

# RELIGIO PHILOSOPHICAL JOURNAL

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DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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## SPIRITUALISM IN HIGH LIFE. Russian Spiritualism and the Notables Connected Therewith.

ALLAN KARDEC—CONDITION OF SPIRITUALISM IN FRANCE—KARDEC'S PECULIARITIES—NOTABLES IN RUSSIA—SHELLS USED IN HEALING, ETC., ETC.

BY JESSE SHEPARD (SECOND ARTICLE)

It is now some years since Allan Kardec, chief ruler and dictator of French Spiritualists, held his ambitious office in the volatile and highly capital of France. A kind of chemist and experimenter in all kinds of queer sciences and speculations, he at last hit upon a new method of obtaining notoriety, and at the same time a due amount of filthy lucre, by his strange performances as high priest of a would be progressive religion. After trying almost everything, Monsieur Kardec made a bold attempt at founding a School of Science of his own, himself to be chief Prophet, Priest and Scribe. The attempt proved, unhappily for European Spiritualists, to be successful, and after writing some of the most trashy and unphilosophical works that have ever been printed, he called around him those minds that were progressive as well as spiritual, scientific as well as sceptical, and those inclined to Materialism as well as the deeply religious and sentimental.

Just at that epoch, France was in a peculiar doubt, and her Spiritualistic doctors were on the *qui vive* for a Prophet to lead them out of darkness, into the supernal light of a spiritual glory, which they were sure was in store for them, and which they expected would soon arrive. When it did arrive in the form of this spiritual Sphinx of

### MYSTIFIED PHILOSOPHY.

and blind delusion, they grasped hold of his illusory garments to be pulled by the great teacher into perfection at one leap, would be mediums gathered around him, and sentimental females with inspirational proclivities flocked to his seances to be bound by the law of his command, and to be developed by the magic rod of his wonderful influence. Even scientific minds were completely psychologized by the rhapsody of his complicated and mystical lore, and some philosophers hovering between the brink of delusion and the lake of despair, lost no time in hooking themselves on to his rusty chain of crooked religion and cramped philosophy. America's great philosophers were yet in their first letters of psychological science, and were all to be taught or saw what this great Frenchman had discovered in store for them. One philosopher alone could tell the world what made it, and what it was coming to; science before his day was all negative in comparison, and after, would be developed in his school of conception. In fine, the French school of Spiritism (i. e. reincarnation) was the only one not based upon absolute falsehood and total error and Monsieur Kardec was its high priest. He sat at his circles supreme in his control over the poor mediums, who were unhappy enough to come under the rule of his all-grasping and compelling batoon, like Jupiter on the proud heights of Olympus, to shake the mortal mediums by the thunder of his dominant and clamorous voice. No spirit dared enter the circle room to control a medium without his sanction, and no medium dared to be controlled without his consent. Seances were turned into a kind of inquisition not only for spirits, but also for any medium coming within the confines of his self governing sphere. None dared speak, nor whisper, nor move, while Monsieur Allan Kardec held regal sway over those queer followers which assembled once or twice a week to regale themselves on the vagaries of his flighty speculation, and climb with him steeply where whirlwinds are ever sweeping discord and chaos across the rough road of stale, unprofitable philosophy. Often he could be heard in a loud voice:—"Quit the room, evil and undeveloped spirits!" and then again, when some poor medium did something which displeased him:—"You are possessed of evil spirits!" and to another:—"You have devils, you are obsessed!" and in this manner he tried in vain to develop one good, true, and honest medium in the whole of Paris.

The writer of this article lived for nearly two years in the French Capitol, and never during all that time did he see or hear of a medium that we would call in America a "developed medium," or indeed one possessing even common sense, not to speak of intelligence. On one occasion my intimate friend, the Duchesse de Saint Dominique, herself fully developed and a powerful medium, visited the seance room of Allan Kardec with a view of assisting at any manifestation that might take place, but much to her surprise and disgust, when a spirit made itself manifest in a most positive manner taking on a form and walking across the room to greet her, our great philosopher and teacher, Kardec, cried out in a loud voice:—"Who dared to bring strange spirits into the house? I command them to leave the medium, and quit the seance room immediately," whereupon was great commotion, and the seance was broken up. This will give but a faint idea of the method of carrying on seances in France, for to have an adequate notion of the falsity, error, mischief, and nonsense of the performances, it would be necessary to live in the country and witness nightly these absurd exhibitions. Could I be surprised then at what I saw and heard while in Russia? I went there fully prepared to see and hear

things much after the same fashion as in France, for I well knew that the works of this man Kardec were read through out Europe, and that his philosophy was accepted as a basis of a grand religion, to work strange things, and to accomplish great miracles. Therefore, when I received a kind invitation from that good man, the General Jourafski, to visit him at his seance room I accepted, fully prepared for something new.

First of all, a little description of the General will not be out of place. Imagine a tall man rather bent over, with a good, kind face full of sympathy, and pity, and love, and blue eyes, throwing off a brilliant light when he is doing a kindness, or dispensing to the poor, a man always in prayer, and always when at home with his thoughts on the saints and inspired things; a great man in Russia, and a favorite with the Emperor, at the head of the grand Russian Railway, as its president, enjoying a fine salary, and living at peace with all men. The General holds his seances for the healing of the sick about twice a week, and rents a whole suit of rooms for that purpose in a quarter of St. Petersburg where the poor may come with little trouble.

It was a hot day in the latter part of June, when I found my way with difficulty to the little street called in Russian, *Isimolski Polk*, a quiet street, its white pavement scorched by a scorching hot sun. I felt weary when I arrived at the door of the small white stone house, and when at the top of the stairs was glad to sit down; but alas for the weary, I was not allowed to repose long, for the General arrived in all the calm dignity of a Russian saint, wearing an air of plastic beauty and spiritual peace most astonishing to behold. No time was lost, and in a trice all were on their knees upon the bare hard floor, polished to give it an air of blessed cleanliness, yet in no wise rendering it any the softer for the knee bones of a long legged sensitive medium like myself, who all the long, weary moments was praying for the end of, whatever it was they were muttering. For about half an hour all remained on their knees, and when we arose no one can imagine the relief it gave me better than myself. Never before nor since did I suffer the mortal agonies of redeeming penance as on that occasion, but the rest seemed not to mind the ordeal, only I noticed one of the assistant mediums brought his handkerchief into perpetual use, in wiping away the great drops of perspiration which streamed down his face during the prayers. And now the healing of the sick commenced, and the two Magistres who assisted the General began operations by not only the laying on of hands, but by the laying on of shells, and of washing in holy water.

This was truly a sight for a stranger, and one accustomed to radical modes of procedure, yet I was interested in all that was going on about me, and I took particular note of all the good General did. First came a plebeian looking woman, who stood before the sacred images of Jesus and the Virgin Mary, to be treated. With this all bowed themselves to the floor, and with their heads three times, a process of supplication not at all suited to those addicted to pain in the back, rheumatic complications of the hip bone, flow of blood to the head, or bilious apoplexies. Notwithstanding a kind invitation to join the group I was obliged to gently decline, which threw upon me rather suspicious looks from the mediums, who felt no doubt that I was not a Christian. After prayers, the woman was treated by the laying on of hands, and with holy water, and suffered to depart which she did with thankfulness and in peace, but not before the General made passes over her head with large shells, which I suppose held a power and virtue of their own.

A great commotion was now going on in a corner of the room where sat a woman who was in great agony, and who according to the mediums was obsessed. She threw her arms about in a wild manner, and the General called upon the saints, whose images literally covered the walls, to assist him in healing her. For my part I had had quite enough of that day's seance to last me for some time to come. The atmosphere was laden with a heavy magnetism most unhealthy and disagreeable to a sensitive organism. About fifteen others afflicted with divers maladies, were treated, all in the same manner, by prayers and holy water, and images, and shells. I counted on the walls one hundred and fifty-six pictures and portraits of Russian Saints and good people, noted for various acts of religious glory, and martyrdom.

One thing impressed me above all others, and that was nine of every ten were pronounced by the General and his mediums to be either obsessed or possessed. No one had a natural disease, and all were controlled by devils and evil spirits. Here was a good and honest man, an avowed spiritualist, one who thinks and reasons with a considerable degree of clear sight and judgment, yet so devoted to Allan Kardec and his works, that he has become himself "possessed" with the unprofitable teachings of his master and high priest. As for the mediums who assisted the good General in healing, I can only say they were obsessed in the full sense of the word (if there be such a thing as obsession). They politely informed me that I did not pray enough and that it was requisite to lift one's voice several times in the day, to have anything like a good mediumship, or a good flow of inspiration. When I asked them if they had ever read Andrew Jackson Davis, they answered that they had, but found him far from the truth, and informed me further that American Spiritualists would yet come to follow Allan Kardec as their prophet and teacher. Not a few were the discussions I had upon this subject, as, of course being myself an American medium, I

could never accept the views of any European philosopher against those of Davis, Brittan, Tuttle, and others, knowing the supreme superiority of American Spiritualistic Philosophers over those of any other nation on earth. I am writing, not from hearsay (that vile and backfired rule of so many writers), but from a long and varied experience abroad, an experience fallen to the lot of but few mortals, of no matter what creed, denomination, or country, and one which the seeds of a close and scrutinizing observation have ripened into a rich harvest of fruitful memories and profitable results. Nothing can be accomplished without prayer and the different category of applications by which they profess to call to their aid those great lights of the spiritual world, who have passed on to the divine source of the all-healing inspirational fount.

Still confined within the narrow limits of the cold and rigid Orthodox Greek Church, they walk the creaky floor of superstition and ride the religious whirlwind of bigotry, which carries them through barren deserts of ignorance, and over oceans of doubt and darkness.

I am obliged to condense as much matter into this letter as I possibly can, so I will give a little of my experience at the summer residence of General Jourafski. A short time after my first visit to the General, he invited me to stay with him at his country seat some five miles from St. Petersburg. I accepted the kind invitation, and went with the intention of staying a number of days. On leaving duty, hot St. Petersburg in the General's *droski*, I felt relieved to come into the open country, which looked green and fresh, and beautiful, and gave one a renewal of vigorous thought and new life, for new labor. We drove through a fine country, spotted over here and there with palaces and mansions of the old Russian Noblesse, and crossing the different streams and rivers which divide the far famed islands, so rich in natural beauty, and so lovely in their summer garb of ethereal green came to the second large island where was situated the mansion of my worthy host. There amongst the tall pines and the roses, the chief of Russian Spiritualists was wont to sit in his *sanctum sanctorum*, and invoke all the saints in the long Russian calendar, hold communion with his own thoughts, and pray in peace. Unlike the spirit of Andrew Jackson Davis, which "arrived where it was attracted," mine certainly for once, had arrived in a doubtful sphere of Mysticism and psychological hallucination. Outside the house all looked peaceful enough, and an air of satisfaction hung about the place, but once inside, and all those realistic facts which clear consciousness brings before us, stood like skeletons to front the vivid imagination of the Clairvoyant medium and surprise the beholder in his innocent speculations between matter and spirit. It was evening, and the weary sun was just sinking behind the islands, closing the last of a long Russian day when the General set himself down to dinner with the Princess B—off and her two children at his left, and a Russian medium and myself at his right. I was feeling rather hungry and just then was wishing for a slice of good sound English roast beef, when the General handed me a plate of soup which looked green, and when I tasted it, had a flavor of mustard, garlic, ginger pepper, and a dozen other mysterious ingredients too numerous to mention, but which proved to close my American palate against anything else of the sort during that spiritual repast. I may add, to heighten the delicacy of the flavor, large pieces of ice were added to the soup. Before serving the strange mixture, the General first made passes over the dishes with some kind of sacred beads, at the same time muttering prayers in Russian, the Princess and her children doing the same. This was done that nothing on the table might in any way disagree with the *physical bodies of the hungry spiritualist*.

A few other curious dishes were then passed about, with a smacking of *bina foda* black bread. I had often heard of black bread, but this proved to be the realization of the black oven of Russian cookery; not so much in its being black, if it were only a little sweet, or anywhere near palatable, but it was bitter and sour beyond description; nevertheless our good General regaled his material wants on it, while the Princess and the children devoured it with a rare relish. I had eaten nothing, and my host said the black bread and the rest was "just what mediums would thrive upon."

A desert of fruit finished the repast, and with more prayers, and bowings, and crossings, with a long prayer standing before a large picture of the Virgin, we were suffered to depart. Although I had been in St. Petersburg several months, this was my first experience at the table of a Russian Spiritualist. The General now retired into a room most curious and interesting to the student of human nature and strange sights, for a short season of devotion. On the walls could be seen the image of every saint, and every martyr to the cause of religion in Russia. Small oval pictures, bits of relics, busts of priests, gilded frames containing seals of precious value, censers, burning tapers, which are lighted to be kept burning, large pictures and images of Jesus and the Virgin Mary, bottles containing the remains of holy water, charmed and magnetized medicine to the amount of hundreds of bottles,—the whole congregation of mysticism and absurdities, presenting a picture of eccentricity rarely approached, and never surpassed, in or outside the Russian domain. I shall never forget what I saw during that visit, and never erase from my memory the wonderful events which took place in the General's mansion. Every moment of time seemed to be spent in prayer and supplication. The Princess almost always dined with the

General and joined him in his prayers; indeed she appeared to be as saintly as the General himself, for she took delight in all he did and said.

I stayed with the General Jourafski several days, all of which were spent as I have just said, when I found myself growing alarmingly weak, and feeble from the lack of proper nourishment, and as I was impressed one morning that I would soon be ill, I tried to take leave of my kind host and return to St. Petersburg, but before I could get away, I was seized with that horrible and deadly malady, the Russian cholera, which had been raging for some time. It was early one morning when I felt the first symptoms of the attack. The General had just got up, when I asked him if there was anything in the house I could take to relieve the agony. There happened to be some ether in a small vial, enough for one dose, no more, and this he gave me, at the same time making passes over my head with a large shell and calling on the saints in prayer. This was all good enough, but I am afraid without the strong dose of ether and my own will power (which I used freely) I should have fared poorly indeed.

After I had returned to St. Petersburg, I was very much amused one day, by one of the General's own mediums telling me all about the General being obsessed in the worst manner, "but," said the medium, "he is not aware of the fact." For my part, of the three individuals, the two mediums were in a worse condition, by ten to one, than the General, and seemed to be beyond the chance of cure, or of being developed out of the low condition they were in. These same mediums owed all they had, with their daily bread, to the kindness of the General, who paid them for their services as magnetizers and healers at his seance rooms in St. Petersburg. Altogether General Jourafski, head of the Russian Spiritualists, presents a rare subject for the study of psychological students. At his office through the day, where he has the charge of hundreds of officials and clerks, he is in every sense of the word, a business man, a man of the world, yet strictly honest and rigid in all his principles of practice with the world; a man who is positive in all his dealings, as the head of the great Russian railway, and a great friend of his majesty the Emperor, yet with all these attainments in the outside world, he is a changed man when once out of his office and at home, or at his city seance, once in his *droski* being driven home, and prayers and supplication, and devotion commences. Then all is changed, and you see the holy priest, the saint, I was almost going to say the martyr to the philosophy of Allan Kardec. I look upon my sojourn in Russia as being the most interesting of any of the countries I visited, for there everything connected with religion is in such a primitive and orthodox state, that all seems changed when once the frontier is reached, and the nobles alike with the *pebiains* (pebbians) are wedded and bound to the Greek faith, and bow with one voice to the dictation of the Emperor and his bishops.

The five arts as well as music are cultivated to an extraordinary degree, but music is brought to a high state of perfection. Indeed no where in Europe is music held with such a sacred influence as in St. Petersburg. The finest choir perhaps in the world sings in the marvellously grand Cathedral of St. Isaac, whose dome is a hundred feet higher than St. Paul's London. The Grand Opera, too, is developed to a high degree. In the winter three Operas are patronized; one in the Russian tongue, one in Italian, and one in French. All the best singers of Europe and the world are brought together there, to charm the musical ear of the plebeian, and to soothe the fastidious spirit of the voluptuous and base nobles; fabulous prices are paid to great singers and musicians, but they must first be great and renowned, otherwise they need not attempt the trying ordeal of an appearance before Russian critics. In fact the Russians will pay high prices for anything good, but they hold in profound contempt the common and the mediocre in music and art. This is why they engage the best talent in the world or none. Patti, Albani, Graziani, Nicolini, the cream of the musical world, are always engaged for the Opera season, and artists like these regale the Russian lovers of music during the long nights of their long winter.

I had the honor of playing at a gala performance given at the Imperial Theatre, where were assembled fifty of the picked artists of St. Petersburg. It was a grand sight, and the brilliant assemblage of court women, uniformed princesses, officers and members of the Royal family with the Emperor, presented an appearance more like a picture than reality. It is a fact which has often surprised me, that one who relies wholly upon inspiration for the power to give his performance, could meet with a success in Europe, which in some places like St. Petersburg and Baden Baden, amounted to a triumphant ovation. When the great critics of the divine art look with doubt and uncertainty upon one who has not spent a lifetime in the arduous study of the art of singing and the science of counterpoint and thorough bass, it is surprising they should have greeted a stranger and an inspirational singer with even common courtesy, for the first question they ask is, "Where have you studied?" If you should say, in America, then indeed you are lost, for any country would be accepted as a musical authority but that; and if you should say, "I have not studied at all," then perhaps you were still worse off, so nothing is left the mystified musician but to give them a song or a symphony, to reduce their skepticism to a point where passivity may open the door for conviction, and conviction once inside, the conviction of an inspirational performance

may be enjoyed with closed doors, and with a keen appetite for its sublime effects. Chicago, Ill., May 23, 75.

## Holy Treason.

BY S. B. PRESTON.

So it has come to this. A Philadelphia judge indorses application papers, "refused on the ground of being an infidel." St. Louis paper dealers refuse to sell stationery to liberal editors. Henderson, Dr. Thaxt, and others are not allowed to testify in courts of justice on account of their common sense views of imaginary God! Thorne is driven from the North Carolina Legislature for believing in Almighty God, instead of the Trinitarian firm of 3 Gods! Doctors of Divinity talk of "tolerating Atheists" if they would tolerate poor lunatics and conspirators! Methodist journals argue that infidels should not be regarded as citizens—that infidelity should not be tolerated in the country! Dr. Cummings, resident of Wesleyan College, asserted that "no man has any right to be an infidel, and no infidel has a right to any protection in the expression of his sentiments; if he attempted to propagate any ideas tending to subvert Christian society he ought to be

### CRUSHED LIKE A VEPER!

Here is holy treason for us. But these fanatical miscreants will cut their own throats unless infidels, ever the conservators of toleration, wrest the fatal weapon from their grasp. These short-sighted bigots do not see that they are, in reality, legalizing their own abomination. Let us take a logical view of the subject. If a man attempt to take your life, does he not forfeit his own to you? Are you not justified in taking his life in defense of your own? If a man attempt to deprive you of civil and religious rights, does he not forfeit his own claims to such rights? Is he not a

### TRAITOR TO HIS REPUBLIC!

the sacred basis of which is equal political and religious privileges irrespective of creeds? And when a class of men dare assert that we have no rights which they are bound to respect; that we shall no longer hold citizenship or be under the protection of government, do they not by such assertions, surrender their own rights, their own claims to citizenship and protection?

We have been told that infidels ought to be persecuted, that they could not be persecuted enough, and have been asked, "What are you going to do about it?" Now this is what we have to say to these orthodox madmen: We will endure all your solemn stuff and holy howling; you may rant as much as you please about your chimerical Gods and devils and depravities; revel in your sectarian animosities; your baby damnation and your "nest-hiding" scandals; but, you must understand this: Our government was founded by infidels, not upon the right of bigots, but upon the rights of the race. Under this government all men are secured the sublime privilege of worshipping God, gods, or devil, or not worship at all, according to their own convictions. You may threaten the souls of men as much as you please, but you must not touch their civil rights. You may fix up Christ's kingdom, which is not of this world, to suit yourselves, but you must not

### MEDDLE WITH OUR MAJNA CHARTER.

You must not hatch your holy treason in this Republic. "What will we do about it?" We will "carry the war into Africa." We will adopt for ourselves the same course of action which the infidel Church Union proposes for Christians in these words: "It has got to be established, this dogma, that nothing but Christ can cure our Republic of all its diseases: What we wish to accomplish in New York is to combine all Christians, have for once a Christian Mayor, a Board of Aldermen, and Common Council, and Judiciary of Christians, and then down goes the bad, come from what source it may, a Christian party must be formed."

We can trump that trick. Whenever the necessity arises, we will be able to combine all the grand liberal elements of the country, Infidels, Spiritualists, and all who would not have religious intolerance predominate here in this New World as it does in the Old; combine all, persecuting zealots only excepted, into such a party as will forever squelch ecclesiastical politics in Republican America. You threaten? Look how we stand to-day; your churches lose, we gain; your churches lose four while they gain two. This is according to the statistics of the last twenty-five years. You had much better be thinking of your own extinction, than of crushing infidels like vipers. Whenever it becomes a political necessity for us to act, you will find the elephant is walking around, the band beginning to play. We will expel the Legislators that expel Thorne. We will indorse on our ballots, "All Lindows refused on the ground of being bigots." "No orthodox need apply." We will vote. We will have no more orthodox judges and legislators, and finally, we will everlastingly physic Christianity out of this Republic. That is what we will do.

West Windfield, N. Y.

The monument which is soon to be erected on the grave of Poe will be surmounted by a wreath in marble, and will bear this inscription: "Edgar A. Poe, born January 19th, 1811; died October 7th, 1849; author of 'The Raven.' My tantalized spirit here blindly reposes."

New York Department.

BY E. D. HABBITT, D. M. Subscriptions and Advertisements for this paper are sent by E. D. Habbitt, D. M., No. 5 Clinton Place, N. Y.

Items of the Day.

1. AN ALLOPATHIC PHYSICIAN of sixteen years' practice, from Washington, and a member of an orthodox church, has been taking from myself a short course of instruction and development in magnetic healing, and has become quite enthusiastic in the new cause. He is earnestly inquiring into the matter of Spiritualism, and admits that it is wonderful. 2. The science with Dr. Slade, as described in the RELIGIO-PHILOSOPHICAL JOURNAL of May 15th, by the Hon. James Rogers, was remarkable, and scatters to the winds the idea of jugglery. Dr. Slade has moved to 18 West 21st street, N. Y. 3. A lawyer, one of my patients, and a keen thinker, and who has been in the habit of accounting for mediumistic knowledge on the plan of thought reading, psychology and the like, has been to Boston, and had to succumb to the mediums there. He says he is a thorough-going Spiritualist now; but even before he became a Spiritualist he would frequently go to hear Spiritual speakers, and would read Spiritual works, as he discovered too much shallowness in the treatment of the mysteries and wonderful forces of life from other sources. 4. Not long since I met a gentleman from a European University at one of our Spiritual meetings, who expressed himself much interested in what he heard. He considered the orthodox religion of the day too absurd and unsatisfying to a thoughtful mind, and that Spiritualism was more the religion of nature and common sense than the other. 5. I know of no very great scientific mind in the world who believes in orthodox scientific minds are not content to build upon traditions and mysteries and dogmas, which are unsupported by nature. They can not believe in one law of nature for present ages and another for the present, and must have actual facts in the living present in proof of immortality. 6. According to Dr. Newbrough, of New York, as explained at our meetings, as well as Col. Olcott and others, the spirits seem able to take Mrs. Compton, of Havana, N. Y., all to pieces, and make her over and all into an entirely new and different being. At one time they will make her into an Indian spirit over six feet high, having broad, massive shoulders; but in order to do this and not go beyond the quantity of material in Mrs. Compton's body, the arms will be made the thickness of a man's thumb. Spirit chemistry seems to be the next thing to omnipotent, but its a very good thing that they can't disintegrate the immortal part of man in this way. At least I should be quite averse to having any very startling experiments tried on my soul, as I wish to live and study the glories of this universe for a few million years at least. To tell the truth, I don't believe a vigintillion of years would satisfy me, or anything short of eternity itself.

A Lecture, by Dr. H. P. Fairfield, at Oxford St. Chapel, Lynn, Mass.

And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. 14: 6.

We are here presented with a subject of the highest importance to the progressive mind and spiritually inclined. It sets forth a truth of all others the most deeply interesting, and to which the attention of our race can not be too earnestly invited. It is an exhaustless theme, and one upon which many discourses might profitably be given. It can hardly be expected, therefore, that I should do it justice in the brief space allotted me for this discourse.

I can only point you to some of the leading truths and principles of progress it presents in the outset, and leave it for my hearers to pursue the grand subject in their investigations. I shall not here attempt to answer the oft-repeated question, "What is the gospel?" It is entirely unnecessary. The many clerical attempts that have been made to obscure the subject of Spiritualism and hide its heavenly origin, can not completely pervert the true meaning of the word. The Scriptures are too plain to be misunderstood by any one who feels disposed to ascertain the truths of spiritual communion. They explicitly declare the gospel to be:— "Good tidings of great joy which shall be to all people" (St. Luke 2: 10). Even those who doubt the truths of Bible revelation are constrained to acknowledge that Spiritualism in its native simplicity, if true, presents an object at once the most important and desirable of which the human mind could possibly conceive. No one can truly object to the soul-inspiring doctrine of continual future life and progress; the immortality brought to light by the spirit. Men may doubt its truth; they may reject it as a fable, but after all their best feelings and strongest desires are in favor of its truths.

I have sometimes wondered that professed Christians should attempt to ridicule a subject so well sustained by the Bible and human experience, and which in their more sober and thoughtful moments they so much desire, and would give all they possessed in this world if they could believe and know that the departed are ministering spirits, guardian angels to warn us when in danger, and instruct us when in doubt.

That Spiritualism is well calculated to exercise a salutary influence upon the feelings and conduct of men, no one who is experimentally acquainted with it will pretend to deny. It is a joyful message of love in life and progress, which helps to fill-up the gulf which theologians have dug between the living and the dead. The words dead and death, are words of the senses. To the spirit there is no death; all things live and progress. There is no dividing line between the present and future life; the spirit knows but one life. In eighteen hundred years the world has not reversed the inspired words of Paul, who said, in speaking of the departed—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1: 14). Perhaps the question may now arise, "Who are heirs of salvation?" This question is very clearly answered in Romans, 8: 16 and 17—"The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together." The all of humanity, then, are the children of God, and heirs of God, who saw and heard the angel speak, we have an everlasting gospel adapted to our everlasting nature in life and progress.

It is well known to those who are acquainted with the writings of the Old Testament, that Moses and the prophets never claimed to have the everlasting gospel, but looked forth with hope and desire for the promised Messiah, who was to come, as the angels had foretold, with reformatory power and wisdom, to do away the old forms and ceremonies of the

past; to abolish the Mosaic law and free the people from bondage. This was the great mission of Christ and his Apostles, to introduce a happier state of things; to elevate the affections, encourage the heart, and arouse the feelings for progress and freedom. In this respect they eminently succeeded,—although the Jewish converts to the Christian religion brought some of their old cumbersome rites into the new order of worship. Paul, therefore, admonished them to "Stand fast in the liberty wherewith Christ had made them free" (Gal. 5: 1). The apostles of the new departure preached, prayed, and labored, earnestly to bring the people into the light and knowledge of the Christian era; to impress upon their minds that "Neither circumcision nor uncircumcision availeth anything" (Gal. 5: 6). "That old things are passed away; and behold all things are become new" (II Cor. 5: 17). We learn from these words of the Apostles that they had no regard whatever for the old order of things, but pressed on in the path of progress, which shines brighter and brighter even to the perfect day. Thus everything in nature and revelation teaches us this grand truth of progress—"Be ye therefore perfect, even as your Father which is in heaven" (Matthew 5: 4, 8). We must grow from infancy to virility spiritually as well as physically; and in this spiritual growth we must leave our religious toys and plays behind, as Paul says—"When I became a man, I put away childish things" (Cor. 13: 11). The great realities of life, immortal, progressive life, are now before us. The everlasting gospel of the spirit has been revealed. It takes from death its sting, and from the grave its victory. To the thrilling question, "If a man die, shall he live again?" it returns a full and decisive answer which inspires confidence and trust in the God of our life.

AMONG THE LILIES.

Mrs. Tappan in England.

LILIES MATERIALIZED—"OUIDA," MRS. TAPPAN'S GUIDE—ATMOSPHERE OF THE ROOM

From the Medium and Daybreak.

MR. BURNS.—Dear Sir,—I have been permitted by Mrs. Tappan's guides to prepare for publication in your journal an account of the materialization of "white lilies" witnessed by myself and several friends through the mediumship of that lady. I am indebted to the kindness of Mrs. Richmond for the particulars relating to the first occasion of this wonderful manifestation. It would seem then, that on the 1st of February of this year—Mrs. Richmond had retired to her bedroom, leaving Mrs. Tappan reading alone in the drawing-room. After some short space of time, on raising her head from her pillow, she perceived Mrs. Tappan advancing from the adjoining drawing-room, and her first thought was to arise and assist her to undress; but perceived that Mrs. Tappan was in a deep trance, she paused, and on looking more closely she observed a large white lily resting on Mrs. Tappan's head, her countenance having assumed an exceedingly angelic expression; while at the same time she repeated in most solemn accents some passages of Scripture from the chapter that had engaged her attention. The whole atmosphere of the room, even in the daylight, seemed to be charged with a spiritual aura so perfect that Mrs. Richmond was enabled to perceive cloud of white light resembling a transparent veil in front of Mrs. Tappan's face and about her head.

A similar manifestation took place on the 8th of February, and this also was in the presence of Mrs. Richmond only. On the 12th and 14th of the same month, and again on the 7th and 28th of March, a similar manifestation took place, and the flowers on each of these occasions were seen by Mrs. Richmond, Mr. Webster Glynes, and Mr. Hinde, and on the 14th by Mrs. Strawbridge also, and on each successive time the flowers increased in number. Mr. Glynes informs me that on the 28th of March he distinctly saw three different kinds of lilies, and he thus describes the occasions of these manifestations:—

"On returning from the lectures with Mrs. Tappan and Mrs. Richmond we were in the habit of conversing together for the remainder of the evening, when "Ouida," one of the guides of the medium, usually assumed control and joined in our discussions. On the particular occasions when the lilies were produced, "Ouida" was succeeded by a very solemn influence. The medium's voice became deep and grave; peculiar atmosphere seemed to surround us; we felt awed, and there was a great stillness.

"Mrs. Tappan would rise from her seat, and with slow and measured steps enter her bedroom, and close the door. After an interval of about ten minutes, the door would be opened ajar, and the lamp ordered to be lowered, so that the room was nearly half darkened. The medium would then slowly enter, standing a few minutes at the door to show the lilies in her hair, and then proceed to her place and deliver to each of us a short and solemn address. She then would slowly return to the door, and after again standing still before us, would retire into her room. In about ten minutes Mrs. Tappan used to come back in her normal condition, expressing surprise at having found herself alone without a light.

"The lilies were each time clearly visible; I could distinguish the leaves and the petals. We were allowed to approach to about the distance of one yard.

"On the first occasion the flowers appeared like small water-lilies placed in the hair, rather on the left side; the second time the flowers were more numerous, and appeared to consist of an eucharist lily in front and of water-lilies behind. The third time we saw, besides the lilies, a bright, five-pointed star shaped flower, which glinted as though of silvery hue.

"On the fourth occasion the flowers almost formed a complete wreath, commencing on the left side, and passing round the back of head to the right. There was no star, but I observed a large white Easter lily on the right side.

"April 10, 1875. "WEBSTER GLYNES." On Sunday evening, the 4th instant, I was one of a circle of friends immediately in front of the platform at Cavendish Rooms. From the fact of Mrs. Tappan being some few minutes late in ascending the platform, and knowing the weak state in which she had been for some weeks previous, an anxious feeling prevailed, lest illness should be the cause of the delay, which anxiety, however, was somewhat relieved when she reached the head of the stairs leading from the room into which she usually retires for a short time previous to her lectures. Her appearance at that moment will, I think, never be forgotten by any of those who were present.

The beautifully spiritual expression of her countenance, the dignity of her bearing, and she breathed a single word, seemed to lend grace to every movement, and blend with the peculiar atmosphere with which she was surrounded; all this, together with the surpassing beauty of the materialized lilies in her hair, presented such a picture, and made such an impression on my mind, that it can never be

effaced, and I can not but think that it must have affected nearly all who saw it in a similar manner.

The number of lilies on this occasion, if I mistake not, were three. They were fully opened, and accompanied by one that was nearly closed or in bud. This time, however, they displayed the peculiarity of white stems and anthers, instead of the gold-colored ones which usually distinguish the white garden or Madonna lily. Though much struck by their peculiarity, I was not aware, until I was informed after the lecture by Mr. Hinde, who was chairman of the occasion, that they were materialized during the few minutes we were kept waiting for the lecturer.

Mr. Hinde also informed me that, when he descended the stairs to conduct Mrs. Tappan to the platform, the atmosphere of the room, and that in which her whole person seemed to be enveloped, produced such an effect upon him that he almost fainted, and could with difficulty lead her to a seat. Though not gifted with full developed spiritual sight, I could perceive a transparent atmosphere surrounding Mrs. Tappan the whole evening, and once I saw the shadowy form of a spirit-head near her right shoulder. From Mrs. Strawbridge (the friend with whom Mrs. Tappan is at present staying) I learn that the lilies on this peculiar occasion became gradually dematerialized on their way home from the lecture, and that she and Mrs. Richmond were the only persons who accompanied Mrs. Tappan both to and from the Cavendish Rooms.

But to me the most wonderful of all these wonderful things is, as I am sure it must be to others, that in Mrs. Tappan's extraordinary weak state of health she would be enabled to deliver these lectures, embodying as they do such exalted sentiments, such high philosophy, and such noble aspirations. This is in itself a marvel of marvels, and a most signal triumph for our beautiful philosophy. For here we behold a fragile, weak woman, looking, when she ascends the platform (or, I shall be permitted to say, her throne of inspiration), as if the softest breath of air would blow her from our midst; here, I say, we behold her pouring forth, as if from Heaven's own fount, sentiments and truths which must ere long shake our churches to their foundations, and setting their mischievous creeds and errors to the winds.

But, sir, though I am aware that I am occupying much of your space, I have still another beautiful manifestation to record, and as it would seem to each one that I have mentioned is more lovely than the last, so in accordance with this law of harmony, we now reach the loveliest of all.

On Friday, the 16th instant, I joined a highly-privileged circle of friends, who had assembled around Mrs. Tappan at the house of Mrs. Strawbridge, 84, Redcliffe Gardens, West Brompton, where we were permitted to behold a manifestation surpassing in spiritual sublimity all that I have ever witnessed, and which, as I recall it, fills me with an indescribable feeling of awe. "Ouida," one of Mrs. Tappan's guides, having assumed control, and conversed with us in her usual sweet manner for some time, at length desired that the room should be darkened, but not to a greater amount than would occur at this time of year by the lowering of Venetian blinds.

Attached to Mrs. Strawbridge's drawing-room, which is separated by crimson curtains, is a small music room, a diagram of which I append.

This little music room was made somewhat darker than the drawing room, and into it, after placing each of the sitters in front of the curtain, Mrs. Tappan retired. Before doing so, however, she emptied her pockets, and insisted (still under control) that every article of wearing apparel should be thoroughly examined, even to her "moccasins," as "Ouida" styled her foot gear. The office of examiners fell upon Mrs. Tebb and Miss Dixon, and these two ladies also made a thorough investigation of the room and all it contained. The only entrance door to both rooms was locked, and Miss Euphemia Dixon put the key in her pocket. These preliminaries have been satisfactorily gone through, the controlling spirit observing that though such precautions were quite unnecessary as far as those present were concerned, yet as an account of this manifestation might be published, it was better that these examinations should be gone through with.

After Mrs. Tappan had passed into the little room, orders were given to sing, and "Hand in Hand with Angels" and I believe another short hymn were gone through, at the close of which the curtain slowly opened, and though indeed, Mrs. Tappan's bodily form stood before us, I verily believe

that we would have found it difficult to recognize her. Her features had assumed that look of heavenly inspiration which can only be imagined by recalling the picture of Dante's Beatrice, and the resemblance was rendered complete by the wreath by which her head was adorned, except that in the present instance the garland was composed of pure white Madonna lilies, instead of laurel, as in cases of Beatrice. Yet this wreath of lilies had been materialized in about, I should say, the space of from four to five minutes. It was formed of the whitest blossoms of the virgin lily, some fully open, others only partially so, and those that were the most fully blown were at the back of the head, diminishing in size as they met in a point a little above the forehead. I believe there were twelve in number.

Whilst under this influence, Mrs. Tappan breathed forth one of the most spiritual and beautiful poems I have heard or read; the words seemed to fall from her lips like silver dew from the pure fount of heaven. Her tone, manner, and expression, and even her attitude on this occasion, together with the exquisite beauty of the lilies, are things that can never be effaced from the memories of those who were so privileged as to behold them.

I must here also remark that the transparent-glistening, the sparkling whiteness of the flowers, struck me very forcibly; they looked as though they had that moment been brought from some lovely patterne, and we all know that natural white garden lilies are not to be had at any price at this season of the year. On this occasion the anthers displayed the bright golden pollen which characterizes the Madonna lily, and which actually seemed to move before our eyes. I should have mentioned that, on this occasion, when Mrs. Tappan was about to enter the music room, "Ouida" observed that we were now to witness something that we should never have an opportunity of witnessing again, and indeed, we never shall until we reach that land where the lilies never fade.

After the termination of the poem, the curtains were again closed, and in less than two minutes (indeed, I might say, in less than one minute), and while we all remained in solemn, silent awe, overpowered, as it were, by what we had seen—"Ouida"—who had again resumed control,—said, in rather a low tone, "You may come to her now," whereupon we all followed into the music room, only to find Mrs. Tappan—in her normal condition—greatly surprised at seeing herself reclining on a sofa in a partially darkened room, instead of the well-lighted, cheerful drawing room, in which she was sitting when she first passed into the trance state.

During the whole of this wonderful manifestation, the atmosphere of the room (in spite of the large-dre) was so chilly that some of those present were obliged to throw their wraps around them, while all around the person of the medium there was a cloudy appearance occasionally visible; and I have no doubt that had the room been more completely darkened, she would have stood revealed in a white transparent mist.

It must not be inferred from this story of the lilies that it is the intention of Mrs. Tappan's guides to make use of her for, physical manifestations; for though the latter are extremely useful, and play a very important part in the great work of Spiritualism, still in the case of Mrs. Tappan it would be a step in the wrong direction, and one which her guides would never think of taking. This manifestation has only been given as an accompanying power to the spiritual work that Mrs. Tappan is called upon to perform.

The undersigned are the names of those who were present at these manifestations:— Mrs. Richmond. Miss E. Dixon. Mrs. Tebb. Miss Spreckley. Mrs. Strawbridge. Miss Crichton. Miss Dixon. Mrs. Burke.

The gentlemen who were present at all but the two first and the last mentioned manifestations were:— Mr. Webster Glynes. Mr. George Hinde. Mr. Alfred Hinde.

I remain, dear Sir, yours faithfully, A. C. BURKE

LIFE.

CHAPTER I.

BY NORMAN LEANDER

The origin of Life and how it becomes associated with matter has been the subject of much speculation among philosophers. Notwithstanding deep investigations and scientific analysis, the mystery to a great extent remains unsolved.

From the small germ contained in the acorn comes the huge oak. From the little grain of wheat comes the head containing many grains, each of which has within it elements to produce others of its kind in large quantities.

The germ when placed in the soil, expands, leaving its surroundings to return to their original elements,—grows to the full size the law of its nature requires. This mode of propagation is applicable alike to the vegetable and animal kingdom.

What is this germ, this embryo from which comes the plant, tree, or animal? It is Life, and is everywhere. When subjected to favorable conditions, and associated with materiality, the necessary surroundings, it assumes a real spiritual organization, complete in all its parts for purposes designated, unfolds and expands into form corresponding with those conditions its organization, and the uses and purposes necessary for its existence in nature.

The material surrounding it is the vehicle by which it unfolds into its natural shape and dimensions.

Life, the divine essence from which proceed all things,—when thus organized in spiritual form and closely associated with materiality, is not matter, neither is matter spirit. Although their connection may remain for many years, they never lose their distinctive qualities, closely allied, but not parts of each other. Matter is the shell or covering; spirit the organized product of life.

Tracing the chain of causation back to the divine origin, we must conclude that nature's forms are the results of law, and inviolable, unlimited power, operating with regularity, precision and design everywhere.

The same force that produces the form of matter, decomposes it. The work of production and decomposition is continually going on. Matter changing into new forms, new substances, and new elements. The spirit retaining its organized form passes into higher states of refinement.

Each having a world suited for its particular nature, even while associated, lives and remains in that world, for it could not exist in any other place, and necessarily retains its separate distinctive qualities, wants and desires with its purposes, uses and designs unimpaird.

The material world is the soil, the lower region for the development of the spiritual; man possessing both the spiritual and the material, the laws of his existence and development requires this association of the two natures just as the

germ contained in the acorn, requires to be planted in the moist warm earth, before it will germinate, so must the spirit be brought into close contact with the material, before it will unfold and grow into perfect use, the plant requiring only the crude soil, while the spirit needs more refined material. This earth life, this natural body is the arable soil of the Spirit-world, in which the organized life, in spirit form develops, unfolds, and ascends into higher and more excellent conditions, far beyond our present comprehension, dropping the material form when it is no longer needed.

This important fact, that the spirit never leaves the Spirit-world explains the reason why spirits out of the flesh can influence spirits in the flesh, and if kept in view, materially lessens the difficulty of correctly understanding the modes operandi of spirit communication.

The line of demarcation between spirit and matter, is irrevocably fixed, they can associate but not mix or combine, more than oil and water.

In the material world, certain bodies become by the law of chemical affinity in close contact without entering into combination, so spirits having powerful affinities, are attracted to each other by the law of congeniality, friendship, love or consanguinity without losing their essential properties or characteristics.

Those out of the body being more developed and better understanding the laws of spirit power, are able to impress their ideas upon the brain or mind of the spirit in the body, and through it communicate them to others. This is why there are so few reliable communications, the brain of mediums often become excited by the influence of spirits who have not power to clearly impress their ideas; words are spoken and things done apparently beyond the medium's capacity when it is a normal condition. These pass for genuine spirit manifestations, when in fact they are but the emanation of an exercised brain.

It is very hard to distinguish between the genuine and the false. These effusions of the brain, the medium, although entirely honest, may not be able to distinguish from the real spiritual communication. This condition of things, impress upon the investigator, the necessity of care, caution and prudence, with the exercise of a sound judgement.

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Book Review.

NATHANIEL VAUGHAN: Priest and Man. By Frederick Macdonald. Pp. 404. 12mo. New York: Charles P. Rowley. Chicago: for sale by the Religio-Philosophical Publishing House. Price \$1.50, postage 20 cents.

This is a novel belonging to the same class as "Exeter Hall" and the "Heathens of the Heath," which it resembles in style and method, but to which it is justly superior. It is written with a purpose, but the movement of the story is not impeded with philosophical reflections or lengthy disquisitions. The story is told, not for the purpose of affording opportunity to display erudition or ventiliate morals, and it presses swiftly forward, the interest never flagging, but constantly increasing to the end.

The purpose of the author is to contrast the blighting influence of theology, blasting and withering the human soul, with the ennobling power of liberalism. Nathaniel Vaughan, the priest, is a character admirably developed, and a truthful type of the dwarfed specimens of humanity who consider every pleasure, of the Devil, and wrestle through life with what they call his temptations, too often, alas, in some unguarded hour to go down to miserable mire.

He desired to do right, but his creed had so distorted his soul that his best efforts, always actuated by wrong motives, were pitiable. Those whom he especially instructs become hypocrites, or renounce and detest him.

The child Winifred, whom he loves better than all else, flies from his grim teachings and finds refuge in undines and fairies. Her character has few equals in literature, and the reader will never forget her. At first her untimely death appears to mar the story with terrible sadness, yet it is essential to emphasize the contrast between theological bigotry and free thought.

Mr. Fabrice, Missy Fay, and Hugh Braham are all intensely interesting characters representing Liberalism. The first is a dreaming scholar retired from the world; the second, his only daughter, imbued with all her father's philosophy, and exceedingly beautiful; the latter, a pupil of the priest Vaughan, who, under the spell of Missy Fay's love, breaks through the restraint of his creed and espouses the cause of the people.

We can not give the fine plot of the story in our narrow limits. The priest falls, and seeks a final resting place in the Trappist Monastery. Hugh Braham, making poetical the dreams of Mr. Fabrice and his own, after he has united his destinies with Missy Fay, devotes his life to the elevation of the common people through cooperative efforts and industries.

This work is pre-eminently adapted for reading by the children of Liberalists. It is intensely interesting, and when they have finished it, they will never lose the repugnance it creates against the blighting creeds of theology, nor fall to become ennobled by the examples of the magnanimity free thought engenders, and the purer and higher morality it inculcates. Among the works of fiction which especially belong to the library of Liberalism, "Nathaniel Vaughan" has no peer, and it is difficult to write its praise in sufficient terms of commendation.

To Those Who do Their Own Thinking, the Following Deductions are Respectfully Submitted.

As the world has arrived at that condition in which the relation between the visible and invisible has become the battle ground of contending factions, till that question is settled on its merits, all efforts to solve the problem of existence must prove a failure. One of two things is certain, either all things visible are the creation and consequent subjects of a supreme invisible being, or else all things visible and invisible are constituents of a universal being in whom the sexes are equally represented, the two becoming one by interchange, or in other words, are different conditions of the same thing and convertible into each other. To one of these all must come in the last analysis. It would seem that the constant interchange between the visible and invisible by birth from each to the other, was sufficient proof of their mutual relations, but the slavish fears inherited from past superstition, and instilled into the mind of childhood, has been self-potent in holding the human family in subject subjection.

So far in the history of our planet, belief in a supreme invisible being has held full control, and upon it the despotisms and monarchies of the earth are founded, while social ostracism has been the fate of all who dared to express a doubt on the subject. The march of this belief may be traced to crusades, holy wars, inquisitions, burning heretics, hanging witches, and the earth dyed in the blood of slaughtered millions, the victims of this infernal belief. On the other hand, the founders of our republic, for reasons set forth in their bill of rights, asserted that the powers of government are derived from the consent of the governed, instead of being derived from supreme power. But while none will doubt the integrity of the fathers, the evidence of their consistency is not so strong when appealing to a supreme Judge to sustain a rebellion against supreme power, as the principle upon which our government is founded, is nothing less.

In a late lecture in Boston, our English friend, J. J. Morse, after stating that mind had been declared by Materialists to be a property of matter, the brain secreting thought as the liver secretes bile. He said there was something wrong in this hypothesis. Most unquestionably the mind governed the body and a radical trouble arose to be confronted and explained, if possible, by the Materialist, for if mind so governed the organism, and yet said mind was evolved from the organism, he would have to admit that the substance evolved its ruler; that the major was evolved from the minor, which was not a very logical conclusion. Friend Morse, being the subject of a monarchical government, forgot that ours is based upon the very principle he deprecates, while belief in supreme power is the only danger that threatens the stability of our institutions; as our friend will admit, that while his head controls his body, its powers are derived from what it controls, however illogical it may seem.

Prof. Tyndall electrified the world in asserting that matter contains the promise and potency of every form and quality of life. As far as he takes ground, what difference there is, except in the use of language, between that statement and what I have advocated for the last twenty years, and since its advent, more particularly in the columns of the JOURNAL, that matter and spirit are the same in substance, and convertible into each other, is more than I can see. The professor will not deny that matter exists in the double condition represented in the sexes, call it by what names you please, and that these conditions are as necessary in the world as in their products, seems a logical conclusion. But the idea emanating from an unlettered American mechanic was the idle dream of a distinguished European Scientist, the world is agape with astonishment—the religionist at the ac-

curacy of the assertion, the Materialist at the profundity of the conception. Truths born in mangers were never palatable to weak stomachs; the external world referred to as the battle ground of metaphysics. The Spirit world of the Spiritualist, is as much a necessity to this internal, as the male is to the female in their products, and that the relations between the two are mutual is, proven by the constant interchange between them, by birth from each to the other, or so-called birth and death. There is every indication that the battle ground of the future, will be, not that an external world does not exist. Spiritualism will settle that question, but the relations existing between the two, and in this Spiritualism is evidently at fault. Prof. Hare in a communication through a noted medium some three years ago, said that spirits are just as dependent on mortals as mortals are on spirits. This statement embraces all I ever claimed, but for reasons unknown to me, except that it conflicted with the dogma of supremacy, was suppressed. When mankind have become satisfied that existence is based upon a balance of powers, instead of being derived from a supreme power; that matter and spirit are different conditions of the same thing and convertible into each other; that unbalanced conditions of being, whether produced by belief in supreme power or from any other cause, are invariably unhealthy ones, and that all evil is the effect of unbalanced conditions, and when churches are converted into halls of science, in which the relations between cause and effect are freely discussed, instead of mental solace in which minds are dwarfed, the solution of the problem of existence will be nearer consummation than it is now.

On the Fourth of July, 1776, in the city of Philadelphia, the founders of our Republic appealing to the supposed Supreme Judge of the world for the rectitude of their intentions, among others, made the following declaration: "We hold these truths self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to affect their safety and happiness, etc." It is a self-evident fact that for some unexplained reason our government has failed to secure the equal rights of all as set forth in this declaration, and the question at once arises, what is the cause of this failure? To this question there can be but one answer. If the powers of government are derived from the governed in any one case, they are in all, and the exception in favor of a supreme being, tells the whole story.

Trace life through all grades of being known to man, and while the head controls the individual, its powers are derived from what it controls. To this rule nations are no exception. Withdraw individual support from the most absolute despotism and it falls. To the exception made in favor of a supreme being or its equivalent belief in the supremacy of spirit over matter, then we charge the cause, and in its opposite a balance of power find the cure of existing evil. The whole question is summed up in the simple fact that the governing powers of the universe, like that of the most humble individual, are derived from what they govern, and although as much above the man of this planet, as he is above the radiates, there is no condition of being too high for the lowest to reach and none so low the highest will not occupy, and when some learned Professor shall make the announcement—another material and spiritual earthquake will probably follow.

As persistent efforts are being made to have the existence of a Supreme Being acknowledged in our National Constitution, the following question seems pertinent and appropriate. If a Republic can sustain itself based upon belief in a Supreme Being, why not a Monarchy, based upon the equal rights of all, the powers of government derived from the consent of the governed? If the idea seems absurd in the one case, is it not equally so in the other? One of two things is inevitable, we have got to give up the idea that the powers of government are derived from the governed and admit that our Republic is a rebellion, and failure, as Galileo was forced to recant his assertions, or else exchange our belief in a Supreme Being to belief in a Universal Being. A cause that is independent of effects for the reciprocal relations of cause and effect. Action balanced by reaction seems to be the motive power of all. Can any one point to an exception? In the same city that gave birth to our Republic extensive preparations are being made to celebrate the first centennial of National existence, in a manner fitting to the occasion, and in this general jubilee all nations are invited to participate. I am strongly impressed that upon that occasion the principles upon which our government is founded, that the powers of government are derived from the governed, will be reasserted, and all exceptions, whether in favor of a Supreme Being or anything else, will be discarded as in direct opposition to the organic law upon which existence is based, and as the producing cause of untold evil.

J. TINNEY, Westfield, N. Y.

"The World's Sixteen Crucified Saviors."

AN OFFER BY THE AUTHOR.

As the author of the above named work is very desirous that it shall be free from error, contain no false statements, and set forth nothing but pure unadorned truth, he makes the offer to furnish a copy of the work as a present to any man or woman, versed in the principles and doctrines of the ancient religions, who will promise to examine the work carefully and report to the author or the RELIGIO-PHILOSOPHICAL JOURNAL all the errors they may find in it? And for every serious error or "blunder" which they may discover that shall be pronounced to be such after having been submitted to the judgment of some of our ablest oriental scholars, they shall receive by the author a reward of five dollars as a remuneration for their services. This offer is made in good faith and good feeling, and without claiming that amount of infallibility necessary to assume that the work is perfect. The work has already been examined by some able critics, and is now in the hands of some of our most learned scholars and historians.

It may be further observed here with respect to the principal objection to the work as published in the JOURNAL of the 10th, ult., (that of its confounding Brahminism and Buddhism together), that this objection is fully met and answered in an unpublished chapter of the book alluded to, on page 361, and which we were compelled to leave out; but which we shall copy a portion of soon, and send to the JOURNAL for publication. Then the objection will vanish and the others named with it.

K. GRAVE, Richmond, Indiana.

INCIDENTS IN MY LIFE.

BY D. D. HOME.

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

All Spiritualists and Investigators will hail with delight, another volume from Mr. Home. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says:

"About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1861. During the years that have since elapsed, although many attacks have been made upon me, and upon the truth of Spiritualism, its opponents have not succeeded in producing one word of evidence to contradict the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon the public attention. In 1867 and 1868, in consequence of the suit 'Lyon vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Biological Society, whose report has recently been published. Coincidentally and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adair, now Earl of Innes, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.'

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

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- Preface. Introduction. CHAPTER I.—Reviews and Replies.—Letter to "Times." 2.—New District Brewster.—Lord Brougham.—Editors and Testimony.—Dr. Elliotson.—Prophecy of Incidents. 3.—Expulsion from Rome.—Dissection in Home of Commons. 4.—Sludge, the Medium.—Mr. Robert Browning.—Fancy. Paralysis. 5.—Nice, America, Russia.—The Double Seances in London. 6.—Lecture.—Notice in "Star."—Falsehoods to "All the Year Round." 7.—Spiritual Athetism.—Identity.—Guardians of Strength.—Spirit Mesmerism. 8.—New Manifestations.—Elongation.—Voices.—Perfumes. 9.—Elongation and Compression.—Handling of Fire. CHANCERY SUIT.—Mrs. Lyon's Affidavit in support of the Bill. My Answer to the Suit. Mr. W. M. Wilkinson's Answer to the Suit. Price \$1.50, postage 20 cents. For sale wholesale and retail, at the office of this Journal.

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"From the Hartford (Conn.) Times. 'It is almost equally remarkable, whether one regards it as a literary feat, or a real manifestation of some of the mysterious and puzzling phenomena of Spiritualism. One thing is apparent: the quoted extracts from the ghostly second volume do, undoubtedly, exhibit many characteristics of Dickens as a writer.'"

"From the Worcester West Chronicle. 'Not only surprising talent, but much flavor of the real Dickens wire, is apparent in these communications. Enough has already come forth from the pen of this Spiritualist to awaken the liveliest interest and curiosity, and the public will await further receipts with high expectation.'"

"From the Nashua (N. H.) Telegraph. 'The chapters of the new chapters are given in full by the Union, and among them are the following, which are certainly in Dickens' happiest vein. \* \* \* \* \* The work will be compelled to confess are not unworthy of his pen.'"

"From an Indianapolis (Ind.) Paper. 'This medium has written, in a semi-superconscious state, a book much better than the fragments published, and has not only taken up and manipulated the existing characters, but has introduced several new ones—some of them decidedly 'Dickensy.'"

"From the Springfield Union. 'Each one of the dramatic persons is as distinctly, as characteristically himself and nobody else, in the second volume as in the first, and in both we know them, feel for them, laugh at them, admire or hate them, as so many creatures of flesh and blood, which, indeed, as they mingle with us in the progress of the story they seem to be. Not only this, but we are introduced, in like manner, thoroughly acquainted with them. These people are not duplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creation?'"

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A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment, or mediumistic development. All letters inclosing \$1 and two 2 cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren-ave. DR. CYRUS LQRD. v17n113eov

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CHICAGO, SATURDAY, JUNE 5, 1875

The Pestilential Grasshopper, or Locust.

In ancient times, or in that age of the world when our present Christian Bible was being manufactured...

The exact date of the creation of this pestiferous animal, is not known, nor does history give any circumstances connected therewith.

In ancient times locusts were obedient to the command of certain ones, like a donkey obeying his master, or an ass carrying his burden.

When a murder is committed, or an incendiary applies the torch to a building, or a robbery takes place, efforts are made to find the perpetrator thereof, and punish him...

But now comes the State Entomologist of Missouri, and sensibly says, "I deeply and sincerely appreciate the sympathy which our worthy Governor manifests for the suffering people of our Western counties..."

When, in 1855, Lord Palmerston was besought by the Scotch Presbyterians to appoint a day for national fasting, humiliation and prayer...

There is one class of religionists who are very consistent in their religious practices. They will not erect lightning rods to protect their churches...

Faith in God may be a very good thing, but it has proved unavailing in relation to this locust scourge.

Governor Hardin, of Missouri, says, "That information comes to him from all sources that the state is threatened with a grasshopper pestilence..."

While he is earnest in his efforts to roll back the torrent of destruction through the interposition of Deity, Prof. Riley, the State Entomologist, claims that the only approximate relief can be gained, is through a war of extermination...

In our opinion, fasting and prayer can accomplish absolutely nothing. If in one instance, why not in all? If effective, there would be no locusts, and not a sorrow-stricken heart on this earth...

We desire to state here that this grasshopper visitation will not prove a continuous disaster. Nature, sometimes gives birth to monstrosities that prey off the fat of the land...

Without obstacles for man to overcome, he would be a puny child—too imbecile to amount to anything. Prayer is only an antidote to laziness and ignorance. We ask God to do that which is within our power to accomplish.

REMITTANCES should be made without delay by all who are in arrears for the JOURNAL. We need all that is due us to defray current expenses.

JAMES SHEPARD the musical medium intends to visit Sycamore and Sterling next week. He will be accompanied by E. Lighthouse, a test and healing medium.

The Dubuque Meeting.

FRIEND JONES.—Can you engage Mrs. Blair to attend the camp-meeting to be held in Dubuque? Will you provide a home for her...

Everything is working favorably, and we expect a "big time." We hope you will be here too. No pains will be spared by the managers to make the occasion one of pleasure and intellectual enjoyment.

Yours for truth and harmony, M. M. CHANDLER.

M. M. CHANDLER, Esq.—DEAR BROTHER:—Yours of the 21st, is before me; contents noted.

Sister Blair is in Ohio. Her health is very poor, unable to submit to the artist's control. She could not be induced to undertake the journey from Ohio to Iowa.

I hope you will have a good meeting; a meeting that you can look back upon after it is over, as one that has been creditable and profitable to Spiritualism, entirely free from the taint of "free love—social freedom."

That terrible reproach is now rapidly fading from the minds of the people, and is being looked upon as a result of a desperate effort of a few fanatics (few when compared to the great mass of Spiritualists) to open the flood-gates of sensualism for the promiscuous gratification of their own passions...

It behooves us to cultivate the sentiment which elevates the manhood in the scale of moral and intelligent worth.

It is a false sentiment, that demands of Spiritualists their platform and listening ears to a tirade of scurrilous remarks that every Spiritualist would denounce if they fell from the lips of an occupant of an orthodox pulpit. Our "free platforms" are free for the discussion of our philosophy and the absurdities of religious dogmas.

I should be most happy to be present at your meeting, but my duties to the readers of the JOURNAL forbid it. But I shall watch the proceedings of your meeting with deep interest. We have thousands of subscribers in Iowa who feel, as we do, that the action of all large conventions of Spiritualists foreshadow the good or evil that awaits our cause...

Thanking you for your kind invitation, I remain fraternally Yours, S. S. JONES.

P. S. I think you can secure the services of the celebrated musical medium, Jesse Shepard. He has spent several years in Europe, and has a world-wide reputation as a musical medium.

A Religious War.

A TERRIBLY BLOODY REVOLUTION BREWING IN MEXICO—OUTRAGES COMMITTED BY THE MEXICAN SOLDIERY—THE ACAPULCO MASSACRE.

The Tulliman of Guanojusta says: "A journal in these times cannot forget to occupy himself with the actions of the pronunciados and armed bands; the simultaneousness with which they have appeared in various parts of the country calls his attention and indicates that there is a common centre, a directory intent upon revolution, upon throwing us into the horrors of civil war..."

would they do if left in the possession of influence, riches, and power? The scandalous inspection of Dolores, the assault on Puentecillas and the robbers in Michoacan justify the reform laws enacted by the government. La Refoela, of Hermosillo, says: "We have already made known the worthlessness of the federal forces stationed in various parts of the state under the pretext of protecting us against the depredations and assassinations of the Apaches..."

El Foru writes in this strain: "The judicial inquiry by the judge of the District of Guerrero, resident in Acapulco, in reference to the assault upon the Protestant church there and the sad results, progresses slowly and with much difficulty, notwithstanding the good faith of the district judge. This is because the majority of the population is allied to the fanatics who assaulted the church..."

"A gavilla (gang of thieves), twenty-eight in number, lately left Tepic via San Blas for Campeche, with the avowed purpose of taking up arms and joining the bands of the church party there. Their names in full are published."

Spiritualist Camp-Meeting.

We are glad to note the fact that the Spiritual Camp-meeting, to be held at Dubuque, Iowa, is receiving marked attention. The Dubuque Times says:

"The Spiritualists of Dubuque have commenced making arrangements for a grand meeting of Spiritualists of the States of Iowa, Illinois and Wisconsin in this city, commencing on the 30th of June and continuing several days. As these annual meetings have always been largely attended, it is expected that the meeting here will be largely attended, and preparations are being made accordingly. The meetings will take place in the grove which has been the accustomed meeting place of the Dubuque Spiritualists for a long time. Here a grand stand will be erected, and large booths will be built for the accommodation of the strangers. A large proportion of those will bring tents and camp out, on much the same plan as Methodist camp-meetings are conducted. The Spiritualists, being of jubilant characteristics and social instincts, a grand dancing floor will also be built, on which with light and merry tread, the faithful will keep step in the cadence of the dance, in the witching starlight hours, under the dim light of lanterns suspended in the branches of the trees above them—inspiring hours of song and dance and communion with the ghbety people of the Spirit-land. It will be a weird, strange scene, and it will not require any very great stretch of the imagination to people the spot with strange visitors from the "shadowy land" who will dance side by side with those in whom the warm blood of this earthly life courses. The hotels will undoubtedly also be well filled on this occasion. Several of the most noted Spiritualists of the country will be presented to address the people, and we may look for some most remarkable spiritual manifestations. The committees are all earnestly engaged in attending to their duties, and the Spiritualists of the States named may rest assured that the Dubuque brethren will give them a cordial reception, and will not be negligent in their preparations or show a lack of hospitality."

A NEW religious vager in California is a sect of "Child Christians," who interpret literally the passage: "Except ye become converted and become as little children, ye shall not enter into the kingdom of heaven." They endeavor to feel and act like children, play childish games and are adopting an infantile manner of speech.

PERSONAL.—Dr. Dumont C. Dake, of New York, is in the city, and will remain some time as the guest of Justice Daniel B. Brown. The Doctor was present at the convention of the Homeopathic Association yesterday.—Free Press, Detroit, Mich.

Dr. Dake can be addressed and consulted, at 33 East Columbia St., Detroit, until further notice.

I. H. BROWN, of New-Hope, Ohio, writes:—"The answers to questions which purport to come from 'Lucretius, in the articles on 'Death, or the Pathway from Earth to Spirit-life,' are well worth a year's subscription."

A TEACHER in the Port Jervis public schools last week explaining to the children that usually all words ending with "let" meant something small, as streamlet, rivulet, hamlet, &c. Whereupon a smart boy asked if hamlet meant a small ham.

JAMES SHEPARD, the musical medium, comes out with another interesting article in this issue. He does not appear to think much of Allan Kardec's theory, etc.

GEO. ROSSILL from Arizona Territory, sends \$3.00 to this office, but gives no Post Office address.

THE STORM CLOUD.

The Approaching Conflict Between Religion and Liberty.

THE PAPER IN A LATE SPECTACLE—THE ECHO QUESTION—THE PROTESTANT PLAN THE CHURCH AND STATE CONFLICT IN GERMANY—A CATHOLIC PRIEST'S INTERFERENCE WITH SCHOLS—RELIGIOUS PERSECUTIONS IN SPAIN—FACTS FOR THE FILE, ETC.

BROTHER JONES:—I have compiled for the your widely circulated JOURNAL, the following, which I think will be read with deep interest by your subscribers. I regard the same as a "Storm-Cloud," which will be dissipated, I hope, without the shedding of blood. Yours Truly, J. H. DUDLEY, M. D. Chicago, Ill.

I.—THE POPE—AN ADDRESS TO FRENCH PILGRIMS—A telegram from Rome in the United States announces that the Pope received to-day more than 1,000 French Pilgrims. In reply to an address read by Vicomte Damas which assured him that France wished to atone for the past by a greater affection, he said:

How can I help counting upon France? It has given me a thousand proofs of love. The more we are threatened, the more it is necessary to show that love by all possible means. Pius V. had armies and fleets which fought against the Mahomedans, and he made pilgrimages, and when Colonna said to him, "Rest and preserve a life which is precious," Pius refused to rest, and he saw the Turks defeated. We are without armies and fleets. The Governments which reign are deaf to our voice. I myself am a prisoner in this palace, deprived of the consolation of going out to bathe the holy stalls with my tears, but in spirit I am with you. Our arms are prayer and an exemplary life. Let us bow our head; let us adore the Divine decrees; let us implore the Celestial benedictions for a threatened France and world!

II.—ON A LATE SPECTACLE—THE POPE—JEFFERSON—THE NEW CARDINAL IN THIS COUNTRY. Harper's Weekly contains the following:

The pomp and splendor, so far as the building permitted, with which the new cardinal received the insignia of his ecclesiastical rank were an imposing illustration of the character of the methods by which the Church of Rome maintains its ascendancy. On a great day in St. Peter's at Rome, when the vast space is misty with incense, and all the glory of architecture, sculpture, music, painting, and gorgeous costume is blended with religious and aesthetic excitement, when the papal choir sings without the great door and the Vatican choir from within, and presently the huge portals open, and the triple-crowned Pope, with raised hand of benediction, is borne upon men's shoulders, in his throne, and the barbaric flabella are carried at his side, while the Swiss Guard and the Pope's Guard and priests of every degree crowd around and pilgrims from every land kneel upon the marble floor with bowed heads and beating hearts, the spectacle is doubtless unsurpassed. No Greek nor Roman nor Asiatic pageant was ever comparable to it. It is an admirable device not for making men better, but for holding them in subjection.

The plainness of a Republic, the jealousy of ceremonial splendor, the insistence upon simplicity, are not meaningless. The Pope borne in dazzling state to his throne in St. Peter's and President Johnson trying his horse to the piling when he enters the Capitol to be sworn into office, both show the immense mysterious power of forms—the reality of forms, and the consequent necessity, according to the purpose sought, of cultivating them or restraining them to the utmost. The appeal of Rome to the emotional nature is its strongest power. Through that it accomplishes its greatest, and most remarkable results. The early Jesuit missions to Japan and to Canada, with the unspeakable crimes of the Spanish Inquisition, the most degrading and dreadful chapter in human history, illustrate the influence of this appeal. It is the character of organization and the subtle skill of management that explain such phenomena.

In this country, indeed, the Church of Rome, despite itself, feels the effect of modifying influences. As the ignorance of many of its adherents yields to instruction, a certain independence follows. In the degree that its members become American they are less Roman. And it is the perception of this truth which has stimulated the priestly assault upon the public schools. It is by no means shared by all Roman Catholics. The Jesuit Father Walker furiously denounces Catholics who send their children to the public schools, because he knows that they are many, and that fury is indispensable to restrain the weaker hearted. "Why should I send my children to the Sisters' school?" asked a poor Catholic mother; "they only learn to pray, and nothing else, and they can be taught to pray at Sunday school!" "But you will not have absolutism," was the answer. "Very well; then I'll go without it." It is an exceptional case, but it shows a possibility, and it is to prevent such cases becoming the rule that the Roman Church means to withstand distinctively American influences with all its power; and that is the real moral of the recent spectacle of conferring the berretts upon the new cardinal.

His Eminence the Cardinal Archbishop of New York, Prince of the Roman Church, is, as the Herald truly says, in the eye of American law only Mr. John McClokey—nothing more, nothing less. But that a cardinal has been created in America shows that the full organization of the Church has been completed here. And it is the only Church in the United States which is political, which uses its religious and ecclesiastical influence for political ends. The doctrine of the head of that Church, acknowledged to be infallible by his followers, is that the Church ought to control the state. The union of Church and state and the supremacy of the Church are the political policy of Rome. Individual church members, like the Catholic parent we have mentioned, like Father Hyscithie, like Dr. Dollinger, may protest. But the vast and inexorable organization sweeps over them relentlessly. They conform, or they are excommunicated. The purpose and methods of the Roman Church are not to be judged by the sweetness and gentleness of our individual Catholic friends. Mr. McClokey is described as a mild and amiable man. Is the historic Roman Church a mild and amiable institution? Is the overthrow of the American public-school system a mild and amiable policy?

In a speech on the 10th of March, 1875, Bismarck truly described the political attitude of the Church of Rome: "The papacy has ever been a political power which with the greatest audacity and with most momentous consequences has interfered in the affairs of this world, which has striven (Continued on 94th page.)"

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 614 Race St., Philadelphia.

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.

An Invocation, by N. J. T. Brigham at Lincoln Hall, Philadelphia.

Oh! thou whose Spirit is manifest to us in the darkness and the daylight, we come to thee that our spirits may be attuned to the harmony of angelic ministrations, and inspirations.

He reads this. I am much pleased to come. Just tell papa, that in the Spirit-world boys have to learn as well as on earth. I shall have an education when he comes to me.

Never do we find a place where real ideas are put forth, but there are spirits there to present their thoughts, and there are other spirits there to learn.

Beck to learn all the truths which this life has to reveal, and glance beyond the veil of time into the radiant morn of eternity, and receive the baptism which purifies the soul.

TO MY SPIRIT GUIDE.

In the darkened paths of earth life, Living spirit of the sky Guide my wandering steps where flowers in their beauty never die.

Unseen spirit! be thou near me, When dark clouds obscure the light, Come and with thy presence cheer me, From thy home so pure and bright.

Guardian angel! cold and cheerless Has my pathway been through life, I have drank life's bitter waters, Mingled in a world of strife.

Perchance thou dost see my follies, Note my fallings day by day, Weeping o'er my human weakness, Listen when I kneel to pray.

When, oh, spirit! I am nearing That dark stream that ever flows Toward that ocean, shoreless, boundless, Then be near me and inclose In thy arms my trembling spirit.

There to meet those gone before us Whom we loved on earth below, Who for us have ever cherished Love as pure as angels know.

SPIRITUALISM.

The Spirit World—Victor Hugo on Spiritual Manifestations.

In his recent work on "Shakespeare," Victor Hugo takes occasion to say: "Table-turning, or speaking, has been greatly ridiculed; the ridicule is groundless. To substitute jeering for examination is convenient, but it is not very philosophical.

The mission of science is to study and probe everything. All of us, be who we may, are the creditors of examination, and its debtors also; it is indebted to us, and we to it.

Anniversary Meeting.

The anniversary meeting of the Harmonical Society, of Sturgis, will be held at the Free Church, in the village of Sturgis, on Saturday and Sunday, June 19th and 20th.

We have received the first number of the Philomathean, a weekly magazine, published at San Francisco, Cal.; Prof. W. H. Chaney and Mrs. Louis M. Kerns, editors.

"The World's Sixteen Crucified Saviors," by K. Graves, is for sale at the office of this paper, price \$2.00, postage 20 cents.

Removal.—At Home.

We can now be found at our new Religio-Philosophical Publishing House, two blocks south and in plain view from the south and east fronts of the new Postoffice and Custom-house building.

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Quarterly Convention.

There will be a Quarterly Convention of Spiritualists, held at St. Cloud, St. Cloud, Minn., commencing Friday, the 25th day of June, to continue three days.

Notice.

The Religio-Philosophical Society of Rockford will hold their next Quarterly Meeting at their Hall, in Rockford, Kent county, Michigan, June 12th and 13th.

The Little Bouquet for June.

The LITTLE BOUQUET for June contains the following: Angels Saw the Tear, by Madge Trueblood; A Midnight Peril in Florida (illustrated); An Earthly Angel; Heavenly Consolation; A Child's Dream of a Star; Kite Flying in Calais; Angel Guarded; No Death; Faces; Growing Old; In the Bottom Drawer; Child Middy the Erring; A Vision; Nip's New Year's Vision, by C. D. Gardette; Laura, by John G. Saxe; Saved from Suicide by a Dog (illustrated); the Philosophy of Life, and many other choice articles.

Business Notices.

As people learn how true economy it is to soaps are being driven out of the market. Try it.

True merit has placed West's Pulmonary Balm foremost in the ranks of proprietary compounds. Our experience teaches us that for the rapid cure of coughs, colds, scar throat, asthma, bronchitis, influenza, whooping cough and consumption, there is no remedy that gives such general satisfaction as West Pulmonary Balm.

Those of our readers who are suffering with liver complaint, dyspepsia, sick headache, indigestion, constipation or general debility, will consult their own interest, by trying West's Liver Pills.

As one pound of Dobbin's Electric Soap, (made by Craig & Co., Phil.) will do the work of five pounds of any other, it is really the cheapest, though it costs a little more per pound. Try it.

Land in Minnesota. If you want to go West for land, go to Redwood Co., Minn. Make us a visit if all we ask, to convince the most skeptical that Swede's Forest and our noble country are truly the Eden of the West.

After several year's waiting, the proprietors of the Famous Sioux Indian Reservation Land in Redwood County, Minn., have concluded to offer about 30,000 acres of said land for sale, at prices averaging from \$3 to \$10 per acre, for cash, or on time.

This reservation comprises a strip of territory averaging ten miles in width on the south side of the Minnesota river, beginning a few miles east on the boundary line of Redwood County, and extending west to the state line. There are cultivated farms on all parts of this reservation, and occupied by a more than ordinary intelligent class of farmers, generally Americans.

For further particulars it close postage stamp or call personally on Peter Swenson, P. M., Swede's Forest, Redwood County, Minnesota.

Passed to Spirit Life.

Passed to Spirit Life, at his home near Amelia, Va., on April 22nd, aged 74 years, 9 months and 20 days.

He had been afflicted for about fifteen years, of which he never fully recovered. During all these long years disease preyed upon his victim.

He was a simple and benevolent man, seemingly cheerfully ever ready to be to cast a ray of sunshine where darkness seemed to prevail. His relations at home were such as to make his family glory in the loss of his physical presence.

Passed to Spirit Life, from New York City, Monday, April 27th, at 3:20 P. M. ABEL KENT WRIGHT, son of A. J. H. Wright, aged 35 years and 21 days.

Ar, and this beloved child all the hopes and affections of a father were woven. He was everything the most exacting parent could desire. Not only was he lavishly endowed with personal beauty, but with those better gifts that so enrich and strengthen the ties of human love.

A FATHER'S CRY.

Kind angels, could you not have left him to me, My richest blessing of my latter days To help with love and tender ministrations My soft approach to the sunset ways?

All of my happiness was gathered in him From his young life my gain of comfort and joy; All my best aspirations clustered round his form, And low "God pity me!" I am alone.

He was so fair, so young, so full of promise, Of courage high, in temper gay and glad, So generous and true, so good and truthful, He was my "darling idol" all I had.

Not a word day in one step toward him— Each night another stage of darkness near me, Unseen, "at our low pretensions" to last.

Passed to Spirit Life, on the 21st of April, 1875, MARTHA, wife of Thomas Hattor, of Andrew Co., Mo., aged 63 years.

Deparred to the Immortals: Mrs. EVELINE HERRICK, wife of Dr. Case, at her residence in Wardsburg, Ohio, May 14th, 1875, in the 66th year of her age.

Mrs. Case came to Ohio in 1817 when 8 years old, and thus was one of the early pioneers in the wilderness. In 1827 she married Dr. Case who also had been to the course of her life.

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Law, and the Plan of Salvation.

A LECTURE DELIVERED BY DR. C. F. SANFORD, AT LINCOLN, NEB., N. V. 12TH, 1874.

(CONCLUDED)

It may appear that this plan of salvation, may be contrary to our education, and the creeds. We claim the right to ask, which is true, the law or the creeds? If we examine closely, we may find, that at the last, the creeds will be compelled to yield to the supremacy of the law.

What is the plan by the creeds? It commences with Adam and Eve, in the garden of Eden. Then let us begin there to examine, it tells us that they fell. Let us look at their fall and see in which direction they fell. The word says, that "in the day thou eatest thereof, thou shalt surely die," referring to the tree of "The knowledge of good and evil."

How can we know the good, unless we know the evil? How could they know it was wrong to transgress, when they had no precedent to admonish them? Did not they who gave the command, know they must learn by experience? Has not every human being learned in the same way. We may believe, but how else are we to know anything? They were forbidden, but they did eat. Did they die in that day? No. Had satan told them a lie? No, not in this place, nor in any other in the Scriptures, can we find where he positively did lie.

He told them they would become as Gods, and they who held council over their act, admitted the truth of his statement, by saying, "They have become as one of us to know good from evil." What did these counselors then do? They drove them out of the garden. What was their condition before they were driven out? Were they not in a state of apathy, with nothing to do? To labor, was the curse.

Who are the bone and sinew, the muscle and strength, the power and force, the superstructure and foundation of any nation or people, if it is not the laborer, who with their energy, drive the car of civilization, and build up the commerce of the world; build nations and preserve them intact, by the force of a cultivated will power, spurred on by the knowledge that by their labor they may expect success? It is the laborer who works with brain and muscle, who is the bulwark of the nations stability and strength.

They were driven out of the garden from a state of apathy, from a state of do-nothingness to labor, by which they might develop their brains and bodies, and become the fit progenitors of the coming race. If this was a fall, was it not rather upwards instead of downwards? And if we must believe the story, ought we not rather to feel thankful for it, and be proud of our ancestry, that we date our birth from the kings and queens of the earth, the laborers? Blessed fall! It seems to have been the only means by which the world could have been peopled by an intelligent population, which might now be more so, if it were not, that by a long course of persistent efforts, they have been persuaded to leave the revelations of the law, and accept the flimsy, untruthful claims of man made dogmas as their guide. But says the man made plan, they have fallen. They have sinned against God, and how can he be just and yet justify the sinner? He can not, says the law. But the plan says it must be done. The wrath of God must be appeased and man must be justified. But how? It is by an innocent victim suffering for a guilty world. Jesus his only begotten son, is the only offering which will appease, and conciliate injured infinite justice. The innocent for the guilty! We may murder and you be hanged for it. We may steal and you be imprisoned for it. It does seem as though the plan to be consistent with itself, ought to work all the way down the scale of responsibility. The innocent for the guilty. This is the credal plan of salvation, the vicarious atonement, made to propitiate God. Is it true? Is it just? It gives license to sin, and is unjust in its reward. It says,

"While the lamp holds out to burn, The vest sinner may return."

We may see an aged good man, who to his three score years and ten, has lived a self-denying, cross-bearing life, and has gone down to the grave fully ripe, and fit for the harvest, fit to slay with the angels in the heavenly choir. The worst trials of his life have come from his next neighbor, whose property joined his. His wicked deeds have vexed him from day to day, but he has borne them all, with Christian fortitude and resignation. This neighbor is the embodiment of meanness. There is not a crime in the catalogue, but that he has been guilty of. But his ill-gotten gold, has bought off human justice, and he has escaped punishment so far as human law is concerned. His offices are filled with gold, wrung from the bleeding hearts of drunkards, mothers, wives, and daughters. He has driven their loved ones to crime and shame, from loss of self respect, by their relationship to the stigma, drunkard. His sins are like mountains, and one year before he dies he sees their enormity, and repents, and tries to quiet his conscience, by bequeathing a pittance of his gains, to the endowment of a chair in some theological seminary, and in various trifling charities, then applies the plan of salvation, and spends the one year, remnant of his seventy years, as a professed Christian, and in the end, has a seat as near the throne of God, as his life long faithful neighbor. "He that cometh at the eleventh hour, receives his penny, the wages paid for a whole day's work."

And here we may see another man, who never did a mean act in his life. Who, when he is gone, is missed from society by the remembrance of his good deeds, more than the best of the other two. Yet, while the meanness of these may sting in Heaven, he must wall in hell, to all eternity, because he could not see it necessary to accept their plan of salvation. It is unjust, and the lowest of human kind, must see it and is it a wonder that so few are saved by this plan?

Our better nature revolts at it. We must believe or be damned. We may spend the whole of our lives in doing deeds of goodness and charity, it counts us nothing. Doing is nothing. Believing is everything necessary for our salvation. "Believe, and you shall be saved," says the plan. This plan is not only unjust, but it gives us every license to sin; our only danger is in the fact that we run some risk of dying, before we stop to apply the plan to save, and we may thus be lost. But if we are astute enough to stop just in time, we are all right. We may murder, rob, steal, lie, swindle, oppress the poor, commit adultery, or any of the crimes in the calendar, and if man does not catch us, man against whom we have sinned, does not put the iron grip of his law upon us, we can escape the penalty. We can go to God in secret, and he will forgive, and our sin shall be in his breast, kept inviolate while we shout his praise to his face forever, and thus flatter him for his urbanity. An illustrative anecdote might seem apropos just here. A mother was preparing a Christmas dinner. Her little son sat by in his rocker. Says the mother, as she went out of an errand, "Joi nui, you must not eat of this sugar or these sweetmeats while I am out. Her footsteps scarcely left the door, before the child was

helping himself lustily, and he continued to do so, until his mother's returning footsteps warned him to desist. She comes in and he sits as demurely as she had left him. Says she, Johnny, "Did you eat any of these while I was gone?" He, with an infliction of injured innocence, answers, "No." "Johnny," says the mother, with a holy emphasis in her voice, "if you did, God saw you." "I know that," says he, "but God won't tell."

Yes, God won't tell. We may sin all we may please, no one will know it, unless we disclose it. God won't tell. Our souls may be steeped in crime until they are as black as the pit, yet there is rain enough in the sweet Heavens, to wash us as white as snow. Our hidden sins and deep laid plots, may ruin hundreds, aye, even thousands of our fellow men! God won't tell, but will forgive our every sin, even of the darkest die, and give us a seat hard by his throne, so says the plan of salvation, as taught us by the creeds. Credarians may revolt, but it is only because they are by nature better than their creeds.

The doctrine of the vicarious atonement, is not only unjust and gives us license to sin, but it offers a premium for sin. We may see his hand and wife; she is by twenty five per cent the better person of the two. He in a fit of anger thrusts a dagger to her heart. He is not only a murderer, but other villainous acts are truthfully laid to his charge. The people seize him and put him in jail. He has his trial; is condemned. The plan of salvation is offered, and as he sees no prospect of doing anything more in his former course of life, he accepts it, becomes a good Christian, then they hang him, (a very appropriate and consistent thing, one would think to fulfill the doctrine), and from the gallows he goes to sing the song of redeeming grace, and shout hallelujahs, while his wife much the better person, writes in hell, in company with devils and damned spirits, to all eternity. A premium! For, if the dastardly villain had not committed this crime, he probably would never have applied the saving plan, and might even in a few days or months, have died in a brothel and have gone to hell himself. A premium, and unjust, for it told him before he committed this act, that he could be forgiven and go to heaven, even if he did send his wife to hell. Credarians may demur, but it is as we have said, because they are better than their creeds. It is but an evidence, that the light of truth is trying to reveal to them, that the law is true and just, whilst the creeds are false and pernicious in their influences, and are but the way to the broad gates of error. Oh, that all might see and walk the narrow way, with truth as their lamp and reason as their guide.

The law says, that virtue not years, merit not wealth, moral worth, not professions of faith, true character, not outside show, makes the man, and not a place, but a right condition makes our heaven.

It says, that the miserable time serving drunkard makers and murderers, shall meet their victims, even beyond this life, and not until they have restored to the uttermost of all the injury they have done them, shall they have the condition of Heaven in their souls. Gifts of charity nor words of faith and prayer to God can save them here or hereafter. They must work out their salvation here or in their next life, by restoring to those whom they have injured. They must redeem themselves. Oh, who would not escape the pain and remorse of soul in their work of redemption. And if we would, any of us, have Heaven, it must be in our souls, and made by our redeeming ourselves from regret and remorse, by restoration thus making the conditions in ourselves and others right.

Let us give one more illustration of the credal plan of salvation and the vicarious atonement. A man of unbounded wealth, sufficient to make all his pledges good, says to his sons and daughters, I will give of all things an abundance to supply your every want even down to your eighth generation, or beyond. The conditions upon which I propose to bestow this gift, are easy. I but require of you that you shall lead good moral lives, and acknowledge me before all the world as your father. They go out from his presence, knowing that he is abundantly able to fulfill his promise to the letter. But they violate every condition upon which the gift is to be bestowed. They deny their parentage, and practice every immorality and infamously ignore every claim to the promise, and defiantly disgrace his name.

It comes to the father's knowledge, and he vows in his wrath that he will cast them off forever. But upon cool reflection he says, after all, they are my children, and I still love them. Is there no way whereby I can be just, and yet justify their folly. I feel that I should be retributed, I feel that some propitiation should be made for them. He looks about himself. His eye lights upon an innocent son, who has ever remained near him, to comfort and cheer him, and has anticipated his every wish. In him there is no guile. He is without a stain, pure. The father says, I have it now. The plan is before me, I will be retributed. I will send him to these rebellious children, peradventure he by his pure influences may bring them back to me. He goes, and as he hates sin, he upbraids them for their wickedness, and they become offended at him, and ignominiously kill him. The father is satisfied. The blood of innocence has appeased his wrath. He dips his pen in this blood, and writes, that whoever of my children shall believe that I allowed this act, to be retributed upon, and to justify them for their transgressions, and offers it as an excuse for their crime, shall be freely forgiven, and have the portion first offered to them. I will be reconciled to them, and notwithstanding they may have been guilty of the most black and loathsome crimes, I will give them a seat side by side, in the best room in my house for the time mentioned in my first pledge, and they shall be joint heirs to the portion designed for my son whom they have murdered.

Is this an overdrawn picture, and yet, in our inmost souls we abhor the injustice of the act of the father, of those wicked and ungodly children. And why? Because the law reveals to us, by our natural impulses, that this is not the true plan of salvation. It says, the great salvation is to save ourselves, by obedience to its every claim upon us. That our only hope of salvation from sin, is to avoid its consequences, by not committing it. It gives us the power and we must exercise it, or we need never expect to escape. If we neglect this means of escape, we have no hope of being saved; we must make ample restoration for all of our wrong doings. If we expect redemption by Christ, it must be by following the example of his self-sacrificing life, and not by any merit in his death.

He died a martyr, for the truth he preached, and we had better suffer social, or even physical martyrdom, than to live in disobedience to the laws of our being, and delude ourselves with the hope that another has suffered in our stead for our sins.

If we live in this hope, the law has revealed to us that we are living a lie. It is a libel upon humanity, and a blasphemy before God. We cannot by any means escape, either in this life or the life beyond, if we neglect so great salvation, as that revealed by the law.

Its unchangeable perfection, and infinite justice, is written in the heavens and earth and in ourselves, in our every day experience and observation. Then let us obey and be saved.

But, one more thought, by illustration. We present before you a thrifty growing young tree. We take an axe and strike above and below, and throw out a chip. What have we done? We have violated the law of the growth of that part of the tree. What does the law do? True to its revelations in every instance, it commences the restoring process. Year after year, the edges of the axe wound round over, until they finally unite, and there is no outward evidence of the injury we have done, except a slight irregularity in the bark, finally this too is obliterated. Herein is the application. We may cut the tree down, years hence and upon splitting it open we will find a black spot at the heart.

Who knows but that at every sin we commit we may imprint a black spot upon the fair escutcheon of our soul's purity, to which we may forever look with regret and remorse. If this be the law of cause and effect, would it not be much better for us to avoid the black spots as much as in our power, by ceasing to do evil, and learning to do well, well knowing that virtue is its own reward, and vice is its own sure punishment.

Voices from the People.

GALLOWAY, TEX.—Gilbert Levey writes.—I am well pleased with your JOURNAL.

REDFIELD, IOWA.—James Pugh writes.—You may put me down as a life subscriber for the JOURNAL.

PLATTSBURG, MO.—Mrs. Emma Lively writes.—Our circles are open yet, and we are doing a great deal of good. I am a test, clairvoyant and trance medium. I am doing all I can.

BABRE, MASS.—Mrs. V. H. Bacon writes.—I like the noble and fearless stand you have taken in regard to the minor items of the day, Woodhullism not excepted. I feel that Woodhullism is a dangerous doctrine to promulgate.

MIDDLEBURY, IND.—S. L. Hixon writes.—I must say, as many others do, that I love the JOURNAL. I love it for the good it has done me. It is a fountain of life and light to me, although it is not a very welcome guest in my family. They fight it with their old friend the Devil, he being all the ammunition they have left to fire at Spiritualism with.

JOLIET PRISON, ILL.—Henry Nemo writes.—Allow me to thank some unknown friend or friends through the JOURNAL, for quite a variety of reading matter relative to Spiritualism, viz. seventeen copies of COMMON SENSE, from San Francisco; eight copies of the LIGHT OF TRUTH, and one copy of the KEYSTONE OF HEAVEN, Boston. The JOURNAL is my regular visitor each Saturday night.

CINCINNATI, OHIO.—A. Curtis, M. D.—writes.—I have attended two of Dr. McFadden's lectures, in which I heard him give remarkable evidence of his power to detect the thoughts, the characters, and physical conditions of persons composing his audiences, as acknowledged by the parties concerned.

Dr. McFadden is now on his way East, and will hold seances and lecture when desired.

TRENT, MICH.—L. E. Mills writes.—Is there any Spiritualistic burial service in print; if not, should there be one for use in isolated communities, where a speaker can not be procured in time, and should not those believing in the Spiritual Philosophy organize in every community where there are enough to do so.

REMARKS.—We know of no Spiritual burial service. Spiritualists should organize in order to act in concert in promoting the phenomenal phases and truths of Spiritualism; but they should never adopt a creed, in imitation of the churches. Sectarianism is the curse of the world, resulting in wars, persecutions, etc.

STEELEVILLE, MO.—Chas. A. Young, M. D. writes.—Your JOURNAL gives me more satisfaction in point of religion, futurity, and real life, than any publication I have ever had the opportunity of perusing. The fact is, it has converted me completely to your faith, though I have never witnessed any Spiritual phenomena in my life; it is the harmonical philosophy which will be the religion of the coming man, the hope of the enslaved by poverty and misfortune, the beacon light of the weary traveler in this ungrateful world.

LOWER LAKE, CAL.—H. Winchester writes.—In a discussion with an orthodox clergyman a day or two since I asserted that there were several hundred ministers of his holy religion at this date incorporated in the state prison of the United States for various crimes, amongst which, that of adultery was not the least. Presuming you have information in regard to it, I wish you to furnish me with statements of the facts. I also made the further assertion that nine-tenths of all the criminals confined for crime, were Christians in belief.

REPLY.—You are right in your conclusions. The Catholic Church furnishes the largest number of criminals.

PENNSVILLE, IND.—S. A. Thomas writes.—This section has some as true and good Spiritualists of the right stamp, as ever lived. Their labors are unceasing in the good cause, and I will venture the assertion that in proportion to the number, there are as few of the Woodhull stamp, as can be found on the same amount of territory in America. We have gotten up quite an excitement among the professed Christians in this section in the form of a debate, to be held at Lyceum Hall, Westgrove, Ind., to commence the first day of June, and continuing four days.

HOWARD, MINN.—D. T. Bruce writes.—I wrote you sometime ago, giving an account of the performances of Dr. Von Vieck, at this place. Now we would be pleased to have something through the columns of the JOURNAL as to who this Von Vieck is, and what he is. I am aware that you have wrote him up, heretofore, but I presume many of your new subscribers to the JOURNAL would be pleased to hear your opinion in regard to him, at least this is the wish of Spiritualists here. Von Vieck is traveling from place to place pretending to expose Spiritualism.

REMARKS.—We have repeatedly referred to this mountebank. In places where he is not known he pretends to be a medium. In the next place he visits, he will probably advertise to "expose" Spiritualism. Spiritualists should not patronize him when practicing in either capacity. Let the churches have the full benefit of him.

BROWNSVILLE, MO.—D. J. Parsons writes.—I have been informed that the spirit in the life of the physical body of man, and that when the spirit departs from the body, death ensues: Now if I have been correctly informed, what is it that imparts life to the physical body of animals. They, it is said, have no spirits. I have also been informed that the medium Holmes, of the City of Philadelphia, of Katie King notoriety, is not the Holmes of English notoriety, that the man who resides in Philadelphia, and his name Holmes, and the other spells his name Home. Will you be kind enough to give me through the columns of the JOURNAL all the light you can upon these questions?

There is no such occurrence as death; only change. There is life in all things, even in that which is supposed dead. The presence of the spirit is necessary, however, for the manifestation of intelligence. When the spirit absolutely leaves the body, then the remains cease to exhibit the kind of life that previously characterized it. As to whether animals have spirits, is fully answered

in the June number of the LITTLE BOY. There is a medium in England by the name of Home, but the Holmes you refer to created considerable interest there also.

COLUMBUS, PA.—S. M. Erver writes.—What a grand, what a glorious idea! Spiritualism should be represented at the coming Centennial, by mediums which could allow the old heroes of the revolution to control and speak upon the occasion. A lady medium would serve to show the extreme advancement compared with the old times. An ancient history says a thousand years is as a day, etc., so could modern history repeat a hundred years as a day and a day as a hundred years. We expect the greatest assemblage of people at the Centennial that has ever been known. There will also be the greatest attraction of Spiritual forces of all ages, and if we do not allow a direct channel for their participation, it will go well as the matter, and a great good apparently lost in our struggle for freedom of mind.

MONTICELLO, CAL.—M. K. Bronson writes.—You have demolished Woodhull & Co., and in showing up the evils of free-lovelism, have accomplished a good work. But do not stop to stop under the impression that there are not great and crying evils in our land that operate as a moral leprosy to corrupt the body politic. If you will labor as effectually to extirpate them, your name will deserve to be written as one of the benefactors of mankind. Excessive intimacy between married couples should be denounced as a gross outrage to the physical powers. Young people of both sexes also acquire habits of secret vice which undermines their health, weakens their intellects, and causes the insane asylums with imbecile victims. Fifty years medical practice have given me opportunity of knowing whereof I write. I like your paper very much and should therein a mass of food for thought, while the space you give to investigation of the mysteries of life and of an other existence, is well employed.

OAK HAVEN, CAL.—T. M. Kelley writes.—What is God? I answer, God is a principle in nature. What kind of a principle? I answer, a good principle, or rather the good principle. Then God and good are synonymous, whether we view them in a general, or unlimited sense, or an individual or restricted sense. God, then, is that principle of goodness which is eternal, and omnipresent; different throughout all nature, and all space, in the inanimate as well as the animate, in the outer world, the mineral, vegetable and animal kingdoms. The God-principle however is less active in the inanimate mineral kingdom than in the animate vegetable kingdom, and less active in the vegetable than in the sensitive animal kingdom. Now, every individual member of the animal kingdom has the capacity to contain just so much of our God-principle, and no more, and this capacity is determined by the structure of body and mind, by the body's gross or refined materials, etc. God or good dwells not only in man, but likewise in every beast, bird, fish, and insect.

BRADTVILLE, WIS.—A subscriber who wishes her name withheld, writes.—The JOURNAL is hailed in our family as a very welcome visitor, especially to my widowed mother, to whom it weekly columns have brought much comfort in her hours of loneliness. My father passed to higher life over two years ago. Although we've missed him much, we do not mourn for him as very many "gone before." We have had many, very many evidences of his returning presence with us since he left the earth form, giving us counsel, and words of cheer, that were so good and true, that I feel far from giving the credit credit for it, many people do. The great and glorious Spiritual cause is gaining ground every day, slowly and surely, in our vicinity. Many are becoming convinced, who date not openly assert their belief. As public opinion is a hard current to row against, and since the abominable idea of free-lovelism has unfortunately been coupled with the pure belief of Spiritualism, it is doubly strong. We have admired your open opposition to the Moses Woodhull crew.

SANTA CLARA, CAL.—J. W. Canfield writes.—I do not often see any communications from this part of California, and thinking, perhaps a word from our village in behalf of our beautiful philosophy might be interesting to some of your numerous readers. I take this method of sending it. I want to tell you that we had our spiritual faith renewed last Friday evening, by a seance held in Harmony Hall, conducted by Mrs. Louie Kerns, of San Francisco, a noted rapping and writing medium. There was some twenty five persons present, and the tests the spirits gave through Mrs. Kerns were enough to convince the most skeptical. All in the room acknowledged the tests to be of the very best kind. Our Post Master, J. M. Billings, was appointed by the audience to act with the medium, and see that there was no foul play. He received a communication from a child of his that passed into Spirit-life at two years of age. She said that grandma was there with her and was trying to put her name on the medium's arm, which she accomplished, writing the name J. Billings on the medium's arm, which was seen by all in the room. Mr. Billings said his mother's name was Lydia, and acknowledged it to be a splendid test. All present were so satisfied that there was something more than mind reading in the case. We have a goodly number of Spiritualists in this place, and we are going to form a circle.

SYDNEY, NEW SOUTH WALES.—Hon. John Bowle Wilson writes.—Having resided in the United States from 1849 to 1854, I had good opportunities of investigating Spiritualism, and studying its literature as well as the writings of A. J. Davis, and so became an avowed Spiritualist. On my returning to this Colony in 1854, I was for many years completely isolated—a solitary individual—but I am glad to say that within the last few years converts have been numerous and are daily increasing. These late conversions have in a great measure been owing to the lectures delivered in Melbourne by Mr. Peebles, but more especially by the visit of Mr. Foster, the test medium. Mr. Peebles, acting on advice, confined his Australian labors to Melbourne, and so did Foster, being ignorant when he made his arrangements, of the extensive field Sydney offered with its population in city and suburbs of 100,000 souls. Now, sir, what we want to rouse up, in spite of the clergy, the great bulk of the educated portion of the community, is a thoroughly reliable test medium, one whose heart is in the work, and whose highest spring of action is love to God and love to his fellow men. Could you assist us in procuring such a one, I believe that in a peculiar point of view it would be highly remunerative, as I am convinced that a thoroughly good test medium would in twelve months, realize after paying all his expenses, from 10,000 to 15,000 dollars at the lowest computation, confining his labors to Sydney and the other principal Colonial towns. This is a fine mission field, with the advantage over all other mission schemes, that the missionary will labor among educated people, and will be surrounded by wealth and every luxury. Could you induce such a medium to visit Sydney, Melbourne, and the other large cities of Australia, you would confer a lasting and inestimable benefit; but remember he must be a thoroughly well developed medium, ready and willing to stand the test and criticism of a people generally opposed to Spiritualism, educated and intelligent, yet at present from the force of circumstances, perhaps, more priest-ridden than any community in a like intellectual plane in either Europe or America. I suppose you are aware that there is monthly communication between Sydney and San Francisco by mail steamer, the voyage being about thirty days duration.

PERFECTLY RESTORED TO HEALTH BY SPIRIT POWER.

MANSTON, March 22, 1875. MRS. A. H. ROBINSON. MY DEAR FRIEND AND SISTER:—You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health. I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a little what the spirits can do. [Then followed a description of her case.]

I will inclose an order of two dollars and a lock of her hair. I have become partially developed within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please send me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours, M. A. LEONARD.

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURED. PRAIRIE CITY, Jasper Co., Iowa, March 25th, 1875. MRS. ROBINSON, Calcasieu, Ill., DEAR SISTER:—Your letter dated the 15th of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$3.00. Please accept this with best thanks. I remain yours in truth, EDWARD SCHULENBERG.

NO MORE FALLING OFF OF HIS HAIR. MRS. A. H. ROBINSON, CHICAGO, DEAR SISTER:—I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly, PETER MAJHERUS. 510 NORTH LEE ST., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM AND HE WANTS IT TO SELL. TAMA CITY, TAMA CO., IOWA, March 14th, 1875. MRS. A. H. ROBINSON, I sent to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured the hankering desire for tobacco on me. I would say, tobacco chowers, try it. It will cure you. I want the agency of Tama County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dozen boxes? Hoping to hear from you soon, I remain, W. F. BURLBY.

Reply. You can have them at wholesale rates—\$12 per dozen, and order one-half dozen at a time, if you wish to do so. MRS. A. H. ROBINSON. Chicago, April 13th, 1875.

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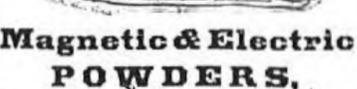
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(Continued from Ninety-Second Page.)  
 after such encroachment, and held this in view as its programme. That programme is well understood: The goal which, like the Frenchman's dream of an unbroken Rhine boundary, floats before the papal power, the programme which in the time of the medieval emperors was near its realization, is the subjection of the civil power to the ecclesiastical; a high political aim, an endeavor, which, however, is as old as humanity, since there have always been either shrewd men or actual priests who have put forth the pretension that the will of God was more intimately known to them than to their fellows, and that upon the ground of this pretension they had a right to rule their fellows; and that this position is the basis of the papal pretension to sovereignty is well known.

The splendor of the late ceremony was calculated to impress the mass of Catholics with the visible magnificence and power of their Church, and to give additional prestige to the hierarchy which seeks the destruction of the schools. Let intelligent Americans admire as they will the beautiful dresses and the fine spectacle, and resolve all the more strongly to prevent the cardinal from becoming superintendent of the public schools.

**III.—THE SCHOOL QUESTION—FINAL ACTION OF THE BUFFALO COMMON COUNCIL—NO SEPARATE SCHOOLS.** The Buffalo Courier contains the following:

Our expectation has been realized. It is reported of the School Committee, which was yesterday adopted by a vote of 20 to 4 of the members of the Common Council, an answer is given to the memorial of several leading citizens asking the adoption into the public school system of the parochial free schools now maintained by the Catholic congregations of the city. The response of the Council may not be such as the memorialists have wished, but it seems to us to be the only one possible in the case. The Committee rightly declare the question raised to be, so far as they are concerned, "one purely of legal power and authority." They expose the structure of law on which the common schools of this State rest, and show that the public schools of Buffalo are "common schools" in the meaning of the general statute. Under that statute the city is prohibited from raising money by taxation for any schools other than its public schools. That the schools established by any religious denominations for denominational or religious purposes are not public or common schools, in the legal sense, has been affirmed by the Supreme court of the State. It seems to us that the opinion of that Court, as cited by the School Committee, is absolutely conclusive on the subject. Speaking of a claim preferred on behalf of certain schools maintained in 1851 by the Roman Catholic Orphan Asylum of Brooklyn, the Court said:

"If we are to sustain such a claim as this in behalf of a Roman Catholic orphan asylum to-day, we shall probably be called on to-morrow to do the same for half a dozen Protestant denominations who may desire to promulgate their own views at the public expense. We do not intend to speak disparagingly of these institutions. In their proper sphere they are worthy of all praise and legitimate support. But we are unable to discover any good reasons why the children supported and protected by these asylums can not attend the ordinary public schools of their district. If the object of this special legislation is to afford them such education as the State furnishes to all, it may as well and better be obtained through the ordinary channel. If the object is to furnish them with instruction of a partial or sectarian character, the State ought not and can not constitutionally contribute to such a purpose."

There may be difference of opinion as to the wisdom or justice of the law, but as to what the law is in this matter we do not see how men can differ. The School Committee draw from it the only possible inference when they say "It is clearly beyond the power of the Council to grant the prayer of the memorialists." The second inference of the Committee report will doubtless be angrily assailed in some quarters, but it is equally well founded and invariable from the legal premises of the case. It is:

"That neither the School law of the State nor the charter of the city contemplates or authorizes religious instruction in the district schools, or in any school supported by taxation."

The widest diversity of view may, and does obtain as to the virtue of a system of education from which religious instruction is excluded. But that does not affect the fact that our law has established a rigid non-religious system. Says the Committee:

"The schools are part and parcel of our system of State and Municipal Government, and they ought not to be made subservient to religious propagation in any form or under any pretext."

Furthermore: "Those who seek the schools for this purpose ignorantly or willfully do them an injury, for when they are diverted from their true mission to a greater or less extent public confidence in them is shaken and their usefulness impaired. The common schools are neither Protestant nor Catholic; they are not established and maintained as nurseries of creeds; they are and ought to be sustained exclusively for the tuition of children in the studies which are recognized as essential to a good business education. Your Committee do not undervalue religious training, but this is not the province of the city or the State."

Never were sounder words spoken on a public question. The whole community owes a debt of gratitude to Ald. Zeller, the Chairman, and to his Committee, and to the Common Council, for having thus anew and irrefutably affirmed a fundamental principle of American institutions. The Council should now go a step further, and adopt an ordinance carrying it right into practice, and prohibiting in our public schools whatever in the nature of religious instruction or religious exercises, no matter according to what denominational order, may there be permitted a place. This it should do, not as a concession to any class of citizens, nor in despite of any other class, but simply because it is legally right and in harmony with the spirit of our public school system. We have already said that the action of the Common Council is a settlement of the school controversy, so far as it has been made a local or municipal question. Agitation and effort for a change of the system must now take a larger sphere or cease. They must aim at a modification of the statute, if not the constitutional law of our State. In an effort to that end, if it be made, the Courier can not take a part. On the absolutely non-sectarian, non-religious basis where the law has placed them the common schools should stand.

**IV.—THE POUGHKEEPSIE PLAN FROM A CHICAGO STANDPOINT.** The Chicago Tribune says: "The latest proposition of the Roman Catholics of New York with reference to the union of their parochial schools with the public schools, familiarly known as the 'Poughkeepsie plan,' is only a presentation of their original proposition in another form, aiming at the same purposes, and, if accepted by the Board of that city, destined to bring about the same results. The details of the Poughkeepsie plan are substantially as follows:

The Board of Education leased the Catholic parochial schools for ten years at a nominal rent, the right to cancel the lease within a certain time being reserved by both parties to the lease. The teachers, who were mainly Sisters of Charity, after passing examination by the Board, were re-appointed. The text-books in use in the public schools were adopted. During the school hours, occupying half the day, there are no religious exercises of any kind, but after their expiration, and sufficient time has been devoted to cleaning the rooms, then they are used for religious instruction and devotions. This plan the Catholic clergy are industriously pressing upon the New York Board upon two grounds: first, that it has thus far worked well in Poughkeepsie, and given no grounds for complaint, and, second, that it is in the nature of a compromise, and a generous one at that.

The first reason has very little weight. Poughkeepsie is a small interior locality, where the working of the plan would not manifest itself with any degree of clearness as to results, and, even if it would, the adoption of the so-called "compromise" is too recent to afford any opportunity of judging its merits. The second reason is only a make-shift. The Poughkeepsie plan is in no sense a compromise. It is the old proposition in another shape. It would be absurd to suppose that the Catholic clergy have abated in the smallest degree their determination to make the State assume the expense of maintaining their dogmatic schools, and diverting the school fund from its present unsectarian application. They relinquish none of their claims in presenting this plan. If they did, they would convict themselves of insincerity. The real meaning of the Poughkeepsie proposition is that, after the pupils of these parochial schools have finished their daily secular studies, then they shall be instructed in the Roman Catholic dogmas, and these instructions shall be given in a building maintained by the State or city, and by teachers who are paid out of the public treasury. This is only the old proposition revived. It is all they have ever claimed or expected. The only difference is that they seek to reach the same end by another road.

The determined opposition of the better class of papers in New York, without reference to their partisan character, makes it apparent that, if this plan is ever adopted, it will only happen after a long and obstinate resistance upon the part of the Protestants, but also of a large and well-informed class in the Catholic laity, and that this resistance will be based not only upon religious grounds, but also upon grounds of common equity, economy, and educational advantage. There is no middle course in the matter. The schools must either be sectarian or unsectarian. The proposition to make them unsectarian half the day and sectarian the other half is simply absurd, and in the case to which we have alluded its only effect is to make them Catholic schools supported at the expense of the general public.

The hostility of a majority of the people to this covert plan for making them pay for instruction in religious dogmas and creeds does not grow out of any hostility to Roman Catholics as a body. Other sects—the Methodists, Baptists, Presbyterians, or Episcopalians—have the same right to make this demand, and if it were adopted, Methodist children would go to Methodist schools, Baptist to Baptist, and so on, and the State would be obliged to support the long array of sects, with their jangling creeds,—a step which would entail endless confusion and involve the cause of popular education in speedy ruin. In this case it is significant that it is only the Roman Catholics who are trying to make public taxation the means of support of sectarian institutions. Had the proposition come from the Methodist, or Baptist, or any other Protestant sect, the opposition would have been tenfold stronger than it is in the case of the Catholics, although there is no sufficient reason why it should be so. It grows out of the settled conviction of the American people that they will not pay for sectarian teaching in the public schools.

**V.—GERMANY—THE CHURCH AND STATE CONFLICT—THE TROUBLE THAT IS CAUSED.** Following are the constitutional clauses, the repeal of which has been voted by the Prussian diet:

Article 15.—The Catholic church, as well as the Protestant church and every other religious society, regulates and administers its affairs in an independent way; but it remains subject to the laws of the State and to the supervision defined by the laws of the State. Under the same conditions, every religious society keeps the possession and the enjoyment of its funds, and the establishments and foundations destined for its worship, its teaching, and its charities. Article 16.—The relations of religious societies with their superior are free. The publication of ecclesiastical ordinances is subject only to restrictions to which all other publications are subjected. Article 18.—The right of nominating, of proposing, of electing, and of confirming ecclesiastical posts is suppressed as far as it belongs to the State and is not based upon patronage or on special legal titles. This provision does not apply to the nomination of ecclesiastics in the army or in the public institutions. The law regulates the rights of the State relating to instruction, to the enjoyment and removal of ecclesiastics, and fixes the limits of the disciplinary powers of the State.

In making the passage of the repeal bill, Prince Bismarck said: "If the present condition of things had arisen in 1851, we should hardly have embodied such provisions in the constitution. At that time we thought we possessed guarantees that the Catholic citizens and Catholic bishops would never forget their obedience to the State and their duties as subjects. This state of things has changed since the Vatican council. [Up roar in the centre.] Since that council the pope is the Catholic church; he stands at the head of a compact party, has a well-organized semi-official press, and an army of obedient priests, and has overtopped as with a net of congregations—in short, no one possesses so great an influence as this Italian prelate. Even if he were a native, this power would be serious; but in this case it is a foreign monarch who possesses it, who if he had the power to carry out in Prussia the programme he has solemnly proclaimed, would have to begin by destroying the majority of Prussians. That latter would either have to forswear their faith at once or would risk losing all they possessed. We can not concede to one who yields such forces the power that has hitherto been afforded him by the constitution; we must limit it. We can not ask for peace before we have clearly defined the position to those to whom in moments of ill-advised and badly rewarded confidence we have granted only too many rights. This confidence has caused breaches in the strong bulwark of the state. When they have been filled up we shall be able to conclude peace with the centre party and with the far more moderate Catholic church. In a sheltered position of defense we shall be able to feel secure, and leave the aggressive more to education in the schools than politics. Then shall we regain that peace in the midst of which we have lived in Prussia for centuries." [Great applause.]

**VI.—SOCIAL SCIENCE—ANNUAL MEETING AT DETROIT OF THE AMERICAN ASSOCIATION.** At a late meeting of the Social Science Association, of Detroit, Mich., the following was given:—

The President then announced that the paper which was to have been read by David A. Wasson, of Stuttgart, on "The Relation of Church and State in Germany," could not be presented by that gentleman, who had not yet reached the city, but that Professor C. K. Adams, of Ann Arbor, would read a synopsis of the article.

Mr. Wasson traces the lines of the church and of the empire, showing that the Catholic Church is a despotism—aggressive when it can gain by being so—defensive when the role of martyr is more effective. Its mechanism is subtle, secret, fanatical, restless, and destructive in its results. He fully justified Germany in her efforts to rid herself of what has ever been an uncertain friend and often an open enemy to the government. Amicable relations have proved impracticable and impossible, and the presence of the church has wrought only dissensions. A large part of the paper was devoted to the giving of a history of the breach between Prussia and Rome, which culminated in the administration of Bismarck, who says, "It is not Rome, but Prussia, which has proclaimed the dogma of infallibility: You, the bishops, can believe, teach, and preach it, but you can not usurp the power of this government with which to force it upon the resisting consciences of Catholics." The government then brought out the four laws of May, 1873, which are moderate in tenor, and by no means a barbarous persecution of the church. The government was defied and reluctantly, as always in this matter, took up the gauntlet and punished offenders, first by fines that remained unpaid, and then by imprisonment of the mildest sort. Prussia is in direct contradiction with the Roman Church merely because modern civilization is so. Rome demands subjection where every state must have freedom. The Church of Rome condemns civil marriage as concubinage. It contends with the state in every essential particular. Germany stands alone against Ultramontanism, but Rome against Prussia as yet makes no headway. It is but the beating of the storm-driven sea against unmoved rocks and we may yet hope for peace between the powers, despite the possibility of the formation of outside conspiracy against the German Empire.

At the conclusion of the reading of Mr. Wasson's paper, Dr. D. F. Lincoln, of Boston, read a report of the Health Department, giving a brief index of the work performed during the last year, and of that laid out for the present session. He expressed the hope that the plans to be submitted would be criticised and debated fully, and promised that new ideas thus brought out would be received with pleasure and carefully considered by the session.

The association then adjourned till to-morrow morning.

**VII.—SHALL OUR FREE SCHOOLS BE PROTECTED?—SHALL DANGERS ARISING FROM BENIGN RELIGIOUS BELIEFS BE MET?** The Chicago Inter Ocean says:—

The fight of Bismarck against the Pope excites a good deal of comment in our papers, and the recent efforts of Gladstone are more or less referred to. At the same time, we are treated liberally of the making of cardinals, archbishops, and bishops, in our own as well as in foreign countries. Some of the leading papers, the Harper's Weekly for one, have been giving the people facts to show what lawlessness of morals and ignorance the supremacy of the Romish Church will bring us as a people. Eugene Lawrence, in his articles, shows us what the intentions and desires of the Romish Church are for our public schools, and what, with his pencil, shows what the results of those intentions and desires for our public schools will be. Recently, Eugene Lawrence wrote an article illustrating one way in which the Romish Church obtains its ends, and what, with his pencil, shows the instrument used to obtain those ends.

With all these facts before the people, our Protestant churches make no protests against the efforts of this pretended infallible church to destroy the public schools of this country, and to reduce our people to the same low level of moral and intellectual power, as are the people of the countries which have long been under her sway.

Why is this? Why do not the different sects of Protestants unite for mutual defense? It can be illustrated in a degree by quoting from the New Testament. There was a wedding to take place, and many were asked to come. Excuses were sent; one had bought a pair of oxen, and they must be tried; another had married a wife, and he could not come; and so on, until the master sent out into the highways and brought in guests, etc. Our Christian sects are in the same predicament, each knowing its duty to the people, but, because of the pet schemes of each denomination, clashing in the race for numerical power and financial strength, refuse to join together to fight the common enemy to them, through its enmity to our public schools. To illustrate this neglect of our Protestant clergy, their workings in our city will answer. The Methodists are as busy as bees, increasing their store by aid of their universities, professors, and missionaries. As a general thing their children are educated in our public schools, but, aside from paying the compulsory tax for their support, they do but little. They are busy in getting souls into their folds, but care not for the proper means for the development of souls. The Presbyterians occupy the same position. With one faction, led by McCormick through Patton, claiming that God can not will, nor should we stop infant damnation, and another, led by Swing, who says God never did nor could damn innocent infants, each party trying to turn out of itself educational machines—man who will teach their peculiar doctrines—they have no time to aid or protect our public schools. The Baptists, close or open communion, hard or soft shell, are in the same attitude. The Unitarian sect, led by the Colliers and others, are very busy teaching what they call liberal Christianity, even to the extent of Sunday afternoon concerts at Turner Hall, and have no blows, so far as I have observed, against the common enemy, through mind. Robert Collier's experience, through himself and through others, should make him an untiring champion of the public schools. Then there are Dr. Fowler and Dr. A. Watson, each one busy with his own sectarian activities, which may return to plague them.

I suppose I may class the remaining Protestant Christians with those I have particularized. Then comes the proud, self-styled original church, the Episcopalian, now the Anglican Church—the church that knows no change, but is constantly changing from the simple worship, belief, rites, and ceremonies which were claimed for it by the original founder in this State, Bishop Doane, to the man-worshipping, idolatrous-teaching, infallibility claiming followers of DeKoven. Does this sect aid, assist, abet, or protect the public schools? No; many of her priests are as faithful to the public schools as are the most outspoken Romish priests. This sect would prefer its sons and daughters to be educated in Catholic nunneries or colleges, than that they should be profaned by contact with the chil-

dren of the public schools. Many of its priests are opposed to the common reading of the Bible, claiming that a priest only has that right. Power to the priest from the people is the aim of the heads of this church, and they will know their power is lost when confronted by free thought born of free school. Ignorance and superstition will alone confer infallibility to a man or a brother, and the success of this sect in gaining power by numbers is evidenced by the enormous number of 200,000 members in a population of 43,000,000. The reasons why these Protestant sects do not fight the common enemy has been given. They should let minor differences drop and unite and work together to protect, encourage, and improve our public schools.

We are told by members of the Romish Church that the church never takes part in politics; that the church has no right nor wish to do so. This is not true. The church does and will always try to control elections to its benefit. It has so controlled elections in our city. It has done so to gratify its revenge on Catholics as well as to protect the church interest. In the election when Farwell was defeated by Hilliard, Mahr was defeated to revere the church, and Hilliard was elected by the gratitude of the then Bishop, Duggan. With the attempt of the Pope in New York City, success in Poughkeepsie, the Goghan law in Ohio, starting us in the face, does it not behoove us to awake to our dangers and work for the night cometh when no man can work.

**VIII.—A CATHOLIC PRIEST'S INTERFERENCE WITH SCHOOLS—TRUER TO HIS RELIGION.** The Boston Investigator contains the following:

MR. EDITOR:—A few days since, a member of one of the school districts in this county called at our house, and entered into conversation relative to the management of the school in his district, saying the Catholic priest had dictated what books should be used, and what taught from them, consisting of catechism and other nonsense taught in Catholic schools. A majority of the inhabitants in this district are Irish, but considerably many of them are men of intelligence, who read and think for themselves. They are the ones on whom Divine vengeance is poured. This is not all the evil these followers of the lowly Jesus have inflicted on this district; they have carried out to the extent of their abilities the doctrines of this precious myth. They have not only involved this district in a general quarrel, but have drawn the surrounding neighborhood into it also, who have taken sides, fathers against children, and children against fathers, wives against husbands—in fact, the whole feminine gender, from wife to daughter and old maids and widows, have joined the priests against the anathematized. Hurrah for female suffrage and God in the Constitution!

These godly men, as such, truly represent this worst of imaginary phantoms, whose power departed when unsupported by the secular arm. These holy priests in their wrath have forgotten they have bestowed on independent men epithets that were once so powerful when the Catholic Church had power, that they would have consigned the persons, old, young, male, or female, against whom they were hurled, to the *fagot or dungeon*—such as skeptic, infidel, and Atheist, names once so terrible and disgraceful. Previous to the decree of infallibility of the Pope, the conduct of these priests was not only saucy and impudent, but dictatorial, threatening any one of their members who should present their conduct publicly in any newspaper, that they would be sued for slander—as if a Catholic priest could be slandered! This prevents its being done. There are a number in the district capable of doing so.

Well knowing that although the suit should be groundless and fall in the end, yet it would be ruinous to defend it against the Church, which would use its full power and sufficient money. Among the reflecting and reasoning members of the Catholic Church, few have the independence or moral courage to break from or leave it. In fact, the exactions of liberty and money by the priests have become so unendurable that a number of Catholics have sold their farms for much less than their worth in other localities, and moved to other parts to get rid of this priestly oppression.

Yours, E. G. POTTER.  
 Bellevue, Iowa, March 30, '75

**IX.—RELIGIOUS PERSECUTIONS IN SPAIN—THE DAMNABLE EFFECTS OF CATHOLICISM.**

During the three centuries elapsing between 1481 and 1781, Spain annually executed or imprisoned 1,000 of her inhabitants on account of their religious opinions. On an average, 100 persons endured martyrdom and 900 persons suffered imprisonment each year of all this long period. According to trustworthy statistics in these 300 years, 291,000 persons were condemned to various terms of imprisonment and to other penalties, 33,000 persons died at the stake, and 17,000 persons were burnt in effigy. Of these last the most part, probably, died in prison or fled to other lands. A policy like this must end in the deterioration of a people. By persistently destroying and banishing its boldest and most vigorous thinkers, its most resolute and courageous men, Spain was drained of its best and purest blood, and the result is seen to the present day in the dwarfed physical and mental stature of the Spanish race.

**X.—A CATHOLIC PRIEST'S VIEWS OF MARRIAGE NOT SOLEMNIZED BY THE CATHOLIC CHURCH.**

A curious case is before one of the courts of Boston. A couple were married some time since by a justice of the peace, whereupon a Catholic priest publicly declared that they were living in mortal sin; that they were adulterers. The parties, although Catholics, did not like this sort of thing, and have therefore sued the priest for slander, claiming heavy damages.

A similar case was tried some months ago in the Dominion of Canada. The lower court decided that the ecclesiastical law was superior to the civil law, and acquitted the transgressor, but the court of appeals reversed the decision and administered a severe reprimand to the judge who gave the decision in the lower court. We shall shortly see how the courts of this country will regard the question.

**XI.—CATHOLIC INVASION AND INFLUENCE IN OHIO—A Cleveland, (Ohio) correspondent of the Chicago Inter Ocean says:**

**THE CATHOLIC INVASION.**  
 The Catholics, for the last ten years under the leadership of that statesman-priest, Parcel, Cincinnati, Bishop Gilmour, of Cleveland, Ohio, the active and influential sympathizer of the Governor Allen, Thurman, Peckham, Cincinnati, Tom Ewing, Hilkey, of Iowa, and Hurd, of Toledo (the successor of Cleveland, in Congress), have been making of Ohio a *tabula rasa* in influence, and the power they now exercise in the local and State politics is a *tabula rasa* to the Protestants, and the laymen of tolerance. The priests, and the laymen, are in the confidence, have been men for a few years to obtain the work of quietly, they have now secured, and will not be easily dislodged. In almost every city

government and board of education in the State there are a number of devoted Romish Catholics, who are governed entirely by their priests, and in many instances

**THE CLERGY THEMSELVES HAVE SECURED OFFICIAL POSITIONS.**

This invasion has been gradual but very effective. In Toledo a movement to exclude the Bible from the public schools, cautiously instigated and craftily carried on, was defeated only by a prompt and energetic counter movement. In Cincinnati a strong war was waged on the same subject a few years ago, from which the Catholics retired only to rally their forces.

The church has been spending large quantities of money erecting school houses, with the expectations of securing the passage of a law dividing the school moneys for its benefit. They made a desperate struggle in the Constitutional Convention two years ago to secure the abolition of the constitutional clause forbidding the division of the school fund for parochial schools, but in this they failed. Last winter they began a systematic effort to secure their ends by an acknowledged union with the Democrats, and in the Legislature obtained substantial concessions in the passage of what is known as

**THE GOGHAN BILL,**

which prevents all but authorized clergymen from holding religious services in any of the benevolent or reformatory institutions of the State, abolishing the office of chaplain in all of these institutions, and obliging wardens and superintendents to provide in the jails, asylums, hospitals, and penitentiaries facilities for worship by any priest or clergyman who shall find among the inmates any adherents of his own particular belief. The bill also abolished enforced attendance or religious exercises as a part of the reformatory system in the jails, work-houses, and penitentiaries of the State. As a large part of the criminals are Catholics, its effect is to set up

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and break up Protestant labor in that field. It destroys the work of the Young Men's Association, which has done great good in Cleveland, Cincinnati, and Columbus in reforming criminals and obtaining for them honest employment at the expiration of their terms of imprisonment, and admits Jesuitical intrigue into the walls of every institution of the State. Archbishop Parcel is taking immediate advantage of the act, and has ordered his priests into all the reformatory and benevolent institutions of the State, and masses are now daily held in, the work house and hospitals of Cleveland.

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