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ADVANCE AND GENERAL REFORM

Truth wears no mask before at no human shrine.

It asks not applause, but only asks a hearing.

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THE SOCIAL AND POLITICAL GOVERNMENT OF SPIRITUAL LIFE

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

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

Mr. Chairman, brothers and sisters of the Psychological Society, and friends—It is now some four months since the spirit that now addresses you departed from earthly life. Since that time, in London, through this medium, I gave an account of my entrance into spiritual life, promising at some future time to give a continuation of my experiences. I have been requested to do so this evening by the guides of the medium for the purpose of eliciting information upon the following subject: "The Social and Political Government of Spiritual Life." You will, doubtless, those of you who are familiar with the history of Spiritualism, remember me as John W. Edmunds, of New York. Those of you who are not familiar with the history of Spiritualism may not know that for a period of twenty years before I left the earth I was in constant communion 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 sensation while passing away from earth, my entire consciousness during that period, my reception in spirit life by my beloved companion, whom I once thought dead, but who for many years was still my companion after I became aware of Spiritualism and of the sensations incident upon the full adoption of spirit-life, and of the adaptation of the life to my mode of thought.

I only commenced, however, the recital concerning the adaptation of my thoughts to my new existence, for while familiar in theory with spiritual life and with the testimony of spirits concerning it, and while in vision I had constantly seen, held converse with, and visited spirits in their homes I had not a full perception of the nature of spirit, and of its methods of communication with spirits in the spirit-life, for I still held some of my earthly conditions, even in those periods of vision. But when separated from my body entirely, I found to my amazement that the signs and things that had seemed most tangible and real upon earth were very shadowy and vague, and that the most solid of earthly substances, which seen by the eye of the spirit, became as vapor or sponge-like, and that within each substantial earthly object and surrounding it also was a primary condition of spirit; that every flower, tree, shrub, rock—all things that I had been accustomed to consider as solid upon earth and as tangible, vanished, and instead I beheld the spirit of the flower, the shrub, the tree, and the rock as being the essential and only vital element in its existence. I found also that that air which had seemed as space, was far more filled with life and with particles of spiritual existence than the solidified substances of the earth; and I found that spirits inhabiting the first stages of spiritual life, seemed to me much more tangible than the crowds upon the thoroughfares of New York City, or than the dense throngs in the streets of any great metropolis. To my utter amazement I found this space filled with life, and that life was not only atomic but organized, and that each organization, instead of being shadowy and vague, was perfectly tangible to my spiritual senses. After being admitted into my sphere of spiritual life, which I may here explain is not a locality, but a condition, and after passing through the preparation that my loving companion and guide had prepared for me, that I might be utterly freed from the influence of physical disease and bodily complaint, I found that every thought, feeling, emotion, wish, desire, and aspiration of the whole of my life had shaped itself into form, and that these forms became the abode of my spirit—that these forms were varied according to the nature of the thought; that in some cases they take the shape of stars, of flowers, of birds, or of other symbolic shapes; that in other cases they were vague and shadowy, representing clouds, and these I understood as my desires that are not sufficiently lofty to shape themselves into spiritual forms; but in the innermost parts of the abode to which I was admitted, and where my beloved companion had awaited me, I found that those shadowy forms and shapes did not penetrate, and that only the complete and perfect thoughts had entered there. These complete and perfect thoughts took the shape and form of absolute geometrical proportions. Some were star-like, some were shaped like triangles, some were spherical and globular in their nature, and all were wrought with the finest mosaic, making a complete temple, but all transparent, and of such quality and substance that no one could equal them in brilliancy whenever I turned for explanation I would find the explanation already entering my consciousness as though the voice and all other external methods were no longer required. Singular enough, whenever my companion was about to speak to me, instead of what was said taking an audible form, as is customary upon earth, it entered my consciousness in its actual spiritual state, and I heard no sound, and the

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

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

than there could between two atoms that are drawn together by the inevitable law to which they have alluded. I found, also, that these companies of spirits who are attracted to one another by mutual objects and purposes, such as a great scheme of philanthropy, great systems of legislation and human government, great plans of scientific discovery, are each arranged in what I may term families, the family itself, however, being first the primal center of the soul in its love—viz., husband and wife, parent and child—the kindred spirits that make an exclusive family group. But we have larger families, and this is the society of spirit life. I found society to consist not in a mass of people forced together unwillingly by circumstances and external conditions, but yet to consist of superficial methods that constitute earthly society, being based up, first of the family, then of the neighborhood, and finally of social position or intelligence, or as in the case of England and other European countries, consisting first of the monarchy, next of the aristocracy, and finally of the grade of the people that circumstances outside custom have forced to associate together. I found only companies or families of kindred souls. I found only societies of similar minds attracted together for mutual purposes of good, and each gaining strength from associating with the other. I found that these groups arranged themselves according to the laws of attraction in greater or lesser numbers, and that all minds in earth's history that were intent upon pursuing the same line of thought inevitably meet in spirit life. Plato clasps hands with Confucius. Those in turn clasp hands with great philosophers of our day, and all meet on the same plain of spiritual life. Those who are considered strangers and who by a similarity of pursuits and exalted purpose have arrived at the same idea, in spirit life become members of the same society, and recognize in one another a kindred spirit, although each has never heard the name of the other upon earth. The poets have their special abode, and associate together; the artists also have theirs; but the chief and ruling point I wish to impress upon you is that I have found one ultimate law—one inevitable law—that no spirit pursues knowledge for the mere sake of pleasure which the knowledge itself gives; but that just as soon as any knowledge is gained by a spirit, it has a pleasure in imparting that knowledge to others, so that those who pursue steadily any line of study for the mere selfish purpose of gratifying a passion for study are excluding themselves from the society of beneficent spirits, while those who pursue knowledge for the purpose of imparting it to others, gain thereby added strength. I found immediately upon receiving the knowledge concerning these societies of spirits that I had the strongest desire to impart that knowledge to those whom I had left upon earth, and that even after I had passed through the first stages of spiritual growth I could not remain in that world, and in reception of that knowledge, without expressing it to some mind upon earth, and thereby reaching my fellow creatures. I find also each day as I gain new knowledge or the methods of that life into which I have entered, that I have stronger and more burning wish to impart this knowledge to my fellow beings that I may point out to them how many of the methods of learning, considered important, are not valuable in spirit life, and that many of the things neglected upon earth are of the utmost importance when you come to enter the abode of spirits. Scholastic lore and the methods of education connected with all kinds of human gifts, are valuable in themselves as a test of the attainment to highest human happiness; but I find legislators and all persons engaged in building up the human methods, have very little to do in spirit life, because of the law to which I have previously referred—that there can be no conflict of jurisprudence, since there is but one law to spirit life, the law of spiritual adaptation, since it is quite as impossible for a spirit to enter a state or sphere for which he is not adapted as it is for a horse to become a man, as it is quite as impossible for a soul to be comfortable in or wish to inhabit a sphere for which it is not fitted as it is for a bird to change into a serpent. But as knowledge increases, the desire to advance also increases, and then the spirit is aware of a longing to enter a higher or the next degree in the spiritual advancement; and so irresistibly does this come about, and so gradually the process, that there is not the violent change from one state of spirit-life to another, as there is between what you call the death of your life and spiritual existence, but it is a gradual putting off of the thoughts of yesterday and taking on the new thoughts of to-day. All this while the spirit is not intent on pursuing its own happiness. I find it a great mistake in the world, and a great mistake, that mankind must ever be intent on the pursuit of happiness. In spirit life it is the last thing thought of; those who seek for happiness are persons in the lowest state of spiritual life, who have no knowledge, and do not impart knowledge to others, while those who are happy are equally happy through the knowledge they receive and impart to others.

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

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

I will also state to you that any direct system of knowledge that is pursued in 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 observation, that this external observation is limited to vision or the instruments to which he has access. So with the chemist; he commences the solution of his problems by just such processes as are accessible to him externally, going step by step to the point he wishes to attain by the slow repetition of experiment. The reverse is the case in 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 discover not only the rays of light and their density, but also the component parts of planets, their structure, and, if need be, their inhabitants. Chemical life is also discovered from within and not from without, and all chemical processes that are studied by man are only approximations to the processes which 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 life. It is customary to have the hopes of spirituality upon such external observations as are derived from records—from the testimony of spirits, and of those methods adapted from outward comprehension. In spiritual 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 concealment, no deception no fraud in the spiritual state for all is clear and plain. With that unweaving of the spirit, however, there is also a quality added to the soul that is rarely possessed upon earth. I mean that of charity and those who know most of the thoughts and the feelings of their kindred spiritual beings condemn them the least, while only the human spirit judges harshly, and only the human and finite understanding condemns, so that when the spirit enters into spirit life and is unveiled before the eye of those that may see there is still such a shining charity and such an all pervading spirit of mercy that the soul, though shrouded at its imperfection, is still not afraid, and when abashed takes a first step towards improvement. I myself, standing in the midst of this concourse of heavenly beings, recognize their need of charity and the goodly 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 noble of my earthly existence each as an ally, every just thought of my early life even my worst deed came before me, and I seemed for a time to be surrounded with them. Then my higher rung came to my aid. I saw them like white wings, large and wide above me, and I felt that as the whole intent of my life had been eminently honest, and as I had striven earnestly for the truth as high as I possibly could strive with my understanding, that I was not utterly condemned even in their presence. But I have seen souls entering spirit life that came out of their earthly existence full of power, and grandeur, earthly fame, and eminence; and I

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

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

Suicide of a well-known Physician.

At Monday night Dr. Cass A. Young committed suicide by cutting his throat, at his residence near Greenville, Mo. Temporary insanity must have been the immediate exciting cause; as he had a devoted wife, affectionate children, and seemed in prosperous circumstances. The particulars, as we learn them, are as follows: He had several times threatened his life and as supposed by those in attendance, all means for self destruction were out of his reach, but between three and four o'clock of Tuesday morning Mrs. Young found him upon his bed barely alive, with a razor beside him and his throat cut with two deep gashes. Before Mr. Wittberg, the nearest neighbor, could be called in, he was dead. An inquest was held and a verdict rendered in accordance with the above facts. He leaves a wife and three small children, besides a number of sincere friends, to grieve over the fearful end of a life that had not looked upon a "wise in madness" as he would have left a spotless record; he was an independent thinker and able writer.—Exchange.

GONE TO SLEEP!

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" so long "ajar," At length are opened wide.

Borne along tenderly Safe in loving arms— Far beyond the reach of woe, And all our earthly harms.

Smiling ones around thee— Loved of other days— Sweet and gentle ministers, Watchers of thy ways.

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

When the hopes exalted, That have nursed thy soul, Pointing to the highest— Thy names and deeds enroll.

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

Hopes and joys immortal Around thy pathway spring, And Love's own sweet evangel Will thy freed spirit bring.

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

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

To yonder hills of glory, I look—I reach—aspire, And all my being quickens 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 feld, That bears the human spirit To universal good."

VATICANISM.

The United States a Splendid Field For its Propagation.

Col. Fred Becker to writing a series of articles for the St. Louis Westliche Post, in which he discusses a very interesting topic. Col. Becker is of the opinion that the United States furnish a very favorable field for the development and the powerful influence of "Vaticanism" (Ultramontaniam), 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 Macaulay 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 entire hierarchy, have an army of shrewd, firm, intelligent, and persevering men; know how to take advantage of every incident, and to win the masses through an accommodating code of morals, calculated for and conveniently adapted to every class of community; and know how to educate in their schools a host of trustworthy adherents.

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

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

In the endeavor to counteract the Reformation, whether by force or otherwise, organization of instruction, public and private, was resorted to as the most indispensable and essential of all means. When the reaction had strengthened itself so far as to be able to use force, it was used unhesitatingly, ruthlessly.

In the war against the Protestants in France, Pope Pius V. sent auxiliary troops, and issued a command to Count Santaflore which reads literally as follows: "Not to make any Huguenot prisoner; every one taken to be cut down. Heretics had to be exterminated." There was an order exactly alike given the other day by the priests at San Salvador, Central America.

Even Princes of the Church met with no indulgence, if even the shadow of suspicion fell upon them, and the Reverend Bishop Kendrick, of St. Louis, is on the black list in Rome because of his work entitled, "Concio in Concilio Vaticano, habenda et non habita," which opposes infallibility. Under the Pontificate of Pius V., the Archbishop of Toledo was condemned by the Pope on account of sixteen theses in his works, which were suspected of having a tendency towards the Protestant doc-

trine of justification by faith, although the Archbishop had alleged in his defense, "that he had never intended anything else than war to heresy; that he had converted the 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 Spain), who can well exclaim, as Telemachus does in old Homer, "No one knows his father," banished from the Madrid University all Professors whose Ultramontaniam was suspected.

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

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

Here in our Union they do not need any permission to establish schools and universities. By reading Sadler's Catholic Directory for 1870, 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 propaganda! Upon females its influence is particularly exercised in conformity with a letter of instruction of Gregory XIII. of the year 1574. But even this privilege of establishing all sorts of educational institutions of their own, which they only obtained in the Old World (very recently in France) after tremendous struggles, is by the Ultramontanians 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 skilled or disaffected members of monastic orders, school-brothers, and secular clergymen, but of a large mass of their faithful flock. It is only a few days ago that an immigration of 8 000 Italians was announced as coming over. The Protestant immigration is constantly diminishing. In this wise, even without repeating and halting-stuffing, by mere force of numbers, Protestantism must go to the wall. Unfortunately, the Anglo-Americans, not well posted up in matters and things beyond the United States, see no danger, do not believe in any danger, and will deserve the rod, which they suffer to be bound up and in which binding up they even assent.

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 18 000 000, which in twenty years might almost double itself. And how can this vote, closely welded together and operating like an iron wedge, be successfully met by an anti-Vatican opposition, broken as it is into innumerable sects, fighting one another, and torn to rags by prayer-witches, Sabbath and Temperance fanatics, Good Templars, and other irrational one-idea organizations?

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

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

The Vatican at the present moment has far greater sympathies with our North American Republic than with the German Empire, because our Union furnishes fatter and less restricted pasture grounds. No restrictive laws are to be feared here, and that is a great attraction. Under the reign of Kings William III. and V. of Prussia, Rome was for absolute monarchy. Under the Emperor William it has nothing but freedom on its lips, disports itself in democratic demonstrations, and is coquetting with socialism.

No books have ever struck severer blows on monarchy than the works of the Jesuit Fathers Mariana, Bellarmin, Soares, Boucher, and when Clements, the Jesuit pupil, had struck down with the assassin's steel Henry III. of France, Pope Sixtus VII. was jubilant, and exclaimed: "Qui li successo della morte del redi Francia si pa ha concesso del voler espresso del Signor Dio." (That in the death of the King God's expressed will was clearly to be seen). A God of bandits this Signor Dio. Is this the history to be taught in the confessional schools of the Vatican, in opposition to history taught in the "godless free schools?"

We confess for ourselves that when, in our younger days, we read the works of the above-

named fathers, the arguments which we there found in favor of popular sovereignty and against monarchy, laid down as they were with great acumen, great intellect, and subtlety, destroyed our mind of every vestige of monarchical feeling, and grounded us as firmly as a rock on Republican principles. Those Jesuit authors, however, have only brought into a perfect system of syllogisms what already, before the foundation of the order, had been taught in many places by the canon law. See, for instance, Decret, Pars I., Distinctio 90; Ib. II. Causa 11. Quæstio 1.; Sexti Decret, Lib. II. Tit. 14, Cap. 2; Extravagantes Comm., I. Lib., Tit. 8.

It is, therefore, a very obvious mistake on the part of the majority of our people here to believe that the name of a Republic, that the republican form of our Government, is a sufficient mark against the domination of the Vatican over our social and political institutions. The Jesuits look upon Republics as a far better harvest field for their lust for power. They know full well that it is far more difficult to carry on war against a Government with a hereditary chief, which is as centralized and as firmly knit together, and as fond of power, and as quick to act and to move, as the concentrated power of the hierarchy, than to combat States, where the strength of Government rests not in the centre, but in the masses as it were peripherally. 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 actuated by the fluctuations of the day, often misled by selfish leaders living from day to day, quickly oblivious of what happened only a short time before; those masses are without knowledge of past history, and of the laws of logical evolution in the life of peoples. Hence the republican system of Government of itself gives us no guarantee against Vatican domination. The contrary is the case.

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

An Old Barbarous Law.

BY J. EDWARDS

For the benefit of that class of persons who may like to have God and Jesus Christ incorporated into the constitution, and those who may desire to divert the common school fund for sectarian purpose, I herewith present a statute enacted during colonial times, by the Province of Maryland. When Maryland ceded the district of Columbia, the laws in force, continued over the district, until repealed by Congress. The following act has never been repealed, and is the law of the District of Columbia, although it practically remains a dead letter upon the statute book. Bigotry and superstition having long since fled before the advancing light of reason and knowledge.

AN ACT TO PUNISH BLASPHEMIES.

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

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

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

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

Jesus healed the sick, and cast out devilish spirits, as is done to-day. For this he was charged with using the influence of Beelzebub, prince of devils, to cast out evil spirits.

Jesus doubtlessly possessed the finest and most perfect of all human organism, hence his

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

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

Man's Responsibility.

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

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

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

Hear him further: "Now we will take it for granted that man is able to control his passions and keep himself from committing the act his soul desires. But is it desirable that he should do so?" Ah, what an outrage upon nature to require mankind to restrain the passions and be controlled by reason! He can do it. God wisely endowed him with the power to bring all his passions under the government of reason, but this enlightened writer assures us that they "are natural and must be gratified." And when this noble creature of nature has allowed the passions to be aroused, I wonder if he is to exercise reason enough to consider the wishes of 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 doctrine of no control had been practiced long enough to suggest a change of programme to those who claim to be "the most advanced thinkers." Man has long made marriage a cloak for licentiousness, and under the old idea of his right of property in woman, has made her the victim of this passion that "it is not desirable to control" until he has brought forth this howling beast that intrudes itself everywhere, snapping and snarling because it is not given the warmest nook at every fireside.

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

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

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MRS. C. D. CONLEY. Chicago, Ill., Aug. 7th, '75

Since the Battle of Chancellorsville, 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. 38 North Peoria St., Chicago, Ill., Aug. 8th, '75.

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

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The Book Reviewer.

UNIQUE AND VALUABLE CONTRIBUTIONS TO SPIRITUAL LITERATURE AND SCIENCE.

We have received the fourth number of a series of pamphlets by Dr. R. Sylvan, a series by the way, that has no parallel in the literature of Spiritualism. The general title is "Spirituales 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 profundity of the reasoning powers of the reader.

The numbers respectively treat of 1. "Was ist Geist Spiritual?" "What is a spirit?" 2. "Was Macht den Menschen zum Menschen?"

3. "Organisation des Geisteskörpers?" "Organization of the spirit body" 4. "Materie, Raum und Zeit." "Matter, space and time."

The first was issued in 1872; the last, the present month. The author has given the public one of 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 refine until there be no dross, until nothing but pure thought remains, that is crystalline and lustreous 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, addressing the comparative small body of German readers, rather than in English. It is, however, to be hoped, that he or some one else competent for the difficult task, will translate these masterly essays into the latter tongue, that all Spiritualists may enjoy the rich intellectual feast they furnish.

Dr. Sylvan is a *nom de plume*, of a physician of extensive practice and highest culture, who has given his deepest thought to the subject of Spiritualism. He is skilled in science, a patient and thorough investigator, a close and logical reasoner. For the honor his name would confer on Spiritualism it is to be regretted that he withholds it, yet no one can criticize him for this course which to him appears best. The illumination of a name illustrious in the annals of 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 more metaphysical than 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 "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 only available in their conclusions, but suggestive of the infinite fields widening before the new science of spirit. We had marked many passages for translation as of particular value and intent, but space will not permit their insertion. We shall, however, in some future number, present our readers with selections from these wondrous rich pages, each paragraph of which is a sufficient text for an essay.

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

HUDSON TUTTLE

THE BURIAL CONTROVERSY.

The Curse of 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'Evêque, 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 lying on the spot, even though the remains should subsequently be exhumed. The Bishop's letter was read by Vicar General Moreau, and was couched in the peculiar dialect of the French Canadian. A silence like that of death rested upon the congregation during the reading of the document, as follows:

"Ignace Bourget, Bishop of Montreal, &c., &c., to the clergy, laity, and religious bodies, and to all the faithful in our diocese. It is for you a duty to raise your voice to-day concerning a certain agitation which is troubling minds, and which is fermenting day after day, and which will doubtless create a terrible catastrophe. It is useless to recall to you the lamentable fact which has caused you so bitter a grief, for it is known to all of you and it is so strongly 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 appease your fears, and dissipate certain prejudices, by means of which bad passions are endeavored by some to be excited.

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

men from the dust, we ought to place at the feet of our sovereign 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 understand and appreciate. Let it suffice you to say that this shedding of blood would have been a new profanation of the holy place, and that we took every step to prevent such a misfortune. But if, however, we have managed to prevent a breach of the public peace, yet at the same time we have taken every means to uphold the honor of our holy Church and to prevent the profanation of our consecrated ground, the means being to declare that, by virtue of the Lord of Lords, the place where the body of this rebellious child of the Church should be buried should be entirely cut off from the consecrated cemetery and should be for the future accursed.

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

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

The Bishop indicates this action in relation to Guibord by means of the sentiments expressed in the following interview:

"Vicar General Moreau, who was the highest dignitary at present in the city, in the absence of 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 Canadien, 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 Mollere, Voltaire, and other Infidel and objectionable volumes, upon which the Church informed the members that so long as they were connected with the society they would be refused admission to the sacraments of the Church and would be refused ecclesiastical burial. Several members left the society, and Guibord, who did not, shortly after fell sick and sent for a priest, who refused him the last sacraments till he renounced his membership. Guibord promised, received extreme unction, and recovered, but did not leave the society, and a year or so afterward, died so suddenly that there was no time to fetch a priest. The Church refused burial on the above grounds, and a law case was instituted. The clergy received the decree of the Privy Council, and claim to have obeyed it to the letter, being ordered to bury, or permit to be buried, the body, &c. They have offered no opposition, and affirm that it is obligatory on the part of the Institute to enter the cemetery, and from information they might have done so on the first attempt, so far as the real opposition offered was concerned. The above is a Catholic version of the case, and it is only fair to say that the public should know it."

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CHICAGO, SATURDAY, OCTOBER 2, 1875

Distinguished Visitors at the Centennial.

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

It may not be generally known that the Spiritualist's societies contemplate taking part in the great centennial celebration at Philadelphia, on the Fourth of July, 1876.

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 it, 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 the Presidency of the United States, predicted the speedy downfall of the RELIGIO-PHILOSOPHICAL JOURNAL.

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

While our cotemporaries clubbed their papers with the Weekly, and sang songs of praise in her advocacy, she JOURNAL exposed the infamy of free-loveism. Such a course was not to be tolerated by the "Social Freedomites."

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.

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

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

To that end, E. V. Wilson has sued us, claiming \$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 lawsuit, is by no means certain, as he will learn by experience.

A strict adherence 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 our rescue in these hours of trial.

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.

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

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

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

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

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

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

The following letter is going the rounds of the press, secular and religious, which co-operate to the same pious end. These blue bellied Puritans would shut up public libraries, forbid all visitations to public parks, mountains and other resorts, where pure air, and beautiful scenery could be enjoyed on 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 desecration of the "Holy Sabbath," for a horse or steam railroad car to move on that day.

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

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

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

A newspaper down in Vermont, is scolded as called Mr. Beecher because his preaching brought people away from home churches on Sunday,—among them the students of Dartmouth College. He is backed by the pious Smith as follows:

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

ATTACKED BY A MOB: Ex Priest Gerdemann's Narrow Escape from a Thousand Ruffians.

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

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

Let the world know that the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, is being prosecuted for libel by a demand of \$25,000, at the promptings of a class who hate him and his paper for his loyalty to pure and unvarnished 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. Beverance's (second only to Woodhull in the advocacy of free-loveism) appointment (at a recent meeting at Dubuque) as a delegate to represent the Spiritualists at the contemplated Centennial meeting next year at Philadelphia, has sued S. S. Jones, editor and proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL for accusing him (as he by his innuendoes in his declaration of) of associating with and strengthening the hands of free-lovers, or something to that effect.

Poor Tray, how he suffered by bad company! But the fable does not tell us that old dog Tray was daily in the habit of wagging his old tail, coaxing 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 Aesop'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 powers of all that is infamous. To stand in the breach and make a fight that shall win a victory for pure unvarnished Spiritualism, that the historian shall willingly or unwillingly be compelled to record, is not a matter of fun, but a reality that will require work—mental and physical.

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

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

Wilson is but the willing instrument in the hands of others who have so often been disappointed at their failure to break down the JOURNAL. And little do the free-lovers now know of the epithets he applies to them in his Inducements, in order to show his immaculate purity and their villainess. He stoops very low to asperse Woodhull and her followers, in his declaration, to make it appear that he is, and always was, a pure and true Spiritualist. Formal words in a legal declaration are expected, but it is the unkindest cut of all for Wilson to so discourteously cut Woodhull and her associates in a legal document against another; to be made a perpetual record upon the files of court, denouncing them in most unmeasured terms, as so vile as to be ruinous to his character to be accounted one of them; but courtesy is hardly to be expected from one so "gentle," who has an eye single to a snug little pile of \$25,000.

Remarkable Feat of Strength!—Dr. Winship Outdone!

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

Money.

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

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

Terms of the Religio-Philosophical Journal.

To new subscribers on trial, postage prepaid at this office, Three Months \$.80 One Year 1.65 We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

Annual Meeting.

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

All who desire can be entertained at the Madison Street House at \$1.00 per day. A full attendance of members is requested, and a general invitation is extended to all.

Wm. Wm. Pres't. West Winfield, N. Y.

Contents of Little Bonquet 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; Sewing Aches; The Honey Water, (Illus.); The Stinging Tree; Make Companions of Your Children; A Boot-black's Ambition; A Girl of Spirit; The Discontented Bee; Infant Proseody; Dimples; The Moral of the Rosebud; Susy's Sister; A Blessing vs. the Multiplication Table; From my Spirit Mother; Bonnet; Children's Fear; Editorial—The Philosophy of Life; Brain Intelligence.

Every family of Spiritualists, should take the LITTLE BONAQUET \$1 per year. Special copy 50c. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Mrs. WILCOX is lecturing in Cleveland, Ohio.

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

DR. KATNER has recently returned, to St. Charles, Ill., where he can be addressed. As a Clairvoyant physician the Doctor has but a few equals, and his lectures are always entertaining and instructive.

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

SIXTY gentlemen and ladies greeted 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 seances each evening.

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

Catholic Increase.

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

"In 1790, one to every 131 of population.

"In 1808, one to every 65 of population.

"In 1830, 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 of population.

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

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Philadelphia Department

BY HENRY T. CHILD, M. D.

A New Field.

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

The services were held first at the house where a large concourse of people had gathered to hear the words of a Spiritualist on the subject of death. 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 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. Here says he, 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 assertion 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 subject to decay and decomposition can ever be raised again.

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 watchers ministering to them the sweetest and gentlest 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 children to come unto me," is encouraging, and the other declaration, "Except ye repent and become as little children, ye can in no wise enter into the kingdom of heaven," has an impressive meaning, 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 request 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 over-arching 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 resurrection, and the conditions of the life beyond, towards which we are all hastening.

Young and old seemed absorbed in the themes presented. The human soul is ever hungering for the bread of life, and Spiritualism with its broad toleration, its genial influence and rational logic, needs only to be presented 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 stated to the unbiased mind.

The grand truths of Spiritualism, which establishes the facts that man is a spirit now and here; 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 pulpits fear, but what Spiritualism demands; that people shall think, investigate and inquire into all that is presented 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 co-operation, and there is a vast field for lecturers to 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 who would soon become acquainted with each other, and be able, not only to strengthen one another, but to co-operate in the work of getting up meetings, in which the truth might be presented to those who are inquiring after it. Our paper circulates now so generally that almost every community has more or less of them, and a little effort on the part of our friends in all places would awaken an interest in many others to see and read it. We will send specimens of it to any one who will write for it, and will be obliged to our friends if they forward the names of any such they may know. We would like to assist our

friends in getting up meetings in various towns near this city.

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

FUN, PHUNNY.

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

Communication From Judge E. S. Holbrook.

BROTHER FRANCIS - Fun alive!

It is in the latter end of the "dog days" - the last of August, yes, the first of September, (how time flies!) when all are seeking rest, and all are gaining some, excepting the printers and the printers' "devils," who like Tantalus, 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," "Sirius," "Lucifer," "the chiefest among ten thousand," as it were, a general leading a bright army of "worldly 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," all 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 Dog Stars" are, who shall show you any fun? Fun is a Phunny Pellow, and is always prescribed, or should be, as an antiplogistic. And "fun alive," which is the "prepared double distilled essence," is a "sovereign remedy" indeed, and can be highly recommended as a cure, - surely as an emollient against every vice, except the "bite of cold ingratitude," - against every sting except the sting of a remorseless conscience; every bug except the Disketter's spiritual humbug and even against every fly, except the divinely commissioned fly from the wrath to come. But in no case is it a "super fluous" - 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," let us see who will show us any fun? Oh! it is the printers and the printers' devils, who, as I have said, have no rest even in dog days, and who are made and set up for such a purpose and the Chicago Times of this date is the medium; for it comes burdened with the wonderful intelligence that Ebenezer V. Wilson, the world renowned spiritual lecturer, and the editor and publisher of a certain spiritual newspaper, entitled, "The Spiritualist at Work," has commenced a lawsuit against the "world renowned" Spiritual Philosopher, and the editor and publisher of a certain spiritual newspaper, entitled, "The Religio-Philosophical Journal" for libel and defamation of his good name and character, in publishing him to the world as a "free liver" as he alleges, and lays his damages at \$25,000.

Now, Bro. Francis, this does allude to 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 differ 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 powers," for that might be unsafe and improper just now, and besides we might desire to be at liberty to speak of those disputes 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 persecute his old friend, the editor of the JOURNAL, in that he defamed him in calling him, as he says, a "free liver." How funny must be the declaration: 60 pages of foolscap (as it is said) with all the "wheresoes" and the "inundations;" and how very funny when it comes to the demurrers, and the proofs, and the defenses, the justifications, perhaps, and the means how, and the times when, and the methods what, the ogling and the gleaning, and the whispering, and the aiding and the abetting, and the leading, 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 get our imagination all 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 "celebrated 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 our expression an opinion until the verdict of the jury is in; but just between us now, I will confess that in all this mighty conflict, between these parties, I have really had a great deal of sympathy with my Dear Brother Wilson. 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, "with some of our ancient scriptures, and this is what Brother Jones did. 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 Meeting. We get involved on the way with his account of things given by himself from his standpoint, which is the spiritual standpoint in the case. In "The Spiritualist at Work," Aug 14th, in a letter by himself, using the subscription, "A Camper," to himself as editor. But first generally it seems to me by all that 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 reckon that the management, on general principles, did well; so well that those that did not manage, or undertake to, did not put their shoulders under the heavy load of labor and responsibility, have no right to complain. (Always excepting the Trojan Horse, the Apple of Discord, the Ball of Pitch - the what do you call it? that some few live in, and by a, a, for, without which they are nothing, can say nothing, can do nothing, and hence must bring with them wherever they go, without respect to the wishes or feelings of others; and through it bring ruin to everything else.) No, nothing else was wanting except prudence in the respect and good weather, to make the camp meeting a complete success. I thought that this fearful digression would ruin the

prospects of future meetings in Iowa, as it had done in Illinois; but I see that Brother Sanford "will not give up the ship as lost" just now, but has called another camp-meeting with a polite invitation to avoid foreign controversial issues. I hope he will have complete success, and that he will have no occasion 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 enjoyment 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 leaguers of the Wood-hull faith, and the enthusiastic followers, are comparatively faint, noiseless, inexpressive and sick, and are suffering a wholesome modification of their faith and the expression of it to be "flected," - how Council No. 1 of Chicago has faded out, - how Brother Stewart with his co-workers has dashed out the Auggan Stables of Michigan, - how the Van Cour Dorn Community has all melted away in tears and tears, - how the Woodhull & Collin Weekly has struck through starvation to one half its former proportions, and is still dying, - how C. B. Blood, following the trail of the Adventists, almost entirely abandoned scientific Spiritualism, and is delving in the innuendoes of the Orthodox Bible for the support of his empty bubble, the Exit of Life, - how Victoria herself, hastening to get out of the falling house, has resigned the presidential chair of that paper society, the Universal Association of Spiritualists, - how Syracuse plays the part of a cunning workman and covers over her worst sentiments with others that are better, and indelible, - and how, last but not least (and this is very funny) it has become so that Wilson's denunciations are also denunciations, libelous and damaging, and even destructive of good companionship and an honorable livelihood, to be called and to be published as a "free-liver."

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

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

But let us get back to the Dubuque Camp Meeting. The fact that there were nearly as many speakers as hearers, and that some speakers were disappointed in not having a chance to speak alluded me a great deal of fun. I say joyfully, only it was important that every one should have been honestly and honorably dealt with. For it gave support to my pet theory of a democratic religion: Every man his own priest, and thinker, and preacher. No need of your foreign talent - plenty of it at home, and without pay, especially as every other one is powerfully influenced by some Jesus phat, or Jehu, or Jesus, or Demosthenes, or Aspasia, or Ben Franklin, or Tom Paine, or some Big Injig generally. What is the use of straining after "store tea," or "boughten culture" when you can raise as good at home? I see Brother Sanford realize this now, as his future camp meeting proposes to adapt home consumption to home production. Better have a spiritual tariff or embargo than to have foreign imports crowd our exports and keep us in debt and poverty.

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 betwought himself (as I now see in my mind's eye), how he could write himself up for that camp meeting, taking good care of Beverance 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 according to my mind. And 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 nor intimate that there is any thing untrue in this, for two reasons: one is that I know no "big dog" 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 dining 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 cent 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? Before such, and at such a time and place, I "hide my diminished head," as it is most fitting I should do; and all the people will cry, amen. But I will laugh when there is anything funny as I do now, and this shall be my strongest hold when the action for defamation aforesaid shall be brought upon the boards. For that will be fun alive. But I must cease now, and let the superior intelligence have sway.

E. S. HOLBROOK.

Vollet, Ill., Sept. 1, 75

Passed to Spirit Life.

Notice for this Department will be charged at the rate of twenty cents for the first five lines exceeding twenty. Notices not exceeding twenty lines published gratis.

Passed to the higher life: From his residence in the Township of Clinton, Mich., HENRY R. CLARK, Aug. 21st, 1875, aged 65 years.

The subject of this notice has for the last twenty years been a firm believer in spirit-communication, standing as it were, on the border line, spirit and matter, and receiving from their mingled minds the true principles and science of nature, life and immortality, in using his strength to faithfully publish the same as every week in his "Spiritualist at Work," which has been a great blessing to his fellow-men, and has been the cause of the spiritual revival in this country.

His illness though brief was of the most severe character, which he said would soon be fatal, and he made his condition on the other side, there to receive the "book" for human progress and the unfolding of his own interior spirit. The journal, held at his residence, was brought attended, the papers being conducted by Mr. Wm. Fowler, inspirational speaker, of Edgewood, Mich.

Business Notices.

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

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

Returned.

Dr. J. A. Clark, the well known Electro-therapist, 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.

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

Applications to be made within 30 days.

A well-known, severe and marked case preferred.

Mrs. C. M. MORRISON, Healer and Clairvoyant, 102 Westminister Street, Boston, Mass. P. O. Box 2519.

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

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, and up to this, a most remarkable career of success, such has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

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

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 102 Westminister St., Box 2519, v18c2613.

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

A. H. ROBINSON - MEDIUM - CHICAGO - I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it's cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is anything 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 remain, 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 C. POLLARD, Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON - I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. POLLARD, Arroyo, 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 papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes; and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes

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

Yours respectfully, Mrs. A. H. ROBINSON, Topeka, Kan., April 12th, '75 Box 151.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspaper and quack will tell you that this antidote is made from gentian root. It is false. Gentian root is so remedial for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as Agents before inhibiting the banking desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly "smokeless."

This House will pay any chemist or druggist who will open analysis of this remedy and send particle of gentian root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill. v18c2613.

TESTIMONIALS.

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

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

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

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

Oswego, N. Y. Mr. R. T. WYMAN, of Waukegan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely freed of all desire for the weed, - indeed had two dollars. Please send me a box. D. H. FORBES.

Gettysburg, Wis. For sale at this office, \$1.00 per box. Sent free of postage by mail. Address: Religio-Philosophical Publishing House.

Agents wanted, to whom it is applied for twelve dollars per dozen; but the cash must accompany each order.

MRS. A. H. ROBINSON, Periodic Psychometric & Business Medium.

REGIUM PHISOPHICAL PUBLISHING HOUSE BUILDING CHICAGO.

Mrs. ROBINSON, while under spirit control, receives a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system, and in nature. This prescription is sent by mail, and is either an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions. However simple it may seem to be, remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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

Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit controlling her accomplishes the same, is so great, that a communication by letter, as when the patient is present, her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Diagnosis and first prescription, \$2.00; each subsequent one, \$1.00. Psychometric delineation of character, \$2.00. Answering business letters, \$2.00. The money should accompany the application to insure a reply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

Mrs. ROBINSON will, however, give no personal sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

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By G. WHITFIELD KATES.

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EVERY INFIDEL SHOULD READ IT! We would especially recommend its careful perusal to Every Orthodox Christian!

A Good Head of Hair Restored by a Spirit Prescription. EDITOR JOURNAL.—For the benefit of my friends and the world I desire to make this brief statement.

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TO YOUNG MEN suffering from the effects of that deadly and insidious disease, GONORRHOEA, or the 'White Discharge'...

SEXUAL PATHOLOGY. A practical and popular review of the progress of the science of medicine...

ZADOCK HUMPHREY.

He Visits Earth to Express his Views.

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

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

KIND FRIENDS:—The article this evening is 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 enter more fully into detail.

As was stated there, there has never been any other theory, whether in religious services or mental philosophy, which has given such satisfaction to persons of all shades of opinion, and 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 any fixed views or doctrines previously entertained. It supplies that absolute conviction of the soul's immortality which to a great extent is lacking in other religions. Were we to dwell at length on the theory of Spiritualism, we should have to travel back into bygone ages, for it does not confine itself to typing and rapping manifestations, or to the half-crazed utterances of entranced mediums, but explains in a series of consistent arguments the manifestations of the past, the sorcery, witchcraft and diablerie which form the staple of thousands of traditions, and refers to a period whose phenomena are not explicable by any other means. As Spiritualism clearly unfolds their meaning and origin, we exclaim, Why, this is but a principle of nature. Therefore, the first point established by Spiritualism is, that inspiration

IS A NATURAL GIFT

vouchsafed by God to man, which, in proportion 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 agency of angels. This proposition can not be controverted. Inspiration has flowed in upon men of every nation, time and condition. Each country has its own form of Spiritualism. Spiritualism, then, knows no special 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 natural 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. Spiritualism, as a theory, unfolds these views, viz: First, the fact that the human soul lives again after death. Now, deny it as you will, skepticism on this point has crept into every department of society. The French Revolution produced a host of infidels, who have sown broadcast the doctrines of the non-existence of the soul and doubts of the Divine Being. These were 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 earl, at record of the race, a fable, and consequently to undermine our security in all that follows. Then with what deep and subtle arguments have the minds of metaphysicians labored to prove that the soul must perish with the physical form. All these have had their effects, and Christianity, divine and perfect as its teachings undoubtedly are, is now powerless to assure the race that the soul 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 science 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 shall judge for us, and in what direction shall we go to have our doubts resolved?" We have the

THEORY 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 manifestations purporting to come from the other life. We are not surprised that the Christian sects start back in horror, and denounce them as impostures, or that as the strange sounds grow louder and came from points more numerous, devils, magnetism, electricity, were successively appealed to. At last these denunciations 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 intelligent 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 earth.

This is the simple theory of Spiritualism. How many thronging thoughts does it suggest? We are not surprised to hear professors 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 surprised that the men of science, who have so often boasted of their triumphs over revelation should cry humbug, and when driven from that position fall back on magnetism, electricity, and at last clairvoyance; but it is surprising that on a theory of such simplicity, and with no evidence but the despised manifestations, there should have grown up a religious doctrine which more or less influences, perhaps 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 neither the theologian nor the man of science can refuse or deny. They must remain silent.

These phenomena manifest intelligence, 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 every one must admit. Mind in the human form can only manifest itself by some exercise 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 gravitation can be overcome without such exertion. Now, in these phenomena the law of gravitation has been repeatedly overcome without perceptible physical agency, as has been ascertained by the application of all manner of tests. Therefore we are reduced to the alternative of attributing them to mind outside

THE HUMAN FORM.

What kind of intelligence is thus displayed? Will it arise out of the believer in its demoniac

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 produce marvels. How are we to test 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 communicate 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 mail can possibly be. There is no surer evidence 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 dead, but living; not gone away, but are near and can whisper to you." Such is the appeal which constantly comes from that world. Therefore, this theory, and these facts in connection 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 millions of mankind had taken leave of their senses, and that, too, suddenly. Now, with these facts before us, what does Spiritualism say? It says that inspiration is a law of nature; that the religious records of every age or country are not inconsistent 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 Spiritualism. 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 classes 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 adherents of any religious doctrine. The Christian Spiritualists are they who accept the belief of Spiritualism, because they can not doubt the testimony of their senses; because they can not disregard its appeals to their best affections; and because, 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 Christianity. The sermon on the Mount is the standard of this class and they only accept Spiritualism because it seems to them consistent with the teachings of the Savior. That this is the case, let us proceed to convince you. Laying aside the sermon on the Mount, that embodiment of moral sublimity, we will follow Jesus to the termination 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 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 into the higher life and more perfect development. Then, again, turn to St. Paul's writings, we find, after Christ'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 satisfied 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 accepts 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 perfect and secure in soul.

The Scientific 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 subject with a strictly scientific eye. He says these things are true; they may proceed from some intelligent force, for I have tested them in every manner. They stand 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 formidable phase of our subject, the Radical Spiritualist. You are very well aware that every man 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 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 Spiritualism 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 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 Spiritualism came along, "That is it!" they cried, and every discarded clergyman and broken-down political hack saw that it was exactly suited to the purpose they had in view. So they doffed the worn-out garments of Socialism, Fourierism, etc., and assumed the garb of the new religion.

This flitting class, the pests of civilized society, seek on all occasions to establish themselves as the proponents 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 machinery of a thousand impostures and without theories, to this beautiful and admirable scheme. Soon they begin to declaim against religion—to profane the sanctuary of moral probity. They even dare to raise doubts as to law and custom, which have been sacredly established for thousands of years. They denounce the laws of Christian society, and stand forth the open advocates of what is vile and impure. These wiles 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 of them, who happen to possess in some degree the gifts of mediocrity, make that the instrument for tearing down every shrine of pure worship among men, and they make

those immortal beings who could not and would not approve such sentiments, responsible for the abominable theories which they desire to flit 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 defend it from such! 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 read asunder the very framework 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 earned an honest living? What ever of truth or falsehood it may contain, if it is thus exemplified, it will never serve our purpose. Under such circumstances have been instituted those ambiguous circles and the

RIDICULOUS PERFORMANCES

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 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 we 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 Spiritualism leads to this it should be condemned by every one, no matter how beautiful its theory. These persons have found in it nothing with which they can be satisfied, for not content with the simple faith, as pure as the dew 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, brilliant lawyers, placid politicians, who have always been dependent 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 people. 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 people to believe he is not the veriest impostor and scoundrel out of jail. Take any of the learned and excellent performers in sleight of hand who 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 Spiritualists, 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, containing 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 expounding 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 reform 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 mankind may dictate. 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 if we were just as content for the moon, or any other dim orb, to shed light upon the sun, or to account 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 Christians for their subsistence, say to Christianity: There are two or three spots upon your surface; 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 reformed we contend that He who made it will reform it in his own time and way. The duty of every human spirit, whether in the body or out of it, is clear and simple. It is, to perform 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 Spiritualism, but to many thousands of sincere believers who are ashamed to acknowledge themselves such; and for this we do not blame them; and for this we do not blame them; 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 enjoy 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.

Now, Spiritualists, we address ourselves to you. To those who are upright and faithful, and wear this garment as a robe of light, sincerely 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 investigations; mature your opinions well, as we know you will. But to those who wear this garment of light for the purpose of concealing their own vileness and impurity—who would pluck the stars from the firmament and coin them into counters to suit their own purpose,—we would say, beware! God is merciful, but he is also a Being of retributive justice, and that will be visited upon each of you who seeks by thus defiling the name and mission of angels to subvert foolish and unholy purposes. Criticize yourselves. If the world needs reform, begin at home. Commence with your own individual selves. Root out your false theories. Fix 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 us fixed belief be watchful of the teachers of our faith. Let them beware of nauseous sophisms and the arguments of falsehood. Test the manifestations in every form. Receive no communication from angels which you do not think worthy of such a source. The laws of right and wrong are clearly defined. The principles of justice are distinct within themselves. If any Spiritualist tells you to do anything which will in any degree injure the happiness of any innocent human being, tell him he is a liar and a blasphemer. Receive nothing as coming from the angel world which will not bear the test of the Christian religion and the severest criticism of a sane mind. It is not requisite that you should lose your senses to receive this faith. No; receive it in its simplicity and purity, and if you do, so the darkness shall become light.

In conclusion, allow us to say, we have much more to say upon this subject, but seeing that our medium is too much exhausted, we will have to close for the present, but hope to be able to return. Yes, if we are permitted by Him who rules all things, and by those intelligences higher than ourselves who control the world, we will purge as far as possible this cause of all these moral stigmas which have been laid upon it, and cause those not true and just to be faced as our light causes darkness to flee, or as pale faced us our light causes the light of truth. Those who are firm will stand, and those who are without a real foundation can not fall too soon.

Your Friend,
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