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

VOĽ XIX.

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

CHICAGO, NOVEMBER 27, 1875. | \$1.00 A YEAR, IS ADVANCE:

NO. 11

Fac simile of a Letter written by a Materialized Spirit form in full view of the sitters at Bastian and Taylor's Circle, London, England

BASTIAN AND TAYLOR.

Their Surroundings-Autobiography of Mr. Taylor, Etc.

Dr. Dumont C. Dake gives His Stagling Experiences.

An Illustrated Cut of the Piece of Cloth cut from the Spirit's Dress.

Mrs. Mary DeGroodt adds Her Testimony.

As is well known now throughout the country, Mesers. Bastian and Taylor are holding seances each evening of the week, Saturday excepted, at their rooms, corner of Adams Street and Fifth Avenue. Those who have visited their seances_since their return from Europe, and witnessed the wonderful manifestations given through their mediumship, no doubt feel thankful that the Harmonial Philosophy is favored by two such able representatives,-whose daily deportment in life, is in harmony with the teachings of the Nazarine; but not like him in one respect-they are not homeless, but reside in nicely furnished rooms, whose walls are adorned with paintings emblematic of the different phases of life and which in themselves simply express the innate nature of the two mediums. They admire the beautiful in art; and their admiration has taken definite shape, as the walls of their rooms will testify.

When ushered into their parlors, an air of comfort, grace, and dignity is at once impressed upon the mind, and you feel as if in the presence of the invisibles.

The fact that their home is attractive, lends additional charms to what the angels may do, for it does not seem possible that evil influence can find ingress there. They have, too, a varied assortment of sweet feathered songsters—the English Sky Lark, Gold Finch, German Canaries, African Finches, Linets, Mocking, Birds, Starling-nearly all of which were presented to them by admiring friends in Europe, and which are attended to with scrupulous case, and who repay the attention of their watchfull guardians in sweet songs that God himself learned their ancestors, and which is now-called an instinctive expression of brute nature-just as if those sweet warblers were brutes, " who " sing such sweet songs, or trill such soft plaintive notes.

Those birds lend an additional charm to the homes of these mediums; and elevate the mindto a just appreciation of one of the manifesta-tions of nature. We allude thus particularly to their surroundings, as they alone indicate as high a degree of refinement and culture, as can be found in, any of the walks of life out-

high a degree of refinement and culture, as can be found in any of the walks of life outside of the Spiritualistic ranks.

Their shelves are lined with valuable books, of poetry, philosophy, history, fiction, mythology, etc.—some of which were presented to them by that indefatigable laborer in the cause of reform, Mr. Burns of the Medium and Daybreak, London, Eng., and other admiring and appreciative friends there. They have also valuable pieces of jawelry presented to them while in Europe, which they highly prize, not merely on account of their value, which is considerable, but on account of the associations which they revive.

Their success in Europe was unparalleled. Scientists, Princes and high officers of Government attended their circles, and held communion with their spirit friends, receiving such astounding tests that they could no longer doubt the truths of Spiritualium. They have sowed the seeds of our philosophy in England, Scotland, Holland, France and Belgium, and they will take deep root there, and germinate, producing fruits that will promote the interest of the Harmonial Philosophy, and give the angels additional fallities for controlling the deathness of the Old World.

Hay, one of the controlling spirits of Mr. Bastian, is a lady of high

ORDER OF INTRLLIGENCE,

who in Earth-life occupied a prominent posi-tion in Society, and who was universally esteemed for her many excellent qualities. She holds communion with the children of earth to convince them that there is a Spirit World, convince them that there is a Spirit-World, that has joys and pleasures unutterable for those whose life is characterized by benevolent deeds and philanthropic purposes. She takes pleasure in doing good, hence each evening she employs her leisure moments during the seance in making artificial flowers from zephyr and silver wire, emblematic of some sentiment, and which she presents to various ones in the circle, and which are highly prized as souveniers. She is really a bright spirit, and her presence sheds a hallowed influence over the circle. over the circle.

A spirit calling himself George Fox, is also always present at Mr. Bastians' circle. On one occasion he inspired the following

THROUGH THE MEDIUMSHIP of Mrs. Woodforde:

A charmed circle will we make, and call With loving songs the spirits from the land Of everlasting Summer where they dwell And one whose gentle life is given up To serve us mortals, and these beings bright, Will willing minister to them and us, And in a death like trance be lost to earth, Whilst we enjoy the blessed privilege Of sweet communings with our loved and

Unselfish serving thus, he'll win his crown Of glory for the life to follow this. We'll sing him softly to his tranced rest, And on the waves of harmony upborne Beyond our earth, by love's undying breath, Our call a quick and glad response will meet; For hearts above beat still in unison With ours, and love is conqu'ror over all. E'en matter, stubbofh, dense, and hard to us. In parted atoms flies at call of love. Yes, love is potent, e'en to bring high God To minister to all humanity. Our loving brethren lifted from the flesh, Bask not in idle glory out of reach, But hast'ning here are glad to give their aid When from our mortal lips the call goes

forth. For us they drag the burthen of the flesh Again, and glide with slow and trembling

And briefly stand before our raptured gaze; And then, as though our earthly air did press Too sorely on their evanescent shapes, They sensitively shrink away, and pass Behind the well hung dark twixt them and

But soon, with strength renewed, again step To bravely draw the breath of earth once

Their forms ethereal seeming like to melt Before our gase, as wreaths of mist at morn Before the arder of the sun's broad glare. Their spirit garments fair and undefiled A fragrance from the higher spheres of life Give forth, and we are minded of the time When sad we sat and watched their earthly.

forms Arrayed in garments of the grave; when flow Were loving twined about their placid rest, And mingled blossom-breaths with heavenly

By angels brought. We had not thought to Them stepping gently back to earth again In robes new woven by their pow'r of will— By thought outwrought from Nature's store-

house, air,—
And fashioned as the spirits wear them in
Their homes far raised above our mortal ken.
We had not dreamed to grasp again on earth
Those dear, loved hands, encased in desh like

Those dear, loved hands, encased in deah like ours.
But purified, refined with subtle skill;
To hear again their voice's treasured tones
Out breathing blessings of unchanging love.
Returning thus to greet our earthly sight.
They prove that God-like spirit never dies.
Eternal conquerors of matter they.
By standing here or or more in matter robed,
Reveal themselves; and simply teach us thus
The grandest lessons of this grandest age.

Ob, wondrous love! Oh, wondrous pow'r

Thro' Death's dark door the heart to snawer

Oh, love that knows no death, but faithful From heaven and immortal life, to prove Itself immortal, and that heaven is love!

With a spirit to give utterance to such ex-alted sentiments like the above, it is not strange that Mr. Bastian's circles are always attended with a high order of manifestations.

Malcolm Taylor is Mr. Bastian's constant companion. He is Clairvoyant and Clairaudient, and his presence in the dark circles give it additional charms, for he not only sees the spirits who present themselves, but can hear

what they say.

The following autobiography will give our readers something of an idea of his history: HISTORY OF MR MALOCCE TAYLOR'S MEDIUM-

"I was born in the year 18 6, in Dundee, Scotland; my father was a native of the city of Glasgow; my mother, of Edinburgh. As with many other clairvoyant mediums, the with many other clairvoyant mediums, the gift of second sight is natural to me; since birth I have possessed that strange power of spiritual perception so common among the Scotch people. From childhood up, I have been subject to strange moody spells, in which I would sit alone and dream, as it were, and often in those states I saw things at a distance and in the future, which afterwards times and investigation would prove to be true. In all the years of my boyhood I was also conscious of seeing—not in the natural way, but apparently with other eyes, cut of my forehead—large cloud like substances, which approximated to the form of human beings, but so vague and indistinct where they, that I thought them freaks of my imagination. freaks of my imagination.
"Brought up in the strictest Orthodox man-

ner, my father being precentor of one the established churches in Dandee, I lived there until eleven years of age, when our family moved America, and my father went into business in New York City. I was then sent to school. The power of spirit perception continued with me for the foll wing six years in the same imperfect form, until my mother passed away from earth, and I entered business life in a large commercial house in York York West large commercial house in New York, where, while at work at the deak, the faculty of discerning spirits fully developed itself, and the forms which heretofore I had seen but vaguely, became so plain and palpable, that I could no longer doubt my seeing them, although I could not account for my doing so.

"One day while engaged at the books I saw some one standing at my side, but it to be one of my fellow clerks, I took no notice of the person, until, chancing to look, I beheld a famale the exact resemblance of my mother. Filled with amazement, I watched the form for a few minutes as it glided away, when, expecting of course that others had also seen her, I saked my companions who the lady was who had stood by me, and received the reply that 'no lady had been in the office, and if I had seen one I must have been saleep and dreaming.

" After that, as time went on, I often saw the same, as well as other forms in the same and at other places, and keeping the thing secret grew quite used to it. Then a new feature of mediumship added itself—that of a sense of hearing voices and sounds unheard by oth-

"Thus, with my strange faculties, I lived for more than a year as if in two worlds, the spiritual and material, until hearing from a friend of some queer things he had witnessed while investigating the sutject of Spiritualism. told him my peculiar power, and went with him to a developing circle then meeting in the city. There, to my surprise, I met others who had the same faculty, and on-describing the forms I saw, at the request of the sitters, I found on their being recognized that they were

veritable spirits. " After that, intensely interested, I continued to attend various circles and seances, us ing my gift in describing spirits, giving wonderful-tests of identity, etc. until, undergoing
development, I got so that I would be entranced and controlled by different spirits to speak
and write; some spirits influenced me to give
private communications, and often improvised
passable verses of poetry.

"Finding, after a while, it was impossible
forms to give proper attention to my duties

for me to give proper attention to my duties with influences controlling me during business hours, by the advice of my spirit guides, and to the great displeasure of my friends in the form, I gave up my situation, and entered the field as a professional medium. I took rooms in New York, and gave private sittings with splendid success for some time, until meeting Mr. Bastian we entered into partnership, and since then have traveled as companions and co-workers in the cause of spirit communion.

Mr. Taylor's mediumship is of a high order
seems to be natural—the spontaneous expression of the spirit within his physical organism, overlesping all berriers, and surveying what to others can not be dispersed.

DUMONT O. LAKE, the noted healer, attended one of Mr. Bastain' circles, and wrote about it as follows:

"While in Chicago we called upon several noted mediums—among hem the excellent clairvoyant, Mary E. Weets, 887 West Madison street, and there had the pleasure of forming the acquaintance of Hon. J. W. Pariah, of Washington, D. C., a genteman of refinement and marked executive ability, and a brave, outspoken, loyal-hearted Epiritualist withal. We also met at the same place Mrs. C. D. Robbins, of St. Louis, Mo., a lady of culture and a good inspirational medium, who has been, and is to be, associated with the noted medium. Mrs. Hollis, of Leuisville, Ky., about to locate in New York City. Walle there we were influenced, sur odsirol suggest-

ed that we all should meet at a private seance with Bastian and Taylor, and that splendid re-sults would be obtained. Accordingly we met at the rooms of these noted mediums, and were joined by the well known medium, Mrs. Crock er, her husband, Mr. C., and also Mr. Robins, We will omit the dark circle manifestations. which were wonderful, startling and convincing, and speak more particularly of the materialization of the spirita. Soon after Mr. Bastian retired to the cabinet, the face of a beautiful young lady appeared at the cabinet window, and was at once recognized by Mr. Parish as 180 traterialized spirit Miss Annie —, cabinet, and stood in the doorway, life size, plainly and distinctly visible to all present. We were all spell bound as we gazed upon We were all spell bound as we gazed upon this angelic visitor, as she atood revealed to our enraptured eye the personification of grace and beauty. We held our breath with anxious expectation as she smilingly stepped toward us, placing two chairs about four feet from where we were seated. She then returned to the cabinet to gain new power, but soon came again into the room, and advancing, motioned and made Mr. Parish to understand that she wished him to take one of the chairs she had previously placed in position on, her first appreviously placed in position on her first ap-pearance. On Mr. Parish taking a seat in same, she glided into the other coair by his side, tenderly carressed him, and affectionate ly kissed him. But before finally disappear ing, she gave him as a memento quite a large piece cut from her dress which afterwards greatly diminished in size. On examination it proved to be of a gauze like exture, white and fleecy in character.

"The following is a very securate representa-tion of its appearance as diminished in size.



"The next spirit that appeared was Gen. Bedgwick, who came outside the cabinet three times, and finally, in a bold, soldierly manner, walked to the line of the circle, some eight feet from the cabinet door, and gracefully leaned forward, in a gallant manner, and shook hands with Mrs. Robins, whom he was personally acquainted with.

This ended the materializing, and with one scoord we all deeply felt that we had been highly favored in witnessing such a glorious scene, and that it was one of the most pleasing episodes of our lives, the memory of which would never be erased from the brightest tablets of our memories.

"Our overjoyed souls were full to overflowing, and not an eye present but was moust with tears of joy that another link is connecting us to our spirit home, giving us the assurance that our beloved are not dead, but Ere with usguardian spirits, belping earth's children to battle more valiantly against the ills and vicissitudes of this crude earth-life:"

Col. B. F. Fly, a resident of Mexico, has been investigating Spiritualists since his arrival in this city, and has received the most astounding manifestations at Bastian and Taylor's circles. Spirits presented themselves to the

FULLY MATERIALIZED,

and engaged in conversation with him IN SPANISH,

which must have been an excellent test, as not one in the audience besides himself knew a word of that language. His wife, to whom he seemed devotedly attached, materialized, but did not acquire sufficient strength to engage in conversation with him. He seemed to be clated with this method of holding communion with those who had passed to spirit-life, regarding it as one of the highest gifts of heaven: When a spirit approaches and fluently speaks a language unknown to all present but one in the room, it must be conclusive evidence that the manifestations are genuine.

At the same seance, Dr. Fuller, a noble looking spirit, and the controlling influence of Mrs. Carey, a lady of culture and refinement, ap-peared at the speriure, and held a conversation

Mr. Bastian allows anyone to THEROUGHLY BRABCH

his cabinet and examine his person, and it is not to be supposed that he is able to keep one of each nationality around, to play German, Italian, Boandinavian, Spanish, etc., etc., in order to deceive the people, and if he understands all these languages, having only received a common school education—that alone would be more of a marvel than the materializations themselves.

would be more of a marvel than the materializations themselves.

On Wednesday evening, Nov. 3d, the manifestations were remarkably fine, both in the dark and the light seance. In the dark the wife of Mr. F——, the nicce of Mr. P——, and the husband of Mrs. L—— besides the cointrolling spirits communicated in audible voices, giving advice and opinion in regard to family matters. Other spirits were described by Mr. Taylor, and were recognized by various strangers present. In the light-the three spirits mentioned above materialized and showed

their faces, the husband of Mrs. L. calling her up to the aperture, touched and talked to ber quite strongly. The grandmother of a lady present, and the grandfather of a young man in the circle, also presented their faces, the latter to be recognized immediately by his grandson. The company, quite a harmonious one, separated at a late hour, all perfectly satisfied at the splendid results they had ob-And now comes

. MRS MARY DE GROODT, of Louisians, Mo, and gives the following:

BRO. JONES .- Having arrived safely at home, deem it my duty to the invisibles, the investigators of the phenomena of Spiritualism, and also to those who have become fully convinced of the truth of spirit manifestations, to send for publication, an account of a wonderful sence given by Mr. Harry Bastian on Friday night, Oct. 29th. As you are well aware, there was a terrible thunder storm in Chicago, on the evening named, which prevented the expected company from assembling. However, after the storm had subsided, it was agreed that we should go into the searce room and that we should go into the seance room, and have a talk with the spirits, as it was consid-ered too stormy for manifestations. Accordingly the Mediums, Messrs. Bastian, and Tay-lor, Mrs. DeGroodt, Ben., Mrs. Robertson, my-self and little daughter Lens, repaired to the seance room. We sat for the usual dark cirscapce room. cle, and soon

SPIRIT VOICES

announced the presence of our unseen friends. May in her sweet soft voice welcomed us, while George in his deep impressive tones, assured us they would do all they possibly could, but that the night was unpropitious. John-ny in his jovial way passed some pleasantries with the company. May again spoke while carressing me, saying that she was going to make me something pretty to carry to Louis-ana, and that she would help the baby ma-terialize, so that we might see how pretty she had grown. had grown.

Soon after, George called for a light, and ordered the circle changed. Mr. Bastian now entered the cabinet, while we sat facing it, about seven feet distant. After singing and waiting some afteen minutes, the curtains parted. The hand of an infant was plainly seen, holding a bouquet of flowers. Again the curtain parted, and the face of our little darling Costella May, clothed in ethereal loveliness appeared. We approached the aperture, and beheld her as pisinly as in earth-life, and recognised our precious darling. Waving her little hand, the radiant vision faded and wesaw her no more. George taking the trumpet, told Mr. Taylor to move the light to the side of the room, and to sit nearer to the cabinet. These arrangements having been complied with, we waited expectantly for further developments. Boon a beautiful face appeared at the aperture and took a survey of the room; then the cabinet door opened, and a lovely form, clothed in white,

STOOD ON THE THRESHOLD.

seemingly, not strong enough to face the light. She stepped back, advanced again still a little farther, while we waited with bated breath, we and admiration holding us dumb. Taylor addressed words of encouragement and cheer. Again she made the attempt to enter the room, this time succeeding. What a visthe room, this time succeeding. What a vis-ion of ethereal beauty greeted our eyes. May, sweet May! one of Mr. Bastlan's spirit band stood fully materialized before our fascinated gaze; her slight form below the medium hight, gase; her slight form below the medium hight, arrayed in a robe of spotless white, trailing gracefully on the floor, with a glimmering luminous sheen, unlike any texture in this earth sphere; long flowing sleeves of the same material, floated from her snowy well rounded arms; her hair of soft brown hue, was combed smoothly from her high brow, while on her head lightly rested a Mary Stuart Cap, of ex-quisite white lace, from it a long white lace veil, fell in rich beautiful folds to the bottom of her dress. Thus feebly, my pen has essayed to describe the radiant, heavenly being who stood before us; and oh, the institute joy, and gratitude, that filled our souls, as we beheld this

CROWNING PROUP of spirit return; and yet it was our lot to behold still more convincing proofs. Slowly and carefully advancing towards us, May first saluted Mr. Taylor, by giving him her hand; shaking hands with Mrs Robertson, she passed on to little Lena, who not at all afraid of our spirit visitor, held up her face, which May took between her hands caressingly; passing along, she laid her hands on Mrs. De Groodi's head and then she laid her marble cold hand head, and then she laid her marble cold hand in mine, placing the other one on my head, as if in benediction. Unable to control my feelings longer, I wept, and when I again looked she had receded into the cabinet.

ahe had receded into the cabinet.

Johnny now spoke, asking that the rather bright light be lowered. The light was moderated into a soft mellow twilight, everything within the circle being distinctly visible. A chefir was also called for, and placed near the cabinet. All being in order, the cabinet door opened and May again entered the room, this time with more assurance, and taking the chair placed it close to Mr. Taylor, walking to the table some eight feet distant, she took up a small work basket, filled with sephyr, wire, needles and soissors, brought there at her request. Taking the basket, May sat down in the chair by Mr. Taylor, giving him the seissors to hold; winding the wire on a needle, she slipt it off, and handed the needle to Mrs. Robertson, letting Mr. Taylor hold the medle to Mrs. Robertson, letting Mr. Taylor hold the medle to Mrs.

THE SCHOOLS.

Dr. Felsenthal Sends in a Counter-Protest-His Reason Why the Bible Should Not Be Used.

He Denies the Assertion That Tats Is a Christian State.

To the Board of Education: - GENTLEMEN. report of the proceedings of your honorable body in your meeting of Oct 29, as published in the daily papers of the city, has come to my notice, and from the report I have learned that several of our fellow-citizens have protested against your late action concerning the abolition of the Bible reading in our public schools, and that you have referred these protests to the proper committee. As the discussion of the question whether the Bible should be retained in the public schools or not bet in the public schools or not has thus again been reopened, I feel myself-in-duced to appear before you with a counter-protest, and to submit to your honorable body the following. I am a citizen of Chicago, and send, myself, children to the public school, and am, therefore, directly interested in the

First of all, let me, as one among many, thank you for your recent action. In passing the resolution in question, you were animated by a spirit of genuine justice and fairness. Even if we should admit (which, however, we do not) that it is but a minority who favor the exclusion of the Bible from the schools, while a majority are for the retention of the Bible, would it not be an inexcusable, an undemocratic, an un-American tyrannizing of the minority by an accidental majority to force their religious views and practices upon the unwilling minority? Would it not be a disregard of the conscientious scruples and honest convictions of others, a contempt for and disregard of the inalienable rights of the minority? illustrate by example: What right and what justification have our follow-citizens who would force the theology of the Fourth Gospel, or of the Paulinian Epistle, upon the pel, or of the Paulinian Epistle, upon the children of Israelites? Israelites, as you are aware, are strict monotheists, and to such Jewish monotheists the theology of some of the so called New Testament books must almost appear as polytheistic, and therefore decidedly repulsive. Now, would it not be an outrageous proceeding thus to apply the barbaric "loi de

plus fort" and to place might before right?

But it seems that, in the eyes of our protesting fellow-citizens, Jews, Catholics, Liberal Christians, members of free religious associations, and so forth, have no rights which good Puritans Christians are bound to respect.
"This is a Christian country," so say the signers of the protest, "and ours is a Christian civllization."

They emphasize this sentence, and repeat it several times in different variations. It is indeed astonishing, that the Protestants (amongst whom are some of our profound jurists and lawyers), should have given vent to such a monstrous assertion:

Neither in fact nor in law has this assertion the least foundation. On the contrary, this is not a Christian civilization. If the expressions "Christian country" and "Christian civilization" shall not be considered meaningless, hollow phrases, but if a sense is to be connected therewith, then these expressions have no oth-er meaning than the following, viz: The dis-tinguishing features of Christianity are charac-terizing all our public and private life, and the superstructure of our policy is based upon the foundation of this peculiar Christianity. What are the distinguishing features of Christianity said to give character to our country and our civilization? I suppose that our protesting fellow citizens will not claim that Christian dogmatism is thus all prevailing. For this would be such a fligrant contradiction of the existing state of things that even the dimmest eye would perceive it as such. But they will probably insist that Christian ethics are at the bettern of all modern civilization and the bottom of all modern civilization, and that their spirit is permeating all the public life of

our country and our American Institutions.

Let us examine this assertion for a moment.

The distinguishing features of Christian ethics whereby the same differ from all other ethical systems, are love, meckness, submission even to wrong (Matt. v., 39 to 41; Luke vil., 29; I. Gorinthians vi., vil.). As sublime and idealistic as the principle of "love" and of submission to wrong appears upon first sight, it is nevertheless a fact that in our sublunary world and in real life it is not carried out, and can not be carried out, and ought not to be carried out. Not submission to wrong, not meek sufferance of injustice, but standing up manfully for his rights and battling for the same, if necessary, with all energy and courage, resisting and resenting wrong with all might and means. That it is, and not Christian "love," that characterizes our modern civilizations. The modern world regards it even as a moral duty for a man to battle for his rights, for in standing up for his own rights the individual assists in better securing for human society right and justice in abstracts. Instead of the Christian doctrine, "Suffer injustice," the modern non-Christian, or perhaps anti-Christians, civil/zs-tion teaches, "Do not suffer injustice; resent it; and if any one smite you on your right cheek, do not turn to him your left cheek, but strike back; have him properly punished, and help thereby to maintain the virtues of justice and manhood in the world." Such are the unchristian ideas permeating the politics in all Christendom and the codes of all modern States, and in no State of the Union, nor anywhere else, is there a law-book which is characterized by Christian "love," and which, therefore, could be designated "Christian."

It is very true that in these latter days at-

tempts have been made to pervert the spirit of our public institutions and to Christianiz, our institutions and constitutions. Would these dangerous attempts be crowned by success, then hundreds of thousands of American citi-zens would be outlawed as one Roger Williams was, at a time when Massachusetts was yet a "Christian State," and even a Socrates, a Seneca, Marcus Auregus, a Spincza, would not be allowed to enjoy equal zights with the Christians. These dangerous attempts engendered by ignorance, bigotry, and fanaticism (and the protest which is submitted to you which so boldly proclaims the ominous Christian State idea, belongs to that category of dangerous onalaughts), must therefore be with stood; they must be crushed; they must be killed off in the beginning. Our country, our laws, our literature, our whole civilization, must remain where they are—unchristian.

The signers of the protest and their friends can not complain that they are robbed of the Bible in consequence of your late resolution prohibiting the reading of the Protestant Bible in the schools. For they can have all the Bible reading they desire in their families, in their churches, in their Babbath-schools, and none will hinder them.

But we go further, and maintain that the Bible, in its integrity, is no fit text book at all for our schools. Much of its contents is of very little value, or of no value at all, for educational purposes. There are stories in the Bible of such a character that no father of a family would select them for the edification of his family. There is much in it that can only be of interest to the autiquarian, or to the specialist in Israel's history, but which can hard-

ly be expected to be of great moral influence pon the children and upon men in general. There are whole chapters and whole books which are beyond the comprehension of the unlearned, and which can only be correctly understood by the aid of special historical, archeological, and linguistical studies, and if the Bible is read unaided by such auxiliary studies, such reading does and can but fill the mind of the majority with misconceptions and totally erroneous ideas. It is, for all these rea-sons, therefore, not to be wondered at that there is scarcely a head of a household who does not whilst reading from the Bible in his family wish that there were expurgated editions of the Bible as there are of Shakespeare. And if we would have such editions of the Bible for the people there would still remain enough of the sublime moral laws, of inspired orations of the Prophets, of the divine hymns of the Psalmist, of the Proverbs full of true wisdom, etc., that would in reality be edifying and of most wholesome influence upon the formation of character in men. To edit such a people's Bible which would give satisfaction to all concerned is, however, a very difficult task, the solution of which can hardly be expected in our days.

This is not the proper place to enter into an argument with the plous Christians whether such selections from the Bible, -whether sacred anthologies are admissible and desirable or not. To the one fact, however, I would call attention, that the Jewish redacteurs of the Hebrew text and the oldest translators of the original into other languages, when recogniz-ing offensive anthropomorphisms in the Biblical accounts of the Almighty, have frequently and purposely tried to soften them down or to obliterate them altogether. Every Phiblical scholar knows this, and those who do not know it may be referred to Gaiger's "Urschrift der Bible," or to the more accessible article of the Orthodox Auglican minister, C. D. Guns-burg on "Versions of the Bible," in Litto's Cyclor mila. Surely, the simple statement of facts like these should serve to warn us from that blind Bibliolatry, in which so many have been brought up, without endangering in the least the true veneration for the Scriptures which every one will foster in his heart who really understands and appreciates the Divine contents of Israel's literature. The statement of such facts like those should also serve to demonstrate the admissibility of a people's Bible, of a revision of the Bible such as took place among the Jews after the return from Baby lonia.

But, why should I continue to speak on this subject? I do not flatter myself to be able to convert those who, like heathens worship the letters of the Bible, but to whom, notwith-standing this, the Bible is a book with seven seals. No argument will be powerful enough to stop them in their cry, "The Bible for our public schools! The entire Bible! King James' Bible, with all its errors and with all its false headings and summaries over the chapters!" Let them go on in their unjustifiable demands, in their unholy endeavors to nullify freedom of conscience, in their medieval at tempts to "Christianize" our Constitution and disfranchise one half or three fourths of the United States. Let them go on, but of you, gentlemen of the Board of Education, it is expected that you will do your duty as true Americans, and act in fairness and justice towards all.

While we most decidedly dissent from the main course of ideas in the protest laid before you, we do not hesitate to say that to some you, we do not hesitate to say that to some thoughts of the same we subscribe most heartily and declare our full assent. The protest says that "mere intellectual culture, unless controlled by moral principles, is liable to become a curse instead of a blessing." This is most certainly true. "The Btate has a right," so the protest says, in another place, "to train the future citizen in good morals." We assent and add: The Btate has not only a right,—it has more than this.—it has the duty to provide has more than this,—it has the duty to provide for the moral training of the rising generation. The American States and local communities do greatly neglect their duty in this respect. Our chools suffer under this great fault, that they pay too little attention to the education of the children, and lay all stress upon instruction, instruction in practical branches of studies, natify—this guiding star in American school-rooms. But ought this to be the chief aim and object of our schools? Have they fulfilled their great and holy task when they produce good arithmeticians, efficient bookkeepers, smart business men? Is it the main end of cur American schools so to bring up our youth that they may successfully run along in the race after riches? Certainly not. Our schools ought to strive after higher ideas. They should be among the most mighty factors for elevating the nation to a higher plane of mor-ality. The too realistic and materialistic character of American schools should be counterbalanced by introducing into the same a number of such studies which would, if of reasonsble value in practical life, have the tendency to ennoble the heart, to better the sentiments, to purify the will, and to give to the mind a higher turn.

To bring forth such a result I would respectfully suggest that your honorable body pass rules and regulations of the following contents: The classes shall be opened every morning with appropriate songs. To this singing ten minutes shall be devoted. The next thirty minutes in the first morning hour shall be devoted to instruction in unsectarian studies and in the two highest grades of empirical philoso-phy. It is not difficult to grade properly the rich material of undenominational ethics. In the lower grades instructions might be given on the duties of children to themselves, to their parents, teachers, playmates, grown peo-ple in general, etc. In a higher grade their hearts might be impressed with the duties of masters towards servants, and of servants towards masters, with the mutual-relations of members of a family, with the idea of faithfulness in one's station in life, with the duties of the citizen towards the State and the Government and the transfer of the servant crede a servant control of the servant crede as the serv ment, etc. In the next grade a systematization course of ethics might be, gone through, and here would be the proper place to define such conceptions of virtue and vice, good and evil, truth and untruth. Egotism as the root of all evil might be shown up properly, characters of men might be snalyzed, and so forth. For the highest grades, as we have indicated above empirical psychology might be instructed in to the great advantage of the moral elevation of the children. In the imparting of such lessons we would deem it proper (and we be-lieve none would object to this) to quote care-fully selected verses from the Bible and to have them memorized by the children, or to relate stories from sacred history as well as from profane history in illustration of the les-sons given, which thereby might be made highly interesting, and captivating to the chil-dren. I do not know whether there he such text-books of unsectarian ethics extant. If there should none such exist which you con-sider suitable for your purpose, it might be a wise action if the honorable Board would offer a prise of several hundred dollars for the best graded text-book in undenominational ethics.

In perusing the foregoing document once more, I find that I have given a very deficient and incomplete definition of the "Christian State," in whose behalf the signers of the protest have entered the arena so defiantly, and who now, presuming the Christian State to ex-

ist with us, draw from this presumption their remarkable conclusion in regard to the Bible in the public schools. Desirous that the pres-ent counter-protest he brought before this honorable Board of Education, without delay, and, therefore, not having time for copying it once more, and inserting what I wish to add in its proper place. I ask respectfully to be pardoned when I make some additional re-

marks in the form of a postscript.

A "Christian State" means not only a State whose institutions and laws are permeated by the spirit of Christian ethics, but it means a State wherein the Christian Church, or a branch of it, is acknowledged as a ruling State
Church. Bo were the Papal States and the
Kingdom of Naples Christian States as long
as they existed, because they recognized only
one branch of the Christian religion and the Christian Church, viz. the Roman Catholic Church, and Jews, Protestants, etc., could live there by sufferance only. So were Mecklenburg and Norway, until a short number of years ago, Christian States, because their Contitutions-declared the Protestant religion as the State religion and non Protestants were denied equal rights with Protestants. So was Maryland forty or fifty years ago still a Chris-tian State, because her Constitution then inforce contained the clause that only believers in the Trinity were eligible or appointable to State offices. Bo was North Carolina not long ago still a Christian State, because her Consti-tution insisted that State offices could only be filled by confessors of the Christian religion. So was England a Christian State before she emancipated the Catholics in 1820, and opened the gates of the Parliament to the Jews in 1858, and of her it may well be said to day that she is a Christian State, because there is an estab-lished State Church there to whose support Catholics, Jews, and Dissenters are forced to pay their contributions, because some high clerical dignitaries of the State Church are exofficio sitting as members in the upper House of Parliament. But happily our Union, and the States in our Union, have now all refuted the obsolete Christian State idea. They have broken the chains which the Christian Church have riveted. God be praised that Church and State are separated in our country. God be praised that the Constitutions of the United States and of all the several States are now all freed from this danger-breeding idea. God be praised that they are "atheistical," as the have been accused to be by some over zealous dark warriors who desire to overcome the nineteenth century and to restore the four-teenth century. God be praised that this has been accomplished in our Union, and maynot our Constitutions and States remain atheistical just as well as our manufactories, our banks, our commerce are: And in the face of this clear fact, in the face of the fact that 'ev-erywhere in the civilized world where still some remnants of the med'eval Christian States are remaining, the nations are trying to throw off that yoke, and to throw it to the rubbish of the past ages—in the face of these facts our protesting fellow-citizens maintain that this is a Christian State and a Christian Government! It is strange indeed that prominent and educated gentlemen and particularly lawyers, who should have known better. should sign their names under such a wild, unfounded, and untrue statement, and upon the basis of this bottomless statement they should come forward and demand that the Christian Bible, the Protestant Bible, the Old and the New Testament, should be text books in our schools, and the Christian dogmas and views should be instilled into the hearts of all the children in the land, the children of the non-Christians included

Gentlemen of the Board of Education: It would, no doubt, be an insult to you were we to express the fear that you would give countenance and support to the views of the protest. We are, on the contrary, confident that you will all side firmly and unshakably with the nineteenth century and make front against the fourteenth century, and that you will not undo your former action in regard to the Bible

in the public schools. Very Respectfully,

CHURCH AND STATE.

A Catholic Priest on the Public School Question - Our Educational System Declared to Be a Persecution of the Roman Church.

The Church Intallible in Everything"-The Catholics Must Be Catholics Politically.

LECTURE BY THE REV. JOSEPH HENNING ON "THE PERSECUTION OF THE CATHOLIC CHURCH," AT ST. LOUIS, MO.

The reverend speaker took for his text the words of St. Paul, "This is the victory which conquere the world-our faith." Persecution is the inheritance on earth left by Jesus Christ to His Church. The Church must be persecuted. Persecution is the condition in which the Church must live, and in which all her children must share. Persecution is the divine stigma impressed upon the brow of the Church by the hand of Him who, from the cradle to the cross, and from the cross to the tomb, was persecuted. As we are standing on the threshold of a war in this once free, but now englaved, land of our birth and our adoption, it becomes of the greatest importance to us to know what we are bound to believe about persecution, and what we are bound to do in the time of persecution. In the first place, we are bound to be-lieve that persecution will not destroy the Church. All that which is built up by the hand of man can also be pulled down by the hand of man. We see that every day in our experience, and we flad the realization of these principles of common sense written upon every page of the world's history. The works of man carry in themselves the germ of their own destruction, the seed of their own down fall. The Church—that organic Church which exists now and which has existed through all ages from the time of Jesus Christ; that Church which is organized under its Bishops, which is in communion with a visible hand—is indescribed by the Christ control of the Chri tructible because founded by Christ, who promised, "Thou art's rock, and on this rock I will build my Chusch, and the gates of hell shall not prevail against her." The enemies of God have done all in their power, have sough God have done all in their power, have sough to prevail against her by) persecutions of every description—persecutions in the shape of diabolical tortures; in the shape of cruel deaths at the stake, on the block, in the amphitheatre, by wild beasts, in the dungeon; in the shape of exile and expatriation; in the shape of fines and confiscation of property; in the shape of exclusion from offices of public trust and emolument; in the shape of bad books, and calumny, and slander; and in the shape of unprincipled journalism and secret societies. We are bound to believe that persecution is a work of the true Church. "If they have persecuted me," said Christ, "they will persecute you, because the servant is not greater than the master." These things I tell you—Hase desi code—that when they have happened you will remember

that I foretold them to you. Pick out among all those who call themselves Christians that body of men-that has been persistently persecuted since the first ages of Christianity, and you will have the true Church of Jesus Christ. Look at the Church now. Is she not persecuted on every side in Germany, in Spain, in Italy, in South America, even here in these free United States? Tell me what are the laws that are made every day in the different Legislatures but persecutions of the Catholic Church? What is the meaning of compulsory education? What is the morning of raising up the public school in violation of the laws of equity and justice, but persecution of the Catholic Church? What is the meaning of the hue and cry that is raised every day against a candidate, if he happens to be a Roman Catholic but persecution sgainst the Church? What was the Kaow Nothing movement but opposition to the Catholic Church? Did not they burn our convents, destroy churches, tear down our schools? Is not cat persecution? The Catholic Church, whether in Europe or America, in Asia or Africa, has always been persecuted. As Christ suffered throughout his career on earth, and was crowned with thorns, so the Church, which is the body of Christ suffered throughout thorns, so the Church, which is the body of Christ, has always suffered, and must suffer to the end. We must believe, too, that persecution is a benefit to the Church. It is to the Church what fire is to gold, It separates the good wheat from the tares sown by the evil one. How is it that the apostate that leaves the Church—the lustful ex Carmelite—is received by respectable people with joy and a certain air of triumph, and that they will crowd the public hall to listen to the immoral outpourings of an ex nun who has left her convent and is leading a life of immorality,that they will go on their knees and lick the spittle from the boots of every professor who apostatizes from the Catholic Church, especially if he has been a professor of history and philosophy in a university under the protection of the blood and iron. These facts alone are magnificent proof that persecutions are a benefit to the Church. Lastly, we must be-lieve that persecution will end. As the life of Christ was a transition from suffering to glory that of the Church is a constantly repeated transition from suffering to glory, and from glory to suffering, and will be until the final end, when there will be no more suffering.

The persecution that is waged against the Church will also end. When, I don't know. God alone knows that. I know that events are marching fast, and if the signs of the times do not deceive me the triumph of the Church is not far off. If I am not mistaken, the scepter of Europe is passing fast out of the hands of the German Empire Into the hands of the Empire of Russia, who will overrun Europe with barbarous hordes until, like Attila, he will stand before the gates of Rome, and then will be converted, and then the great schism that has separated Russia and the East from the Church for so many years, and the East and the West will unite in a Te Deum, the echoes of which will wake from pole to pole. The time is not far off when there will come a time of peace and quiet; when Infidelity and Pro'estantism - Protestantism as a religion has long ceased to exist; it is running on its last legs, and I am sure it can't run far - will be sweep from the face of the earth.

In conclusion, the speaker admonished them that it was their first duty as Catholics to pray for the Church. A second duty was to work for the Church. How many of you, for instance, make it a point—whether ignorantly I don't know—to separate your politics from your religion, your social life from your religious life, as if these things had nothing at all to do with each other. They will say religion is good enough for the Church on Bunday; good enough for the confessional; good enough where there is a question of hearing sermons but when there is a question of our social life, of our political life, then religion must be put aside. This is their principle, and I am sorry to say, a great many act on these principles. This principle is nothing but the principle of infidelity, of atheism; it is political and social atheism. There is no such thing as an absolute independence of the State from the Church Church, as we are all bound to believe as Catholics, is infallible. She is infallible in faith; she is infallible in something more; she ts infallible in everything—in morals as well as in faith, and it follows that the State can never be absolutely separated from the Church; that the declaration of independence of the State from the Church is simply political atheism . God has appointed the Church as his interpreter in morals, as no State can exist with morality, no State can exist teparate from the Church. It fol lows that a Catholic must be a Catholic in his so cial, in he political life, as well as his religious

Now, take, for example, the question of school, of education. How many are there of those who leave the education of their children in the hands of the school teachers, in-stead of doing all in their power to build up-those of the Church? These people don't work for the Church; they work into the hands of the enemies of the Church, and if the Church is persecuted by the enemies of the Church, she is also persecuted by those of her children. Again, how many never consider when they go to the polls that that duty has anything to do with religion. They imagine that politics and religion must have nothing at all to do with each other. The consedreg in the hands of the school-teachers, inat all to do with each other. The conse-quence is more and more gaining the upper hand in this country, that Catholics are being ground more and more into the dust, and it will soon go so far that Catholics will be persecuted here with more brutality and bitter-ness than they are now in Germany--all through the fault of those indifferent Oatho-lies who will not work for the Church. It is the duty of every Catholic to vote for a Catholic candid ste; for one who is not opposed to the Cath. olic religion; who is not an enemy of the Church; and it is the duty of every faithful Cutholic to vote against those Catholics who are enemies of our Church and of our holy faith

The enemies of the Church have already given us an inkling of what they are going to do. They are going to make an issue which will create a fearful amount of bad blood, and I am sorry to say that this issue has been made most loudly from the lips of one who calls him-self the President of these United States. This issue is the question of education, and this issue will be nothing else but a cry against Popery; a cry against the Catholic faith; a cry against the increase of Catholicity in America. It is nothing else but a war. We must make use of all the legitimate means in our power in this of all the legitimate means in our power in this struggle that we must face like men—not violence, not revolution, but the ballot, that we, as citizens of the United States, have the right to wie as we please. We have the right to act according to the dictates of our religion; and if we are good Catholics, we will fight according to our faith. It is a great shame when Catholic voters allow themselves to be bribed with a few dollars or a few drinks of whiskey; it is a great shame when Catholic perform their dufew dollars or a few drinks of whiskey; It is a great shame when Catholics perform their duty as citizens without any regard to the holy faith. Our duty as Catholics is to work for our religion, for the increase of Catholicity, for the promotion of the faith, for the Christian education of our children, for the success of Catholicity in America; and to do this, not by illegitimate means, but those that are given to us by the Constitution and laws of the land. Postage Must be Prepaid.

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BY BUD: ON TUTTLE

BTARTLING FACT IN MODERN SPIRITUAL IBM. By N. B. Wolfe, M. D. "Suppressio vert, Suggestio Fals." Second edition. Pp. 543. alsi." Second edition. Pp. 543. Postage 25 cents. RELIGIO PHILO-\$2 00. SOPHICAL PUBLISHING HOUSE, Chicago,

We avail ourselves of the occasion presented by the issue of the second edition of this volume, by Dr. Wolfe, of criticising its more sali-ent features, and discussing its many strong claims to the readers of spiritualistic litera-

In his preface the author says: "This book contains a record of mental and physical phenomena, witnessed by the author, for which is claimed supernatural origin. It may properly be called a Journal of his personal experience for twenty five years, while investigating the various phases of Modern Spiritualism."

He further says that "when he began to persue these inquiries, he had no reliable evidence that there was any life, after death had fixed its seal upon the human form."

He was thoroughly skeptical by organization and boldly avowed his unbelief.

The steps by which such a mind was lead to the acceptance of the spiritual truths, of its self furnishes an interesting study for the student of Psychology; but Dr. Wolfe has made it more than this by the record of the wonderful facts he introduces.

He writes in an earnest, vigorous style, set-ting himself straight to his task and unflinch-

ingly pursuing it.

He hates sham and deception of every kind and if he errs it is in his sweeping denunciation of trance and "shut eyed" mediums. He very truly says:

There is no subject to which the investigating mind-can be invited, where it may be so egregiously deceived and so grossly imposed upon as that which appertains to the phenomena of Spiritualism. He who undertakes to examine it critically, must sharpen his with and not be over credulous to believe, or ready to endorse as gospel, all that he sees and hears." Again page 75:
"It is hardly necessary to say that I have

but little confidence in the pretensions of trance speakers. As a class in this respect, they are not reliable: I have heard the best of them, and rarely have I listened to their utterances under the so called divine affiatus that excelled in thought the mental births of their normal conditions.

The opposers of Spiritualism could scarcely say more or in stronger language. He cast! gates E. V. Wilson in a manner anything but gentle," and because he exhibits supporting facts, his lash has an especial smart. From these facts he infers "that Wilson's seership is a fraud, and his clear-hearing is no better. As to whether he (Wilson) is self-deceived or is unscrupulously deceiving others, the can-did reader must decide for himself. It is obvious to every intelligent mind, however, that Spiritualism is brought into undeserved repreach by the conduct of charlatana."

From this we shall fully agree with Dr. Wolfe, when he says:

"I am not in sympathy with shams, trick-sters or sycophants. Time servers will find no friendly office at my hand. Spiritualism pretions of truth vouchsafed to modern times. Its advent constitutes a new hope and a new era for the world. It embodies a religious thought that will ultimately pervade the-minds of all men, and redeem the world from the error and wrong under which it has long suffered. Millions will defend it, when its teachings and authority are understood. Impostors may retard its advent and tarnish its fair name; but it will at last triumph over all opposing conditions, and stand before mankind as the embodied voice of God to the human race.' The author relapses into a more charitable

mood and writes: (Page 95.) "The mental organization of man is too imperfectly understood for us to sit in sober udgment and pronounce upon its capabilities. Few men have any just conception of the sublime possibilities of human nature. When we reflect that every man has wrapped up in himself the capacity to reproduce all that ever has been achieved by the human family, we should pause before deciding upon the extent of his powers. Hence are we not liable to err in our judgment when we refer mental phenomena to a supersensuous origin, which may be shown a priori to be the legitimate product of an overstimulated or expited brain?"

And shall we not add, for reason that the human organism is so "imperfectly understood."
Shall we not be cautious in pronouncing on
all mental phenomena? Is it not as erroneous
to refer them all to the action of the mind itself as to spiritual influences?

Truly Dr. Wolfe says:
"It is evident to the careful observer that
media for mental phenomena frequently represent what may be called mixed influences. That is the spirit may get a partial control or power to manifest itself through the organization of the medium while the will-power is but partially obeyant. When such conditions exist the spirit and the medium will jumble their ideas and the communications will be limp and unsatisfactory."

This of necessity represents the large majority of mediums, for in the best the control can not from the nature of things be perfect. As this perfection is arrived at by practice en-tailing constant blunders and imperfect utterances, is it not unjust to repudiate and censure the undeveloped stages? The best writing me-diums scrawl and scribble at first. The best clairvoyants in the beginning are dull of sight.

If we cut away from Spiritualism all that its trance mediums have done, will it not have

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suffered an irreparable loss. The experience of Dr. Wolfe was severe, but because one or more trance speakers were frauds, does not prove the trance, state to be

an imposition. To expose deception is at all times in order. and they who put on this livery of heaven for vile purposes, deceiving in the most holy mat-ters of the love and memory of the sacred dead, should be gibbeted in the winds of the world's scorn. In doing so let us not execrate the innocent and the true, nor in our heat over-

the innocent and the true, nor in our heat overlook the principles involved.

Danzled by the brilliancy of the series of,
physical phenomena he has witnessed, Dr.
Wolfe may be pardoned for not giving the
mental side its due importance.

Few Spiritualists will agree with him when
he says that in view of the "less equivocal evidence of this grand truth furnished by physical phenomena, it would be no great loss even
were mental phenomena dropped entirely from
sight."

ret there is cogency in his position that he has "more confidence in the physical than in the mental phenomens," for "a fact is a central truth already established. The philosophy of a fact may be corrupted in the whirligig speculations of an erratic idealist."

Dr. Wolfe, gives more bedence to the mental side of Spiritualism than would be inferred from these passages, for his physical facts are barren until vivided by the mental.

The author's plain practical common sense, foresees the dangers inherent in organization, with Been scalpel he dissects the subject and exposes the root of the evil. The crisp and caustic passage is too good not to quote:

. "A new worshipping sect is proposed and chartered rights are invoked for their protec-tion. Let sturdy men be alert, and slow to encourage the organization of a Spiritualistic The proposition comes from the "Greeks," those who would be high priests in the new Synagogues, or from pitiful incompetents. What does organization mean but the surrender of your manhood into the hands of officers? Men don't think alike. Why should they act aliker. Bigots and dogmatists form societies, and build churches, and curse the world. Truthful, honorable, noble men and women are not clannish. Truth is as free as the air, as pervading as the sunshine." "Spiritualism is not a religion in a partisan sense. It is greater than this: "it is a stience, with no church but the Universe, with no creed but truth, with no promulgated prayer to sustain it, it constructs itself a power to vescue mankind from the sin of ignorance, from the crime of false worship To betray this science into the hands of a wily priestcraft is to betray the dearest interests of humanity to

"Spiritual priests are no more to be trusted than others who claim in an orthodox way to be spiritual teachers."

Dr. Wolfe here exposes the motives which have impelled many to organization, yet there are many who honestly and zealously believe organization essential to progress. They mis-take the genius of Spiritualism. They regard it as a form of religion, an extension of Christianity, and daily endeavor to place its new wine in the old bottles.

The words of the author should be emblaz oned in-gold:

SPIRITUALISM IS A SCIENCE.

The science of life, and infinitely transcends all organic forms or social organizations. The old church forms are effete, and incapable of holding its divine truths. The mediator, the priest, the confession of faith will please stand out of the sun light.

The larger portion of the book is devoted to the phenomena as they occurred through the mediumship of Mrs. Hollis. As such it is in-tensely interesting and of high value, and when the future history of Spiritualism is written, will be a store house of information.

There are many lengthy communications from Josephine, introduced, and although it may be impossible to pronounce from their style as to their authenticity, yet they are intrinsically of sufficient merit to warrant such assumption, which can be said of few communications claiming great names as their authors.

Fine steel engravings of Dr. Wolfe, Mrs. Hollis, Hortense and Josephine, adorn the book with numerous unique ornamental cuts, and fac similes of spirit autographs and writing. The Publishers have put it in beautiful dress, as it deserves. It is one of the most co-gent compends of facts produced by the pro-lific literature of Spiritualism.

The author has been criticised for the sever-ity with which he handles sham and imposture, but his brave words are needed to assure careful observation.

The ipse dirit of mediums and spirits has too long been unquestioningly received; and it is to be hoped the day of accurate observation, and study is not far distant, when facts shall be so thoroughly tested and carefully recorded there can be no question of their authenticity, and thus the demands of science be fully complied with. Then Spiritualism will be elevated to the rank which it has always claimed, a demonstrable anti demonstrated branch of knowledge.

Letter From J. H. Harter.

Bro. Jones:—If space will permit, please state in your faithful Journal, that I am to-day celebrating the fifty-fifth anniversary of my journey in earth-life, and the twenty-first of my married life.

On Saturday and Sunday, the 30th and 31st uit, we held in this city, a spiritual reunion, which was well attended, and for bigoted Auburn was considered a success. The specific

burn, was considered a success. The speakers, A. A. Wheelock, Mrs. Dr Kimball, Mrs. Dr. Phillips, John Corwin and others, all ac, beauties, glories, principles and philosophy of Spiritualism. It is hoped that much good will result from this reunion.

My old friend and school mate, Hon. J. M. Peebles, whom I have known intimately and well, for the past thirty three years, was invited to be present on the occasion, but from other pressing duties was unable to attend, yet wrote me a letter, from which the following is an extract:

"And so you are to have a two days Spiritualist meeting in Auburn. Heartily do I pray that it may prove a success, edifying the sain's and converting the sinners. Were it not for this constant press of literary work, I should be a partaker with you in the joys of the occasion. The mention of Auburn, calls to mind a multitude of pleasant reminiscences. It was here that I first heard the spirit rappings, minute in themselves, yet mighty in demonstrating a future existence.

The Hon. Vincent Kenyon,—blessings upon him—invited me, while preaching in Kelloggs.

The Hon. Vincent Kenyon,—blessings upon him—invited me, while preaching in Kelloggs-ville, to accompany him on a visit to Mrs. Tomlin, a rapping medium, of Auburn. With that swelling self-confidence peculiar to young clergymen, I smiled a half reluctant assent; but under the smile there nestled a sneer. However, if I went to laugh, I returned to pray. It was the entering wedge, the scattered seed, the first fruits of an after harvest. As was then prophesied, Spiritualism has become a great power with believers and public exponents, in all the enlightened portions of the world. Not only did I meet Spiritualists in China, India and Egypt, but I found my own, and the published works of others in the distant Orient.

Spiritualism has its sunny and its shady side.

Excrescences have attached themselves to it as
do barnacles to a ship. It is passing through
a crisis. Criticism though often marciless, is
at times necessary. Fure gold does not fear
the refiner's fire. Mischief-makers, liars, slanderers, impostors, and spiritualistic "trampe"
are being proven such; while true and genuine
mediums as wall as cultured lecturers. mediums as well as cultured lecturers, with the good of humanity at heart, are meeting

with imprecedented success. Behind present clouds lurks the sunshine— under the ice flow crystal streams—over us is heaven with its ministering angels and the fu-ture as seen from the Mount of Vision, is rainbow crowned and golden with the fruitage of

purity and fruth.
While I say down with creeds and up with While I say down with creeds and up with freedom—down with popes and up with the people—down with theology and up with a rational religion, I would add, let us deal gently with those who honestly differ from us. How musical are these Biblical words, "A bruised reed would He not break," "Father, forgive them," "But the greatest of these is Charity." To me, the procepts and marvels of Jests—the records of the New Testament and Spiritualism, rightly, understood, are in perfect accord.

Spiritualism, rightly underson that Bro. A. A. Wheelock is to be with you as a speaker. He is earnest, able and elegaent, and he advected Spiritualism because he believed its heavenly principles. And to you my Brother, whom I have known for more than thirty years, and

known to esteem and love as one of God's an nointed, -as an honest man and practical reformer, let me 'say:-"Be not weary in well If poor in this world's goods you are rich in faith, rich in the knowledge of immortality, rich in the kind words you have spoken, rich in the good deeds you have done, rich in the blessings you have conferred upon your fellowmen. Augels await your coming, and the coming of all faithful souls, to the better land of beatific bliss."

In regard to Auburn, I would say that we have a population of about 20,000. Auburn State Prison and Auburn Theological Seminary, are prominent among the public institutions. Seventeen religious organizations exist among us, representing different sects, all of which are more or less bigoted and intolerant, saying all manner of evil falsely against the few but earnest Spiritualists. An application was recently made to our sheriff for the use of the Court House in which to hold a Spiritualist meeting, but was indignantly rejected, an Auburn Editor in his paper justifying the sheriff in refusing the Court House to the Spiritualists, or 'ghost makers' as he termed them, urging that they be compelled to "hire a hall" if they wished to hold meetings. The Hall has been hired, the meetings held, and the Spiritualists are jubilant and active.
Yours Truly,

J. H. HARTER Auburn, N. Y.

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CHICAGO, SATURDAY, NOVEMBER 17. 1875.

How It Looks Abroad.

The following article we clip from the ME-DIUM AND DAYBREAK:

The sentences omitted are indicated thus Buch omitted sentences if published by us, might be deemed technically actionable and subject us to much trouble in defending ourself against another libel suit at the instigation of the "great Egotist." Our readers are aware that his present suit is mainly based upon an article we copied from the Chicago Sunday Times, but instead of prosecuting the publisher of the Times for the original publication, he prosecutes us for copying it. His object is to break down the RELIGIO PHIL OSOPHICAL JOURNAL, for which he has a mortal hatred-such is his love for Spiritualism that. he would glory in destroying a leading Jour-NAL in its advocacy, and of the largest circulation of any spiritual paper published in America or elsewhere.

The MEDIUM AND DAYBREAK is a popular English paper of large circulation, devoted to Spiritualism, published by J. Burns, London, England.

SPIRITUALISM AND PREE LOVE.

"My hart sed he would com, and I took courage. He has cum -be's here-you air him -you air my afficerty! O '.is too mutch! too mutch!" and she sobbed again. "Yes," I sasered, "I think it, is a darn eite too much."-A. W. BD.

To THE EDITOR -Dear Sir - Sans Re proche" evidently wants Mr. Morse to avow or disavow his "free-love" predilections, and the appearance of his letter reminds me that I rished to write a few lines on this subject.

We are indebted to America for much that is good in Spiritualism, and much good may be yet in store for us, but I trust we shall nev er see such corrupt doctrines as that of "free love" imported to this country, I for one would not like to see England Americanized or Spiritualists here become "free-lovers." Having in the course of this year stumbled across one or two intelligent Spiritualists who read the journals advocating "free-love" princi-ples. I have been struck with the thought that probably Mrs Woodhull had more sympathis ers amongst English Spiritualists than I had at first supposed. Que Spiritualist actually asked me what objection there was to legaliz ed prostitution, which is just the "free-love" pribciple carried out on a more sensual plane

The advocates of "free-love" talk a great deal about "spiritual affinities" and "spiritual counterparts," as if there could be no proper marriages without these, quite overlooking the fact that is the present state of mundane existence opposite types intermarry, doubtless to bring about some wisely ordained result. Like most people of one idea, they attach infinite importance to their principles, believing that on their adoption depends the salvation of the race. With all the mistakes which attend conjugal unions, I think the results in the off spring are wonderfully good, and if, instead of running about seeking "afficities," we gave more heef to physiological laws, educated our women, and redeemed them from oppressive work,-if we were more honest in our loves, and did not let the tender passion o'erclou our judgment altogether, there would be no need for "free-love," and other vagaries.

I am, Yours Fraternally,
ROBERT BROWN.

Outram Street, Stockton-on-Tees, Oct.

[The free-love movement is dead in America, and we need not be afraid of a ghost. Me-diums may get under the "influence" of these int, but the hard headed are safe. for a moment, but the hard headed are sais. What are the facts? Mrs. Woodhull's paper has abandoned the advocacy of free love doctrines months ago, has reduced its size one-half, and its columns are chiefly filled with lugubrious harangues plentifully interlarded with Scripture texts. The filthy thing, free-love has all at once become a saint, or being love, has all at once become a saint, or being dead, its shadow speaks from a higher sphere, or a more hypocritical one—which? The "Gentle Wilson," a blariag, vulgas fallow, who pushes himself upon the good folks "out

West" as a medium, is just now threstening to sue Mr. S. S. Jones, of the RELIGIO-PHILO-

sophical Journal.

Mr. Wilson bases his claim on the fact that the report has damaged him in the eyes of his ld patrons, and that the well-furnished tables to which he used to have access on his hunting expeditions are now denied him. This is all very significant.

It shows that the gospel of lust does not pay-American Spiritualists close their doors against its advocates. The morality or philos-ophy of the matter is of small account to such men as Wilson, who avew years ago made it his business to vilify our good brother J. M. Peebles; but when the stomach has to bear the brunt then a .new form of consciousness-if not conscience-comes to the rescue of good behaviour. Free love never was a tenet of American or any other class of Spiritualists. Andrew Jackson Davis, Hudson Tuttle, and really inspired men and women of the movement have been its bitter opponents. A mass of floating scum, easily psychologised by the bubbles of impure gases which ascend from the sedimentary strata of human nature, have been—of necessity, we may say—free lovers, but not because of their Spiritualism. These adventurous souls, with but little modesty to repress them, have boldly pushed themselves to the front, got into the newspapers, called conventions, formed associations, and made the world believe that they were the backbone and sinews of Spiritualism, whereas the real Spiritualists were at home, holding communion with their spirit-friends, and otherwise minding their own business. It was this sort of sham agitation that made Mrs. Woodhull president of that contemptible bubble the American National Society of Spiritualists, or some such high-sounding name. These noisy movements no more represent Spiritualism than a couple of bandying hucksters in a market place represent the commerce of a nation. These organizations and conventions are got up by professional spongers, who contrive to get a living out of society without hard work. This is one of the curses of "organizations" and "societies." Idle, ambitious, self-see ing adventurers by such means compromise the truth and bring obloquy on respectable, hard-working people. The same victous machinery is at work in this country. Let British Spirit-ualists take warning and be prepared to each one represent himself and the truth he holds in his own proper person, and not commit it to the keeping of any candidate who thinks he can do it better than his brethren can. The free love movement is a thing of the past, and the above remarks indicate somewhat its origin, nature, and the reason why it, to some extent, became identified with Spiritualism .-ED. MEDIUM AND DATBREAK.]

2750 REWARD.

Is the Devil Dead?



[I wish the Devil was dead. Here I am in prison, I got into bad company, and in a fit of anger, killed my companios. You, under similar circumstances, might hav done the same. If God would kill the Devil, I gold be liberated. I am old, can walk with difficulty, and must soon die; but if Devils or Diakks are allowed to exist, I must remain here as long as I live.]- The words of E. Hyatt, an o'd man in Prison.

In our previous article we alluded to prevalent errors in regard to various matters connected with this mundane sphere of ours, and concluded by offering a reward of \$750 00 for any information which will lead to the arrest and detention of his Satanic Majesty, the Dayill In doing so our motives were of a philanthrophic nature, and the leading characteristics of our ambition to relieve the world of & pest! Who will not say, "God speed you in your undertaking." The millennium, the glorlous millennium! when the lion and lamb will lie down together, and sewing circles and editors lie not at all; when it will not require the application of greenbacks to repair a broken down character, or a bottle to hold the elixir of life; when the great cry that Katie did or Katie didn't will-be heard of no more, the Holmeses being changed into respectable angels and on good terms with the Brooklyn Society; when Col. Olcott's elementary spirits will be taught good manners, common sense, and ordinary politeness; when Mrs. Woodhull will, under the divine inspiration of the erudite Damosthenes, make speeches contradicting everything she has said,-admission free,while Stephen Pearl Andrews will, dressed in deep mourning, travel over the world to aid those who have broken one or, more bones in wrestling with his extraordinary teachingssuch for example, as this, that "If these analogies be accepted as correct,-and further investigation will tend constantly to confirm them,-then any absolute Separation of Heaven from Hell (or of Transcendentalism from Experientialism), such as did not leave them still in a constant and vital connection through the Intermediate Region symbolized by the Neck and Throst, has its Analogue in the destructive process of Decapitation, or in its representative, Throat outting. This has been, in fact, hitherto, the favorite method of Buicide, both in Theology, and Philosophy. Abstraction (drawing asunder) corried to the Abequie is always Death."

Yes, when the Devil is killed and buried and past resurrection, then that time will dawn upon the earth, when everything will be fixed, understood, and duly appreciated! How is it

Venus (where the millennium has been established, we will suppose) infer, should he visit this earth, and peruse our current literature. Supposing he should read that Gen. Tracy, one of Beecher's lawyers, was one of the bravest of the brave, and that he had courageously charged at the head of his columns on many a bloody battle field, and after the contest, had been seen combing cannon balls and bullets out of his hair! Why, he would desire to see him at once, and would regard him as the greatest curicelty of the age. In viewing our gorgeous churches, their tall steeples towering akyward, and their massive stone fronts emblematic of endurance and stability, he would consider them, no doubt, the grand moral lever to lift the world from its degraded position, and illuminate it with a knowledge that would banish superstition and ignorance; but should be happen to reed the statement of Mr. Comstock. (the general seent of all Christian denominations, to suppress obscene publications and prevent their transmission through the mails) -that there is one man in New York City, a Baptist church member of wenty five year's standing, who has printed 148 000 obscene books for a dealer in obscene kind of literature -would not this erudite visitor from a sister planet, smell an unsayory odor issuing from "holy" places, and would he not come to the conclusion that hypocrisy is one of the leading characteristics of a religious life? And supposing, too, that this highly cultured gentleman from the planet Venus should take up a daily paper and read of the girl who hated her suitor to such an extent, that when he called to see her on Sunday evening, she threw her arms around him, and squeezed him almost to death, alarming the youth so that he didn't call again until the next evening! Why, he would wonder why such a woman wasn't arrested for disorderly conduct? Should be attend divine service where the officiating clergyman is Elder Hammond, the distinguished hell and damnation revivalist, and hear him repeat one of his stereotyped assertions, that "Hell is so not that if a man were taken out of it, and plunged into the hottest fire of an earthly furnace, he would freeze to death from the transition"-would be not, out of sheer curiosity, want to visit the place, and would he not inquire why God does not kill the Devil? Would he not become confused somewhat when learning that Robert Collyer had given expression to this, which he regarded as axiomatically true, "You can't have the dyspepsia and serve the Lord at the same time." Why, he would wonder what would become of the 1,000,000 confirmed dyspeptics who were eking out a miserable existence on stale bread and Graham crackers.

Supposing, too, that in his peregrinations he should visit that magnificent City of Churches, Brooklyn, and hear the everlasting cry that Beecher did, or Beecher didn't sounding forth from partizan friends, would be not feel like returning to Venus at once, where the millenium has been ushered in, and everything is altogether lovely? And with philanthropic emotions ever uppermost in his plastic nature, if he should gaze at one single, item of \$170, 850 expended for music alone in the churches there, would be not smile contemptuously as he gazed at the poverty-stricken ones prowling about as if friendless, Godless, and less every thing that could make them happy and comfortable? We think this distinguished visitor from Venue on visiting such a scene of transcendant contrasts in the condition of society, would add a curious chapter to his forthcoming report to the savans of his planet, and try and devise some means to kill our Devil.

Then supposing on leaving Brooklyn he should read the certificates of a patent medicine vander-one for example who warranted his porous plaster to draw a person ten miles the first night applied, would not his head go around in amazement? Supposing, too, he should be told that Abernathy was one of our most eminently successful physicians, univers ally respected, and that he should read, that once upon a time an old woman went to him greatly alarmed, for a prescription, telling him that her son had swallowed a mouse, and that the learned physician turned petulantly around and said, "Madam, hasten home, and give him a cat." Would he not open his eyes at such a statement? And further, supposing, too, he should read, that another old lady had called upon him, thinking her child would die every moment, saying, "Doctor, my son has swallowed a bullet"-he curtly replying, 'Hasten home, and give him a dose of powder, and be careful and not get shot!" After this distinguished visitor from Venus had seen this record of one of the best physicians that ever lived, he would think certainly that the world was mad on general 'principles and the Davil was maming around loose. The fact of it is, that we are a peculiar people, endowed' with subtle eccentricilies, that no pure man ga fully appreciate. Should he return to his celestial home what a report he would write! Supposing in his pursuit after knowledge, he should read we had well contested spelling matches, "And that at one of them a Scheneotady girl set down on 'pantaloons' "-what would he know about it? When the millennium is ushered in, then all such nonsense as this will cease. And that is our mission to usher it in, which we can not do without first killing the Davil, or showing his true charsoteristics.

How is it with that learned divine-Robert Collyer? He never has been fixed on account of the existence of the Devil. Why, the stars are not fixed-then why one of the smaller luminaries? He once was a Methodist-a roarlag, rollicking, thundering, devil-defying, ranting, enthusiastic divine, at a salary of \$700 -perhaps! Then he had flares struggles with the Davil. He wrestled with him, as Jacob did with the angel. He denounced him in

destitute of all virtues except uniform persistency, and that was directed in enticing people from the paths of virtue. His descriptions of hell were proulibrly awful and startling. Its chambers of subterranean heat and seething coals, were vividly presented by the word of mouth to his gapping listeners. He sent Paine there, the distinguished patriot and statesman; he consigned him to one of the hottest furnaces, where little Davils shot arrows into him, and poisonous insects' stung him; where fierce animals bit him and snakes laved him with their polsonous saliva; where he was compelled to breathe air as much hotter than red hot iron, as molten lava is hotter than an iceberg. There the author of the Age of Resson, the lover of liberty, the hater of despotism, andthe fiend of the oppressed, was confined like a wild beast in a menagerie, to be punished for-ever and ever. Notwithstands the fact that he sasisted in rearing the citadel of liberty, in which we all live, he was doomed to everlasting torment. There was Hume, also, who wrote the "Natural History of Religion," he was consigned to everlasting perdition. So was Aristotle and the hero of Ticonderoga, Ethan Allan. Collyer had consigned each one to various quarters in the subterranean region of hell, at a salary of \$700 a year. Finally, he became a Unitarian, and with a salary of \$5,000 or more per annum, he jerked them all out of hell, and consigned each one to various positions around the throne, where they are supposed to be now, singing praises to God and

It is not difficult for the reader to perceive that nothing is fixed--not even hell-like the "fixed stars," everything is unsettled, and the affairs of the world seem to be constantly bobbing around, seeking an equilibrium! If the Davil was dead, there would be no need of wear ing false faces, or appearing to be what you are not. Truth, then, would relien supreme. With no thieves, no liars, no murderers, no backbiters, the world indeed would be a paradisa, where angels would hold sweet communion with each one. The widow's moan and porphan's sigh would then be turned into silvary peels of laughter; their sad hours into radiant sunshine; their old rookerles into pleasant homes; their days of struggles into peaceful enjoyment, and all would be happy.

(To be continued)

Facts to be Remembered.

Wilson sometimes unwittingly mixes grains of truth with falsehoods innumerable, which he utters. Specimens will be found in the following, which we extract from an article published under the heading " The Tree, Pare Spiritualism and its Fruits:"

He says: "When the RELIGIO PHILOSOPH-CAL JOURNAL copened its batteries upon the Social Freedom question, we saw prophetical ly what would be the result, and pointed out to the editor just what would come to pass. When the RELIGIO PHILOSOPHICAL JOURNAL began its crusade against Woodhuli & Co., Spiritualism had a stronghold in every large city in the Union, that is, in the form of public meetings. Now, only New York, Philadel-phis, Baltimore and Washington maintain meetings. Boston has not been disturbed, but each of these cities named have lost, and are not having as large audiences as they had before the RELIGIO PHILOSOPHICAL JOURNAL commenced its crusade.

The State Associations in Iowa, Minnesota, Wisconsin, and Michigan have suffered terribly. In Ohio, Indiana, Missouri, Kansas, Nebrasks, and Illinois, the State organizations are dead, killed by the bitter and abusive poli-cy of the editor of the RELIGIO PHILOS PHICAL JOUBNAL. The Northern Illinois Association and the Northern Wisconsin Association o Spiritualists have withstood this champion of virtue (f) and maintained their footing, and yet these organizations have been depleted by the false statements made by the paper referred

And now we are reaping from his sowing. The First Society of Spiritualists, in Chicago, whose purity has dissolved the Lyceum and suspended their meetings, are virtually a dead letter; but here comes in Chicago the Woodhull, and fills McCormick's Hall to repletion. And on Sunday the "Gentle Wilson"fills Grow's Opera House at 25 cents a head. Now let the pure and immaculate editor of the Ra LIGIO-PHILOSOPHICAL JOURNAL OF Its " Fun is Phunny" correspondent try their hand before a Chicago audience, and give to the world results."

Wilson justly gives us credit for making a successful warfare upon the infamous doctrine of "Bocial Freedom," and it is true, as he says, that he did all he could to dissuade us from doing so, and we were compelled to close his department in the Journal, as he persisted in claiming that "social freedom" is germane to Spiritualism.

His lack of consistency in suing us for classing him with the "social freedomites," is obvious to any one who is familiar with his course or even reads the foregoing extracts.

The "Boolal Freedomites" were running the meetings everywhere, and bringing Spiritualism into disreputer throughout the United States. The RELIGIO PHILOSOPHICAL JOURNAL raised the alarm, true Spiritualists took warning, and at once went to work cleansing the Augean stables, and most thoroughly has it been done.

Wilson says, "And now we are resping from his sowing. Tae First Society of Spiritualists in Chicago, whose purity has dissolved the Lyceum, and suspended their meetings, are virtually a dead letter."

Now the facts are that the " First Society of Spiritualists of Chicago," had been for a long time officered by "Social Freedomites," and their meetings had been run in that channel until the people shunned the place as they would a plague spot.

A few weeks ago the Spiritualists of Chicago rallied and elected a set of officers, who ignore " Social Freedom" as a most infamous doctrine. Hence Wilson declares that Boole ty a "dead letter."

Now for the facts: Instead of being a "dead letter," they have rented a large hall at the corner of Washington and Green Streets, (6 now? Constant changes in science, govern I bitter terms, and celled him a bold, bad being, I central point) that will seat fifteen hundred

people, and at the very first meeting, the house

was filled to repletion. The Children's Progressive Lyceum is in spired with new life, and Spiritualism has entered upon a new era in Chicago, which promises for it a brilliant future.

A like success awaite-us in every city and town throughout the United States.

If we have been the cause of the ruptures as Wilson avers, we certainly have been but the humble instrument in the hands of higher powers, to renovate our heaven-born cause, and place it upon a basis that shall elicit the approbation of all good men and women.

We boast not of being the author of the great and good work, which Wilson, in the spirit of vilification, attributes to us, and yet we confess that that wisdom which belongs to the higher spheres of life, has impelled us to the performance of a sacred duty.

Since we purged our columns from the lucubrations of E. V. Wilson, we have received many thousands of letters of approval of our course. Our subscription list has more than doubled, and the cause of genuine Spiritualism, has endeared itself to millions of people, who, but for the course pursued by the Ruligto Philosophical Journal and its supporters would never have given the least attention to the subject.

For performing that duty, Wilson has sued us, claiming \$25,000 damages. For what? For accusing him, as he says, of affiliating with "Social Freedomites," and yet he is Secretary and Mrs. Severance is President, of a society that claims that "Bocial Freedom" is germane to Spiritualism, and which at their Eigin meeting sent greetings to an out and out "freelove gathering" at Jackson, Mich., where Mrs. Woodhull was present in person; which in turn by resolution denounced all marriage laws and the RELIGIO PHILOSOPHICAL JOUR-NAL, for its loyalty to true Spiritualism, and its opposition to "Social Freedom."

Only Six Persons.

Wilson, in reporting the number of persons in attendance at what he and Mrs. Severance calls a meeting of the "Northern Illinois Association of Spiritualists," at Belvidere, says the attendance averaged sixty-five, six of whom were from Belvi lere.

Balvidere is the city where this free-love institution held their last meeting. It is a place of some five thousand inhabitants, hundreds of whom are Spiritualists, and yet but siz persons would disgrace themselves by attending such a meeting.

Now, with these facts confessed, Wilson proposes to hold a like meeting at Rockford, and there lay out a plan for what he calls an "International Convention" at Chicago. He is Secretary, and Mrs. J. H. Severance is President-Poor Howard, who recorded his vote for Mrs. Woodhull the day after she was elected president, is left out in the cold-his devotion to Woodhull is not enough for Wilson and Severance, now Woodhull has gone back on

Wilson says the "Northern Illinois Association of Spiritualists are a living fact." We suppose he means himself and Severance.

The public will doubt whether a thing so edious in the nostrils of the people, as to deter all but siz persons of the town where the meeting was held, from attending a convention of uch a high sounding name, is alive. Its odor, savors of death and decomposition.

Wilson claims that the Association includes the territory embraced in Northern Illinois, Bouthern Wisconsin and/Michigan, and Northern Indiana, and yet an annual meeting, according to his own report, held in pleasant weather in the month of October, all told were but sixty persons, and only six of them from Belvidere, the town where the meeting was held.

Woodhull had sense enough to samoss the ranch, as old rate leave rotten ships. But Wilson as Secretary and Severance as President stick to the old stinking carcass, and affirm that it is alive, and propose to have an "International Convention" to take a snift at

The people of Rockford will treat the abomination with the same contempt that was shown it at Belvidere.

Not five persons outside the ranks of freelovers will have anything to do with the putrescent thing.

Dr. Witheford.

We take pleasure in testifying to the genuineness of Dr. Witheford's mediumship. Although the spirits do not materialize as readily as through older mediums, yet what is presented is equally, as conclusive evidence of spirit control. At a seance held at our seance rooms, the spirits came and touched our hands while we were holding his; beautiful spirit lights occasionally appeared, and while he was in the cabinet the spirits played on various musical instruments on the outside.

. At a seance lately held on the West Side by him, at the residence of Mr. Orocker, a gentleman who is a careful observer of the phenomena of Spiritualism, the spirits brought into the room a

BEAUTIFUL WHITE DOYE, 4 much to the gratification of all present. How they accomplished this feat, still remains a mystery to those who witnessed it.

At one of his circles, at 188. West Madison Street, he prepared some paraffine, and a mould was taken of a part of a spirit's hand.

Thus the good work goes bravely on. New mediums are being constantly developed, news tests are being given, and the angel-world is gradually drawing nearer to this, to convince mortals that their friends still live.

MRL S. B. NAWCOMB wishes the JOURNAL discontinued, but does not give her 2. O. ad-

GOD'S SPIRIT.

How It Is Working in the Garden City.

A Deep Religious Feeling in all the Churches.

Some Interesting Facts Concerning the Work-The Noon Prayer Meeting

The foregoing is the heading of a long article in the Post and Mail of Nov. 11th, calculated to tickle the fancy of the churches in and out of Chicago. Then in another column the editor recounts the fruits of the revival in a less sensational manner, as follows:

"INSANE ON BELIGION.

"Jeremish O'Sullivan, a man of 80, who had been reading too much of religious matter, was declared to be insane in the County Court this morning, as was also Pailip Parker.

If there had been a meeting of Spiritualists with similar results, the secular and religious press would have heralded it all over the country as an argument against Spiritualism. The philosophical truth is, a certain class of people are liable to become insane by an undue excitement of the mind, no matter what the exciting cause may be.

Jennie Lord Webb.

This lady so well and favorably known in this city and the West as a fine medium for various phaces of manifestations, who has in years past convinced many skeptics of the truth of spirit communion, and given sittings to many prominent people of the country, has had such inducements offered her to spend the winter at the East, that she has concluded to do so, and has taken rooms at 88 Westminster St., Boston. Mrs. Webb is the daughter of Dr. Cyrus Lord, and sister of Annie Lord Chamberlain, both of fine powers and wide reputation. We trust our friends who can make it convenient, will make Mrs. Webb's personal acquaintance. Those who can not visit her in person, will do well to correspond with her.

In the address of Mrs. Tappan, we are compelled for want of space, to omit the Invocation. It was really beautiful, and riveted the attention of the audience.

MR. G. B. STEBBINS will probably speak in this City during December, at the hall corner of Green and Washington Streets. He is one of the ablest advocates of our cause.

MRs. TAPPAN speaks at the Hall, at the corner of Green and Washington Streets, Friday evening, Nov. 19th, also at the same place Sunday morning and evening, Nov. 21st.

WEST INDIA PICKLES is the spicy title given by W.P. Talboys to a humorous book, in the press of Carleton & Co., being the Diary of a Yatch Cruise last winter among the West India

AUGUSTA EVANS' NEW NOVEL -"Infelice" bids fair to rival "Bt. Elmo" in advance orders. Carleton & Co., the publishers, are negotiating with a large dealer for the enormous number of 50,000 copies, including "the mark-

THE numerous crucified Baylors that the world has been-favored with, have their history set forth in clear and comprehensive style by K. Graves in his "World's Sixteen Crucified Saviors," price by mail \$2 20. For

DR. CAMPBRIL, of Cincinnati, Ohio, says that Jay J. Hartman, "took, yesterday two spirit pictures, which were recognized." He alludes in favorable terms to E H. Green and

EMINENT MEN in many countries have during the past few hundred years written "the history of Jesus." None of them can at all compare with the history given to the world by Paul and Judas through Smyth. Their thrilling account of that wonderful man is of intense and absorbing interest. Price \$1 50, pos-

MR. AND MRS ANDREWS are in full charge of Cascade again, and Mrs A. will not go to Russia. She will be pleased to meet her old friends, and her control expresses the belief that the manifestations this winter will be unsurpassed by the most remarkable demonstrations of the past.

> Concluded from Piret Page. BRAUTIFUL WHITH ROSE

and leaf, and a purple pansy; perfect in shape and exquisitely shaded. Handing the basket to Mr. Taylor, she arole; and put these beautiful mementos of her handiwork into my hand. "Oh! May," I exclaimed, "will you please let me kias your hand," but she gradually receded from me. Taking the chair she moved is towards the table, on which I had placed, after the dark seance, a sheet of writing paper, folded in an envelope with a pencil. Gracefully sitting down, May took the paper from the envelope, and in full view wrote the following, to Mrs. Roux, a friend in Louisiana:

DEAR MADAN:—We still love you and watch over you.

Folding it she replaced it in the envelope

Folding it she replaced it in the envelope and addressed it to Mrs. Roux. Rising, she and addressed it to Mrs. Roux. Rising, she placed the letter in my hand, threw her arms around/my neck, and planted a kiss upon my hrow; involuntarily I placed my hand upon her shoulder, but it was as marble in its deadly coldness, and no mortal breath fanned my face as she held me in a close embrace, for the face as she held me in a close embrace, for the space of half a minute. Oh! the unspeakable bliss, the undednable heavenly feeling that permeated every fiber of my being in that ecstatic moment, I never can forget though I should live a thousand years. But all things, whether spiritual or earthly, have an end. Withdrawing herself from me, May gracefully bowed her adies, and retreated towards the cabinet, growing

SMALLER AT EVERY STEP,

until as she had reached the cabinet door, she was not larger than a four year old child. And thus the lovely form fade from our mortal sight after being out in the room fully thirty minutes once seen and never to be forced. ty minutes, once seen and never to be forgot-ten. George soon took the trumpet, and speaking words of cheer and counsel, said it had given them great satisfaction and pleas-ure, to be thus sele to manifest them-selves to us, and wishing to be remembered to his friends in Lousiana, bade us a very

good night. Johnny also said his adieu in his usual humorous style. And thus this wonderful seance closed. We had field communion with a spirit clothed in flesh even as we were, and yet we had seen her disappear. Philosophers and men of science can you solve this mighty problem? When Bastian came out of the cabinet, it was hard to make him believe that such manifestations had tak en place. But our joy lighted and tear stained faces, our exclamations of wonder and gratitude persuaded him that something extraordigary had occurred.

And now reader, I have given a truthful and unvarnished account of the seance, but such manifestations can not take place in a public or promiscuous circle. There nfust be

PERFECT HARMONY

in order to assist these pure spiritual beings, and this can only be obtained, where the sit-ters, whether skeptics or believers, are harmon-iously blended. To the skeptic I would say, the cabinet is here of carpet or furniture, save the chair in which Mr. Bastian sits. Trap doors and sliding pannels can not possibly be introduced, as the room below and adjoining are occupied. And we are positively sure that Mr. Bastian had no drapery or masks on his person. We are perfectly willing to risk our reputation and our all on the truth and honesty of these manifestations.

Mrs. Many Dr.Groedt.

Lousiana, Mo.

ANDREW GROVE and others have our thanks for extending the circulartion of the JOURNAL.

Business Botices.

SUDDEN CHANGES IN THE WEATHER ARE Productive of Taroat Disease, Coughs and Colds. There is no more effectual relief to be found, than in the use of " Brown's Bronchial Troches."

WITH all the competition in soap, Dobbins' Electric Boap, (made by Cragin & Co., Philadelphia.) is first in popularity, because it is. pure, uniform and honest. Have your grocer get it and then try it at once.

DR. D. N. HENDERSON, of Iows, has made arrangements to have an office at Memphis, Mo., during a portion of the winter. See his advertisement.

A Spirit Physician Materializes and Cures His Sick Patient.

MRA A. H. ROBINSON, 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 dis-tress 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 totally unconscious. The next morning when I awoke I was lying flat upon my back (a position 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. PECK. Topeks, Kan., April 18th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-scription.

A. H. ROBINSON, -MEDIUM. - CHICAGO. wish you to make an examination of my head and try and see if you can give me any relief.

I have a sore on my left temple, which came and is now getting ars ago, the edge of my eye brow. Bome physicians think it a cancer and others the reverse. - I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one

temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-main, Yours with Respect,

LEWIS C. POLLARD. Los Nictos, Cal., Oct., 8rd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mus. A. H. Robinson :- Enclosed please find lock of hair and two dollars. I have derived lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Bervant,

Lewis C. Pollard.

LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, '74.

Mas. A. H. Rommson:—I write to you again
and send lock of bair. My head is well but I
think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, subscribe myself.

Yours with Respect,
Lawis C. Pollard.

Azusa, Cal., May 29th, '78.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

BUILDING, CHICAGO.

MRB, ROBINBON, while under spirit control, on rethe disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice is to send along with a look of hair, i
better practice is to send along with a look of hair, i
better practice is to send along with a look of hair, i
better practice is to send along with a look of hair, i
with length of time the patient has been slock when she
with, without delay, return a most potent prescription and
remoty for eradicating the disease, and permanently
curing all curable cases.

Of hermid she cases.

Of hermid she cases are brought as respect with
a sick purson, through her mediumality, they never fall
to give immediate and permanent regist, in curable cases,
through the positive and assentive forces latent in the
system and its nature. This prescription is sent by mail,
and be it as interested.

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Oswego N. Y.

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The shadows of doubt are all passing away, Dispelled by the light of a logical ray, A germ of Clear Reason, where full power will Through all the great Fature, -- assurance di

For I feel all the blessedness Heaven can give In solving this wonder of wonders, I Live, Close clasping unto me my great human dower-

A life without end, and no limit of power. And the Lost, and the Mourned, that were hidden away,

To moulder and waste with inanimate clay And with me, and around me, and smiling

Immortal in beauty, and wisdom, and love, With no suffering around us, no parting be-

We wander away to the shadowy shore, Where in soft silvery billows, that break at The bright Living Waters make melody

An anthem of Life, ever during and free, Rounding up in the boom of Eternity's sea. Friends reunited, in converse true,

Their Present erjoying the Past review, With a measureless love in each unspoken Which only in Heaven's clear air could be Their kindling memories freely unfold,

Friends and scenes that were dear of old; For the hollest thoughts and feelings com-To make most precious one "Auld Lang Still drinking with rapture the gladdening light,

That opens new realms to the wondering sight, Where the heart of love and the mind of power,

Are growing in grace with the growing hour; With each new impulse borne up higher, To the fountains of Wisdom we may aspire, Where nothing is hid from the boundless

Of the Great, the Possible, the True; And thus I rejoice, while day by day, The hard old scales are falling away, As the tender tone of the light serene Balutes the sight like a tint of green; And rancorous errors are touched and healed By light in living fires annealed.

Not all didactic are our spirit ways, For off sweet Humor's scintillating rays, Sparkle in speech, while answering shafts of

Wit, Inspired with many a rich and pointful hit, Keen yet not cruel, call forth mirthful tones, That shake with full response the highest thrones.

Such royal wit—no filmsy verbal chaff— From Gabriel's selfhood must provoke s laugh, Inspiring pleasures, innocently gay, Cheer us to mark with usee the full days,

Each, in the work he knows and loves the Is free his love and labor to invest.

While all our varied magnetisms tend To the high purpose of the same great end; Each, acting in his own peculiar mood, Bends all his power to Universal Good. To elevate the ignorant and low, To heal the vicious of their inborn woe, To battle bravely against every wrong— Foul Ignorance and Superstition strong, That bar the golden gates, and block the

And the poor blinded victim lead astray. For the wronged babe we seek out loving arms, To bear it safely from impending harms Unto the harbor of a cheerful home, Where higher hopes, and better deeds may

We lead back gently such as go astray, And turn the tender maid from danger's ways. And thus we labor with a joy refined— Bound in the brotherhood of All Mankind. Concrete in action, our Religion shows The many fruited tree on which it grows. Selfah petitions though we never raise, Our Work is Worship, and Eojoyment Praise; No barriers to our highest faith we find, Our Creed Humanity—our Sect Mankind— Freedom our Gospel—Justice, our Golden

The same great Word that ancient Sages saw, Reason our Priest—Conscience our Judge—no dream

Has ever questioned yet their power supreme. Our Virtues clothe us with immortal youth,
Our Goal is Wisdom, and our Guide is Truth,
In one grand circle, all below—above—
We clasp devoutly, for our God is Love,
And when his heartfelt praises we rehearse,
Our temple is the boundless Universe.

Such is the Heaven I share in, and behold, Though still the infinite may not be told. Compare it with the yawnful Heaven, that

shines, In the stale teachings of devout divines, Almighty Dullness, bent with folded arms, Devotes Eternity in Singing Psalms.

A word of happy greeting now I send To dear ones of their own departed friend. Freed from the irksome thrall, I came away-All round me darkened save a single ray-And that I followed—now a rising star, That lured, and bore me to some realm afar. Angels were round me, in soft light arrayed; And on a downy couch, they gently laid The worn and weary. Then I slept and dream-

That I looked through the light that o'er me And in a vision, saw my former se

Bafe laid away upon its narrow shelf; And still I saw the flesh and living form, And still I saw the fiesh and living form, With human hopes and aspirations warm. I woke in wonder, but half conacious then, I asked an angel watcher how and when I came there, if, indeed, I did not lie. In the old church yard. And was this being I, Or that pale thing, just shrouded, coffined, knelled,

Which, in the ghostly chamber I beheld? A tender hand upon my lips was laid; I diasped it, wondering half, and half afraid. It was my Margaret—using, loving, mine! I fainted with a repture too divine! But strength being given, at length I came to

But strength being given, at length I came to

The glorious truth that had perplexed me so.
That I was living, heart, and soul, and mind;
And only ashes had been left behind.
I felt the lost ones, though my eyes were

But all at length were to the sight revealed; Then the old hymn made Heaven's wide arch-

"Oh Grave! where is thy victory?"
Oh Death! where is thy sting?"

d now, in joyful faith and sight, I rest, Of all my proper parts and powers possesses As you suppose, we do not live on air, Or, vagrant-like, fondly dwelling anywhere; We've food and raiment, and a place called home,

To rest returning steps, whene'er they roam, Where all the family and social ties Are crowned with love, and linked with harmonies;

And kindred spirits, in their converse sweet, Are never troubled by unhallowed feet.

There, books and cabinets, and works of Art, Measure and shadow forth the owner's neart; And such I'm fashioning from heart and

Adorned for all the dear office left behind.

Meanwhile, a nook half hidden from view I have found, where the clear light just peeps through, And the murmuring waters, with musical

Bing soft to the osiers that dance as they and the long flexile branches with cadences sweet. Just kies the fair waves with their rhythmical

The amaranth bows with a reverent chime, While the mosses, and blades of grass, keep time. Here the asphodel blooms, and the fairy flow-

That bind with their tresses the unmeasured hours;

And here have I fashioned a lovely bower Of the clambering vine and the starry flower. Hither for rest and reflection I come In the secret silence, I call it home. Just where two loving streams together Are flowing, I've planted our beautiful heather) And musing oft, as I sit and dream, I hear the voice of a dear old stream, And think as the nodding bells I see, It is Almond Water, that sings to me.

With a spirit immortal our cherished loves

Fly back to our bosoms, like wondering doves. Close by, on a fir tree, stately and grand, I have hung the harp of "Auld Scotland;" And the living winds, as they sweep along, May awaken the conscious chords with song, Or bear away from the higher planes, To the poet's soul, sublimer strains. Transcendent in truth in this wonderful clime; All its voices unite in an anthem sublime, That breathes in all being—an ecstacy rife— Inspired by the fullness and richness of life; I catch in my spirit the quickening strain, And thus I prolong and repeat it again;
"I live!" and I bind in a bright, burning scroll For the Daring of Thought, and the Noble of Boul,

This truth of all truths, in its grandeur au blime That the spirit of man is not bounded by time; But to measureless being it springs from the

To an heirship of deep and unquenchable light-

All the truths of the Universe open to view, To meet, and to master, with zest ever new; While the glory of Art and the sweetness of

Like fair stars, forever are shining above; But to the earth veiled I could only impart The rhythmical raptures that sing in my heart, Or paint on your spirits this glory divine, If a language of infinite meanings were mine.

I await my Beloved with outreaching arms, To lead them in safety, or shield them from . harm. Preparing the way for reunions of love;

For I know that our lost ones are blooming

Ecclesiastical Bigotry.

BY J. H. COTTON.

A philosopher has said, "He who dares not reason is a coward; he who will not is a bigot, while he who can not, is a fool." In uttering these truths the philosopher is not responsible for the existence of either coward, bigot or fool. He has only pointed them out so that he who runs may read. The subjoining corres-pondence explains itself. The bigotry of the church excludes all reason when reason would endanger the life of its creeds. The coward-ice of the church excludes reason when reason would loose the fetters and lead the souls of her votaries away from fables and fictions into facts and divine truths. But to the correspon-

DENVER, Col., Sept. 25th, '75. My Dran Brother Errett:—I would like to furnish for publication in the Christian Standard, a series of articles entitled "Evidences of Immortality." The materialistic ten-dency of modern thought seems to me to de-mand the very best testimony that the world can produce of the positive evidence of the soul life hereafter.

I may not express the thought mould of the "Disciples," but my heart is deep in earnest. And if I can succeed in lifting the feet of but one soul from the mire and clay, placing them firmly upon the rock smitten by angel hands, in the broad sunlight of the life and love of the beautiful hereafter, I shall feel myself amply repaid. Please let me hear. . Yours in the bonds of fraternal regard,

JOHN H. COTTON.

ERRETT' FIRST REPLY. If your evidences of immortality consist of details of necromancy and the materializations etc., of Modern Spiritualism, we have no room for them in our columns. Nor can we

in any case decide to publish until we examine the articles.

ISAAC ERRETT.

COTTON'S REJOINDER. DESYRR. Col., Oct. 2d, '75.
ISAAC ERRETT, Esq., (Cincinnati, O.)—My

Your card reply to mine concerning my pro-posed articles for publication in the Standard, entitled "Evidences of Immortality," is mine and noted. I confess myself surprised and at and noted. I confess myself surprised and at the same time sorry on account of your manifest illiberality. I have never had the pleasure of your personal acquaintance, but judging from your writings, I had supposed you were liberal enough to receive and yelcome truth from whatever source it might come. I was fully persuaded that neither Franklin, Lord, McGarroy, nor the Missouri editors would entertain such a proposition for a single moment, but felt quite confident you would. There are other publications of good circulation and respectability whose proprietors will publish my articles, but not one in a hundred of the "Disciples ever road them. And yet these are the very people I most desire to reach.

Burely, my brother, if I am in error, you can set me right before your readers. I am perfect-

set me right before your readers. I am perfectly willing that yourself or any body else, shall review my articles as fast as they appear, so that the article together with its criticism shall both appear in the same number if you

And I will be more liberal than you proposed in your eard, for I will guarantee the prompt publication of all your criticisms in some liberal paper of respectable circulation, thus giving you a chance to be heard by a class of readers not now accustomed to hear you. If you hold the truth in absolute infallibility then you would certainly have nothing to lose, but very much to gain in the increased number of your readers.

Truth can never suffer by fair, honest inves-tigation, and you know, brother, it is the truth that makes us free, and if the truth make us free, then we shall be free indeed. If Modern Spiritualism is "necromancy,"

then so is ancient Spiritualism the same. Take Spiritualism from the Bible, what have we left? Simply husks and nothing more. What do you make out of the medium of Endor seeing and conversing with the spirit of Samuel? Or of the hand writing on the walls of the Palace of Belteschazzar? What of the of the Palace of Belteschanzar? What of the angel wrestling with Jacob, talking with Abra, ham, Lot and Moses, and in fact with all the old prophets; of Moses and Elias talking with Jesus; the angel appearing to John in the Isle of Patmos? What of the angel entrancing Peter on the housetop, taking him out of prison, loosing the bands of Paul and Silas, catch on, loosing the bands of Paul and Shas, categ-ing away Philip and floating him through the air so that he was found at Azotas, many miles away; of Jesus appearing and talking to his Disciples many, many times after the death of his body? Are all these recitals stor-

les of necromany? Are all these recitals storles of necromany?

And yet Lam a living witness to-day, of
manifestations, corresponding to every one of
these? Hence I admit all these recorded facts
in the Bible, and am glad to admit them, glad
they are recorded as so many links in the great
chain of evidence proving the spirit of man
immortal. But while this is true, shall we
call the corresponding to our ears like the Scribes close our eyes and stop our ears like the Scribes and Pharisees in the days of Jesus and say, "there is no truth outside of Moses and the propheta?" Is this the part of wise men? Belence in Astronomy tosohes that the earth revolves on its axis; that it revolves around the sun as its center; that the planet Jupiter has four moons; Saturn her rings as well as moons. Science in chemistry teaches that the sir we breathe is oxygen and nitrogen, and carbonic acid; that water is oxygen and hydrogen; that oxygen is a supporter of combustion while nitrogen is its neutralizer.

Science in Natural Philosophy teaches the principles and uses of mechanical powers and their application in the development of art and industry.

Now we accept all these as true, though not one of them is taught in the Bible. And yet are they any the less true because not taught in the Bible!

Not ten in a hundred have ever eeen the moons of Jupiter, nor separated the gases in the atmosphere, nor analyzed the component parts of water; and yet they believe all that science teaches in these several departments of nature. And why so? Simply because scientific men, living in nearly every part of the world, whose hearts and lives are bound up in scientific advancement, all agree in their general statements concerning these things. Their combined testimony as to facts and causes after years of patient study, toil and investigation, is willingly accepted as reasons. bly certain. And what is true of all these sciences in this respect is now also true of Modern Spiritualism. Science through some of her most illustrious sons now proclaim to the world the absolute demonstration of man's immortality. And henceforth true religion and true science will no more quarrel. Pro-fessors Wallace, Crooks and Varley of Eng-land, compeers of Tyndall, Darwin and Huxley and Herbert Spencer; Professors Denton, Peebles, Hare, Elmonds, Parker, Tuttle, Davis, and a host of others in America, whose names are commonplace in scientific research, all with one voice, after years and years of patient prayerful investigation of Modern Spiritualism, came boldly to the front and give to the world their unqualified testimony that the phenomena of Modern Spiritualism are facts as well established by scientific research as are the facts and phenomena in any other departments of science. And yet with all this before you, with a slight wave of your hand, you, who, I take it, have never investi-gated, nor tried to investigate these phenome-na for three consecutive hours in your whole lifetime-you toes all its claims aside as worth less trash and unworthy to appear in the col-ums of your paper. And like proud Pharisees in the days of Jesus, you carefully draw your church robes around you and turn away in dis-gust least you become contaminated with infi "It does not come in the church, you say. These proud Pharisees said, "This Jesus is not our Messiah. He is poor. He was born in a stable. His father was a carpenter. He is not proven to be in the Royal lineage.

him-except to stifle his teachings,—peacably if we can, forcibly if we must,—but kill his influence we will, at any cost." But how vain and foolish their opposition! They had not counted the host of spiritual helpers working with, through and for the gentle Nazarene. Now, my dear brother, this barring the doors to all outside the church, is not brave—it is not good—it is not even see, and can only finally result in sorrow and shame upon your I know full well. my brother, that your heart is better, much better than your creed, and that if you could only know, as I know, in these evidences of immortality, you would I am sure, stop feeding the people on husks alone, and give them the bread for which they do so earnestly cry; even the bread of life, broken for us and kindly distributed by angel hands.

We will therefore have nothing to do with

What will it avail you to stand and cry, "humbug, devil, demons, necromancy, witch-craft, sorcery," or indeed any other vulgar nick-name, as if ideas and facts could ever be battled down thus? Buch procedure may catch and hold the vulgar for a time, but all thinking ones will turn away in disgust. As well try to turn the mighty Nisgara current up stream by simply calling it ugly names and heaping upon it opprobrious epithets.

The science of angel ministrations is being quietly but surely developed in every civilized land all over the world. It needs no Moodys, Bankeys, nor Franklins to stir up the passions in fright and terror. But in the still quiet of eventide, all over this land wherever conditions are made and kept favorable, angel loved ones come silently whispering words of consolation and comfort to bereaved and sorrowing hearts. And with an elequence born of a full realiza-tion of life and its responsibilities they exhort us to ever strive for the final triumph of the Di-vine within us, by living true, pure and hely lives, not in words alone, for words are but leaves -in deeds loving and true. For deeds are the —in deeds loving and true. For deeds are the real fruits, and it is these that must judge us when the body masks are thrown off, and the books of our lives are opened, to be closed against the eyes of an imnumberable company no more forever. With only kind wishes for your welfare and prosperity and higher growth in the knowledge of spiritual truth,

I am fraternally and truly,

John H. Corron.

[After waiting ten days for an answer, I again wrote brother Errett, conceded his right to examine my articles before promising to publish, but asked for a definite reply as to whether he would entertain my proposition upon the hasis of simultaneous publication etc., in some liberal paper, and here is his final reply.

reply.]
"If my former letter was not definite enough,
I now say that I dealine the publication of the
proposed articles entirely.
Isaac Ensure."

Denver, Col.

Poices from the People.

GENEVA, N. Y.—Daniel Wheeler writes.—We have had an "expose" of Spiritualism here by Uriah Clark; he exposed himself, however.

VINTON, IOWA .- M. Branin writes .- I have taken the Journal so long, that I declare it has almost become as one of the family, and I know how I should miss its familiar face.

WEST PITTSFIELD, MASS.—Mary Smith writes.—The Journal is a rich weekly feast to my soul.—The lecture of Mary F. Davis came all right; just the work needed, and cannot fall of do-

ALTON IND .- H. B. Meylin writes .- Please find remittance for renewal of Journal for one more year. I hope to be able to pay for it as long as I live; it is bread and meat for my soul.

FULTON, IOWA .- C. Breeden writes .- I have favor in sending the glorious old senat. for I hardly know how I would get along sthout it.

CHICO, CAL .- E. Knapp writes .- I send you remittance to pay for the JOURNAL. I thick it is the best Spiritual paser published. Sometimes I lose a number, but I hope some one gets it that will obtain a new idea in regard to the world be-

MURPHYSBORO, ILL.—Mrs. Jane Dailey writes.—I have waited to see if any one accepted. Dr. Miller's challenge. I will just say to those whom it may concern, that there is a skeptle in this city who is worth about two thousand dollars; he says he will not accept the Doctor's proposition, but will enter on an agreement with any medium, to give all he is worth for the chance of shooting at a materialized spirit; or he will give all if an artist will furnish a correct likeness of his father or mother in the spirit-world. Is there not some medium or artist who will take this offer?

GALVESTON, TEX.—John Sundberg writes.— Spiritualism is gradually gaining a little hold here, and without sea cely any exception to the Spiritualists belong the most prominent men and women in the city. The Galveston Psychological Society, of which I have the honor to be President, was of which I have the honor to be President, was started about six months ago and is gradually, though 'slowly, progressing. We have made several efforts to make arrangements with good mediums from the North to come down here, but have hitherto failed, and we are therefore endeavoring to develop good mediums among 'ourselves. One of the recular papers of this city, the Galveston Civilian, devotes considerable space to, Spiritualism.

COUNCIL BLUFFS, IOWA.—Mrs. Dr. McMahop rites.—We had Mrs. Mand Lord with us last
we a. Many of our most influential persons at
tended her seances. Baz has left us for Denver,
where she had promised to fill an engagement of
two weeks. Bhe gave four seances in my parlors
and they were crowded. Can any one tell us of a
medium who could come here this winter, that medium who could come here this winter, that could give materializing seances. If you know of one you can recommend, I would give them the use of my pariors for the winter, and they would be well paid and appreciated; and the records of eternity alone tell the good they would accomplish. The people here as a bedy have given very little thought to Spiritualism until Mrs. Lord came; her seances created a wide-spread excitement on the subject.

GOLD HILL, NEV.—J. M. Whiteside writes.—
It always affords me great pleasure to read the daily news from all parts of the world, and the weekly news, as found in the Journal, from heaven. I am past the sge of enthusiasm, and take great facts as caimly as small ones. Yesterday the air was burdened with vast clouds of black smoke and crater like flames, which tore away the wealth, in great part, of Virginia City. It was a great and sorrowful calamity. To-bight I received the Journal, and have read of the visit of angels and the tokens of love they bestow. It is a solace—my spirit is calm. I fear no judgments for I —my spirit is calm. I fear no judgments for I can not sin against God; but only against myself or my fellow creature. I expect no blessings excepting those I may presure through my own conduct

CLINTON, WIS.—T. Babcock writes.—Please find enclosed remittance, for which send me the RELIGIO-PHILOSOPHICAL JOURNAL for one more year. I find the more I read it the better I like it. Its bold and outspoken denunciation of Woodbuil free-lust and condemnation of Orthodox hypocri-sy, is doing more good in washing the free-love filth from the cause of Spiritualism in the minds of those who have looked upon all Spiritualists as being of the Woodhull tendencies; and if the good Journal could be read more by those who are afraid to touch the garment of a professional Spiritualist, they soon would lose their prejudices, and be willing to invest in the principles we hold, and little by little be led to acknowledge the glorious truths of Spiritualism.

truths of Spiritualism.

HONEY GROVE, TEXAS.—J. A Rutherford writes.—This part of Texas is afraid of Spiritualism. The people here believe in the Bible; that is, they think they do; but they seem to know nothing about old Samuel talking with King Saul, long after the old prophet was laid in his grave. Nor do they seem to know anything about Moses and Elias talking with Jesus, centuries after they were dead; nor of John's falling down to worship the spirit of a fellow servent in the Isle of Patmos. O, ignorance, thou art the mammoth evil of the world! Like priests, like people. The preachers only drop a brimstone hell and other like absurdities as the people progress and force them to it. ties as the people progress and force them to it.
Is not Spiritualism progressing throughout the
United States and Europe?

Most assuredly Spiritualism is rapidly extending throughout the United States and Europe ...

PARIS, ILL.-R. B. Kaufman writes.-Since our good Brother and noble worker Br. J. Curl passed to spirit life, there is no one to take the lead in to spirit life, there is no one to take the lead in Paria, but we have some carnest and true Spiritualists nevertheless. The leaven of the angelworld is allently but surely at work—and must eventually produce its renovating effects on the minds of the masses. Baldwin, the "exposer," was in Pasis a short time ago with his other dishonest mediums (for such they are) to expose all phases of mediumship; but I have not heard a single word in relation thereto and think it must have been a fizzle. Terre Haute is too near us, where Slater Stewart is doing a noble work, which Brother Mendenhall so truthfully sketches for the JOURNAL. I have been an eye witness to many of those demonstrations, and am satisfied that with the vigilance of the intelligent committee and the fairness of their conditions there can not be the the vigilance of the inveiligent committee and the fairness of their conditions there can not be the slightest room for deception or humbug. All candid and intelligent investigators are either converted, or their batteries of opposition allenced. May Anna Stewart long live to bless the seeker after truth with her glorious gifts. The Journal is a welcome visitor to many of my friends, and we unitedly say "God and angels bless you." As you have unfurled the beautiful banner of progress and reform, may bright angels guard it, nor permit its pure folds to be trailed in the dust.

ROCHESTER, N. Y.—Mrs. A. Howard writes.—
When I was a child nine years of age, I dreamed of
my brother whom I loved so much, and who had
died the year before. I thought I was in the midst
of children at play. Seated in my little chair, I
watched them dance and sing, until they were
weary and sat down to rest. We were silent for a
little while, during which light footsteps were
beard on the door steps, and two or three soft
raps for admittance. Without thought, I went to
the door, a form passed in—that of my brother.
The whole house recemed to be libraried with. the door, a form passed in—that of my brother. The whole house seemed to be illuminated with a

"Do you know me?" said the spirit.
"It is Hiram," I replied. "I thought you were

dead."

He smiled upon me, and then joined us in our play, telling us of his home in heaven. Presently he took me by the hand, and bid me follow, led the way into the clear sunlight,—talking as in days past, telling me how happy we would be when he would come again and take me to his home in heaven. My sad heart cried out, "O take me with you now!"

"No," replied the spirit, "not now, I will show you the way. See how I go."

He impressed upon my liph a kias, and in a moment he was far from me. He stooped down to

the earth, picked up a green bush, waved it over his head. He seemed to first in the air, higher and higher, until beyond the dark clouded sky. My spirit brother then vanished from my sight. Then I thought the dark clouds rapidly vanished away; my eyes caught a view of the Summer dand, and quickly starting in slumber to join my brother, I awoke, and it was only a dream!

RICHMONT, IND., box 470.—K. Graves writes,
—Having just completed my fourth lecturing tour
through Ohio, I am prepared, or will be soon, to
attend to some of the numerous calls to lecture in Indiana, Illinois, Iowa, Michigan, etc., and hav-log adopted a new plan for traveling and paying expenses, I am prepared to iccture free of charge for all societies and committees who will comply with it; terms set forth in my circulars, which will be furnished with pleasure to all persons applying by letter or card. Here is a chance never before offered for hearing and sustaining lectures, without money and without price. out money and without price. As for my qualifications as a lecturer and ability to promote the cause, I need say nothing to the thousands who have heard me in nearly all the Western States. To those who have not heard me, I will furnish on application some of the numerous flattering resolutions passed by the numerous Spiritual and reform societies I have addressed; to some of which I have spoken more than twenty times. Or, if they desire it, I will furnish them the names of persons I have spoken more than twenty times. Or, if they desire it, I will furnish them the names of persons who have long known me both as a speaker and a man. I am thus particular in making these suggestions because in all parts of the country Spiritualists have been derided and imposed upon by illnerant lecturers who proved to be defective as speakers or in their more habits, even when their names had been previously well known. As for the writer of this notice, he has in no instance failed to give full satisfaction to the friends of truth wherever he has apoken under favorable cirfruth wherever he has spoken under favorable cir-cumstances or in health, as is evinced by a hundred cumstances or in health, as is evinced by a hundred letters now in his possession. I will here name some of the subjects on which I am prepared to speak; "The signs of the times in religion and politics;" "The 25 conclusive proofs of the truth of Spiritualism;" "Forty answers to the question, "What good has Spiritualism done?" "Sixteen Crucified Saviors and twenty Bibles compared;" "The Davil, the modern Savior of the world;" "What shall we do to be saved;" "All the churches on the road to Infidelity;" "The popular religion dying according to its own confession and will soon be dead and burled;" "God in the Constitution;" !The Darwin theory;" "Woman's rights tion;" i'The Darwin theory;" 'Woman's rights and man's wrongs;" "Popular evils, or the demoralizing condition of the religion and politics of the country;" etc., etc. Bend for a circular for other

MINNEAPOLIS, MINN.—J. J. F. writes.—During a bilef sojourn of a few days in this beautiful city, surrounding the falls of St. Anthony with her numerous industries of flouring, saw and paper mills, together with many valuable branches of manufacturing industry, forming a nucleus, around which will cluster in time to come still more that will afford employment and happiness to many thousands of souls, that are and will be struggling on to that heretofore, great unknown land. We were handsomely entertained at the Spiritualist head quarters, the Clark House, Mr. and Mrs. Anschum the proprietors, who will be ever glad to receive and entertain those weary pligrims traveling from afar, who are on the same plane of thought as themselves. We had the pleasure of meeting Mrs. H. M. Clark, the Spirit-ualist Poetess of Minneapolis, a lady of unblemished character, and who gives great promise of the future. The band have now full control of her and have already given a large number of real gems in the line of spiritual poetic literature. She spends the winter with a sister in Northern Iowa. We also had the pleasure of meeting young Geer from near St. Choud, Minn. Mr. Geer has just graduated with honors and is the oldest of a family of mediums. On the completion of his education. graduated with honors and is the oldest of a family of mediums. On the completion of his education, his angel band have taken control of him, and for three evenings in company with a select circle of friends, we have listened with wrapt attention to the unfolding of the beautiful philosophy of man's existence, through his mediumship. His control claims to be a German doctor of eminence in his time, over 500 years ago, and whose thoughts have been abundantly enriched by the experience of the part. He will undoubtedly be heard from on the platform through the organism of Mr. Geer, as we understand it is the intention of his band that be shall take the lecture field in the near future. Emiring our stay in Minneapolis, his band that he shall take the lecture field in the near future. Emring our stay in Minneapolia, Mesara whittle and Bliss, the evangalists, were holding meetings there with, I understood, only indifferent success. Poncho, the Indian control of Mr. Geer, who attended several of Mesars. W. and B.'s meetings, challenges them to meet either in public or private discussion, and from the elequent public or private discussion, and from the eloquent and cultured manner of his discourses on the realities and conditions of man's future existence, we are satisfied that he would confound them with his philosophy. Y Poncho claims that his experience dates from Mexico, 310 years ago, whether it be so or not, his delivery is fire English, and his reasoning powers from cause to effect are most instructive and eloquent. tive and eloquent.

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Mrs. Tappan is small and frail-her physique seemingly not of that character strong enough to submit to these brilliant inspirations that flow as naturally from her lips as rain from a cloud; yet when influenced with that light divine which the angels only impart, her countenance seems illuminated and her individuality is temporarily lost.

She lectures again next Sunday, morning and evening, at the same Hall.

THE LECTURE: Friends, we have chosen for the theme of our discourse this afternoon a few thoughts on the present aspect of religion in Europe and America, from the stand-point of Spiritualism. Just now, your attention is somewhat called to the wave of religious thought that is beginning on the Atlantic coast in this country. fer to what is usually called and considered among you as a revival of religion. The same wave has lately swept over England. Unfortunately or fortunately, whichever way you may consider it, this wave of religious revival applies to the churches in themselves. The recent revival in Great Britian has been a revival among the denominations of Christian religions, and as such it offers ample proof of some kind of religious power in that country. The present wave of religious thought beginning in the Atlantic cities affords proof of kind of religious fervor there.

What kind it is we hope to be able to show you in the course of these few remarks. But first we must present to you a brief outlook of the religious aspect in the old world. You are aware what the condition of Rome is, that deprived of temporal power she is seeking by all cossible means to reinstate herself by enlarg ing her spiritual domains mainly by the emissaries she employs in other countries-emissaries acting under her orders and obeying her orders and obeying her instructions. England is at present the objective point of the operations of the Church of Rome. When you remember that the ex premier considers it neces sary that he shall write a religious pampblet in England in order to stay the progress of Ron-an Datholicism there, you may consider the present is a serious time, and that the aspect of religion in England is not so favorable to Protestantism as, perhaps she would have you imagine. When Mr. Gladstone believes it necessary, after fulfilling the functions of his office, to write definitely and decisively concerning the preservation of the entire Protestom the encrose Roman Catholic power, they are encroachments that are worth considering, and are dangerous to the church. When the principal statesman of Europe considers-it his duty to instruct his monarch, the Emperor William, to employ the force of the army of Germany for the purpose of preventing Jesuitical offerings and ceremonies in that empire, you may consider that the Roman Catholic power is a power that is still dreaded, and when the same monarch considers it his duty to say that he is the authorized champion of the Protestant church, and that he, under God, is permitted to uphold it, and that he upholds it by saking the whole of Europe to arm themselves upon a war basis in a time of peace, you may know that the Roman Catholic church is still a power that the Protestant church pars. And when Protestant Europe is obliged to put her armies on a war footing in time of peace to protect herself against the open encroachments of her ancient foe, you may consider that the reli-gious aspect is serious indeed.

For the most part, religion in Europe is divided into Roman Catholic, Protestant, and dissenters. Roman Catholicism as you know, prevails in the southern part of Europe, while Protestantism prevails in the northern and western parts.

But, with Renan in France, Strauss in Germany, and Colenso in England, variously in-terpreting the scriptures and boldly challenging established religious thought in Europe, the church is chiefly in danger from its own dissensions, more than from the bold forms of eech and pen which have led these men in their various ways to wield such power.

You understand that Strauss, in Germany, is the ripering culmination of a school of thought of which Kant and his followers were the beginning. He has not only challenged the entire system of Protestant interpretations of the scriptures, but the very foundation of those scriptures themselves. You understand that Renan in France has boldly published in a Roman Cathelic country, not only a work on the religion of Christianity, and the life of Jesus, which in itself is more bold than most Protestant utterances, but interprets in a quite different way from the usual methods of religions interpretations many of the principal foundations of Roman Catholic and Protestant faith.

You understand that Bishop Colenso, in England, has challenged the interpretation and translation of many portions of the Old Testament, and he is a confessed bishop of that church, although he declares that mistakes in the present version of the Protestant Bible are sufficient to produce an entire revolution in the religious world if that book were properly in-

Will you comprehend also that the various as in the church itself threaten her overdivisions in the church itself threaten her overthrow in England. That is, the state church
is divided into three classes, namely: The
ritualistic church, which simply clasps hands
with the Pope at Rome, and many of whose
elergymen have secret orders from the Pope.
In other words, that the high church of England, as it is called, is but a modified form, indeed scarcely a modified form of Roman Oathalicism. The low church is as bitter, and vindictive as it ever was in its opposition to Rom-

an Catholic power, but is tied hand and foot between ritualism, which is the Roman Catho-lic branch of the Episcopal church, and broad churchism, which is the branch of infidelity within the Church of England.

For you must know that broad churchism in England means the right to believe anything that one chooses if he does not express it in too plain and bold a manner against the 89 articles. The majority of the English church men and of English church-going people are broad-church. They believe in the right of private interpretations of the scriptures and the right of mental reservation when they speak of the 39 articles of their creed, conse quently infidelity in this mild form has more sway in Ecgland within the church than ma-terialism has out of it. Thus form of religion is generally represented in the highest places of the church. Dean Stanley in Westminis ter Abbey does not enunciate creeds and formulas of the church, but contents himself with speaking of the practical duties of life, and expressing mild forms of infidelity that in another age and another time would have sent him perhaps to the block or stake. The various clergymen in the fashionable portion of London and England avow their belief in the right of private judgment instead of enunciating doctrinal sermons, and the result is that al through society the tendency is to remain within the church, and to make that church as much as possible a cloak for every form of private opinion.

It is convenient to have a state church for that reason, singe the state church expels no one except for open and avowed infidelity; and so long as the country parson or curate confine themselves to what their congregations will tolerate, and so long as the bishop does not discover anything that is openly infidel to the doctrines of the church, the clergymen of the church of England are secure in their live-lihood and are secure in their private judg-ments; which, of course, is something that can not be claimed in almost any body of Protestant dissenters in the world. This sweeping and general spirit of what might be considered infidelity, if it were in another age and time, is the prevailing tendency of the thought in Great Britain to day; but the divisions between high and low church, between ritualistic and broad church, are such that the very structure of the state religion is all the time on the verge of falling, and it is only a question of time how long the very foundations upon which it is based may endure. If all were broad church or all were ritualistic, or all were low churchmen, the Church of England might remain until the country itself were dissolved; but as it is, she has more to fear from internal than from any external enemy that may be brought to bear on her. The present enemies of the Church of England and of the Roman Catholic church are the various dissenting bodies and the free-thinkers. The dissenting bodies consist of the four Protestant denominations, except the Protestant Episcopal church. They are Wesleyans, Lutherans, Calvinists, and the various other bodies that in different portions of England are alive to the fact that their opportunities consist in the divisions within the church. The Wesleyans of England are a liberal, active, intelligent, and sincere body of wershipers. They know their opportunities and they take advantage of them. They build up in all sections of the provinces where free thought is encouraged; and wherever the parish church enforces her rates or rents too rigorously, the dissenting bodies make that place the scene of augmented power. But another and a chief enemy is the enemy called free thought. You will remember that the school that Benthan originated about a half or three quarters of a century ago has ripened and cul-minated in such minds as John Stuart Mill, Prof. Tyndall, Herbert Brencer, and the score of other minds that sway England to-day by their scientific and literary attainments. You will remember that this school of thought controls the leading periodicals of England. You will remember that this school of thought controis the scientific minds of Engiand, and the even within Cambridge and Oxford the professors of all the branches of science and learning.

Great Britain is, therefore, most encouraging.

Men in high places recognize the importance of the manifestations, and have published of the manifestations to the world with their

What is the prevailing tendency of English thought to day—and English thought governs the English speaking world, and the English speaking world girds the earth about with a core or more of colonies, each one of which forms a commercial centre—is therefore the leading thought in the world, i. e., the thought of E glish minds These minds are openly or silently materialistic. These minds are really indifferent as to the subject of religion. Mr. Herbert Spencer declares that it is impossible for any human being to know anything about God or the human soul, or the hereafter; that it belongs to the "region of the unknowable," and therefore Mr. Herbert Spencer is the only man in the world that knows anything about it, since he pronounces this opinion Tyndall believes that such subjects should not form the occupation of the present life; that it will be quite sufficient when the future is attained to know what it is like. Mr. Huxley does not avow any opinion, but he says that he does not realize any interest whatever in knowing whether a man lives beyond this life or not. That whole class of minds have arrayed themselves, by their indifference or open expressions of lack of faith, against any form of religious thought; and you have heard in America the expression of the culmination of another form of materialism in the person of Charles Bradlaugh, who says that whoever believes in God will believe in any kind of superstition. With Mr. Bradlaugh among the workingmen, and Prof. Tyndall and Herbert Spencer and their allies leading the thinking mind of Eagland, you will understand what position religious thought must occupy in that land, where religion itself is made simply a convenience in its form of eatablished and ecclesiastical worship. The truth is, that without any new or added lifewithout any fresh spiritual inspiration-unwithout any frees spiritual inspiration—un-less something were vouchsafed to the think-ing minds of the world—English thought would lead the English speaking nations from any religious thought whatsoever; and that the tendency of all written expression on that subject on the other side of the Atlantic is to deal with things actual and material as seen in the outer world, leaving the spiritual nature unfed, unrecognized; that the whole founds tion of the schools—although theology is rig orously taught—is to enforce the world of facts and leave the world of intuition unknown; that with this tendency nothing could possibly prevent the prevalence of materialism as the abiding thought in England, unless there were some visitation of a special power. To this end the dissenting and low church bodies of England recognised with pleasure and triumph the visit of the American revivalists to their shores. For once they forgot their differences; buried their denominational quarrels, consented to unite in public prayer-meetings, and visit asylums and hospitals to sing with the children for the purpose of desing with the children for the purpose of de-stroying the common enemy. For once they were willing to forget that their fathers were Covenanters or Pusitans, or Quakers, or Prot-estants, or Roman Catholics, and joined hands and voices in the united services of the reviva-list's meeting. But the revivalists' meetings left England much where they found it; with

the church itself perhaps a little revivined, but with none of the Tyndalls, Spencers, Huxleys, or any other materialistic minds whatsoever converted. No appreciable difference was shown in thought and working of the intelligent class of England. No appreciable difference was seen in the tenor of the public application. les of the press; no one was converted who was boldly a materialist, or who was secretly indifferent to the subject of religion. The church itself may have had a little more vigor and power; there may have been some recon-versions made of those who were already supposed to be saved; but for the most part the souls of England remained, so far as the revivalists were concerned, in precisely the same condition that they were before. A few more were added to the list of insane from the excitement of physicological power; a few more manifested zeal in orphan asylums and in singing hymns for the Sunday schools, but, as we stated, the thought of England has not been appreciably affected. Three or four years ago the manifestations of Modern Spiritualism created such attention in Great Britain and in Europe that it was thought necessary to devote some time to them. Mr. Huxley was invited, with a number of soluntific men, of whom Mr. Varley and Prof. Crookes and Mr. Wallace were the chief representatives to join the investigations. Mr. Huxley said: "I am the investigations. Mr. Huxley said: "I am quite indifferent to the subject. One does not always wish to sit in a elegraph office or a postoffice even if it is true. I do not see how it can affect us." Then these scientific men who wished to make Mr. Huxley their coadjutor proceeded with the investigation, which ripened in the report of a minority of the committee before the Dialectical society of Great Britain, in which this intelligent sub-committee declared, after publishing on three hundred pages the results of their investigations, that they considered the subject one which scientific men could not afford to pass by impunity—resulting in the conversion of Kr. Crookes, and Mr. Varley, and Mr. Wallace, each of whom in his special sphere occupies one of the most prominent positions in the

world of science. The Academy of Sciences in St. Petersburg have considered it necessary to appoint a com mittee, of whom Prof. Wagner is one of the chiefest, to investigate the manifestations of Spiritualism; and they report that they know what they are dealing with; that they are dealing with facts and manifestations appealing to the philosophical nature of man. In the Academy of Sciences in France, before the present regime made freedom of expression of thought impossible, there were also investigations and advances on the subject of Spiritualism; but since the present regime there seems to be a relapse into the days of religious persecution, for one of the chiefest editors of a Spiritual Journal has been imprisoned and several mediums have been subjected to the severest censure without even the formula of a trial. But France is proverbially fickle, and she rebounds from these severe extremes of region to the se-verer extreme of infidelity or liberality. We must always expect those things upon her soil,

at least for the present century. We know now the meaning of the various degrees of scientific thought in their application to the subject; for scientific men have in Great Britain taken the trouble to investigate and express their opinions to the world, and the result is, as Mr. Huxley was forced to confess, after the committee had reported, in whose investigation he refused to join, that "if these things are true it bridges over the chasm between science and religion, it affords the only reconciliation that the world is seek ing between philosophy and revealed religion to man;" if these things as reported by twelve known scientific men are to be recognized they form the basis of another line of thought which Great Britain is now beginning to ognize; namely, that the only successful bar-rier between the incroachments of materialism and the decay of all forms of religion is that which is presented by Spiritualism in its pres-

own conclusions. The clergymen in the Uhurch of England have felt the approach of this wave, and they hall it with joy as the only safeguard for religion itself. Dean Stanley in Westminster abbey has preached a sermon up-on the future life, in which he said, "If the manifestations recently occurring and now known in the world are true, they present a knowledge of the future state which I think the Deity intended us to learn long ago." The Rev. Mr. Hawis, in one of the principal churches in London, declares that he believes in the present form of Spiritnal manifestations as being a revival of the ancient forms of religion and religious inspirations and that he believes in the presence and power of minis-

tering departed spirits.
Those are the facts which, gradually work ing their way into scientific and religious circles, must stay the tide of infidelity and of ma-

terialism in both countries.

Deceive yourself as you will, even with all the temporal prosperity that the various forms of religious denominations have in your midst. excepting there be a rekindling of the ancient fires, religion in America, too, must follow in the wake of English materialism and die. The prevailing thoughts in America are not religious. The majority of people do not belong to any denomination. The sects are sustained by casual worshipers and not by permanent members, and the encroachments of free thought and of freedom of religious opinion have led them so far that they are outside the pale of denomination and outside the pale of any form of religious worship. This, perhaps, may not be so apparent to you, but when you discover that nearly all secular publications eachew the subject of religion, or only give it as an item of news, you will understand the present phase of religious thought-even in our own country.

As said before, that which is true in Eng-

land is also true in America, excepting this: There are here no scientific men bold enough, brave enough, daring enough to investigate calmly and deliberately the manifestations which are going on in their midst. There is no body of scientific men can say to-day in America that they have investigated the facts and phenomena of Spiritualism, and are capaand phenomena of Spiritualism, and are capa-ble of pronouncing judgment upon them. He pronounces judgment usually who knows little or nothing of the subject. It is considered the best qualification here for an expression of opinion upon this subject that the person ex-pressing that opinion shall confessedly know nothing about it. They who know something, those who have taken the trouble to investigate, those whose lives have been devoted to the inthose who have taken the trouble to investigate, those whose lives have been devoted to the investigation, are not considered qualified to judge. Not so with the scientific bodies in Burope. He who makes astronomy his lifelong study is considered better capable to judge of the motions of heavenly bodies than he who knows nothing of it and has never locked through a telescope. He who has made chemistry and electricity his special thought is considered best qualified to pronounce opinion. And so when Mr. Crookes talls the scientific world of England that he has devoted four years to the investigation of the phenomena called Spiritual, and he spreads

out before them the results of that investigation, they are bound to take his testimony; it would be impossible for them to refuse it. When Mr. Wallace, the naturalist, tells them he has devoted ten of the best years of his life to the study of this important question, and has arrived at but one conclusion, namely, has arrived at but one conclusion, namely, that disembodied spirits do communicate with mortals, and that the realm is open between the two worlds, they are bound to receive his testimony. When Prof. Wagner and his conditions assure the Academy of Science, in St. Petersburg, that they are dealing with a class of facts of which they can not as yet report the entire causes, but that they believe them to emanate from disembodied spirits the scienemanate from disembodied spirits, the scientific academies of Europe are bound to listen. When the Galilean academy of Florence receives a paper from Dr. Sexton of Dr. Hitch-man, of England, on the subject of Spiritual science, they give it as candid and as impartial a reading as they would a treation upon preare the men that govern the thoughts and sway the minds of Europe to day.

Show us a scientific man of great eminence in America who will do this, and who calmly and avowedly enters into the investigation as he would into that of any other science, and we will show you there a change in the form of secular thought upon this subject. While scientific men are fettered and bound by the fear of unpopularity, or are swayed and gov-erned by the mere pittance which they get for their salaries in the various universities of the land, we can not expect freedom of investiga-The few scientific men that have investigated the subject and have become convinced of its truth, have been condemned to an entire obscurity during the remainder of their lives, because they ventured upon the sea of investigation. A little more liberality in a free country would be setting an example which, perhaps, America might learn from the scien-tific men of England. A little more liberality and less of bigotry, even, among those who claim to have freedom of thought, would be an eminent virtue in a nation so distinguished for its virtues as America claims to be. But there is an advantage even here. Every sub-ject is short-lived. Whatever happens to be ject is short-lived. Wastever happens to be the prevailing topic does not last always. In England, in Europe, everything becomes fixed and has a groove. It is so with religion, it is so with reform; but here, fortunately, nothing lasts forever, and even bigotry is destined to be short lived before the constant succession of new ideas that are springing up in the very fertile soil of America. Therefore, it is not long fashionable to remain bigots upon any topic, and the tendency here, on to day, and topic, and the tendency here, on to day, and the prevailing thought and tone of the public mind, prove that in ten years-in five years the steadily increasing wave of spiritual thought has been gaining ground among intelligent and thinking classes in America-prove that the subject is a subject for thought and investigation, and that the inquiring minds do not consider it either diabolical or frivolous to be interested in that which pertains to the spiritual welfare of man.

Our idea is that Spiritualism can not crystal

ize into any form of expressed denominational religion. We are glad that it is so. Materialhas been the sledge hammer or wedge which has broken asunder the walls of denom-inations and creeds. Bpiritualism promises to be the solvent of those various creeds. If you crystalize the solvent it presents a steady wall between you and the sunlight. If it is like the sunlight and like the air, it presents something that finally absorbs all that are congruous and rejects all incongruous elements. In the spiritual alchemy Spiritualism is the solvent of religion. It unites the Baptist and the Methodist and the Episcopalian on one common basis of inspiration, it even reaches across the chasm of bloodshed and warfare between the Protestant and Roman Catholic churches and declares to them that all which is genuine in either section has its foundation in true in spiration. It joins hands with the Wesleyans; it tells them that when John Wesley preached the sermon on "Good Angels" a century ago, that he knew what he was preaching about, and had visitations of spiritual beings. It clasps hands with the Lutherans and tells them that when Luther saw a vision, which he believed to be that of his satanic mejesty, it was nowe other, than an evil spirit haunting his imagination which had become diseased by too much brooding over the sins of man. It believes that even Calvinism with its rigorous and austere forms, and its various societies, which perhaps may have been forgotten by some of you who are not gray haired, since they are no longer preached in the churches that even Calvinism had its tide of spiritual inspirations, and that although infants are not condemned to the actual flames who are not baptized, there is still a fire which consumes all unworthiness and dross even from generation to generation of time. It clasps hands also with Roman Catholics, who, in their original inspirations, laid the foundations of the existence of the Christian church to day, but who departed from the spiritual whenever tem-poral power came within their grasp; but the various saints and martyrs and the many mirscles wrought within the Roman Catholic church testify that the power of the spirit has not altogether departed at any time. It clasps hands with the ancient Hebrew faith, and solves the various mysteries which science de-clares as impossible by repeating them to-day before the face and eyes of men. The miracles which science says have been handed down to you by superstition become to-day the actual possession of the world by their repetition in a matter of fact age; that which science has decided was impossible takes place to day in the presence of thousands of witnesses, and the records of the New Testament becomes verified by living witnesses. You have not alone Paul and the spostles, you have thousands— nay, hundreds of thousands—living men and women who have witnessed the things of which Paul and the spostles have told you in their records. It clasps hands with and unites the most ancient religions with all forms of present faith. It makes of Brainna a living flame; it makes Osiris the light that kindled the inspirations of Egypt. The Buddhist had his inspiration, and the reformed faith of the east inspiration, and the reformed faith of the east presents many things synonymous with that of the Christian church of the west. It blends and unites these ancient fires in one line of inspiration which God has given to the earth in various periods of time. It makes all religions possible by reducing them all to their original and pristine purity, and dissipating idolatry which has crept into every form of religion; it makes them genuine and pure and free in their general conception.

You believe that the Brahmin faith is idolatrous. What is the church of Rome, where

atrous. What is the church of Rome, where in the very altar and shrine of St. Peter there are forms and ceremonies devoid of the spirit? You believe Mohammedans are heathens. What is the Church of St. Paul in England that it arrogates to itself any more spirit than that which the follower of the prophet of Mecthat which the follower of the prophet of Mec-ca feels when he bows at sunset before the God of heaven? You believe that the eastern nations are swallowed up in idolatry. What are the western nations doing that they also shall claim to be the only inspired people? Do they not say that the prophets are all dead, and that the inspirations have ceased upon the certh, and within the church is any alter or shrine kept alive save by ceremonies and forms? You believe that the Brahminical worship is bound in chains of idolatry. Thousands of dollar and many missionaries are sac-rificed to convert the heathen of all lands, and who is there abroad in this land to convert the Christian to his own faith or make the altar of the Christian church alive with the gifts of the spirit? Where is the gift of healing, and of prophecy, and of tongues, and of the interpre-tation of tongues? Who sees visions and dreams in your midst, that you should criticise the heathen or convert him to the blind forms, of worship that are destitude of the spirit?

Nay, nay! It is the after that must be wept and garnished. It is the living fire that must be kindled within the human heart. You can not convert any soul to any form of religion. The power of spiritual gifts and the great wave of thought that is sweeping over the world has seen this how destitute the church in the east and the church in the west have been of inspirations and prophesy. And materialism is the natural outgrowth of this. You feed on husks and you have starvation. If you give stones for bread, you can not expect the loving spirit to flourish in your midst. Let us have the wine of the kingdom; pure

bread of life; a barvest full of rich purple grapes of the spirit culminating in the pure fervor of a living faith. And this is what God is doing, in the milist of all this infidelity, or materialism and rupture of church and state; of rise and fall of dynasties; all impurities with-out and within. Behold the hand of God is writing upon the walls of materialism, even as in ancient days on the palace of Belshazzar, "Mene, Mene, Tekel Upharsin" Materialism, in clasping hands with ecclesiastical power, has made the world go down into the slough of unbelief and despondency; cut above all, and beyond them all, behold, the line has been made by the arch of spiritual truth. In the midst of so much external blindness the spiritual hosts have rent saunder the temples, and the handwriting has appeared upon the wall, and materialism, with the ecclesiastical power, are both destined to crumble, while out of the ruins of the temple humanity rises bright and pure and true, and such as are chosen to preach the word of life within and without the church, recognize the living spirit of man, the voice of the angel world and the living God in your midst on to day as He was in an cient times, and before you a pillar of cloud by day and a pillar of fire by night, leading you across the desert waste and wildernesses of materialism and despair even to the promised land of hope and life, where there is no death and no darkness and no despair, but only the living spirit that abides in your midst and will make His way even though man despises

And this is the religious thought which the present outlook reveals to the Spiritualist. AN INSPIRATION PORM.

The audience was then requested to select a subject for an inspirational impromptu poem, and "The Universe," "The Old and New," 'The Religion of the Fature" were suggested. By a vote of the audience, the latter was

Bahold the sun burns in its flery sphere, And all the autumn days sink into gold; Behold the rounded baryest of the year And all its fruitage has by earth been told. But, oh, what signs and tokens of Thy word. How shall we know Thy coming, Lord?

The church far in the East uprears her head 'Mid gorgeous forms and images of old, And there men wearily perform their tread And sell their souls for power and for gold. Is this fulfillment of Thy promised word How shall we know the coming of the Lord?

Behold, the church there in the west, her head Uprears amid proud forms and many a rite Performs of service for the living who are

But how shall she know of Thy coming light?

Where is the utterance of Faith whose word Shall make us know of Thy last coming, Lord?

Behold, o'er all the lands, the earth is still, And nations pulsate with expectancy, Where is the working of Thy mighty will That shall reveal to man his destiny?

The church is dead or sleeping, and forgot When Thou wert promised, and remembered

not; To be alive, arrayed in splendor bright, Oh, when shall she be clothed in spotless white,

So that the coming of Thy promised word Shall be revealed and Thou among us, Lord? Outside the temple gates; beyond the walls, Where men make prayers and all their creed

appals, Behold, Humsnity a pleading stands And sinful Magdalene uplifts her hands; Do they the coming of Thy promise word Foresee, and shalt Thou come to them, O,

Lord?

A voice makes all the nations tremble so The air is filled with promise, and below Long lines of light along the sky are seen The quivering rays repeal the morning

sheen: Behold, there is a promise of Thy spoken word And Thou art seen, and Thou art coming. Lord.

Yea, Thou art seen in many a lowly place By upturned eyes and faithful joyous face, And they who toil and they who sin have seen, Thy coming light and near Thy ways have

We know that Thou shalt rear in coming time A golden altar full of song sublime, And that the spoken utt'rance of Thy word Shall be in Thine own coming, O, Thou, Lord.

Thou comest to the pure in heart, who see Thee near when numbly bowed in prayer, Thee near when humbly bowed in prayer,
They breaths a vow to purest chastity,
And trace Thine image on the charm'd air,
Thou'comest to the patient and the mild,
And to the simple who, e'en as a child,
Ask for admittance to Thy temple door—
Thou art revealed a'en now as heretofore;
Humanity pullfix its weary head, and no!

Humanity uplifts its weary head, and not Not within temple dome nor glided wood, But wheresoe'er humanity must go
There Thou art, and this is Thy coming,

Humanity shall be Thy alter, church and shrine; And truth shall be Thy creed and love di-

And all the nations shall be merged in peace, And all the sounds of war and strife shall And 'neath the dome of keaven, and 'neath

the sun.

There shall be none outcast, no, not e'en one;
For 'tis the utterance of Thy spoken word,
The church is man, and Thou art still its Lord.

Ancient Band. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Oatalogue. Price of the latter, 25