

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 Dayoreak, Eug.

one guides of the medium for the purpose of eliciting information upon the following sub-ject, "The Social and Political Government of Spiritual Life." You will, doubtless, those of you who are familiar with the history of Spir-itualize memory we as John W. Firman itualism, remember me as John W. Edmonds, of New York. Those of you who are not familtar with the history of Spiritualism may not know that for a period of twenty years before I left the earth I was in constant com munion 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 conof Spiritualism and of the sensations incident upon the full adoption of spirit-life, and of the adaptation of the life to my modes of thought. I only commenced, however, the recital con-cerning the adaptation of my thoughts to my new existence, for while familier in theory with existence. with spiritual life and with the testimony of spirits concerning it, and while in visions l 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, 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 the most solid of earthly substances; which seen by the eye of the spirit, became as vapor or sponge-like, and that within each aubstantial 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 in-stead 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 solidi-fied 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 Oity, or than the dense throng in the atreets of any great metropolis. To my utter amazement I found this space filled with life, and that that life was not only atomic but or ganized, and that such organization, instead of being shadowy and vague, was perfectly tan-gible to my spiritual senses. After being ad mitted into my sphere of spiritual life, which I may here explain is not a locality, but a con dition, 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 bod-ily 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 fl)wers, of birds, or of other symbolic shapes; that in other cases they were vegue and shadowy, rep-resenting clouds, and these I understood as my desires that are not sufficiently lofty to shape themselves into spiritual forms; but in the in nermost 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 the complete and perfect thoughts had entered there. Those complete and perfect thoughts took the shape and form of absolute geometri-cal proportions. Some were starlike, some were shaped like triangles. some were sphe-roidal and globular in their nature, and all were inwrought with the fluest mosaic. making a complete temple, but all transparent, and of such quality and substance that no gens could equal 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. Bingular enough, whenever my companion was about to speak to me, instead of what was said tak-

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 phy-sical 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 bighest and best moments, and that up to the latest day of my carthly 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 sciousness 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 too holy, I would find these deads 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 en-couragement in my spiritual state.

At last from this preparation I emerged into the councils of spirits, whose names were fa-miliar to me on earth, and some of whom had been my spiritual guides. I discovered com-panies of beings assembled on what seemed pantes of beings described on what exemute 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 beauti-fully constructed building, there was a trans-parancy about it that did not accord with any of my ideas of a building. It seemed to be a Ectousness during that period, my reception in apirit-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 sensetion in the sensetion in the sensetion of the sensetion in the se 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 spirit ual 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 ex alted motives and purest humility. I saw. shining light a little spart from us, among group of others, clad in whiteness, and I said "Wno is this?" and even as I spoke, the an swer came, "The friend of humanity-Wil-berforce." Around him I saws group of the friends of humanity, each latent with him upon devising some great and beneficient 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 intently engaged in revising and correcting what I considered dangerous errors in our lega 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 th. mselves statutory-that they are made con formable to an infinite purpose, and are as in violable and as constant as the laws that gov ern the physical universe. "It requires no statute," my guide said to me, "to make the atoma one toward another attractive in proportion to their molecular affi lity. It requires no statute to establish the law whereby the sun controls and governs the planets that are within its system by the natural process of in-evitable is " I therefore discovered that between mind and mind there was as subtle a law, and as inviolable as that which exists between atoms and worlis, 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 erburery 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. Hencethose living upon earth who. like myself and my loved companion, had been divide 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 calkiren who are divided from their parents by the law of destineed not fear an entire separation, nor parents who remain on earth lament the loss of, their ohil-dren, since, if the love be true that united them

one another by mutual objects and purposes, such as a great scheme of philanthrophy, great systems of legislation and human government, great plans of scientific discovery, are each arranged in what I may term families, the famarranged in what I may term families, the fam-ily itself, however, being first the primal cen-ter 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 thes corr yet to consist of superficial methods that conyet to consist of superficial methods that con-stitute earthly society, being builded 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, con-sisting first of the monarchy, next of the aris-tocracy, and finally of the grades of people bit coo 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 spir to day, and all meet on the same plain in spir itual life. Those who are considered strangers and who by a similarity of pursuits and ex-alted purpose have arrived at the same idea, in spirit life become members of the same sociaty, and recognize in one another a kindred spirit, although each has never heard the name of the other upon earth. The poets have their especial abode, and associate together; the artists also have theirs; but the chief and ruling point I wish to impress upon you is that I ound one ultimate law-one insvitable law-that no spirit pursues knowledge for the mere eake of pleasure which the knowledge itself gives; but that just so soon as any knowl edge 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 beneficient spirits, while those who pursue knowledge for the purpose of imparting it to others, gain thereby added strength. I found immediately upon receiv ing 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 o' 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, bave 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 she or he is not adapted as it is for a borse 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 bigher or the next degree in the spirit usl advancement; but so impulpably 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 spirit ual'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 epirit is not intent on pursuing its own happi-ness. Lfind it a great hugoest in the world, and a great mietake, 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 knowl edge, 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 philauthropic spirits constantly engaged in striving to impart to earth-ly minds the best methods of amelioraling the condition of humanity. I mean those con-nected with social questions which externally are so difficult to answer, and which to the spirit are so easily why d by its laws and as-sociations — the diff rance be ween wealth and poverty, betwe n votus and crime; the diff ronce hetween the higher and lower social stra

classes of society, as you term them, and you will find those to consist chicfly in knowledge in various stages and degrees. I find also that the intricate problems connecting human gov-eraments 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 Muses down through a long line of religious rulers, have given the rulest 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 particular the upingerse. because no 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 exthes to be a a matter of fact that in spiritusi states of existence the law itself is the out-growth 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 ca-pable 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 piritual 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.

1 will also state to you that any direct ays

bave seen them standing before the eyes of hind 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 mag-nifeence and write and appleuge I have nificence, and praise, and applause. I have seen them standing in the milst 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 pernaps 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 con-sciousness. 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 humil-ity 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 dewill mention. It is the state where the de-termination, and thought, and will, remain the same after leaving the body that they were be-fore, 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 illus-tration itself—whose ambition was the build-ing up of a dynasty, whose sole aim and ob-ject in life, with imparal cled and gigatilo power of intellect, was the hereditary lineal descent of his own hame.—I have seen that descent of his own name,-I have seen that that mind, entering the spiritual existence, has 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 nationthat all the thoughts of the earthly monarch were guided, directed, swayed, and governed by the spiritual monarch-that he yet imagined he could 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, perfec-tion, 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 rected 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 become conscious of his spiritual poverty, the raiment in which he had thought inself 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 de-j-ction and misery came upon him, and he jection and misery came upon nim, and no felt his poverty and wretchedness, and felt that he was powerless, there came out of the spheres above him a single white light, and the gift of a snowy-lily dropping down at his feet, enshrouding 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 cile and died, and he, who had sought to upbuild 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 humilty and love; and he would not now exchange all its light and beauty for the proudest empire, the great at fame, or the loftlest estate of earthly an bition, since only through love can the soul enter the kingdom of heaven.

t; all these form most perplexing problems, not only in connection with law itself, but chi fi in ginnection with moral philanthro

tem of knowledge that is pursued in spiritual 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 ob-servation, that this external observation is limited to vision or the instruments to which he has access. So with the chem'st; he com-mences 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 spiritual, 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 dis cover not only the rays of light and their dens ity, but also the component parts of planets, their structure, and, if need be, their inhab-itants Chemical life is also discovered from within and not from without, and all chemicsl processes that are studied by man are only ap prozi uste 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 those methods adapted from out ward comprehension. In spirival life it is different. The spirit judges from its own state, namely the state or quality of the spirit itself, 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 concesiment, no deception, no fraud in he spiritual state for all is clear and plain. With that unveiling of the spirit, however, there is also's quality added to the soul that in rarely possessed upon earth. I mean that of charity and those who know most of the thoughts and the f-ilings of their kindred spiritual beings condemn them the least, while only the ign rant spirit judges barshly, and only the buman and finite understanding condowns, 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 abid-ing charity and such an all pervading spirit of mercy that the soul, though abeshed at its im perfection , is still not afraid, and when abash ed takes its first step towards improvement. I myself, standing in the midst of this concourse of heavenly beings, recognizing their cenefic ont kindness and the godly purpose 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 foible of my earthly existence each hu nan folly, every us just thought of my early life even every harsh word came before me, and I seemed for a time to be surrounded with thom. Then my higher purposes came to my sid. I saw them like white young be ings h wring above me, and I felt that as the whole intent of my life had been eminently honest, and as I had arriven earnestly for the truth as high as I possibly could strive with my anderstanding, that I was not utterly con-damned even in their presence. But I have seen shuls entering Spirit life that came out of ing an audious form, as is continuery upon remain on carci lament inclusion of the love be true that united them earth, itentered my consciousness in its actual dren, since, if the love be true that united them spiritual state, and I neard no sound, and the together, there can be no more of soverance by lower conditions, ex at because of the lack grandeur, earthly fume, and eminence; and I thinker and able writer - Erchange.

Suicide of a well-known Physician.

Last Monday night Dr. Chas. A. Young committed suicids by cu ting his throat, at his residence near Steelville, MD. Temporary in-sanity must have b en the immediate exciting cause; as he had a devoted wife, affectionate cliffren, and seemed in prosperous circum-stances. The particulars, as we learn them, are as follow:

Hu had several times threatened his life and as supposed by those in attendance, all means to supposed by those in a tendance, an 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 barsly slive, with a rez r beside him and his thrist cut with two deep gashes. Before Mr. Wittenburg, the present neighbor, could be called in, no was dead An inquest was held at d a verdict rendered in accordance with the abive facts.

He leaves a wife and three small children, besides a h s: of succere friends, to grieve over the fearful and of a life that, had he not look-ed up m "wine in the redness," he would have

GONE TO SLEEP!

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Respectfully inscribed to J. N. Dickenson, by his friend 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 Sunk in oblivion's tide-The golden "gates" to long "ajor,"

At length are opened wide.

Borne along tanderly Safe inloving arms— Far boyond the reach of woo, And all our earthly harms.

Smiling ones around thes-Loved of other days,— Sweet and gentle ministers, Watchers of thy weys.

Life for thes—work for thes— On the higher plane, Where the yearning Will-power Never walks in vain.

When the hopes excited, That have nursed thy coul, Pointing to the highest-Thy names and deeds unroll.

Blemed be thy sleeping, Sweet sufferer of earth; Bleet will be the waking Of thy second birth.

Hopes and joys immortal Around thy pathway spring: And Love's own sweet evangels Will thy freed spirit sing.

Hark! hark! I hear the tidings Come waiting down the skies, "On joy's extatic pinions, I live, I wake, I rise.

And weep not, O beloved, That the wasted form lies low; For love's divincet mysterico My spirit overflow.

To yonder hills of glory, I look—I reach—aspire, And all my being quickenn With recreative 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 Becker is writing a ceries of artic-les for the St. Louis Westliche Post, in which he discusses a very interesting topic Col. Heck-er is of the opinion that the United States furnish a very favorable field for the development and the powerful influence of " Vaticaniam?' (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 resoluteness which have their only parallel in the time when that order initiated its Counteraction against the Reformation (See Macauley and Ranke). 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 en tire hierarchy, have an army of shrewd, wiry, 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 lattor, were Protestants. In one generation near-ly the whole of Austria was subjected again to Rome. The new doctrine was first extirpate in the Italian and Spanish peninsulas; then the same process of destruction was simultaneous ly carried into France, the Low Countries, Po-land, and Austria. This reaction was attempted to be carried even into Sweden in the reign of John, the son of Gustave Wass. It is known what efforts were made to destroy Protestantion in England at the time of Elizabeth, and Mary, her predecessor. With the Roman and Celtic races the succeas was surprisingly rapid, and who can deny that here in our Union also the pure or mixed Caltic element, with its influences and ramifi-cations, is the main support of Ultramontan-iom, for which element, only recently, Ben Butler claimed the future empire of the Union." To explain this ethnological and psycho-logical phenomenon, we find no room in a newspaper article. But the fact is well estab-lished.

RELIGIO-PHILOSOPHICAL JOURNAL.

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 erring 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 Spais), who can well exclaim, as Telemachus does in old Hom-er, "No one knows his father," banished from the Madrid University all Professors whose Vaticanism was suspected:

Of what kind this instruction, order, disci-pline 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 Ohief by the name of One of them, a celebrated Unief by the name of Morianazzo, having been offered an amnesty by the Pope if he would quit his trade, literally cent him the following reply: "Che il viver fuoriscito, li tomi, pius conte e di maggior clourta," which means, in short, that he thought his present profession was the safest. The now so much vaunted education of the meaning by the prisets has resulted up to this 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, rel-ics, and medals of the Virgin, say their "Ave Elaria," and are not brought up in free reheals cchools.

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

Here in our Union they do not need any per-mission to establish schools and universities. By reading Sadler's Catholic Directory for 1875, By reading 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, an immense propa-gandal Upon females its influence is particu-larly 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 of educational institutions of their own, which they only obtained in the Old World (very recontly in France) after tremendous struggles, to 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, schoolbrothers, and escular clergymen, 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 Protest-ant immigration is constantly diminishing. In this wise, even without repeating and bal-In this wise, even without repeating and bal-lot stuffing, by mere force of numbers, Protest-tantism 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 suffer to be bound up and in which binding up they are 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 better, on account of its larger interty, 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 Swit-zerland 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 re-publics. They are all subject to Rome, according to the canon law.

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 subtlety, de-stroyed our mind of every vestige of monarch-ical 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, be-fore the foundation of the order, had been taught in many places in the canon law. See, for instance; Decreti, Pars I., Distinctio 96; Ib, II., Causa 11, Questes 1; Sexti Decreti, Lib. II., Tit, 14, Cap. 2; Extravagantes Commf., 1 Lib., Tit. 8. named fathers, the arguments which we there 1 Lib., Tit. 8. It is, therefore, a very obvious mistake on the second s

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 suffibulwark against the denomination 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 bereditary 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 Govern-ment 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 agi-tated by the fluctuations of the day, often misled by selfish leaders living from day, otten mis-led 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 republicant are to a forther are to its of the republican system of Government of itself gives us no guarantee against Vatican domina-

tion. The contrary is the case. Indeed Pius IX is right when he says that the United States are ripe for his harvest. Per-haps 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 convulce alike the North and the South. F.H.

An Old Barbarous Law.

BY J EDWARDS;

For the benefit of that class of persons who may like to have God and Jesus Ohrist 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 ced-ed 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 up-on the statute book. bigotry and superstition having long since fied 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 wittingly, ma-liciously and advisedly, by virtue of writing or 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 Godhead, or shall utter any profane words. concerning the Holy Trinity, or any of the per-sons thereof, and shall be thereof convict 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 chattles, 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 stig-matized by burning in the forehead with the letter "B," and fined forty pounda 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 with-

great powers, to work spirit phenomena in its various phases, under natural laws; but, by orthodox christians, attributable to supernat-ural power, therefore Jesus must be a God, and orthodox christians, attributable to supernat-ural power, therefore Jesus must be a God, and through such ignorance, bigotry and supersti-tion, 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 statue book such a barbarous and infamous statute, may they not be wrong to day in many of their esti-mates placed upon the Bible, under the ban and influence of a bigoted priesthood. Away, we say, with the practice of hireing Chaplains in any departments of the Govern-ment, whose services are to be paid for by tax-ation of the people! The principle is clearly in violation of the constitution and the funda-mental principles of government. In this city to day our Christian friends work, their ser-vants and asses, oxen and horses, without mer-cy, in violation of the decalogue on the sub-ject, and allow boot-blacks to "shine up" on the Sabbath day; but by law it is a fine of

ject, and allow boot-blacks to "staine 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 Spirit-ualism," 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 is 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 profligate ask for? What a comfort it must be to those old roues whose lives have been past in entrapping and ruining girls, who; but for them, would have lived virtuously and happi-ly, 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 ghoatly, dripping forms, who haunt their dreams. Let them repeat it to the wreck of womanhood in the brothel, that is all that remains of the lovely girl whom nature prompt-ed 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 freelovers to relieve men of the consequences of their acts, and throw the responsibility upon Godi

According to their doctrine we are to ignore our reasoning and moral faculties altogether, and act as nature prompts us, justas 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 libldincus 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 fresh young soul for their ghoul-like appetites. What matters it to them if her future, instead of being blessed with husband and children, and the respect of friends, is forever made des-olater 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 with-out any provision for its support? Why should he care if, goaded by an outraged conscience, and the reproaches of her friends, she hides nersell 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 hist Is it possible that now, in the latter half of the nineteenth century men and women can be found gullible enough to swallow such nonsenset 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 a sick spouse--but I forget-he is not to be restricted at all, and, like the bellowing beast 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 dectrine 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 inwoman on an equal rooting with man as to in-dividual rights, and you remove another cause of injustice and oppression, but not until we reach a state of perfection (not likely to be at-tained 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 insted, 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 1. ABDIE BHE.

sickness. Mr. Wm. Tileston 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, 175

Since the Battle of Chancelorville, Va., on May 3rd, '62, I have been deaf in my left ear. I have had several eminent physicians operate upon it, but have received no benefit. Mr. Wm. Tileston 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.

CHAS CONLEY. No. 88 North Peoria St., Ohicago, Ill , Aug. 8th, '76.

Chicago, Ill., Aug. 13th, 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. Tileston, who is a healing medium, removed the deafness in fifteen minutes. My residence is in Glenwood, Mills county, Iove. I am 73 years of sige.

JOHNSON ORR.

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OCTOBER 2; 1875.

In the endeavor to counteract the R.forma-tion, whether by force or otherwise, organization of instruction, public and private, was re-corted 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 Pius V. sent auxiliary troops, and issued a command to Count Santaflore which reade 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 in: dulgence, if even the shadow of suspicion fellupon them, and the Reverend Bishop. Ken-drick, of St. Louis, is on the black list in Rome because of his work entitled, "Concio in Concitic Vatican, habenda at not habits." which opposes Infallibility. Under the Pontificate of Plus V., the Archbishop of Toledo was con-demned by the Pope on account of sixteen

. [This may explain why in a recent import-ant law suit the Italian legal tribunals fook special pains to declare in their decision that the canon law was no longer in force in the Kingdom of Itals. Norm Kingdom of Italy .- NOTE OF THE TRANSLA TOR]

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 at-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 it-self in democratic demonstrations, and is coquelting with socialism,

No books have ever struck severer blows on monarchy than the works of the Jesuit Fathers Mariana, Bellarmin, Suarez, Boucher, and when Olements, the Jesuit pupil, had struck down with the assassin's steel Henry III, of France, Pope Sixtus VII. was jubilant, and exclaimed : ... 'Qui li sucesso della morte del redi Francis si ps ha conoscer del voler expresso 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. Is this the history to be taught in the confessional schools of the Vatican, in opposition to his.

out the benefit of clergy." The people of America to-day, are more in-debted for the liberal impress of civil and re-ligious 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, "Eter-nal vigilence, 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, there-fore we have nothing to fear, on the other side of life.

As these lines are being penned, the gounds are pealed forth from thirty or more chiming. are peace forth from thirsy of more comming bells. and the rattling of many gorgeous equipages are rushing along the broad avenues with servants decked in fine livery bearing on-ward their living freight, clothed in purple and fine linen, to those high steepled churches which cost millions of money, there to wor-ship God, "For we are holler 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 aristocratical church going people of his day and time, was ostracesed and repudiated. He was denounced as a wine bibber, who kept the socie-ty 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 Nicode-mus resort to such scances to learn the better way of life.

Jesus healed the sick, and cast out devlish spirits, as is done to day. For this he was charged with using the influence of Beelzedemned by the Pope on account of sixteen tory taught in the "godless free schools?" A bub, prince of devils, to cast out evil spirits. This is to certify that I have not spoken a baying a tendency towards the Protestant doc- younger days, we read the works of the above. How most perfect of all human organism, hence his loud word since last February, on account of

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OCTOBER 2, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL

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 litera-ture of Spiritualism. The general title is "Spiritisches zum Forschen und Denken."

Well are the numbers recommended to the inquirer and thinker, for they will be prized in direct proportion to the culture and .profundi-

ty of the reasoning powers of the reader. The numbers respectively treat of 1. "Was ist Geist Spiritus?" "What is a spirit?"

2. "Was Macht den Menschen zum Monschen?"

3 "Organization des Geisteshearpers?" "Organization of the spirit body."

"Materie, Rum und zeit." "Matter, space and time.

The first was issued in 1679, the last, the present month. The author has given the pubpresent month. The autor has given the pub-lic one of these sixteen page brochures each year. Not a difficult task 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 quire. To re-tine until there be no dross, until nothing but pure thought remains, that is crystaline 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 those 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, ad-dressing the comparative small body of Ger-man 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 translate these masterly essays into the latter tongue, that all Spiritualists may enjoy the rich intellectual repast 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 sub-ject 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 withho ds it, yet no one can criticise him for this course which to him appears best. The illumination of a name illusfrious in the annals of medical 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 imore meta-physical 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 questions, imminent in the minds of all Spiritualists.

They are models of argumentation, not on-ly irresistable in their conclusions, but sugges-tive 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 es-

men from the dust, we ought to place at the feet of our sovereign the religious convictions Teet of our sovereign the 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 under-stand and appreciate. Let it suffice you to say that this shedding of blocd would have been a new profanity 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 re-bellious child of the Church should be buried should be entirely cut off from the consecrated cometery and should be for the future accursed.

"There is no necessity to inform you that. under the solemn act of our concectation to God, full power has been given to us to bind and to unbind, to bless and to curse, to con-secrate persons, places, and churches, and to interdict them; to separate from the body of the Ohurch 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 henceso that they shall be considered from hence-forth as heathens and publicans, so that they shall not return to God without a sincere re-pentance. It is by virtue of this divine au-thority, &c., and to prevent future troubles, that we occlare 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 he exhunced in any manuer what the future it be exhumed in any manner what-ever, will be in fact and in manner (ipeo 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."

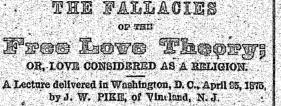
The letter then goes on to quote authorities for the Bishop's action, &z., &z. The effect of this letter upon the city can not well be de-scribed. It has fallen on the Institute Cana-dien like a thunderbolt. They threaten every-thing, but everything is in such a chaotic state of confusion that no one can tell what will be done 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 high-est dignitary at present in the city, in the ab-sence of Coadjutor 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 secrements 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 to 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 af-firm that it is obligatory on the part of the in-stitute to enter the cemetery, and from infor-mation 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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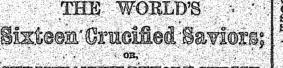


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HUDSON TUTTLE.

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 under ground. But from the Bishop's pulpit, to day, in the Church l'Evechee, went forth 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 body may be buried in and leaves the curse elying on the spot, even though the remains should subsequently be exhumed. The Bish-op's letter was read by Vicar General Moreau, and was couched in the peculiar dialect of the French. Canadians. A silence like that of doth wated more the conversion during the 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 cat-astrophe. It is useless to recall to you the la-mentable feet which has caused you so bitter a grief, for it is known to all of you and it is so

a grief, for it is known to all of you and it is so strongly engraved 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 ap-pease your fears and dissipate certain prej-udices. by means of which bad passions are endesyoned by some to be excited. "It is to the benefit of all to faithfally faifill their duty to their country and their Church, to maintain the public peace and live quictly in the bosom of their families. Now, the sub-ject which troubles so many of you is the fear 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 anathene of the Church. This news has alarmed, with reason, the religious feelings of the Catholic population, and it is on this acthe Catholic population, and it is on this ac-count that some people have been drawn into a public but pesceable demonstration to pre-vent the profanction of a sacred spot where vent the protangion of a satisfue spot where our religions ancestors repose in peace, wait-ing 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 renoy ground breased by the church for the re-pose 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

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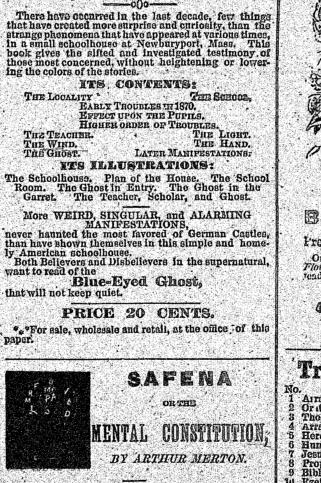
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CHICAGO, BATURDAY, OCTOBER 2, 1875

Distinguished Visitors at the Centonnial.

An enthusiastic Spiritualist, Seth Drigge, writes as follows, to the *Chronicle*, Washington, D. O.:

1. A

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It may not be generally known that the Spir-itualist's societies contemplate taking, part in the great contennial 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 material-izing mediums of the United States and England, to participate in this glorious f-stival; that a platform be crected, on which there be a mill cabinet for the spirits to materialize themcolves; when it will be expected, George Washington, John Hancock, John Adams, Thomas Jefferson, Benjamin Franklin, James Madison, William Penn and the Marquis de Lafayette, will appear on the platform in the Langette, will appear on the platform in an dress they wore one hundred years ago, ard address the surrounding multitude; and if de-sired, they will designate the propar person for the next Presidency, one who will be Pres-ident of the United States and not of a party, when capable and honest men would be appointed to office, gold and silver would once more jlugle in our pockets, the national debt would soon be paid off, the people made prosperous and happy. All this can be ac-complished by those who have thrown off their material bodies, but still take a deep interest in the affairs of the country they left be hind. SETH DRIGGS.

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 Oatholics have a platform for the promulgation of the dog mas 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 sind souls to perdition. The Shak ers will not open up a department for teaching their tenets of celibacy. Noyes has no inten. tion of going there to preach the doctrine of "male continence," The contreversy between high and low churchmen upon the subject of "the real presence", is not, as we have heard of, to be there sgitated.

The Free Methodiets, are not intending, nor the more popular branch, to hold a campmeeting at Philadelphia, on that occasion, The Baptists are not creating a baptistory for baptismal purposés.

Neither Brigham Young, nor his Mormon missionaries; are making any movement to ex. hibit 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 stops 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 Spiritualiam, and label it all over-"free lover," 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 Spiritual. lism 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.

Infinite Wisdom, forbid that Spiritualisty should attempt to mar the harmony of that occasion by a scotarian 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 \$25,000 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 \$2 000 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 tha Presidency of the United States, predicted the speedy downfall of the RELIGIO PHILOSO-PHICAL 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 kace with the free-love worshipers at the Woodhull shrine. While our cotemporaries clubbed their papers with the Weekly, and sang songs of praise in her advocacy, the JOUBNAL 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 sccount, 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.

our rescue in these hours of trial. Your hands | Sunday,-among them the students of Darthave 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-PHILOS PHICAL JOURNAL, is being prosecuted for libel in a demand of \$25,000, 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 ddvocacy 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 innuendoes in his declaration affirms,) of associating with and strengthening the hands of freelovers, or something to that effect.

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

\$25.000,-quite a little pile of money to pay for an antenatal 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 ZE 10p's, where it was not found to be so funny for those little fellows that were so unmercifully pelted.

It is not so very funny for one who has to defend a law-suit against the combined povers of all that is infamons. 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 ba compelled to record, is not a matter of fun, but a reality that will require work—montal and physical.

That thousands of old, and many new friends will aid us by a wide circulation of the Jour. NAL, 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 the **Country** in our country. There are one Catholic "Is 1790 to every 181 of population. Spiritualiam.

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.

Wilcon is but the willing instrument in the hands of others who have so often been disappointed at their failure to break down the Journan. 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 vileness. 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 \$25 000.

mouth College. He is backed by the pious Smith as follows:

"DARTM UTH COLLEGE HANOVER N. H. Sept. 7th. 1875 -To the Editor of the Vermoni Obronicle:- I can not forbear to thank you for your excellent article on the Sabbath excur-sions 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 ef their country, of Christianity, and so of the Sabbath. It has been unspeakably 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 Ohristian sentiment of our people, ann 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 ro too Your article was not a whit too plain to 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. Sturry. A. D. Simith.

Catholic Increase.

ress of the Roman Oatholic 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 nine-

teenth 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 re-

ligious bodies; but we must never forget that

the price of freedom is eternal ngilance. We do

not approve of the attempts to overthrow our

common school system, nor to have its purpose

frustrated by introducing sectorian 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 Oatho-

lic friends, many of whom, we are sure, are

not prepared to take any part against the exer-

cise by others of that freedom which they en-

joy under our laws. Here is the statement of

"In 1808, one to every 65 of population.

"In 1880, 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 amies to give attention to the

probable consequences of having our new Car-

dinal & Co. as a central power to control the

large portion of those of the above named

faith who will implicitly obey any dicta they

"H." writes: "There is no doubt the prog-

MRS. WILCOXSON IS lecturing in Oleveland. Ohio.

ME JOHN COLLIER'S lectures are well received by the Chicago Spiritualists.

DR KAYNER, has recently returned to St. Oharles, 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, Strongville and Oleveland, Ohio, with gratifying success. Parties in the West or South desiring his services, can address him at Matfield, Mass., box 20.

Sixir gentleman and ladies greated Bastian 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 sennces each evening.

DANIEL WHITE, M D', "Homospath," 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 radically cure any onnous 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 brothesin-law, M D. Greengard, who is only sixteen years of age. The spirits write with their own materialized hends in his presence. The fol. lowing was written in Hebrew: "Hear, oh Israel, Jehovah is our God. Moses Lemius, spirit." Thus we find that mediums are being developed in various paris of the country, and are thereby making converts to the Harmonial Philosophy.

The negroes of Jackson county, Ga., are revelling in the excitements of a revival season. Here is the favorite camp meeting chorus:

Forty seben built frog all in de row,

Down in de lagcon, laffia a5 de crot7; Bress de good Lord, how de cullud angela yoll;

Hand out de dimes, or you all gvine to hell.

Bress de good Lord.

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

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 arrearages, to remit the same without delay.

Money.

It is more than probable that a considerable number of enthusiastic and overcredulous Spiritualists, will assemble at Philadelphia with almilar 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, discharging the duties of the present generation.

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 fallecies and never to be realized.

Spiritualism is based upon sound philosophy, while religious sectarianism is noted for its vagaries, improbabilities and absolute fallacica. The expectations of a "second coming of Ohrist" by the "Second Adventists," with numerous past disappointments, is no more preposterous than the expectations of Brother Drigge 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 crect a platform for that purpose, and dress themselves as of yore, in accension garments, as it will be for the Spiritualists to prepare for a convention of the old patriots of the revolution, with the Superstation 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 phenomens at the Centonnial, 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 Spiritual-

ist 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

Line Horas .

They yet have a lingaring hope that they can break down the JOURNAL, by a libel suit, thus harrassing 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 \$25,000, for the loss of character!

Well, to sue is an easy matter-to ask for \$25,000, is as easy as to ask for one dollar-to receive anything but a worse damaged character than he starts out with in his inwauit, is by no means cortain, as he will learn by experience. And if he has lost any character he may find out that it was his own fault.

A strict adherance to principles, that will stand the test of coming history and all time, has cost us much anxiety and untiring industry. But; notwithstanding, never for a moment have we hesitated to do our whole duty -neither shall we in the coming future. But, we do ask our friends everywhere to come to

Lers Powerful, But at Heart not a Whit Behind Papestry,

While the Roman Catholics are bold and outspoken in their denunciations of common schools, and all other means for the enlightenments and disenthralment 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 plous 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 Sundays, 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 descoration 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 "break ing 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 toller?

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

A newspaper down in Nermontil seems as salled. Mr. , Beccher -because . his - preaching brought people away from home churches on Solar Courses of Bannada Classific " und 9-32 - ROMANY

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 Balleville assembled at the Machine Shops of D. & H. Rentchler, 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 scales. 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 Rufflans.

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 smok. ing 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, best the officers out of the way, captured the car, broke in the door, and began an assault upon the still cool and collected ex-priset. He was protected. however, from serious injury by the police, receiving only a few bruises. Gerdemann egseped deally to Light call and under the care of officers was brought to this city,

ALITY AND A CONTRACTOR OF A CO MuşuLvolara Phatharn'lits been fecturing at Moravia, N. Y., on Spiritualismacoll ' and We bay to the load dence in the set at the

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 • · · · • - 3 .80 One Year 1 65 We cend the paper at the simple cost of blank paper, mailing and postage, so as to on-

able 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. proz., opening soon after the midday trains on Saturdey. 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. IVES, Pres't. West Winfield, N. Y.

Contents of Little Bouquet 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 Mater, (Illus);, The Stinging, Tree; Make Companions of Your Children; A Bootblack's Ambition; A Girl of Spirit; The Discontented Bee; Infant Precocity Dingerons; The Moral of the Rosebud, Susy's Stepmother; A. Sled vs. the Multiplication, Table; From my Spirit Mother; Sonnet; Children's Pear; Edi. torial-The Philosophy of Life; Brute Intelligôtice. Every family of Spiritualists, should take

the Larris Bouquer \$1 per year. Speci-men copy 5 cents. Address Religio Philo sorarcar, Puntishing House, Chicago, 1 1.19

OCTOBER 2 1875.

RELIGIO-PHILOSOPHICAL JOURNAL

Philadelphia Pepartment BY.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 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. Peters, Ohester Co., Pa. This is one of the wildest places we have ever seen. Brother Ludwick, who is a staunch Spiritualist, lives on the top of a high hill, almost a mountain; to reach his home we were carried over rocks and houlders home we were carried over rocks and boulders that seemed almost impassible.

The services were held first at the house where a large concourse of people had gath-ered to hear the words of a Spiritualist on the ered to near the words of a spiritualist on the subject of death. They listened with profound attention while we told them that death was no longer to be dreaded; that it was an incident in life itself, and would be seen when we looked back from the other shore; as one of the grandest steps in the onward march of life. The old idea of death is fast passing away and mankind are beginning to realize the grand truth that death and the resurrection are one; that when the spirit that had been clothed in materiality puts off its mortal garment, it is the same spirit, unchanged in all save the cumbrous clothing which bound it to earth and earthly things.

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. He says there is, not there will be a spiritual body.

Jesus was very emphatic in speaking to the thief on the cross, "This day shalt thou be with me in Paradise." Here is an absolute as certion that the resurrection would take place at the time of death.

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; and it is an absurdity to suppose that these bodies, which are sub-ject to decay and decomposition can ever be raised again. Having the spiritual body, much more refined and beautiful than the material, we do not need them.

We are learning that as one by one our loved ones pass on before us we have more links to bind us to the spiritual than to the material, and while it is sad to see little infants pass away, like the early buds nipped by the frosts of spring, still we realize the fact that there is compensation in all things, and that this beautiful child that had not lived here one year would be kindly and lovingly cared for in the home of the angels; that some loving mother there would take this darling, with joy, and lead it safely along, and in that more real life it would be unfolded into manhood, so that when we come to meet it on the other shores of the better land, we shall find it grown to maturity, at the same time that it could be recognized as the little one who had gone out from this household so early in life.

The lesson of death is the most solemn and impressive 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. Length of years are a blessing and should be prized by all, but there is a beautiful compensation to all conditions, and an early change is not an unmitigated evil. It is a beautiful thought that little children are permitted to bring the most gentle and tender influences to those who remain in the form, and that household is blessed, while it may have vacant chairs, by having these ever vigilant watches ministering to them the sweetness and gentleness of child life. The yearning soul of the mother goes up to these little ones and finds a loving response from the unseen yet not unknown visitants. The language of Jesus, "Suffer little chil-dren 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, and when we are called to lay away the form of a little one these lessons come home to us. 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, as we were told, by re-quest of the minister, who remarked that no Spiritualists should come in there. Such a remark had its effect, and the mass of the congregation remained on the ground while many others came, so that several hundred persons were present, and we were glad to speak to them beneath the cooling shade of the overarching trees, under the grand canopy of heaven, in the great temple of nature, such as the old prophets and Jesus was accustomed to speak in. Here for more than an hour they listened to our views of life, death, the resur-rection, and the conditions of the life beyond, towards which we are all hastening. Young and old seemed absorbed in the Young and old seemed absorbed in the themes presented. The human soul is ever hungering for the bread of life, and Spiritual-ism with its broad toleration, its genial influ-ence and rational logic, needs only to be pre-sented to these, to find an earnest response in many souls. The idea that man is immortal, and that his life is continuous and unbroken by the change called death is so reasonable, and so acceptable that it only needs to be stat-ed to the unbiassed mind. The grand truths of Spiritualism, which es. 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. It is what too many in the pulpit fear, but what Spiritualism demands, that people shall think, investigate and inquire into all that is present-ed to them. Try all things and hold fast that which is good There are Spiritualists scattered all through this section of the country, and throughout our state, and all that they need is a little coour state, and all that they need is a little co-operation, and there is a vast field for lectur-erato go forth and sow the good seed. There are many sections of the country in which Spiritualists are isolated, and do not know each other. If those who are well satisfied in their own minds would make the effort, to have lectures, and arrange to have speakers at their funerals, it would bring out others and they would soon become acquainted with each other, and be able, not only to strengthen one another, but to co operate in the work of

filends in getting up meetings in v srious tions near this city. There are several speakers in Philadelphia who can occessionally go, and during the lec-ture season our regular speakers are glad to do some missionary work in this way.

> Jo@oc FUN, PHUNNY.

Fun Alive-A Phunny Fellow Writes a Funny Letter-He is Brim Full of Fam.

Communication From Judge E. S. Holbruok.

BROTHER FRANCIS:-Fan alive!

It is in the latter end of the 'dog days",-the last of August, yea, the first of Beptember, (how time file-1) when all are seeking rest, and all are gaining nome, excepting the prin-tors and the printers' "devils," who, like Tan-talus, must forever reach forward to, but never attain. And furthermore, it is the evening of a very hot day, and I can look up and see the mighty "Dog Star," "Sirus," Lucifer," "the chiefest among ten thousand," as it were, a general leading a bright army of worlds! Well, what of it? What is the use? Though "every thing is lovely" in that direction, yet "the goose," if there be any. "hangs high." al-together too high for use. The chief question in general in this utilitarian age, is (as indeed it should be, and as it was of old). "Who shall show us any good?" But the chief question at this special time, while "the D ig Star rages" is, who shall show you any fun? Fun is a "Phunny Phellow," and is always prescribed, "Fhunny rachow, and is sively preserved, or should be, as an antiphlogistic." And "fun alive," which is the "prepared double distilled genence," is a "sovereign remedy" indeed, and can be highly recommended as a cure,—surely as an emollient against every bite, except the "bite of cold ingratitude;" «gainst every sting except the sting of a remorseless conscience; every bug except the Diakkered spiritual humbug, and even against every flia, except the divinely commissioned "flee from the wrath to come." But in no case is it a "sopor fic"---so those who must sleep. " let 'em sleep " for "the divine word of God" says, "they that sleep do well."

Now, then, having got our "platform set tled," let us see who will show us any fun? Ohl it is the printers and the printers' devils. who, us'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 Ebenez r V. Wilson, the world renowned spiritual lecturer, and the editor and publisher of a certain aniritual newspaper, entitled, "The Spiritualist at Work," has commenced a lawsuit against the world-renowned Spiritual Philesc-pher, and the editor and publisher of a certain spiritual newspaper entitled, "the RELIGIO PHILOSOPHICAL JOURNAL "for libel and defama-

tion of his good name and character, in publishing him to the world as a "free lover" 88 he alleges, and lays his damages at \$25 000 Now, Bro. Francis, this does aff and me a-little too much fun to keep it all to myself, nor can I think of enjoying it all alone. Fun, you know, has a peculiar quality of multiplication by division, and "fun alive" is the more fun. and the more alive, the more it is cut up and passed around; and so I after to divide with you, and you may pass it around as you please. I take the liberty of addressing you directly, and not either of "the high contending pow-ers," for that might be unsafe and improper just now, and besides we might desire to be at liberty to speak of those dignitaries in our own way just as we privately might think. And now, Bro. Francis, as you are confidentially entrusted, 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." How fuuny must be the declaration: 60 pages of foolscap (as it is said) with all the "whereases" and the "innuendoes;" and how very funny when it comes to the demurrers, and the proofs, and the defenses, the justifications, perhaps, and the detenses, the justifications, perhaps, and the means how, and the times when, and the methods what, the oggling and the glancing, and the whispering, and the aiding and the abetting, and the leaning, and the company kept, etc., etc., and the meaning of each and all, etc., etc., and how it will go into the papers, and how people will talk, and the summing up before the court and the jury, and then the verdict, etc. 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. The histories, the memories, the echoes of the 'scandalum magnatum" through the "grand halls of the King's Bench," as they resound "along the corridors of time" must suffice now until this "last, but not least," of the "cele-brated causes" shall pass before our eyes "as a thing of life." Now, Brother Francis; it is our duty to hold our breath, and not have nor express an opinion until the verdict of the jury is in; but, just between us now, I will contess that in all this mighty confi ct between these parties, I have mighty could ct between these parties. I have really had a great deal of sympathy with my Dear Brother Wilson. Who does not know the effect of too much liberty and indulgence given to the young and inexperienced? Who can read the story of the fall of Cardinal Woolsey without a tear? "The cat doth play and after slay," saith some of our ancient scriptures, and this is what Brother Jones did. But J can not pursue the details here and But I can not pursue the details here and now, for I wish to present other matters that are full of fun, and that will minister to our delight as well. Having struck this trail of sympathy with Wilson, let us follow it. And where, then, shall we go first, except to the Dubuque Camp shall we go nrst, except to the Dhouque Camp Meeting. We get involved on the way with his account of things given by himself from his standpoint, which is the principal stand, point in the case, in "The Spiritualistat Work," Aug 14th, in a letter by nimself, using the subscription, "A Camper," to himself aseditor. But first generally it seems to me by all that has been written that this was supposed to be has been written that this was supposed to be a funny camp-meeting, and that there was cause for complaint in the management, and it is sometimes almost intimated that I, who happened to be there, had cause of complaint and might be expected to complain. Not a bit of it, my friend; and you'just tell them so from me. I net kon that the management, on general principles, did well; so well that those that did not manage, nor unsertake to, did not put their shoulders under the heavy load of labor and responsibilities, have no right to complain. prospects of future meetings in Iowa, as it had done in Illinois; but I see that Brother San-ford "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. I hope he will have complete success, and that he will have no occa sion to rise and explain this time. Perhaps he thinks there is no sufficient demand made upon him to do so now.

While on this subject, let me say right here as a source of enj yment to me, this hot 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, --how everywhere the once bold and rampant lecturers of the Woodhull faith, and the onthusiastic followers, are comparatively faint, noiseless, inexpressive and sick, and are suffering a wholesome mod ification of their faith and the expression of it to be effected;-bow Council No. 1. of Chicago has faded out ;- how Brother Stawart with his co-workers has cleaned out the Augean Stables of Michigan;-how the Van-Cour Dawn Community has all melted away in wief and tears;—how the Woodhull & Claffin Weekly has shrunk through starvation to onehaif its former proportions, and is still dying; —how Col. Blood, following the trail of the Adventists, almost entirely abandons scientif-ic Spiritualism, and is delving in the inanities of the Orthodox Bible for the support of his empty bubble, the Elixir of Life; --how Victoria herself, hestening to get out of the falling house, has resigned the presidential chair of that paper cociety, the Universal As: sociation of Spiritualists;—how Severance plays the part of a cunning workman and covers over her worst sentiments with others that are better, and indisputable;—and how, last but not least (and this is very funny) it has come to this, that Wilson considers it is slan derous, libelous and damaging, and even de structive of good companionship and an honorable livelihood, to be called and to be published as a "free-lover."

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 princ ples, or love of base pelf, will conclude that one will do better, especially if they choose the better horse, and our speakers will conclude to deal alone with Spiritualism prop er 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 cound, and that will bring purity and peace, in the call of the Minnesota State Convention, whereby the S cial Freedomites are specially not invited. Such is my contiment, at least, unless that topic, and other for-eign topics are voluntarily abandoned.

But let us get back to the Dubrque Camp Meeting. The fact that there were nearly as many speakers as bearers, and that some speakers were disarp inted in not having a chance to speak, afforded me a great deal of fun. I enj yed it hugely, only it was import-ant that every one should have been honestly and honorably dealt with. For it gave sup nort to my pet theory of a democratic religion: Every man his own priest, and thinker, and prencher No need of your foreign talentplenty of it at home, and without pay, especially as every other one is powerfully influ-enced by some Jehosophat, or Jebu, or Jesus, or Demosthenes, or Aspasia, or Ben Franklin. or Tom Paine, or some Big Isjin generally. What is the use of straining after "store tes," or "boughten coffee" when you can raise as good at home? I see Brother Sanford realizes this now, as his future camp meeting pro-poses to adapt home consumption to home production. Better have a spiritual tar'ff, or embargo than to have foreign imports exceed our exports and keep us in debt and pov-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 cat you know that first let 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. So he said, I will write a letter to myself, and so set forth what suits me best, and just accord ing to my mind. Avd so he has succeeded, through his very Catholic paper, to make all his own grandeur and all the littleness of others appear in the light desired. I will not say non intimate that there is any thing untrue in this, for two reasons: one is that I know nothing d fierent of myself, and I always place the most implicit confidence in all that Wilson says, not suspicious even of any exaggeration; and again I do not care anything about it any how. And yet it does seem that there is a considerable discrepancy between what he says for himself and what some of those that he names seemed to have said and done. Brother Wilson shows himself all the way, through, even to his financial department in the "badly managed dibing room," and his couch at night. But his most particular point is that he was preferred to this, your very 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 consent that he had reluctantly given. Well, now, this is very funny that he should say it and 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 "bide 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 iold when the action for defamation aforesaid shall be brought upon the boards: For that will be fun alsos. But I must cease now, and let the soporific it fluence have sway.

Business Notices.

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Dr. J. A. Clark, the well-known Electropa thist, 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. To those who are not acquainted with Dr. Clark, we would say that he is an old and experienced practitioner with a large practice and good success.

A Card.

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drawn nicely and smoothly over me. 1 thought first I had awakened in the Spiritworld, I was so free of pain Yours respectfully, MRS S. I. PFCR.

Topeka, Kan., April 12th, '75 Box 651.

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Mrs. Robinson's Tobacco Anti-dote.

dote. The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. East to my part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate near of the weed, when the directions on each box are followed. Newers-pers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injurious to health to use it. Mes. Robinsm's Tobacco Antidots tones up the system and referes it to its normal condition, as it was before imbibing the hankering desire for a poison-ous weed. It is a somedy presented by a band of chem-ists long in splitt-life, and is warranted to be perfectly harmless. This Econes will pay any chemins one flousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonons drag in it. Address Rizies of Finicesoprinear. Publicante House, Chicago, II., either to scholerale orders, along boxes or lotal azencies.

TESTIMONIALS.

Nes: A. N. Robinson's Tohneed Antidore.4 One how of hire. A. H. Robinson's Tobacco Antidato cured me from the use of tobacco, and I heartily recom-mend it to any and all who desire to be cured. Thank God I and now free after using the wead over thirty-LORENZO MEEKBE.

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

1 have need tobacco between fourteel and afteen years. About two menths since, I procured a box of Hrs. A. E. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its uss. Have no do-due for its and the since of th me, and I fe cire for it.

F. H. SPANNG. 'I have used tobacco, both cheving and smoking, about twelve years. One box of Hira, A. H. Robinson's To-bacco Antidote has cared me and left me free, with no dedree or hontering for it desire or honkering for it.

G. A. BARLINS.

Orwego N. Y. t. EIr. R. T. Wyman, of Waukau, informs me that ha has used one hox of Ers. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed and two dollars. Please cond me a box.

D. H. FORDER.

For sale at this office. \$2.00 per box. Sent free of postage by mall. Address Religio-Philosophical Put-lishing House. *Magents wanted*, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

Oshkosh, Wis.

MRS. A. H. ROBINSON. Healing Psychometric & Business Medium. RELIGIC PHILI SOPHICAL FUBLISHING HOUSE BUILDING, CHICAGO.

-:0:-

poind, but the enemical enect that is produced, that science takes cognizance of. One prescription is naually sufficient, but in case the patient is not permanently cared 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, disg-noses, the disease of any one who calls upon her at her

E. S. HOLBROOM. Jollet, 111., Sept. 1, '75



[Notices for this Department will be charged at the rate of twenty tints for line for every line exceeding twenty. Notice not exceeding sweaty lines published graphlously.]

Passed to the higher life, from his residence in the Township of Clinton, Mich., Hana'r R. CLASH, Aug. Sist 1875, agod 65 years. The list and line

each other, and be able, not only to strengthen one another, but to cooperate in the work of getting up meetings, in which the truth might be presented to these who are inquiring, alter it. Our paper circulates now so generally that almost every community has more of less of them, and a little thor on the part of,our friends in all places would awaken an interest in many others to see, and read it. We will send spectra of others of the asy one would it bring ruin to everything else) No, not for it, and will be obliged to our friends i wri for it, and will be to assist our The subject of this notice has for the last twenty

DEPARTMENT OF THE PARTY OF THE PARTY.

Mass., No. 102 Westminster St., Box 2519, v18n26:18.

Old Caucerous 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. Some physicians think it a cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physiclans, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have comething like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

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

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 3rd, '74.

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. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. _Hoping to hear from you soon, I remain.

Your Humble Servant,

LEWIS O. POLLARD. LOS Nietos, Cal., Dec. 9th, '74.

Miss, A. H. Rontnson:- 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 sgain. Hoping to hear from you soon, I

Azusa, Cal., May 29th, '75.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized pa-pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered indian with me all the time I were them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis tress he commanded me to lie down on the bed I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant 1 was to tally uncontclous. The next morning when I swoke I was lying flat upon my back (a position I never take in sleeping), the clothes

noses, the disease of any one who calls noon her at her residence. The facility with which the sprifts controlling her accomplish the same, is done as well when the sprif-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the bealing art, but as a psychometric and business medium. Tanan:-Disgnosis and first prescription, \$2.00; such subsequent one, \$4.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a re-ply.

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MENT WITHOUT COMMENT ALSO BELECTIONS FROM THE SAME WORK ON SEVERAL

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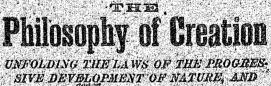
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· RELIGIO-PHILOSOPHICAL JOURNAL.

GOD IS EVERYWHERE.

And ask the inner consciousness, if there be

A heavenly light unto my inner sight appears, The electric sparkle from the spirit spheres, The lines of silver light, and drawn as in the

And these the words I trace, Our God is every wheret

Open not your eyes, the spirit said, But to the western sky direct your thoughts. Behold with crimson dye the clouds are paint-

The arching blue with heavy golden bars, -Reflect the glimmer of the million shining APAPA.

Sco'et then the ficeoy cloude like veile of thinest CIF.

These are the signs and tohone, that God is overywherel

Often between the carth and ally to hide the

upper sphere, Io hung the drapery of the clouds dripping

with rainy tears, The crystal drops that patter down from dark clouds in the sky, Are representatives of grief, like team from

human eyes, But just above the heavy clouds the cun is

all radiout with his golden light, for God is everywhere.

Thus by the cense of vision taught, which is

the spirit eight, We learn that night shall long precede the glow of morning light,

The' darkness lay upon the earth enchrouding it with gloom.

The morn chall down, yes even now the dial points to noon;

And we shall read within our hearts in letter plain and fair,

That God the moving power of all, is here and overywhere.

We have often been instructed by those who thought they knew,

That death was called a river deep, that hid from mortal view

The Summer-land of flivvers, the sternal land of bloom,

Where all our loved ones congregate beyond

the silent tomb; But some have learned that mind is free to travel earth and air,

And these return to tell us all, that; God is everywhere.

The book that we were taught to read in days of early youth,

Taught us that we must worship God in spirit and in truth;

where is God the child will ask, the priest But would make reply, He nitteth on a sapphire throne beyond the

clarry sky,

But God is a principle of power, his kingdom not of sir.

Histowelling is the human coul, his presence everywherel

If I the wings of morning take, the prophet caid of old,

And fly to parts uncean, unknown, the Lord I there behold.

If in the depth of despest holl, I make my troubled bed; "Behold, behold my God is there," the nuclent

prophes said.

The prophet's words are true to day, weigh every word with care, In heaven and hell and every place, the God of

life is there.

tion, these ladies have at length, become rath-er 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."

And again, in his Appeal to the People, the writer says: "Here is a school whose principals, professors and teachers, are all friends of rational liberty and universal progress. Shall rational liberty and universal progress. Shall it be in vain that we invite your co-operation in so worthy an enterprise? Why not, with your own hands, lay the foundations of one institution, on the broad principles of Nature, that shall be at once an honor to its founders and a blessing to mankind? The classes to which our appeal is more especially addressed, are paying millions annually for the support of colleges and other schools, in which their most cherished convictions and the only dem-onstrative proofs of our immortality are cononstrative proofs of our immortality are con-stantly dishonored." * * * *

"It is a strange infatuation that leads men to prostrate themselve before the popular idols while they vainly boast of their independence. And shall we longer sacrifice to the gods that smite us, to please their worshipers? Must we suppress the truth, and dishonor our manhood, to conciliate the powers that violate the spirit of the national constitution, while they freat with supreme indifference or bitter scorn the demands of reciprocal justice and religious liberty? No; never!"

The trustees of the Belvidere Seminary are low prepared to receive subscriptions to the capital stock of the co-operative association, donations to the general fund, and bequests for the immediate enlargement and future endowment of the institution, and may they be met by a large and loving wisdom, which, seeming what is good, salutes it with a cheering voice and an open hand.

FRANCES H. MCDOUGALL. Merced, Cal.

306000 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. Dur-ing 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. A phenomena of this character was inaugurated by the Union (mostly Campbellites) Church below Burlington. The trip was to Farmington, a distance of seventy or eighty miles. And I believe a "tougher" crowd has rarely been exhibited "on wheels." About forty of the intoxicated "chivalry" of Burlington and vicinity, whose features had

> "Oaught the generous flame, And bade defiance to all sense 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 af-

_ I found but few believers in Spiritualism in Les 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 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) an-nouncing 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.

A short time after, while engaged in worship one evening, over fifty persons being present, this same sister with another fell into the trance state and remained so for an hour or more. From this it became of frequent occurrence; were not always entranced at the same time, but occasionally so, each having their own guides and leading in different directions. In such cases they would sometimes meet and seem very glad to see each other; would smile and reach out as if in the act of shaking hands, calling the name and saying, "Why, is it you? How glad I am to see you. etc. .They were often the beavers of presents

from spirit friends, such as birds, flowers, fruits, wreaths and musical instruments; baskets, boxes, bracelets, golden bands and beautiful gems of various, kinds; white doves and lambs, and sometimes little guardian angels would be given to be ours for a certain space, palm branches and leaves from the tree of life with communications upon them, and articles of dress, such as gold embroidered handkerchiefs, satin slippers and the like. They would visit splendid palaces and man-They would visit splendid palaces and man-sions in the upper spheres, and frequently at tend the angel worship. One exercise they learned, in which we used sometimes (after becoming familiar with it) to take part. It was called "the check," and looked very beautiful. Four formed the smallest number, then eight,

twelve, and so on to a whole room full. They would walk the fields, gardens, by the river side, and sail upon the lakes; would drink at the fountains and eat of the heavenly manna; bathe in the waters and have put upon them snow white robes. At other times they would pass through places of darkness and torment, and seem themselves very much ago nized at the sight of such misery and degrada tion of spirit, and, oh, so rejoiced when allowed to turn from these wretched abodes.

I have known these "visionists," as we called them, to be absent several hours at a time, though not frequently. When not en-tranced they were almost constantly in com-munion with the disembodied, and recipients of precipients of precious notices from the Angel-world. There were also others among us who were spiritually endowed with the gift of tongues, prophecy and heavenly songs; some would be wrought upon to deliver messages and lectures, both oral and written, from our heavenly par-ents, from Jesus and Mother Ann, the prophets and apostles, and many blessed saints, both ancient and recent date; also from our own spirit kin, both the long and late depart-

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. S me of the sisters followed, for they wished to see the result. She was inside. the door closely shut. They listened outside and plainly heard two voices in carnest converse, though but one, which was mortal. It was Mother and the medium. Their discourse was not understood.

They would often tell, at the time of a decease in our midst, of seeing the spirit friends waiting to escort them to their new abode in the Summer-land; cometimes would see the car or coach and horses standing at the door, and a beautiful dress in readiness.

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 in side of the hall.

Saturday afternoon, the session was opened by a song from Professor C. D Tuttle of E Randolph; lecture by Lyman O Howe on the Evidences, Possibilities and Method of Progression.

John K. Parker was elected Treasurer, and collection taken to defray expenses of the meeting.

Music by Mr. Anderson, followed by various speeches.

The session Sunday morning was com-menced by Mr. Ward, explaining his theory of angelism. Conference drifted into the subject of temperance in general, which was ably discussed.

The meeting adjourned at 4 p. M., everybody tired, but good natured and satisfied that the "twentieth" was the best of all the meetings in which they had participated H. H. Now, See'y.



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 .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 be-lieve in Spiritualism, but I would like for a medi-um to come down to Moberly and give us a few manifestations.

NEW YORK .-- I. Baptist Clute writes .-- The ser-mon preached by the minister of the Gospel, socalled, 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, feeding the lambs on other food, highly tinctured with imagination. All he enumerates in this our day, as to the do ing of spirits through mediums, is truth itself, and the world should know it.

MARTIN'S FERRY, OEIO.-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 We do not understand it. A friend of upon it. mine here is impelled by some power to him un-known, 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 villing 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 enswer 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 stimcontaining an engraving of your building outside and inside. We would like to see an engraving of that noble structure you have erected in the inter-

est, and for the the advancement, of our cause, as well as for the general dissemination of knowl-edge. Hoping the JournaL may ever be pros-pered; and its circulation extended and multi-plied to the enlightenment of the world.

It would give us pleasure to comply with your request, and so soon as all our subscribers imitate your example by paying subscriptions in advance, thereby caving us from losses, we shall be able to meet current expenses and have a margin to pay for the engravings you suggest. Until then we shall have to content ourselves by showing our building to our friends when they yielt the city. Remember from the upper story of our building we have an outlook in every direction unparalleled except from the tower of the waterworks. All of our subscribers will do well to remember that our building is in plain view from the South and East fronts of the new Post Office and Custom House, now being erected, and is the highest building to be seen from those standpoints. The sign, Ru-LIGIO PHILOSOPHICAL PUBLISHING HOUSE, CON be plainly read from the Post Office. Bearing these facts in mind, no one need have any trouble in finding the JOURNAL office -[ED. JOURNAL.

ARATOGA SPRINGS, N. X.—P. Thompson writes.—In renewing my subscription to the Joun-NAL I would speak a word in relation to our cause in this place. J. V. Mansfeld speat come weeks here, and got up quite an interest, if any thing except pride and fashion could be made in-teresting in Saratoga. He gave many tests of a startling nature, and if the attention could be had that less important subjects command, a demon-stration could be accomplished. We have yet to "labor and wait" for the establishment of the facts and philosophy of Spiritualism, and as the powers of earth are so strongly arrayed against it, there is of earth are so strongly arrayed against it, there is work yet to be done.

MORRIS, N. Y.-Mrs., G. A. Ward writes.-I herewith enclose \$3.15, and wish you to send the JOURNAL to the address of Mrs. H. Harrison, as JOURNAL to the address of Mrs. H. Marrison, as you have done for several years past. Though she has passed to the Spirit world, it is a fancy of mine (her daughter) that I would like her paper sent me by her address as of old. She used to think very much of the JOURNAL, perusing its contents eagerly as long as her strength would permit. She was a firm believer in spirit-commun-ion for wars-never hesitating to advocate its permit. She was a nrm believer in spirit-commun-ion for years—never hesitating to advocate its truths in the face of prejudice or unpopularity. Happy in her faith she passed to the Summer-land last January. Age seventy-three years and eight months. I can not do without her paper, it seems like a connecting-link between us. There are a number of copies now taken at this office. number of copies now taken at this office,

BANGOR, ME .- Capt. M. V. Thomas writes .-BANGOE, ME.—Capt. M. V. Inomas writes.— Did it ever occur to you how much good we could do bumanity, and the cause of Spiritualism, by simply recommending a good and true spiritual physician, when we know them to be such? The religious skeptic may denounce and cry humbug while in good health, with his family old-school doctor has by to call on but lat him he taken doctor near by to call on, but let him be taken with some disease that the old school knows noth ing about, and his jury of doctors decide that nothing can be done to save him in their knowlnothing can be done to save him in their knowl-edge; how quick then he is ready to take the friendly suggestion of a Spiritualist neighbor and send for a medium doctor, to see if he can not help renew his hold on this side of life a while longer. We know many cases of this kind in our vicinity, and thanks to the angel-world, we have some good mediums who are willing to let their angel guides show their power over disease even at that late hour. One of those whole soul brothero, we have located within a few miles of this place, through whose organism the noble chief Red Jack-et and his guides are doing a wonderful work. In conversation with the brother a few days since, he said he had decided to treat patients at a distance, of which I was very glad; thereby reaching many that could not visit him in person, and I feel no hesitation whatever in recommending him to the suffering everywhere. suffering everywhere.

PLAINVILLE.-Harrison Williams writes.--I ment in your paper a short time ago to the effect that R. G. Eccles, a Spiritualist lecturer, would ad-dress the people of Plainville. Onondago Co., N. Y. What, thinks I, dare a Spiritualist presume to speak to the hard-head Orthodox of Plainville, on the subject of Spiritualism. Such indeed was the case. He made his supersona at the amountain case. He made his appearance at the appointed time, being an entire stranger to all in the vicinity. and delivered his first address to a small company (mostly young people) in the school house. His words were directed mostly to the bigots, whom, instead of irritating it must have had the opposite instead of irritating it must have had the opposite effect, for the next evening they threw open the doors of their church, and he spoke to a full house on the subject of Evolution or Darwinism. The next evening he spoke on the subject of pre-histor-ic civilization, which was highly pleasing to all. By this time they had discovered that he had not count to deprive them of their solution. by this time they had discovered that he had not come to deprive them of their religion, or scatter the flock, and the next evening, by way of accom-modation, the church members held an early prayer meeting, so as to have the house in readi-ness for the lecture, for which they receive our most hearty thanks. This evening he spoke on the subject of Modern Spiritualism, handling it admirably from a Bible stand point. There has been partial arrangements made for the reture of been partial arrangements made for the return of Brother Eccles to deliver a course of lectures here. I can not speak too highly of Brother Eccles as a public lecturer, and I advise all, no matter to what church or creed they may belong, to go and hear him and judge for themselves.

230

I close my eyes to all external sight,

light

air.

We can him in the lightning flash, we can him in the flower, We coo him in the rain hues that follow April

showers. The crystal stream by raindrops fed flow on-

ward to the sea, So on the waves of time we glide into eternity. What e'er we do, what e're we say, where e'er

our spirits are, We're in the presence of our God, for he is everywhere!

MRS. ABBIE COLVER.

River Point, Minn.

The Belvidere Seminary.

Among all the modes and means of reform and progress, which the ingenuity or philan-thropy of the age has devised, there is nothing thropy of the age has devised, there is nothing that atrikes so directly at the root of existing evils, as a true system of education, founded on the broad basis of individual power and character—with all its lines running parallel to those of Nature, and never opposed to them. That our present public school system is an immerica advance on all others can not be immense advance on all others can not be questioned-but that it is complete with nothing more required to make it perfect, is a mistake, which we in our grand egotism as a people, have naturally enough fallen into, but which we shall in time correct by introducing a completely individualized system, or one that has all proper respect to the powers, proclivities and character of each and every otedant.

A change like this, radical and universal. could not, of course, be accomplished at one owesp. There must be pioneers, clearers of the way, armed with a great love and a strong will, and prepared to make or suffer any sacri-Mess, in order to establish precedents, and il-lustrate by high and bright examples the capabilities of the scheme. Such are the noble women," who, some years ago, established the Belvidere Seminary on the largest and loftiest principles. The institution has always mainained an honorable character, both for the fine cholarships it evolved, and the generous free-tom of thought and action, which it called forth and encouraged.

But at length the principals 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 leg-inleture of New Jersey. To secure and bind its honors and interests, a company is formed, to be called the Belvidere Seminary Associa-tion, with a capital of \$50 000 to be divided into two thousand shares of \$25, all the busimess of which is committed to a highly honor-

Mers of which is committed to a highly honor-able Board of Trustees, of which the grand old vorker, S. B. Brittan, is president. "It may be said in passing, that the pivotal idea of the institution was " a comprehensive, institutal and equal education of both serves." I do not advocate this because I am a woman clamoring for her rights, but because I am hu-iman and comprehend in all its essential inter-rests, the entire unity of the race, with its diverse forms and powers, all pointing to one work, and one destiny.

Speaking of the accomplianed and gifted principals, Eliza and Belle Bush, the writer of the pamphlet before me, says: "Uniting per-gonal refinement and intellectual cultivation, culightened views and generous purposes, a large loving faith in the moral attributes and possible achievements of human nature, with a sincere self-sacrificing devotion to their own superior ideal of an improved system of educa-

* Mirs. L. and Belle Bush, with their sister, now Mrs. Swell, of New York.

BOILE trines 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 corded 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 dinning room by her husband, as she was unable to walk, when upon mention being made of her return to her bedroom the remade 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 spir-it 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, con-cerning 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 materialis-tic periodicals, and finally wound up with an exhortation to all Materialists to stand by the noble Truth Seeker, etc. I have not had an op-portunity 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 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 de-signed to be purely of a prophetic and adviso-ry 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.] 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 proper-tion of Spiritualistic and Materialistic newspapers is as five to one, with corresponding fi-nancial support; neither do such arguments touch the question as to the superior attracliveness of Spiritualism to the common mind. I admit that more Spiritualistic newspapers have suspended publication than Materialistic, simply because more 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. DABBOW.

Waynesville, Ill., Sept. 6th, 175.

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

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 Commit tee. George W. Taylor was unanimously elected President, and H. H. Howe, Secretary. After some appropriate remarks by Mr. Tay lor, a song, "Onward and Sunward," was beau tifully 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 ingratiate himself into the good graces of all h s 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 Eric 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 Michi-gan, was introduced, and held her audience well for about an hour, touching upon many of the leading and needed reforms of the

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

spiritual papers, under inspiration! Lyman O. 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 carnest warning egainst the Oath-olic 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. Song by Miss Bowen. Adjournment.

Saturday morning in the temporary absence of the President, Mr. Stebbins called the meeting to order and announced conference in or-der. Mrs. Graves spoke on the universality der. 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. Somerby, of New York, continued to the same effect very abily. Mr. Lusk, of Indiana, told his experience in conversion from profanity and tobacco to tem-perance and Spiritualism. Mr. Albright read his experience. Mr. Gaylard, of Springville, gave an account of his conversion and develgave an account of his conversion, and devel

ulated or intensified to a degree of sharpness incomprehensible to the observer.

Such minds claim to be the subject of another person or persons, who have passed from the phys. ical 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 en 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 per 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 nonsense he has been instrumental in making the medium give atterance 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 eases we judge from our own standpoint and not from theirs. The course our correspond ent 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 he 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 nsanity among people who never made any pretentions to a bellef in Spiritualism, but would scout the very thought of it, who are nevertheless victims of psychological conditions induced, by undue spiritual stimulent imparted from spiritual beings. It is an intoxication, so to speak, which unbalances the victim. Knowledge upon this at well as all other subjects is the remedy for all evil consequences.

We make there suggestion in hopes to prompt the investigator to more thought upon the subject of mediumship.- [ED. JOURNAL.

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ZADOUK HUMPHREY.

232

He Visits Earth to Express his Views.

He Gives Them on Modern Spiritnalism, as Founded on Christianity.

J. J. Lucas. of Belleville, Illinois, the Medium.

KIND FRIENDS:-The article this evening to a continuation of the last article [Published in the JOURNAL last week] received through the medium. We shall in some degree repeat what we then said, and at the same time shall

or mental philosophy, which has given such exterior to persons of all shades of opinion, Entrataction to persons of an shares of opinion, and of every class of mind, as the theory of Spiritualism, and this for the reason that it proves and sustains religion, strengthens and fortifies natural science, and gives a scope and consistency of argument that lies far beyond consistency of argument that has far beyond any fixed views or doctrines previously enter-tained. It supplies that absolute conviction of the coul's immortality which to a great extent is lacking in other religions. Were we to dwell at length on the theory of Spiritueliem, we should have to travel back into by gone ages, for it does not confine itself to tipping and rapping manifestations, or to the halfcrosed uttorances of entranced mediums, but explains in a series of consistent arguments the manifestations of the past, the sorcery, vitcheraft and diablerie which form the staple of thousands of traditions, and refers to a pericd whose phenomena are not explicable by any other means. As Spiritualism clearly unfolds their meaning and origin, we exclaim. Wby, this is but a principle of nature. Therefore, the first point established by Spiritualian is, that inspiration

IS A NATURAL GIFT

vouchsafed by God to man, which, in propor-tion as he is prepared for it, he receives. It may be likened to a chain, binding the soul to a higher life, and is the means by which the father communicates with his children through the agancy of angels. This proposition can not be controverted. Inspiration has flowed in upon men of every nation, clime and condition. Eich country has its own form of Spiritualism. Spiritualism, then, knows no especial race or country, and no creed save that of Universal Inspiration. Can this be doubted? Will it be stated that once, and only once, the true light has descended upon the world, that all countries but our own were destitute? The enlightened observer will say that Spiritualism alone presents a solution of all traditional problems, that the evidence of motural law proves positively that inspiration is an impartial and universal gift of God. What rests with us is, to secure that inspiration in all its fullness and reliability. Spiritusliom, as a theory, unfolds these views, viz: First, the fact that the human soul lives again after death. Now, deny it as you will, skepti clom on this point has crept into every depart. ment of society. The French Revolution pro-duced a host of infidels, who have sown broadcost the doctrines of the non-existence of the coul and doubts of the Divine Being. These wore followed by the German philosophers, who, by deeper reasoning, have sought to establish the same conclusion; and science, with haughty mien, adds her voice to pronounce the Holy Book, the earliest record of the race, a fable, and consequently to undermine our cicurity in all that follows. Then with what deep and subtle arguments have the minds of metaphysicians labored to prove that the soul n with these nave had their effects, and Christianity, divine and perfect as its teachings undoubtedly are, is now powerless to assure the race that the coul lives beyond the grave. The cry comes up from Christian hearts: Father, if this be so, give us some evidences. The votary of material science makes the same demand in a different spirit. Even in the schools of theology arise a stifled murmur, "If inspiration be true where is science? But colonce is proven true, and where is inspiration?", Then all that class standing outside of Religion and Science say: "To whom shall we turn? If all these doctors disagree who chall judge for us, and in what direction shall we go to have our doubts resolved?" We have

origin, and others, not prepared to receive the message. But, says the inquiring mind, if evil spirits are permitted to come, why not good ones also? Surely a good Creator would not permit evil spirits to come here and pro-duce marvels. How are we to test their good duce maryels. How are we to teet their good or their evil natures? By their fruits, and by determining their identity. These spirits say they are your departed friends. Your father tells you of incidents of your childhood, only known to him and you. Your little ones com-municate to you; you think you know their familiar language. Surely you think there is as much evidence of identity as the contents of a letter you receive from your, friend by of a letter you receive from your friend by mail can possibly be. There is no surer evi-dence of the future existence than such a communication, no matter through what form it comes. Again, when spirits come back the first utterance of one and all is, "We are not first utterance of one and all is, "We are not dead, but living; not gone away, but are near and can whisper to you." Buch is the appeal which constantly comes from that world. Therefore, this theory, and these facts in con-nection with it, are clearly established. It would be useless for any one to stand up, even in this town, and tell them that from twenty five to thirty million's of marking hed

twenty five to thirty million's of mankind had taken leave of their senses, and that, too, suddenly. Now, with these facts before us, what does Spiritualism say? It eavs that inspiration is a law of nature; that the religious records of every age or country are not inconsist ant with the voice of angels who speak to day, that God, the Father is a being of universal love and kindness, and that the Spirit world

IS BUT A GRADATION OF SOULS

who have passed from earth each to its own appropriate sphere.

Now, we have given the theory of Spiritual ism. It is so simple that a child can understand it, and it is predicated on facts which it were idle to repeat, for all parts of the world are filled with them. There are three classed of Spiritualists.

First, the Christian Spiritualist; second, the Scientific Spiritualist; third, the Radical or Fanatical Spiritualist. You must remember that the like division may be made of the adhat the fike division may be made of the .au herents of any religious doctrine. The Chris-tian Spiritualists are they who accept the ba-lief of Spiritualism, because they can not doubt the testimony of their senses; because they can not disregard its appeals to their best affections; and becaus, beautiful and sublime as in itself the doctrine is, and fraught with ten thousand peculiar blessings, they can not but regard it as a further development and completion of the faith which preceded it and prepared its way, for its moral code and the main points of its revelation precisely correspond with those of Ohristianity. The ser-mon on the Mount is the standard of this class and they only accept Spiritualiam because it scems to them consistent with the teachings of the Savior. That this is the case, let us proceed to convince you. Laying aside the ser-mon on the Mount, that embediment of moral mon on the mount, that embodiment or moral sublimity, we will follow Jesus to the termina-tion of his earthly career. Among other things he said to his disciples, in words they did not fully understand: "In my Father's house are many mansions; I go to prepare a place for you." This expression is certainly when there is connection with the conclusive when taken in connection with the fact that your departed friends tell you there are different spheres of Spirit-life, and each spirit enters the one for which it is fitted, not to remain through eternity, but step by step to ascend unto the higher life and more perfect development. Then, again, turn to St. Paul's writings, we find, after Ohrist's ascension, the same belief expressed as when he says: "Now, concerning spiritual gifts, brethren, I would not have you ignorant." He then goes on to enumerate the various gifts bestowed by their Master, and to tell them to be content and sat-

those immortal beings who could not and would not approve such sentiments, responsi-ble for the abominable theories which they de-sire to feist upon the community. That which they call Spiritualism would degrade religion and literally destroy the beauty and sanctity of her temples,

These, in the world's eyes, have been the chief prophets of this religion. Going from place to place at the bidding of their necessities, they have everywhere perverted it to their unhallowed purposes and desires. Heaven de-fend it from such t We, at least, shall do our best to guard it from those pretenders who denounce all things in church and State as wrong, and assert that spirits have placed the remedy in their hands alone. From them all sensible moral people turn aside, and ask: Who are those who ignore all religion, law and government, and who would rend asunder the very frame-work of social order? Are these the expounders of Spiritualism, who come to us with the speech of angels on their tongues, those who have never carned an hon est living? What ever of truth or falsehood it may contain, if it is thus examplified, it will never serve our purpose. Under such circum-stances have been instituted those ambiguous circles and the

BIDICULOUS PERSONHANCES

of undeveloped mediums which none can understand, and which only tends to disgust intelligent minds. Is it any wonder that the world says Spiritualism can not be good since it has brought forth such things?

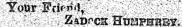
The Church and Society have turned against Spiritualism, not because of the beautiful truths it contains, nor because of its scientific evidences, but because of the unholy, debasing effects to which it has led. Cut where it may, and we hope it may cut where it is deserved, the truth is, that it is the character of too many of its prominent advocates which has rendered Spiritualism unpopular. It has become a cloak for all debasing acts, a vehicle for all the dangerous theories that the brain of man, prompted by an evil spirit, has ever invented. We have become responsible for them all, and at last we are made to incite or justify every crime in the decalogue, and have become confederates in every scheme of imposition which can lead to notoriety or gain. Thousands have been led to do what they knew to be wrong, because they have been assured

THAT SPIRITS DESIRED IT.

Now, when people throw away their own common sense and conscience, there is very little hope for them; and we say that when Spirit-ualism leads to this it should be condemned by every one, no matter how beautiful its theory. These percons have found in it nothing with which they can be satisfied, for not content with the simple faith, as pure as the dews reflecting the morning sun, they must start out on some new fangled idea, without meaning or truth and call that Spiritualism. Perhaps some of them say, I wonder if I won't be a medium? and with the idea comes the purpose, and perhaps the evidences to some degree But, not willing to watch and wait, they crowd the faculty into premature growth, or assist it with imposture, or make it subservient to some new idea. Broken down physicians, britfiss lawyers, placeless politi-cians, who have always been dependant upon their wives' relations or their own friends, go about the country as mediums, spiritual doctors, lecturers, etc., literally sponging their subsistence out of honest, hard working peo-ple. Go to the simplest country town, and if you take interest enough to stay there a few days, some person of this sort comes around. who seeks in some form to cause per ple to believe he is not the veriest imposter and scoundrel out of jail. Take any of the learned and excellent performers in sleight of hand wi have been sent up for a term of years, and if properly trained and turned loose on the community, they might fill with honor the places these persons now occupy. There is another class, the Literary Spirit-ualists, who ventilate their theories through the spiritual press. Take up the periodicals and other publications of Spiritualism, and you will find them, (with perhaps one or two honorable exceptions), filled with all manner of ideas, discussions and sophistries, contain ing no more good sense than if they had been produced by blowing the dictionary through a horn. These worthies are bent on reforming. something, or somebody besides themselves, and they are active in exposing everything, with the same exception, about which they are very careful; and we are very sorry to say that spiritual journals sometimes give them countenance. This will not do, for it stamps upon them the stigma of approving such people and such opinions. Now, we contend, if any one wants to re form the world, he should be allowed to set about it on his own responsibility. If only one person is right, let him receive all the credit and reward; we do not desire to share it with him. We are very well satisfied with the world as it is, and are willing to let things go on about as the laws of society and the common sense of merkind man disints. common sense of mankind may diciate. All we wish is, to aid in supporting that which is established, and to give new glory and vigor to the sunshine of truth. But it were just as consistent for the moon, or any other dim orb. to find fault with his mejesty the sun, on ac-count of the spot on the surface of the latter, count of the spot on the surface of the latter, as for these poor mortals to quarrel with the inevitable defects of the present order of things. These pale, sickly satellites, who literally depend on the charity of Ohristians for their subsistance, say to Christianity: There are two or three spots upon your sur-face; now, because of them we will trample you under foot, destroy your organizations and break up your influence. These foolish minions seek to blot out the very sunshine of human existence. We would alleviate the suffering of humanity; we would assist the down-trodden; but if the world is to be re-formed we contend that He who made it will formed we contend that He who made it wil reform it in his own time and way. The du ty of every human spirit, whether in the body or out of it, is clear and simple. It is, to per-form his duty as an individual, and leave the government of the world to higher hands. Now we claim, in expressing these views, we are but doing justice not only to Spiritual-ism, but to many thousands of sincere believers who are ashamed to acknowledge them. selves such; and for this we do not blame them. They do not deserve to share in the odium which is visited upon the very name of Spiritualism. No, they do better to enjy their belief in calm seclusion, than if they should lend their countenance and support to carry out the unholy purposes too often connected with it. nected with it. Now, Spiritualists, we address ourselves to you. To those who are upright and faithful, and wear this garment as a robe of light, sin-cerely thinking they are holding communion with angels, we have nothing to say, but to bid them go on. To those who believe in it as a beautiful science, we say, pursue your in-vestigations; mature your opinions well, as we know you will. But to those who wear this garment of light for the purpose of con-cealing their own vilences and impurity--who native of stiributing them to mind outside THE NUMAN FORM. What kind of istelligence is thus displayed? Evill ories out the believer in its demonical of the month and pure worship among men, and they make the stars from the firms ment and pure worship among men, and they make the stars bewarel. God is morel-

ful, but he is also a Being of retributive Justice, and that will be visited upon each of you who seeke by thus defiling the name and mission of angels, to subserve foolish and unholy purposes. Oriticise yourselves. If the world needs reform, begin at home. Commence with your own individual selves. R ot out with your own individual selves. It of our your false theories. Fx some standard, of principle, justice and morality. Try to take out the beam that is in your own eye. This is friendly advice. We give it publicly because the cause has suffered publicly. Let those of unfixed belief be watchful of the teachers of our faith. Let them beware of nausecus oph-isms and the entanglements of falsehood. Test the manifestations in every form. Receive no the manifestations in every form Receive no communications from angels which you do communications from angels which you to not think worthy of such a source. The laws of right and wrong are clearly defined. The principles of justice are distinct within them-selves. If any Spiritualist tells you to do any-thing which will in any degree in jure the happiness of any innocent, human bring, tell him he is a liar and a blasphemer. Receive noth-ing as coming from the angel world which will not bear the test of the Christian religion and the severest criticism of a sane mind. is not requisite that you should lose your sen-ses to receive this faith. No; receive it in its simplicity and purity, and it you do so the darkness shall become light.

In conclusion, allow us to say, we have much more to say upon this subject, but see ing that cur medium is too much exhausted, we will have to close for the present, but hope to be able to return Yea, if we are permitted by Him who rules all things, and by those in-telligences higher than ourselves who control the world, we will purge as far as possible this cause of all those moral stigmes which have been laid upon it, and cause those not true and just to fice from us as light causes darkness to dre, or as pale faced error shrinks before the light of truth. Those who are firm will stand, and those who are without a real foundation can not fall too goon.



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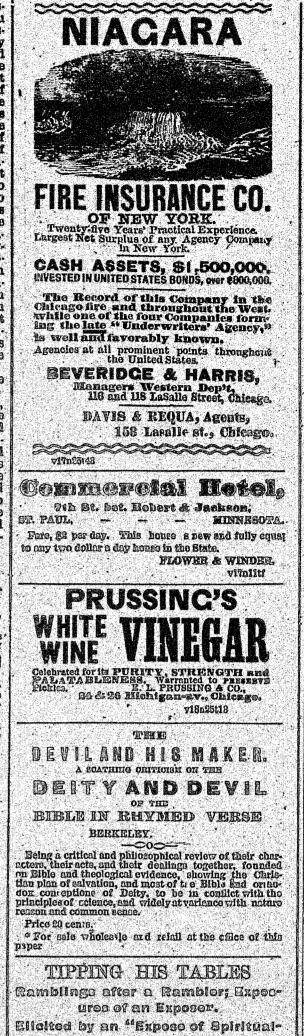
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THEOBY OF CHRISTIANITY,

but its true believers are few, and those who practice on it fewer still. On the other hand we can not resist the proofs of science. What shall we say? And there is no answer, till suddenly the world is startled by manifesta-tions purporting to come from the other. life. We are not surprised that the Ohristian sects ctart back in horror, and denounce them as impositions, aor that as the strange sounds Impositions, for that as the strange sounds grew louder and came from points more nu-merous, devils, magnetism, electricity, were successively appealed to. At last these denun-ciations have almost ceased, and over all the world a material something is recognized to hold sway, which is called Spiritualism. This voice from the other side conveyed by intelli-gent communications the facts that the agents were from the other world, that they lived, and could return with testimony of their existence and continued affections for those they left on carth.

carth. This is the simple theory of Spiritualism. How many thronging thoughts does it sug-gest? We are not surprised to hear profes-sors and priests reject and denounce it as the work of evil spirits, and say that inspiration ceased when the last word was written in the-mystical record of John. We are not sur-prized that the men of science, who have so often boasted of their triumphs over revelation should cry humbug, and when driven from often boasted of their triumphs over revelation should cry humbug, and when driven from that position fall back on magnetism, electric-ity, and at last clairvoyance; but it is surpris-lug that on a theory of such simplicity, and with no evidence but the despised manifesta-tions, there should have grown up a religious doctring which more or less influences, per-haps thirty millions of minds throughout the world, including at least eight or ten millions in your own country. And how has this come to pass? Because the facts are simple and plain, and appeal to your senses and judgment in a manner which mether the theologian nor the man of science can refute or deny. They must remain silent. must remain silent.

These phenomena manifest intelligence, which must be attributed to mind. There are Which must be attributed to mind. There are but two sources of intelligence, viz:-mind in the human form, and mind outside of it. This overy one must admit. Mind in the human form can only manifest itself by some exer-cise of physical force which can be estimated by the senses. It is not known that any plan can be invented by which the law of gravits by the senses. It is not known that any plan can be invented by which the jaw of gravita-tion can be overcome without such exertion. Now, in these phenomena the law of gravita-tion has been repeatedly overcome without perceptible physical agency, as has been as-certained by the application of all manner of tests. Therefore we are reduced to the alter-native of attributing them to mind outside

isfied with the gifts they severally possessed, and, in conclusion, not to be envious one of another, but to remember that one star differs from another in glory. All this is consistent with our belief, and the Christian Spiritualist adopts it into his life and carries it into his dealings with his fellow men as unfolding a noble view of his own religion, and making

him more perfectand secure in soul. The Scientific Spiritualist accepts these phenomena of Spiritualist accepts these phenomena of Spiritualism as facts, but does not regard it as a religion. He may belong to some Orthodox Church, and he views the sub-ject with a strictly scientific eye. He says these things are true; they must proceed from these things are true; they must proceed from some intelligent force, for I have tested them in every manner. They afford a new and beautiful subject of study in connection with the laws of mind, and they demonstrate that these laws are universally the same, inasmuch as like causes always produce like effects. We now come to the last and most deplors. ble phase of our subject, the Radical Spiritual-ist. You are very well aware that every ism

ist. You are very well aware that every ism from the earliest ages has fallen into the hands of a certain class known as fanatics, who exist on the surface of society as politicians do on that of the State, and are always floating, drifting, never lodging. According to the old adage, "a rolling stone gathers no moss." These fanatics have no settled belief in religion or science, no stability on any subject, but are drawn here and there by every wind of doctrine. Among them are certain persons called reformers; and the reason why Spirit-ualism is not more generally extended, is to be found in the efforts of these would be breakers up and tearers down of everything good and up and tearers down of everything good and holy, which is established in the world, who, while considering it their duty to remodel things in general, have been very uncertain in what way to carry out their mission. If they find an edifice with a flaw in any part of it, they exclaim that it is imperfect—we must tear it down forthwith; and if it is asked what they will erect in its stead, they answer that they do not know exactly, but that they will be able to build something. These people have been known from time immemorial under various denominations. When Spiritual ism came along, "That is it!" they crisd, and every discarded clergyman and broken down political hack saw that it was exactly suited to the purpose they had in view. So, they dofied the worn-out garments of Socialism, Fourier-ism, etc., and assumed the garb of the new religion.

religion. This firsting class; the pests of civilized so-ciety, seek on all occasions to establish them-selves as the propounders of Spiritualism. Availing themselves of its facts, with all the skill they can command they apply their oily eloquence, which has kept in motion the ma-chinery of a thousand impostures and wornout theories, to this beautiful and admirable scheme. Boon they begin to declaim against religion-to profane the sanctuary of moral probity. They even dare to raise doubts as to isw, and custom, which have been saccedly established for thousands of years. They dis-countenance the laws of Christian society, and stand forth the open advocates of what is vile and impure. These waits and strays of socieand impure. These waifs and strays of society, who possess no religion and scout the very name of respectability, who can not conceive a moral virtue, or understand a proposition in science, and who have no idea of true inspiration, take upon themselves to explain the beautiful theories of Spiritualism; and some

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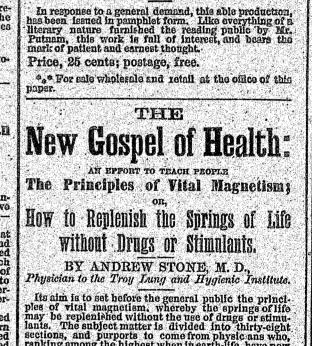
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