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

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S. S. JONES, EDITOR,

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NO

SPIRITUALISM IN HIGH LIFE.

Russian Spiritualism and the Nota bles Connected Therewith.

ALLAN KARDEC - CONDITION OF SPIRITUALISM IN PRANCE-KARDEC'S PROULIABITIES- NOTA-BLES IN BUSSIA -- SHELLS USED IN HEALING. STC . BTC.

> BY JESSE SHEPARD (SECOND ARTICLE)

It is now some years since Allan Eurdec, chief ruler and dictator of French Spiritists, held his ambitious office in the volatile and flighty 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 people. After trying almost everything, Monsieur Kardec made a bold at-tempt at founding a School of Science of his own, himself to us chief Prophet, Priest and Scribe. The attempt proved, unhappily for European Spiritualists, to be successful, and after writing some of the most trachy 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 reigious and sentimental.

Just at that epoch, France was in a peculiar doubt, and her Spiritualistic doctors were on the out vive for a Prophet to lead them out of glory, which they were sure was in store for them, and which they expected would soon arrive. When it did arrive in the

spiritual Sphinx of

MYSTIFIED PHILOS PHY. and blind delusion, they grasped hold of his illusionary 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 psycholo-gized 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 o, or snew what this great Frenchman had discover. In store for them. One phi-losopher slone co. Id tell the world what made it, and what it was c, ming to; science before his day was all negative 'a comparison, and after, would be developed in his school of conception. In fine, the French school or Spiritism (i.e. reincarnation) was the only one not based upon absolute falshood 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 un-happy enough to come under the rule of his all-grasping and compelling baton, 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 conflues of his self governing aphere. 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 specula tion, and climb with him steeps where whirlwinds are ever sweeping discord and chaos across the rough road of stale, unprofitable philosophs. 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

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 "de-veloped medium," or indeed one possessing even common sense, not to speak of intelli-gence. On one occasion my intimate friend, the Duchess de Saint Dommique, herself fully de-veloped 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 roice:—"Who dared to bring strange spirits into the house? I command them to leave the edium, and quit the seance room immediate. ly," 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 no-tion of the falsity, error, mischief, and non-sense of the performances, it would be neces-eary 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

vain to develop one good, true, and honest medium in the whole of Paris.

The writer of this article lived for nearly

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 Jourafaki, to visit him at his seance room I accepted, fully

Prepared for something new First of all, a little description of the Gener al will not be out of place. \ Imagine a tal man rather bent over, with a good, kind face full of sympathy, and pity, and lovey expres sive blue eyes, throwing off a binamed tight 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 implied things; a great man in Russia, and a favorite with the Emperor; at the head of the grand Russian Railway, as its president erjoying a fine salary, and living at peace with 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 defleulty to the little street called in Russian, Ismiolski Polk, a quiet street, its white pavement scorched by a scorching hot sun. I felt weary when I ar-rived at the door of the small white stone house, and when at the top of the stairs was glad to sit tlo :: but alse for the weary, I was not allowed to repose long, for the General arrived in all the caim digner, of a Russian saint, wearing an air of plastic bear. "de and spiritual peace most astonishing to behold. No time was lost, and in a thrice all were on their knees upon the bare hard floor, polished to give it an air of blessed cleanliness, xet 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 softer the mortal agonies of redeeming pennance 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 Magnitisers 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 plebian looking woman, who stood before the sacred images of Jesus and the Virgin Mary, to be treated. With this all bowed themselves to times, a process of supplication not at all selited to those addicted to pains in the back, rhuma-tic complications of the hip bone, flow of blood to the head, or bloated apoplectics. 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 set 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 magentism most unhealthy and disagreeable to a sensitive organism. About fifteen others sfilicted with divers maladies, were treated, all in the same manner, by prayers and holy water, and ima-ges, 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 mar-

tyrdom. One thing impressed me above all others, and that was nine of every ten were pro-nounced by the General and his mediums to be either obsessed or possessed. No one had natural disease, and all were controlled by devils and evil spirits. Here was a good and hon est man, an avowed Spiritist, one who thinks, and reasons with a considerable degree of clear 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 heating, 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. am writing, not from bearsay (that vile and backneyed 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 profitsble results. Nothing can be accomplished without prayer and the different category of supplications 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 cresky floor or superstition and ride the religious whirlwind of bigotry, which carries hem through barren deserts of ignorance, and over oceans of doubt and dark

I am obliged to condense as much affatter into this letter as I possibly can, so I will how give a little of my experience at the summer residence of General Jourafski. A short time arrer 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 dusty, hot St. Petersburg in the General's drown, I feit relieved to come into the open country, which looked green and fresh, and beautiful, and gave one a renewal of vignal and beautiful, and gave one a renewal of vignal and beautiful, and gave one a renewal of vignal and beautiful, and gave one a renewal of vignal and beautiful, and gave one a renewal of vignal and beautiful, and gave one a renewal of vignal and page 18 february 18 orous 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 diferent streams and rivers which divide the far famed Islands, so rich in natural beauty, and so lovely in their summer garb of etherial green came to the second large Island where was situated the mansion of my worthy host. There amongst tee tall pines and the roses, the chief of Russian Spiritists was wont to sit in his santum santorium, and invoke all the saints in the long Russian calendar, hold communion with his own thoughts, and pray in peace. Un-like 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 hallu-cination. Outside the house all looked peace ful 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 sizking 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, garlie, ginger, pepper, and a dozen other mys terious ingredients too numerous to mention, but which proved to close my American pal ate against anything else of the sort during that spiritual repast. I may add, to heighten the delicacy of the fisvor, 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 spiritual.

A few other curious dishes were then passed about, with a smackering of bina fods 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

A desert of fruit fluished 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 Sprintia. ence at the table of a Russian Spiritist.

The General now retired into a room most curious and interesting to the student of human nature and strange sights, for a short sea-son of devotion. On the walls could be seen son of devotion. On the walls could be seen the image of every saint, and every martyr to the cause of religion in Russia. Bmall oval plotures, bits of relics, busts of priests, gilded frames containing seals of precious value, censors, burning tapers, which are lighted to be kept burning, large plotures 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 conglomeration 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

passed, 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 dired 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 sefzed with that horrible and deadly malady, the Russian cholers, 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 saked him if there was any thing 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 poor y 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 5 worse condition, by ten to one, than the General, and seemes to be beyond the chance of cure, or of erer being developed out of the low con tion they were in. These same mediums owed all they had, with their daily bread, to These same mediums the kindness of the General, who paid them for their services as magnetizers and healers at his seamer cors in St Petersburg. Altogether General Jourafaki, head of the Russian Spirit iats, 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 msjesty the Emperor, yet with all these at-tainments in the outside world, he is a changed man when once out of his office and at home, or at his city seadce, 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 solourn 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 mujiks (plebians) are wed ded and bound to the Greek falth, and bow with one voice to the dictation of the Emper-

or and his blshops. The five arts as well as music are cultivate to an extraordinary degree, but music is brought to a high state of perfection. Indeed no where in Europe is music held with such i sacred influence as in St. Petersburg. finest choir perhaps in the world sings in the marvelously grand Cathedral of St Isaac, whose dome is a hundred feet higher than St. Paul's London. The Grand Open, too, is developed to a high degree. In the winter three Operas are patrohized; 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 plebian, and to soothe the fastidious spirit of the voluptious and blaze nobles; fabulous price 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 any-thing good, but they hold in profound con-tempt the common and the medicare in music and art. This is why they engage the best tal ent in the world or none. Patti, Albani Gratziam, Nicolini, the cream of the musica world, are always engaged for the Opera sea-son, 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 per-formance 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, uni-formed princes, 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, one who relies wholly upon inspiration for the power to give his performance, could meet with a success in Europe, which ia some places like St. Petersburg and Baden Baden, amounted to a triumphant ovation. Where the great critics of the divine art look with doubt and uncertainty upon one who has not spent a life-time 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 a stranger and an inspirational singer witheven 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
harmonies of an inspirational performance

may be ent yed with dored doors, and with a keen appetite for #18 - unlime effects. Chicago, Ill., May 22 1, 75.

Holy Treason.

BY . B. PRESTON.

So it has come to this. A Philadelphia judge indorses application papers, "Refused the ground of being an St. Louis paper dealers refuse to sell stationery to liberal eduors. Henderson, Dr. Treat, and others are not allowed to testify in courts of justice on account of their common sense views of imaginary Godel Thorne is driven from the North Carolina Legislature for believing in Almighty God, instead of the Trini-tarian's firm of to Gods! Doctors of Divinity talk of "tolerating Atheists as they would tole erate poor inuatics and conspirators! Methoodist fournals argue that Infidels should not he regarded as citizens-that insidelity should not be tolerated in the country! Dr. Commings, resident of Wesleyan College, asserted that "no man has any right to be an Infidel. and no tolidel 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 VIPER!"

Here is holy treason for us. But these fanatical miscreants will cut their own throats unless Infidels, even the conservatore of toleration, wrest the faist wespon from their grasp. These short-sighted bigots do not see that they are, in reality, legalizing their own apptibila-If a man attempt to take your life, does ne not forfeit his own to you! Are you not justified in taking his in defense of your own?
If a man attempt to deprive you of civil and religious rights, does he pot forfeit his own claims to such right? Is he he not a

TRAITOR TO THIS 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 Infidely 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: 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 al! men are tescured the sublime privilege of worshiping God, gods, or devil, or not worship at all, ac-cording to their own convictions. You may tinker 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

MEDDLE WITH OUR MAGNA CHARTER. You must not hatch your holy treason in this Republic. "What will we do about it?" will "carry the war into Africa." adopt for ourselves the same course of action which the infuriated 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 beral 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 squeich ecclesias-tical politics in Republican America. You threaten? Look how we stand to day; your churches lose, we gain; your church 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 Ludlows refused on the ground of being big-ots." "No orthodox need apply." We will vote. We will have no more orthodox judges and legislators, and finally, we will ever-lastingly physic Christianity out of this Repub-lic. 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 myen 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 biasedly reposes."

Bew Bork Department.

BY..... D. BABBITT, D. M.

Subscriptions and Advertisements for this paper ta-ken by E. D. Babbitt, D. M., No. 5 Clinton Place, N. Y.

Items of the Day.

1. An ALLOPATHIC PHYSICIAN of sixteen years' practice, from Washington, and a mem-ber 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 Spirit, ualism, and admits that it is wonderful.

2. The seance with Dr. Slade, as described in the RELIGIO PHILOSCPHICAL 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 free quently 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 upsatisfying to a thoughtful mind, and that Spiritualism was more the religion of nature and common sense than the others.

5 I know of no very great according mind in the world who believes in orthodoxy 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 p at ages and another for the present, and must have actual facts in for the present, and must gard the living present in proof of immortality.

6. According to Dr. Newbrough, of 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 pleces, and make her overdress and all into an entirely new and different being. At one time they will make her into an Indian spirit over aix 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 par 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 be lieve a vigintillion of years would satisfy me, or anything short of eternity itself.

A Lecture, by Dr. H. P. Fairtield, at Oxtord St. Chapel, Lynn, Mass.

And I saw another angel fly in the midst of Heaven having the everlasting gospet to preach unto them that dwell on the eart, and to every sation, and ain fred, and tongue, and people.—Res. 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 dis

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 investigaof repeated question, What is the gospel? It is entirely unnecessary. The many clerical atempts that have been made to obscure the subjest 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 spiritmal communion. They explicitly declare the gospal to be mean "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 of ject 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 ex-perience, 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

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 progres which helps to fill-up the gulf which theolo-glans 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 his 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) brews, 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 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 everlasting life. And in the inspired words of John, 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.

ed 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 fore-told, 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, sithough the Jewish converts to the Christian religion brought some of their old cumbjous rites into the new order of worship. Vaul, therefore, admonished them to "Stand fast in the liberty wherewith Christ had made them free" (Gal 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; 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 pro-gress, 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, S). 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

---AMONG THE LILIES.

Mrs. Tappan in England.

LILIES MATERIALIZED - "GUNIA," MRS. TAP PAN'S GUIDE-ATMC-PHERE 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. R:chmond for the particulars relating to the first occasion of this wonderful manifestation. It would seem then, that off the 1st of February of this year Mrs. Richmond had retired to her bed room, leaving Mrs. Tappan reading afone 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 lilly resting on Mrs. Tappin'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 rocm, even in the gaslight, seemed to be charged with a spiritual aura so perfect that Mrs. Richmond was enabled to perceived cloud of white light resembling a transparent vell 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 pres-ence of Mrs. Richmond only. Oa the 12th and 14th of the same month, and again on the 7th and 28th of March. a similar manifestation took place, and the towers on each of these occasions were seen by Mrs. Richmond, Mr. Webster Glynes, and Mr. Hinde, and on the 14th by Mrs. Strawbride also, and on each sucbessive 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 "Quins," one of the guides of the medium, usually assumed control and joined in our discussions. On the particular occasions when the lilies were produced "Ogina" 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

"Mrs. Tappan would rice from her seal, and with slow and minaured steps enter her bed room, and close the door. After an interval of about ten minutes, the door would be opened sjar, and the lamp ordered to be lowered, so tnat the room was nearly half darkened. 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 its a short and solemn address. Sho then would slowly return to the door, and after again standing still before us, would retire into her room. In about ten minutes with the standard of the standard utes Mrs. Tappan used to come back in her normal condition, expressing surprise at hav

ing 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 sonail 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 filly in front and of water lilles behind. The Cird time we saw, besides the lilies, a bright, five-pointed star shaped flower, which gillstened as though of silvery hue.

"On the fourth occasion the flowers almost foresed 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

"WEBSTER GLYNES." "April 19, 1875. 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 min-utes late in assending the platform, and know-ing the weak state in which she had been for some weeks previous, an anxions feeling pre-vailed, 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 sh 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 the, soul stirring sentiments which, ere 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 besuty of the materialized lilies in her hair, presented such a picture, and made such as 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 sta-mens and anthers, instead of the gold-colored ones which usually distinguish the white gar-den 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 scale Though not gifted with full-developed spirite eight, I could per-ceive a transparent atmosphere surrounding Mrs. Tappan the whole evening, and once l 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 dematerial-ized 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 Mre. Tappan's extraordinary weak state of health she would be enabled to deliver these lectures, emboding as they do such exalted sentiments, such high philosophy, and such noble aspirations. This is in itself 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'I be per mitted 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 testter 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 My-manffestation to record, and as it would seem that each one that I have men-tioned is more lovely than the last, so in ac-cordence with this law of harmony, we now reach the loveliest of all.

Oa Friday, the 16:h instant, I joined a highly-privileged circle of friends, who had assembled around Mrs. Tappan at the house of Mrs. Strawbridge, 84, Redeliffe 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. "Ouina," 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 drawingroom, 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 sliters in front of the curtain, Mrs. Tappan retired. Bafore doing so, however, she emptied her pockets, and insisted (still under control) that every article of wearing apparel should be thoroughly exam-ined, even to her "moccasins," as "Ouins" styled her foot gear. The office of examiners fell upon Mrs. Tebb and Miss Dixon, and these two ladies also made a thorough investi-gation of the room and all it contained. The only entrance door to both rooms was locked, and Miss Euphemia D. xon 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 (xaminations should be gone through

aner 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 orened and though indeed, Mrs. Tappan's bodily form stood fore us, I verily believe out for the dress she wore, we would have found it difficult to recognize her. Her features had assumed that ook of heavenly inspiration which can only be imagined by recalling the pictures 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 case of Beatrice. Yet this wreath of illies had been materialized in about, I should say, the space of troth four to five minutes, It was formed of the whitest blossoms of the virgin nily; some fully open, others cally partially so, and those that were the most fully blown were at the back of the head, diminishing in size as they meet 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 silverdew 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 us to behold them.

I must here also remark that the transparent glistening, the sparkling whitspess of the flowers, atruck me very forcibly; they looked as though they had that moment been brought as though they and that moment been brought from some lovely patterre, 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 fly, and which actually seemed to move before our eyes. I should have mentioned that on this constitution when Mrs. tioned that, on this occasion, when Mrs. Tap pan was about to enter the music room, 'Onina" 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 solemo, silent awe, overpowered, as it were, by what we had seen, "Ouins"—who had again rewe had seen, "Ouins"—who had again re-fumed control—said, in rather a low tone, "You may come to har 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 normal apartially darkened room, instead of the well-lighted, sheerful drawing room, in which she was sitting when she first passed into the tranca state.

During the whole of this wonderful maniifestation, the atmosphere of the room (in spite of the large-fire) was so chilly that some of those present were obliged to throw their wraps around them, while all around the per-son 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 ex tremely useful, and play a very important part in the great work of Spiritualism, still in the esse of Mrs Tappan it would be a step in the wrong direction, and one which her guides would never think of taking. This manifests tion 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;

Miss E. Dixon. Mrs. Richmond. Mies Spreckley. Mrs. Tebb. Mrs. Strawbridge Miss Crichton. Mrs, Burke. Miss Dixon. The gentlemen who were present at all but

the two first and the last mentioned manifestations were:-Mr. Webster Glynes. Mr. George Hipde.

Mr. Alfred Hinde. I remain, dear Sir, yours faithfully, A. C. Bunks

> LIFE. CHAPTER, L

BY NORMAN LEANDER

The origin of Life and how it becomes associated with matter has been the subject of much speculation among philes)phers. withstanding deep investigate as and scientific analysis, the mystery to a great extent remains upsolved.

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 s.zs the law of its nature requires This mode of propogation 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 L'fe and is everywhere. When subjected to favorable con itions, and associated with materiality, the necessary surroundings, it assumes a real spiritual organ: zition, complete in all its parts for purposes designated, unfolds and expands interform corresponding with those conditions its organization and the uses and purposes necessary for its existence in nature.

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

Life, the divine essence from which procoeds all things, when thus organized in spirit-ual 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 qualties, closely allied, but not parts of each other. Matter is the shell or covering; spirit the organ ized product of life.

Tracing the chain of causation back to the divine origin, we must conclude that nature's forms anothe results of law, and invisible unlimited power, operating with regularity, precision and des go 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 re mains in that world, for it could not exist in any other place, and necessarily retains its separate distinctive qualities, wants and de-sires with its purposes, uses and designs unimpaired.

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

Equires to be planted in the moist warm barth, before it will germinate, at must the spirit be brought into close bontact with the material; before it will unfold and grow into perfect use, the plant registing only the crude boll, while the spirit needs more refined material.

This earth life, this natural body, is the arable soil of the Spirit-world, in which the organised life, in spirit form develops, unfolds, and ascends, into higher and more exceller conditions, far beyond our present compre-hension, dropping the material form wher, 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 lessons the difficulty of correctly understanding the moder operandi of spirit communication.

The line of demarkation 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 loosing 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 apon the brain or mind of the spirit in the body, and through it communicate them to others. This through it communicate them to others. is why there are so few reliable communica-tions, 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 is a normal con-dition. 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 prudences with the exercise of a sound judgement.

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Book Review.

NATHANIEL VAUGHAN: Priest and Man. By Frederika Macdonald. Pp. 404, 12mo. New York Charles P. Somerby. Chicago: for sale by the RELIGIO PHILOSOPHICAL PUBLISHING by the RELIGIO PHILOSOPHICAL PO-HOUSE: Price \$1.50, postage 20 cents.

This is a novel belonging to the same class '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 ventilate morals, and it presses swiftly forward, the interest never flagging, but constantly increasing to the end.

The purpose of the author 2 to contrast the blighting influence of theology, blasting and withering the human soul, with the ennobling power of liberalism. Nathanial 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 come unguarded hour to go down to misera-

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 fieds 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 max the story with terrible sadness, yet it is essential to emphasize the contrast between theological bigotry and free

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, embued with all her father's philosophy, and exceedingly beautiful; the lat-ter, 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 fails, 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 co operative efforts and industries.

This work is pre-eminently adapted for read ing by the children of Liberaliets. It is intensely interesting, and when they have fin-ished it, they will never lose the repugnance it creates against the blighting creeds of theolo-gy, nor fail to become ennobled by the examles of the magnanimity free thought engenders, and the purer and higher morality it in-culcates. 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 Respectfally 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 visi-ble and invisible are constituents of a universal being in whom the sexes are equally repre-sented, 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 an-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 slaw ish fears inherited from past superstition, and instilled into the mind of childhood, has been all-potent in holding the human family in abject sufjection.

Bo far in the history of our planet, belief in a supreme invisible being has held full con-trol, 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 women in this hypothesis. thing 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 de-rived from what it controls, however illogical

it may seem.

Prof. Tyndall electrified the world in asserting that matter contains the promise and po-tency 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 subthat matter and spirit are the same in sub-stance, and convertible into each other, is more than I can see. The professor will not deny that matter exists in the double condi-tion represented in the sexes, call it by what names you please, and that these conditions are as necessary in the world as in their pro-ducts, seems a logical conclusion. But the idea emanating from an unlettered American-mechanic was the idle dream of a distem-pered imagination. Coming from a distin-guished European Scientist, the world is agape with astonishment—the religionist at the au-

dacity of the assertion, the Materialist at the profundity of the conception. Truths born in mangers were never palatable to weak som achs; the external world referred to as the battle ground of metaphysics. The Spiritworld of the Spiritualist, is as much a necessi-ty to this internal, as the male is to the female in their products, and that the relations be tween 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 ex isting between the two, and in this Spiritua-lism is evidently at fault. Prof. Hare in a communication through a noted medium some three years ago, said that spirits are just as de-pendent 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 balls of science, in which the relations between cause and effect are freely discussed, instead of mental slave pens in which minds are dwarfed, the solu-tion 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 ap-pealing 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 (qual, that they are endowed by their creator with certain inalienable-rights; that among these are life, liberty, and the pursuit of happiness. That to scoure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of gov, erument becomes destructive of these ender is the right of the people to alter or about 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 dilect their safety and happiness, etc." It is also 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 sause 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 be ing, tells the whole story.

Trace life through all grades of being known to man, and while the head controls the indi vidual, its powers are derived from what it controls. To this rule nations are no excep-Withdraw individual support from the most absolute despotism and it falls. 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 bighest 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 acknow-ledged in our National Constitution, the following question seems pertinent and appro-priat . 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 pow ers of government are derived from the governed and admit that our Republic is a rebel-lion, 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 na tions are invited to participate. I am strongy impressed that upon that occasion the prin iples 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.

Westfield, N Y.

"The World's Sixteen Crucified Saviors."

J. TINNEY.

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 unmixed truth, he makes the offer to furnish a copy of the work as a present to any man or woman, versed in the prin-ciples and doctrines of the ancient religions, who will promise to examine the work care fully 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 with-out 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.

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 16th, ult., (that of its confounding Brahminism and Budhism together), that this objection is fully met and answered in an unpublished chapter of the book alluded to, on page 261, 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. Graves. K. GRAVEA.

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.

All Spiritualists and Investigators will hall with deight, another volume from Mr. Hown Although a conlinuation of the first series issued some years since it is complete in itsetf. In his Preface he says:

complete in itself. In his Preface be says:

"About nine years since I presented to the public a volume entitled 'Iocidents 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 truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in rouse quence of the suit 'Lyon as. Home,' which most probly was the indirect cause of the examination into spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigation was rarried on in my presence, by Lord Adare, now Earl of Duraven, an account of which has been privately printed; an examination, especially Adars, now har of Deprayen, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the Journal of Science.

I now present the public with the second volume of Incidents in M; Life, which continues my narrative to the period of the commencement of the Chancery and:

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"Not only surprising talent, but much flavor of the real Dickens wine, is apparent in these communications. " Enough has already come forth from the pencil-point of this Spiritualist to awaken the livelest interest and curiosity, and the public will await further receipts with high expectation." From the Nashua (N. H.) Telegraph.

apple captions of the new chapters are given in full by the Uxion, and among them are the following, which are certainly in Dickens' happlest vein. * * Copions extracts are also given, which all admirers of Dickens will be compelled to confess are not unworthy of his pen.

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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 \$2 and two 8-cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call an address me at 160 Warren-ave. DR CTRUS LORD. virustiseow

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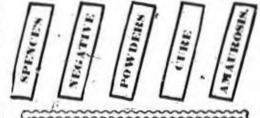
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EDITOR.

Beligio-Philosophical Journal

H. H. JONEH.

. . . . PROPRIETOR.

When, in 1855, Lord Palmerston was be-

the houses, and remove the causes and sources

of contagion which, if allowed to remain, will

infallibly breed pestilence "in spite of all the

prayers and fastings of an united but inactive

There is one class of religionists who are

very consistent in their religious practices.

They will not erect lightning rods to protect

their churches, regarding such a course as

blasphemous, showing an unmistakable lack of

confidence in God. To those who depend

altogether on God, such faith is truly sub-

Faith in God may be a very good thing, but

it has proved unavailing in relation to this lo-

Governor Hardin, of Missouri, says, "That

information comes to him from all sources

that the state is threatened with a grasshopper

pestilence, to be followed by a failure of crops,

great distress, and possible famine. "Nothing

but the interposition of Providence," the gov-

ernor says, "can save us from the pest," and he

urges that the supplications of the people be

While he is earnest in his efforts to roll back

the torrent of destruction through the interpo-

sition of Deity, Prof. Riley, the State En-

tomologist, claims that the only approximates

relief can be gained, is through a war of ex-

termination, and farmers all over the state are

called on to fight them with rollers, ditching,

bu ning, drowning, and continual ploughing.

The professor recommends to the state author-

ities to offer rewards for the destruction of the-

grasshoppers by the quantity. About the route

of the swarms after becoming full-winged,

there are the most contradictory opinions.

The most probable, and popular belief is that

they will move westward, northward, and to

In our opinion, fasting and prayer can ac-

complish absolutely nothing. If in one in-

stance, why not in all? If effective, there

would be no locusts, and not a sorrow stricken

heart on this earth. 61,000 prayers from as

many preachers, go up to God's throne daily

soliciting him for every conceivable bless-

ing. In response, he does not speak; not a

word is heard, and no appreciable difference

can be noticed. Hospitals are still required,

for the sick, asylums for the insane, retreats

for the poor, and medicine to relieve disease.

We are endowed with brains, and placed on

this earth that is in no wise perfect in soil,

climate, or atmosphere, but just adapted to

our condition, and we are called upon to keep

up a continual struggle. In certain districts

missma sends forth its poisonous influence,

and no amount of prayer could cause God to

remove the same from the earth. The man

living near a southern lagoon, never thinks of

praying to have those destructive animals, the

crocodiles removed, -he uses his rifle against

them effectively, and with good results. A

man never thinks of praying to have a sluggish

stream of water reaking with filth and mias-

ma purified. He goes to work to make the

current more rapid, and soon the bad effects

cease altogether. As well pray to have a

loathsome stream removed, as the rapacious

grasshoppers now marauding over the coun-

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, and produce

a famine and accompanying disasters. The

eruptions of Vesuvius are becoming less fre-

quent and disastrous. Nature, too, less fre-

quently gives birth to that which proves des-

structive to the works of man. She is like

man, only partially civilized. She is gross

yet, and in that grossness she is perfectly at

home in giving birth to poisonous insects,

rapacious animals, and loathsome snakes. She

was once so gross that she gave birth to saur-

ian monsters, and animals far more savage and

destructive then those that now exists, and at

one time man resided in caves and holes in

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 sak God to do

that which is within our power to accom-

plish. Az well ask him to remove rocks from

the ocean so as to prevent a disaster, such as

lately happened, as to banish the grasshoppers.

When you can induce him to remove rocks

that endanger ships, then, and not till then,

can you prevail upon him to prevent natural

laws from bringing into existence locusts that

prove destructive to the fairest hopes of man.

Prayer is useless in this case; it is useless in

all cases, where the direct intervention of God

is required. When he improves navigation so

that no accidents will occur on the sea, then

we may expect him to so improve the opera-

tions of nature that no disasters will occur

on land, caused by locusts, earthquakes, cy-

REMITTANCES should be made without delay

by all who are in arrears for the Jounnal.

We need all that is due us to defray current

expenses. Now is the time to act. Those who

delay one week will be likely to forget us en-

tirely until we are compelled by necessity to

make another call, and then, they will in like

manner neglect to respond as they have too

eften done heretofore. Again we repeat, we

need our dues and hope for a prompt response.

JESSE SHEPARD the musical medium intends

to visit Sycamore and Sterling next week.

He will be accompanie by E. Lighthouse, a

test and healing medium.

clones, cholers or epidemic diseases.

solutely nothing.

the ground.

some extent, eastward from Missouri.

raised for divine relief and protection.

people."

lime.

cust scourge.

J. R. FRANCIS, - Associate Editor.

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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 through the instrumentality of the fall of Adam, the adventures of the serpent, the doctrines of Moses, and actions of Abraham, Isaac, Jacob and Job, and many others, it was then that locusts stepped forward with mouths open, wings outspread, and appetites insatiable, in order to secure a permanent place in sacred history.

The exact date of the creation of this pestiferous animal, is not known, nor does history give any circumstances connected therewith. We would like to know what induced Deity to bring such a voracious, iron clad, little creature into existence, to destroy our gardens, devastate our fields of grain, and make a desertlike waste of our meadows and pastures. Whether it was through the transgressions of Adam or some other fellow, that induced him to enter on the hazardous experiment of creating innumerable pests, is unknown to us, and will probably remain so, since communication has been suspended between his kingdom and the United States, so far as getting a direct communication from him is conserned.

. In ancient times locusts were obedient to the ind of certain ones, like a donkey ing his master, or an ass carrying his burden. One says (Exodus 10: 4), "Behold to-morrow will bring the locusts into thy coast." And in Deut. 28: 38, another says, "Thou shalt carry much seed out into the field, and shall gather but little in, for the locusts shall consume it." There was John the Baptist, however, who in a true Yankee spirit, determined to render these destructive creatures of some practical use, so "he did eat locusts and wild honey." We presume he was favored with a cast-iron stomach, and had "bowels of compassion" that required some tickling to move, or he could not have divested his taste of all its prejudicies, and made a hearty meal of lo-

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 we have never heard of any efforts being made to find out who is sending forth myriads of locusts to leave famine and suffering in their pathway. But to remove the evil, the Governor of Missouri has appointed a day of fasting and prayer, expecting through supplication to banish the locusts from the land. We would not ridicule this proposition on the part of the Governor of Missouri. They have invaded the fairest portions of that state, occupying a strip of country nearly 150 miles wide, and they leave not a vestige of vegetation in their pathway. Whole fields of grain, gardens, etc., disappear in a single hour. Where was prof perity to-day, to morrow's sun rises on desolation more complete than gould be perpetrated by any vandal army. Under these circumstances, we have no doubt the people who have been accustomed to worship God, will "to their knees" and pray, while the scientist, during their devotions, will try and devise some remedy to suppress the invading army.

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, through the proclamation which sets apart the 3d of June as a day of fasting and prayer, that the great Author of our being may be invoked to remove impending calamities. Yet, without discussing the efficacy of prayer in affecting the physical world, no one would for a moment doubt that the supplications of the people will more surely be granted if accompanied by well-directed, energetic work."

The Dubuque Meeting.

sought by the Scotch Presbyterians to appoint FRIEND JONES: - Can you engage Mrs. Blair to attend the camp meeting to be h eld in Dua day for national fasting, humiliation and prayer, that the cholers might be averted, he buque? . Will provide a home for her. I do suggested that it would be more beneficial to not know her address or would write to her. feed the poor, cleanse the cesspools, ventilate

Everything is working favorable, and we expect a "big time." We hope you will be here No pains will be spared by the managers to make the occasion one of pleasure and intellectual enjoyment. The ground which is situated less than one mile from the business center of the city, on the bluff in a beautiful grove, will be furnished with all things necessary for the comfort of the campers and visitors. Please do what you can to secure a large at-tendance from Chicago. Ulinois Central carries passengers for one and one fifth rates, and all other roads so far as heard from. Use your influence for the attendance of good reliable mediums, for without doubt they will have all they feel inclined to do in hot weather, and receive the banefit of a healthy out of door recreation.

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

M M. CHANDLER, Esq. - DEAR BRUTHER:-Yours of the 21st, is before me; contents

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 lows. . She is at Nor-

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 fanatica (few when compared to the great mass of Spiritualists) to open the floodgates of sensualism for the promiscuous gratification of their own passions, and not as the voice of the great mass of believers in spirit communion.

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

It is a false sentiment, that demands of Spiritualists their platform and listening ears to a tirade of scurilous 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. But it is a burning shame and disgrace, not only to our Heaven born. cause, but to civilization, for the old and pernicious doctrine of promiscuity to be dragged from its orthodox grave and foisted upon our platform as Spiritualism. It has lived, died and been buried by Orthodox Christians, and again and again resurrected by them, under various names, and now at last has again been disentombed under the name of "social freedom" and placed upon the spiritual rostrum, and all Spiritualists have been commanded to fall down and worship before its shrine! We, as a great class of intelligent Spiritualists have ignored the command. Let us see to it, that the monster does not get a new foothold-its tail is yet alive and squirming,-it is seeking for a new head, and some of our speakers fain would warm it into life and renewed vigor under the plea of harmony.

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 lowa who feel, as we do, that the action of all large conventions of Spiritualists foreshadow the good or evil that awaits our cause, as they ignore or fellowship the monstrous doctrine of "social freedom."

Irshall do all I can to promote the best inter ests of your meeting, and Spiritualism gener-

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. Address him in care of the Rangoo-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

A Religious War.

TERRIBLY BLOODY REVOLUTION BREWING IN MEXICO-OUTHAGES COMMITTED BY THE MEX ICAN SOLDIERY-THE ACAPULCO MASSACRE.

The Talisman of Guansjusta says: "A journalist 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; and this with the hope of seeing their day of triumph, after having destroyed our growing industries and paralyzed our commerce; after having dishonored us before the civilized world; after having sacrificed thousands of Mexicans, they would forget these horrors and hold them cheap, simply to obtain the return of the Sisters of Charity. This is a beautiful ideal, a principle more noble than independence, a cause more holy than liberty, and which, at least, ought to be compared to the exaltation of Maximilian to the throne. Catholics who take the names ought to be ashamed to thus , invoke their faith in aiding highwaymen. The bishops have accumulated pastorals upon pastorals, referring to the smallest actions of the government, doubtless hoping to avert some evils. Why can not they do so now, in the right spirit, when they know their words would bring peace and welfare to the country? Certainly the actual revolution is good reason to show the wisdom of the legislators who procured a curtailment of Catholic power, for if the Catholics act so when they are 'oppressed' what

would they do if left in the possession of influence, riches, and power! The scandalous insurrection of Dolores, the assault on Puentacillas and the robbers in Michecan justify the reform laws enacted by the government."

La Retrella, of Hermosillo, says: "We have already made known the worthlesaness 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. They not only do not give us this protection, but, instead, labor to make deserts of the villages they should defend. Their scandals and outrages are so frequent that the people and authorities of Bavispe have had tocomplain to the government, but we never could believe that their demoralization was so wicked as to make war on the judges of the state, grossly insulting them and carrying off by force condemned prisoners The communication which we published from the judge of the First district of Moctezumh, the original of which is in the hands of the prefect, reveals one of those shameless deeds perpetrated against judicial authority and the sovereignty of the state. The government has addressed the sub inspector of military colonies, demanding the arrest and trial of the perpetrators of the outrages. We hope they will be soon captured and punished for their crimes against the state."

El Fors 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 mejority of the population is allied to the fanatics who assaulted the church. As proof of this, we cite the fact that on a certain day the parish priest, Father Jesus Nava, was called to a man dying in the jail. The people believing that the priest had been imprisoned, became excited, and it became necessary to calm public indignation by carrying the dying man to the priest in order to confess him. Don Procopio C. Disz, founder of the Protestant church, has accused Father Nava of having directed and counseled the assault. The priest and the Protestant minister (Diaz) are

"A gavilla (gang of thieves), twenty-eight in number, lately left Tepic via San Blas for Campeche, with the avowed purposes taking up arms and jeining 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 Here a grand stand will be erected, and large booths will be built for the accommodation of the strangers. A large proportion of these 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 ghostly 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, end will not be nig-gardly in their preparations or show a lack of hespitality.

A NEW religious vagery 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 arejadopting 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 H m-ops hie Association yesterday .- Free Press, Detroit, Mich.

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

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 Spiritlife,' are well worth a year's subscription."

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

JESSE SHEPARD, the musical medium, comes out with another interesting article in this is; sue. He don't appear to think much of Allan Kardec's theory, etc.

GEO. RUSSELL from Arizona Territory, sends \$3.00 to this office, but gives no Post Office 4414

THE STORM CLOUD.

The Approaching Conflict Between Religion and Liberty.

PIPE-IN A LATE SPECTACLE-THE SCHO L QUESTION-THE P. UGHKERPSIE PLAN THE CHURCH AND STATE CONFLICT IN GER-MANY -A CATHOLIC PRIEST'S INTERPERENCE WITH SCH OLS-RELIGI US PERSECUTIONS IN SPAIN-PACTS FOR THE PS PLE, BTC.

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 Tru'y. J H. DUDLEY, M. D.

Chicago, Ill.

I -THE POPE -AN ADDRESS TO FRENCH PILONIMS -A telegram from Rome in the Univers announces that the Pope received today more than, 1 000 French Pilgrims. In re-ply to an address read by Vicomte Damas which assured him that France wished to atone for the past by a greater affection, he

How can I help counting upon France? 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 stairs with my tears, but in spirit I am with you. Our arms are proyer and an exemplary life. Let us bow our head; let us adore the Divine decrees; let us implorathe . 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 fol-

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 accendency. On a great day in St. Peter's at Home, when the vast space is misty with income, and all the glory of architecture, sculpture, music, painting, and gorge-ous costume is blended with religious and sesthetic excitement, when the papal choir sings without the great door and the Vatican choir from within, and presently the huge portals opens, 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 tying his horse to the paling when he enters the Capitol to be sworn into office, both show the immense and 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 at 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 phenomens.

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 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 absolution," was the answer. "Very well; then I'z go without it." It is an exceptional case, but it shows a possibility, and it is to prevent such 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 cardi-

His Eminence the Cardinal Archbishop of New York, Prince of the Roman Church, as the Herald truly says, in the eye of American law only Mr. Jahr. Mr. Jahr. can law only Mr. John M'Closkey—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 con-trol the state. The union of Church and state and the supremacy of the Church are the po-litical policy of Rome. Individual church members, like the Catholic parent we have mentioned, like Father Hyacinthe, like Dr. Dollinger, may protest. But the vast and in-excrable organization aweeps over them resistlessly. 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. M'Clokey is described as a mild and amiable man. Is the historic Roman Church a mild and amiable institution. Is the 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, 1873, 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 interferede in the affairs of this world, which has striven

(Continued on 96th page.)

Philadelphia Bepartment

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE

For some time past my spirit friands have been arging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Jouanal furnishes the means of reaching more individuals than any other paper on Sujtinglism.

furnishes the means of reaching sources any other paper on Spiritualism.

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

H. T. C.1

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. We ask that from the heavens of mentality thy spirit may sweep away the clouds, so that discord and ant gonism may fade away, and in their stead may dwel! that spirit of harmony which constitutes the atmosphere through which the best and highest intelligence can come to us. We ask for that light, that wisdom, which shall round our spirits into a beautiful completeness—which shall take away from us those conditions of undevelop-ment which sometimes enwrap us and keep us from receiving the best and highest is fluences. Oh, thou! whose spirit speaks to us in the purity and perfection of truth, help us to love the truth,—to understand it continually and to seek for it newer and better manifestations, and receiving them, "May we bind them to our lives as an amulet of mafety forever." Guide us, oh, Thou, who art wisdom; keep us from the darkness of ignorance, and as from the bending heavens above us light doth descend in this radiant day, so-may light from above give to our spirits its sublime baptism. Teach us, oh, Father! that we may uplift the hands of our spirits to receive the clasp of the angels. Enable us to walk in that straight path, narrow no longer, but broad and bright with the blessed light of spirits, who throng its ways; ever seeking to inspire and guide us so that we may be able to receive the truth, and understanding it, may we go from the darkness into the light and praise thee forever-

GEMR OF THOUGHT BY THE SAME. We know that to day we are only gathering some newer blessoms of the tree of spirit-

Beyond the feeling of superstition, over the past as over the present, the voice of God speaks to us saying, "Let there be light, and there is light."

He who looks upon the Bible to find its mistakes, will find these just as he who looks upon a forest only to find its withered leaves. Notwithstanding all the errors in the world the truth is still alive and better understood to-

day than ever before. We saw in the navy yard a trip hammer of

immense weight, yet so perfectly was it adjusted that while it would weld a large anchor, it would crack a nut without in the slightest degree injuring the kernel. You want something that will conquer the greatest difficulties, and something that will come to you as gently as the falling drops of the summer shower, and conquer the temptations of this earthly life.

We need daily baptism, just as we need washing daily,—the natural ablution of the soul, the cleaning and purifying of the spirit, of which the external baptism was only a type. How the world has waited and prayed for heaven, how many sermons have been preached to illustrate the glory of heaven, which simply means harmony. You can have the prelade of the heavenly condition on earth, but the fullness of heavenly perfection belongs to

Communications Through Katie B. Robin-Bon, of 2128 Brandywine Street, Philadelphia.

EDWIN TYSON.

Good-morning, Dr. Child, I think I know your face. I have been promised by White Feather, that I should come and send a few words to the children I have left behind me. I believed in Spiritualism when I was in the body and it was a great comfort to me after I-had lost my wife, and when I received communications through mediums, I always felt there was something good in them, and I was grateful to be remembered by those who had gone before me. I often wanted to have circles at home, but some of my children did not see it as I saw it.

I had received a great many tests and proofs that were satisfactory to me, and when people would oppose that belief and think I was deluded it made me a little angry, but as I see things now, I find it is best not to be irritated by such things.

I have made up my mind to impress my children, if they wish to investigate Spiritualism, they should go it in a calm and pleasant way, and never mind people's opinion; but keep their thoughts to themselves until they are ready to give them forth to the world. I have met many friends here, some of whom have passed over since I did. Bometimes I want to say to those I left behind that if they would form circles, and have friend Joshua, would try to come to them. He is somewhat mediumistic, but does not understand altogether these controls. I find there are evil spirits as well as good, they are seeking to work out some conditions that seemed to beset them in earth-life. I was not so well posted on all your spiritual ideas as I am-now, but it was a beautiful belief, and the communications I received gave me more comfort than anything else. I see many changes around the old home. I love to go to the old friends and neighbors. I love to go to the children and stand by them, they often have sweet lit-tle songs from Willette, a grandchild. I have met Frank in the Spirit-world, and Edward, and we often speak of the old happy times. We desire them all to know that we still live and remember them. Did you know a medium they called Sarah Weaver? I have med her here, and I had received communications through her when in the body. She is happy

-

JOHNNY RITTENHOUSE.

I am one of the brightest little fellows you ever met. I have been waiting for this medium to go up to Reading, Pa, but I could not wait any louger. Paps will be very much pleased to hear from me, he is a Doctor. I used to go out riding with him in the carriage. Paps knows more about me now than mamma does, but they both love me. I have got just the best father you ever saw. He knows something about spirits too. He believes we can come back, and he will be delighted when

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. It is a world, I tell you, that is pleasant and bright; there are not any naughty boys; children grow up better than they do on earth. Well, I am just as happy as I can be. It is a beautiful morning. I often go with father when he is going on long trips. I love to go home. I have dear ones there. Tell papa sometime I have some messages I want to send to him; something about my spiritual garden. I al-ways try to make my garden beautiful. You have only the shadows in your gardens; we have the real flowers. I go to school and to the lyceum too. Tell papa I have met grand father, and sometimes I go with him to attend places where they explain a great many things that I want to know about. I see that papa sometimes thinks that if I had not left him, what a bright active boy I would have been and how I could have helped him, but I shall do him a great deal more good in Spirit-life, because I shall always be with him, and help him along in his journeys, and I can often bring him thoughts from the old physicians here. Don't you know that is one thing little boys are good for? Goon bye, and God bless you. I will come again if you will le 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 spirts there to learn.

Spiritualism teaches its followers to receive just what seems reasonable to you, but you are not to take the position of one who specu lates, and leaps forth into the darkness and says, Here I know the foundation on which I stand. This is not the way to do, but to walk forward step by step, knowing your foundation is solid; knowing your position you can invite investigation; you can have honest skepticism; you can have the light about, and in the pres-

ence of the light all darkness will pass away There are times in the experiences of most persons when they are so negative that they become clairvoyaut; not always in a weak state, but to almost every one this experience

comes. Seck to learn all the truths which this bile has to reveal, and glance beyond the Tales time into the radiant morn of sectnity, and receive the baptism which purifies the soul.

TO MY SPIRIT OUIDE.

In the darkened paths of earth life, Living spirit of the sky Guide my wandering steps where flowers

In their beauty never die.
Where the heart with joy o'erflowing.
Throbs like pulses of the sea, Murmuring music, soft and soothing, Such as once thou sang to me.

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, Tho' I may not see beside me Thy dear form, but let me know Thou art near me, still as loving As in years long, long ago.

Guardian angelt cold and cheerless Has my pathway been through life, I have drank life's bitter waters, Mingled in a world of strife, Till my soul is sick and weary, And I fain would be at rest; On my guardian angel breast.

Perchance thou dost see my follies, Note my failings day by day, Weeping o'er my human weakness, Listen when I kneel to pray-Upwards then to God our Father With the tears my eyes have shed, Saving, "Father, oh! my Father,

Pour a blessing on his head." When, oh, spirit! I am nearing That dark stream that ever flows Toward that ocean, shoreless, boundless, Then be near me and inci-

In thy arms my trembling spirit-Bear me o'er the river deep To that world unseen by mortals Where the sorrowing cease to weep,

There to meet those gone before un Whom we loved on earth below. Who for us have ever cherished Love as pure as angels know; And will bid us welcome there, Greet us on the river strand,

Spirit unto spirit blending, Throb as one in Spirit-land. Lower Lake, Cal.

SPIRITUALISM.

The Spirit World-Victor Hugo on Spiritual Maulfestations.

In his recent work on "Shakespeare," Vic-tor Hugo takes occasion to say: "Table-turn-ing, or speaking, has been greatly ridiculed; the ridicule is groundless. To substitute jeer-ing for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant, and has not the right to laugh; a savant who laughs at the possible is not far from an idiot. That which is unex-pected ought always to be expected by science. It is its function to arrest it in its passage, and to examine it, rejecting the chimerical and establishing the real. Science has no other concern with facts than to endorse them; it is for her to verify and distinguish. All human knowledge is that of analysis; that the false complicates itself with the true is no reason for rejecting the whole in a mass. Since when has chaff been a pretext for refusing the wheat? Root out the worthless weeds of error, but harvest the facts and leave them for others. Science is the sheaf of facts.

"The mission of science is to study and probe everything. All of us, be we who we may, are the creditors of examination, and its debtors also; it is indebted to us and we to it. To elude a phenomenon; to refuse to pay it the attention due to it; to bow it out; to close the door on it; to turn our backs on it laughing, is to make bankruptcy of the truth; it is to omit to put to it the signature of science. The phenomenon of the ancient tripod and of the modern table has a right, like every other, to observation. Physical science undoubtedly would gain by it; and, let me add, that to abandon these phenomena to credulity is to commit treason against human reason."

· Anniversary Meeting.

The anniversary meeting of the Harmonial Society, of Sturgis, will be held at the Free Church, in the village of Sturgis, on Saturday and Sunday, June 19th and 20th. Services will commence on Saturday, at 10 o'clock a M. J. G. WAIT.

Sturgis, Mich.

\$1 65 cents renews trial subscrip-

We have received the first number of the Philomathean, a weekly magazine, published at San Francisco, Cal.; Prof. W. H. Chaney and Mrs. Louie M. Kerns, editors. It is devoted to Free Thought and the Science of Life. We wish it abundant success.

"THE World's Sixteen Crucified Saviors," by K. Graves, is for sale at the office of this paper, price \$2 00, postage 20 cents.

P. WEEKS of North Lake, Wis, claims that the article we published in reference to the haunted house in Wisconsin, was false.

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 Customhouse building. It being three stories higher than any building near it, and surmounted with a flagstaff, can be designated anywhere on Dearborn street, from South Water to Twenty Second streets. The building standsjust south of Harrison street, and fronts east on Dearborn street and west on Fourth Avenue.

All letters should be addressed RELIGIO PHILOSOPHICAL PUBLISHING HOUSE CHICAGO,

Only One Dollar a Year.

That beautiful magazine, THE LITTLE BOD. QUET, is sent free of postage to any person one year for ONE DOLLAR. Any one who will get up a Club of Five subscribers, will have it sent to him or her free. Address RELIGIO PHILOSOPHICAL PUBLISHING HOUSE Chicago.

Postage Must be Prepaid.

pecasionally a subscriber remits only \$3 to Jenew the Journal. It requires tifteen cents more to prepay the poetage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult-for the subscriber to keep a run of his credits Always send \$3 15 and that will renew and pay the postage for one year.

Quarterly Convention.

There will be a Quarterly Convention of Spiritualists, held a: St. Cloud, S evens Co. Minn, commencing Friday, the 25th day of June, to continue three days. Speakers, mediums, and the friends of progressive and lib eral thought everywhere, are most cordially invited to attend. The friends in the vicinity will make ample arrangements for entertain ing the strangers who may favor us with their presence.

> PER ORDER EXECUTIVE BOARD MAURI MORST N. Bec'y. Notice.

The Religio Philosophical Society of Rockford will hold their nex Quarterly Meeting at their Hall, in Rockford, Kent county, Michigan, June 13th and 13th. Dr. Barnum, of St. Johns, is engaged as speaker. A cordial invi-tation is extended to all friends from a dis-tance, will be provided for free of charge. WM E WHITNEY President

EMOR KERCH SCORLARY R ckford, May 13 b, 1875.

The Little Bouquet for June.

The LITTLE BOLQUET for June contains the

following: Angels Saw the Tear, by Madge Truthful; A Midnight Peril in Fiorids (distrated); An Earthly Angel; Heavenly Consolation; A Child's Dream of a Star; Kite Flying in Caina;

Angel Guarded; No Death; Faces; Growing Old: In the Bottom Drawer; Chide Mildly the Erring; A Vision; Nip's New Year's Vis-ion, by C. D. Gardette; Laura, by John G. Baxe; Bayed from Suicide by a Dog (illustrated); the Philosophy of Life, and many other choice articles.

Terms \$1 per year. Address. Religio Phil-osophical. Publishino House, Chicago, Ill.

Business Motices.

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

TRUE merit has placed West's Pulmonary Balsam foremost in the ranks of proprietary compounds. Our experience teaches us that for the rapid cure of coughs, colds, soar throat, asthma, bronchitis, influenza, whooping cough and consumption, there is no remedy that gives such general satisfaction as West Pulmenary Balsam. All druggusts sell it. Trial bottles, 25 and 50 cents. Large bottles \$1 00.

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As one pound of Dobbins' Electric Boap, (made by Cragin &Co., Phil) will do the work offive pounds of any other, it is really the cheapest, though it costs a little more per pound. Try it.

Tay the Shaker Sash Balance. 12.13.

Land in Minnesota.

If you want to go West for land, go to Red-wood, Co., Minn. Make us a visit is all we ask, to convince the most skeptical that Bwede's For-est and our noble county are truly the Eden of the West.

After several year's waiting, the proprietors of the Famous Bioux Indian Reservation Land in Redwood County, Minn., have concluded to offer about 20,000 acres of said land for sale, at prices averaging from \$3 to \$10 per acre, for each, or on time.

To 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 Fife.

Victive for this Department will be harged at the tale of twenty cents for one for every line overeing twenty. Notices not as ording themse tand patterned

Passed to the Spirit life, at his home near Ameila U., LEWCEL LINDSAY, Sr., April 28th, age 72 years, 9 months and 20 days

He had been afflicted ! r about fifteen years, of which he herer fully scovered. During all these long years disease preyed apon its victim

He was a comp aming and bore his sickness, seeming ly, cheerfully. Ever ready was he to cast a ray of sunshine where carkened counts seemed to prevail. His relations at he me were such as to make his family grily measurers at the less of his physical procedure. He was among the first to an orient the strictar ranks at his hirth, in Ripley, Ohin, and was ever a consistent believer until the last

Caseed to Spirit life, from New York City, Monday, April 5th, at 5 20 P. N. ABEL KENT WRIGHT wholl A.Jast H Wright, aged 15 years and 21 days.

Pube a services conducted by the Rev Chant of Gilles of the New Armani m Church, on the aftern on of the 7th Interment in the family of Ocean 11th Green wood, s is the sin-

Ar, and this beloved child all the benes and affections of a fatter were woven. He was everything the most exacting par at could desire. Not only was he lavishly endowed with jersonal beauty, but with those better gifts that so enrich and strengthen the ties of human love. Mature in little ett, generous and street in spirit, and giving promise of agrand and noble manhood bis transition to a higher sphere of action receme almost like a natural advantement.

To these he leaves in hit of remains one collection, the knowledge that he can "still resist of earthy home, and, although uneven, as, are them of his continued over and harmonics."

ned ove and happens se.

A FATHER'S CRY In month of A heat Wright old April 48, 1871;

Rind angels, could you not have left him to me. I his richest blossing of my latter days. To belp with love at d tender n int tra tons. My swift approaches to the senset was:

From his young ale my light of comfo t shone; All my heat aspirations clustered round him,

And tow- God pity me. I am alone. I know he is not doad; 'twas but the casket

We hid away for Nature to destroy.

I know his spirit 'lyes in pigh: and gladners.

But ol.' my tertured hear: I want my how

I crave the dall's sunshings I has presence.
I deten for his footes pane. It such:
I hear a softe in only sist is a dall. "Father."
Not when I search for him he is not there.

He was so fair to young to foll of primise.
Of coprage blot in temper gay an lighad.
So generous and have, to good and truthful.
He was my to as ared ido? all I had.

Thus crass my b man heart sent and divid d Hot my soul rise up slert and strong; would not half him back to earth and sorrow. To beat perhaps, as I have, grief and wes-

No evers day is one step nearer to bim And I shall, fogt his gracious bresente near me Unseen out on how precious to the last.

And when I not as de this mortal garment.
The "Stan or Lash" can give to high a joy.
Than when I hear his losing sides cry. "Factor"
At doors more in my arms I class my boy!

Passed to Spirit offe, on the Hwelf April, 1875 MARTHA, wife of Thomas Hattot, of Andrew Co., Mo., spid 63

Departed to the Immorta Shore, Mrs. Exeting heart Case, wift of Dr Case, at her residence in Clarksfield, oblo, May 14th, 1875, in the so h year of her age.

Mrs. Casa came to Ohio in 1817 when 8 years old, and Mrs. Case came to Ohlo in 1817 when a years old, and thus was one of the early ploneers in the wilds mess that then cast its unbooken shootows over this great state. In 1823 she married for Case who also belonged to a ploneer family. Side by side they fought the battle of life, and fall ered not.

Ble was a Epiritualist, true and gobie, furnishing by her life, a shuning example—she was striken down suddenly

at last, but price ved instaken confinence and a mort practful expectation.

More than a hundred mourners gathered around the casket which contained her moral form, and a very large concerns of friends instend to the discourse delivered by Hudson Tuttle, when in he grandly set forth

the beautiful truths of the Spiritual Philo.ophy.

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MRS. A. H. ROMINSON, Medium, Chicago:-Will you please send me some magnetized pa-pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to tally unconscious. The next morning when I awoke I was lying flat upon my back (a posttion I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-

world, I was so free of pain.

Yours respectfully,

MRS S. I. Pack. Topeka, Kan., April 12th, '75. Box 651.

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Vicinitia

Law, and the Plan of Salvation.

A LECTURE DELIVERED BY DR C P PANFORD, AT LINCOLN NEB N V 12 FH 1874.

(CONCLUDED)

It may appear that this plan of salvation, may be contrary to our educations, and the 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 su premacy of the law.

What is the plan by the creeda? It commences with Adam and Eve, in the garden of 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. word says, that "In the day thou eatest there-of, thou shall 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 forbid-den, but they did cat. 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

He told them they would become as Gods, and they who held council over their set, 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 They drove them out of the garden. What was their condition before they were driven out? Were they not in a state of driven out? apathy, with nothing to do? To labor, was

Who are the bone and sinew, the muscle and strength, the power and force, the superstruc-ture and foundation of any nation or people, f it is not the laborers, who with their energy, drive the car' of civilization, and build up the commerce of the world; build nations and pre serve 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 pop-ulation, 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 filmsey, untruthful claims of man made dogmas as But says the man made plan, they have fallen. They have stoned 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 mu-t be appeased and man must be justifled. But how? It is by an innecent victim suffering for a guilty world. Jesus his only begotten son, is the only offering which will appeare, 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 comistent 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 ain, and is urjust in its rewards. It says,

"While the lamp holds out to burn, The v lest sinner may return." We may see an aged good man, who to his n, has lived a self-de nying, cross-bearing life, and has gone down to the grave fully ripe, and fit for the harvest, fit to sing 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 hought off human justice, and he has es-caped punishment so far as human law is concerned. His caffers are filled with gold, wrung from the bleeding hearts of drunkards, mothers, wives, and daughters. He has driven their loved once 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 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 imised from society by the remembrance of his good deeds, more than the best of the other two. Yet, while the meaner of these may sing in Heaven, he must wail in hell, to all eternity, because he could not see it necessary to accept their plan of salvation. 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 mothing. 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. 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 adultry, or any of the crimes in the calendar, and if man does not calculate. does not catch us, man against whom we have sinned, does not put the iron grip of his law 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, Bays the mother, as she went out of an errand, Johnny, you must not eat of this sugar or these weetmeats while I am out. Her footsteps ad scarcely left the door, before the child was

belping 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 demorely as she had left him. Says she, Johnny, 'Did you est any of these while I was gone.' He, with an infliction of irjured 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."

Yea, God won't tell We may sin all we may

please, no one will know it, unless we disclose it. Gcd won't tell. Our soul, 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' tell, but will forgive our every sin, even of the darkes 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 The destripe of the vicarious stohement, is

not only dojust and gives us license to sin, but it offers a premium for sin. We may see hus hand and wife; she is by twenty five per cent the better person of the two. He in a fit of 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 villatious acts are truthfully laid to his harge. The people seiz: 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 con-sistent thing, one would think to fulfill the doctrine), and from the gallows he goes to sing the song of redeeming grace, and shout halialujths, while his wife much the better person, writhes 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 ir jury 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 nere or hereafter. They must work out their salvation here or in their next life, by restoring to these whom they have injured. They must redeem themselves.
Oh, who would not eicape 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 restora tion thus making the conditions in ourselves and others right.

Let us give one more illustration of the credal plan of salvation and the vicarious stonement. A man of unbounded wealth, suf ficient 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 seventh generation, or be-yond. 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, know ing that he is abundantly able to fulfill his promise to the letter condition upon which the gift is to be be-stowed. 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 tows in his wrath that he will cast them off forever. But upon cool reflection he says, 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 revenged. 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 with-out a stain, pure. The father says, I have it now. The plan is before me, I will be re-venged. 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 whosever of my children shall telieve that I allowed this act, to be revenged 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 teen guilty of the most black and losthsome 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 de-signed for my son whom they have mur-

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 undutiful 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 obedi-ence to its every claim upon us. That our ence 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-acrificing life, and not by any merit in his death.

He died a martyr, for the truth be preached, and we had better suffer social, or even physi-

and we had better suffer social, or even physi-cal 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 ob servation. Then let us obey and be saved.

But, one thought, by illustration We present before you a thrifty growing young 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. Wast does the law do? True to its revelations in every instance it commences the restoring process. Year af ter year, the edges of the axe wound round over, until they finally unite, and there is no outward evidence of the it jury we have done, except a slight irregularity in the bark, finally this too is obliterated. Herein is the applicaand 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

orever look with regret morse.

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.

Poices from the People.

GALLOWAY, TEX -Gilbert Levey writes -- J

am well pleased with your Journal. REDFIELD, IOWA - James Pugh writes - You may put me down as a life subscriber for the

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

BARRE, MASS - Mrs. V. H. Bacon writes .- 1 like the moble and fearless stand you have taken in regard to the minor isms of the day, Woodhull-ism not excepted. I feel that Woodhullism is a dang-rous doctrine to promulgate.

MIDDLEBURY, IND -8 L. Hixon writes. "I must say, as many others do, that I love the Jour-nat. 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 wid their old friend the Devil, he being all the ammunition they have left to fire at Spiritualiem with.

JOLIET PRISON, ILL. - Henry Nemo writes. Allow me to thank some unknown friend or friends through the Jounnal, for quite a variety of reading matter relative to Spiritualism, viz-seventeen copies of Common Sanse, from San Francisco; eight copies of the Bannes of Light, and one copy of the Kingdom of Heaven, Boston, The JOURNAL is my regular visitor each Saturday

CINCINNATI, ORIO -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 despred.

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

REMARKS.-We know of no Spiritual burial ser-vice. 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.

STEELVILLE, MO .- Chas A. Young, M. D. writer. - 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 com-pletely to your faith, though I have never witnessed any Spiritual phenomena in my life; it is the barmonial philosophy which will be the religion of the coming man, the hope of the en-alayed 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 incarcerated in the state prisons 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 crimipals confined for crime, were Christians in belief.

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

PENNVILLE, 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 Americs. 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, Co., Ind., to commence the first day of June, and continuing four day.

HOWARD. MINN .- D. T. Bruce writes .- I wrote you sometime ago, giving an account of the performances of Dr. Von Vick, at this place. Now we would be pleased to have something through the columns of the Journal as to who this Von Vicck 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 Vicck 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 naxt 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 BROWNSVILLE, MO.—D. J. Parsons writes.—I have been informed that the spirit is 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 spirit. I have also been informed that the medium Holmes, of the City of Philadelphis, of Katle King notoriety, is not the Homes, of English potentiaty that the one who resides in of English notoriety, that the one who resides in Philadelphia spells his name Holmes, and the other spells his name Home. Will you be kind 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 ques-

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 numer of the Little Bougett. There is a medium in England by the name of Home, but the Holmes you refer to created considerable interest there also.

COLUMBUS, PA - N M Erver writes --What a graced, what a glorious idea' Spirib-nalism 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 olden times. As ancient history says a thous and years is as a day, etc., so could impdern his tory repeat a hundred-years is as a day and a day as a bundred years. We expect the greatest assemblage of people at the Centenial 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, they will govern indirectly, and a great good apparently lost in our struggle for freedom of

MONTICELLO, CAL -M K Bronson writes. You have demolished, Woodbull & Co, and in
showing up the evils of freelovelsm, have accomplished a good work. But it will not do to stop under the impression that there are not great and erying evils in our land that operate as a moral leprost to corrupt the body politic. If you will lepross 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 benefac-tors of mankind. Excessive intimacy between married couples should be denoursed as a gross out-rage to the physical powers. Young people of both sexes also acquire habits of secret vice which undermines their health, weakens their intellects, and crowd the lusane asylums with imbecile vic-tims. Fifty years medical practice have given me opportunity of knowing whereof I write. I like your paper very much and flud therein a mass of food for thought, while the space you give to in-vestigation of the mysteries of life and of an other existence, is well employed.

OAK BAR, 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 grant of a principle. in a general, or unlimited sense, or an individual or restricted sense. God, then, is that principle of goodness which is cternal, and omnipresent; different throughout all nature, and all space, in the inanimate as well as the animate; in our entire world, the mineral, vegetable and animal kingdoms. The God-principle however is less aclive 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 Contractal. God-principle, and no more; and this espacity is determined by the structure of body and mind, by the body's gross or reflued 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 bailed in our family as an ever welcome visitor, especially to my widowed mother, to whom its weekly columns have brought much comfort in her hours of loneliness. My father passed to 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 lost, only "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 pure, that I feel far from giving the Devil credit for it, as many people do. The great and The great and credit for it, as many people do. redit for it, as many people up. day, slowly and surely, in our vicinity. Many are becoming convinced, who date not openly as-sert their belief. As public opinion is a hard current to row against, and since the abominable idea of free-loveism 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 OLARA, 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 philosoper 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 scance held in Harmony Hall, conducted by Mrs. Louie Kerns, of San Francisco, a noted rapping and writing me-There was some twenty five persons present, and the tests the spirits gave through Kerns were enough to convince the most skepti-cal. 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 set 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 which she secomplished, writing the name arm, which she accomplished, writing the name L Billings on the mediam'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 well 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 study ing its literature as well as the writings of A. Davis, and so became an avowed Spiritualist. my returning to this Colony in 1854, I was for many years combletely isolated—a solitary indi-vidual—but I am glad to say that within the last few years converts have been numerous and are few years converts have been numerous and are daily increasing. These late conversions have in a great measure been owing to the lectures deliv-livered 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, he being ignorant when he made his arrangements, he being ignorant when he may offered with its pop of the extensive field Sydney offered with its pop ulation in city and suburbs of 160,000 souls. 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 pecuniary point of view it would be highly remunerative, as I am convinced that a thoroughly good test medium would in twelvemenths, realize after paying all his expenses, from 10,000 to 15,000 dollars at the 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 this 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 critcism of a people generally opposed to Spiritualism, cism of a people generally opposed to Spiritualism, educated and intelligent, yet at present from the force offcircumstances, perhaps, more prical-ridden than any community in a like intellectual plane in either Europe or America. I suppose you are aware that there is monthly communication be-tween Sydney and San Francisco by mail steamer, the voyage being about thirty days duration.

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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 (aith, hence her getting me to write for her. She-siso 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 de-veloped within a few weeks, and have been thinking that it might help me if I were to aend to you for some more of your magnetized papers. Please let 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.

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PRAIRIE CITY, Jasper Co., Iowa, 1

March 25th, 1875. Mas Robinson, Culcago, Ill., Dean Sister:

-Your letter dated the 15th of this month, with magnetized papers, is at band. 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 \$2.00. Please accept this with best thanks. I. remain yours in truth,

EDWARD SCHULENBERG.

NO MORE PALLING OFF OF HIS HAIR.

MRS. A. H. ROBINSON, CHICAGO, DRAR SIS-TRR:-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 suc-cessful in your noble work. If you think that I should wear new magnetized papers longer I shall do) so. Yours truly,

PETER MAJERUS. 510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM AND HE WANTS IT TO SHLL.

TAMA CITY, Tama Co., Iowa, March 14th, 1875

Mas. A. H. Rommson:-I sent to 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 chewers, 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 dezen boxes?

Hoping to hear from you soon, I remain, W. F. BURLEY.

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.

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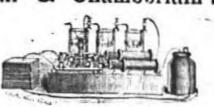
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Extract from the Introduction.

of Spiritualism betheto, have been the "foolish things" chosen to confound the mighty Materialistic tendency of the binetechic century, both in Europe and Americal Science, proud of her past achievements has sell night surrendered to the stablests facts of Spiritualisms, which will not down at their bidding, but submits theerfully to the most cracking demands of scientific criticism. This will be seen fully when the conductivation that part of the book devoted to this subject. I less give communications received through a medium to whem I have all the conducted to this subject. I have the conductions in the conductivation when the case of the book devoted to this subject. I seedium to whem I have all the conducted to this subject. I have been in harmony with thristianity as I understand the Believing, as I do, that the time is not far distant when thristianity, properly anderstood, and Spiritualism, therefore of the effectuation, with the confirmed by attribute, and all sweetly harmonizing to hastening the Milennial giery which is dawning upon the world, when the New Jarusalism shall derected to earth. . '. May it not be that the comt-infidelic otterances

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my-half,
One Year ago this month I wrote Mrs. A. H. Robinson,
the healing medium, 148 Fourth avenue, Chicago, as a
last resert—or, rather, to please my_wirs.

Mrs. H. immediately prescribed for me. I did not get
all the ingredents for the Restorative until some time in
June, 1871. I then commenced using it as directed, and
was encouraged, because it was the first application that
had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about
three months, when I could see the hair starting in spots
all over my head, and I now have a very comfortable
bead of hair, which money cannot buy. I am asked
almost every day how it is, and what I had need to bring
my hair back, all agreeing that it is unaccountably
strange, etc., etc. And here let me state, that not one of
all the emineet physicians I had consulted had given
any encouragement, but, on the consulted had given
that I never would get a head of fair.

I can fully experiment, but, on the contrary, had told me
that I never would get a head of fair.

I can fully substantiate the foregoing by 18,000 witnesses, if necessary, and will answer correspondents if

nesses, if necessary, and will answer correspondents desired. E. Exrys. Springfield, Mo.

Don't forget to send a letter stamp to pay the postage on the answer desired. Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a

dark brown color, soft and illvely as that of a young Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses such case, and compounds the Hoir Restorative to suit the temperament of

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TESTIMONIALS.

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One box of Mrs. A. H. Hobinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of firs. A. H. Robinson's Tobacco Antidots. It has cared me, and I feel perfectly free from its use. Have no desire for it.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or bankering for it.

Owwego, R. T. Wyman, of Wankan, informs me that he has used one box of Mrs. A. H. Robinson's Tubecos Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two deliars. Flease send me a Por sale at this office. \$1.00 per box. Seni tree of postage by mail. Address Religio-Philosophical Publishing House, Adams and Fifth avenue, Chicago.

\$25° Agends sounded, to whom it is appoiled for twelve dollars per donen, but the cash must accompany such

[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 atimately 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 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 superintendant of the public schools

III .- THE ECHOOL QUESTION - FINAL ACTION OF THE BUFFALO C MMON C UNCIL-NO PEPAR ATE SCHOOLS. The Buff do Courier contains

the following: Our expectation has been realized. It it reported of the School Committee, which was yesterday adopted by a vote of 20 to 4 of the embers of the Common Council, an answer 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 memoralists 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 au-thority." 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 affined by the Su-preme 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 Brooklyp, 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 de nominations 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 saylums 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 or dinary 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 memorial-ists." The second inference of the Committee report will doubtless be angrily assailed in some quarters, but it is equally well founded and inevitable from the legal premises of the case

either the School law of the State nor the charter of the city contemplates or authoriz 38 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 laws have established a rigid non-religious system. Says the Committee:

The schools are part and parcel of our sys-tem of State and Municipal Government, and they ought not to be made subservient to religious propagation in any form or under any Farthermore:

'Those who seek the schools for this purpose ignorantly or wilfully do them an injury, for when they are diverted from their true mission to a greater or less extent public confi-dence 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 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 180 B 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 mat-ter according to what denominational order may there be permitted a place. This it should do, not as a concession to any class of citizene 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 controller. troversy, 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 modifi-cation 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 POUGHKERPSIE PLAN PROM A CHI-IV.—THE POUGHKEEPSIE PLAN PROM A CHICAGO STANDPOINT. The Chicago 'Tribune says:

The lates' 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 roults. 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. Daring 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 dewotlons. This plan the Catholic clergy are in-dustriously 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 compro-It is the old proposition in another It would be absurd to suppose that the Catholic c'ergy have abated in the smallest degree their determination to make the State assume the expense of maintaining their dog matic 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 Cathodogma, 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 elaimed 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, make it apparent that, if this plan is even 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 out also upon grounds of common equity, cono-my, and educational advantage. There is no middle course in the matter. The schools must either be sectarian or unsectarian. 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 pub

The hostility of a majority of the people to this covert plan for making them pay for instruction'in religious dogmss 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 jarring creeds, -a step which would entail endless confusion and involve the cause of popufar education in speedy ruin. In this case it is significant that it is only the Roman Catholies who are trying to make public taxation the means of support of sectorian institutions. Had the proposition come from the Methodist, or Biptist, or any other Protestant seet the opposition would have been tenfold strong er than it is in the case of the Catholica, a though there is no sufficient reason why it should be so. It grows out of the settled con viction of the American people that they will not pay for sectarian teaching in the public

V -GERMANY -THE CHURCH AND STATE CON ing are the constitutional clauses, the receal 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 teachings, and its charities. Article 16 —The relations of religious societies with their superior are free. The publication of ecclesiastical ordinances is subect only to restrictions to which all other pubiteations are subjected. Article 18 -The right of nominating, of proposing, of electing, and of confirming ecclesisatical posts is supressed 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 nomina-tion of ecclesisatics in the army or in the pub-lic institutions. The law regulates the rights of the State relating to instruction, to the ensyment and removal of ecclesiastics, and fixes

the 'limits of the disciplinary powers of the In asking the passage of the repeal bill, Prince Bismarck said:

"If the present condition of things had arised to 1851, we should hardly have em-bodied 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 deties as subjects. This state of things has changed since the Vatican council. [Uproar in the centre.] Since that council the poper 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 overspread as with a net of congregations—in short net of congregations—in short, up 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. The destroying the majority of Prussians. The latter would either have to forswear their faith at once or would risk losing all they possessed. We can not concede to one who wields such forces the power that has hitherto been afforded him by the constitution. We must limit it. ed 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 midsts of which we have lived in Prussia for centuries."

VI -BOCIAL SCIENCE -ANNUAL MRETING AT DETROIT OF THE AMERICAN AS OCIATION At a late meeting of the Social Science Association,

of Detroit, Mico., the following was given:-The President then announced that the pa-per which was to have been read by David A. Wasson, of Stuttgardt, 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 rele of martyr is more effective. Its mechanism is subtle, secret, fanatic, restless, and destructive in its results. He full justified Germany in her efforts to jid herself on 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 of the paper was devoted to the giving of history of the breach bet ween Prussis and Rome, which culminated in the administration of Bismarck, who says, "It is not Rome, but Prussia, which has pro-claimed 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 Catholica." 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 off inders, first by fines that remainunpaid, and then by imprisonment of the mildest sort. Prussis is in direct contradiction with the Roman Church merely because mod ern-civilization is so. Rome demands subjec tion 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 ses against unmoved rocks and we may yet hope for peace between the powers, despite the possibility of the formation of outside censpiracy 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 wrief index of the work performed during the last year, and of that laid out for the present seems of the variance of the present seems of the concepts. present session. He expressed the hope that 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 ACHOOLS BE PRO TECTED? -SHALL DANGERS ARISING FROM PER NICIOUS BELIGION BE AV IDED! 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 G'adstone 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 as in foreign countries. Some of the leading papers, the Harper's Weekly for one, have been giving the people facts to show what lowness of morals and ignorance the supremacy of the Romish Church will bring us as a people. Eagene Lawrence, in his articles, snows us what the intentions and desires of the R mish Church are for our public schools, and N sst, with his pencil, shows what the re sults of those intentions and desires for our public schools will be. R cently, Eugene Law-rence wrote an article illustrating one way in which the Romish Church obtains its ends, and Nast, with his pencil, shows the instrument used too btain 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. er people to th of moral and intellectual power; as are the people of the countries which have long been

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 iske 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., 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 clargy, their workings in our city will arrawer. The Methodists are as busy as bees, increasing their store by aid of their universities, professors, and mis-sionaries. As a general thing their children are educated in our public schools, but, aside from paying the compulsory tax for their sup sort, they do but little. They are busy in get-ting souls into their folds, but care not for the proper means for the development of souls. proper means for the development of souls. The Presbyterians occupy the same position. With one faction, led by McCormick through Datton, claiming that God can not, will not, should not stop infant damnation, and another, led by Wing, who says God never did nor could damn innocent infants, each party trying to turn out of their educational machines man who will teach their paculiar doctrines—they have no time to aid or protect our public they have no time to aid or protect our public 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 after con concerts at Turner Hall, and have no blows, as far as I have observed, against the convence enemy of the mind. Robert Collyer's experience, through himself and through others, and old make him himself and through others, she ald make him an untiring champlon of the pullid schools. Then there are Dr. Powler and Dr. A atterson, each one busy with his own sectorian of

which may return to plague them.
I suppose I may class the remaining Prote and Christians with those I have particular itself. Then comes the proud, self-styled original church, the Episcopalian, now the Anglican Church—the church that knows no change. But it constantly changing from the Anglican Church—the church that knows no change, but is constantly changing from the simple workip, belief, rites, and ceremonies which were claimed for it by the original founder in this State, Bishop Chine, to the man-worshiping, idolatrous-teaching, infallibility claiming followers of Dakoven: Does this sect aid again, that or project the repulse bility claiming followers of Dakovan. Does this sect aid, assist, abet, or protect the public schools? No; many of her priests are as inimical 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 profused by contact with the characteristics. 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 well 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 260,000 members 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

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 in-terest. In the election when Farwell was defeated by Hilliard, Mahr was defeated to re-revenge 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 Geghan law in Chio, staring us in the face, does it not behoove us to awake to our dangers and work, "for the night cometh when no man can

VIII .- A CATHOLIC PRIEST'S INTERPER-ENCE WITH SCHOOLS-TRUE TO HIS RELIGION. The Boston Investigator contains the follow-

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 msj wity of the inhabitants in this district are Irian, but considerable many of them are men of intelligence, who read and think for themselves. They are the ones on whom Divine vengence 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 neighb rhood 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 impertinent, 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 districtecapable of doing so.

Well knowing that although the suit should be groundless and fail in the end, yet it would be ruinous to defend it against the Caurch, 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 unindurable that a number of Catholics have sold their farms for much less than their worth salities, and moved to other

get rid of this priestly oppression.
Yours, E 6
Bellevue, Iowa, March 30 '75 E G POTTER

IX -RELIGIOUS PERSECUTIONS IN SPAIN-THE DAMNABLE REPRETS OF COTHOLICISM. During the three conturies clapsing between 1481 and 1781, Spain annually executed or im-prisoned 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. 32 000 persons died at the-stake, and 17 000 persons were burnt in efficy. Of these last the most part, probably, died in prison or fied 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 Boanish race.

X .- A CATHOLIC PRIEST'S VIEWS OF MAR HIAGES NOT SOLEMNIZED BY THE CATHOLIC

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 Catholies, 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 ecclesisstical 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.

XL-CATHOLIC INVASION AND INPLUENCE IN оню —A Cleveland, (Onio) correspondent of the Chicago Inter Ocean says:

THE CATHOLIC INVASION.

The Catholics, for the last ten years under the leadership of that statesman-priest, Purcell, the leadership of that statesman-priest, Purcell,
Cincinnati, Bishop Gulmour, of Cleveland,
of the active and influential sympathyloof
and the Governor Allen, Thurman, Pecificmen. Cincinnati, Tom Ewing, Hinley of
the not and Hurd, of Toledo (the successor
Clevelan, din Congress), have been making
of Sherwo. In influence, and the power
ray d progre. In the local and State politics
they now exer. errify the lover of free religities of treat as to. The priests, and the laylottest d tolerance. The priests, and the laylottest d tolerance. The confidence, have been
ment's to are in the
working t quietly for a few years to obtain the
working t quietly for a few years to obtain the
working dislodged. In almost every city
be easily

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

pricats, and in many instances THE CLERGY THEMSELVES HAVE SECURED OFFI-

CIAL POSITIONS This invasion has been gradual of influence

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 prompt and energetic counter movement. Cincinnati a strong war was waged on 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 Consti-tutional 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 GEOHAN 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 julis, asylums, hospitals, and penitentjaries facilities for worship by any priest or clergyman who shall find among the inmates any adherents of his own particular belief. The bill also abol-ished enforced attendance or religious exercises as a part of the reformatory system in the julis, work-houses, and penitentiaries of the State. As a large part of the criminals are Catholics, its effect is to set up

A CATHOLIC ALTAB AND C INFESSIONAL IN EVERY

PRISON AND ASYLUM,

and break up Protestant labor in that field. It destroys the work of the Young Men's Associ-ation, which has done great good in Cluxe-land, 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 Purcell 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 polden in, the work house and hospitals of

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