

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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### POEM.

GIVEN THROUGH MRS. FANNY BREED, MEDIUM.

I come from the land of beauty and light,  
To awake the soul from darkness and night,  
To wash from each bosom every dark colored stain,  
That nothing but love in their souls shall remain.

I come to each home, oh, welcome me there,  
I have come laden with truths rich and rare;  
I have visions of beauty, of rapture, of love,  
Which I found in my evergreen glade above.

My father has sent—I come in the morn,  
Oh! waken and listen to my joyous song!  
I am one they thought dead, when they laid me to rest,  
But now I'm in heaven, the land of the blessed.

Oh! what is death's dart? oh, what is the shroud?  
Like the fast flying meteor, the swift flying cloud,  
The flash of the lightning, a break of the waves,  
When the spirit is freed from the part that enslaves.

I've come from my home, the fair sunny shore,  
I know I'm welcome—my name is Tom Moore,  
I return, but wish you a friendly adieu,  
"There's a light in the window, shining for you."

### SUMMER-LAND.

The Next World According to Seers and Spirits.

A PLACE AS REAL AS THIS ONE—CITIES, STREETS, HOUSES, SOCIAL ARRANGEMENTS—NOTES OF A NEW YORK BELIEVER.

"Summer-Land" is the name given by the seer Davis to that bourne from whence it was popularly supposed before the day of spirit-rapping—no traveler returned. In other words, it is the heaven of the Spiritualists who believe in Mr. Davis's teachings. Upon searching Spiritualistic literature there is found a provoking difference of opinion among the oracles as to the character, composition, and location of the Spirit-land. They all claim equal gifts of seership, and yet flatly contradict each other. For instance, Andrew Jackson Davis has been able to discover an immense range of spiritual territory in the milky way, inhabited by the souls of those who have lived mortal lives on the planets of our system, while others, wise men in the profession, have had it revealed to them that the Spirit-world is all around us—that, indeed, we are living in it now, and are unable to behold its manifold beauties and the spirits of those whose bodies we have buried in the dust, because our senses are clouded by our fleshy envelope. When we cast away our body as we take off our clothes at night, we see all. Then again the learned Spiritualists disagree as to reincarnation or the theory of the dwelling of the soul in successive earth-bodies until complete purification is reached. Kardec and the millions of his followers on the continent of Europe are re-incarnationists. But Andrew Jackson Davis declares that re-incarnation is a hallucination invented by Diakka, or mischievous spirits. What shall we believe when these doctors disagree? If Spirit-land is a real place, and spirits of intelligence are permitted to communicate information to us, it seems strange that there should be any variance in the description. What would we think if a thousand sensible people like Bayard Taylor should return from visits to the interior of Africa, and tell us that the people there were forty feet high, and carried their heads under their shoulders, while another thousand should come back at different times, and say that the same people there were four feet high, and wore no heads at all? But these travelers would not give each other the lie more flatly about a place about which there ought not to be any mistake, than Davis, and Kardec, and fifty other seers do about the world the soul inhabits after mortal death.

### SUMMER-LAND SEEN IN A VISION.

The Summer-land to be described in this article, for the benefit of the curious in such things, is that believed in by Andrew Jackson Davis and his followers. Like Swedenborg, Mr. Davis has seen this spirit world in visions. He has written voluminously on the subject, and it must be confessed that it is necessary to struggle through oceans of unmeaning words to get at an intelligible idea of the country he attempts to sketch. The speculations of the seer, however, are interesting, and no apology is necessary for giving so much space to an exposition of a belief which is shared in by many thousands, if not millions, of our fellow-countrymen. Before going into a description of the Summer-land, Mr. Davis's statement of the manner in which the spirit quits its earthly tenement by the process called death will be entertaining.

### DEATH—SO-CALLED.

Suppose a human being to be lying in the death-bed before you. Persons present not seeing anything of "the beautiful processes of the interior" are grieved, stricken and weeping. The departing one, it may be supposed, is a beloved member of the family. But there in the corner of the room of sorrow stands one (the seer) who sees through the outward phenomena presented by the dying one. To the outward senses the feet are there, the head on the pillow, and the hands clasped, outstretched,

or crossed over the breast. "If the person is dying under or upon cotton there are signs of agony, the head and body changing from side to side. Never allow any soul to pass out of the physical body through the agony of cotton or feathers either beneath or in folds about the sufferer." The person is dying, and we will suppose that it is a rapid death. The feet first grow cold. The clairvoyant sees directly above the head what may be called a magnetic halo, "an ethereal emanation, in appearance golden, and throbbing as though conscious." The body is now cold up to the knees and elbows, and the emanation has ascended higher in the air. The legs are cold to the hips, and the arms to the shoulders, and the emanation, though it has not arisen higher in the room, is more expanded. Now the death-coldness steals over the breast and around on either side, and the emanation has attained a higher position nearer the ceiling. The person has

### CEASED TO BREATHE.

the pulse is still, and the emanation is elongated and fashioned in the outline of the human form. Beneath it is connected the brain. The golden emanation is connected with the brain by a very fine life-thread. Now the body of the emanation ascends. Then appears something white and shining, like a human head; next, in a few moments, a faint outline of the face divine, then the fair neck and beautiful shoulders; then in rapid succession come all parts of the new body down to the feet, "a bright, shining image, a little smaller than this physical body, but a perfect reproduction in all except its disfigurements." The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free and prepared to accompany its guardians to Summer-land. "Yes, there is the spiritual body; it is shown in dishonor and raised in brightness."

### THE SPIRIT JOURNEY.

The newly arisen spiritual body moves off towards a thread of magnetic light which has penetrated the room. The spiritual being is asleep, just like a new-born happy babe; the eyes are closed, and there seems to be no consciousness of existence. It is an unconscious slumber. In many cases this sleep is long, in others not at all. The love-thread now draws the new-born body to the outside door. A "thought-shaft" descends upon one who is busy about the body. "This person is impressed to open the door of the dwelling and leave it open for a few moments. Or some other egress is opened and the spiritual body is silently removed from the house." Celestial attraction draws it obliquely through the forty-five miles of air. It is surrounded by a beautiful assemblage of guardian friends. They throw their loving arms around the sleeping one, and on they speed to the world of light. When the time approaches for the spirit's awakening "then celestial music, or some gentle manipulation, or the murmuring melody of distant streams, or something like breathing passes made over the sleeping one, causes sensation to return and the new-comer is introduced to the Summer-land."

### THE LOCATION OF SUMMER-LAND.

Such is Mr. Andrew Jackson Davis's picture of the change called death. It would certainly be a very pleasant thing to believe, if he could bring any other evidence than his vision to prove it, and it would rob the last hour of all its terrors. Now, having taken the spirit into its new abode, it is next in order to ascertain what that abode is. In answering the inquiries which will naturally arise under this head, we are opportunely assisted by a communication from the late Theodore Parker, which appears in a Boston Spiritual paper. Being asked where is the spirit world he replies that it is "About sixty-five billions of miles from the planet earth. It is a spiritual plane, revolving on its own axis, around its own spiritual sun, and in its own spiritual solar system, and is subject to laws just as perfect as the laws governing in the physical solar system that comes within the range of human sense; and yet, wherever a spirit can exist, there, in degree, is a Spirit-world, but not the spiritual planet proper of this material earth."

### SPRING GARDEN CITY.

Mr. Parker also says that he lives in Spring Garden City. Spirit is but sublimated matter, and matter, after all, therefore it requires a given time for that body of matter, or spirit, to pass from one point to another. The time required depends very much upon the strength or will of the spirit, and upon its knowledge of the elements through which it has to pass; of the universal powers with which it has to deal. Some spirits can pass through space more quickly than others; some find it exceedingly difficult, because they do not know how to take the best advantage of the currents and cross-currents of magnetic and electric life that they meet with. "So then," continues the disembodied Mr. Parker, "if I say I can leave this place and be at my own villa in Spring Garden City in five seconds of earth-time, you are not to suppose that every spirit can do the same thing, only that I can do it." These human wills, in the Spirit-world, are the fast or the slow horses that you have to drive.

### CELESTIAL SCENERY.

Mr. Davis says that the Summer-land is vastly more beautiful than the most beautiful landscape of earth. Celestial waters are more limpid, the atmosphere more soft and genial, the streams are always musical, and the fertile islands there are always full of meaning. The trees are not exotic, and the birds are literally a part of the celestial climate, every one having its lesson of divine significance. The

Summer-land is every way a world like this. It is a comprehensive sphere. Astronomically speaking the earth is on one side of that vast galaxy of suns and planets termed the "milky way," and directly across this great physical belt of stars we find the sublime repose of the Summer-land, and this is but the receptacle of the immortal inhabitants who ascend from the different planets that belong to our solar system. These planets all have celestial rivers, which lead from them toward the heavenly shores. The spirit land has a firmament. It is filled with stars, suns, and satellites. It rolls in the blue immensity. The sky there is not without its clouds. They change very much like the clouds of our tropics, yet they do not much resemble them. The changes are like those in the southern skies, but the clouds themselves are very different.

### A SUMMER-LAND CITY.

In a volume containing communications from distinguished persons in the other world, sold at the Spiritualists' bookstores, there is an account of the city of Spring Garden, before alluded to, as the residence of the spirit body of Theodore Parker. The late Margaret Fuller, Countess d'Ossoli, is the alleged authority for the statements contained in this connection. Probably the description will answer for other cities in the Spirit-world. Spring Garden contains between sixty thousand and seventy thousand inhabitants, the majority of whom are engaged in literary and artistic pursuits. It is just the place where all good newspaper men are likely to go when they shuff off "The streets are handsome, the pavements being covered with a brilliant enamel, which is formed by dampening a certain yellow powder, which, when hardened, shines like amber. They are laid out in circles surrounding a large park of several acres, which forms the center of the city. This park is embellished with trees and flowering plants of every description, and does not differ materially from the extensive parks to be found on earth, except in its management. Forming an outer circle to the park is the main thoroughfare of the city. The buildings are of a light, graceful style of architecture, adapted to the outdoor life which the people generally lead. The street facing the park is devoted to the display of commodities and creations of the Spirit-world and its inhabitants. Here beautiful fabrics, finer than the web of a spider and ornamented with the most exquisite floral designs taken from nature, are exposed to view. There are, however, no millinery establishments in Spring Garden City, and the females wear simply their own beautiful hair, which they adorn with flowers and a peculiar lace "as thin as a breath." There are many artists' studios in the streets, and the art of painting is carried to greater perfection than it ever has been on earth. The city contains many institutions of learning, which are accessible to all. Among the residents of Spring Garden City, mentioned by the Countess d'Ossoli are Theodore Parker, Nathaniel Hawthorne, and Abraham Lincoln. The late President has some members of his family within, and appears very happy and contented. The son for whose loss he grieved amid the honors of the White House is now his friend and companion. Matters of State occupy his mind but little, he is deeply interested in humanity, and is anxious to elevate and harmonize the whole human family. Theodore Parker when he first came to Spring Garden, decided to devote himself to the cultivation of land, but he soon drifted into the rostrum, and twice a week on with clairvoyant eyes may see the fair maidens and gallant swains of this beautiful city wending their way to his little home and garden in the suburbs, where, amid the flowers, he descends to them, in his eloquent way, on life and the attributes of the human soul, and also upon his life experiences.

### NEWSPAPERS.

There are three daily papers issued in Spring Garden, and only three. One is especially devoted to reporting news from earth—revolutions that transpire, changes in State and national politics, (how the Spring Gardeners must be agitated with Grant's policy in Louisiana), recent accidents which have thrown individuals suddenly into the Spirit-world, and to recording the names, as far as possible, of persons who have recently died on earth. It may be well surmised that the obituary column is the most interesting in this heavenly journal. Henry J. Raymond is following the journalistic profession in the Spirit-land.

### AMUSEMENTS.

There are numerous theatres, and other places of amusement in Spring Garden. Two theatres are devoted to dramas originating with the inhabitants of the Summer-land, and another to those written by mortals. The places of amusement are of large capacity and free to all who may wish to enjoy the performances. Among the seers who have recently played engagements in Spring Garden, according to the Countess d'Ossoli, are Garrick, Macready, Keen, Keable, the elder Booth, Cooke, Mrs. Siddons, Mrs. Rachel, George Holland, and William E. Burton. She says that she is informed that the Rev. John Newland Smith, the once celebrated revivalist, who had just such a domestic situation while on earth as Mr. Beecher is troubled with, is at present a distinguished actor in the Spirit-land.

### MARRIAGE.

In the Summer-land we again quote from the volume just alluded to, and not from A. J. Davis this time) the union of male and female occur from very similar causes to those which bring about like unions on earth. The parties are drawn to each other through the operation of a natural law, and the result is

greater happiness than is normally found on earth in these relations. Marriage in the Spirit-land is not an indissoluble bond. Some minds associate together in harmony and expand in the same direction, and with these the union is permanent. There are others whose states and conditions after a while become changed. Such seek new companions, and this is permitted without discredit to the individuals. Many forms of marriage ceremonies are extant in the different societies and countries. Garlands of flowers and symphonies of divine music are bestowed upon the bride and bridegroom. From these spiritual marriages are born soul attributes [sic]. Human beings are never generated. They need what is known as the material world for their nurture and growth.

### THE CONGRESS.

There is a body, or association in the Spirit-world called "The Congress." It is an organization devoted to reform, to gathering together the best agents or means by which to inaugurate various reforms on earth—for the example in temperance, in war, in justice in its various departments; in fact, with all the reforms that are taking place on earth this Congress of Spirits has something to do. A spirit communicating in reference to this Congress says: "It proposes as a basic power to overthrow old theology, and to inaugurate in its stead, a liberal, natural religion, something that will grow—that need not and can not be put upon parchments, for they do not grow; but something that will grow as societies grow, as people grow, as earths grow, and thus meet the demands at all times." Among the American members of the Congress are Benjamin Franklin, Theodore Parker, John A. Andrew, of Massachusetts, Dr. John W. Francis, and Thomas Paine, author of the "Age of Reason." is President of the Congress.

### THE ISLAND OF AKKIPANAMEDE.

Mr. Davis has discovered an island in Summer-land called Akkipanamede. It is situated in a very vast body of what would be called water on the earth. There is a spring on the island called Porileum, and there is a beautiful cluster of springs some distance to the West which they name "The Porilla" and every one of these springs gives off exceedingly sweet musical sounds, which are full of "unutterable significance." Those harmonious notes blend with the streamlets, which lose themselves in a beautiful river that flows along the flowery paths of the Hospitalia. This name is given to one of the temples where persons who had become attached to some peculiar thing in this world, so that it had become an infatuation with them are taken to be cured. It is one of the many attractive sanitary temples of reform on that beautiful island. Here, also, is situated "the grand old temple of treasured antiquities" [sic]. "The brotherhood call it Aggamede, meaning 'The Cabinet of Antiquity.'" Nothing on earth can equal this wonderful edifice. In extent, richness, and finish, it is overwhelming. The building substance is called aureole, and is eighty times finer than the finest earthly glass. It is wondrously strong.

### ROSALIA.

Rosalia is also an island on which dwell people who never inhabited the planet Earth. Mr. Davis understands that the residents of this spot are from the just maturing planets of Mercury and Venus. "Lonalia" is a neighboring island inhabited by young persons from earth who died as orphans. "On this heavenly spot they are introduced to those who were their parents in spirit, but of whom they were not physiologically born on earth."

### TRAVELING SPIRITS.

There is a class of persons in the Spirit-world who are great travelers. They are almost like our gipsies. They form themselves into family groups and go protracted journeys to far-off planets and suns, and do not return to their pavilions for years. Mr. Davis says that "Katie, my former companion, came to me and said that she was then to start upon a journey, and she had not yet returned, or I should have heard from her. She had joined the group of excursionists without knowing whether they were going."

### GERMANS IN HEAVEN.

Zellabigen is a vast German association. It is musical throughout and is composed of persons who had not, before death, acquired the power of song, but who yet possessed an enthusiastic and ardent love of music—souls whose desire for song had not been gratified on earth. Lindenstein and Moreneski are Russian and Austrian associations. The former are immersed almost wholly in matters of history with reference to this and other planets. They are almost Teutonic in their modes of study and associate themselves in large assemblages. The Austrian brotherhood is engaged in studying the best forms of government for the different tribes and people of the earth.

### COLORED PERSONS.

There are persons of color in Summer-land. Monazollapps is the only exclusively African realm that Mr. Davis has been able to discern in the Spirit-world. He describes a number of other national brotherhoods, and it seems that the tendency of the inhabitants of the better world is toward association. There are a species of spirits inhabiting a locality of their own which Mr. Davis has taken the trouble to write a book about, by the way of warning us against them. They are mischievous spirits.

### DIAKKA.

They inhabit the hell called Duco Major. A Diakka is an unbalanced, not an evil person. He wanders in his own congenial forest,

never resting, never satisfied with life, often amusing himself with jugglery and tricky witticisms, invariably victimizing others, secretly tormenting mediums, causing them to exaggerate in speech and falsify by acts, unlocking and unbolting the doors of your bosom and memory, pointing your feet in wrong paths, and more particularly in making magnificent promises of their selfishness, who are prompted by the evil of their selfishness, in terrate mediums for their private gain. Vain-minded investigators receive most gorgeous promises of great personal prominence. Some of these amazing promises are accompanied with the most satisfactory evidences of spiritual intercourse. In short, the Diakka is the spirit who comes quickest at your call, who moves the table, and produces the raps; who mischievously personates your dead relatives, and creates the noise and hubbub heard in haunted houses. The strange manifestations of flying sauce-pans and pokers in Milwaukee, and animated brickbats in Georgia, must be attributed to the pranks of the Diakka. Mr. Davis says that it is the Diakka who materialize "Katie King" is a Diakka. The spirit forms, therefore, which materialize at the house of the Eddys in Chittenden, Vt., and pretend to be the friends and relatives of persons in the audience, are only Diakkas, or, as the orthodox clergymen put, demons. They are a race of deceivers, and it is a profligate business to listen to their pretended revelations.

### Notes from J. L. Potter.

Bro. Jones.—The Minnesota State Association of Spiritualists held their seventh annual convention in the city of Minneapolis, September the 11th, 12th and 13th ultimo, and I can truthfully say we never had so large a delegation from all parts of the State as came together at this meeting. All came determined to work for Spiritualism, and they did their work well. We had no wrangling over side issues, for the reason that none were introduced neither would they have been tolerated if introduced. The Spiritualists of Minnesota have learned by sad experience in the past that Social Freedom, Free-love, and a Free platform, etc., only mean license to do and say what one pleases, regardless of the rights and feelings of all others; also that none have a right to raise a voice of warning, for that would be personal, besides it is persecution to the liberty-loving disciple that delights in freedom to trample others' rights in the dirt, but his freedom must not be touched—no, not by any, for the slightest interference with his or her acts make a martyr of some libertine or prostitute. Bro. Taylor gave Old Theology some good hits. He is a good worker, and is a help to our cause. Mrs. Lepper, of Anoka, gave readings of a character, and described spirit friends to many in the people assembled, as the words of love and truthfulness fell from her inspired lips. Taking the convention all in all, it was one of the most successful we have ever had in Minnesota.

The Association had not the least trouble in carrying out its programme. The sharp lines can be made much sharper than they are if the Social Freedom disciples try to force Woodhullism upon Spiritualism. The men and papers that dare not oppose the miserable practices of free lust, I have but little respect for. The RELIGIO PHILOSOPHICAL JOURNAL is the only paper published in favor of Spiritualism, that has not been carrying favors from the very first. The Spiritualists of Minnesota approve your course in the main.

Sunday evening, September 13th, at the close of the conference, Bro. A. G. Appar of Shakopee, led Miss Beanie S. Bissett of Minneapolis to the speaker's stand, and there before the large audience your humble servant pronounced their husband and wife, in accordance with law. Bro. Taylor gave them some good advice, after which he proceeded with the closing lecture of the session. After being tormented with my presence and labor for five years and a half, the Association concluded to retain me another year as agent. So it falls to my lot to send to the JOURNAL monthly reports of the progress we are making here in Minnesota. My report for September is as follows: Places visited, St. Paul, Newport, Minneapolis, New Auburn and Carus city, giving fourteen lectures, adding three names as members to the Association. Expenses were \$2.80; have received in collections and yearly dues \$58.00. Am well at work again, and the cause is in a healthy condition; growth is the result of earnest honest labor. The above is respectfully submitted to the Spiritualists of Minnesota.

Northfield, Rice Co., Minnesota.

### "Death."

DEAR EDITOR OF JOURNAL.—The series of articles on "Death, or the Pathway from Earth to Spirit-life," soon to appear in the JOURNAL, have for me a very strong attraction. I can not see how any thinking person, whether Spiritualist or not, can fail to feel a deep interest in the subject. But the monstrous doctrine of endless torture in a lake of unquenchable fire, taught by orthodox Christians, completely paralyzes the mind, and enables them to hold in slavery the souls of their miserable victims. They dare not read "Death, or the Pathway from Earth to Spirit-land."

Let us all pray (by helping to circulate the JOURNAL and other thought-awakening papers), that the gloom of this dismal superstition may rapidly disappear from earth.

J. F. BRICK.  
W. Union, O., Oct. 10th, 1874.







Dr. Dumont C. Dake Polishing Off the Quack Doctors.

HIS ADDRESS AGAINST THE ODDIOUS LAW OF NEW YORK, PROHIBITING CLAIRVOYANTS FROM HEALING THE SICK, DELIVERED AT MILLER'S HEALING INSTITUTE, NEW YORK.

From time immemorial the good earth has been peopled with suffering invalids, who have been preyed upon by ignorant and designing men, who have tried to keep the people in ignorance, teaching them that they can with impunity violate all laws of health; then, albeit, come to them and be cured. Moreover, it is true that millions of earth's inhabitants are this day suffering (many of them the tortures of the damned) from mineral and poisonous drugs administered by these orthodox M. D.s and followers of the notorious Paracelsus—the truly great humbug, who burned the works of the good old Galen and established a school of medicine, introducing calomel, believing the human body to be composed of salt, sulphur and quicksilver, and it was for this reason that he employed mercury as an universal panacea. You may well say it is absurd, when it is known by many of our children that man is an epitome of the universe, and is compounded of ultimates, which were once contained in the sixty-four primaries and proximates, and that it is therefore impossible to give any aid or to cure maladies by the use of crudities and mineral masses.

Millions with aching bones, aching gums, toothless, lame, deaf and blind, and millions on millions of slaughtered ones gone on before, can, and daily do, testify of this most foul wrong, which is hourly being perpetrated by these regularly schooled doctors. I know many allopathic doctors personally who have long ago given up this assasinating mode of practice, and who could testify that one-third of earth's inhabitants are drugged to death, and that they undoubtedly kill more than they cure.

THE NATURAL RIGHT GUARANTEED TO AMERICANS.

I maintain the right—first, The most full and free exercise of conscience and private judgment of disease, as well as in religious toleration, should not be infringed upon by legal enactments.

Second, That there is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injurious to health, by other schools of practice, equally popular in the estimation of the most intelligent citizens, consequently there is no one or more well-known systems or bases of practice which the General Assembly can legislate in favor of, without doing violence to the sacred rights of private opinions and conscientious scruples of a large class of citizens.

Third, That we remonstrate against legislation when a discrimination is made in behalf of popular schools that have the power of conferring Diplomas or granting certificates to individuals of no intrinsic worth, moral or intellectual, but who are often a disgrace to society.

Fourth, Experience has demonstrated that all the systems of schools of medicine which you were asked to legislate in favor of, were, at some former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever manifested toward the founders of any new principle? Do the old school examine the new systems, and render to the public an impartial verdict? No; the bitterest denunciations, and the most partial and violent criticisms, constantly emanate from the various distinguished professors.

Thus was Harvey honored for his discovery of the circulation of the blood. Thus was treated Dr. Jenner, for introducing the system of vaccination for small-pox. Thus was Hahnemann anathematized for leaving old paths to explore and reveal the beauties and mysteries of homeopathy.

THE NEW SYSTEM OF THE GOOD TIME-COMING.

If they have, by lapse of time and experience, become popular, and are now recognized as an improvement upon old systems, why may not new systems, with fair play and equal privileges, under a republican form of government, in this progressive age, in time become equally efficient, and capable of sustaining colleges and schools for public instruction, and take the place of the most popular practices of the present day? Why, then, fine and imprison the far-seeing men who are now laying the foundation for such improvements in the healing art? Why not allow the people in their sovereign rights to judge in this matter, as well as in other matters of conscience? The Nazarene was accused and crucified, because, among other things, he healed the sick contrary to the practices of the regular schools and the laws of the Hebrews, and without asking a Diploma of the Scribes and Pharisees.

Almost nineteen hundred years have elapsed, and it is now proposed by the same class, the "Doctors" of "Expert" College, who were so anxious in those days "to protect the people from Empiricism and imposition," to do the same thing for the people, by milder means of imprisonment, fines, and inability to collect pay for services.

This law is impracticable as well as unjust. While a practitioner in one locality would be sufficiently popular to obtain the necessary diploma or certificate to save himself from fine and imprisonment, and yet, in other localities the same individual could not, but would be amenable to all the penalties it is proposed that you shall prescribe. The wisest men the world has ever produced in the healing art, ever have and ever will protest against such legislation.

Dr. Benjamin Rush, who stood at the head of the profession in Philadelphia for many years, declared in one of his public lectures as follows: "I am necessarily led to make an apology for the instability of the theory and practice of physic, and those physicians generally become the most eminent who have the most thoroughly emancipated themselves from the tyranny of the school of physic. Dissections daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we done, under the belief of false facts and false theories. We have assisted in multiplying diseases; we have done more—we have increased their mortality. The art of healing is like an unroofed temple, uncovered at the top, and cracked at the foundation."

These remarks would apply to many other distinguished physicians who would scorn to tell a lie or resort to quackery. My comments on these College do not strike the good and true men that ornament all professions. There are learned and wise men whose wide scope of humanity takes in every healing art, hence the strictures that I had made are against the narrow-minded medical quack—not the broad-minded man of medical science who believes in nature's law.

HOISTING THE DANGER SIGNAL.

If a foreign enemy should enter our country and seek to destroy the lives of our dear ones, how soon would brave hearts set their last drop of blood in defending them—but, angels

save the mark! these barbarians can with impunity kill a whole neighborhood, and then be amply rewarded; while some, who, as physicians, some unceremoniously Prinsnitz, whose only fault is that he or she is only a faithful instrument in the hands, it may be, of the angels, to lay their hands upon some poor sufferer or to prescribe some mild but potent remedy, based upon Nature's law, thus speedily and permanently healing thousands taken half dead from allopathic quacks, and, as a just recompense, must go not only unrewarded, but, great God! must be fined and imprisoned.

FREE TRADE IN THE HEALING ART.

For many years there has been vigorous efforts put forth to create medical aristocracy in this free country, by introducing a restricting Doctor's Law in each State Legislature, in order to put down every man under the flag and authority of medical quackery (Shame). The dimensions that exist in the profession well nigh destroys their hopes to achieve this end, but church influences are lending their aid through purely selfish motives, and humanity thus is crucified between two thieves. Nothing could have betrayed the weakness and ignorance of medical men like an effort to obtain legislative protection. When will selfish men cease their clamorings for legislative protection—a protection, forsooth, which was denied to the martyred

JESUS, TO JENNER, TO HAHNEMANN, TO GALLEN, and hosts of other noble reformers, whose bright names and glorious deeds adorn the historic page, whose untiring, unselfish devotion to truth will ultimately triumph and crown humanity, and finally save the world. The ponderous, bulky old ship Allopathy, with the notorious piratical Captain Theophrastus Bombastus Paracelsus, who, in public harangue, committed good old Galen's writings to the flames, and then openly declared, much to the consternation of his crew, "that if God would not impart the secret of physic to man, it was right to consult the devil," made such a captain, no wonder that this boat and crew were, and still are a terror upon life's high sea. His own immediate followers and supporters had to pay high tribute, however; often they were blistered, purged, scarified, salivated, debilitated, lanced, and bled almost to death, and millions killed outright, and the survivors having to pay rich jewels and large sums of money, and this was and now is the regular practice.

THE BATTLE OF BIGHT.

This dreadful havoc, however, at last produced anarchy, rebellion, and a war has waged madly ever since. This old ship has, time and time again, been recruited with new crews; among the host, many fine specimens of humanity, armed cap-a-pie, have fearlessly and boldly treated her deck, honest faithful adherents, which would have made them heroes in a better cause. Their weapons were deadly. Many seeing their error, only struck more vigorous blows for the "lost cause," while others manfully surrendered, laid down their murderous arms, and strove to lead a more harmless and a better life. God speed. The old ship has had its day. Her hull is rotting, her masts are weak and shivered, her sails torn and tattered, her planks are sprung. She has a leak the signal of distress is hoisted, and then the ponderous ship (Church), another large sailing craft, comes to her aid. Her name has struck terror to many a brave privateer. But, mark you, with all this powerful aid and support, she can not stand the gale; she is not sea-worthy; and then the mighty iron-clad steamer, Progression, is on her track, and it is only a matter of time when she will finally be captured and be compelled to surrender. So may it be. Arrayed against her in this deadly struggle have been the Hahnemannites, with his now living, active 7,000 captains, and millions of followers—the Thompsonianites, under Gen. Thomson; Chrono-Thermalites, under Gen. Dixon; Hydropathites, under Gen. Prinsnitz; Grammeites, under Gen. Graham; the Electricites, under Gen. Liebig; the profound chemist of Germany; the Analyticals and Mediumites, under the leadership of General Truth, and the inspiration of this progressive age, and the unseen captains in the world of souls. We are informed that the old ship, with her strong escort, has entered New York harbor, and has gone up the Hudson and attacked the capital. Wake up, brave sons of the Empire State! Victory is yours! Strike as one man, and with a will that knowno such word as fail.

AN Eloquent Conclusion.

Friends, countrymen, this is no new thing. Persecution has come down all along the ages; millions on millions of human souls, with the loftiest thoughts, pregnant with great good to all mankind, have not only been slandered, maltreated, abused, but stoned to death, boiled in caldrons, nailed to the cross—tortured and put to death in a thousand forms.

The spirit of persecution is not dead. No—far from it. We have it here to-day in this city. A more foul blot on the heretofore good name, of this great city was never received in the dark ages of superstition, bigotry and fanaticism. This cause is not individual; it is universal. It is time for every independent man to step to the front. These men have made a mistake. They can not longer chain the mind or muzzle the thoughts of men.

Historical Facts.

BY W. J. ATKINSON, M. D.

The churches claim that their creed is the true faith and taught by Jesus, therefore infallible, and must not be questioned. Now the facts in the premises are that there was not any settled creed until the year 325 A.D., when the Council of Nice was called together by the Emperor Constantine, to settle the disputes of the Arians and anti-Arians; this council was composed of three hundred and eighteen bishops of the church. So much confusion existed among them, that Constantine expelled quite a number of the Arians until the Trinitarians were in the majority, when they, the remaining bishops, voted anathemas upon Arian and his followers, and adopted the famous Nicene creed, which was published in your paper a few weeks ago. That creed is the basis for all the Orthodox churches. They all accept it, not because Jesus taught it, but because the Roman Council of Nice said it is so.

But this council was far from settling the controversy, for dispute after dispute continued to disturb the church. Theodosius taking the throne, immediately called a council of bishops, to meet at Constantinople, to confirm the Nicene faith. This council, which is termed the Oecumenical or General Council, convened in the year 383 A.D. This council decreed that the Nicene faith should be the standard of Orthodoxy (Jones' Church History Page 173, Note 3, page 198).

Here you can see the faith and how near it is to God. But let us see how they gear the Bible. About the year 1645 during the reign of Charles V, the Council of Trent was first called together by Paul III, Pontiff, during which sessions the writings of the Evangelists and apostles were condemned, and the books called Apocryphal were termed of equal authority (page 445). This council was again called after Paul's death in the year 1561, and continued in session for a length of time by prorogation.

Now if that does not settle the question of the origin of the Christian faith and Bible, as a Bible, I should like to know what would. The short of it is, a council of men said what people should believe or be anathematized, and the people are fools enough to hold to that idea and try to make people believe it as God said it. Read, think, and investigate!

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CHICAGO, SATURDAY, OCT. 31, 1874.

AN INFIDEL MONUMENT.

Joseph Coveney, an Eccentric Irishman, Erects a Monument to Perpetuate His Memory.

CHRISTIANS OBJECT—THEY RAISE A GENERAL RUMOR—THEY CRY BLASPHEMY—A FULL HISTORY OF THE STARTLING CASE.

Letter from Worthy Patman.

BERRIEN SPRINGS, Mich., Oct. 10th, '74. BRO. JONES—Your card of the 7th inst., is received. I herewith send you a number of articles from the Berrien County Record on "that monument" which I think will give you a good view of the situation.

I apprehend that your many noble readers scattered over the wide world, would be gratified by your publication of the "inscriptions." Joseph Coveney is an eccentric and wealthy Irishman, living near Buchanan, Mich., who has erected in Buchanan Cemetery for himself and perhaps family, a very beautiful monument, costing, as I am told \$3,000.

Judging from what I hear and from Fisk's articles, "that monument" is proving a "Bohon Upsa Tree" to the Orthodox of Buchanan, and the regions round about St. Joseph.

We desire to give a full history of this interesting case. The rebellion in New Orleans, the imprisonment of Von Arnim by Prince Bismarck, and the anathemas of Pope Pius IX, were not of a more exciting character than the pertinacity of this eccentric Irishman, who has seen fit to erect a costly monument, not, we think, wholly to perpetuate his own memory, but as a warning to future generations.

In connection with this interesting monumental affair, is one D. Fisk, whom we judge to be a Hard Shell Baptist, or a blue-bellied Presbyterian. He opens the discussion under the head of

"WHOSE GLORY IS HIS SHAME."

ED. RECORD:—Quite a feeling of indignation in the Christian community, has been caused by the erection of an Atheistical monument recently in our cemetery. The monument itself is beautiful and artistic in style and finish, but covered over with words of moral filth, falsehoods and obscene blasphemy.

On all the other monuments are inscribed words of reverence, trust, hope and confidence in the All Father, and in a resurrection through the merits of His Son, to an endless life of blissful immortality. But on this, God, His word, His Church, religion, in fact, everything good and sacred, are diskened with the filthy effusions of an Atheistical brain.

All good and decent men and women denounce this monument, thus inscribed, as a moral nuisance, that ought to be abated, if there is any law for it, and if there is not, it is because our Legislature never dreamed of such an infamous sacrilege being perpetrated in a Christian burying-ground, and therefore made no provisions for its abatement. But let us hear what monuments may be erected to folly and infamy as well as to fame and sacred memory.

The author may congratulate himself that his lot is not cast in a land where his principles prevail. For if he had read history, he can call to mind a few instances, where his Atheistical principles were, for a time triumphant. It wasn't necessary then to search the land over for specimens of moral aberrations from wholesome law and rectitude, for they were the rule instead of the exception. Heaven save us from such a rule in this land.

D. FISK. After alluding to the "feeling of indignation" caused by the supreme audacity of this iconoclastic Irishman, he comes to the conclusion that the monument should be allowed "to stand." Everybody will thank this erudite clear-minded conscientious follower of Jesus, for coming to such a consistent conclusion after boiling over as he did at first. Did he live in that age when Abner Kneeland, the founder of the Boston Investigator, a thorough going infidel paper, was imprisoned for uttering these words, "The Universalists believe in a God which I do not, but believe that their God (aside from Nature) is only a chimera of their own imagination," perhaps, Mr. Fisk might succeed in having that conspicuous monument demolished. Now, if Abner Kneeland should remain in prison for making the above assertion, 60 days, how long should Joseph Coveney be incarcerated in the penitentiary for erecting an "infidel monument," containing words of warning to every truth-loving son of America? We leave the solution of that problem to the truth crushing

Mr. Fisk. After Mr. Fisk gives utterance to his opinion, "Inquirer" steps upon the stage, and serene in mind, happy in the thought of saying something that will illuminate this whole affair, he gets off the following under the head of—

"THE BERRIEN SPRINGS". ED. RECORD:—The communication in your paper of last week, signed "D. Fisk," relating to a certain monument in your cemetery, has been read by all Christian people here with a painful interest. Mr. Fisk says, "The monument itself is beautiful and artistic in style and finish, but covered over with words of moral filth, falsehoods and obscene blasphemy, etc."

Some say perhaps Mr. F. represents the intent and tone of the inscription with prejudice, and if so, does great injustice to the departed and bereaved." Some venture the remark that "Fisk may be a bigot, not knowing the meaning of the words he used, or not weighing them, and consequently becomes a defamer of the living as well as the dead."

All say, "let us know what that inscription is, that we may judge for ourselves." It is due to Mr. Fisk's good or bad name, that he publish the exact words of that inscription. He says, "But let it (the monument) stand." If then, it is fit to stand in your cemetery, the inscription can not contain "moral filth, falsehoods and obscene blasphemy."

Let it be published, Mr. Editor, that the readers of the Record may detect the "inscription," or a bigot and slanderer—one or the other would seem inevitable. Silence looks bad.

Yours truly, INQUIRER.

"Inquirer" evidently has his curiosity excited. However, he talks calmly—rationally—indeed, we don't think he has settled down completely in the orthodox chains. He wants information in regard to this block of marble that has agitated the mind of Mr. Fisk and other Christians, with which a "wild" Irishman has seen fit to desecrate a graveyard.

Now, really, if that monument has such a diabolical influence, we don't see how the same can extend beyond the limits of Mr. Coveney's burial lot. But the difficulty is, there are words inscribed thereon that speak in thunder tones, that flash forth grand truths, and give warning that every patriot should heed!

Inquirer's communication draws out Mr. Fisk again under the head of

"THAT MONUMENT."

ED. RECORD:—In your last issue Mr. "Inquirer" sees fit to criticize my article of the week before on the "Atheistical Monument." He says, "Some venture the remark that Fisk may be a bigot, not knowing the meaning of the words he used, or not weighing them, etc."

Very likely. But how does it look for "Inquirer" to lecture me on the use of words, and their exact weight, and then, in connection with my name, use such words as "bigot," "defamer," "slanderer," "bad name," etc., all this, too, under a fictitious name. Gome out from under the brush, Mr. "Inquirer," let us have your name, and know who you are; it would look better. And don't connect my name with such unwieldy words any more; especially in a case you confessedly know nothing about. Well, whether I "weighed" correctly or not, I would say that many of our best men, who have seen and read these inscriptions, say the article I wrote is exactly the thing, and have thanked me for writing it, and thus correctly, though feebly expressing the feeling of the community.

That will do for me. Because I said "let it stand," "Inquirer" concludes it is fit to stand, and therefore "can not contain words of filth, falsehood and obscene blasphemy." If he had only read on one more line he would have seen for what purpose I said "let it stand," to wit: "A monument of folly and infamy." Such a monument, "Inquirer" argues, is fit to stand. But "Inquirer" demands the exact words that are on the image. Here they are, if you are willing to publish them.—On the front of the monument in large letters is the following inscription:

"Joseph Coveney—The More Peace—The More Plenty—A Free-thinker's Monument."

Follows in smaller letters:

"The world is my country, to do good is my religion. A work to the Wise. God in the constitution is the end of liberty. Beware how you write Church and State. Catholics will burn heretics, and Protestants hang Quakers and witches. The Bible God is not all-powerful. He drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron.—Judges 1, 19."

Under the heading "Free Press" and following the motto, "The more saints the more hypocrites," is the following:

"Thirty-two thousand virgins given by command of God to an army of twelve thousand to debauch. A poor consolation to mothers. The seventh chapter of Isaiah has no reference to futurity. It was a sign given to Ahaz of victory over his enemy, but the prediction was false. See twenty-eighth chapter of Second Chronicles. Don't forget Cotton Mather and his reverend associates. All Christian denominations preach damnation to the other."

On the third side is found this:

"Free Speech. The More Religion—The More Lying." Remember Mary Dyer hanging on the big elm tree on the Boston Common, a victim to Christian superstition. Priestcraft and exemption is a source of danger to republican governments. The heathen prayer is, 'O Lord, forgive my enemies and then me, but the Christian cries amen to their damnation. The Christian religion begins with a dream and ends with a murder.'

Thus the fourth side:

"Free Religion—The More Priests—The More Poverty. Nature is the true God. Science the true Religion. John Wesley said, unless you obey God and honor King George, you will be damned. I say, let the arts and sciences supersede kingcraft, priestcraft, superstition and bigotry. The holy prophets said, the tree that does not bear good fruit is hewn down and cast into the fire. Science tells you to graft it. And well did the holy inquisitor obey the order. But the time is not far distant when the old book of debauchery will be burned in place of men and women."

Now, sir, when I get to weighing words and find such as follows: "God in the Constitution is the end of liberty." "The Bible God is not all-powerful." "Thirty-two thousand virgins given by command of God to an army of twelve thousand to debauch." [Is "Inquirer" listening?]

The more Religion, the more Lying. The Christian religion begins with a dream and ends with a murder, etc. I say, when I get to "weighing words" like these, I denounce them as "words of moral filth, falsehoods and obscene blasphemy," and shall continue to do so if they stand over me with a broad ax.

D. FISK. Really, we fail to find anything connected with the inscription that is demoralizing, or that could render the atmosphere of a ceme-

tery impure. The words of warning inscribed thereon, are brilliant lights that should stand forth on every corner in the United States. They can only give offense to the bigot—he who can not or will not reason, and on whom experience can not have the least influence. A Congregationalist minister once thought sentiments in harmony with Mr. Coveney, while he was preaching quite the reverse. After his death, a truthful flash of his mind, in regard to the Trinity, was found on a piece of paper, as follows:

THE TRINITY. That three are one, and one is three, 'Tis an idea that puzzles me. By many a learned sage 'tis said That three are one in the Godhead; That Father, Son, and Holy Ghost Are three at least, and one at most. 'Tis thus they would all sense confound, By making God a strange compound. Of Nature's, one; of persons, three; All of the same equality. The Father, then, may be the Son, For both together make but one; The Son may likewise be the Father, Without the smallest change of either, You, and the blessed Spirit too, Father, Son, and Trinity, Who style the creed of Christian folks, Who style themselves quite orthodox; All which against plain common sense, You must believe or give offence.

Supposing that had been inscribed on a tombstone adjoining the residence of Mr. Fisk, why, he would have considered it the worst of blasphemy. But what would have been his opinion of Isaac Vaugneau, who entered into a formal co-partnership with God, in the saloon business. The contract commences as follows: "Articles of Partnership between the Great Sovereign God, the All-Powerful and All-Wise Eternal, on the one part, and me, the undersigned, Isaac Vaugneau, his very humble servant and zealous adorer [like Mr. Fisk], on the other, have been drawn up as follows:

"Article 1. This connection have for its object the trade in liquors."

Then follows the terms, by which God is to bestow his blessings on the traffic, while his share of the profits is to be given to such men as Mr. Fisk. Here was an intensely religious man, like him in all particulars, and who would have boiled over if he had read the inscription on Mr. Coveney's monument. While Mr. Fisk is such a nice religious man, with such a keen, delicate sense of what is right, he would find no objection whatever, to "playing poker for a preacher," vividly discussed by a Cincinnati paper. The gambling contest was between a church in Avondale and another in Springfield. The Springfield church made an offer to the reverend gentleman whose services were desired. The Avondalians went them two hundred dollars better. The Game of Poker went this way for some time, when one party became reckless and went five hundred dollars better, which seems to have finished the play. The pastor was not only called, but he was soon seen in the pulpit of the victorious congregation. This, however, would have been considered all right by Mr. Fisk.

Now steps forward another man to take part in the encounter over this monument. He evidently has read the Bible—to little purpose—that is, in an orthodox sense. He would make an excellent compiler of statistics, and in case of war, actual war, between the monumental and anti-monumental party, he would, no doubt, shoulder his gun in favor of the former. But that will not occur. The war of words will be furious, and Fisk will think bloodshed, but then, he will not advance into the enemy's country with dire intents. He would have made a most excellent witch-killer had he lived in the days of Cotton Mather. This man presents his views under the head of

"MISREPRESENTATIONS."

ED. RECORD:—Your correspondent, D. Fisk, may have a very good memory, but he misrepresents things. He talks about an "Atheistical monument" in the cemetery. There is no such monument there. The erector of the monument to which he refers is a Deist. The most of what he says is what he heard a Presbyterian minister say at church a few weeks ago. Let him look over his past history and see if his acts have been in accordance with Christian principles. I think they have not. Charity should begin at home. Actions speak louder than words. Let D. Fisk learn to think for himself, search effects back to their causes, and become a man among men. The Deist believes in one God who is just, the same yesterday, to-day and forever. Probably D. Fisk could explain the following: 1 Cor. XIV: 33; 1 Chron. XVII: 24; Ex. XV: 8; Ps. XLV: 1; Dent. VII: 16; Dent. VI: 4; 1 Cor. VIII: 4; Gen. I: 25; Job, III: 8; Is. LVIII: 6; Num. XIII: 3; Num. XXXI: 17; Kings, II: 2; John, III: 13. Probably he could tell us something about the Inquisition and Calvin and Clendening.

READER.

Mr. Fisk might possibly tell us, too, something in reference to the Devil, Satan, the Father of Evil, Prince of Darkness, etc., names by which the antagonist of God is known. God was very familiar with him, so much so that he seemed to forget that he was the sovereign ruler of the universe, finally urging him to experiment with old and decrepit Job. He might, too, give us some reason why the \$354,488,581 of church property in the United States should remain exempt from taxation, while a few acres of land belonging to the poor, hard working man, must be so taxed as to assist in making up the deficiency arising from such exemption! The idea of showing such favor to church property which has God to rest upon, is simply ridiculous, and should not be tolerated. If any property should be exempt from taxation, it should be that belonging to those who do not worship the Bible God. There are in Brooklyn, N. Y., sixty clergymen's residences that are exempt from taxation to the amount of \$1,500 on each residence, while the poor laboring man, if he is fortunate enough to own a house, must assist in making up the deficiency arising therefrom. This state of affairs is entirely wrong, and should have been mentioned by Mr. Coveney.

Now steps forward the editor of the Record

and speaks in reference to the affair, under the head of

"THAT MONUMENT."

We have received several letters this week in reference to the monument recently erected in our cemetery, some of which we publish in this issue. This controversy has been continued beyond what the parties promised it should be carried. After this week we shall publish nothing containing personalities, whether in regard to this subject, or any other. If parties wish to discuss, at proper length, any religious subject, in the columns of the Record, we have no objections, though they would better have their communications appear in some religious publication. You can discuss that monument all you please, give your opinion as to the meaning and intent of the inscriptions, etc., without referring to the character of the person who placed them there, or the goodness and moral standing of those who see fit to criticize the religious views and sentiments of others. We wish it plainly understood that hereafter letters containing personal allusions, of this nature, will go directly into our waste basket. We can't sacrifice the interest of the paper to gratify any who may have a disposition to settle difficulties in this manner. We denounce everything of the kind, as do the majority of our intelligent readers.

He is succeeded by "Inquirer" who speaks once more under the head of

THAT MONUMENT AGAIN.

ED. RECORD:—My brother Fisk deserves the thanks of the Christian, and non-Christian community, for the many ways he has responded to my request to publish the "inscription" on that monument. Now, all can judge fairly for themselves, whether the inscription is one of "moral filth, falsehood, obscene blasphemy, filthy effusion of an Atheistical brain, a moral nuisance that ought to be abated, etc., etc."

Brother Fisk has already "judged," by a list of dreadful epithets and praises, and I fear, whether right or wrong, the public will "judge" him harshly.

What Coveney deduced from the xxxi chapter of Numbers for the inscription, brother Fisk calls "obscene blasphemy," for saulcy or sense could not apply the phrase to any other part. Let good sense read that chapter and judge if it be not a fair deduction, and that, too, from the Holy Word of God.

It is reported here, with what truth I can not say, nevertheless reported, that that monument costing \$3,000, as I learn, has been indelibly besmeared all over by a minister's son, in Buchanan; that a large reward has been offered for evidence to convict the perpetrator; that my brother Fisk has been put forward as a willing and convenient cat's paw to make Coveney and the monument odious, to break the fall and penalty of the despoiler of the sacred mementoes of the dead. Let us have more light, and the true light in this matter.

I am praying that my dear brother Fisk may see a point, that he may state a criticism accurately, that he, his friends, and brethren, and we all may "judge not that we be not judged," and that the grace of our Lord and Savior Jesus Christ, may enable us to exercise that "charity that thinketh no evil."

Now comes "Selah" and gives his views under the head of

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD"

ED. RECORD:—As "that monument" appears to attract considerable attention, I will, by your leave, say a few words in regard to it, and in partial review of two articles written about it by D. Fisk. As it generally the wounded bird that flutters, I judge that Fisk is the one who is most badly hurt by the inscriptions, and it may be barely possible that the motto, "The more saints the more hypocrites," is what has so excited him. In Fisk's first article he calls the monument an "Atheistical monument," and although he speaks so sneeringly about not knowing the meaning of the words he uses, one of the two things is true; he either does not know the meaning of the term Atheist, or he wrote that which he knows to be false; for an Atheist believes in no God, and he knows that the erector of that monument believes in a God, and it is also shown by the following quotations which he denounces as "moral filth, falsehood and obscene blasphemy." "God in the Constitution is the end of liberty." "The Bible God is not all-powerful." "Thirty-two thousand virgins given by command of God to an army of twelve thousand to debauch."

"The more religion the more lying." "The Christian religion begins with a dream and ends with a murder." In regard to two of these quotations, "God in the Constitution is the end of liberty," and "The more religion the more lying," it is a mere matter of opinion as to whether they are true or not; but as to the others, we will refer to the Bible. We will take the quotation, "The Bible God is not all-powerful," and turn with it to the 1st Chapter of Judges, 19th verse, and there we find: "And God was with Judah; and he drove out the inhabitants of the mountain, but he could not drive out the inhabitants of the valley, because they had chariots of iron." Now as God was with Judah, if He were all-powerful, Judah most certainly could have driven out the inhabitants of the valley, no matter what kind of chariots they had. For the proof of the next quotation, "Thirty-two thousand virgins given by command of God to an army of twelve thousand to debauch," we will turn to the 31st Chapter of Numbers and examine the entire chapter, paying special attention to the 15th, 17th and 18th verses, and from the 25th to the 47th inclusive. I make no quotations from this chapter for fear Fisk will denounce it as "moral filth," as I most certainly do. As to the quotation, "The Christian religion begins with a dream and ends with a murder," it will be found by examining the Gospel according to St. Matthew, that, after giving the generations of Christ, it begins with the dream of Mary and ends with the murder of Jesus Christ; and as the Christian religion is founded upon and ends the same way as the Gospels do. Now, as those inscriptions which Fisk quoted from the monument as being words of "moral filth, etc." are proved by the Bible to be true, it follows, according to Fisk, that the Bible contains words of "moral filth, etc.," but I am disposed to be generous with him, and he may take his choice of two positions; the Bible either contains words of "moral filth, etc.," or I shall hold him as a bigot and slanderer; for his quotations which he pronounces "words of moral filth, etc." are proved true by the Bible, and moral filth in one place is moral filth in another. Taking the whole tenor of his articles we see cropping out the same spirit of intolerance that murdered Huguenots in France and hung Quakers and witches in New England, and if such people, "excited Christians," the professed followers of Him who was "meek and lowly," and whose mission was "peace on earth and good will toward men;" if such people had the same power that the Catholics once had, that monument could not be erected, and he

who had dared to undertake its erection, would have perished in the attempt. Thank God (not the Bible God but the God of nature), that such people have not the power.

SELAH. The World without Sabbath.

If we were inclined to pray, or thank God for any of the numerous blessings the world is in the enjoyment of, we should return special thanks and praise to him for Sunday. It is a glorious day, especially when the sun shines, and when the parks are blooming under choice flowers, and all nature is out in her best attire—then is a favorable time for solid enjoyment. Devote a portion of the day to attending a Spiritual lecture, or if a church is near at hand with a 2:30 religion, such as enunciated by that distinguished divine, Robert Collyer, why, go and hear him. We mean by a 2:30 religion, a fast, rolling, easy-going religion, that lets nature in the soul bubble up and flow over like a glass of Gunther's soda; a religion that allows the ministers to admire croquet, chickens, base-ball, checkers, etc.; a religion, too, that is rigidly moral, that covets neither your neighbor's wife nor his ass; that makes the soul go out in loving kindness for the poor; that inspires one to do good on all occasions; to assist those who are struggling in adversity, and induce each one to be like George Washington—never tell a lie! Such a religion we call a 2:30 religion, a rollicking, good-natured religion, that smiles on everybody, and which allows a hearty laugh when occasions demand it. Such a religion must have the right kind of a Sabbath. One lecture on that day is enough; the remainder should be devoted to solid enjoyment. A writer has well said, "think how the abstraction of Sunday would annihilate the working classes, with whom we are identified. Think of labor thus going on in one monotonous and eternal rack, fingers forever straining, the brow forever drooping, and the loins forever aching, the restless mind forever scheming. Think of the beauty it would efface, the merry-heartedness it would extinguish, the giant strength it would tame, the resources of nature it would crush, the sickness it would bring, of the projects it would wreck, the groans it would extort, the lives it would immolate, and the cheerless graves it would prematurely dig. See them toiling and fretting, and grinding and hewing, and weaving and spinning, sowing and gathering, mowing and reaping, raising and building, digging and planting, and striving and struggling, in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, in the mountain and in the ditch, on the roadside and in the country, out at sea and on shore, in the day of brightness and of gloom! What a picture this world would present if we had no Sabbath."

A Hellish Impostor.

It appears from the National, a paper published in Canada, that a carpenter named John Saunders died on the sixth of October, in the General Hospital, from the effect of burns inflicted some three weeks previously while attempting to extinguish some ignited phosphorus. It appears from statements made at the coroner's inquest that Saunders was a believer in Spiritualism, and a frequenter of seances at which the inhabitants of the unseen world were supposed to manifest their presence. At one of these assemblies he made the acquaintance of a person named Walker, who assumed to be a medium, and proposed to hold a private seance with Saunders, and give him a further insight into the arcana of the "New Dispensation" than he had previously been able to obtain.

The seance was held in a room at a hotel where they both boarded—the "medium" entering a dark closet, through an aperture in which the spirit faces were to appear. Saunders was not altogether satisfied with the manifestations, as the features of a "spirit face" purporting to be that of a deceased friend, bore a suspicious resemblance to those of Walker. Presently the operator cried out that he was smothering, when Saunders rushed into the closet, and found a quantity of the phosphorus, used by the pretended medium to produce the "manifestations" in flames, having been accidentally ignited. In attempting to extinguish the fire he received the injuries which resulted in his death.

If Walker himself had died, instead of the unfortunate Saunders, the world, no doubt, would have been the gainer. Disreputable characters are constantly traveling over the country exhibiting as mediums, who should be in a reformatory school or the penitentiary.

We exposed Rayner, the prince of frauds, and notwithstanding that he was taken to the "arms" of prominent Spiritualists, his nefarious transactions to be again exposed. Now he is traveling still, under an assumed name, and succeeds in swindling the people wherever he goes until his frauds are detected.

Now, whenever mediums are found practicing deception, have them arrested at once for obtaining money under false pretenses, and sentenced to hard labor in the penitentiary for a year or so, by the side of disreputable ministers of the gospel, and in this way, investigators and the community in general can be protected. Look out for this Rayner; the most contemptible little puppy that ever walked. He is traveling around under different names

Polygamous Religion.

Hon. Judge J. B. McKean gave a sensible charge to a Grand Jury lately in session in Utah. In support of the charge that has been often made against the saints that they approve of blood atonement, he quoted from one of Brigham Young's speeches:

"There are sins that can be atoned for by an offering upon an altar, as in ancient days,



and there are sins that the blood of a lamb, or a calf, or of turtle-doves can not remit; but they must be done for by the blood of the man. I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection if their lives had been taken, and their blood spilled on the ground. I have known a great many men who have left this church for whom there is no chance whatever of exaltation: but if their blood had been spilled it would have been better for them. The wickedness and ignorance of nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves. If he needs help, help him; if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it."

In closing he devoted the following to polygamy:

"Utah was once a part of the Mexican Republic, and the Roman civil law, and the statute law in Mexico, both condemned polygamy. The common law of England, some of whose principles prevail here, denounces it. Congress in 1863 enacted a statute making it a penal offense, and European and American civilization, utterly repudiate it. Notwithstanding all this, polygamy largely prevails in this territory, and, contrary to the statements of some who would deceive the world, and of others who are themselves deceived, large numbers of men and women are steadily going into it. And still, so far as I can learn, the law against it has thus far been a dead letter. Its enforcement has been defeated by perjury. The polygamous marriage is a secret ceremony; none are permitted to be present but conspirators against the laws, and when they are called as witnesses they have denied all knowledge of it. I faintly would hope, gentlemen, that you may elicit the truth and bring some of these influential polygamous criminals to the bar of justice. It is your duty to labor earnestly to that end, and you will bear in mind, gentlemen, that this Asiatic practice of polygamy goes hand in hand with the murderer's doctrine of blood atonement. Here is a paragraph from the lengthened so-called revelation to Joseph Smith: "And again, as pertaining to the law of priesthood, if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then he is justified. He can not commit adultery, for they are given him; and if he have ten virgins given unto him by this law he can not commit adultery, for they belong to him, and they are given unto him. Therefore he is justified. But if one or either of the ten virgins after she is espoused shall be with another man, she has committed adultery, and shall be destroyed."

Feetwashing.

According to an exchange there is a place of worship in Pittsburgh, Pennsylvania, the official title of which is the "Church of God." The members of the congregation are called by outsiders "Winnebrearians." One of the peculiarities of their service is the sacrament of "feet washing," which is thus described in a local journal: "The front seats were entirely filled by men and women who desired to take part in the ceremony. The females, however, largely preponderated, and of both sexes there were probably twenty-five or thirty. The pastor partially filled two basins with water. The feet washing was done by a man and woman, each of whom wore an apron, in imitation of the girdle worn by Christ, and each taking up a basin of water, washed one by one the feet of those of their own sex, the shoes and stockings as a matter of course having been taken off. Both feet were placed in the basin, and upon being taken out were wiped with the apron worn by the washer, whereupon the one performing the ceremony and the one submitting to it shook hand and kissed each other, there being no distinction at all made in the matter of sex, the men kissing each other as well as the women."

This system of worship is sensible. One satisfactory result is hereby assured—clean feet, a desideratum much to be desired, especially in warm weather. But, then, the men kissing each other—oh! that's awful! There is no philosophy in heaven or on earth, that would justify in the least such a practice. Just think of it, two men kissing! My hands rise in holy horror at the mere thought of it! But the last clause in the above paragraph, gives some satisfaction in connection with the men kissing, for they "kiss each other as well as the women;" that is, they kiss the women too. It is a fact there are eight basal kisses mentioned in the Scriptures: The kiss of Salutation, Sam. xx. 41; Valediction, Ruth ii. 9; Reconciliation, 2 Sam. xiv. 33; Subjection, Psalms ii. 12; Approbation, Proverbs ii. 4; Adoration, 1st Kings xix. 18; Treachery, Matt. xxv. 40; Affection, Gen. xiv. 15. There are some other kinds of kisses which young ladies receive over gates o' moonlight nights, which the Scriptures do not mention—neither do the young ladies—so says an exchange.

General Sherman's Religion.

There has been, and no doubt, will continue to be, a great deal of discussion over the character of the religion of different prominent men. Thousands of articles have been written to prove that Lincoln was an Infidel or Liberalist; and these would be followed by others flatly denying them, and claiming that he was a devout Christian. This inquiry is a matter of no importance to the world, as it does not affect the present status of his spirit in the least; but when a *live* man makes a profession of religion, and shows an independent spirit, it is well to make a note of the fact, as a matter of news, if nothing more. Of the latter quality, independence, Gen. Sherman exhibits the requisite amount of it. According to the Louisville Courier, he has a heart overflowing with good will to all living creatures. So far from the General using the grand ceremonial

of the Catholic Church at his daughter's wedding to profligate the Catholic or Irish vote, he would not during the celebration of high mass compromise himself by either bowing or kneeling, although Protestants, out of respect, did. Last winter, when General Sherman made his famous speech, regretting that they never had dancing at his house, and said he liked to see the young people "scooting around," he stated that after his death there need be no dispute about his religious faith, for it could be given in a few words. Said he: "I believe that if people only act half as well as they know how, God will forgive the balance." General Sherman has another short creed. He says that is not a bad world unless we choose to make it so. If we are kind to others, in return we will be kindly dealt with.

Mrs. E. A. Blair.

Mrs. E. A. Blair, Spirit Artist and Test Medium, has located for the Winter at 707 West Madison street, Chicago, Ill., where she will receive calls. Hours from 9 A. M. until 4 P. M. She is a most estimable lady, a splendid Spirit Artist, one whom it will do the skeptic as well as the confirmed Spiritualist, good to meet. The beautiful bouquets which are painted through her mediumship, go forth as messengers of light to gladden the home circle, and gratify the wishes of those who desire to hear from the Summer-land. Every Spiritualist in Chicago should secure one of her paintings. Each one is an eloquent, logical address in favor of the Harmonical Philosophy.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted Letters of Fellowship Oct. 18, 1874, to Brothers J. W. Matthews, of Muncie, Ind., and M. J. Atkinson, M. D., of Tipton, Mo., constituting them regular ministers of the Gospel, and authorizing them to solemnize marriages in due form of law.

WHAT WE SHALL DO WITH those subscribers whose accounts have been growing larger for years, and who have neglected our urgent appeals notwithstanding our great losses by the two great Chicago fires?

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

AUSTEN E. SIMMONS will make arrangements to speak in the vicinity of Boston on intermediate evenings from the 1st to the 10th of November.

Mrs. SARAH A. BYRNES, inspirational speaker, will make engagements to lecture the coming Fall and Winter. Address box 87 Wollaston Heights, Mass.

JOHN A. CARPENTER, (address 129 Congress street, Troy, N. Y.,) writes that he is about to take the field as a trance speaker.

WILLIAM BRUNTON will lecture at Springfield, Mass., during November; at Troy, N. Y., in January and March; at Philadelphia, Penn., in February; and at Stafford Springs, Ct., in April. Would like to make arrangements for December. Address box 972, Springfield, Mass.

Mrs. E. SMITH, trance speaker, is at present lecturing at 237 Mulberry street, Newark, N. J.

DR. ABLE E. CUTLER will answer calls to lecture, attend funerals, give instruction in forming developing circles, etc. Address 711 Tremont street, Boston.

DR. E. B. WHEELER has been lecturing in various parts Iowa. He proposes to travel through Wisconsin, and, perhaps, Michigan. He has been lecturing at Nova Springs and New Hampton, Iowa.

Mrs. M. A. McCORD, of St. Louis, in company with a test medium, will soon make a tour through Illinois and Ohio.

T. H. STEWART has closed his Lectures at Lowell and Syracuse, Mich., and will receive calls in the West during the Winter months.

BRO. M. A. TILDEN, of Garrettsville, Ohio, as well as numerous others, has our thanks for extending the circulation of the JOURNAL.

B. F. UNDERWOOD, the distinguished Materialist, lectured at Westville, Ind., Oct. 17th and 18th.

An anonymous letter reaches us, apologizing for that notorious scoundrel, Von Veck, alluding to his debate with Dr. Taylor.

B. F. UNDERWOOD, who is battling so nobly and eloquently against orthodox Christianity, will lecture before the Free Religious Society of Chicago, on Sunday evening, Oct. 25th. Subject: Popular assumptions and Fallacies in regard to Christianity and Free Thought.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for. Charles Coventry, Auburn, N. Y., \$4 75 Who will next be inspired to a similar deed of noble charity? We shall report.

Philadelphia Department

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

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

THOUGHTS SUGGESTED IN A CEMETERY.

In the Midst of "Death" We are in "Life."

Passing o'er the ground so slowly; Winding round the graves so lowly; Posing off in silent wonder, Thinking of stern nature's order, Loud and clear her voice is telling, While our heart-throbs are just spalling Words of agony and anguish, An our loved ones droop and languish;

Languish for the Summer flowers, Kissed by dew, and washed by showers, On they droop and fade so slowly, Oh! they spirits grow more holy, Visions bright are coming—passing, With pain and torture so harassing Reads apart their shrunken form, Leaving them to nature's storm.

Then the soul drops off its garment, Placing on a glorious raiment, Spotted, pure and white, With no stain of nature's night, Now the spirit bright is soaring O'er the form so stilly lying, And with eager, anxious feeling Comes, across our pathway stealing.

Looking in our eyes so brightly; Tripping round our forms so lightly; Never leaving or forsaking, But in love our griefs partaking, Giving comfort, off in sadness, Bringing to us life and gladness; Making graves so empty, formless, And the clouds so green and thornless.

That we feel our dear ones left them; And no silent death hath kept them; Marble stones can not encase them, Granite walls will not embrace them, For, they're floating o'er us,—round us, Free as birds,—their songs do charm us.

And the deathless souls are living Where the dead are giving,—giving Elements to nature's garment, Clothing her with summer raiment, Giving strength to her sweet flowers, Mingling with the earth and showers, Forcing up their incense sweetly, And in perfume coming to greet ye.

They are 'round when we're walking Near their graves, and softly talking, Feeling that our loved are lying, Where the breezes soft are sighing, Stop an instant,—pause and linger, The stony, upturned finger, Seal it points to spheres above, Showing where our dear ones rove.

Professor Crookes says: "During the time I have taken an active part in the séances with Miss Cook, Katie King's confidence in me gradually grew until she refused to give a seance unless I took the arrangement. She said 'she always wanted me to keep close to her, and near the cabinet,' and I found that after this confidence was established, and she was satisfied that I would not break any promise I might make to her, the phenomena increased in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present at the seances and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions, that force should be employed as an adjunct to more scientific modes of research."

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit-friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL 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 mediums, whose names will be given with their communications. H. T. C.]

A NARRATIVE

Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katie King,—given by H. T. Child, M. D.

CHAPTER XX.

MATERIALIZATION OF SPIRIT FORMS.

This is the culminating effort of our labors on the physical plane, and the one which will furnish mankind with the most satisfactory evidence of the fact of immortality; it is, therefore, of the highest importance that we should give you clear and correct views of this. It is well known that spirits have appeared to mortals in all ages of the world, and among all people, and there is no fact more universally established than this. It has been said that there were tribes who had no idea of a God, but never one that had not some notions, however crude and imperfect they may have been, in reference to the existence of spirits. There are two methods by which spirits have always been able to make themselves manifest to mankind. Namely: psychological impressions made upon the sensitive human mind presenting subjective forms. Second, actual objective forms presented to the external visual organs of man, and seen by one, or numerous individuals; the latter being the most satisfactory, as by a multitude of witnesses the truth is confirmed. The psychological impressions may be sufficient for the individual receiving them, but they fail to carry conviction to the masses of the people. There is a natural and proper desire on the part of every one to see what others have seen.

We have given you our ideas of the formation of matter, and also of the means by which spirits produce material objects. The process of materializing a spiritual body is more complex. Those who accept the philosophical declaration of the apostle Paul, "that there is a natural body," meaning thereby, an external, material one, "and a spiritual body," will have no difficulty in realizing the fact that all spirits, however advanced and refined they may have become, have bodies which are composed of material substance, though not such matter as your external senses can take cognizance of.

In order that a spirit may present itself in what is understood as a materialized form, so as to be seen by your external visual organs,

they must have their spiritual bodies covered, more or less densely, with a tangible, material substance. This material substance is not drawn from your physical bodies, nor from the atmosphere, but the forces which produce it are drawn from the medium, the circle, and the atmosphere. We do not take your skin, nor your flesh and blood to create these material forms, but we take the forces which produce these tissues in part from you. It is usual in the first place in presenting a materialized form of a spirit simply to cover the exterior of the body with the materials thus formed, so that you have little more than what the artist terms "still life" in these. We have the power, however, of materializing the internal organs, especially the organs of speech, so that spirits are able to give utterance to vocal sounds. We can also materialize a spiritual heart, blood vessels and all the other organs, so that you may feel the pulse, and become cognizant of their existence, as you and others have done in the case of Katie. The reason why she declined to present her wrist to you when you first asked her, was that those organs were not fully materialized at that time, and you would have drawn a wrong conclusion if she had given you permission to feel her arm, and you did not find a pulsation in the artery. In order that you shall have a correct idea of our real conditions in the spirit-life we must materialize all parts of our bodies.

We know it is a tax upon the credulity of many to tell them that we have all the organs of our anatomical and physiological systems much more perfect here than we had when on earth, but it is a fact that mankind should know. The process of materializing spirit forms is performed in this manner; a spirit who is willing to try the experiment, which is not always a painless one, is selected and brought by certain spirits into the presence of a suitable medium and circle, where they gather those forces which produce the materialization which they throw in currents on the spirit, and there is a gradual and beautiful deposit of a material covering upon that part of the body which we desire to exhibit to mortal vision, or the entire body, as the case may be. This material generally forms a very thin coating and is quite temporary in its character, so that a few minutes exposure to light, which has a powerful decomposing effect upon it, will cause it to become dissipated, hence the necessity for a cabinet into which spirits may retire from the actual presence and influence of light. In this manner we make hands and faces and sometimes entire forms, with external and internal organs so materialized as to manifest their existence and show that they perform their functions.

It will be seen from this that the materialized form is not the exact body which the spirit had when in earth-life, although there is an effort to make it just as near like that as it can be, in order for recognition. There are various influences which may render it impossible to produce a *fac simile* of the original. The same spirit materialized under different conditions, and drawing the forces from different mediums, must necessarily vary in its appearance. These materializations are in reality only busts, or statuettes made in the best and most artistic manner that we can do it. There are those who will object to this, and say that it is only showing us a shadow of picture of our friends; we want to see the reality. Such persons do not realize that in order to exhibit these forms we must have the real spirit there, and cover it with the material elements that make it visible. Do such persons ever reflect that when they suppose they see their earthly friends in the form, they are only seeing a substance much more distinct from the reality of their friends, than that which we show them in our materializations, a substance which is not so ethereal that it will be dissipated in a moment.

There are many persons who possess this form of mediumship, although they may not be aware of it. Those who are desirous to cultivate this power so as to obtain materializations, should sit in circles for that purpose. There will generally be some one developed either in this or in some other phase of mediumship, and they will be enabled to give directions as to the proper mode of holding the circle for materializations. This is an artistic work requiring a knowledge of the laws by which it is performed, as well as a skill which can only be obtained by repeated practice. The materializations produced by different spirits will vary. There are numerous schools here in which this art is taught; pupils are trained and sent out to practice. We have been connected with a school of this kind for a long time, and it is a part of our business to go with the students wherever they may find an opportunity to practice, and assist them all we can. This is the reason why our names are so often connected with materializations in various parts of the world. I John King, have said I have naturally the powers of leader, and wherever I go this position is assigned to me. Katie, my daughter, whom you have seen so often, has been more frequently materialized than any other spirit that we know, and has acquired a better facility, and more power in this than any other spirit. Hence where we desire to make the strongest impression, and do the best work, she is the foremost one. There are large bands of spirits who have entered upon this in the most earnest manner, and who will accomplish their purpose in enlightening humanity.

Communications Through Katie B. Robinson, of Philadelphia.

TRUENESS

will take the hand of the pale face brother with a friendship that is true. This leads me back to the days of the long ago, when I stood in the councils before the people and spoke the words that the Great Manitou gave me for them. Truemeel at that time looked over the broad lands which to-day the pale face owns, and saw his people going from the East to the West, gathering in the council fires, thinking they were mighty warriors and they would drive away the pale faces, who had crossed the big waters in their great canoes, and who were laying the foundation of their government in this land. The red men gathered in council and feeling that they were strong, and determined to take up the tomahawk, and lay down the pipe of peace, but the great spirit was not with us, and the pale face drove us from our homes, and to-day they look upon the red man with contempt. I know that the Indian of to-day is not the same as they were when the white man first came among them. The fire-water and the corruption of bad men has degraded our people, and it seems as though our race must be exterminated from the earth.

This fills me with sadness, and yet I know there is a compensation for our people, here in the happy hunting ground of the Spirit-land, where the Indian has an important work to do—not only for himself and his race, but for the white man, even though he may have treated him with so much cruelty and barbarism as to cut off his people from the face of the earth; and in this glorious work of Spiritualism which is blessing the world, the red man has his part. Without our aid you could not have had what is now coming to you in

the various forms of manifestations. I was not ignorant of Spiritualism; often in my young days have I gone to our medicine men and got words from our fathers in the happy hunting ground. I well knew what it was to listen to the voice of the great spirit, and whenever I wanted to speak to my people I went away into the forest and listened to his voice, and when he gave me the words I could move our people to noble deeds. All the orators among the Indians, and there were many, were in the habit of doing this, and when the great spirit moved us to speak then wretched words of fire that kindled a flame in the hearts of our people. It was because our people knew these things that they were not afraid to die, and when they came here the vindictive feelings were soon removed because we were mediums and Spiritualists. The red men here are all ready to work for humanity. They hold no more feelings of revenge, but are both able and willing to work for the white man and for all mankind. I love to roam over the broad prairies, the mountains and valleys of our land, and see the success that crowns the labors of the white man.

CHRISTIAN SHARPS.

I have had a talk with Secretary Stanton. He wants to give you something for the paper soon. I am delighted to come to these sittings with you; it reminds me of the old time. I always felt sorry that there was not some means of taking down the communications we got. There are many spirits seeking to come and give you words for their friends, and I trust you may be able to continue these sittings and give them the opportunity to do so. I see that the world's people are waking up and becoming very much interested in Spiritualism. I thank God that Spiritualism is taking a noble stand before the world. It can never be crushed out. I am happy because I see such great things being done all over the world.

JOHN C. HERRMAN.

It may seem strange to you that I should come here, but I have been permitted by the guides controlling this medium to say a few words. I stood by and watched those who came round your circle and am very glad to have an opportunity to send some words to my friends. I did not know much about Spiritualism or any other kind of religion, but I did not find a hell here. My life was not satisfactory to me. I see that we had false ideas about honor and championship, and lived in an unhealthy state of excitement most of the time. I don't feel that it is the best thing we can do to follow things to pound them almost to death, and in return get like beating. Indeed, I never would have done it if it had not been for the associates I had. I don't say that I was any better than they were, but we kept each other excited and none of us were free to do what we might want to. Well, I am glad to return, and I want to say to all my friends that I still live, and I have found a beautiful home here. I only wish I had been better prepared for it. I don't know that I am a Spiritualist, but I am in search of light and truth wherever I can find it. There is one thing I have noticed that pleases me very much; that is that many of the editors are writing very different articles about Spiritualism. You may wonder how I know this. I hear some one read a paper every day, and I know better what is going on than I did when I was in the form. In my soul I was not a prize fighter, and I have left all such things. My object in returning is to learn something. I want my friends to understand that there is no death. I was very much surprised when I awoke here to find every thing just as real as it is on earth.

FRANK BROWER.

Good morning, Dr. Child. I knew you though you did not know me. I am pleased to come. I did not know much about Spiritualism. I think some of my friends will see this, and be glad to hear from their old comrade, Frank Brower. I spent many a happy day as one of the old minstrel band, and I think I live in the memory of many of the people of Cork. I am pretty happy, and I shall not forget the old friends, nor the boys. I have met with many things in spirit-life I would like to tell them about. I entered heart and soul in my profession, and I was happy. I find it is not so popular now as it was, but there are men of talent connected with it. I want to see it improved, and made not only a source of amusement, but of instruction also. The Spirit-land is just as real as your land. It seemed like waking from a dream. I found my mother at my side. At first I did not know where I was, but she soon explained it all to me and I was very happy.

JOHN GALLON.

I was ten years old; I went out with some boys to swim, and I got dizzy and floated away down in the water. The last thing I remember was that I wanted to see my mother. My father is sick. It seemed as if I was going home. The water got in my ears and I began to choke, but after a little while I went to sleep; it was not hard. I am out of the water now, I am all right. Tell mother I wish I had not gone. I knew she did not want me to. I was drowned at Colwell-street wharf. If I had minded my mother I might have been living with her now. I wish you would tell mother I am in a better school now, and I don't play truant any more. Tell Jim—that is a boy that used to play with me—that he had better keep away from the water; it is not good to go out of the body that way. Tell mother not to mourn for me; it can't be helped now. I wish she would come some time where I could talk to her. I knew Frank Brower; I came right after him, and he patted me on the head and said, "How do you do, sonny?" I am very much obliged to you, and wish you would send this to mother.

DR. R. P. FELLOWS, the distinguished magnetic healer whom our readers have noticed from time to time as performing marvelous cures, is now meeting with unbounded success in healing by his magnetic powder. It will be well for those who wish to be cured outside of the M. D. system of practice, to send the Doctor \$1 00 at Vineland, N. J., for a box of his potent remedies, and be healed and rejoice. no-3.

NEW EDITION—PRICE REDUCED. Lessons for Children about Themselves. By A. E. Newton.

A Book for Children's Lycæums, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health. "Better than a whole library of common medical works. Without delay, let all Children's Lycæums improve their course with these Lessons."—Dr. A. J. Davis. "Should immediately become a text-book in the schools, and have a place in every family."—Dr. A. Z. Driscoll. (In cloth) 50 cents, postage 5 cents; six copies or more, 45 cents each; fifty or more, 40 cents each. Usual discount to the trade. N. B.—For sale by the Religio-Philosophical Publishing House, Adams St. and 5th Ave., Chicago.



THE INTERIOR WORLD!

Strange Scenes and Incidents—Prescience.

NOTES FROM AN INVESTIGATOR.

BROTHER JONES.—The denizens of the Spirit-world are ever active, and occasionally manifest prescience in such a way that can not fail to induce all to believe that the phenomena of Spiritualism are correct in every particular.

"We have been very anxious, the last two weeks, over the illness of Bishop Lee, which terminated in his death on Saturday morning. The whole community are saddened by the event. Some two months ago he got up in the night and took a bath, and on returning to his room he made a mistake and stepped off a long flight of stairs, and landed at the foot with a tremendous crash, as he was very heavy, weighing over two hundred pounds.

"Mr. H. and myself called on him two days after, and while telling us of the circumstances of the fall, he mentioned this coincidence: He had a letter in his hand, which he had just received from his son Henry, living at Kansas City. His son wrote: Are you well? for last night I had a dream that troubles me. I heard a crash, and standing up said to my wife, 'Did you hear that crash? I dreamed that father had fallen and was dead.' I got up and looked at my watch, and it was 2 o'clock. I could not sleep again, so vivid was the dream." And it made him anxious to hear from home.

"The Bishop said he was not superstitious, but he thought it remarkable that Henry should have had the dream at the very hour of the same night that the accident occurred. The difference in the time there and here is just fifteen minutes, and it was quarter past 2 by his watch, making it at the same moment. It was as if he had acted in the fall. And the fall finally caused the death. His hand became intensely painful, and gangrene set in, which after two weeks of suffering, terminated his life. We are none of us Spiritualists, as you know, but surely facts like this must go far to make us realize that there is a basis of truth for their hypothesis of spiritual faculties resident in man. How did Henry Lee become cognizant of the accident to his father?"

ANOTHER CASE OF PRESCIENCE.

The editor of *The Brunswick (Me.) Telegraph*, himself a trustworthy man, in the issue of his paper for last week, tells the following:

On Monday last we called on Mr. John Fitzgerald, the well-known temperance lecturer (living on Bank street), who is confined to his bed, quite feeble, but still able to converse briefly with friends who call. At this interview he related to us a remarkable experience, for so we will call it, through which he passed on Saturday morning, 19th ult., the day upon which the fire occurred at Fall River, Mass. Mrs. Fitzgerald had arranged her husband for his morning nap, and left to enter the stable, at the rear of the house and attached thereto; almost as soon as she had passed the building she heard the cry of "fire" in tones so startling that she rushed back to the house in the greatest alarm, to hear her husband repeat the cry in tones as loud as the first—all the more startling to her as for several days he had spoken not above a whisper; he was evidently greatly excited, catching at the bed-clothes, and attempting to get out of bed—saying he must have his clothing. Mrs. Fitzgerald asked her husband, "What does this mean?" "Wife," says Mr. Fitzgerald, "there is a fire in a factory in Fall River, Mass., in the upper story, the male room; I see the sparks flying from the machinery as sparks fly from a grindstone when men are grinding their tools, and the factory is full of women and children. I see it all!"

Mr. Fitzgerald remarked that his wife must tell us the rest, which she did substantially as follows, put in a brief form as possible, as our only object is to make a plain recital of what we heard in the course of the conversation: Mrs. Fitzgerald then went on to remark that her husband all the time was endeavoring to get up from his bed to escape the fire, saying that it was near to him, and he must assist the poor people—close that door into the entry—an old sailor, he could rig a better ladder than that—apiece this, apiece that—don't jump from the windows (this expression oft-repeated), for it is only a choice of death between fire and being crushed upon the pavement—to the firemen, why do you do this, and why do you do that—see those poor women and little children filling the room, and yet the laws of Massachusetts forbid the employment in factories of children under a certain age. Mrs. Fitzgerald was alone with her husband, and exerted her utmost strength to keep him in bed. It seemed to her almost an age, but she took no note of the time. All at once Mr. Fitzgerald fell back upon the pillow and said: "It is all over, the roof has fallen in, and those poor people are burned." After that he was completely prostrated; and Mrs. Fitzgerald for some time feared that he would not recover from the shock.

Mr. Fitzgerald said he never thought of looking at his watch, but that he saw the fire in the morning somewhere from 7 to 9 o'clock. It was not until Monday that Mrs. Fitzgerald heard of the fire, and not until Tuesday, 23d, she got a paper containing an account of it. This she read to her husband; he several times stopped her and told her what was to come in the newspaper account, as "he had seen it all." Subsequently, Mr. Fitzgerald repeated somewhat, and said: "I saw the fire, but somehow I could not tell the building, and it must be a factory put up since I was acquainted with Fall River." He has often lectured there.

Above are the statements as given to us, and all we vouch for is a correct rendering of them. We offer no explanation, but it is due to Mr. Fitzgerald to say that he disavows all belief in Spiritual manifestations, and finds it marvellously strange that such an experience should befall him. Mrs. Fitzgerald is equally decided in her belief, and remarked to us that the scene in that bedroom had really enough for her without a thought of seeking an explanation of its strange features. Mrs. Fitzgerald, like her husband, lectures upon temperance, and both told us the story free from excitement, with an evident determination to avoid every expression that could impart to it a supernatural air. It was a plain recital of the events of the morning. To those who do not know the parties we have only to add that they are entitled to belief as speaking at least what they hold to be the truth.

These incidents illustrate in a very beautiful manner the power which advanced spirits possess—that of prescience, or predicting the future.

\$1 50 cents renews trial subscriptions one year.

THE GOOD ALONE ARE GREAT!

BY C. W. COOK.

An angel came from worlds of light, Beside my couch she stood, And softly whispered, mild and sweet, "The truly wise are good!"

A holy radiance, pure and white, O'ershone her noble brow— Which deers for good, for truth, and right, Will every soul endow.

My soul expanded with adoration quite, For the being I did see, And for the noble love of right, Which she inspired in me.

I listened to her words of light, Inspiring me with love; And in the stillness of that night, Communed with angels above.

To follow truth's transcendent light, Wherever it might lead; For she said that angels, pure and bright, My onward way would speed.

That though in ignorance men might, Revile and boldly persecute, Yet truth outshines the darkest night, And right doth wrong confute.

She said, and lo! a halo bright, Transcendent, mild and sweet, Enshrined this messenger of light, From head to very feet.

"My brother, through the world's long night, This truth old time did state, In characters of living light— 'The good alone are great!'"

Remember that the vilest worm That crawls beneath your feet, Receives the Father's blessing warm, And surely it is sweet.

"That goodness you on all bestow, Of high or low estate, For in yonder world, as here below, 'The good alone are great!'"

The morning birds dispel the night, With chimes that gladden the day, As she who brought me such delight, Vanishes from night away.

I rise to meet the new-born day, Resolved to spend it right; For deep within my memory, In this vision of the night.

And I feel 'tis true, the message bright, 'She to my spirit spoke, That here, as in yonder world of light, 'The good alone are great!'"

WATERBURY, III.

Letter from Rev. J. H. Harter.

S. S. JONES, Esq.: DEAR BROTHER.—Enclosed find a circular which I wish to have inserted in the RELIGIO-PHILOSOPHICAL JOURNAL three times before Nov. 1st, 1874. I sent a letter to my old friend and schoolmate, Rev. J. M. Peables, asking his opinion and advice touching the matter, and I take the liberty to enclose in this his reply, which you may read and use as you may deem proper, or return to me. Brother Peables has known me intimately and thoroughly since 1842, and is a dear friend and brother. Yours truly, J. H. HARTER. Auburn, N. Y., Sept. 26th, 1874.

LETTER FROM MR. PEEBLES.

BRO. HARTER.—The day was nearly spent, and with the coming on of the evening, came your letter containing the circular, and letter addressed to your wife from New York, after our meeting. Yours took me back to our academic days in Oxford, you a Methodist, I a Universalist—now both Spiritualists. But to business. Knowing your lifelong generosity, and the priestly combinations that have conspired to make you poor, I approve of your sending out these circulars. I've taken the liberty to make a few changes in it. The shorter and pithier it is the better. Send it to the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT, as an advertisement. Perhaps they will insert at reduced rates. So far as I understand, the RELIGIO-PHILOSOPHICAL JOURNAL, has much the largest circulation, and S. S. JONES has really a kind heart. The course he has pursued to put down the "promiscuous free list" under the term "social freedom," has gained him hosts of subscribers. Where he has lost one, I think he has gained ten for his outspoken defense of monogamic marriage and morality, as against "promiscuity" and those who advocate and practice it. It is simply "animalism" and holds no relations to genuine Spiritualism. Tell Brother JONES your circumstances plainly, and he will doubtless make an editorial note in your behalf. I trust the friends will make you generous donations. I am having fine audiences here in Baltimore, and many of my old church-members—Universalists—attend each lecture. Angels bless and keep you. Most truly thine, J. M. PEEBLES. Baltimore, Md., Sept. 17th, 1874.

REV. J. E. HARTER'S CIRCULAR.

AUBURN, N. Y., Sept. 15th, 1874.

DEAR FRIEND.—On the 1st day of November, 1874, will be completed the Fifty-Fourth year of my journey on Earth, and Twentieth year of my Married Life. By industry and economy, self and wife succeeded in earning enough to purchase for us and two daughters, (one now 15 and the other 8 years of age), a beautiful home which was ever open to Ministers, Lecturers, Reformers and all others who wished to share its hospitalities, but by various reverses brought upon us by persons and influences beyond our control, we have lost our home and other property, besides being heavily in debt, and not able to meet the claims that in these close financial times are pressing upon us. Under these circumstances, dear friend, do I send you this circular, with prayers that you and others in your vicinity will receive it with favor; and on or about the first day of November, 1874, make us such donations, birth-day or wedding presents as your willingness and ability "will admit without material injury to yourself and family," it being understood that the proceeds shall be faithfully and judiciously expended towards securing a home for Mrs. Harter, who with cheerful heart and active hands, has done so much during our dark and severe trials to keep sunshine and joy in the family circle.

Please have the kindness to inform me at your earliest convenience by mail or otherwise, what or how much may be expected from you about the time above mentioned, that we may live in the joyful anticipation of the "good things to come." I am still in the field as Preacher and Lecturer on various reforms of the day, and if desirable on your part, will lecture for the donations or presents you may be pleased to make.

Yours truly, J. H. HARTER. No. 1, School St., Auburn, N. Y.

Personification.

BY DR. WILSON.

Spiritualism! O Spiritualism! Thou most beautiful and precious child of human science and intuition, thou who only art an absolute demonstration of man's immortality and his everlasting individual identity; thou, who only couldst fill the long aching void in the breast of humanity; thou who hast presented to his enraptured vision the bright cord of love that binds earth to heaven; thou who hast shown to him the stairway that leads from the lowest depths of human degradation on and forever upward to higher planes of progression; thou who hast solved for him the long studied mysterious problem, "For what does he live?" Those who first taught him the invaluable boon of his existence, and to appreciate everything from the least unto the greatest connected therewith, of the inestimable value of knowledge, and of the time and means of gaining it; thou who hast sent from his sky the dark veil of skepticism that threatened ever and anon to thrust him into the insupportable maw of oblivion, that dreadful abyss of unconscious nonentity, and hast substituted in its stead the absolute certainty of the final fruition of the object of his highest aspirations, of sometime in the hereafter seeing, comprehending and enjoying in admiration the clock-work of the universe—I love thee—I love thee for that. It is thy mission on earth to assert the rights of the intellectual, the spiritual of men and place thereupon her rightful throne, whence she may control the misdirected passions and propensities of men, and elevate humanity—from the foul sloughs of sensual animalism to higher planes of a more spiritual existence, thus gradually fitting it by progression for still higher and purely spiritual planes, in the Spirit-world, where animalism shall be extinct, where spirits shall hold unrestrained intercourse with spirits uncontrolled by any other than the laws of mutual affinity and attraction.

I love thee, oh! Spiritualism, for thou art the only rightful and legitimate Foster Mother of Charity, that holiest of all human intuitions, who goes forth yearning in search of her loved ones both to and beyond the confines of mortality.

Spiritualism all alone in her glory walks the earth peerless in purity; her garments smell not of the blood of her kindred; there lies not at her door the blood of slaughtered millions crying from the ground and appealing to heaven for retributive justice; she points not her children to a non-sensical faith in the efficacy of any blood that has ever been shed to shield them from the just penalty of their crimes. She says to them in the commission of crime, "You are engraving it upon the tablets of memory, which like Banquo's ghost will not away at your bidding, but Banquo-like will ever and anon be starting up and clamoring for restitution to injured parties." She holds not in her snowy hands any eternal rewards or punishments for any beliefs or unbeliefs, such being the necessary results of uncontrollable conditions. She builds her altars around the foot of the throne of truth, and bids her children seek and adore her independently of all other considerations, and in the search to be ever guided by the lights of their own native intuitions.

Voices from the People.

SUMNERSET, KAN.—S. R. Souffrier writes.—Very many families here without bread as well as without reading matter.

LESLIE, MICH.—C. Collins writes.—I consider the JOURNAL the only religious paper, with which I am conversant, worthy of the perusal of a thinking man.

PENDELTON, OREGON.—W. Dickerson, M. D. writes.—A good test medium would be well supported here. Eastern Oregon is ripe for the harvest, and no reapers to gather it.

THOMPSON, O.—H. Hulbert writes.—I heartily endorse the spirit that you manifest in battling for the right. We like your paper better for the course you have taken.

BUFFALO, N. Y.—William E. Coleman writes.—There is a medium here at present holding circles for materializations. He seems a very worthy, unassuming man. We remember the JOURNAL speaking about him some years ago, but can not recollect what it said. Will you be kind enough to state in "Voices from the People," your remembrance and opinion relative to Mr. Church as a medium and a man.

We have attended Mr. Church's materializing circles and regard him as a most excellent medium. The one you speak of, however, may be another medium by the same name.

SYLVESTER, WIS.—C. L. Morgan writes.—The cause of Spiritualism is steadily advancing here; new mediums are being developed, and were it not for superstition, that baneful power that has always held the world in check, I have no doubt our glorious Philosophy would soon prevail as far as civilization extends. But it is only a question of time. The human race will not always endorse the bondage of ignorance, but are destined to become truly free.

ALGONA, IOWA.—P. Dunton writes.—Having been engaged in lecturing in this part of the State lately, there has arisen a strange demand for a test-medium—one for physical manifestation or for materialization. Any one who could stand reasonable test conditions could make a financial success. I have \$100 pledged in one place, for one week's service of such a medium.

Will physical mediums please correspond with Mr. Dunton?

WALLINGFORD, VT.—A. W. Nicholson writes.—I get as many as I can to read your paper. Some of them look at its narratives and call them wonderful, and talk candidly; while others swear or pray to keep from being influenced by it, and in order to explain the mystery, they call it the work of the Devil. The Eddy family lives about 15 miles north of Wallingford. Two weeks ago I had a very reliable man, one who is able to never back down, say to a company of unbelievers, that if they would go with him to the Eddys, as he intended to, and be there on the following Monday, if they did not become convinced of the truth of Spiritualism he would give them \$100 per day for their time; but they did not take his offer.

ELYRIA, OHIO.—J. C. Potter writes.—The perusal of the JOURNAL has become a necessity, for it seems to me that I could not get along without it. I stand almost alone in this village, as an open and avowed Spiritualist, and as necessary consequences I get many scoffs and jeers from those in and out of the churches. Well, I have come to that point that I rather like it, as agitation is one of the great educators of the nineteenth century. A certain Mr. Cook, a very clever slight of hand performer, visited our village week before last, and took the contract to convince all opposers of Spiritualism, and church members in particular, that all Spiritual manifestations were a humbug, and that mediums without any exception were a set of charlatans and that he would do all and everything that any medium claimed to do or have done through them. Well, he convinced all that class that he was right, and spirit communion was a grand humbug. But not one Spiritualist was affected by his slight of hand performance; in short, he was a grand humbug so far as exposing Spiritualism was concerned. Success to the JOURNAL; it is doing a good work wherever any community has the moral courage to read it. May the good angels protect you in your glorious work.

NUNDA STATION, N. Y.—E. D. Warren writes.—I have but quite recently espoused the cause of Spiritualism, and have attended but two circles, but have seen and felt enough to firmly establish me in the faith of spiritual intercourse, or a spiritual telegraph between this world and the Summer-land of spirits. We have a small circle here in the place, but that a glorious future is opening up before us; despite the scoffs and sneers of orthodox and unbelievers. We are greatly cheered and encouraged once a week by the advent of the RELIGIO-PHILOSOPHICAL JOURNAL among us, and we feel like bidding you God speed in your effort to bring Spiritualism up to a higher plane. Strike hard and heavy at the free-lancers, who have opened the eyes of all true Spiritualists will strike you for it. We will send you a club from here soon, of old and new subscribers.

BRENNHAM, TEX.—H. W. Bush writes.—Spiritualism is making steady progress in this little city. We have lately had some most delightful seances, and to us denizens of the far off Lone Star State, wonderful manifestations, through the mediumship of Mrs. Kate Wentworth and Miss Annie Martin, of this place. Mrs. W. made us a short visit for her health, which has been so poor for the year past, that she had almost given up sitting. But from that first evening she was with us, until her return home; our sitting room was crowded with the curious and earnest investigator and the true believer—all came to witness the finest physical manifestations ever held in Washington County, and perhaps, in Texas. Mrs. W. is a medium for the playing of musical instruments, rope tying, entrancement, by spirites, etc. Since we had the first sitting, she has had several others in the circle, ring the bell, float a tamborine, etc., and this through the mediumship of Miss Martin, who is developing very rapidly.

NEWPORT, ME.—Jason Gordon writes.—The Spiritualists of Newport and vicinity are just beginning to wake up, and take a deeper interest in Spiritualism, than they have manifested for some time. We have just had Mrs. Smith, of Hampden, here. She gave us some beautiful and not to be mistaken tests that our dear friends whom we laid in the grave were not dead, but still living, and able to communicate with us and bring us kind messages and sweet consolation from their spirit home in the bright Summer-land. There are several mediums in this place, that are not fully developed, but we intend holding developing circles regularly through the fall and winter. There are several phases of mediumship, one of which is manifested by a young man who while in a trance, speaks in a foreign language of which he does not know, and in a normal condition. Your paper has quite a large circulation here, and we hope to double it, with a little exertion on our part, in a few months. We thank you, Brother Jones, and may angels guard and bless you for the course you have taken with free-lovism. We want no free-lovers here, nor lecturers to advocate such pernicious morals.

TERRE HAUTE, IND.—J. F. Graham writes.—Wishing to do all the good I can for the human family, I have made a discovery—I think a good one. Some years ago I was affected with fits. Various were the reasons given therefor by the doctors, but none of them could reach my case. Some advised one thing, and some another. The orthodox ones told me to tell my dear, telling me that I might take a fit, fall in a mud hole, then die and go to hell. The trouble with me was, I had read Thomas Paine's Age of Reason before I had these fits, and had seen Spiritual manifestations, therefore I was a believer. One doctor advised me to travel, so I started for New Orleans. On the boat I had a fit. There was an old Egyptian on board, and as might be expected, he had a charm to cure fits, and I noticed he had the information. He directed me to take a load, tie a silver chain to his leg, and tie the other end to a white thorn bush, and let the load hang there until dead, and then wear the chain round my neck and I would have no more fits. Now, I don't believe in charms, and being a Spiritualist, of course I must have a cause in order to have faith, for we reason from cause to effect. As to the cause, I studied its nature in all its details, and noticed that the information I had directed me to take a load, tie a silver chain to his leg, and tie the other end to a white thorn bush, and let the load hang there until dead, and then wear the chain round my neck and I would have no more fits. Now, I don't believe in charms, and being a Spiritualist, of course I must have a cause in order to have faith, for we reason from cause to effect. 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New York Department.

BY E. D. BABBITT, D. M. Subscriptions and advertisements for this paper received at the New York Magnetic Cure, 232 East 23rd street, by Dr. Babbitt.

Death and Immortality.

The JOURNAL is about to do an admirable thing by publishing so full a series of articles on the subject of "Death, or the Pathway from Earth to Spirit-life," as the table of contents would signify. Death, the wonder worker, the beautifier, the revelator, should be stripped of its gloom and no longer be profanely called the king of terrors. The church world having inherited from ancient heathendom the notion of an evil spirit, a day of judgment, a place of endless torment, has cast a night-mare upon the world which darkens life and pours gloom over the future. The black mourning habiliments, the hearse with its dark plumes waving as if in triumph over man, the wailing of departed friends, separated as if for eternity, according to old ideas, all come from a perverted theology. This dark pall is being lifted by Spiritualism and death is shown to be only a cloud dark on the earthly side but refrugent on the heavenly side. The clairvoyant eye looking into spirit-life can see glories of color and which quite eclipses earthly things, and the clairaudient ear can take in harmonies of sound beyond all mortal power to imitate. O the joyfulness of having it proved by positive demonstrations that we are to live hereafter in a more beautiful life! O the sublimity of the fact that man is to progress eternally into higher and higher glories until his power and grasp of mind have become God-like! All the universe is expanding, progressing, moving onward from low to higher, advancing from coarseness to fineness, from misery to joy! How little does the church world understand this fact. Contrary to the teachings of geology and natural history and science generally, they seem to think that nature's course is downward, that man the grandest portion of the universe is to a great extent destined to sink instead of rise, and that into eternal misery they give him no chance for repentance after death, no chance to become loving and heavenly in disposition, but reprobation and condemnation to forever destruction. What blasphemy to teach that God is such a demon as to force his own children to suffer countless millions of years for the short-comings of a moment, and that on the plea of justice! Such ideas have done much to drive any true sense of justice from the world—have done much to harden and discourage the human race.

The spirit of a lady of very lovely character came and proved her identity through a medium, and when asked if she would be willing to return to earth, remarked, "No, unless it should be to die again, for the transition into the new life is so beautiful!"

Another one dying, sank into a brief state of unconscious sleep, which is represented as being a very common experience with persons after the spirit departs, and on awakening saw a new universe lighted up with indescribable brilliancy, and found himself surrounded by dear friends passed on before. When they touched him with loving caresses, he experienced new thrills of joy, and after a short rest, he heard strains of celestial music as he soared off under their guidance to the higher life.

I have conversed with invisible intelligences, however, who said the transition of death was not particularly happy, and then I ascertained that their lives had been dissipated or selfish. Those who are dark in soul will naturally gravitate into darkness and for a time be unfitted for celestial light or for angelic companionship, but the door of reform and salvation is ever open to both mortals and spirits. If we fail to do our work here properly, it puts us far lower in the scale of the everlasting life and renders it necessary for us to return and complete our experiences here. Let us so live that death shall be a triumphant march into a more beautiful sphere of being. May your series of articles on this grand subject, open many eyes, cheer many hearts, and lead many souls upward out of the worldliness and passion which surround them.

ENCOURAGING.

Some time since Col. Bundy of the RELIGIO-PHILOSOPHICAL JOURNAL suggested that I answer Dr. Brown-Sequard's lectures on the nerve force, in which he denied the existence of Vital Magnetism, etc. I have just done so in the twenty-five cent work, called "Vital Magnetism, the Life Fountain." Among the letters just received with reference to it is one from Dr. Holbrook, Editor of the Herald of Health, as follows:

"DEAR BABBITT:—Your Vital Magnetism is a better work even than your first one. Drive on in your noble work and help educate the race to purity, strength and holiness. Ever, M. L. H."

To spread the knowledge of this noble cause, I am giving it away to every library I can hear of, and I have given it to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, at such terms that they can supply the Western States at a fine discount when it is taken by the quantity. There is a mighty struggle going on between God and Mammon—between truth and falsehood—between the barbarism of old methods of cure and the delights of the new methods which build up both body and soul on a higher basis. Gog and Magog are marshalling their hosts against the army of truth. Already they have passed a law in New York State, forbidding anyone to practice medicine or surgery without a diploma, even though they may cure ten times as many as those in the regular profession. Dr. Dakin having helped to defeat similar laws in Illinois, has seemingly been sent here by the spirit hosts to help put down the spirit of bigotry, and he is working valiantly, assisted by Dr. Hoyt and others of us. Friends of truth, come to the rescue! Who shall fear when heaven is on our side! There are joys for the race that men do not dream of. Every true word which we write or speak in defense of such a cause, every paper or book we circulate in its behalf, shall become stars in our diadem. Let us hand to the suffering people the true key of life and show them that there is a more heavenly inheritance.

Contents of Little Bouquet for November, 1874.

On the Decesse of a Dear Friend; Thrice; Uncle Tim Playing with the Children, Illustration; Uncle Tim's Circle, by E. K. Hosford; Baby Angels, by Fanny Green McDougal; Aunt Mary's Walk, by Mrs. M. J. Wilcoxson; The Angel Watch; The Boys' Heaven; The Spider and the Wasp; A Dog Surgeon; Ship and Shore; Sir Walter Raleigh, Illustrated; A Tiny Letter; Items of Deep Interest; Lie-Never; Address of Paul du Chailly, in Spiritualism a Benefit; by T. P. James; Dwarfed Little Minds; A Spirit Circle; Song; An Angel in a Saloon; Life and Death; Jesus—Christ, by G. A. Lomas; Fruits of Christianity, by J.

L. Potter; The Darling is Not Dead; Remarkable Ducks; Spiritualism; Ills Beyond Remedy, by E. S. Custer; Home Circle Varieties; The Jungle Roolghs, Illustrated; How to train Children; From Spirit Every Thing Flows; That Boy Did It; Child Life in Shakerism; A Smart Cadet; Night Visits.

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Spiritualism in Germany.

BY DR. G. BLOEDE, OF BROOKLYN.

We are glad to notice that Spiritualism is somewhat progressing in Germany.

A public discourse which Adolf Count de Powinski, a warm adherent of the Harmonical Philosophy, delivered on the 2d of March last, in Leipzig, has been issued by the publishers of the "Psychische Studien," in pamphlet form, and lies before us. The object of the lecturer was to give his audience the scientific proofs of the existence and continuance of the human mind and of the intercourse with departed spirits. The discourse of the Count does not make the impression of what could be called a soul-stirring appeal to the hearers; it is not well arranged, stiff in form, and meagre in argument, and reminds one of the words of the Latin poet, where the power is wanting. We may praise the will, but it furnishes some valuable evidence for the fact, that the great question of the divine and eternal origin and destiny of the human soul, has gained the ear of a larger public than before, and has won some assistance among the representatives of scientific research. The mere fact, that such a lecture as that of Count Powinski could be held before a large respectable and attentive audience in the city of Leipzig, the seat of one of the oldest universities of Germany, and the birthplace of the famous "Gartenlaube," the most stubborn organ of so-called scientific mediocrity and materialistic bigotry, this fact alone would indicate progress of our cause in the country, where thus far the overbearing philosophy of the author of "Kraft and Stoff" (force and matter), has ruled supremely over the popular mind.

Among the great scientific minds of Germany, to which our lecturer referred as having expressed favorable opinions upon the subject of the eternal nature of the human soul, and the truth of its revelation through departed spirits, are the great philosopher Kant, Alexander de Humboldt, the ingenious Catholic thinker, Franz de Baader, the celebrated physiologist, Carus, and the indefatigable explorer of the mysterious phenomena of human nature, Prof. Maximilian Perly, of Berne, Switzerland.

In regard to Alex. de Humboldt, who has too often been proclaimed an Atheist and a denier of immortality, Count P. relates the following interesting fact: "At the royal table of King Frederick Guillema IV of Prussia, on the 20th June, 1853, the conversation ran on the (then new) 'spiritual manifestations,' when Humboldt, being appealed to for his opinion, gave this in the following words: 'The facts can not be denied, for their explanation science still owes an answer.'" This fact is attested to on unquestionable authority, by Baron de Reichenbach in his "Odic Events."

Emanuel Kant, the immortal author of the "Critique of Pure Reason," was already aware of the existence of a Spirit-world, "and the probable continuity with" the same of the human soul in this life. He wrote: "The immaterial beings perhaps form a great whole, a *mundus intellectualis*, the parts of which are 'in mutual connection and communion even without the medium of corporeal things, and perhaps it will be proved yet, that the human soul even in this life, is by an insoluble communion connected with all the immaterial natures of the Spirit-world, acting upon these and receiving impressions from them.'" The true philosopher as well as the true poet is a seer!

The celebrated physiologist Dr. Carus, in his work "Physik," propounded the theory of "Immortalization," which he compared to a telegraph system—the origin of which was unknown to physiology, but which he declared to form the spiritual atmosphere of man and to be the means, by expansion and radiation, of his communication with extraneous spiritual essences. Of late the French Spiritist, Allan Kardec, has explained this spiritual atmosphere, to form the fluidic body of the spirit, its substantial covering or envelope, for which he has proposed the name of "Perisprit."

Prof. Maximilian Perly, of Berne, who has devoted many years of laborious study to the magical phenomena (particularly that of "obsession") of which the history of mankind abounds in all ages and countries, has in the second edition of his elaborated work on "the mystical phenomena of human nature," made the most undeniable strides toward the full acknowledgment of Modern Spiritualism; for he says, (Vol 2, p. 58), "The attempt at explaining the spirit facts (which, as I remarked, were recognized by Humboldt, too), by the known natural laws, is a futile one, since they often occur against these natural laws. There only remains for their explanation, either the magic forces of the media, or of foreign spirits." At some other place Perly goes still further by owning that there is a number of undeniable facts which can hardly or not at all be explained by the forces of a medium or its surroundings, and must be attributed to spiritual beings.

The lecturer also referred to the important facts of the recent materialization through Katie King in London, and tried to explain their rationale, on the ground of his previous theory, whereby he made a slight allusion to Darwin's speculation on the origin of Man as being evolved by self-acting laws from the depths of brute creation, instead of being a reflex of the Divine Idea.

II. No. IX, of the "Psychische Studien" for September, published and edited by Mr. Alex. Aksakow, contains in three parts "historical and phenomenal facts," "criticisms" and general "news." The articles of the first part are all translations from one English periodical, the London Spiritualist, except a report about some recent phases of mediumship, in America, by Dr. Funk, of Illinois. Under the second head we find critical remarks on A. R. Wallace's treatise on the Supernatural and Marvelous, by Dr. Julius Fraenkel, and a review of Judge Edmond's "American Spiritualism" (translated by G. C. Wittig), by the above named Prof. Perly, of Berne.

On the whole this latest number of the "Psychische Studien," like its predecessors, betrays again the remarkable and lamentable disadvantages, under which Spiritualism is still laboring in Germany, namely: The apparent lack of original Spiritualistic facts through gifted and reliable mediums. Indeed, the conditions for a vigorous and rapid development of phenomenal Spiritualism in that country do not seem to have much improved since the time when the spiritual leaders of that development, Benjamin Franklin and others, concluded that America would prove a more favorable ground for their operations. (See Wm. Howitt's "History of the Supernatural").

The German Spiritualists have to do hard up-hill work, and to fight great odds, among which the prevailing scientific tendencies of the men of science, as well as the unscientific multitudes are not the least one. We have, therefore, to wish them Godspeed, and be satisfied if we are able to report some progress.

DEATH.

Or the Pathway from Earth to Spirit-life.

We shall commence the publication of a series of articles in the JOURNAL sometime between this and the tenth of November, bearing the above title. Death (so termed) is an event that is sure to occur at the end of our earthly career, and the phenomena connected therewith, when critically and carefully examined by the clairvoyant eye, is especially interesting. Connected with this transition from earth to spirit-life, there has always been more or less superstition. In ancient time particularly, the inhabitants could not for a moment contemplate this change without fear and trembling. Since the birth of Modern Spiritualism, however, death has been to a certain extent robbed of its terrors.

The object of this series of articles is to enlighten the minds of humanity in regard to death in its various phases, and let the world know the views of advanced spirits in reference thereto.

We wish to make the JOURNAL a Missionary of Light, more especially while these articles are being published, and in order to accomplish that end more fully, we desire 500,000 trial subscribers. We believe, too, that we will secure that number. Let each one of our present subscribers interest himself at once, in procuring trial subscribers, in order that the world may be illuminated with light in regard to the transit of the Spirit from earth to the Summer-land.

When you read this article, resolve at once to make an effort to extend the JOURNAL'S circulation. Tell your friends that the articles in question would make a book, if in print, that would cost not less than one dollar. They will receive all the information contained therein, besides other valuable matter in the JOURNAL, for three months, for twenty-five cents.

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Mrs. Serepta Upton writes:— Mrs. A. H. ROBINSON, 180 East Adams St., Chicago, DEAR MADAM:—God's blessings on you and your spirit guides. I feel as well as I ever did in my life, from the use of the magnetized papers which you sent me. I used no other medicine. Astoria, Oregon.

N. E. Atty writes from Oregon City, Oregon:— Mrs. A. H. ROBINSON, DEAR SISTER:—Your diagnosis of my case was correct, and the magnetized papers and medicine are curing me. Please send me another set of magnetized papers. Astoria, Oregon.

A. G. Haven, writing from Bingham Canyon, Sept. 25th, 1874, says:— Mrs. A. H. ROBINSON:—I am well of the complaint you prescribed for. I feel like a new man.

L. A. Stevens, of Creston, Illinois, says:— It is ten days since I received the magnetized papers. I am gaining strength every day. Please send more papers, and oblige. October 10th, 1874.

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There are a large number of our oldest subscribers who are owing us bills. They must be paid. We are in real earnest. Justice to ourselves, and your own integrity, friends, demands that you respond to this call without delay.

Paradise to Spirit Life.

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

Passed to spirit-life, Sept. 25th, at Lovell, Mich., Miss MARY O. BERRY, aged 14 years. Funeral services by T. H. Stewart.

"EVERY SATURDAY"

MERGED IN LITTELL'S LIVING AGE.

Cared from H. O. Houghton & Co.

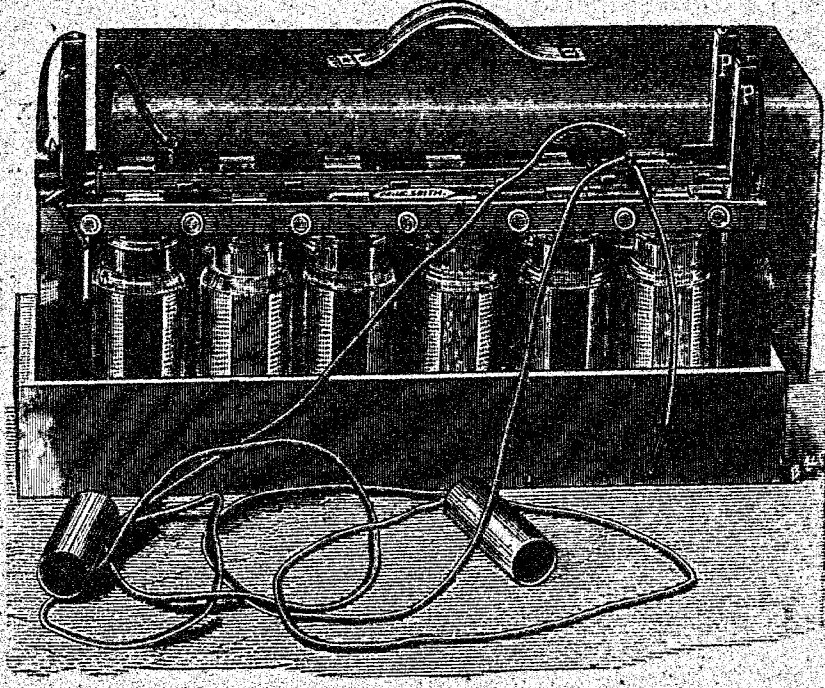
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