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HARMONIAL PHILOSOPHY  
INDUSTRY, MORALS, AND  
ZEPHYRUS  
SHASTER

ARTS, SCIENCES, LITERATURE DEVOTED TO SPIRITUAL PHILOSOPHY  
FINANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, nor place nor applause: she only asks a hearing.

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## THE SOCIAL AND POLITICAL GOVERNMENT OF SPIRITUAL LIFE

An Oration Delivered by Mrs. Cora L. V. Tappan, at the Concert Hall, Nelson Street, Liverpool, on the 28th of August, 1874, under the Influence of "Judge Edmunds."

From the Medium and Daybreak, Eng. After delivering an Invocation, Mrs. Tappan spoke as follows:

Mr. Chairman, brothers and sisters of the Psychological Society, and friends.—It is now some four months since the spirit that now addresses you departed from earthly life. Since that time, in London, through the medium of a spirit, I gave an account of my future time spiritual life, promising at some future time to give a continuation of my experiences. I have been requested to do so this evening by the guides of the medium for the purpose of affording information upon the following subject: "The Social and Political Government of Spiritual Life." You will, doubtless, those of you who are familiar with the history of Spiritualism, remember me as John W. Edmonds, of New York. Those of you who are not familiar with the history of Spiritualism may not know that for a period of twenty years before I left the earth I was in constant communication with spirits through my own brain, as well as through the organisms and mediumship of all those prominent in this movement in America. I have never advocated Spiritualism in England except through my works, but those of you who knew them are aware that they are world wide as far as testimony goes. As far as my individual experience extends I will now take up the thread of the narrative where I left it. I recited in a previous lecture concerning my experience, my sensations while passing away from earth, my entire consciousness during that period, my reception in spirit-life by my beloved companion, whom I once thought dead, but who for many years was still my companion after I became aware of Spiritualism and of the sensations incident upon the full adoption of spirit-life, and of the adaptation of the life to my mode of thought. I only commenced, however, the recital concerning the adaptation of my thoughts to my new existence, for while familiar in theory with spiritual life and with the testimony of spirits concerning it, and while in vision I had constantly seen, held converse with, and visited spirits in their homes, I had not a full perception of the nature of spirit, and of its methods of communication with spirits in the spirit-life, for I still held some of my earthly conditions, even in those periods of vision. But when separated from my body entirely, I found to my amazement that the sights and things that had seemed most tangible and real upon earth were very shadowy and vague, and that the most solid of earthly substances, which seen by the eye of the spirit, became as vapor or sponge-like, and that within each substantial earthly object and surrounding it also was a primary condition of spirit; that every flower, tree, shrub, rock—all things that I had been accustomed to consider as solid upon earth and as tangible, vanished, and instead I beheld the spirit of the flower, the shrub, the tree, and the rock as being the essential and only vital element in its existence. I found also that that air which had seemed as space, was far more filled with life and with particles of spiritual existence than the solidified substances of the earth; and I found that spirits inhabiting the first stages of spiritual life, seemed to me much more tangible than the crowds upon the thoroughfares of New York City, or than the dense throng in the streets of any great metropolis. To my utter amazement I found this space filled with life, and that that life was not only atomic but organized, and that such organization, instead of being shadowy and vague, was perfectly tangible to my spiritual senses. After being admitted into my sphere of spiritual life, which I may here explain is not a locality, but a condition, and after passing through the preparation that my loving companion and guide had prepared for me, that I might be utterly freed from the influence of physical disease and bodily complaint, I found that every thought, feeling, emotion, wish, desire, and aspiration of the whole of my life had shaped itself into form, and that these became the abode of my spirit—that these forms are varied according to the nature of the thought; that in some cases they take the shape of stars, of flowers, of birds, or of other symbolic shapes; that in other cases they were vague and shadowy, representing clouds, and these I understood as my desires that are not sufficiently lofty to shape themselves into spiritual forms; but in the innermost parts of the abode to which I was admitted, and where my beloved companion had awaited me, I found that those shadowy forms and shapes did not penetrate, and that only the complete and perfect thoughts had entered there. These complete and perfect thoughts took the shape and form of absolute geometrical proportions. Some were star-like, some were rounded and globular in their nature, and all were inwrought with the finest mosaic, making a complete temple, but all transparent, and of such quality and substance that no gaze could gaze upon them in brilliancy, and whenever I turned for explanation I would find the explanation already entering my consciousness as though the voice and all other external methods were no longer required. Singular enough, whenever my companion was about to speak to me, instead of what was said taking an audible form, as is customary upon earth, it entered my consciousness in its actual spiritual state, and I heard no sound, and the

thought was not conveyed by any word, but it was as though I had perceived her meaning. I then discovered that I did not feel, hear, or see according to the usual interpretation of sight, hearing, and feeling, and I concluded, therefore, that I would not require food according to the usual meaning of the term; but I also was aware of possessing a distinct physical organism, which every hour in my new existence grew more and more transparent and luminous, and each thought that reached me from my beloved guide became a new power of whiteness in my frame, until I found that my whole body was composed of the thoughts, emotions, feelings, desires, and wishes with which my mind had been clothed in its highest and best moments, and that up to the latest day of my earthly life I was adding to this spiritual structure by my prayers and aspirations, and the thoughts that my spiritual guides gave me. Overwhelmed with a consciousness of humility, such as only the soul can know when it enters into the presence of spiritual beings, I felt also a sudden assistance growing out of the thoughts, feelings, and emotions of those spirits that had gained strength by me; and whenever I would shrink from entering this spiritual state, because I considered it holy, I would find these deeds and words of kindness, such as they were, come out to meet me, and were like flowers cast upon my way in order to give me encouragement in my spiritual state.

At last from this preparation I emerged into the councils of spirits, whose names were familiar to me on earth, and some of whom had been my spiritual guides. I discovered companies of beings assembled on what seemed to be a large plain, or more properly speaking an open temple, for while it had pillars and arches and all forms that belonged to a beautifully constructed building, there was a transparency about it that did not accord with any of my ideas of a building. It seemed to be a framework in which the walls were set like pictures, and extended as far as the eye could reach. Descending from a little height a spirit came to me, and I recognized him as one of my spirit-guides, who through long years had given me instruction. I refer to Lord Bacon, who as a spirit had distinctly communicated with me for twenty years, and who now led me to a little eminence where were assembled a group of people. Instead of the usual habiliments of earthly raiment, or any distinctive evidences of title, I discovered that each of these was clad, as I myself was, with a spiritual transparent substance that took the form of a cloud or vapor, which arranged in folds. Whenever a thought came towards me from them, this cloud would grow more and more luminous; and if the thought that they wished to convey to me was perceived by me, the cloud itself seemed composed of absolute light. The shade varied, for there seemed to be color as well as substance in their clothing, and each shade seemed to correspond to a ruling principle of the mind. When Lord Bacon spoke to me I could distinctly discover a pure blue light emanating from his raiment; and when I sought the meaning of this, I found it meant justice and truth combined; and when other persons spoke to me of whom I had known somewhat on earth, I discovered that the shade of their raiment corresponded in degree to the leading traits in their character, and that the purest and whitest among them were those distinguished on earth by the most exalted motives and purest humanity. I saw a shining light a little apart from us, among a group of others, clad in whiteness, and I said, "Who is this?" and even as I spoke, the answer came, "The friend of humanity—Wilberforce." Around him I saw a group of the friends of humanity, each intent with him upon devising some great and beneficent measure for the amelioration of the condition of mankind. I soon discovered there was no need here for legal jurisprudence, and that while up to the last moment of my life I was intensely engaged in revising and correcting what I considered dangerous errors in our legal jurisprudence, and while my latest thought was occupied with the revision of the statutes of my own country on earth, I found here that there was no necessity for statutory laws. On asking—but I did not need even to ask why—I could discover that the laws of mind are in themselves statutory—that they are made conformable to an infinite purpose, and are as inviolable and as constant as the laws that govern the physical universe. "It requires no statute," my guide said to me, "to make the atoms one toward another attractive in proportion to their molecular affinity. Atoms no statute to establish the law whereby the sun controls and governs the planets that are within its system by the natural process of inevitable law." I therefore discovered that between mind and mind there was as subtle a law, and as inviolable as that which exists between atoms and wills, and that these laws are so final, and so primal that no soul can be attracted to or associated with any other soul unless the substance of that of which it is composed is similar; that therefore there can be no need of arbitrary external laws; that all souls are attracted not only to the sphere best suited for the condition, but to the class of minds with whom they naturally assimilate, and to the particular companions for whom they have most attraction. Hence those living upon earth who, like myself and my loved companion, had been divided by death, need have no fear of final separation, since between you and friends you love there, there is a spiritual attraction, and that makes up the law of spiritual life. Those children who are divided from their parents by the law of death need not fear an entire separation, nor parents who remain on earth lament the loss of their children, since, if the love be true that united them together, there can be no more of severance

than there can between two atoms that are drawn together. I found, also, that these companies of spirits who are attracted to one another by mutual objects and purposes, such as a great scheme of philanthropy, great systems of legislation and human government, great plans of scientific discovery, are each arranged in what I may term families, the family itself, however, being first the primal center of the soul in its love—viz., husband and wife, parent and child—the kindred spirits that make an exclusive family group. But we have larger families, and this is the society of spirit-life. I found society to consist not in a mass of people forced together unwillingly by circumstances and external conditions, nor yet to consist of superficial methods that constitute earthly society, being built up, first of the family, then of wealth, and finally of social position or intelligence, or as in the case of England and other European countries, consisting first of the monarchy, next of the aristocracy, and finally of the grades of people that circumstances outside custom have forced to associate together. I found only companies or families of kindred souls. I found only societies of similar minds attracted together for mutual purposes of good, and each gaining strength from associating with the other. I found that these groups arranged themselves according to the laws of attraction in greater or lesser numbers, and that all minds in earth's history that were intent upon pursuing the same line of thought inevitably meet in spirit-life. Plato clasps hands with Confucius. Those in turn clasp hands with great philosophers of to-day, and all meet on the same plain in spirit-life. Those who are considered strangers and who by a similarity of pursuits and exalted purposes have arrived at the same idea, in spirit-life become members of the same society, and recognize in one another a kindred spirit, although each has never heard the name of the other upon earth. The poets have their special abode, and associate together; the artists also have theirs; but the chief and ruling point I wish to impress upon you is that I have found one ultimate law—one inevitable law—that no spirit purues knowledge for the mere sake of pleasure which the knowledge itself gives; but that just so soon as any knowledge is gained by a spirit, it has a pleasure in imparting that knowledge to others, so that those who pursue steadily any line of study for the mere selfish purpose of gratifying a passion for study are excluding themselves from the society of beneficent spirits; while those who pursue knowledge for the purpose of imparting it to others, gain thereby added strength. I found immediately upon receiving the knowledge concerning these societies of spirits that I had the strongest desire to impart that knowledge to those whom I had left upon earth, and that even after I had passed through the first stages of spiritual growth I could not remain in that world, and in reception of that knowledge, without expressing it to some mind upon earth, and thereby reaching my fellow creatures. I find also each day as I gain new knowledge of the methods of that life into which I have entered, that I have stronger and more burning wish to impart this knowledge to my fellow beings, that I may point out to them how many of the methods of learning, considered important, are not valuable in spirit-life, and that many of the things neglected upon earth are of the utmost importance when you come to enter the abode of spirits. Scholastic lore and the methods of education connected with all kinds of human gifts, are valuable in themselves as a test of the attainment to highest human happiness; but I find legislators and all persons engaged in building up the human methods, have very little to do in spirit-life, because of the law to which I have previously referred—that there can be no conflict of jurisprudence since there is but one law in spirit-life, the law of spiritual adaptation, since it is quite as impossible for a spirit to enter a state or sphere for which he or she is not adapted as it is for a horse to become a man, and is quite as impossible for a soul to be comfortable in or wish to inhabit a sphere for which it is not fitted as it is for a bird to change into a serpent. But as knowledge increases, the desire to advance also increases; and then the spirit is aware of a longing to enter a higher or the next degree in the spiritual advancement; but so impulsively does this come about, and so gradually the process, that there is not the violent change from one state of spirit-life to another, as there is between what you call the death of your life and spiritual existence, but it is a gradual putting off of the thoughts of yesterday and taking on the new thoughts of to-day. All this while the spirit is not intent on pursuing its own happiness. I find it a great mistake, and a great mistake, that mankind must ever be intent on the pursuit of happiness. In spirit-life it is the last thing thought of; those who seek for happiness are persons in the lowest state of spiritual life, who have no knowledge, and do not impart knowledge to others, while those who are happy are only happy through the knowledge they receive and impart to others.

I found bodies of philanthropic spirits constantly engaged in striving to impart to earthly minds the best methods of ameliorating the condition of humanity. I mean those connected with social questions which externally are so difficult to answer, and which to the spirit are so easily solved by its laws and associations—the difference between wealth and poverty, between virtue and crime; the difference between the higher and lower social strata; all these form most perplexing problems not only in connection with law itself, but also in connection with moral philanthropy. The solution is simple and plain, namely, lower conditions, exist because of the lack

of knowledge in the world. Remove the barriers that now divide the lower from the higher classes of society, as you term them, and you will find that those consist chiefly in knowledge in various stages and degrees. I find also that the intricate problems connecting human governments with one another—and the problem itself of human government is in process of solution in this way—that all the creators of government in the world, from the time of Moses down through a long line of religious rulers, have given the rudest expression of civil power upon earth, having been guided by the simple impulse of material power and strength, whereas the law itself should be kept out of sight—is not to seem to be a power, but wielded and ruled by the same method that the natural laws rule the universe; because no human government can succeed until its methods become like the parent of a family, or like the ruler of a distinct society that love their rulers. Laws should be subservient to the existing requirements and needs of the people; and it appears to be a matter of fact, that in spiritual states of existence the law itself is the outgrowth of a state and of a condition, and as there are no kings, no empires, no rulers, no courts, no methods of legislation excepting the one I have named, all those other systems seem to fade and sink into insignificance, since, wherever there is a wrong to be righted there is ignorance, and whenever knowledge comes the wrong ceases instantly. If I could apply these laws to the needs of humanity, as I mean to do at some future time, I could point out that the ancient prayer of the Master, "Thy kingdom come, and Thy will be done on earth as it is done in heaven," is not an idle prayer; that it is possible, practicable, and wholly capable of demonstrating that the same law of government, and of receiving and imparting knowledge, could prevail upon earth as those that prevail in the region of spiritual life, and that those will take the place of and usurp the forcible governments of the world, and make government itself a spontaneous outgrowth of the thought and mind of the beings so governed.

I will also state to you that any direct system of knowledge that is pursued in spirit-life is pursued differently from what it is on earth. The geologist, the astronomer, the chemist, each intent upon solving the subtle and mysterious connected with his department of nature, does not pursue that knowledge as the outward or earthly man does. You are aware of the process in earthly minds—that the astronomer commences with external observation, that this external observation is limited to vision or the instruments to which he has access. So with the chemist; he commences the solution of his problems by just such processes as are accessible to him externally, going step by step to the point he wishes to attain by the slow repetition of experiment. The reverse is the case in spirit-life. The knowledge of the astronomer is based, not on the external observations, not on mathematical instruments constructed like those on earth, but on the power of mind. Each mind can place itself with its sufficient knowledge in exactly the right position in the universe to discover not only the rays of light and their density, but also the component parts of planets, their structure, and, if need be, their inhabitants. Chemical life is also discovered from within and not from without, and all chemical processes that are studied by man are only approximate chemical processes, while the real chemistry is going on, imperceptible to the eye of any scientific investigator whatever. It is the same also with the evolution of spiritual thought. It is customary to base the hopes of spirituality upon such external observations as are derived from records—from the testimony of spirits, and of these methods adapted from outward comprehension. In spirit-life it is different. The spirit judges from its own state, and it is no more possible to deceive the spirit concerning the intentions, thoughts, wishes, feelings, desires of another spirit than it is possible for you to exclude the light of day when you are in the open air. There can be no concealment, no deception, no fraud in the spiritual state for all is clear and plain. With that unveiling of the spirit, however, there is also a quality added to the soul that is rarely possessed upon earth. I mean that of charity and those who know most of the thoughts and the fillings of their kindred spiritual beings condemn them the least, while only the ignorant spirit judges harshly, and only the human and finite understanding condemns, so that when the spirit enters into spirit-life and is unveiled before the eye of those that may see there is still such an abiding charity and such an all pervading spirit of mercy that the soul, though abashed at its imperfection, is still not afraid, and when abashed takes its first step towards improvement. I myself, standing in the midst of this concourse of heavenly beings, recognizing their tenderness and kindness and the godly purposes of their earthly and spiritual lives, felt humbled—felt myself sinking into utter insignificance—and thought, What have I done, what can I do, to merit the companionship of such minds as these? Each fable of my earthly existence each vain folly, every unjust thought of my early life even every harsh word came before me, and I seemed for a time to be surrounded with them. Then my higher purpose came to my aid. I saw them like white young boys laughing above me, and I felt that as the whole intent of my life had been eminently honest, and as I had striven earnestly for the truth as high as I possibly could strive with my understanding, that I was not utterly condemned even in their presence. But I have seen even enterprising spirits that came out of their earthly existence full of power, and grandeur, earthly fame, and eminence; and I

have seen them standing before the eyes of kind but searching angels utterly dwarfed in spirit, seeming, with all the grandeur they had left behind them, to have no spiritual grace whatever, and instead of splendor, and magnificence, and praise, and applause, I have seen them standing in the midst of these silent uncondemning souls like spiritual dwarfs, and I have heard no word of reproach from any of the beings that gazed upon them; but from out the midst of the spiritual concourse I have seen children, clad perhaps in snowy raiment, go quickly to the side of the deformed one and gather their white robes around him as if to shield him from the consciousness of his own deformity, and I have seen them then bestow on him a kind word or thought and recall to his mind some good deed or word of earthly life which would make him more beautiful in the eyes of the spirits and in his own consciousness. And all this time I have not heard from the spirits or angels one condemning voice, not one thought of reproach, but only the same compassion that you would feel for a being utterly deformed in body who might be standing before you to-day. More than this, I have seen these thoughts of spiritual compassion and love take shape and array the external deformity of this unfortunate soul, until in his humility, he was grateful for the kindness thus bestowed upon him, and that humility became the first stepping-stone to his spiritual advancement.

But I have been led into other stages of spirit-life, one of which, for illustration, I will mention. It is the state where the determination, and thought, and will, remain the same after leaving the body that they were before, and I will give an illustration from a shining example in history. An Emperor—whose name I will not here mention, but whom perhaps you can determine by the illustration itself—whose ambition was the building up of a dynasty, whose sole aim and object in life, with unparalleled and gigantic power of intellect, was the hereditary lineal descent of his own name.—I have seen that that mind, entering the spiritual existence, has remained for years intent upon the same thought with which he was occupied on earth—the perpetuation of his own dynasty. I have seen that when his successor in name and his successor in kingly power actually did abide, that he, more than the one who sat upon the throne of the Empire, governed the monarch that all the thoughts of the earthly monarch were guided, directed, swayed, and governed by the spiritual monarch—that he yet imagined he would gain added glory by the power of his empire to his name on earth. I have seen this going on until the kingdom or empire reached a higher state of refinement, perfection, and glory than it did when the original emperor dwelt upon earth. I have then seen that there came to that spirit a sudden longing for something besides earthly fame—that he became suddenly aware that in his spiritual state he could gain nothing by world-fame, applause, eminence, or even the perpetuation of his name, and I have seen him with remorse turn inwardly to another light that he had rejected in his earthly power, and ask imploringly for a ray of beneficent love and sympathy. I have seen that king desolate, alone, without retinue, titles, courtiers, or companions, more an exile in spirit than when upon earth first became conscious of his spiritual poverty, the raiment in which he had thought himself adorned—the power of ambition of earthly fame—even the perfect laws that he thought he had framed for his people, fell from him and became as nothing in spirit, and the once rejected gem and jewel of his life, namely, love, would have clothed him with infinite brightness. But at last, while his dejection and misery came upon him, and he felt his poverty and wretchedness, and felt that he was powerless, there came out of the spheres above him a single white light, and by the gift of a snowy light dropping down a his feet, encompassing him in its radiance, and breathing for the first time the spiritual life of love, he looked up and was grateful. From that time the empire over which he ruled on earth faded; its destinies changed; its king became an exile and died, and he, who had sought to uphold it was caught up to another kingdom, higher, better, and more glorious than any which he could have reached upon earth, namely, the kingdom of spiritual humility and love; and he would not now exchange all its light and beauty for the proudest empire, the greatest fame, or the loftiest estate of earthly ambition, since only through love can the soul enter the kingdom of heaven.

## Suicide of a well-known Physician.

Last Monday night Dr. Chas. A. Young committed suicide by cutting his throat, at his residence near Greenville, Mo. Temporary insanity may have been the immediate exciting cause; as he had a devoted wife, affectionate children, and seemed in prosperous circumstances. The particulars, as we learn them, are as follow: He had several times threatened his life and as supposed by those in attendance, all means for self destruction were out of his reach, but between three and four o'clock of Tuesday morning Mrs. Young found him upon his bed barely alive, with a deep gash beside him and his throat cut with two deep gashes. Before Mr. Wittenburg, the nearest neighbor, could be called in, he was dead. A inquest was held and a verdict rendered in accordance with the above facts. He has a wife and three small children, besides a host of warm friends, to grieve over the fearful end of a life that had no other look-out but in "time in its redress." He would have left a spotless record, and was an independent thinker and able writer.—Exchange.

GONE TO SLEEP!

Respectfully inscribed to J. N. Dickenson, by his wife Mrs. F. G. McDougall, on the death of his wife, Mrs. Sarah C. Dickenson.

Gone to sleep, heavenly one, In the balmy bowers Where the loving angels Fan thy couch with flowers. Sleep for thee—rest for thee, Till thy second birth Leaves thee back the memory Of blessed things on earth. Mortal anguish over Sunken in oblivion's tide— The golden "gates" so long "closed," At length are opened wide. Borne along tenderly Safe in loving arms— Far beyond the reach of woe, And all our earthly harms. Smiling ones around thee— Loved of other days,— Sweet and gentle ministrars, Watchers of thy ways. Life for thee—work for thee— On the higher plane, Where the yearning Will-power Never wakes in vain. When the hopes exalted, That have nursed thy soul, Pointing to the highest— Thy names and deeds unroll. Blessed be thy sleeping, Sweet sufferer of earth; Blest will be the waking Of thy second birth. Hopes and joys immortal Around thy path-way spring— And Love's own sweet evangel Will thy freed spirit sing. Hark! hark! I hear the tidings Come wafting down the skies, "On joy's extatic pinnacles, I live, I wake, I rise. And weep not, O beloved, That the wasted form lies low; For Love's divinest mysteries My spirit overflows. To yonder hills of glory, I look—L—each—aspire, And all my being quickens With regenerative fire. Then mourn not, O my dearest, That the parting spirit flies; For I shall lead you hither By love that never dies. To enter with the angels On that almighty flood, That bears the human spirit To universal good."

VATICANISM.

The United States a Splendid Field For its Propagation.

Col. Fred Beecher in writing a series of articles for the St. Louis Westliche Post, in which he discusses a very interesting topic. Col. Beecher is of the opinion that the United States furnish a very favorable field for the development and the powerful influence of "Vaticanism" (Ultramontanism), and he seeks to prove his conviction in those articles. There will be found annexed a translation of the second of these articles, which was published in the Westliche Post on the 26th of August last.

If we consider the number of organizations of the order of Jesuits, with all its affiliated associations and fraternities, already existing in the Union, we can say that this order is already more powerful here than in any other part of the world; that it develops an activity and stirring restlessness which have their only parallel in the time when that order initiated its counteraction against the Reformation (See Massacre and Banker). And everything here is prepared to give the Jesuits the victory. They will triumph over our own political fabric; for they have unity of organization, lead the entire hierarchy, have an army of shrewd, witty, intelligent, and persevering men; know how to take advantage of every incident, and to win the masses through an accommodating code of morals, calculated for and conveniently adapted to every class of community; and know how to educate in their schools a host of trustworthy adherents.

Wherever in Europe it was undertaken to crush Protestantism, either by slow process or violence, and wherever this succeeded, it was wrought by that order. In this effort they proceeded with a wonderful perseverance and almost sublime cunning. In the last quarter of the sixteenth century the Protestant Reformation was vastly preponderating in Germany, and even in the Austrian provinces thereof. Near three-fifths of the whole, even in the latter, were Protestants. In one generation nearly the whole of Austria was subjected again to Rome. The new doctrine was first extirpated in the Italian and Spanish peninsulas; then the same process of destruction was simultaneously carried into France, the Low Countries, Poland, and Austria. This reaction was attempted to be carried even into Sweden in the reign of John, the son of Gustave Vasa. It is known what efforts were made to destroy Protestantism in England at the time of Elizabeth, and Mary her predecessor.

With the Roman and Catholic races the success was surprisingly rapid, and who can deny that here in our Union also the pure or mixed Catholic element, with its influences and ramifications, is the main support of Ultramontanism, for which element, only recently, Ben Butler claimed the future empire of the Union. To explain this ethnological and psychological phenomenon, we find no room in a newspaper article. But the fact is well established.

In the endeavor to counteract the Reformation, whether by force or otherwise, organization of instruction, public and private, was resorted to as the most indispensable and essential of all means. When the reaction had strengthened itself so far as to be able to use force, it was used unhesitatingly, ruthlessly. In the war against the Protestants in France, Pope Sixtus V. sent auxiliary troops, and issued a command to Count Santaflore which reads literally as follows: "Not to make any Huguenot prisoner; every one taken to be cut down. Heretics had to be exterminated." There was an order exactly alike given the other day by the priests at San Salvador, Central America. Even Princes of the Church met with no indulgence, if even the shadow of suspicion fell upon them, and the Reverend Bishop Kendrick, of St. Louis, is on the black list in Rome because of his work entitled, "Concilio in Concilio Vaticanum, habenda et non habita," which opposed infallibility. Under the Pontificate of Pius V., the Archbishop of Toledo was condemned by the Pope on account of sixteen theses in his works, which were suspected of having a tendency towards the Protestant doc-

trine of justification by faith, although the Archbishop had alleged in his defense, "that he had never intended anything else than war to heresy; that he had converted the errors from faith; that he had ordered the bodies of prominent heretics to be exhumed and burned; and that Catholics and Protestants had called him the best champion of the faith."

He may conclude from this condemnation of the Primate of the Spanish Church how the rest of the people were dealt with in order to extirpate Protestantism. But the other day Alfonso (the young King of Spain), who can well exclaim, as Telemachus does in old Homer, "No one knows his father," banished from the Madrid University all Professors whose Vaticanism was suspected.

Of what kind this instruction, order, discipline of the masses were at the time of the counter Reformation is manifest from the fact that no one was sure of his life or property. The City of Rome overflowed with bandits; one of them, a celebrated Chief by the name of Fiorinazzo, having been offered an amnesty by the Pope if he would quit his trade, literally spat him the following reply: "Chi il viver fuorisce, li torni, plus conte 'o di maggior clouta," which means, in short, that he thought his present profession was the safest. The now so much vaunted education of the people by the priests has resulted up to this day (in Italy and Spain) in the almost everyday depredations of robbers and bandits, who are nevertheless very regular in hearing mass, who bear on their persons consecrated amulets, relics, and medals of the Virgin, say their "Ave Maria," and are not brought up in free schools.

The Jesuits of affiliated orders took every means of introducing themselves into even the most Protestant countries, and, as one of them stated himself, "they sneaked in like lambs, and then behaved like wolves." At first they only demanded permission to establish schools, seminaries, etc., etc. Then they preached, confessed, introduced processions of clerical pomp, and finally succeeded in getting the members of their Church into the offices (which will be the case here after a while), and finally to exclude other religions from even becoming citizens. Every true critical history, which treats of the counter-reformation, will prove this.

Here in our Union they do not need any permission to establish schools and universities. By spreading Sadler's Catholic Directory for 1875, one can convince himself what vast school-power the Vatican already dominates over in this country, and what a mass of persons it educates to its purposes, a mass of persons it propagates! Upon females its influence is particularly exercised in conformity with a letter of instruction of Gregory XIII., of the year 1574. But even this privilege of establishing all sorts of educational institutions of their own, which they only obtained in the Old World (very recently in France) after tremendous struggles, is by the Ultramontanes not considered enough here, but their object is to crush every other school system, and, above all, our free-school system.

If we look at the present emigration we find not only a large importation of exiled or dissatisfied members of monastic orders, school-brothers, and secular clergy, but of a large mass of their faithful flocks. It is only a few days ago that an immigration of 8,000 Italians was announced as coming over. The Protestant immigration is constantly diminishing. In this wise, even without repeating and ball-stuffing, by mere force of numbers, Protestantism must go to the wall. Unfortunately, the Anglo-Americans, not well posted up in matters and things beyond the United States, see no danger, do not believe in any danger, and will deserve the rod, which they enter to be bound up and in which binding up they even assist.

The European Governments look on with pleasure. In former times they got rid of their criminals by emigration, now they rejoice to see themselves delivered of their troublesome clergy and their adherents. Father Mueller, not long ago, stated the Catholic population in the United States at 13,000,000, which in twenty years might almost double itself. And how can this vote, closely welded together and operating like an iron wedge, be successfully met by an anti-Vatican opposition, broken as it is into innumerable sects; fighting one another, and torn to rags by prayer-witches, Sabbath and Temperance fanatics, Good Templars, and other irrational one-idea organizations?

There are, as we will endeavor to show in our articles, in our social organization, as well as in our form of government, elements which without doubt necessarily drive towards the Vatican. It is folly to believe, as many do, that the Roman (religious) system was more favorable to one form of Government, to wit, the monarchical, and that it would flourish best in a monarchy. Romanism puts up with any political system, provided it allows to it the expansion and settlement of its powers. On this condition it likes the republic as much as a monarchy, nay, it likes the first perhaps better, on account of its larger liberty, and the absence of control. Romanism has fought both Monarchies and Republics, when and as often as they crossed its path. Of what a Pope can do in Republics, Venice and Switzerland can tell a mournful tale. Profound scholars and serious investigators have of late called upon Rome to speak out on the question of recognition or non-recognition of constitutional monarchy. This is a vain demand, besides that, the question is already decided in the late syllabus. Rome will tolerate even a constitutional monarchy, which, like that of Belgium, gives it ample elbow-room as upon the same condition it has allied itself with absolute monarchies, with aristocracies and republics. They are all subject to Rome, according to the canon law.

[This may explain why in a recent important law suit the Italian legal tribunals took special pains to declare in their decision that the canon law was no longer in force in the Kingdom of Italy.—NOTE OF THE TRANSLATOR.]

The Vatican at the present moment has far greater sympathies with our North American Republic than with the German Empire, because our Union furnishes fatter and less restricted pasture grounds. No restrictive laws are to be feared here, and that is a great attraction.

Under the reign of Kings William III. and V. of Prussia, Rome was for absolute monarchy. Under the Emperor William it has nothing but freedom on its lips, disports itself in democratic demonstrations, and is coquetting with socialism. No books have ever struck severer blows on monarchy than the works of the Jesuit Fathers Mariana, Bellarmin, Suarez, Boucher, and when Clements, the Jesuit pupil, had struck down with the assassin's steel Henry III. of France, Pope Sixtus VII. was jubilant, and exclaimed: "Qui il successo della morte del re di Francia si pu ha conoscere del voler espresso del Signor Dio." (That in the death of the King God's expressed will was clearly to be seen.) A God of bandits this Signor Dio. In this history to be taught in the confessional schools of the Vatican, in opposition to history taught in the "godless free schools." We confess for ourselves that when, in our younger days, we read the works of the above-

named fathers, the arguments which we there found in favor of popular sovereignty and against monarchy, laid down as they were with great acumen, great intellect, and subtle, destroyed our mind of every vestige of monarchical feeling, and grounded us as firmly as a rock on Republican principles. Those Jesuit authors, however, have only brought into a perfect system of syllogisms what already, before the foundation of the order, had been taught in many places in the canon law. See, for instance; Decret. Pars I., Distinctio 98; Ib. II., Causa 11. Questes 1; Sexti Decreti, Lib. II., Tit. 14, Cap. 2; Extravagantes Comm., 1 Lib., Tit. 8.

It is, therefore, a very obvious mistake on the part of the majority of our people here to believe that the name of a Republic, that the republican form of our Government, is a sufficient bulwark against the domination of the Vatican over our social and political institutions.

The Jesuits look upon Republics as a far better harvest field for their lust for power. They know full well that it is far more difficult to carry on war against a Government with a hereditary chief, which is as centralized and as firmly knit together, and as fond of power, and as quick to act and to move, as the concentrated power of the hierarchy, than to combat States, where the strength of Government rests not in the centre, but in the masses as it were peripherically. And those masses (of the people) have no system, no tenacious holding on to maxims, which have an application in the far future; those masses are agitated by the fluctuations of the day, often misled by selfish leaders living from day to day, quickly oblivious of what happened only a short time before; those masses are without knowledge of past history, and of the laws of logical evolution in the life of peoples. Hence the republican system of Government of itself gives us no guarantee against Vatican domination. The contrary is the case.

Indeed Pius IX is right when he says that the United States are ripe for his harvest. Perhaps some one, after a generation has passed, may remember what we for the last few years have predicted in the way of warning, asking our people to be vigilant and on their guard, not from a presumption to play the prophet, but from a knowledge of the laws which rule the development of national life. And when weakminded persons object to us that we discuss this "dark" question so often and so earnestly, we answer them simply: This question in the course of time will create more violent commotions than the slavery question did. It will convulse alike the North and the South.

An Old Barbarous Law.

BY J. EDWARDS.

For the benefit of that class of persons who may like to have God and Jesus Christ incorporated into the constitution, and those who may desire to divert the common school fund for sectarian purpose, I herewith present a statute enacted during colonial times, by the Province of Maryland. When Maryland ceded the district of Columbia, the laws in force, continued over the district, until repealed by Congress.

The following act has never been repealed, and is the law of the District of Columbia, although it practically remains a dead letter upon the statute book, bigotry and superstition having long since died before the advancing light of reason and knowledge.

AN ACT TO PUNISH BLASPHEMIES.

Be it enacted, etc.—That if any person shall hereafter within this province wilfully, maliciously and advisedly, by virtue of writing or speaking, blaspheme or curse God, or deny our Savior, Jesus Christ, to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the God-head of any of the three persons, or the Unity of the God-head, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convicted by verdict or confession, shall for the first offence be bored through the tongue and fined twenty pounds sterling, to the lord proprietor, to be applied to the use of the county, where the offence shall be committed, to be levied on the offender's body, goods, and chatties, lands or tenements, and in case the said fine can not be levied, the offender to suffer six months imprisonment without bail or mainprize; and that for the second offence, the offender being thereof convicted as aforesaid, shall be stigmatized by burning in the forehead with the letter "B," and fined forty pounds sterling to the Lord Proprietor, to be applied and levied as aforesaid, and in case the same can not be levied the offender shall suffer twelve months imprisonment without bail or mainprize; and that for the third offence, the offender being convicted as aforesaid, shall suffer death without the benefit of clergy.

The people of America to-day, are more indebted to the liberal impress of civil and religious liberty upon our political institutions through the moulding instrumentality of those illustrious statesmen, Jefferson, Franklin and Paine, than to any other influence, and their posterity should never forget that fact, "Eternal vigilance, is the price of liberty."

The Bible, in my opinion, is certainly the most ancient authority, if not as good as any in print, in support of all that is claimed in spirit philosophy by Spiritualists. There are over two hundred sects of religionists, all differing in doctrine, and tenets as to what that book really teaches. I never did understand its teachings until I became fully inducted into the spirit philosophy. It is well a Pope, King or Priest, is not to sit in judgment on the future destiny of mankind in the world to come; for there, we will find popes, kings and priests, will come upon the same level to be adjudged as the humblest private citizen of earth. God's ways are not men's ways, therefore we have nothing to fear, on the other side of life.

As these lines are being penned, the sounds are pealed forth from thirty or more chiming bells, and the rattling of many gorgeous equipages are rushing along the broad avenues with servants doeked in fine livery bearing onward their living freight, clothed in purple and fine linen, to those high steeped churches which cost millions of money, there to worship God. "For we are holier than thou," while under the very shadows of these costly edifices, there are thousands of men, women and children, who live in squalid wretchedness. Jesus of Nazareth, whom the Orthodox worship as a God, came in the most humble manner into this world, and by the aristocratic church going and quitted. He was denounced as a wine bibber, who kept the society of humble people, by eating with Publicans and Sinners. But worse than all, Jesus kept company with Spiritualists, and held seances by night, when many of the rich and those in authority then, as well as to day, like Nicodemus resort to such seances to learn the better way of life.

Jesus healed the sick, and cast out devilish spirits, as is done to-day. For this he was charged with using the influence of Beelzebub, prince of devils, to cast out evil spirits. Jesus doubtlessly possessed, in the finest and most perfect of all human organism, hence his

great powers, to work spirit phenomena in its various phases, under natural laws; but, by orthodox christians, attributable to supernatural power, therefore Jesus must be a God, and through such ignorance, bigotry and superstition laws like the foregoing have been enacted in the past ages, in all Christian countries. If under the force of light and reason, Christian statesmen of Maryland were in the wrong when they placed upon the statute book such a barbarous and infamous statute, may they not be wrong to-day in many of their estimates placed upon the Bible, under the ban and influence of a bigoted priesthood.

Away, we say, with the practice of hiring Chaplains in any departments of the Government, whose services are to be paid for by taxation of the people! The principle is clearly in violation of the constitution and the fundamental principles of government. In this city to-day our Christian friends work their servants and asses, oxen and horses, without mercy, in violation of the decalogue on the subject, and allow boot-blacks to "shine up" on the Sabbath day; but by law it is a fine of twenty dollars for a barber to shave a man's face. Will some of our Holy Christian friends define and explain these nice distinctions. Washington, D. C.

Man's Responsibility.

In reading "The Mission of Modern Spiritualism," by J. Ball, I found a few ideas that particularly called my attention. He says: "Man's responsibility lies in doing naturally at all times whatever he has to do, and with doing this his responsibility ends. The consequences flowing from our acts are a concern of Nature or God (whichever you like) not of ours." There! If that is not the quintessence of selfishness I should like to know where it might be found? What better text could the prodigal ask? What a comfort it must be to those old rones whose lives have been past in entrapping and ruining girls, who, but for them, would have lived virtuously and happily, to be told that "the consequences flowing from our acts are a concern of God, not ours!" Let them roll it as a sweet morsel under their tongues, and hurl it as a weapon at the ghostly, dripping forms, who haunt their dreams. Let them repeat it to the wretch of womanhood in the brothel, that is all that remains of the lovely girl whom nature prompted them to entice from the path of virtue. Let them repeat it to the ignorant, suffering children, who swarm in our cities, fatherless and motherless—sad results of passion uncontrolled and consequences disregarded.

In times past men have considered women their lawful prey, but it was reserved for free-lovers to relieve men of the consequences of their acts, and throw the responsibility upon God!

According to their doctrine we are to ignore our reasoning and moral faculties altogether, and act as nature prompts us, just as the brutes do "regardless of consequences." And we have plenty of instances where men have acted in that way to prove the working of the theory. Nature's ways are surely past finding out when she deals with these libidinous wretches, for she is not willing that they should patronize those houses where they are welcome, but is forever prompting them to hunt down some foreigner to gratify their glutton-like appetites. What matter it to them if her future, instead of being blessed with husband and children, and the respect of friends, is forever made desolate? What is it to them if she spends the remainder of her days in caring for the child that he selfishly brought into the world without any provision for its support? Why should he care if, goaded by an outraged conscience, and the reproaches of her friends, she hides herself in a brothel, to die in a few years from loathsome diseases, or hides her sorrows in a suicide's grave? Are not the consequences of his acts a concern of God, and none of his? Is it possible that now, in the latter half of the nineteenth century men and women can be found gullible enough to swallow such nonsense?

Hear him further: "Now we will take it for granted that man is able to control his passions and keep himself from committing the act his soul desires. But is it desirable that he should do so?" Ah, what an outrage upon nature to require mankind to restrain the passions and be controlled by reason! He can do it. God wisely endowed him with the power to bring all his passions under the government of reason, but this enlightened writer assures us that they "are natural and must be gratified." And when this noble creature of nature has allowed the passions to be aroused, I wonder if he is to exercise reason enough to consider the wishes of his sick spouse—but I forget—he is not to be restricted at all, and, like the following beat of the field, he rushes over every barrier to satiate his natural passion! Beautiful theory! Bewitching practice! Not a rake from Maine to California but would shout approval to the sentiment!

I should think that this doctrine of no control had been practiced long enough to suggest a change of programme to those who claim to be "the most advanced thinkers." Man has long made marriage a cloak for licentiousness, and under the old idea of his right of property in woman, has made her the victim of this passion that "it is not desirable to control" until he has brought forth this howling beast that intrudes itself everywhere, snapping and snarling because it is not given the warmest nook at every fireside.

Marriage, in its present form, is an outgrowth of the highest civilization, not perfect, but full of faults and needing much improvements, yet infinitely better than the chaotic muddle offered us under the name of free-love that spurns the highest faculties of our being.

Take the idea of man's right "to act as nature dictates" out of marriage, and place him under the control of reason, and you remove one of the worst features of that state. Place woman on an equal footing with man as to individual rights, and you remove another cause of injustice and oppression, but not until we reach a state of perfection (not likely to be attained very soon under the free-love regime) will we be able to dispense with man made laws. We are not alarmed lest free-love should separate those truly married, for the law is not for those who are a law unto themselves, but for that very class who yield to the dictates of passion and leave the consequences to God! ANDER BEE.

Dr. Wm. Tilston, the Healing Medium.

Dr. Tilston has recently been developed as a healing medium of rare powers. He simply lays his hand upon the sick and afflicted and they are speedily cured. He can be found at the Spiritual Boarding House, 148 West Washington Street, Chicago. The following certificates are authentic and can be relied on as true, and any one can write either or all, at the nominal expense of return postage for a verification of their genuineness. This is to certify that I have not spoken a loud word since last February, on account of

sickness. Mr. Wm. Tilston called at my boarding place and operated upon my throat about two minutes, simply by laying on of hands. I now speak as well as ever. I can be seen at 38 North Peoria Street. Mrs. C. D. CONLEY. Chicago, Ill., Aug. 7th, '75.

Since the Battle of Chancellorsville, Va., on May 3rd, '63, I have been deaf in my left ear. I have had several eminent physicians operate upon it, but have received no benefit. Mr. Wm. Tilston called to see me, and I allowed him to place his little finger in my ear, and now I hear as well as I ever did. J. CHAS. CONLEY. No. 98 North Peoria St., Chicago, Ill., Aug. 8th, '75.

Chicago, Ill., Aug. 12th '75. This is to certify that my hearing has been deficient for fourteen years, so much so that I could not hear the ticking of a watch. Mr. Tilston, who is a healing medium, removed the deafness in fifteen minutes. My residence is in Greenwood, Mills county, Iowa. I am 73 years of age. JOHNSON ORR.

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The Book Reviewer.

UNIQUE AND VALUABLE CONTRIBUTIONS to Spiritual Literature and Science.

We have received the fourth number of a series of pamphlets by Dr. R. Sylvan, a series by the way that has no parallel in the literature of Spiritualism.

"What is Spirit?" "Was Macht den Menschen zum Menschen?" "Organization des Geistesorgans?" "Organization of the spirit body."

"Matter, Raum und Zeit." "Matter, space and time." The first was issued in 1872, the last, the present month.

The author has given the public one of the most difficult tasks it may be thought, but it must be remembered that these are pure gold.

Any one can write a large book. Your penny-a-liner can write by the wire. To write until there be no dross, until nothing but pure thought remains, that is crystalline and lustrous as the diamond, is the successful task of the true thinker.

Other writers than Dr. Sylvan would have made large volumes out of these sixteen page pamphlets. His aim is not book making but presentation of thought, in its most condensed and classical form.

It is only to be regretted that the author has preferred to write in his native language, addressing the comparative small body of German readers, rather than in English.

It is, however, to be hoped, that he or some one else competent for the difficult task, will translate these masterly essays into the latter tongue, that all Spiritualists may enjoy the rich intellectual feast they furnish.

"Dr. Sylvan" is a *nom de plume*, of a physician of extensive practice and highest culture, who has given his deepest thought to the subject of Spiritualism.

He is skilled in science, a patient and thorough investigator, a close and logical reasoner. For the honor his name would confer on Spiritualism it is to be regretted that he withholds it, yet no one can criticize him for this course which to him appears best.

The illumination of a name illustrious in the annals of medicine, science, would gladden the hearts of many a weary seeker after truth, who now must remain content with following the lead of an unknown master.

The last number is devoted to the discussion of the most profound problems which have ever been presented to the mind of man. "Matter, space and time"; their origin, nature and existence.

The method of the author is more metaphysical than is his wont, but he therein shows himself the equal of the great logicians for whom Germany is noted.

The numbers devoted to the discussion of the questions, "What is Spirit?" and the "Organization of the Spirit body," are among the most satisfactory and scientific attempts yet made towards the solution of the questions, imminent in the minds of all Spiritualists.

They are models of argumentation, not only irrefragable in their conclusions, but suggestive of the infinite fields widening before the new science of spirit. We had marked many passages for translation as of particular value and intent, but space will not permit their insertion.

We shall, however, in some future number, present our readers with selections from these wondrously rich pages, each paragraph of which is a sufficient text for an essay.

Of particular interest is the treatment of the origin of spirit, its relations to matter and the physical body, and in striking contrast to the dogmatic and crude attempts of Kardec and his school, and the author if he has left portions of the field unexplored may rest assured that he has introduced the right method for the completion of the survey, and future explorers will be successful in proportion as they follow his lead.

Hudson Tuttle.

THE BURIAL CONTROVERSY. The Curse the Bishop of Montreal Has Pronounced.

Guibord's Grave Interdicted and Set Apart from the Rest of the Cemetery even Though the Body Should be Hereafter Exhumed.

MONTREAL, Sept. 12th.—The Bishop of Montreal last week sent out the assurance that, in case Guibord's friends insisted upon his burial, the earth that covered him would be accursed; but no one for a moment imagined that the threat would be fulfilled until Guibord was actually buried in the Church of the Holy Spirit, to-day, in the Church of the Holy Spirit, where the mandate that curses every inch of ground in the Cote-des-Neiges that Guibord's body may be buried in and leaves the curse lying on the spot, even though the remains should subsequently be exhumed.

The Bishop's letter was read by Vicar General Moreau, and was couched in the peculiar dialect of the French Canadian. A silence like that of death rested upon the congregation during the reading of the document, as follows: "Ignace Bourget, Bishop of Montreal, &c., &c., to the clergy, laity, and religious bodies, and to all the faithful in our diocese. It is for you a duty to raise your voice to-day concerning a certain agitation which is troubling minds, and which is fermenting day after day, and which will doubtless create a terrible catastrophe. It is useless to recall to you the lamentable fact which has caused you so bitter a grief, for it is known to all of you and it is so strongly engrained upon your memories, with all its unfortunate circumstances, that it will doubtless be handed down to posterity. What we are going to tell you requires only a simple explanation, which we hope, will suffice to appease your fears and dispel certain prejudices, by means of which bad passions are endeavored by some to be excited."

"It is to the benefit of all to faithfully fulfill their duty to their country and their Church, to maintain the public peace and live quietly in the bosom of their families. Now, the subject which troubles so many of you is the fact that your cemetery, which you justly venerate as a holy spot, is to be profaned by the burial of a man who died in disgrace and under the anathema of the Church. This news has alarmed, with reason, the religious feelings of the Catholic population, and it is on this account that some people have been drawn into a public, but peaceable demonstration to prevent the profanation of a sacred spot where our religious ancestors repose in peace, waiting the great day of resurrection. By this demonstration, spontaneous and inspired by your deepest emotions, your feeling for the holy ground blessed by the Church for the repose of your dead, where your bodies will be ultimately deposited to await peaceably the sound of the terrible trumpet which will awake you from your last sleep in death and raise all

men from the dust, we ought to place at the feet of our sovereign religious convictions with which our cemetery is connected as a holy place, as consecrated ground and as a field set apart where are placed after death the faithful children of the Church to await the arrival of the Sovereign Judge, while their bodies mingle with those of the Saints who, like themselves, have departed and died in the grace of the Church.

"We must, at the same time, admire and moderate the feeling shown by you at a time when all expected blood would be shed, which would have been considered by every one as a great misfortune. For our part, we would have exceedingly regretted such an issue for many reasons. That is easy for you to understand and appreciate. Let it suffice you to say that this shedding of blood would have been a new profanation of the holy place, and that we took every step to prevent such a misfortune. But if, however, we have managed to prevent a breach of the public peace, yet at the same time we have taken every means to uphold the honor of our holy Church and to prevent the profanation of our consecrated ground, the means being to declare that, by virtue of the Divine power we had in the name of the Lord of Lords, the place where the body of this rebellious child of the Church should be buried should be entirely cut off from the consecrated cemetery and should be for the future accursed.

"There is no necessity to inform you that, under the solemn act of our consecration to God, full power has been given to us to bind and to unbind, to bless and to curse, to consecrate persons, places, and churches, and to interdict them; to separate from the body of the Church the limbs which disturb and outrage it; to deliver to Satan those who, by their own acts, sever themselves from the Church, so that they shall be considered from henceforth as heathens and publicans, so that they shall not return to God without a sincere repentance. It is by virtue of this divine authority, &c., and to prevent future troubles, that we declare by these presents, even though any one shall pretend ignorance of it, that the spot in the cemetery where the body of the late Guibord shall be buried, even though in the future it be exhumed in any manner whatever, will be in fact and in manner (*ipso facto*) interdicted and separated from the rest of the cemetery. Such is the declaration we have to make to you. Therefore you need have no fear that in the present case your cemetery can lose its sacredness, or that the holy rites it has upon its sanctified and blessed places can be sacrificed or trodden under foot."

The letter then goes on to quote authorities for the Bishop's action, &c., &c. The effect of this letter upon the city can not well be described. It has fallen on the Institute Canadian like a thunderbolt. They threaten everything, but everything is in such a chaotic state of confusion that no one can tell what will be done.

The Bishop indicates this action in relation to Guibord by means of the sentiments expressed in the following interview: "Vicar General Moreau, who was the highest dignitary at present in the city, in the absence of Ooadjutor Bishop Fabre, and the difficulty of gaining an interview with Bishop Bourget, received me with the greatest kindness, and gave a history of the case, which shows the objections of the Church to bury Guibord are founded on doctrinal points. He says the Institute Canadian, when first started, was not objected to by the Church, but a number of Freemasons and members of secret societies having joined the society, the Church withdrew its support. The library of the Institute was shortly after supplied with the works of Moliere, Voltaire, and other infidel and objectionable volumes, upon which the Church informed the members that so long as they were connected with the society they would be refused admission to the sacraments of the Church and would be refused ecclesiastical burial. Several members left the society, and Guibord, who did not, shortly after fell sick and sent for a priest, who refused him the last sacraments till he renounced his membership. Guibord promised, received extreme unction, and recovered, but did not leave the society, and a year or so afterward, died so suddenly that there was no time to fetch a priest. The Church refused burial on the above grounds, and a law case was instituted. The clergy received the decree of the Privy Council, and claim to have obeyed it to the letter, being ordered to bury, or permit to be buried, the body, &c. They have offered no opposition, and affirm that it is obligatory on the part of the Institute to enter the cemetery, and from information they might have done so on the first attempt, so far as the real opposition offered was concerned. The above is a Catholic version of the case, and it is only fair to say that the public should know it."

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CHICAGO, SATURDAY, OCTOBER 2, 1875

Distinguished Visitors at the Centennial.

An enthusiastic Spiritualist, Seth Driggs, writes as follows to the Chronicle, Washington, D. C.:

It may not be generally known that the Spiritualist societies contemplate taking part in the great centennial celebration at Philadelphia, on the Fourth of July, 1876. If successful, it will be the wonder of the age. It is proposed to invite five or six of the first class materializing mediums of the United States and England...

It is more than probable that a considerable number of enthusiastic and over-credulous Spiritualists, will assemble at Philadelphia with similar expectations to those expressed by Brother Driggs. They will hardly see the Fathers of the country upon a platform dressed in the toggery of an hundred years ago...

Second Adventists are no more fanatical upon the subject of the "Second Coming of Christ," than some Spiritualists are upon the mission of spirits.

Philosophy, based upon common sense, teaches us that the people of the present generation are not only capable of, but it is their duty to perform the work devolving upon them, even as did the work of other days devolve upon the Fathers of the government.

We, by no means, mean to ignore the inspirations which now, as in the past, inspires men to noble deeds of philanthropy and justice. But we will not knowingly aid in arousing expectations in the minds of our brethren which are fallacies and never to be realized.

Spiritualism is based upon sound philosophy, while religious sectarianism is noted for its vagaries, improbabilities and absolute fallacies. The expectations of a "second coming of Christ" by the "Second Adventists," with numerous past disappointments, is no more preposterous than the expectations of Brother Driggs and his adherents.

We as yet have heard nothing about the intentions of the Second Adventists, or the religionists who believe in the "second coming of Christ," to put him, or their religious principles on exhibition at the Centennial, and yet it would be quite as sensible for them to erect a platform for that purpose, and dress themselves as of yore, in ascension garments, as it will be for the Spiritualists to prepare for a convention of the old patriots of the revolution, with the expectation that they will select a president for the present generation, adopt resolutions for the payment of the nation's indebtedness, and "make gold and silver jingle in the pockets of the people."

The whole scheme for making an exhibition of Spiritualism or its phenomena at the Centennial, we hold, is a fallacy which will be of as little credit to our philosophy as was the Woodhull conventions of Boston and Chicago.

If a similar movement had been proposed by any religious sect, there is not a Spiritualist in America, who would not have frowned upon it as unwarranted. It is to be a national gathering where no sectarian jars should be felt. We have invited the world to come and

see how well united we can be upon the great question of a free government, its results and fruits. The partisan feelings of ranting fanatics will be out of place on such an occasion. Even Moody and Sankey will not make the foolish attempt to convert the assembled multitude to their dogmas; nor will the Catholics have platform for the promulgation of the dogmas of the immaculate conception, and the infallibility of the Pope; nor for denouncing our common school system as an instrument in the hands of Satan, to send souls to perdition. The Shakers will not open up a department for teaching their tenets of celibacy. Noyes has no intention of going there to preach the doctrine of "male continence." The controversy between high and low churchmen upon the subject of "the real presence," is not, as we have heard of, to be there agitated.

The Free Methodists, are not intending, nor the more popular branch, to hold a camp-meeting at Philadelphia, on that occasion. The Baptists are not erecting a baptistery for baptismal purposes.

Neither Brigham Young, nor his Mormon missionaries, are making any movement to exhibit the book of Mormon, nor the dogma of a plurality of wives, and yet that sect is entirely a growth of this present century and of these United States, and there is therefore, quite as much reason for their making a public exhibition of themselves as there is for the Spiritualists to do so.

There has already been steps taken by a few "social freedomites" to make an exhibition of themselves at the Centennial, in the name of Spiritualism. Any one who has watched the course of events during the last five years, knows full well that the leaders of that class of people have no character to lose, hence they straddle Spiritualism, and label it all over "free-love," and with trumpets in hand, sound the call to "our free platform"—proclaiming that great and marvelous things are going to be seen and done at the grand Centennial exhibition; which will prove as true in Spiritualism and as grand a spectacle as the ascending up of the Second Adventists has on three or four fixed dates, within the past thirty years. O Religion, what fantastic tricks are enacted in thy name before high Heaven!

Can it be possible that now after the Woodhull, with the instinct of an old rat, has left the sinking craft, the little handful of the sect, upon whom her mantle has fallen, are to parade the infamy before the assembled multitude at the Centennial exhibition at Philadelphia? It would seem so from their doings at the late Dubuque meeting.

Infinitesimal Wisdom, forbid that Spiritualists should attempt to mar the harmony of that occasion by a sectarian movement, which will go upon the pages of history, as another foul blotch, to the discredit of the advocates of our heaven-born philosophy.

It is neither the time nor place for religious and partisan wrangling.

A Modest Claim for Lost Character.

E. V. Wilson hates the JOURNAL, and wants \$35,000 for grub, which he says D. A. Eddy and others now refuse to freely give him, as they used to when he had a better character, to the extent of \$3,000 a year.

The free-lovers have from time to time, ever since they put Victoria C. Woodhull in nomination at Troy, N. Y., as a candidate for the Presidency of the United States, predicted the speedy downfall of the Religio-Philosophical JOURNAL.

Their desires gave birth to the thought, and hence it was mouthed about both in private and upon the rostrum that the JOURNAL must speedily die.

And why were they so anxious for its dissolution? Simply because it did not fall into line, and bend the knee with the free-love worshippers at the Woodhull shrine.

While our cotemporaries clubbed their papers with the Weekly, and sang songs of praise in her advocacy, the JOURNAL exposed the infamy of free-loveism. Such a course was not to be tolerated by the "Social Freedomites." Jones was denounced with every foul aspersion that a slanderous tongue could give utterance to, and his paper was an object of especial hatred.

As a last resort they encouraged each other with the hope that our department editors could be used in their behalf. How far that desire proved true our old readers, who have stood shoulder to shoulder with us in the terrible struggle, know without our recalling the facts to their minds. More recent readers know that the JOURNAL is yet a live paper, and its editor is not dead.

But what of all this? Nothing of much account, and yet it will reveal the true status before we are through with him, of E. V. Wilson, who is yet the well known champion of Mrs. Severance, one of the leading "social freedomites," now active in the promulgation of that disgraceful doctrine.

They yet have a lingering hope that they can break down the JOURNAL, by a libel suit, thus harassing and vexing its editor, financially, if in no other manner, so as to destroy his paper.

To that end, E. V. Wilson has sued us, claiming \$35,000, for the loss of character!

Well, to sue is an easy matter—to ask for \$35,000, is as easy as to ask for one dollar—to receive anything but a worse damaged character than he starts out with in his lawsuit, is by no means certain, as he will learn by experience. And if he has lost any character he may find out that it was his own fault.

our rescue in these hours of trial. Your hands have sustained us in the past, and we trust renewed efforts will now be made by all to give the JOURNAL a tenfold wider circulation than ever before.

Let the world know that the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, is being prosecuted for libel in a demand of \$35,000, at the promptings of a class who hate him and his paper for his loyalty to pure and untarnished Spiritualism. Let them know that E. V. Wilson, who invited Woodhull, the goddess of social freedom, to a meeting of the Northern Illinois Association of Spiritualists, held at McHenry, Ill., and that he who advocated Mrs. Severance's (second only to Woodhull in the advocacy of free-loveism) appointment (at a recent meeting at Dubuque) as a delegate to represent the Spiritualists at the contemplated Centennial meeting next year at Philadelphia, has sued S. S. Jones, editor and proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL for accusing him (as he by his immorality in his declaration of affiliation) of associating with and strengthening the hands of free-lovers, or something to that effect.

Poor Tracy, how he suffered by bad company! But the fable does not tell us that old dog Tracy was daily in the habit of waggling his old tail, cooing the bad dog into his company after he found out their general bad character.

\$35,000.—quite a little pile of money to pay for an antedotal bad thing.

Well, Judge Holbrook, in another column, intimates that much fun may be expected in the future for those who enjoy it. But perhaps he don't remember that other fable of Æsop's, where it was not found to be so funny for those little fellows that were so unmercifully pelled.

It is not so very funny for one who has to defend a law-suit against the combined powers of all that is infamous. To stand in the breach and make a fight that shall win a victory for pure untarnished Spiritualism, that the historian shall willingly or unwillingly be compelled to record, is not a matter of fun, but a reality that will require work—mental and physical.

That thousands of old, and many new friends will aid us by a wide circulation of the JOURNAL, we doubt not. That will be a consolation which we shall most certainly appreciate, as it will help us, and further the cause of true Spiritualism.

Facts are just the weapons we shall use, and there is a multitude of them which our friends will put us in possession of, we doubt not.

Wilson is but the willing instrument in the hands of others who have so often been disappointed at their failure to break down the JOURNAL. And little do the free-lovers now know of the epithets he applies to them in his Inducements, in order to show his immaculate purity and their villainess. He stoops very low to asperse Woodhull and her followers, in his declaration, to make it appear that he is, and always was, a pure and true Spiritualist. Formal words in a legal declaration are expected, but it is the unkindest cut of all for Wilson to so discourteously cut Woodhull and her associates in a legal document against another; to be made a perpetual record upon the files of court, denouncing them in most unmeasured terms, as so vile as to be ruinous to his character to be accounted one of them; but courtesy is hardly to be expected from one so "gentle," who has an eye single to a snug little pile of \$35,000.

Less Powerful, But at Heart not a Whit Behind Papistry.

While the Roman Catholics are bold and outspoken in their denunciations of common schools, and all other means for the enlightenment and disenchantment of the minds of the people from the toils of old theology, the bigoted sectarians of the Protestant schools covertly co-operate in other and different channels.

The following letter is going the rounds of the press, secular and religious, which co-operate to the same pious end. These blue bellied Puritans would shut up public libraries, forbid all visitations to public parks, mountains, and other resorts, where pure air, and beautiful scenery could be enjoyed on Sunday, and more especially would they keep the people from listening to the liberal discourses of Henry Ward Beecher and other reformers, under the specious pretense that it is a desecration of the "Holy Sabbath," for a horse or steam railroad car to move on that day. They would keep the people housed up on the only day that working people have for recreation, to listen to the old sing-song sermons of a blue light orthodox preacher.

What do they really care about the "breaking of the Sabbath" by the running of cars upon that day? Don't the aristocrats of the Orthodox Churches violate these sacred commandments by working their horses and servants on the "Holy Sabbath"?

Are not their carriages brought into requisition to carry the families to church, and does not the poor devil of a servant have to sit out in the cold caring for the team, while the rich nabob enjoys an hour or two of a snooze in the warm church, warmed by the industry of some other half starved toiler?

The sacredness of the Sabbath with Rev. President Smith, as with all other hypocritical pretenders, is a make shift to decoy to his aid and support,—at the expense of prejudice, against Mr. Beecher's Sunday sermons on Twin Mountains,—a large class of bigoted idolatrous Sunday worshippers, who think more of the supposed sacredness of a day than they do of noble deeds of charity, and acts of kindness of one to another.

A newspaper down in Vermont, it seems, assailed Mr. Beecher because his preaching brought people away from home churches on Sunday.

Sunday,—among them the students of Dartmouth College. He is backed by the pious Smith as follows:

"DARTMOUTH COLLEGE HANOVER N. H. Sept. 7th. 1875.—To the Editor of the Vermont Chronicle:—I can not forbear to thank you for your excellent article on the Sabbath excursions to the Twin Mountain House. I am glad to see that it was copied in part in the Congregationalist, and warmly commended by the editors. It gave utterance to the views generally entertained, as far as I have learned, by good men of all denominations—lovers of the Sabbath. It has been unexpectedly painful to us, amid the peacefulness of the Lord's day, brooding as a divine benediction over our quiet valley—to hear the thunder of the car-wheels and the screech of the whistle; and to know that this outrage upon the Christian sentiment of our people, and as we think, upon one of God's ordinances, is encouraged and defended by one who ought to be the champion of better things. It grieved me as I refused some of our students leave to go with the Sabbath-breakers, to remember who tempted them. Your article was not a whit too plain or too pungent. It is time for all who care for the most precious interests, not of the Church merely, but of the nation, to speak out. But I will not multiply words—I need not. My purpose was simply to add my protest to yours, and to say that I trust you will hold firmly the position you have taken."

A. D. SMITH.

Catholic Increase.

"H." writes: "There is no doubt the progress of the Roman Catholic influence in our country has been very great of late years, but we are not of those who are unnecessarily alarmed on this account. We live in the nineteenth century, and in the United States, where freedom is granted to all religions so long as none arrogate powers over others, and submit to the laws of the land. There is an influence in civil freedom to soften the hard points of intolerance nursed by differing religious bodies; but we must never forget that the price of freedom is eternal vigilance. We do not approve of the attempts to overthrow our common school system, nor to have its purpose frustrated by introducing sectarian schools, and in this light Catholics are only a sect. Without further alluding to this controversy at present, we give the following statement, which must be very comforting to our Catholic friends, many of whom, we are sure, are not prepared to take any part against the exercise by others of that freedom which they enjoy under our laws. Here is the statement of the growth of Romanism in our country. There is one Catholic

"In 1790, one to every 181 of population.  
"In 1808, one to every 65 of population.  
"In 1820, one to every 29 of population.  
"In 1840, one to every 18 of population.  
"In 1850, one to every 11 of population.  
"In 1860, one to every 7 of population.  
"In 1870, one to every 7 7/10 of population.

It may not be amiss to give attention to the probable consequences of having our new Cardinal & Co. as a central power to control the large portion of those of the above named faith who will implicitly obey any dicta they may issue, either through their priesthood or through those politicians who are ever ready to give quid pro quo in any quarter to secure their selfish ends. Rings are not always confined to railway directors nor city councilors. Candidates for office or popular favor need votes, and priests can give them shape."

Remarkable Feat of Strength!—Dr. Winship Outdone!

It appears from the Belleville, Ill. Democrat, that John J. Lucas, the medium through whom Zadock Humphrey has expressed his views in the JOURNAL, is favored with remarkable strength. The Democrat says, "A number of gentlemen of Belleville assembled at the Machine Shops of D. & H. Rentschler, a few evenings since, to witness a feat of lifting by Mr. John J. Lucas, a night watchman at the works, which equals, if it does not excel, that of the celebrated Dr. Winship, after years of practice. Mr. Lucas has but one arm—the left—and was therefore deprived of the aid of his arms in lifting. A stout rope loosely twisted, was placed across his shoulders, and in this position he raised a weight of two thousand one hundred and seventy-four pounds on a common platform scale. After deducting his own weight, this left a net weight of two thousand pounds raised by means of his shoulders alone. A few evenings previous, when in better condition, we are reliably informed that he raised a weight of two thousand one hundred and twenty-four pounds, net! Now, bring on your Samsons, ye who think this can be beaten."

ATTACKED BY A MOE.

Ex Priest Gerdemann's Narrow Escape from a Thousand Ruffians.

PHILADELPHIA, Sept. 17.—Last evening Gerdemann, the ex-priest, delivered a lecture in Masonic Hall, Manayunk, on the Roman Church as it is at present. Upon its conclusion Gerdemann placed himself under an escort and started for the railroad station, the mob, which had already collected, continuing in close proximity to the party until they reached that place. He was placed in a smoking car and both doors locked, while a posse of police remained outside. Numbering almost a thousand, the mob was a dangerous one. Suddenly they rallied, beat the officers out of the way, captured the car, broke in the door, and began a assault upon the still cool and collected ex-priest. He was protected, however, from serious injury by the police, receiving only a few bruises. Gerdemann escaped finally through a side door, and under the care of officers was brought to this city.

Funerals, Premature Burials, and Visions of the Dying; Immortality of Animals; Bright Dreams of Babyhood, (Illus.); The Spirit in Dreamland; The Little Weather-sprite; The Ghost's Warning; "He shall give His Angels Charge Over Thee;" Mind of the Mother; The First Baby; A Social Blessing; "Our Baby is a Spirit Beyond the Stars," (Illus.); Powerful Mediumship of a Child; The Babies; The Happiest Period; Do Not Deceive Them; A Bird and a Fish; Visiting the Factory; Secretary Bird; Subterranean Life; Mitty's Monkey; Items of Special Interest; The Owl that Thought He Could Sing; Sawing Aches; The Honey Eater, (Illus.); The Singing Tree; Make Companions of Your Children; A Book-black's Ambition; A Girl of Spirit; The Discontented Bee; Infant Precocity; Dangers; The Moral of the Rosebud; Susy's Step-mother; A Sled vs. the Multiplication Table; From my Spirit Mother; Sonnet; Children's Fear.

Editorial.—The Philosophy of Life; Brute Intelligence.

Every family of Spiritualists, should take the LITTLE BOUTIQUE, \$1 per year. Specimen copy 5 cents. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Mrs. WILCOX is lecturing in Cleveland, Ohio. Mr. JOHN COLLIER'S lectures are well received by the Chicago Spiritualists. Dr. KAYNER has recently returned to St. Charles, Ill., where he can be addressed. As a Clairvoyant physician the Doctor has but a few equals, and his lectures are always entertaining and instructive.

JAMES MADISON ALLEN has been lecturing at Brunswick, Strongsville and Cleveland, Ohio, with gratifying success. Parties in the West or South desiring his services, can address him at Matfield, Mass., box 20.

SEVERY gentleman and ladies greeted Basihan and Taylor at their first seance on Sunday evening last. They will remain at our old quarters, corner of Adams Street and Fifth Avenue, holding seances each evening.

DANIEL WHEAT, M. D., "Homoeopath," No. 703 Pine Street, St. Louis, Mo., does not pretend that he can cure every one, but will agree to pay the bill of any physician in St. Louis, (regular or irregular,) who will rationally cure any chronic or long standing disease, he fails to cure after a fair trial, if his directions are strictly followed.

F. HARRIS, of Lexington, Mo., gives a favorable account of the mediumship of his brother-in-law, M. D. Greengard, who is only fifteen years of age. The spirits write with their own materialized hands in his presence. The following was written in Hebrew: "Hear, oh Israel, Jehovah is our God. Moses Lemius, spirit." Thus we find that mediums are being developed in various parts of the country, and are thereby making converts to the Harmonical Philosophy.

THE negroes of Jackson county, Ga., are reveling in the excitement of a revival season. Here is the favorite camp-meeting chorus:

Forty esben built frog all in de row,  
Down in de lagoon, laffa in de crow;  
Bress de good Lord, how de cullud angels yell;  
Hand out de dime, or you all gwine to hell.  
Bress de good Lord.

THE college doors are open to women, the professions are ready to welcome her, and the republic enters upon the new century, reinforced by a moral power which is to do more for human government than Waterloo, Gettysburg or Sedan. The midnight oil has lighted up the civilized world, and woman must begin to burn it. She must understand what Celsius said to Brutus: "It is not in our stars, dear Brutus, but in ourselves, that we are underling."—Ed.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrears, to remit the same without delay.

We pay all bills every week, on presentation—to do so, we have to collect from those who owe us subscriptions. We therefore most respectfully ask our patrons to give this call prompt attention.

One Dollar, even, from those who can do no more, is better than no payment at all.

Terms of the Religio-Philosophical Journal.

To new subscribers on trial, postage prepaid at this office, Three Months \$ .50 One Year 1 05

We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

Annual Meeting.

The Central New York Association of Spiritualists will hold their next Annual Meeting in Conroy's Opera House, at Oneida, N. Y., on the 16th and 17th of Oct., prox., opening soon after the midday trains on Saturday. Speakers for the occasion are Rev. O. K. Crosby and Prof. R. G. Eccles.

All who desire can be entertained at the Madison Street House at \$1.00 per day. A full attendance of members is requested, and a general invitation is extended to all. S. D. SMITH, Sec'y. Wm. Evans, Pres't. West Winfield, N. Y.

Contents of Little Boutique for October, 1875.

Funerals, Premature Burials, and Visions of the Dying; Immortality of Animals; Bright Dreams of Babyhood, (Illus.); The Spirit in Dreamland; The Little Weather-sprite; The Ghost's Warning; "He shall give His Angels Charge Over Thee;" Mind of the Mother; The First Baby; A Social Blessing; "Our Baby is a Spirit Beyond the Stars," (Illus.); Powerful Mediumship of a Child; The Babies; The Happiest Period; Do Not Deceive Them; A Bird and a Fish; Visiting the Factory; Secretary Bird; Subterranean Life; Mitty's Monkey; Items of Special Interest; The Owl that Thought He Could Sing; Sawing Aches; The Honey Eater, (Illus.); The Singing Tree; Make Companions of Your Children; A Book-black's Ambition; A Girl of Spirit; The Discontented Bee; Infant Precocity; Dangers; The Moral of the Rosebud; Susy's Step-mother; A Sled vs. the Multiplication Table; From my Spirit Mother; Sonnet; Children's Fear. Editorial.—The Philosophy of Life; Brute Intelligence.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 Race St., Philadelphia.

A New Field.

We were requested to speak at the funeral of a little child, Charles Warren Ludwick, son of John and Ellen Ludwick, of St. Peter's, Chester Co., Pa. This is one of the wildest places we have ever seen.

The services were held first at the house where a large concourse of people had gathered to hear the words of a Spiritualist on the subject of death.

The language of the Apostle was, "There is a natural body, and there is a spiritual body. Meaning doubtless a material body and a spiritual body."

Jesus was very emphatic in speaking to the chief on the cross, "This day shalt thou be with me in Paradise."

We know it is not in accordance with the laws of mind or spirit that these should sleep in the grave a long time, and be awakened by the trumpet of an angel.

It is a lesson that comes to us in the varied experiences of this life, but when we come to understand its real purport, we shall have no fear of it.

The language of Jesus, "Suffer little children to come unto me," is encouraging, and the other declaration, "Except ye repent and become as little children, ye can in no wise enter into the kingdom of heaven," has an impressive meaning.

The interment was at the Bethel meeting house occupied by Methodists, and although each lot holder is entitled to the use of the house on the occasion of the funeral, we found it closed against us.

The grand truths of Spiritualism, which establishes the facts that man is a spirit now and here; that that spirit has continued existence and can under favorable conditions, after it has left the external body, communicate with those who are still in the form, were presented to that multitude and the interest with which they listened, gave evidence that they were thinking, and this is all that is necessary.

There are many sections of the country in which Spiritualists are isolated, and do not know each other.

There are several speakers in Philadelphia who can occasionally go, and during the lecture season our regular speakers are glad to do some missionary work in this way.

FUN, PHUNNY.

Fun Alive—A Phunny Fellow Writes a Funny Letter—He is Grim Full of Fun.

Communication From Judge E. S. Holbrook.

BROTHER FRANCIS—Fun alive! It is in the letter and of the "dog days"—the last of August, the first of September, (how time flies!) when all are seeking rest, and all are gaining some, excepting the printers and the printers' "devils" who, like Tan-talus, must forever reach forward to, but never attain.

Now, then, having got our platform settled, let us see who will show us any fun? Oh! it is the printers and the printers' devils, who, as I have said, have no rest even in dog days, and who are made and set up for such a purpose, and the Chicago Times of this date is the medium; for it comes burdened with the wonderful intelligence that Ebenezer V. Wilson, the world-renowned spiritual lecturer, and the editor and publisher of a certain spiritual newspaper, entitled, "The Spiritualist at Work," has commenced a lawsuit against the world-renowned Spiritual Philosopher, and the editor and publisher of a certain spiritual newspaper entitled, "The Religio-Philosophical Journal" for libel and defamation of his good name and character.

Now, Bro. Francis, this does afford me a little too much fun to keep it all to myself, nor can I think of enjoying it all alone.

And now, Bro. Francis, as you are confidentially entrusted to me, let me ask you if it is not infinitely "funny" that this aforesaid Ebenezer (what's in a name? Here I raise mine Ebenezer?) should prosecute his old friend, the editor of the JOURNAL, in that he defamed him in calling him, as he says, a "free-lover."

Why, the Beecher case will not be thought of after this, at least for fun. I have not space nor time to enlarge, only it will be fun alive—will it not? We must for the present let imagination fill up the grand scope.

Now, Brother Francis, it is our duty to hold our breath, and not have our expression an opinion until the verdict of the jury is in; but just between us now, I will confess that in all this mighty conflict between these parties, I have really had a great deal of sympathy with my Dear Brother Wilson.

Having struck this trail of sympathy with Wilson, let us follow it. And where, then, shall we go first, except to the Dubuque Camp Meeting? We get involved on the way with his account of things given by himself from his standpoint, which is the perfect standpoint in the case, in "The Spiritualist at Work," Aug. 24th, in a letter by himself, using the subscription, "A Camp," to himself as editor.

Friends in getting up meetings in various locations near this city. There are several speakers in Philadelphia who can occasionally go, and during the lecture season our regular speakers are glad to do some missionary work in this way.

prospects of future meetings in Iowa, as it had done in Illinois; but I see that Brother Sanford will not give up the ship as lost just now, but has called another camp meeting with a polite invitation to avoid foreign controversial issues.

While on this subject, let me say right here, as a source of enjoyment to me, this right night of the dog days, and I believe it must be so to all true Spiritualists, (and the way it has come around is most of the time very funny) how the work of the majority of the Chicago convention of September, 1873, is coming to naught all over the land.

According to this progress, my dear friend, such of our papers as have attempted to ride two horses at once, either for love of base principles, or love of base self, will conclude that our will do better, especially if they choose the better horse, and our speakers will conclude to deal alone with Spiritualism proper upon the public platform, except by the previous consent of those concerned to do otherwise, according to the proposition which I have often made.

Even now I hear the trumpet that gives no uncertain sound, and that will bring purity and peace in the call of the Minnesota State Convention, whereby the Social Freedoms are specially not invited. Such is my sentiment, at least, unless that topic, and other foreign topics are voluntarily abandoned.

But let us get back to the Dubuque Camp Meeting. The fact that there were nearly as many speakers as hearers, and that some speakers were disappointed in not having a chance to speak, afforded me a great deal of fun. I enjoyed it hugely, only it was important that every one should have been honestly and honorably dealt with.

But I must close; and yet there is much more fun a little further on that I must share with you; that letter that I observed the "Gentle Wilson" wrote to himself. According to the liberties he was accustomed to take in Brother Jones' paper in the years of his prosperity, (the eat you know that firstlet play, as I said) he bethought himself (as I now see in my mind's eye), how he could write himself up for that camp meeting, taking good care of Severance in the meantime, according to his custom.

Brother Wilson shows himself all the way through, even to his financial department in the "badly managed dining room," and his couch at night. But his most particular point is that he was preferred to this poor humble servant, as to the 4th of July oration, and so much so, that he could in no way get rid of the half of a cent that he had reluctantly given away. Well, now, an insist upon it; for who has said and insisted upon the contrary? and poor me, what could I expect among the gods? Be fore such, and at such a time and place, I "hide my diminished head," as it is most fitting I should do, and all the people will cry, amen. But I will laugh when there is any thing funny, as I do now, and this shall be my strongest hold when the action for defamation is laid shall be brought upon the boards. For that will be fun alive. But I must cease now, and let the superior influence have away.

Passed to Spirit Life.

Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty lines, notices not exceeding twenty lines published gratis.

Passed to the higher life, from his residence in the Township of Clinton, Mich., HENRY H. CLARK, Aug. 24th, aged 65 years.

The subject of this notice has for the last twenty years been a firm believer in spirit communion, standing as it were, on the border line, seeing spirits and receiving from their untended minds the true principles and science of nature, life and immortality, imbibing that with strength to fearlessly proclaim the same at every opportunity.

Business Notices.

THE DOMESTIC COOK, made by Tibbals, Shirk & Whitehead, Chicago, is the best stove made for coal or wood.

Dobbin's Electric Soap, (made by Oragin & Co., Philadelphia,) being perfectly pure requires less than common soap. Hence its economy is apparent. Ask your grocer to get it.

Dr. J. A. Clark, the well-known Electro-physiologist, has returned to this city, from his Summer tour and will be glad to see his patrons at Room 8, Kentucky Block, Northeast corner Clark and Adams Sts., where he may be found from 9 to 12 A. M., and 1 to 3 P. M., at other hours he may be consulted at his residence, number 1240 Prairie Ave.

Upon application to me, I will treat one respectable person in each state in the Union, who is afflicted with epilepsy, or epileptic fits, and furnish my specific for epilepsy free of charge.

Mrs. C. M. Morrison, Healer and Clairvoyant. 103 Westminister Street, Boston, Mass. P. O. Box 2519.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Body.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case.

Address Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminister St., Box 2519, v18n26:13.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I 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 about five years ago, and is now getting in to the edge of my eye brow.

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

Mrs. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. 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.

Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm.

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Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm.

drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured.

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

Overseer H. E. Wymore, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed.

For sale at this office, 32.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Chicago.

MRS. A. H. ROBINSON, Healer, Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, BUILDING, CHICAGO.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit controlling her accomplishes the same, is done with such rapidity as to be a matter of course.

Diagnosing disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid.

Address Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminister St., Box 2519, v18n26:13.

THREE Plans of Salvation. PROVED BY SELECTIONS FROM THE NEW TESTAMENT WITHOUT COMMENT ALSO SELECTIONS FROM THE SAME WORK ON SEVERAL IMPORTANT SUBJECTS.

A better knowledge of the real Teachings of the New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures.

THE Lyceum Stage. A collection of contributed, compiled and original. Recitations, Dialogues, Fairy Plays (With Full Music Notes), &c.

Philosophy of Creation. UNFOLDING THE LAWS OF THE PROGRESSIVE DEVELOPMENT OF NATURE, AND EMBRACING THE PHILOSOPHY OF MAN, SPIRIT, AND THE SPIRIT-WORLD.

By THOMAS PAINE. Through the hand of Horace G. Wood, Medium. This is a very valuable little work, which has had a large circulation, and is deserving of many times as large.

COLONSO ON THE PENTATEUCH. A COMPREHENSIVE SUMMARY OF Bishop Colenso's Argument Proving that the PENTATEUCH IS NOT HISTORICALLY TRUE.

A very valuable and trustworthy little work. Price, 35 cents; postage 3 cents.

GOD IS EVERYWHERE.

I close my eyes to all external sight,
And ask the inner consciousness, if there be light.
A heavenly light unto my inner sight appears,
The electric sparkle from the spirit spheres.

Hon, these ladies have at length, become rather widely and very favorably known, among the genuine friends of progress. It is no empty compliment to say of the Belvidere Sisters, that they have achieved an honorable distinction in the ranks of our popular educators, and that they have fairly won the right to a wider field, larger facilities, and a more liberal public recognition.

seventeen years old, very truthful, obliging and trustworthy. We lived and lodged together. There were also three other occupants of the same apartment. One evening, a short time after retiring to rest, we were somewhat startled by Eliza (my caretaker) announcing in very gentle tones, that she saw two little angels in the room. We were pleased, for having heard of the spirit manifestations in other places, we were quite anxious to witness something of the same ourselves.

Smith, of Aurora, N. Y., recited Mrs. Sigourney's poem, "The Parting of the Soul from the Body." Lecture from G. B. Stebbins was listened to with interest by all who could get inside of the hall. Saturday afternoon, the session was opened by a song from Professor C. D. Tuttle of Randolph; lecture by Lyman C. Howe on the Evidences, Possibilities and Method of Progression.

containing an engraving of your building outside and inside. We would like to see an engraving of that noble structure you have erected in the interest, and for the advancement, of our cause, as well as for the general dissemination of knowledge, and the circulation of truth, and the enlightenment of the world.

Among all our loved ones, we have often been instructed by those who thought they knew, that death was called a river deep, that hid from mortal view.

EDITOR JOURNAL.—Having just returned from a visiting and lecturing tour in Iowa, I thought I would write you a few items. During my short absence of only two weeks, I had an opportunity to witness the highly moral and elevating influence exerted upon the rising generation by Sunday School excursions.

One evening one of these trance mediums said that Mother Ann was in a particular room in another building, and wanted her to come there. It was quite dark and she was cowardly. However she obeyed the summons and went alone.

Such mediums claim to be the subject of another person or persons, who have passed from the physical body, and occupy a higher and more spiritual plane of life than when possessing a physical body.

PLAINVILLE.—Harrison Williams writes.—I was somewhat surprised at seeing an announcement in your paper a short time ago to the effect that G. C. Eccles, a Spiritualist lecturer, would address the people of Plainville, Onondago Co., N. Y. What, I think, gave a Spiritualist the right to speak to the hard-headed Orthodox of Plainville on the subject of Spiritualism. Such indeed was the case.

But as length the principal seeing that their large aims could not find scope within the limited confines of a private school, have now obtained for it a legal organization from the legislature of New Jersey. To secure and bind its honors and interests, a company is formed, to be called the Belvidere Seminary Association, with a capital of \$50,000 to be divided into two thousand shares of \$25, all the business of which is committed to a highly honorable Board of Trustees, of which the grand old worker, S. B. Brittan, is president.

A few items in connection with the Early Stages of Spirit Manifestations among the Shakers in Tyringham, Mass. BY JULIA H. JOHNSON.

Another beautiful song by Miss Bowen. A self-instituted conference ensued, taken part in by Burrows, Mrs. Dr. Somersby, of New York City, Mr. Stebbins, and concluded by Mr. Gaylord, of Springville, canvassing for spiritual papers, under inspiration!

Our few thoughts above expressed may induce him to look at the subject of mediumship in a somewhat different light from what he heretofore has, and in that way be less troubled by apparent contradictions, falsehoods and disappointments.

SEXUAL PHYSIOLOGY. A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PRINCIPLES IN SOCIOLOGY. BY H. T. TRAIL, M.D.

Speaking of the accomplished and gifted principal, Eliza and Belle Bush, the writer of the pamphlet before me, says: "Uniting personal refinement and intellectual cultivation, enlightened views and generous purposes, a large loving faith in the moral attributes and possible betterment of human nature, with a sincere self-sacrificing devotion to their own superior ideal of an improved system of education."

Thinking it may not prove uninteresting to the readers of the JOURNAL, I attempt the narration of a few simple facts on the subject of Spiritualism in my own home, commencing in the year 1857, when I was about nine years of age. The sister who took charge of me was

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LETTER FROM A. H. DARROW.

Trip to Iowa—Sabbath School Excursion—Spirits Move an Invalid From one Room to Another, etc.

EDITOR JOURNAL.—Having just returned from a visiting and lecturing tour in Iowa, I thought I would write you a few items. During my short absence of only two weeks, I had an opportunity to witness the highly moral and elevating influence exerted upon the rising generation by Sunday School excursions.

"Caught the generous flames, And bade defiance to all signs of shame."

were so riotous and obscene, as to compel the ladies to leave the car. It would be difficult to compute the moral effect of the excursion, but it probably had a pecuniary effect that was very exhilarating to those who planned the affair.

I found but few believers in Spiritualism in Lea County. This, I think, was owing to my short stay, however, as I am informed some of the leading citizens of Fort Madison and Burlington, are Spiritualists. All the opponents of our philosophy seemed to consider it worthy of their notice, it being there as elsewhere hardly possible to listen to a sermon without hearing some mention of the doctrines and influence of this "startling fact" of Modern Spiritualism.

There is a fact which should have been recorded before this, as it happened some time last winter in this immediate vicinity. A Mrs. Price, an invalid and medium, was taken from the breakfast table by the spirits and carried into the sitting room, in broad daylight, and without mortal contact. She was sitting in her rocking chair, having been brought into the dining room by her husband, as she was unable to walk, when upon mention being made of her return to her bedroom, she replied that the spirits would take her. Mr. Price said, "I guess I will have to be the spirit to do that." But immediately the chair moved off, and the lady was carried, face forward into the other room, her feet being drawn up clear of the floor. All this has been repeatedly narrated by both husband and mother of the medium, and a more veracious family would be difficult to find.

I see by an August number of the Truth Seeker, that a statement of mine in an article published in the JOURNAL of July 17th, concerning the progress of Spiritualism, has caused some dissatisfaction to Materialists. The objectionable clause in my article was that which questioned the permanency of materialistic newspapers, to which both the editor and S. H. Preston reply, by asserting that the defunct-newspaper list will supply the names of as many spiritualistic as materialistic periodicals, and finally wound up with an exhortation to all Materialists to stand by the noble Truth Seeker, etc. I have not had an opportunity to reply until the present, and there is much of Mr. Preston's article that I shall not notice at all. I believe it was written in a view, calculated to excite animosity between Materialists and Spiritualists, for which there is no sufficient cause. My remarks were designed to be purely of a prophetic and advisory character, and were based on facts which neither Mr. Bennett nor Mr. Preston have disputed. I agree with both of those gentlemen in believing that Materialism as expounded by the Investigator and Truth Seeker, is based on the broad principles of scientific culture and religious toleration, that it is a friend to progress and a foe to superstition and tyranny. I further agree with them in the opinion that it is the duty of Materialists to support such able newspapers devoted to their interest. But all this does not disprove the fact that the proportion of Spiritualistic and Materialistic newspapers is as five to one, with corresponding financial support; neither do such arguments touch the question as to the superior attractiveness of Spiritualism to the common mind. I admit that more Spiritualistic newspapers have suspended publication than Materialistic, simply because mere have been started, and more have been in the field all the time. There have also been more secular papers, failed than either of the other two classes, and for the same reason.

A. H. DARROW. Waynesville, Ill., Sept. 6th, '75.

A few items in connection with the Early Stages of Spirit Manifestations among the Shakers in Tyringham, Mass.

BY JULIA H. JOHNSON.

Thinking it may not prove uninteresting to the readers of the JOURNAL, I attempt the narration of a few simple facts on the subject of Spiritualism in my own home, commencing in the year 1857, when I was about nine years of age. The sister who took charge of me was

Annual Meeting.

The Twentieth Annual Meeting of the Friends of Humanity and Progress was held Friday, Saturday and Sunday, Aug. 27th, 28th and 29th, 1875, at Hemlock Hall, near North Collins, N. Y.

Called to order at 10:30 A. M., Friday, by Mr. Levi Brown, Chairman of the Local Committee. George W. Taylor was unanimously elected President, and H. H. Howe, Secretary. After some appropriate remarks by Mr. Taylor, a song, "Onward and Sunward," was beautifully rendered by Miss Mary E. Bowen of Clyde, N. Y. The call for the meeting was then read, and the meeting resolved itself into a conference. Short, pithy, and good feeling speeches were made by Messrs. Burrows, Taylor and others; more extended remarks were made by Giles B. Stebbins, of Detroit, to such effect as to gratefully attract attention to the good graces of all his hearers—closing by alluding to his idea of a truly "free platform," that it did not consist in giving to every one and any one the privilege of discussing any and all subjects in such a manner as they might choose. Short address by Mrs. Graves, of Grand Rapids, Michigan. Song by Mr. Thomas Anderson, of Rochester. "Religious experiences" of Baldwin, Burrows, Candee and Howe were given. Miss Bowen was called for and sang, "The roses shall bloom again," in such a manner that all seemed unwilling to cease listening and take advantage of the adjournment until 1:30 P. M., which was then announced.

To any one who has not attended any of these meetings and enjoyed the hospitality of the natives of Erie County, we can not explain it, and to any who have, we need not. The hall was well filled at 1:30, and after a song by Mr. Anderson, Mrs. Pearsall, of Michigan, was introduced, and held her audience well for about an hour, touching upon many of the leading and needed reforms of the day.

Another beautiful song by Miss Bowen. A self-instituted conference ensued, taken part in by Burrows, Mrs. Dr. Somersby, of New York City, Mr. Stebbins, and concluded by Mr. Gaylord, of Springville, canvassing for spiritual papers, under inspiration! Lyman C. Howe, of Fredonia, N. Y., then took the stand and after an Invocation to Deity, took as his subject, "Nature and Art." Mr. Howe was followed by Giles B. Stebbins. He spoke fervently against the thoroughly bigoted idea of "God in the Constitution," and gave an earnest warning against the Catholic encroachments in both Church and State, and closed by speaking of spiritual culture, the nearness of the higher life to ours, the need of self-poise, self-control, wisdom and love.

Saturday morning in the temporary absence of the President, Mr. Stebbins called the meeting to order and announced conference in order. Mrs. Graves spoke on the universality of labor; Mr. Burrows on the fundamental idea of Spiritualism; and progression; Mrs. Gardner, of Rochester, gave an elegant and graphic description of her transition from bigoted orthodoxy to her present faith in Spiritualism. Mrs. Dr. Somersby, of New York City, continued to the same effect very ably. Mr. Lusk, of Indiana, told his experience in conversion from profanity and tobacco to temperance and Spiritualism. Mr. Albright read his experience. Mr. Gaylord, of Springville, gave an account of his conversion and development; Mrs. Dr. Somersby spoke of the cross and its significance. Good! Hour of conference lengthened, Mrs. R. H.

Voices from the People.

SAN FRANCISCO, CAL.—Jesse H. Butler writes.—We need a good materializer here. Who will come first? I trust Randolph's widow will be provided for, he loved her sincerely. He was pleased to count me among his friends, and I hope to hear from him.

MOBERLY, MO.—H. W. Johnson writes.—I have been reading your paper a few weeks and I must acknowledge that you publish a great many strange occurrences. I am not superstitious and never believed in ghost stories. I can not believe in Spiritualism, but I would like for a medium to come down to Moberly and give us a few manifestations.

NEW YORK.—I. Baptist Clute writes.—The sermon preached by the minister of the Gospel, so-called, Cyrus Jeffries, is true, if the text is truth, and whether it is or not, it compares well with the results of the developments of Spiritualism in this our day, but his winding up, shows plainly that he has stood where I have, feeling the lambs on either foot, highly tintured with imagination. All he enumerates in this our day, as to the doing of spirits through mediums, is truth itself, and the world should know it.

MARTIN'S FERRY, OHIO.—S. B. Williams writes.—Enclosed please find remittance towards my subscription to the dear old JOURNAL. Do not stop sending it until I tell you I am no more able to pay for it. I like it better and better. I here-with send you a paper with some kind of writing upon it. We do not understand it. A friend of mine here is impelled by some power to him unknown, to make these characters. He feels very much interested in it, and very anxious to know what it means.

PACIFIC, MO.—A. H. Kruger in speaking of mediums and his own experiences, among many other things, says.—Under conditions such as I labor, it is difficult to write that which I wish to. More than seven years ago I was taken under control by a spirit, one who called himself teacher. More than seven long years I have been under his power; more than willing am I to have him quit me.

MEDIUMSHIP: What is it? What peculiar traits of character, temperament and physiological endowments are necessary for the development of an interesting and valuable phase of mediumship, is a question that may require great thought and deep study to answer to the satisfaction of the investigator.

It will doubtless be conceded by most people who have investigated in the field of spiritual philosophy, that so-called mediums are so acted upon by an extraneous or outside influence that it is often the case that their minds are apparently stimulated or intensified to a degree of sharpness incomprehensible to the observer.

Such mediums claim to be the subject of another person or persons, who have passed from the physical body, and occupy a higher and more spiritual plane of life than when possessing a physical body.

Let us for a moment assume that to be true, and further, let us imagine that while such a spirit is in rapport with his medium, that the mind of the medium is also active. Now we will suppose that the spirit attempts to impress the yet active mind of the medium with a name, the sound of which is in some small degree similar to some one that the medium is perfectly familiar with—a friend or chance. Notwithstanding the medium is sufficiently impressed by the spirit to pronounce a discourse far above his natural capacity, is it not more than likely that he will give utterance to the name which was so familiar to him, rather than a similarly sounding one, which the spirit attempted to force him to utter?

When the mind of the medium once becomes positive even upon a name, the spirit no longer has superior control—then the medium manifests less intelligence than he ordinarily does, the spirit is confounded in his efforts, and the listener is disgusted at what purports to be a communication from a Daniel Webster or some other familiar name. It is neither a communication from a Webster nor any other spirit. It is but the result of an over stimulated brain, stimulated by a practical control of a spirit, who has failed from natural causes to hold his medium subject to his own will. The medium is honest while the spirit is chagrined, perhaps, at his failure, and the non-sense he has been instrumental in making the medium give utterance to.

We are all creatures of circumstances. We often think that mediums who are subjects to such conditions—conditions that produce sorrow and suffering—physical and mental, would do well to abandon the whole subject and turn their attention entirely to physical labor.

In such cases we judge from our own standpoint, and not from theirs. The course our correspondent is pursuing, however unpleasant, is his only means of development. He gets that which is legitimate to conditions that exist with him.

Our few thoughts above expressed may induce him to look at the subject of mediumship in a somewhat different light from what he heretofore has, and in that way be less troubled by apparent contradictions, falsehoods and disappointments.

Our opinion is that all experience is profitable and the legitimate result of pre-existing causes. There are probably millions of cases of so-called insanity among people who never made any pretensions to a belief in Spiritualism, but would scold the very thought of it, who are nevertheless victims of psychological conditions induced by undue spiritual stimulus imparted from spiritual beings. It is an intoxication, so to speak, which unbalances the victim. Knowledge upon this as well as all other subjects is the remedy for all evil consequences.

We make these suggestions in hopes to prompt the investigator to more thought upon the subject of mediumship.—[ED. JOURNAL.]

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