence the shallowness of the clergyman's attempt to measure God. Paley and a thousand others take up the sophistical argument that design must require a designer, and intelligence an intelligent cause, but God the greatest intelligence of the universe requires no cause!"

"But what," exclaimed Mr. Munson, "do you say that somebody made God? or do you say that there is no such being as God in existence?"

"I mean to say that the subject is infinitely above the grasp of finite minds, and our theologians should not be so superficial as to attempt to account for the origin of things in such a way, for scientists will laugh them to scorn. Science goes to show that all things are eternal—that the creation or destruction of even matter is impossible-much more so that of spirit. While I perceive that a spirit of infinite Love and Wisdom seems to rule everywhere, I see the folly of attempting to grasp primates or ultimates. Let us be modest. Fools rush in where angels fear to

During this argument, Ida was all eyes and ears, and Boothroyd became to her more of a mystery than ever, although from the very first she had discovered traits of superiority in him. Munson thoroughly cornered in argument, covered his defeat as best he could, but was not a little astonished and mortified at being thus met by this poor, green, laboring man whom he set out to make fun of; whence man whom he set out to make fun of; whence did he gain his knowledge of science and logic, his command of language? Had he not been sitting stupidly silent, as though he had no idea? He retreated from the subject of discussion as soon as he could gracefully, and entered upon the lighter subjects of social life, while Boothroyd sank again into his seemingly stupid and silent condition.

To be Continued.

NEW YORK LÉCTURES.

Mr. Peebles has just finished his month's course of lectures for July, with us. His elo-quence and overflowing heart has kept us thor-

oughly warmed up, and the attendance has been admirable even during this hot season.

Mr. Collier, of England, also gave some excellent lectures, and on the last Sunday, the Rev. J. H. Harter, of Auburn, N. Y., gave us two lectures which were quite thrilling, overflowing as they did with wit and pathos. Sometimes the audience would weep and sometimes nowing as they did with wit and pathos. Sometimes the audience would weep and sometimes shake the goom with their laughter. Mr. Harter was formerly a member of the Dutch Reformed Church, then he progressed into Methodism, then he advanced to Universalism, in which church he was preacher for many years; make the course as present for many years; now he has become a thorough Spiritualist, and says if there is anything higher, he is willing to find it. Being a fascinating speaker, and a most genial, high-toned man, spiritual societies should send for him in all directions. He is famous as a temperance lecturer, and as a speaker for lyceums, I think, must be almost unsurpassed. He is an old friend and class-mate of Mr. Peebles.

Our lectures are to be suspended through

State Camp Meeting at Iowa Falls, Lowa.

On the 9th, 10th, 11th, 12th, and 13th of September, 1874, the Spiritualists of Iowa, will hold a State camp meeting at the above time and place. It is expected and believed that this will be the largest camp meeting ever held in this State. In order to make it so, it is expected that every member of the Committee of pected that every member of the Committee of Arrangements will use their best endeavors to set before the friends of our cause, the pleasure of attending and representing our cause from the various places in each District. At this meeting the Committee have arranged to have what all desire, viz.: the best of speakers, and last but not least, as a matter of interest and instruction, we expect and shall use our best endeavors to have what we all wish to see, positively, one or more materialization mediums, so that those who come may meet their ums, so that those who come may meet their supermundane as well as their earthly friends there. It is also expected that one or more spirit-artists will be used to procure the attendance. Every extended the supermundance is attendance of the supermundance is ultrated at once to the undersigued, notice of which will be given to the public in due time.

Speakers and mediums are particularly intended to procure the attendance wited, and will receive due and proper attentions.

of such a class of mediums as are not usually met with except in our large cities, and attended with a large expense, so that all who come will be more than paid for coming.

SPEAKERS:

Robert G. Eccles, A. M., of Kansas City, Missouri, and Mrs. Sophrona E. Warren, of Appleton, Wisconsin. It is also expected that the following State Missionsries will be present and take part in the exercises: Capt. H. H. of Fort Dodge; Mrs. H. Morse, of Council Bluffs; A. E. Hall, of High Point; Mrs. Sarah A. Newcomb, of Northville; Mr. Godfrey, of Greencastle and Dr. C. P. Sanford, of Iowa

Of other speakers in the State, Rev. Asa Warren, of Dubuque; J. Dunton, of Algona; Dr. John Hays, of Lagrange; N. Henderson, of Tallyrand, and Dr. Miller, of Washington. For test mediums for materialization, James H. Mott, of Memphis, Mo., or Mrs. Maude Lord, one or both. If we can not get either we shall have some other medium of this class. we shall have some other medium of this class if they can be obtained, of which, notice will be given in the Journal and Banner. And all good mediums are invited to attend.

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Calamen; J. J. Hopper, Clermont; Salem Morse, Volga City; J. S. Knowles, Delaware;

rocks, caves and dells. Railroad fare, we are authorized to say, will be, on the C. & R. Island, legal rates; C. & N. Western, legal rates; D. & St. Paul, reduced rates to companies of 25 or 30; B. C. R. & Minnesots reduced to 1 15 fare; D. M. & Ft. Dodge, legal rates; Ill. Central, 1 15 fare; C. R. R. of Iowa, legal rates, at any station in

The resident committee will furnish hay, straw and wood on the grounds. Water is convenient. The grounds are pleasantly situated on the banks of the Iowa River.

Come one and all, let us have a good time

together.

The recent fire has affected nothing to prevent the meeting being a success. Dr. C. P. Banford, Sec'y. John H. Welland, Chairman.

Mass Meeting in Indiana.

There will be a mass meeting of Spiritualists, Free Religionists and Liberalists, held under the auspices of the First Spiritualist Society of Terry Haute, Ind., at the Vigo County Fair grounds, on the 27th, 28th, 29th and 30th of August.

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within two miles of the city, accessible from every direction by good roads, and from the city by railroad, and is bountifully supplied with good water, and sheds and buildings adapted to the purposes of such a meeting. Dancing and other attractive and innocent

amusements will be introduced. Board and lodging will be furnished at a nominal price on the ground, and every effort to interest all attending, and to render them comfortable, will be made. All stands for re-freshments will be controlled by and in the interest of the above society. Extra trains leading from the city, by special arrangement for the accommodation of those passing from and the accommodation of those passing from and to the grounds, will be held in reserve; also arrangements at this point are being made by which those attending may reach the city at reduced rates, and it is hereby made a special request of the friends that they negotiate with the proper authorities at their respective points for adviced wallying form and report the re-

tion. Those intending to be present will confer a favor by notifying the Secretary at once, that timely notice thereof may be given. A full attendance and a good time is anticipated. Let all who can attend do so, and they will be made welcome. By order of committee. JAMES HOOK, Secretary.

THIN PAPER.—An unexpected demand by us for paper for this edition found our paper dealers short, and they were obliged to give us a very light paper for a part of the present

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Business Antices.

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