

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS AND SCIENCES, LITERATURE

NOTED TO

ROMANCE AND GENERAL REFORM

Truth fears no blush, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXII. CHICAGO, JUNE 16, 1877. NO. 14.

## SPIRITUALISM IN CALIFORNIA.

Wonderful Phases of Mediumship—More Mediums and New Manifestations, etc., etc.

BY JESSE SHEPHERD.

I feel impelled to write the JOURNAL some of the startling and wonderful demonstrations which are taking place here every day, and which will prove of interest to all those who seek for truth and confirmation of the life beyond. Here on the Pacific coast we have had, perhaps, more startling experiences in spiritual manifestations than have been witnessed elsewhere, and I doubt not that many who call themselves old workers in the cause, and who think they have seen everything in spiritual manifestations, will be astonished when they hear about what is going on in San Francisco. I have not been able to ascertain how many mediums there are on this coast, but I should think that all the mediums in America were here did I not know to the contrary. In the *Daily Chronicle* there is a column of medium's advertisements of all phases, some of recent development, and some who have been long in the cause as workers. I hardly know where to begin to describe the seances which are being held here by Mr. Reid, Mrs. Breed, Mrs. Foy, Peck, Francis and a host of others. First, I shall tell what I saw at a seance given by Mr. Thomas Reid. This young man has just been developed as a materializing medium, and his manifestations are simply marvelous. He is securely bolted in a cabinet, which is fraud-proof, and the spirits walk out and embrace their friends in the audience, the full name is given, and test, by the audible voice, in fact, at the seance in question, every one received a test which is saying a great deal, when we think of the many times audiences are disappointed in everything.

There seems to be a powerful force brought to bear upon persons of physical test power, and in these parts mediums are developed in two or three days; in the case of Mr. Reid there must have been a battery of extraordinary power at work upon his mental and physical being, for his gifts were brought forth immediately and without any sittings in the ordinary way. On one occasion, no less than three spirits could be seen at the same time in full view; indeed, I have never seen such powerful manifestations any where, and my travels all over Europe and America must be taken into consideration. Where in the world have there been manifestations of greater power or variety than on this coast? It seems to me that the atmosphere here is more fitted for the proper development of that fine sense of spirituality than that of the Eastern States.

Mrs. Breed is giving some remarkable seances for spirit telegraphy, and I can safely say that her equal does not exist anywhere as a medium for direct communications in this way. Her seances are crowded with people anxious to receive tests through her truly wonderful phase of physical and mental mediumship. Mrs. Foy still gives seances for the ballot test, which she has given for so many years with such great success. Hundreds attest her power as a test medium and she is doing great work on this coast.

We have had many new mediums, Mrs. Francis amongst the foremost; she gives the slate test, it is said, quite as good as Dr. Slade; she is making a sensation here.

I suppose you all have heard of the persecution which some of our mediums are undergoing here. Dr. Matthews was arrested for not paying a heavy license as a medium, a law has been passed which requires clairvoyant mediums to take out a license, and many can not pay it and are arrested, or are obliged to leave the country and go where they can make a living. Since mining stocks fall to such low figures there is little or nothing doing in the way of business, and the mediums feel this depression as well as others in the different walks of life. An idea may be formed of the state of things when I say there are upwards of forty mediums in the city, all public mediums, directly or indirectly, and making a living by their gifts; of course out of this number many must suffer from the business depression, which every one feels on this coast, and which is worse now than ever it was before. We have in the city no less than five materializers. Mr. Peck is now in the city holding physical seances. The people are very skeptical as a rule and require strict and rigid test conditions; it is difficult for a materializing medium to establish a name as such, on account of the many who have taken it up as a mere speculation without any power whatever. In San Francisco the war has been great, and the victories many for Spiritualists. On all sides we hear of new mediums being developed. In families and in churches mediums spring up as in a night, and the truth is rapidly advancing into the strongholds of orthodox pulpits and homes. I find that the great need of the day is for more mediums; that is what we want more than anything else; for the workers are those who do battle for progress by their deeds and actions and manifestations as mediums. There has just been developed here a wonderful rapping medium in the person of a little girl, the daughter of the Hon. Wallace T. James of this city. A few days ago we gave a musical seance at the residence of Mr. James. On that occasion the manifestations were of extraordinary power, several

instruments being materialized, and played upon at the same time; while we were seated entranced at the piano raised and floated in mid air, the floor fairly shook and the whole house was shaken as by an earthquake; harps were played upon in the air, drums beaten, voices in all parts of the room, and various other demonstrations of remarkable vigor. One of our guides told me that he would remain in the house after I should leave, and manifest by raps. True to his word, in a few days after, loud raps were heard at night over the bed, and on getting a light they were still more violent; all over the room they rapped, made loud noises, and beat out tunes on the head of the bed; the manifestations are making a great sensation here. The medium is so young and the James family so well known, that hundreds are anxious to hear the rappings and see for themselves.

The Hon. Warren Chase has been lecturing here with marked success; as a speaker he makes a decided impression on all skeptics who hear him. We have had also Mr. York, who is so well known on this coast as a fearless advocate of truth and progression in every phase of Spiritualism, and who has done a great work on the Pacific slope. He is now on a lecturing tour through Oregon. I hear good news from friends all over this State, and from the North-West, of mediums being developed, and of wonderful manifestations taking place every day. As for me, I am not astonished at anything I hear concerning spiritual things, for I am daily brought face to face with the most wonderful so-called marvels, which shake the foundations of the church, and confound the skeptic. Since my return here from the East my powers have attained a much wider scope as regards the physical tests which so often took place at our musical seances, and in every respect I feel a much greater force brought to bear at every seance which I give here. At present I have to record a startling new phase in my development which will interest the readers of the JOURNAL and my many friends who read it on this coast. The other evening at one of our musical seances, while the piano was being lifted and floated, a number of voices could be heard at once, all giving full names of departed friends to different persons in the audience. At one time the noise was so great that the music could not be heard and a greater uproar was created by the spirits materializing an immense base drum, which they beat and rolled with such force as to cause several ladies to faint from fear. As a test of spirit power, it was, perhaps, the greatest that has ever been given through my mediumship, and the readers of the JOURNAL will remember my experiences in Russia, France, and Germany. My guides tell me they intend to control me for the purpose of giving direct tests in the manner described, combined with all those various phases which caused so many skeptics in Europe to investigate Spiritualism. At present my musical control for singing has gained such perfect power of all material substances as to be able to sing without using my vocal organs at all. On several occasions the singing of Sontag was done altogether in an independent manner and outside of my vocal organs, which is considered by all my friends here to be a great and powerful test, and a most marked advance in the order of manifestations heretofore given through me. I am fully prepared for any new phase of Spiritualism that may appear to startle the world, and I am receiving every day some new token of their power and love, and some fresh demonstration of proof of their desire to aid us mortals in all truth and progress in this world. I have received a large number of letters and invitations to visit Oregon and the North-West, which I shall do during the present summer, spending one month in Oregon. I shall then start on a tour around the world, going first to Australia, where I am engaged for six months.

I find the JOURNAL is taken everywhere on the Pacific coast; the people are more and more pleased with it, and would not be without it for anything. It is doing a great work here as well as in the East. More anon.

San Francisco, Cal.

Not a Spiritualistic Quarrel.

The trial of the Rev. Charles P. McCarthy in this city has been in progress nearly two weeks, and has attracted much attention. The principal persecutor is the Rev. Mr. Sweetser, who has made himself quite busy in bringing proofs against his brother clergyman for unministerial conduct. He has proved that McCarthy run up bills that he did not pay; that he used very considerable quantities of ale, beer, wine, etc.; that he purchased \$60 worth of canary birds, etc. McCarthy replied that he aimed to live respectably, so as to draw a respectable audience to his church; that the canary birds were not for himself, but that he bought them for a church fair. In return he called the Rev. Sweetser a villain, a retailer of falsehoods, a liar, a mean fellow, etc. On one occasion when a witness was testifying, both the clergymen wished to possess themselves of a document in possession of the witness. They both seized the paper, and for some time contended for its possession. They have quarrelled repeatedly, and applied to each other most uncomplimentary epithets. They are scandalizing the office of clergymen.—*Truth Seeker.*

## Communication from Gen. J. Edwards.

The Orthodox church claim in all their religious practices, to take Jesus Christ as their pattern and guide in all things. Their doctrine of the resurrection of the old mortal body, at some future day when Gabriel's trumpet shall sound the note that time has ended, has its foundation in the fact that Jesus was resurrected in his physical body, which hung upon the cross. Nothing could be more absurd. The account of Jesus after the resurrection contradicts that theory. That Jesus appeared in a spiritual materialized body, is self-evident. It was a counterpart of the body which hung upon the cross, and it was just as easy for Jesus to have materialized a body representing the prints of the nails in the hands and feet, and the gash at the side, as to have a materialized or spiritual body at all. On one occasion, a Colonel in the Union Army, of my acquaintance, who was shot in the forehead, returned and exhibited himself with the bullet-hole in the forehead, for the purposes of identification. The body of Jesus was taken possession of, by the spirits, and spirited away.

We have passed through the forty days of Lenten season, as observed by the Catholic church and a portion of the Episcopal church. Now, Jesus during the forty days of his fasting, abstained from eating anything whatever. If our church people are intending to follow the example of Jesus, why don't they do the same? Judging from the bill of fare, issued by the archbishop for this diocese previous to the Lenten season, while on some days he cut off meat, he allowed other things to be eaten. The whole bill of fare, as published, was a feast instead of a fast.

If there is any binding authority in Scripture for the continuance of water baptism through the force of example, the same authority and example would require "feet-washing." The latter would not be a very elegant and refined practice in fashionable churches, hence the Scripture example is ignored altogether.

The modern doctrines in Disology, as well as the practices of the churches, are nothing more or less than the manipulations of priestcraft, commencing about the time of the Nicene Council down to the present time. The great majority of the church-going people do little or no thinking for themselves, but allow the priests to do that for them. The teachings of Jesus were simple, and in accordance with nature. Burdens were not imposed upon his votaries inconsistent with either natural law, or the relations we sustained to humanity and to God.

The Jews were ignorant and barbarous when Moses led them out of Egypt. It was necessary that laws of great severity should be enacted for their control. Wonderful spirit phenomena attended them in their journey through the wilderness. It was a direct appeal to their senses, and the only mode by which they could be led or controlled at all, and yet in the face of all that phenomena of daily spirit manifestation and power, the Jews were constantly repining and rebelling.

The human race to-day has been educated up to a higher standard. Notwithstanding the spirits all along down the ages have more or less manifested themselves to mankind, the world was not prepared to receive their impartations in its fullness, until within the last quarter of a century. Now we have intellect, reason and an appeal to the human senses, going hand in hand together. Modern Spiritualism is founded upon natural law, and a reasonable just rationalism, and has driven back the turbulent war of superstition, which for centuries past, seemed to have almost engulfed the people. Nothing has preserved the people's civil and religious liberties, from ecclesiastical despotism; so well as the hundreds of different sects or ecclesiastical bodies, who have watched each other with suspicion and jealousy, and at times waged war against one another.

I have set down time and again within the last few years, and held direct conversations with the spirits upon every conceivable subject affecting the present, as well as the future life. There are thousands of living witnesses throughout the world, who have done the same thing. All such persons know that spirit communion is a well established palpable truth, emanating from heaven, and all that men can do and say, who fight it, will prove abortive. It is coming, and as each revolving year rolls into the past, spirit manifestations will grow more bright and powerful.

Two years ago, a charlatan, who was afterwards driven out of Texas by the Spiritualists, had an audience in this city composed in large part of clergymen, who endorsed the mountebank Livingston. These clergymen upheld this charlatan in his bungling performances, in order to preserve their own craft. But when Baldwin passed this way, a little while ago, very few clergymen danced attendance, although he was much more the clearest performer of the two. There were no certificates issued by the Washington clergy, upholding Baldwin, so far as the public are aware. All the money Baldwin obtained from a gullible public here, over and above his expenses, might have been required to pay his way to the next station.

In a quiet and unostentatious manner, Spiritualism has been spreading rapidly in this city within the last year; through those eminently deserving mediums, Dr. Man-

field and Mrs. Hollis, hundreds of the best class of men and women, have become convinced of its truths. The cause is onward and upward. It is, therefore, only a question of time how soon the grand truths of this heaven-born philosophy shall be embraced by a large majority of the people. Many believe it was a great misfortune to lose the co-operation of Bro. Jones, the founder and editor of the RELIGIO-PHILOSOPHICAL JOURNAL. We quote for consolation the orthodox dealings of Providence: "God moves in a mysterious way. His wonders to perform."

In Brother Jones' opinion, and through our understanding of the Spirit-life, he will be able to accomplish more for the JOURNAL and the cause on the higher plane, than if he was with us in the mortal body. An Orthodox Brother quoted against me a few days since this scripture,—"We are traveling to that bourne, from whence no traveler returns."

Brother Jones, with his great will-power, and with a heart in the work, will return again, and continue the task he began so well, Shakespeare's Scripture to the contrary notwithstanding. Washington, D. C.

## CHURCH OF THE DISCIPLES.

Sermon by Rev. Dr. Hepworth of New York City—Our Ministering Spirits—The Angels Who are Around Us—our Friends in time of Need.

The Church of the Disciples was filled with a large audience in N. Y. City, who listened to a discourse by the Rev. Mr. Hepworth, from the text, Hebrews xii: 1—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The preacher said:—For a long time I have wanted to speak to you about a part at least of the work which the angels do under the direction of God. A great many fail to comprehend the fact which the Bible everywhere tells us that we are aided, guided and admonished by angels who are sent to us on loving and tender missions. It is evident to me that St. Paul believed that the heavens are peopled with an unseen community, who take note of our goings and comings, and are interested in our success and failure, and all the affairs of our lives. We are never alone. There is ever a guardian angel at our side—yes, we are compassed about by "a great cloud of witnesses." Let me adduce a few illustrations, although I hardly know where to begin, because the ministrations of angels are contemporaneous with the beginning of the race, and they will end only when the race is received into heaven, and earth shall cease to be our home.

## EVIDENCE OF THE ANGEL PRESENCE.

If you turn to the nineteenth chapter of the book of Kings you will find there a record of Elijah's flight. He had defied Ahab, the King, but he trembled in the presence of Jezebel, the witty woman, who, by her intrigues, had excited his fear, and running from her into the wilderness he sat down under a juniper tree. While there an angel touched him and said, "Arise and eat." And he looked, and behold, there was a cake baking on the coals and a crust of water at his head. And he did eat and drink, and laid him down again." And the story goes on that the angel of the Lord came again a second time, and touched him and said, "Arise and eat; because the journey is too great for thee." If again you will turn to Elisha, the great successor of Elijah, you will find another, and perhaps more striking incident. You will remember that Elisha and his servant were pursued by the enemy. The chances were apparently all against them; and their capture was certain. The servant was in dismay, not more at his own misfortune than at the complacent manner in which the prophet viewed the impending danger. At last the servant remonstrated, and Elisha said:—"There are more with us than you think, fear not." And then he prayed and said, "Lord, I pray thee, open his eyes, and behold the mountain was full of horses and chariots of fire. I am not wrong, then, in saying that the environs of heaven are very close to those of earth, and that there is a constant means of communication between those who live in this nether world, and those who people the regions of the upper air. Other eyes than our own are regarding our lives with interest, and other hearts are beating in sympathy with our struggles and temptations." What a blessed thought it is that you and I can reach our hands up, and although we may not feel the touch of the angels, that the angels can touch us. What a blessed privilege it is to know that when we are perplexed and embarrassed, and when the clouds of domestic affliction gather about us, there are unseen beings around and ready to extend help, that we fight successfully against the enemy who compasses us around about and would overcome us were it not for those who have been sent to our rescue by Him who loves with a love that is immeasurable, grand and beautiful.

## THE TESTIMONY OF THE APOSTLES.

Let us turn now for a single moment to the New Testament. In the twelfth chapter of Acts we have the record of Peter's imprisonment by Herod. Peter was in a dungeon, with a soldier on either side. There were manacles on his feet and he was chained to the floor. We are told however, that the "angel of the Lord" came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, and his chains fell off from his hands. The angel said, Cast thy garment from thee and follow me; and he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision." He believed it was only a dream. He believed that in a few minutes he would wake up with his hands and feet still chained to the dungeon floor. It is not permitted to see the angel faces of those who help us; but, brethren, it is not more true that Peter was liberated by the angel of the Lord than that angels are by our own sides who are interested in our welfare, sent hither that we may win victory over the cares and troubles of life. It is one of the fundamental doctrines of the Old and New Testaments that God thus helps man. Sometimes He works a miracle. At other times He sends His ministering spirits that we may be lifted out of sorrow and be cheered and encouraged and drawn upward. And what a blessing it is to feel that we are not alone; that all heaven is on our side; that wherever we go we are attended by God's angels, who are constantly endeavoring to lead us from evil and towards that which is good and true.

If you will turn to the ninth chapter of Daniel and the twenty-first verse you will find these words:—"Yes, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me and talked with me, and said, D. Daniel, I am now come forth to give thee skill and understanding." When the three men were in the fiery furnace was there not another with them? Pray tell me who was the fourth? It was the angel of the Lord, some superior being who held the power of miracle in his right hand and who drew poison from a wound. What a mighty subject this is brethren! May not the angel be with us here or at home now? At the risk of wearying your patience I call your attention to still another passage. In the fifth chapter of Acts, from the seventeenth to the twentieth verse, you will read:—"Then the high priest rose up, and all they that were with him, and laid their hands on the apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."

## ANGELS ALL AROUND US.

I might go on indefinitely, for the subject is inexhaustible, but it is not necessary. Let me, however call your attention to two or three other instances in which angels have made their appearance. You will not forget that the conception of Christ was announced to Joseph by an angel, and the name which the child should bear was given before He was born. Nor can the world forget the scene in which the shepherds took so wonderful a part. They were watching their flocks when suddenly an angel appeared before them and announced the Saviour's birth, proclaiming the reign of peace as well as of power—peace on earth and good will to man. Yes, my hearers, the angels are everywhere. You do not breathe a word, think a thought or do an act but you are helped or hindered by those you cannot see. We are joint heirs of Christ. We can do nothing unless God guides us, and God uses His angels and ministers and sends them to earth to sweeten our tempers, lighten our burdens and draw us near to heaven. Heaven, in fact, lies all about us, and when we go hence we shall not go far. We shall simply pass through the iron door to a glory that is close at hand. Finally, there is a passage of Scripture which says "there is joy in heaven over one sinner that repenteth." These are golden words, and, though they are hard to appreciate, there is a mighty logic in them that cannot be easily resisted. If there is joy in heaven over repentent sinners, then it must be true that heaven has a direct and personal interest in our welfare. There are tender ties, associations and memories, hearts that are beating in unison with our own, and sympathies that reach us in all our walks. It is a wonderful doctrine; but, because it has taken an evil shape and been prostituted to base uses, it is no reason why we should give up a stern and glorious fact. The Bible is full of revelations of the other world, and I believe that it distinctly emphasizes the idea that those who have loved us, and gone before are not so far away as we may think. They are so close that they can see us every day and hour. Jesus has said, "I will abide with you; I will send the comforter to you." St. Paul has told us that we are surrounded by a cloud of witnesses, and I fold these doctrines around me as my encouragement. Let us then all feel that as we go along life's dusty highway, and climb its hills, we are not alone, but that unseen friends are in our company, lending us strength, giving us encouraging words and helping our footsteps as we move toward heaven.

THE ANGEL'S HOPE AND DEATH.

When first the infant wakens at its birth, And turns its vision on the things of earth, A loving angel dawns upon its sight...

Through life's journey Hope walks by our side To smooth our path, and when our souls are tried...

By its vicissitudes, and anxious cares, Her smiles are brightest, and her face then wears...

A look more joyous, which appears to say, "To-morrow's sun shall bring a brighter day."

When storms o'erhead, and rugged steep below Obstruct our pathway whereso'er we go...

That meets us daily in the path of life; When it reverses, griefs, and anxious care Has brought us to the verge of dark despair...

Hope points her finger, like a magic wand To brighter skies and smoother paths beyond...

Where cloudless heavens await each coming morn; And roses bloom without the stinging thorn...

Where bounteous harvests for the toilers wait; Where smiles of love shall take the place of hate...

Where disappointment shall no more be found, And all the future seems enchanted ground...

Thus Hope is ever limning on our sight The brightest visions, when 'tis darkest night...

And so throughout life's rough and stormy way She buoys us up, and turns our night to day...

"Tis thus she guides each mortal to that shore Where she must leave him, to return no more...

For pain and sickness here at last invade With such a power that hope can no more aid...

"Tis then she bids him look across the tide That flows beneath him; and where waves divide...

His own dark sphere from one where glorious light Is bursting down upon his ravished sight...

And where he now beholds each loving face, That has outstripped him in life's checkered race...

Her mission ended as his guard and guide Through tangled paths which birth and death divide...

Hope turns and beckons to an angel near, Off known as Azrael—one the living fear; And whispers faintly with departing breath...

having an opportunity to reply, and in all kindness, in respect to whoever wrote this, that he has fallen into no slight mistake...

In its next issue the Times contains the following: "The Times did not expect, when the sessions of the general assembly began, to have the pleasure of recording conversions within this august body of the chosen of the Lord..."

On yesterday the Times said: "The assembly is radically divided on the foreign mission question. The line of the division would probably separate the old school and the new, the Bourbons from the progressivists, the conservatives from the liberals..."

A heretic is worse, manifestly, than a heathen. The heretic willfully repudiates what the heathen has had no opportunity to accept. The silent refusal of so large a number of the churches to contribute to the foreign missionary fund is offered as a potential demonstration of the growth of liberalism among the masses of the people...

Rev. Dr. Van Dyke denied in the assembly on yesterday that the above is correct so far as the damnation of infants is concerned, baptized or unbaptized. This announcement produced a decided sensation. Old men stirred uneasily in their seats, and all eyes were turned upon the speaker...

The same conspicuousness is hereby given to the denial by Dr. Van Dyke of his assumed religious opinions as was given to the original statement; and the Times takes sincere pleasure in entering the denial upon the record. But upon what basis was the assumption made that Dr. Van Dyke believes in the damnation of children? Upon a basis both theologically solid and rhetorically beautiful—Dr. Van Dyke's sermon, prepared in his hours of deliberation during the past year, delivered from manuscript before the assembly on Tuesday last, and printed verbatim in this paper on the following morning...

And this verbatim extract from Rev. Dr. Van Dyke's sermon is respectfully submitted in support of these assumptions: "Rev. Dr. Van Dyke, May 17, 1877—The Epistle to the Romans proves that both Jew and Gentile, the whole human race, are, 'by nature, children of wrath.' ... It demonstrates that the origin of all false religions is a willful corruption of the true. The abominations of the Gentile world are not the infant endeavors of natural piety struggling upward toward a more perfect development. They are the successive triumphs of sin, the successive stages of self-degradation, achieved by those who did not like to retain God in their knowledge, nor to glorify Him as God, but, for the indulgence of their lusts, have extinguished, one by one, the broken lights of paradise, and vilified and silenced in their own hearts the witness for the eternal power and godhead..."

"Wherefore," says the apostle, "and there is no more weighty or awful conclusion in the whole compass of divine truth, for this cause God gave them up to vile affections who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever; so that they are without excuse. And if the whole heathen world are without excuse, much more are the Jews, who have rejected their own Messiah, and the unbelievers in Christian lands, who have loved darkness rather than light, because their deeds are evil." ... And at this day the universal sinfulness and guilt of men is incorporated as a fundamental doctrine in every evangelical creed of Christendom. Perhaps the most comprehensive summary of Christian doctrine on this subject is found in the thirty-nine articles of the Protestant Episcopal church, which declare that original sin is 'the fault and corruption of the nature of every one that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his nature inclined to evil; and, therefore, in every person that is born into the world, it deserves God's wrath and damnation.'

"NOW WE SET UP THESE UNIVERSAL FACTS of experience and consciousness, these unequivocal declarations of Scripture, these harmonious testimonies of all Christian creeds, against the notion that a knowledge and rejection of Christ are necessary to the condemnation of men, and that there is in the divine mercy some way of salvation aside from that which is not recorded in the gospel. Such notions are prevalent not only in the speculations of unbelievers; they are creeping into the heart of the church, eclipsing her faith and paralyzing her zeal; they contradict the plainest declarations of Scripture; they belittle the grace of God in the gift of a Savior, and make the blood of the everlasting covenant an unnecessary thing; they deny the nature of the gospel as a purely remedial system adapted to the wants of all mankind; they tarnish the pre-eminence and restrict the power of the Savior's name as the full revelation of God's redeeming love; they sever the command to preach the gospel to every creature from the divine purpose of salvation, and from the express condition, 'He that believeth shall be saved,' and make it a mere arbitrary requirement, enforced by no motive that can kindle the zeal of those who are to execute it."

For if men are not condemned already in sin, without the gospel, it is the refinement of cruelty to preach Christ to the heathen, and it would be the part of wisdom to withhold the knowledge of His name from our children. Can any clearer evidence be given than this from which a reasonable mind would infer that he who uttered it believed that the gospel is necessary for the salvation of the heathen, infant and adult, and for the salvation of Christian children? And is there something, then, between salvation and damnation? For God did not send His Son into the world to condemn it, as those who hold these notions would have us to believe. The world was condemned already. Men are under the dominion as well as under the condemnation of sin. They need the instruction and the authority, as well as the vicarious sacrifice of the Divine Redeemer. There is no such thing as an ignorant or disobedient faith. On the dark background of natural religion, by which all men are tried and found, the glorious gospel shines resplendent. Jesus Christ is not a light but the light of the world, without which there is no deliverance from the power of darkness. For He did not take a Jew, nor even a man into union with Himself. Desirous of showing the highest courtesy to Rev. Dr. Van Dyke, no comment is added to these citations. His word is taken explicitly against his word less explicit, so far as infant damnation is concerned. He ought to know his own opinions, and perhaps he will casually explain, before the assembly finally adjourns, how to reconcile his assertions on Thursday, May 17th, with his assertions on Thursday, May 24th. No doubt, he can. Scholasticism accomplished feats far more difficult centuries ago; and the application of logic to theology works the only real miracles of modern times. If any man in the assembly can work wonders of this kind, Rev. Dr. Van Dyke can. But he said, also, that Rev. Dr. Irving, Rev. Dr. Ellinwood, and Rev. Dr. Eells did not believe in damnation upon any extensive scale. That they believe the heathen are damned, may be shown out of their own mouths. Are unbaptized children more fortunate? That they also believe that Rev. Dr. Van Dyke believes the heathen are damned, appears at the same time. Rev. Dr. Irving, May 24th, 1877—While twenty-eight hundred and four churches contributed to the board, twenty-two hundred and seventy-three churches did not give one cent for the evangelization of the perishing. Many were opposed to foreign missions. What did that mean? It meant opposition to Christ's mediatorial reign upon the earth, opposition to saving men from hell. Our moderator (Van Dyke) in his sermon made this remark: that if the heathen can be saved without the gospel, then it is refined cruelty to give it to them. IF WE BELIEVE OUR DOCTRINES and the logic of things, we say that they must have the knowledge of Christ in order to have salvation. Rev. Dr. Ellinwood, May 24, 1877—The retiring moderator (Rev. Dr. Van Dyke) in his sermon took the great doctrines which lay at the foundation of the church,—the two great truths, sin and salvation,—and he placed them in the foci of the eclipse, putting this assembly between the two, where the fire was burning, upon it, that all the world might see where it was and what it professed. Talk about consistency in doctrinal belief. Our Unitarian friends never sent but one missionary to foreign lands, and he joined the Brahmins; but if there is no Savior nor vicarious atonement, there is no need for missionaries. Rev. Dr. Eells, May 20, 1877—Believers in the plan of salvation offered in the Bible must accept the fact of the incarnation and sacrifice of the Son and the atonement thereby offered for the sins of mankind; they must accept the gospel as the gospel of Christ, and it became their first duty to propagate its belief throughout the world. So it seems these three gentlemen understand Dr. Van Dyke's notions of damnation and salvation precisely as the Times understood them! Dr. Van Dyke's most essential statement on yesterday, as reported verbatim, is this: "Now I do not believe that either a child or a man is ever sent to hell because he is unbaptized. [Sensation.] I do not believe that any infant dying in infancy, baptized or unbaptized, heathen or Christian, is excluded from the kingdom of heaven. I believe they are all saved. [Applause.] On comparing the text of this with the citations made above, Rev. Dr. Van Dyke will himself readily excuse the Times for avowing the difficulty of reconciling all that he said in his sermon, which was the basis of the Times' assumption of his conservative theology, with his disclaimer of the assumption. One thing is clear—that it is much safer for the heathen to die in infancy. —Chicago Times. A Roman Catholic Sacrifice. It is a well-known fact that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. This is a well-known scientific fact, tested by numerous experiments, so that there is not the slightest doubt about it. But that made no difference to the relentless wretches who managed things on the occasion when Pope Leo the Tenth acceded to the Papal Chair. It was desired, in order to give eclat to the occasion, to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf, that the ceremony of coronation might be made imposing. The child died of course, deliberately sacrificed to the ambition of a Roman Catholic Pope for gaudy display. And the demagogues of this country want more popery. Well, they will get enough of it one day; or if those now living do not, their children will. —Thielton's Jolly Giant.

condemnation of men, and that there is in the divine mercy some way of salvation aside from that which is not recorded in the gospel. Such notions are prevalent not only in the speculations of unbelievers; they are creeping into the heart of the church, eclipsing her faith and paralyzing her zeal; they contradict the plainest declarations of Scripture; they belittle the grace of God in the gift of a Savior, and make the blood of the everlasting covenant an unnecessary thing; they deny the nature of the gospel as a purely remedial system adapted to the wants of all mankind; they tarnish the pre-eminence and restrict the power of the Savior's name as the full revelation of God's redeeming love; they sever the command to preach the gospel to every creature from the divine purpose of salvation, and from the express condition, 'He that believeth shall be saved,' and make it a mere arbitrary requirement, enforced by no motive that can kindle the zeal of those who are to execute it."

For if men are not condemned already in sin, without the gospel, it is the refinement of cruelty to preach Christ to the heathen, and it would be the part of wisdom to withhold the knowledge of His name from our children. Can any clearer evidence be given than this from which a reasonable mind would infer that he who uttered it believed that the gospel is necessary for the salvation of the heathen, infant and adult, and for the salvation of Christian children? And is there something, then, between salvation and damnation? For God did not send His Son into the world to condemn it, as those who hold these notions would have us to believe. The world was condemned already. Men are under the dominion as well as under the condemnation of sin. They need the instruction and the authority, as well as the vicarious sacrifice of the Divine Redeemer. There is no such thing as an ignorant or disobedient faith. On the dark background of natural religion, by which all men are tried and found, the glorious gospel shines resplendent. Jesus Christ is not a light but the light of the world, without which there is no deliverance from the power of darkness. For He did not take a Jew, nor even a man into union with Himself. Desirous of showing the highest courtesy to Rev. Dr. Van Dyke, no comment is added to these citations. His word is taken explicitly against his word less explicit, so far as infant damnation is concerned. He ought to know his own opinions, and perhaps he will casually explain, before the assembly finally adjourns, how to reconcile his assertions on Thursday, May 17th, with his assertions on Thursday, May 24th. No doubt, he can. Scholasticism accomplished feats far more difficult centuries ago; and the application of logic to theology works the only real miracles of modern times. If any man in the assembly can work wonders of this kind, Rev. Dr. Van Dyke can. But he said, also, that Rev. Dr. Irving, Rev. Dr. Ellinwood, and Rev. Dr. Eells did not believe in damnation upon any extensive scale. That they believe the heathen are damned, may be shown out of their own mouths. Are unbaptized children more fortunate? That they also believe that Rev. Dr. Van Dyke believes the heathen are damned, appears at the same time. Rev. Dr. Irving, May 24th, 1877—While twenty-eight hundred and four churches contributed to the board, twenty-two hundred and seventy-three churches did not give one cent for the evangelization of the perishing. Many were opposed to foreign missions. What did that mean? It meant opposition to Christ's mediatorial reign upon the earth, opposition to saving men from hell. Our moderator (Van Dyke) in his sermon made this remark: that if the heathen can be saved without the gospel, then it is refined cruelty to give it to them. IF WE BELIEVE OUR DOCTRINES and the logic of things, we say that they must have the knowledge of Christ in order to have salvation. Rev. Dr. Ellinwood, May 24, 1877—The retiring moderator (Rev. Dr. Van Dyke) in his sermon took the great doctrines which lay at the foundation of the church,—the two great truths, sin and salvation,—and he placed them in the foci of the eclipse, putting this assembly between the two, where the fire was burning, upon it, that all the world might see where it was and what it professed. Talk about consistency in doctrinal belief. Our Unitarian friends never sent but one missionary to foreign lands, and he joined the Brahmins; but if there is no Savior nor vicarious atonement, there is no need for missionaries. Rev. Dr. Eells, May 20, 1877—Believers in the plan of salvation offered in the Bible must accept the fact of the incarnation and sacrifice of the Son and the atonement thereby offered for the sins of mankind; they must accept the gospel as the gospel of Christ, and it became their first duty to propagate its belief throughout the world. So it seems these three gentlemen understand Dr. Van Dyke's notions of damnation and salvation precisely as the Times understood them! Dr. Van Dyke's most essential statement on yesterday, as reported verbatim, is this: "Now I do not believe that either a child or a man is ever sent to hell because he is unbaptized. [Sensation.] I do not believe that any infant dying in infancy, baptized or unbaptized, heathen or Christian, is excluded from the kingdom of heaven. I believe they are all saved. [Applause.] On comparing the text of this with the citations made above, Rev. Dr. Van Dyke will himself readily excuse the Times for avowing the difficulty of reconciling all that he said in his sermon, which was the basis of the Times' assumption of his conservative theology, with his disclaimer of the assumption. One thing is clear—that it is much safer for the heathen to die in infancy. —Chicago Times. A Roman Catholic Sacrifice. It is a well-known fact that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. This is a well-known scientific fact, tested by numerous experiments, so that there is not the slightest doubt about it. But that made no difference to the relentless wretches who managed things on the occasion when Pope Leo the Tenth acceded to the Papal Chair. It was desired, in order to give eclat to the occasion, to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf, that the ceremony of coronation might be made imposing. The child died of course, deliberately sacrificed to the ambition of a Roman Catholic Pope for gaudy display. And the demagogues of this country want more popery. Well, they will get enough of it one day; or if those now living do not, their children will. —Thielton's Jolly Giant.

condemnation of men, and that there is in the divine mercy some way of salvation aside from that which is not recorded in the gospel. Such notions are prevalent not only in the speculations of unbelievers; they are creeping into the heart of the church, eclipsing her faith and paralyzing her zeal; they contradict the plainest declarations of Scripture; they belittle the grace of God in the gift of a Savior, and make the blood of the everlasting covenant an unnecessary thing; they deny the nature of the gospel as a purely remedial system adapted to the wants of all mankind; they tarnish the pre-eminence and restrict the power of the Savior's name as the full revelation of God's redeeming love; they sever the command to preach the gospel to every creature from the divine purpose of salvation, and from the express condition, 'He that believeth shall be saved,' and make it a mere arbitrary requirement, enforced by no motive that can kindle the zeal of those who are to execute it."

For if men are not condemned already in sin, without the gospel, it is the refinement of cruelty to preach Christ to the heathen, and it would be the part of wisdom to withhold the knowledge of His name from our children. Can any clearer evidence be given than this from which a reasonable mind would infer that he who uttered it believed that the gospel is necessary for the salvation of the heathen, infant and adult, and for the salvation of Christian children? And is there something, then, between salvation and damnation? For God did not send His Son into the world to condemn it, as those who hold these notions would have us to believe. The world was condemned already. Men are under the dominion as well as under the condemnation of sin. They need the instruction and the authority, as well as the vicarious sacrifice of the Divine Redeemer. There is no such thing as an ignorant or disobedient faith. On the dark background of natural religion, by which all men are tried and found, the glorious gospel shines resplendent. Jesus Christ is not a light but the light of the world, without which there is no deliverance from the power of darkness. For He did not take a Jew, nor even a man into union with Himself. Desirous of showing the highest courtesy to Rev. Dr. Van Dyke, no comment is added to these citations. His word is taken explicitly against his word less explicit, so far as infant damnation is concerned. He ought to know his own opinions, and perhaps he will casually explain, before the assembly finally adjourns, how to reconcile his assertions on Thursday, May 17th, with his assertions on Thursday, May 24th. No doubt, he can. Scholasticism accomplished feats far more difficult centuries ago; and the application of logic to theology works the only real miracles of modern times. If any man in the assembly can work wonders of this kind, Rev. Dr. Van Dyke can. But he said, also, that Rev. Dr. Irving, Rev. Dr. Ellinwood, and Rev. Dr. Eells did not believe in damnation upon any extensive scale. That they believe the heathen are damned, may be shown out of their own mouths. Are unbaptized children more fortunate? That they also believe that Rev. Dr. Van Dyke believes the heathen are damned, appears at the same time. Rev. Dr. Irving, May 24th, 1877—While twenty-eight hundred and four churches contributed to the board, twenty-two hundred and seventy-three churches did not give one cent for the evangelization of the perishing. Many were opposed to foreign missions. What did that mean? It meant opposition to Christ's mediatorial reign upon the earth, opposition to saving men from hell. Our moderator (Van Dyke) in his sermon made this remark: that if the heathen can be saved without the gospel, then it is refined cruelty to give it to them. IF WE BELIEVE OUR DOCTRINES and the logic of things, we say that they must have the knowledge of Christ in order to have salvation. Rev. Dr. Ellinwood, May 24, 1877—The retiring moderator (Rev. Dr. Van Dyke) in his sermon took the great doctrines which lay at the foundation of the church,—the two great truths, sin and salvation,—and he placed them in the foci of the eclipse, putting this assembly between the two, where the fire was burning, upon it, that all the world might see where it was and what it professed. Talk about consistency in doctrinal belief. Our Unitarian friends never sent but one missionary to foreign lands, and he joined the Brahmins; but if there is no Savior nor vicarious atonement, there is no need for missionaries. Rev. Dr. Eells, May 20, 1877—Believers in the plan of salvation offered in the Bible must accept the fact of the incarnation and sacrifice of the Son and the atonement thereby offered for the sins of mankind; they must accept the gospel as the gospel of Christ, and it became their first duty to propagate its belief throughout the world. So it seems these three gentlemen understand Dr. Van Dyke's notions of damnation and salvation precisely as the Times understood them! Dr. Van Dyke's most essential statement on yesterday, as reported verbatim, is this: "Now I do not believe that either a child or a man is ever sent to hell because he is unbaptized. [Sensation.] I do not believe that any infant dying in infancy, baptized or unbaptized, heathen or Christian, is excluded from the kingdom of heaven. I believe they are all saved. [Applause.] On comparing the text of this with the citations made above, Rev. Dr. Van Dyke will himself readily excuse the Times for avowing the difficulty of reconciling all that he said in his sermon, which was the basis of the Times' assumption of his conservative theology, with his disclaimer of the assumption. One thing is clear—that it is much safer for the heathen to die in infancy. —Chicago Times. A Roman Catholic Sacrifice. It is a well-known fact that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. This is a well-known scientific fact, tested by numerous experiments, so that there is not the slightest doubt about it. But that made no difference to the relentless wretches who managed things on the occasion when Pope Leo the Tenth acceded to the Papal Chair. It was desired, in order to give eclat to the occasion, to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf, that the ceremony of coronation might be made imposing. The child died of course, deliberately sacrificed to the ambition of a Roman Catholic Pope for gaudy display. And the demagogues of this country want more popery. Well, they will get enough of it one day; or if those now living do not, their children will. —Thielton's Jolly Giant.

condemnation of men, and that there is in the divine mercy some way of salvation aside from that which is not recorded in the gospel. Such notions are prevalent not only in the speculations of unbelievers; they are creeping into the heart of the church, eclipsing her faith and paralyzing her zeal; they contradict the plainest declarations of Scripture; they belittle the grace of God in the gift of a Savior, and make the blood of the everlasting covenant an unnecessary thing; they deny the nature of the gospel as a purely remedial system adapted to the wants of all mankind; they tarnish the pre-eminence and restrict the power of the Savior's name as the full revelation of God's redeeming love; they sever the command to preach the gospel to every creature from the divine purpose of salvation, and from the express condition, 'He that believeth shall be saved,' and make it a mere arbitrary requirement, enforced by no motive that can kindle the zeal of those who are to execute it."

For if men are not condemned already in sin, without the gospel, it is the refinement of cruelty to preach Christ to the heathen, and it would be the part of wisdom to withhold the knowledge of His name from our children. Can any clearer evidence be given than this from which a reasonable mind would infer that he who uttered it believed that the gospel is necessary for the salvation of the heathen, infant and adult, and for the salvation of Christian children? And is there something, then, between salvation and damnation? For God did not send His Son into the world to condemn it, as those who hold these notions would have us to believe. The world was condemned already. Men are under the dominion as well as under the condemnation of sin. They need the instruction and the authority, as well as the vicarious sacrifice of the Divine Redeemer. There is no such thing as an ignorant or disobedient faith. On the dark background of natural religion, by which all men are tried and found, the glorious gospel shines resplendent. Jesus Christ is not a light but the light of the world, without which there is no deliverance from the power of darkness. For He did not take a Jew, nor even a man into union with Himself. Desirous of showing the highest courtesy to Rev. Dr. Van Dyke, no comment is added to these citations. His word is taken explicitly against his word less explicit, so far as infant damnation is concerned. He ought to know his own opinions, and perhaps he will casually explain, before the assembly finally adjourns, how to reconcile his assertions on Thursday, May 17th, with his assertions on Thursday, May 24th. No doubt, he can. Scholasticism accomplished feats far more difficult centuries ago; and the application of logic to theology works the only real miracles of modern times. If any man in the assembly can work wonders of this kind, Rev. Dr. Van Dyke can. But he said, also, that Rev. Dr. Irving, Rev. Dr. Ellinwood, and Rev. Dr. Eells did not believe in damnation upon any extensive scale. That they believe the heathen are damned, may be shown out of their own mouths. Are unbaptized children more fortunate? That they also believe that Rev. Dr. Van Dyke believes the heathen are damned, appears at the same time. Rev. Dr. Irving, May 24th, 1877—While twenty-eight hundred and four churches contributed to the board, twenty-two hundred and seventy-three churches did not give one cent for the evangelization of the perishing. Many were opposed to foreign missions. What did that mean? It meant opposition to Christ's mediatorial reign upon the earth, opposition to saving men from hell. Our moderator (Van Dyke) in his sermon made this remark: that if the heathen can be saved without the gospel, then it is refined cruelty to give it to them. IF WE BELIEVE OUR DOCTRINES and the logic of things, we say that they must have the knowledge of Christ in order to have salvation. Rev. Dr. Ellinwood, May 24, 1877—The retiring moderator (Rev. Dr. Van Dyke) in his sermon took the great doctrines which lay at the foundation of the church,—the two great truths, sin and salvation,—and he placed them in the foci of the eclipse, putting this assembly between the two, where the fire was burning, upon it, that all the world might see where it was and what it professed. Talk about consistency in doctrinal belief. Our Unitarian friends never sent but one missionary to foreign lands, and he joined the Brahmins; but if there is no Savior nor vicarious atonement, there is no need for missionaries. Rev. Dr. Eells, May 20, 1877—Believers in the plan of salvation offered in the Bible must accept the fact of the incarnation and sacrifice of the Son and the atonement thereby offered for the sins of mankind; they must accept the gospel as the gospel of Christ, and it became their first duty to propagate its belief throughout the world. So it seems these three gentlemen understand Dr. Van Dyke's notions of damnation and salvation precisely as the Times understood them! Dr. Van Dyke's most essential statement on yesterday, as reported verbatim, is this: "Now I do not believe that either a child or a man is ever sent to hell because he is unbaptized. [Sensation.] I do not believe that any infant dying in infancy, baptized or unbaptized, heathen or Christian, is excluded from the kingdom of heaven. I believe they are all saved. [Applause.] On comparing the text of this with the citations made above, Rev. Dr. Van Dyke will himself readily excuse the Times for avowing the difficulty of reconciling all that he said in his sermon, which was the basis of the Times' assumption of his conservative theology, with his disclaimer of the assumption. One thing is clear—that it is much safer for the heathen to die in infancy. —Chicago Times. A Roman Catholic Sacrifice. It is a well-known fact that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. This is a well-known scientific fact, tested by numerous experiments, so that there is not the slightest doubt about it. But that made no difference to the relentless wretches who managed things on the occasion when Pope Leo the Tenth acceded to the Papal Chair. It was desired, in order to give eclat to the occasion, to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf, that the ceremony of coronation might be made imposing. The child died of course, deliberately sacrificed to the ambition of a Roman Catholic Pope for gaudy display. And the demagogues of this country want more popery. Well, they will get enough of it one day; or if those now living do not, their children will. —Thielton's Jolly Giant.

condemnation of men, and that there is in the divine mercy some way of salvation aside from that which is not recorded in the gospel. Such notions are prevalent not only in the speculations of unbelievers; they are creeping into the heart of the church, eclipsing her faith and paralyzing her zeal; they contradict the plainest declarations of Scripture; they belittle the grace of God in the gift of a Savior, and make the blood of the everlasting covenant an unnecessary thing; they deny the nature of the gospel as a purely remedial system adapted to the wants of all mankind; they tarnish the pre-eminence and restrict the power of the Savior's name as the full revelation of God's redeeming love; they sever the command to preach the gospel to every creature from the divine purpose of salvation, and from the express condition, 'He that believeth shall be saved,' and make it a mere arbitrary requirement, enforced by no motive that can kindle the zeal of those who are to execute it."

For if men are not condemned already in sin, without the gospel, it is the refinement of cruelty to preach Christ to the heathen, and it would be the part of wisdom to withhold the knowledge of His name from our children. Can any clearer evidence be given than this from which a reasonable mind would infer that he who uttered it believed that the gospel is necessary for the salvation of the heathen, infant and adult, and for the salvation of Christian children? And is there something, then, between salvation and damnation? For God did not send His Son into the world to condemn it, as those who hold these notions would have us to believe. The world was condemned already. Men are under the dominion as well as under the condemnation of sin. They need the instruction and the authority, as well as the vicarious sacrifice of the Divine Redeemer. There is no such thing as an ignorant or disobedient faith. On the dark background of natural religion, by which all men are tried and found, the glorious gospel shines resplendent. Jesus Christ is not a light but the light of the world, without which there is no deliverance from the power of darkness. For He did not take a Jew, nor even a man into union with Himself. Desirous of showing the highest courtesy to Rev. Dr. Van Dyke, no comment is added to these citations. His word is taken explicitly against his word less explicit, so far as infant damnation is concerned. He ought to know his own opinions, and perhaps he will casually explain, before the assembly finally adjourns, how to reconcile his assertions on Thursday, May 17th, with his assertions on Thursday, May 24th. No doubt, he can. Scholasticism accomplished feats far more difficult centuries ago; and the application of logic to theology works the only real miracles of modern times. If any man in the assembly can work wonders of this kind, Rev. Dr. Van Dyke can. But he said, also, that Rev. Dr. Irving, Rev. Dr. Ellinwood, and Rev. Dr. Eells did not believe in damnation upon any extensive scale. That they believe the heathen are damned, may be shown out of their own mouths. Are unbaptized children more fortunate? That they also believe that Rev. Dr. Van Dyke believes the heathen are damned, appears at the same time. Rev. Dr. Irving, May 24th, 1877—While twenty-eight hundred and four churches contributed to the board, twenty-two hundred and seventy-three churches did not give one cent for the evangelization of the perishing. Many were opposed to foreign missions. What did that mean? It meant opposition to Christ's mediatorial reign upon the earth, opposition to saving men from hell. Our moderator (Van Dyke) in his sermon made this remark: that if the heathen can be saved without the gospel, then it is refined cruelty to give it to them. IF WE BELIEVE OUR DOCTRINES and the logic of things, we say that they must have the knowledge of Christ in order to have salvation. Rev. Dr. Ellinwood, May 24, 1877—The retiring moderator (Rev. Dr. Van Dyke) in his sermon took the great doctrines which lay at the foundation of the church,—the two great truths, sin and salvation,—and he placed them in the foci of the eclipse, putting this assembly between the two, where the fire was burning, upon it, that all the world might see where it was and what it professed. Talk about consistency in doctrinal belief. Our Unitarian friends never sent but one missionary to foreign lands, and he joined the Brahmins; but if there is no Savior nor vicarious atonement, there is no need for missionaries. Rev. Dr. Eells, May 20, 1877—Believers in the plan of salvation offered in the Bible must accept the fact of the incarnation and sacrifice of the Son and the atonement thereby offered for the sins of mankind; they must accept the gospel as the gospel of Christ, and it became their first duty to propagate its belief throughout the world. So it seems these three gentlemen understand Dr. Van Dyke's notions of damnation and salvation precisely as the Times understood them! Dr. Van Dyke's most essential statement on yesterday, as reported verbatim, is this: "Now I do not believe that either a child or a man is ever sent to hell because he is unbaptized. [Sensation.] I do not believe that any infant dying in infancy, baptized or unbaptized, heathen or Christian, is excluded from the kingdom of heaven. I believe they are all saved. [Applause.] On comparing the text of this with the citations made above, Rev. Dr. Van Dyke will himself readily excuse the Times for avowing the difficulty of reconciling all that he said in his sermon, which was the basis of the Times' assumption of his conservative theology, with his disclaimer of the assumption. One thing is clear—that it is much safer for the heathen to die in infancy. —Chicago Times. A Roman Catholic Sacrifice. It is a well-known fact that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. This is a well-known scientific fact, tested by numerous experiments, so that there is not the slightest doubt about it. But that made no difference to the relentless wretches who managed things on the occasion when Pope Leo the Tenth acceded to the Papal Chair. It was desired, in order to give eclat to the occasion, to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf, that the ceremony of coronation might be made imposing. The child died of course, deliberately sacrificed to the ambition of a Roman Catholic Pope for gaudy display. And the demagogues of this country want more popery. Well, they will get enough of it one day; or if those now living do not, their children will. —Thielton's Jolly Giant.

condemnation of men, and that there is in the divine mercy some way of salvation aside from that which is not recorded in the gospel. Such notions are prevalent not only in the speculations of unbelievers; they are creeping into the heart of the church, eclipsing her faith and paralyzing her zeal; they contradict the plainest declarations of Scripture; they belittle the grace of God in the gift of a Savior, and make the blood of the everlasting covenant an unnecessary thing; they deny the nature of the gospel as a purely remedial system adapted to the wants of all mankind; they tarnish the pre-eminence and restrict the power of the Savior's name as the full revelation of God's redeeming love; they sever the command to preach the gospel to every creature from the divine purpose of salvation, and from the express condition, 'He that believeth shall be saved,' and make it a mere arbitrary requirement, enforced by no motive that can kindle the zeal of those who are to execute it."

For if men are not condemned already in sin, without the gospel, it is the refinement of cruelty to preach Christ to the heathen, and it would be the part of wisdom to withhold the knowledge of His name from our children. Can any clearer evidence be given than this from which a reasonable mind would infer that he who uttered it believed that the gospel is necessary for the salvation of the heathen, infant and adult, and for the salvation of Christian children? And is there something, then, between salvation and damnation? For God did not send His Son into the world to condemn it, as those who hold these notions would have us to believe. The world was condemned already. Men are under the dominion as well as under the condemnation of sin. They need the instruction and the authority, as well as the vicarious sacrifice of the Divine Redeemer. There is no such thing as an ignorant or disobedient faith. On the dark background of natural religion, by which all men are tried and found, the glorious gospel shines resplendent. Jesus Christ is not a light but the light of the world, without which there is no deliverance from the power of darkness. For He did not take a Jew, nor even a man into union with Himself. Desirous of showing the highest courtesy to Rev. Dr. Van Dyke, no comment is added to these citations. His word is taken explicitly against his word less explicit, so far as infant damnation is concerned. He ought to know his own opinions, and perhaps he will casually explain, before the assembly finally adjourns, how to reconcile his assertions on Thursday, May 17th, with his assertions on Thursday, May 24th. No doubt, he can. Scholasticism accomplished feats far more difficult centuries ago; and the application of logic to theology works the only real miracles of modern times. If any man in the assembly can work wonders of this kind, Rev. Dr. Van Dyke can. But he said, also, that Rev. Dr. Irving, Rev. Dr. Ellinwood, and Rev. Dr. Eells did not believe in damnation upon any extensive scale. That they believe the heathen are damned, may be shown out of their own mouths. Are unbaptized children more fortunate? That they also believe that Rev. Dr. Van Dyke believes the heathen are damned, appears at the same time. Rev. Dr. Irving, May 24th, 1877—While twenty-eight hundred and four churches contributed to the board, twenty-two hundred and seventy-three churches did not give one cent for the evangelization of the perishing. Many were opposed to foreign missions. What did that mean? It meant opposition to Christ's mediatorial reign upon the earth, opposition to saving men from hell. Our moderator (Van Dyke) in his sermon made this remark: that if the heathen can be saved without the gospel, then it is refined cruelty to give it to them. IF WE BELIEVE OUR DOCTRINES and the logic of things, we say that they must have the knowledge of Christ in order to have salvation. Rev. Dr. Ellinwood, May 24, 1877—The retiring moderator (Rev. Dr. Van Dyke) in his sermon took the great doctrines which lay at the foundation of the church,—the two great truths, sin and salvation,—and he placed them in the foci of the eclipse, putting this assembly between the two, where the fire was burning, upon it, that all the world might see where it was and what it professed. Talk about consistency in doctrinal belief. Our Unitarian friends never sent but one missionary to foreign lands, and he joined the Brahmins; but if there is no Savior nor vicarious atonement, there is no need for missionaries. Rev. Dr. Eells, May 20, 1877—Believers in the plan of salvation offered in the Bible must accept the fact of the incarnation and sacrifice of the Son and the atonement thereby offered for the sins of mankind; they must accept the gospel as the gospel of Christ, and it became their first duty to propagate its belief throughout the world. So it seems these three gentlemen understand Dr. Van Dyke's notions of damnation and salvation precisely as the Times understood them! Dr. Van Dyke's most essential statement on yesterday, as reported verbatim, is this: "Now I do not believe that either a child or a man is ever sent to hell because he is unbaptized. [Sensation.] I do not believe that any infant dying in infancy, baptized or unbaptized, heathen or Christian, is excluded from the kingdom of heaven. I believe they are all saved. [Applause.] On comparing the text of this with the citations made above, Rev. Dr. Van Dyke will himself readily excuse the Times for avowing the difficulty of reconciling all that he said in his sermon, which was the basis of the Times' assumption of his conservative theology, with his disclaimer of the assumption. One thing is clear—that it is much safer for the heathen to die in infancy. —Chicago Times. A Roman Catholic Sacrifice. It is a well-known fact that if a coat of varnish or other substance impervious to moisture be applied to the exterior of the body, death will ensue in about six hours. This is a well-known scientific fact, tested by numerous experiments, so that there is not the slightest doubt about it. But that made no difference to the relentless wretches who managed things on the occasion when Pope Leo the Tenth acceded to the Papal Chair. It was desired, in order to give eclat to the occasion, to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf, that the ceremony of coronation might be made imposing. The child died of course, deliberately sacrificed to the ambition of a Roman Catholic Pope for gaudy display. And the demagogues of this country want more popery. Well, they will get enough of it one day; or if those now living do not, their children will. —Thielton's Jolly Giant.

Glimpse into the "Better Land."

Hark! hark! tones soft and sweet as Zephyr's voices at gentle evening fall upon my ear; the great ocean of our earthly life is at its ebb, and I stand upon the golden shores of the "better land."

Hark! hark! soft and low as the gentle lullaby of the mother to her sleeping babe, sounds the sweet echo of the voices from spirit-homes: "Peace, troubled soul! thou art shadowed beneath angels' wings—peace! let the passions of earth-life sleep; whilst the soul awakes to light and glory. Enfranchised spirit, triumph in thy momentary freedom; forget that earth has shackles; and remember only the spirit's boundless liberty. Come with us."

The mists of earthly spheres faded beneath the light of angels' eyes, and my spirit gladly obeyed the call, and rejoiced in its release from the world and its many cares; how gladly my soul echoed the angels' song that floated through the air—

We are free! we are free! a joyous band On a mission of love from the spirit-land; From the sins of the body redeemed—by the love Of "Our Father in Heaven"—JEHOVAH above.

Borne triumphantly along in the arms of my beloved guardians, I found myself in the midst of a society of Spirits, whose sphere was at the same time both soothing and elevating. O glorious sphere! I felt a flood of music lift me into that endless morning light—where the Face of the Infinite shines eternally, and all other faces borrow immortal glory from His countenance. The very air filled with ecstasy, because Love Divine flowed through it; and I bowed myself at the spirit-throne and prayed; and I felt that my prayer was answered when celestial voices murmured, "Amen." I prayed for all, but mostly for myself; for most I felt the need of prayer; kneeling thus amid the true, the pure, I felt myself a shadow upon their sunshine. Seeing my soul gathering sadness, from the contrast it made with the bright purity around it, the beautiful, joyous spirits cast their dear arms about me and enveloped me in their sunshine, and playfully bound about my brow a tiny scroll, and upon the scroll were letters of silver;



Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. B. FRANCES, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$3.00.

All Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

In making remittances for subscription, always procure a Postal Note or Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, March 10th, 1877.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION. 93 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL. JUNE 16, 1877.

Duties of Spiritualists. What proportion of the Spiritualists of this country, are to-day using reasonable means to educate their children properly in the theories they entertain?

It may be said they will learn for themselves; very true, but there is much which should be learned, that they will acquire in no place but the Children's Progressive Lyceum; if they are not furnished with something of this kind, they will seek associations elsewhere, where a very different kind of sentiment is inculcated; and when they arrive at years of discretion, they will be to some extent laboring under the same difficulties that their parents, as investigators, have labored under in the past.

It is of little use to attempt the making of proselytes by the ordinary methods; before one can become a true Spiritualist (at heart) he must learn much that is not taught in any of the regular schools of the day, and if that person has arrived at middle age, it is more than probable that in addition to the task of acquiring the new knowledge, he has a greater one in first unlearning much that stands as a barricade to progress.

Spirit influences do much to overcome these difficulties, but shall this labor be left to be wholly performed without our assistance? Have we not only an interest, but a duty in this matter?

We regard the Children's Lyceum as the most important educational means within the reach of all; it can be carried into operation by any number, and will be found interesting to the children and youth, and highly instructive to all. Andrew Jackson Davis has well said, "Harmonial spirit culture is the noblest work of science."

It is our duty to assist our children and youth in every possible manner in developing their intuition and individuality. The lyceum is a most efficient means by which this end may be secured; so diversified are the lessons taught there, and so numerous the veins of thought, opened to the unfolding mind, that every child is sure to find some chord which vibrates in harmony with its own spirit, and thenceforth the greatest interest is manifested, and as a result, great good accomplished.

It is idle to suppose all children or youth will appreciate the same lesson, and here is where our Lyceum teaching secures such wonderful results.

The exercises of the Lyceum under the charge of Conductor Hatch in Rochester Hall, Boston, may be taken as a guide, this being probably the most successful Lyceum now in operation in the world. Several hundred participants of all ages, between seven and seventy, uniting with earnestness in its various exercises, which consist of the assembling of groups, appending badges, return of books read to the library and selection of others, singing, instrumental music, recitations, conversation within the respective groups on the lesson selected for the day, calisthenics, declamations, reading of compositions, talks to children, talks to youth, short addresses to adults, the whole agreeably arranged, and closing with a march accompanied by song and music.

The lesson consists of a selection from some well known author, which is deemed appropriate for the spiritual, moral and intellectual culture of the young; that the subject may be more fully comprehended, we give a few illustrations:

"Little deeds of kindness, Little words of love, Make this earth an Eden, Like the Heaven above."

"Perfection and truthfulness of mind are the secret intentions of nature."

"Aspiration is better than ambition."

"The prayer of deeds, is oftener answered than the prayer of words."

"Let our thoughts and labor be To God and for humanity."

"If you have an antipathy, try to do the person some kindness."

"Two things we should never fret about: first, what we can help, and second, what we can not help."

Practical questions are discussed, and very often lessons in physiology and hygiene are considered in a manner so pleasing, that all are interested, and the information obtained is never obliterated from the mind.

No creed is mentioned; no dogmas taught, no tenets of faith dilated upon, the occasion is made one to be looked forward to with pleasure, and can be looked back to as one where the principles of truth, justice, charity and morality were inculcated, and much valuable information for practical use obtained.

We refer to this Lyceum specially, because it is the model one of all we have had the pleasure of visiting, though, perhaps, no better than those we have not visited; certainly no better than most are capable of being made, with a conductor so thoroughly devoted to the interests of the Lyceum and the children.

We have only in our own city, at Grow's Opera Hall, which has recently shown very marked improvement, giving us great hope for the future, though it is not attended as we could wish.

There are numerous small places and agricultural districts, where having no local lecturers, meetings of Spiritualists are seldom held. The Spiritualists and Liberals in such places should at once go so far towards organization as to form a Children's Progressive Lyceum, and with a view to assist such as may so desire, we will call attention to some of the direct benefits to be derived, which however sink into nothingness in comparison with those more remote benefits which can not be described, but which are seen by all the world, and felt by every participant. Spiritualists have no right to sit down under the conviction that "there is no death," no literal hell, and consequently no necessity for spiritual improvement, and he or she who falls into this most degrading and enervating error of belief, is more than likely to realize in this life the realities of a hell, and on passing over, mourn over the sins of omission, of opportunities lost and unimproved, and really be a worse citizen, parent, child, brother or sister than when held by the remorseless and unchanging dogmas of the church creed.

A free religion and liberal views are indeed glorious to possess, but it should not for a moment be supposed that one entertaining liberal views is thereby released from all reasonable efforts, not only to teach others, but to perfect himself. "A little learning is a dangerous thing," it has been said, and every Spiritualist of observation must realize how applicable it is to many persons among us, and possibly with no fault of mind or heart of such persons, but arises from a satisfied feeling of security, which appears to have lulled into torpor, every feeling of anxiety as to the future, and as a sequence brought them to living wholly for the present, selfish, sordid, uncharitable, and sometimes immoral, the very opposite of what they should be, and of what they think they are.

Michigan State University—No Dancing, but Y. M. C. A. Praying.

Michigan State University, at Ann Arbor, is an unsectarian institution, the crowning result of the common school system of the State, endowed and managed for the higher education of young men and women who come up through the public free schools, and for others who may apply, be fitted and find room. The same laws which govern the primary school cover the management of this great college, and, like them, it is free and unsectarian—in theory. The commencement exercise in June, wherein the graduating class make speeches full of eloquence prophetic in the minds of kindly hearers of their future greatness, are great occasions. A thousand students, the goodly company of grave professors, and an array of invited dignitaries, move in grand procession to the fine strains of rare music, and the great hall of the University is packed with three thousand people, to see and hear. The Senior class have usually paid the expense of music, etc., and to raise funds for that use have had a grand dance in the evening, nobody objecting to the use of a room in the University for such cheery and refining recreation. But this is a pious year, people who can't get money in these close times are getting salvation. Moody and Sankey have wept and groaned and sang and prayed in this wicked city, and the noise thereof has reached Michigan. A Methodist Conference in Detroit has discovered that Satan enters the heart through the toes, as said members move to the violin's strains in the dance, and put their important discovery in the shape of resolutions disapproving of dancing and of the commencement balls. The Christian Advocate in that city meekly and mildly sustained the word of its Detroit brethren, and President Angell and the University Regents, felt moved to guard the student's toes that their hearts might be safe.

The President, when the students asked for a room for their dance, instead of granting their request, as he and his predecessors had done, referred them to the Regents, and these guardians of the students refused them the privilege; whereat the students resolved to have no music for commencement. So the grand procession will march in silence, no sweet strains of melody will fill the great hall between the fine speeches of the graduates, everybody will ask, "Where is the music?" Everybody's neighbor will tell why it is not heard, and everybody and everybody's neighbor will say, "How foolish the Regents are!" but Satan will not reach the boys' hearts through their toes, and the President and Regents will all be as serene and pious as they can, under the circumstances,—feeling a little foolish and ridiculous all the while. The unsectarian but pious Regents who will not grant the use of a room one night for a dance, allow the Young Men's Christian Association, a room to pray in the University by the month and teach sectarian dogmas in hymn and prayer, full of the atoning blood, the Trinity and Satan himself in his fiery home. Let these servants of the people obey the law the people have made, under which the University is to be unsectarian. As for their ascetic folly about dancing, a remnant of Puritanic gloom and monkish penance, let them take lessons of Nature, see the dancing fountain, hear the singing of gay birds, watch the glad play of dear children, know and feel that grace and amusement make fit part of the Divine plan, and so get cured of this long-faced and narrow pietism, learn common sense, and be more fit for a rational discharge of their duties, such as shall win the esteem and respect of students and people.

Watkins. A young man who gave his name as C. H. Watkins, visited the office of this paper, last fall, pretending to be a materializing medium. He was thoroughly tested by us, but broke the fastenings which we applied to him, rung the bells in the cabinet, and exhibited himself as a spirit in a dim light. While at Aurora, Ill., he tendered his services to Rev. Samuel Paine as an exposé of Spiritualism. His services not being accepted, he again sought the patronage of Spiritualists. He is now, we believe, traveling in the East, and probably will resort to the same tricks that characterized him here. He is slim, of medium height, and while here had a light-colored mustache. His wife is slim, about medium height, has dark complexion, and black eyes. Should they offer their services to you in any capacity as mediums, place them under strict test conditions.

Children's May-day Party. A truly satisfactory pastime was the May-day entertainment given by the Chicago Progressive Lyceum, at Grow's Hall, made up of the most cheerful spirit of sociability, amid very choice and skillfully arranged floral decorations, together with exceedingly well rendered recitations by the pupils of the school; accompanied by an appropriate address and poem from our leading spirit and ever earnest co-laborer, Mrs. Cora L. V. Richmond; added to which were music and dancing, with an abundant refreshment repast, participated in with the utmost enjoyment by the large number in attendance up to the midnight hour.

Planchettes. We have been unable to keep supplied with this curious little instrument, but have now a large invoice en route, and will, in a few days, fill all standing orders.

Children's Progressive Lyceum.

The following extract from a report of the proceedings of the General Assembly of Presbyterians, recently held in Chicago, may be read with instructive effect by Spiritualists who sit in apathy regarding the necessity of lyceums.

Why shall not our children attend Theological Sabbath schools, if we neglect to provide them with something better?

Elder Coyle, of Philadelphia, said Dr. Dulles told him that the plans of the board of publication are perfect, but they want a man. He had in his mind the right man, but he was in receipt of a large salary, and he didn't know how to get him. Mr. Coyle wanted the elders to authorize the board to get the best man—they could for Sunday-school work, regardless of expense. He wanted the board to establish a bureau of Sunday schools. The Presbyterian church ought to catch up with the Methodist church. He doubted if at present the Presbyterian church could find any man to match Dr. Vincent, of the Methodist church, but they might get a promising man and train him up.

Elder Mears spoke of the number of periodicals and the proportion of books for Sunday schools issued by the board of publication. The board has employed Mr. Tyler as superintendent of Sunday schools, but his health has failed.

Mr. McKay, of central New York, spoke of the superior efficiency of the Methodist system of work. They send agents to every place, great and small. He urges individual effort as the only means whereby the work is to be done. The brethren must start Sunday schools wherever they can without waiting for some great body to take action.

Politico-Spiritualistic.

In a daily sheet issued in this city, we find a communication from Morris, Ill., evidently written by the companion of Doeticks, in which he says, "The Mayor, Dr. John Antis, is a homeopathic physician in this place, who, for many years, has been a strong believer in Spiritualism, but has been generally a supporter of those things which are for the best interests of the community; so much so that enough voted for him at the last election to elect him for the office of Mayor." It is so wonderful, that a Spiritualist, whose code of moral ethics is most rigid and inflexible, should be one in whom the confidence of his fellow citizens can be placed!

It seems that in this instance, at a political contest, the Spiritualist not only received his party vote, but enough were found in the opposing party who preferred him to the regular nominee, yet Q. Philander's attendant seems surprised that such things could be.

The head and front of the offending Mayor Antis seems to be shown by the following: "He has read the new law on the subject of the powers of mayor, and claims the right to make all the appointments for the city offices and for the city official paper, which he has done." In the eyes of the defeated office seekers he has committed a most heinous sin, in executing the law according to the best of his judgment, and appointing those who have a right to expect the offices. We do not see that the interests of Morris or the cause of Spiritualism can suffer in such hands.

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

LOTTIE FOWLER is having good success as a test and business medium, at No. 30 Oxford street, Boston. She did a good work while in Chicago.

WM. H. EDDY has returned to his home at Ancora, N. J., and is holding circles for materialization.

D. D. HOHE'S book on the "Lights and Shadows of Spiritualism," gives the RELIGIO-PHILOSOPHICAL JOURNAL account of the methods employed by impostors to "materialize" bogus spirits.

A revivalist minister of Springfield, Mass., said: "You're damned! You're damned! Your soul is damned to hell! Hell is waiting for you! Some day you will feel yourself falling down, down, and find yourself a mass of flames! But one chance is left to you. Come up here (to the altar rail) and let me pray for you. The gate is still open, and I can save you! This is the last chance; this is the last night! To-morrow will be too late! Come up here now, or remain forever damned! Prepare for hell! That is sweet talk, truly!"

We are glad to hear that Maud E. Lord's health is improving.

PHOENIX Wm. DEXTON has been lecturing at Rockland, Mass. He is a veteran worker.

It appears that Mrs. Addie L. Ballou, in combination with some spiritual gifts of a high order, of former years, has been devoting herself to the study of art in San Francisco, since her visit to California, with promise of a near ultimate of reproducing upon canvass the faces of spirit friends. Her studio is now open for the initiatory work; life-sized portraits in oil produced with the animated expression of life, from small, faded and defaced photographs taken before or after decease. Her address is 44 1/2 Sixth street, San Francisco, Cal.

SUNDAY EVENING, June 10th, Mrs. Richmond will continue her last Sunday's evening discourse, viz: Spiritual States of Celestial Life from the sphere of Emanuel Swedenborg.

DR. MANSFIELD.—This writing medium is now on his journey West. He will stop a few days in Detroit and possibly at other points, arriving in Chicago about the 15th of the month, when he will be glad to see his numerous patrons hereabouts in person. The Doctor informs us that he has made arrangements to have his letters forwarded to him daily by express, so that there will be no risk and but little delay in his regular correspondence.

W. C. BURNETT, of Salt Lake City, speaks in high terms of Mrs. Emma Jeffries. She is an unconscionable trance speaker, and at the close of her lectures describes spirits.

The South Bend Daily Register says: The lecture by Capt. Brown last evening on "Evolution" drew out an unusually large and appreciative audience, among which were many of our best and most respected citizens. In the handling of this, one of the most scientific of all the problems now occupying the attention of scientific thinkers of the day, the speaker showed himself equal to the emergency, and produced a most favorable impression by his depth of logic, the force of his utterances and the eloquence and beautiful language in which his ideas were enunciated.

Mrs. E. M. HICKOK is lecturing in the East on the subject, "If a man die, shall he live again?" To those who know that man dies, but are not certain that he lives again, the lecture will be of special importance. Our good brothers of the Investigator should hear her talk on the subject.

SACRED Scripture tells us that Joshua told the sun to stand still, and it did so, but if on earth to-day, he wouldn't have the power to stop the tongue of a spiritual lecturer. In his day the sun was probably young and easily controlled. Now, it minds its own business and "goes right along."

The Rev. Talmage says, that he did not wonder that so many editors were Infidels—that he rather wondered that they believed anything. This Talmage expects more homage than Deity himself ever thought of receiving. Jesus had not where to lay his head; this blatant theologian has \$10,000 salary to luxuriate on.

Mrs. S. DICK lectured in Milford, Mass., Sunday, May 20th; she would like to make other engagements to speak. Address her at No. 863 Washington St., Boston.

In view of the fact that David danced before the Lord, taking steps not dreamed of in our philosophy, it is not strange that the boys in the senior class at Michigan University have fallen into a state of righteous indignation in consequence of the order of the faculty prohibiting dancing in the University Hall. They should overwhelm the professors with quotations from Scripture.

Mrs. CLARA A. FIELD has been lecturing in Lowell, Mass.—She gives the ballot test before the audience—answering questions not visible to the eye of mortals. We hope she will give the West a visit. Such a medium would do splendidly.

T. B. TAYLOR, M. D., a well-known author, is now located in Trenton, N. J., and engaged in the practice of medicine. Bro. T. has done a good work for Spiritualism.

"ANOTHER clergyman in trouble," has become a stereotyped phrase.

DR. J. LATHROP, a prominent citizen of Detroit, and a well-known Spiritualist, was on the 27th ult. made the recipient of an elegant present, as a grateful token of appreciation. The select circle of friends who participated in the ceremonies were highly delighted with the Doctor's timely remarks and evident happiness.

The State of New York still holds within her borders that most eloquent and earnest worker, Giles B. Stebbins. He will lecture at Peterboro on the 10th and 24th; at Florence, Mass., on the 17th; and at Phoenix, N. Y., next meeting, on Saturday and Sunday the 28th and 29th.

BISHOP A. BEALS engaged to speak in Cleveland during the month of June, and can be addressed at 57 Rockwell St.

C. A. WOODWARD, Esq., an earnest Spiritualist and a prominent citizen of Coldwater, Mich., favored us with a call the past week. He is on his way South in search of a new home that shall be better for his health. We bespeak for him a warm welcome.

Mrs. P. W. STEVENS of California has been lecturing in the East during the winter with very good success; she will return to Sacramento in August, and would make engagements en route. She may be addressed until further notice at Richland Grove, Mercer Co., Ill.

J. R. BAKER, of Clarinda, Iowa, writes—"Among the ablest speakers in the liberal ranks, that have ever been in Southwestern Iowa and Northern Missouri, is the talented Mrs. Mattie H. Parry. May the brave little woman live long to work in the cause of humanity."

J. R. DOTT, M. D., lectures in Memphis during this month. Then he will visit Arkansas and Texas, after which he will go to Louisiana. Persons desiring to make arrangements with him to lecture, can address him at Memphis, Tenn.

A PROGRESSIVE LYCEUM has been organized at Memphis, Tenn.

MAJ. THOMAS GALES FORSTER is now favoring Bro. Danskin and other fortunate Baltimore Spiritualists by his genial presence and sound and elevating spiritualistic conversation.

WM. GATHERCOLE, of Richmond, Iowa speaks in high terms of Mrs. M. J. Wilcoxson, and her writings and lectures.



Voices from the People.

To a Bunch of Flowers. Little seedlings of the year, Have you come my room to cheer? You are drooping some, I think— Stand within this glass and drink.

Let the rich with heart elate, Pile their table with costly plate; Richer ornaments are ours— We will trim our home with flowers!

That Wonderful Lamp.—After this Williams went into the cabinet. The power was so strong that the cabinet was violently shaken before he got into it at all.

Prismatic Lights.—Sometimes in the past I commenced the study of the various primitive colored lights, and their effect upon the human system, and soon came to the conclusion that colored lights and shades might, as an agent, produce both harmony and inharmony, according as they might be arranged, either harmoniously or otherwise.

If the experience and deductions of others are worth a cent, then there is a potency in certain combinations of rays of light, that is truly remarkable, and which calls for further investigation.

San Francisco, Cal.—A subscriber writes:—There is a wide-spread desire here for light and positive proof on this subject of Modern Christian Spiritualism, or rather let me say, proof to the materialist of the immortality of the soul; yes, we need here occular demonstration and physical phenomena that will satisfy the people; things that mortals can not in any way produce or imitate.

Diakka. You are the Merryman, Dwarfs of soul! Can get your hand through the thinnest hole To jiggle your bell outside of the above; Prove life behind, and up we go!

Some of us, now you have built the bridge, Prove it by crossing from ridge to ridge; Others go gropingly day after day, From pier to pier, in their skeptical way.

Many a fathom under ground Souls like toads in the rocks may be found Waiting the resurrection sound Of the crack of doom, to break their bound!

We are glad to hear Gerald Massey honor the Diakka. The right of discovery, however, belongs to Bro. A. J. Davis. He says that the Inimitable Diakka "knows (by feeling) nothing of what men call the sentiment of gratitude—the ends of hate and love are the same to him; his motto is often fearful and terrible to others—SELF is the whole of private living, and exalted annihilation the end of all private life.

Fort Seneca, Ohio.—Mrs. Susan G. Wagner writes:—We like the JOURNAL. We think it sound and philosophical, and to my ideas prominent. We have some very pleasant and delightful seasons. Our numbers are augmenting, and we are becoming a force ourselves of earnest and zealous workers.

The Short Route to Spirit-life.—In Paris, hanging is the most popular mode of suicide, and drowning comes next; in London, one is as fashionable as the other, and throat-cutting, which is seldom practiced in Paris, ranks third; in New York, poisoning is the favorite form of self-murder, and shooting is the second choice, with hanging, throat-cutting and drowning further down in the scale.

The JOURNAL has always taken a decided stand against suicide. Among all nations the crime—for it is a crime—is more or less prevalent; the suicide is probably oftener met with in China than any other country. They have a very singular method of severing the vital chord. It is frequently the case when the wife survives the husband, she proceeds with remarkable nonchalance to take her own life.

Immense Reformatory Job.—The Presbyterians of the United States assembled together in convention, have sent forth the following:—This assembly reaffirms the resolutions adopted by the synod and presbytery (of Allegheny) relative to the binding obligations of the fourth commandment as expounded in the standards of the Presbyterian church and in the reported deliverances of the general assembly, and also the declarations of synod and presbytery that any voluntary and responsible participation in the publication and sale of a weekly newspaper is inconsistent alike with obedience to the law of God, and with membership in a Presbyterian church.

rested for working in his office on Sunday, but was acquitted. To compel the people to observe any particular day of the week, and keep it holy, in accordance with the rules of the church, is the worst of tyranny.

Unvarnished Coffin. The Shaker, hating vain display, When their beloved ones pass away, Make short and simple preparation, Void of all worldly ostentation.

The Dead. What, then, shall be the disposition, Most in accordance with provision? Of care, best for the public health, And for the country's greater wealth?

It is well to be economical; the industrious and frugal housewife will carefully gather up the crumbs and make them into a delicious pudding; bones that each one has carefully picked, are consigned to the pot, and from them nutritious soup is extracted; odd pieces of meat finely cut, are mixed with potatoes, and make that much abused but highly palatable dish, known as hash!

Fort Seneca, Ohio.—Mrs. Susan G. Wagner writes:—We like the JOURNAL. We think it sound and philosophical, and to my ideas prominent. We have some very pleasant and delightful seasons. Our numbers are augmenting, and we are becoming a force ourselves of earnest and zealous workers.

A Strange Vision.—Jason W. Macy, of Scarborough, Iowa, writes:—I want to send you a little bit of history. One of my near neighbors, Grandpa, was living in Burlington during the rebellion. She had a daughter married to certain Mr. Grant. This daughter had by this marriage three little boys, and died when the youngest was a baby.

We have an account in the Bible (Matt 17-2) — If thy statements are worth anything — that "Christ was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." In Mark 9: 2 it is also said, "And after six days Jesus taketh with him Peter, and James and John, and leadeth them up into a high mountain apart from themselves, and he was transfigured before them."

Bishop Simpson.—The following is an extract from a sermon recently delivered by that eminent divine, Bishop Simpson, of the M. E. Church:—"The very grave itself is a passage into the beautiful and glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knee, into whose eyes we look with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the invisible. And the fathers and mothers who educate us—that directed and comforted us—where are they but just beyond the line of the invisible? The associates of our lives, that walk along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away, but now it may be very near us. Yes, they are still in us in this thought! I... it seems to me that sometimes when my head is on the pillow there comes whispas as of joy which drop into my heart thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow and comforted with my heart to raise my affection towards the Father and Father world."

Where this stood Is another twice as good. It is needless to say that the thinker dug again, unearched a pot twice as large as the first, full of good coin, became a leading citizen of the place, and built a new palace to the church.

of health." This is not a work of theoretical imaginings of some restless spirits, but is a book of facts; principles as true as God are presented, and that, too, in so plain and simple a manner that any one who can read the English language, can not fail to comprehend its meaning.

"The Heathen Chinese."—It appears that Ten Wing Tze Way Shin Shuo Shing Tze Way Shing Show Tan Tze Way Kuo Tan Yo Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo is the sonorous name of a Chinese savan who has lately been holding forth to intelligent audiences in New York City, lecturing on the subject of Buddhism, Christianity, the Immortality of the Soul, etc., and who seemingly sustains his side of the question against all opposition. He enthusiastically says: "The Chinese invented the art of printing, made the first compass, the first porcelain, the first gunpowder, the first cannon, the first system of laws. You must not judge the Chinese from those who emigrate to America. They are the lowest part of the Chinese population. There are ten times as many murders in the United States as in China with ten times the population. The best and most highly educated men are selected for rulers. They are not selected by ballot, but are trained for their places, and are chosen only after a thorough competitive examination which eliminates all the inferior material." The religion of China is not heathenism; it teaches immortality and obedience to a supreme spirit. It has all the essentials of Christianity. There have never been any religious persecutions in China. Twelve thousand men, women and children have been slaughtered in Christian countries on account of differences in religious belief. "A tree is known by its fruit!" We rejoice that Ten Wing, etc., is making an effort to reform this country. In China the best and most highly educated are selected for rulers, while in this country, the bummers, the gamblers, the knock down politician and disreputable saloon keeper are often placed in a position where they can swindle the people. We hope that Ten Wing Tze Way Shin Shuo Shing Tze Way Shing Show Tan Tze Way Kuo Tan Yo Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo will come to Chicago and establish a missionary society. He should have a tabernacle erected at once, and should go in like Moody, on his voice and music.

Was He Controlled by a Spirit who on Earth was Dumb?—It appears from an exchange that a remarkable case has occurred in Baltimore, which defies the best medical skill to explain. The patient is Capt. J. Frank Lewis, a city councilman, who was seized with a sudden and mysterious illness, and is still unconscious. Lewis is a young man of about physique. He contracted the English Phthisis lodge soon after evening apparently in perfect health, and during the session was observed to rise suddenly and remain standing until the body adjourned. Upon being approached and accosted he made no reply, fixing only a vacant stare on those around him, and refused to move. His power of speech was gone, but all his other faculties remained. Efforts were made to get him out of the hall, but he resisted vigorously, and with superhuman strength buried his hands in the faces of those who remained standing in the same attitude more than two hours. Main force was finally used, and after a desperate struggle he was gotten out of the hall, but not before chairs and tables had been upset, and the furniture badly wrecked. He was lifted into a carriage and driven home, where physicians examined him, but could not explain the case, and were powerless to render aid. Physicians pronounce the case one of the most remarkable on record. The patient is Capt. J. Frank Lewis, a highly respected citizen and a man of most temperate habits. At latest accounts his condition had grown much worse, and arrangements were made to send him to an insane asylum.

Probably he is obsessed by one who was dumb on earth. A powerful magnetic healer could relieve him at once, undoubtedly. Obsession is more common than generally supposed. Those who will read carefully and critically the series of articles that appeared in the JOURNAL under the title, "Is the Devil dead?" will arise from their labor with the knowledge of the fact that there is a dark side to Spiritualism, as well as a bright side.

A Transfiguration.—A gentleman of our acquaintance, who is investigating Spiritualism, gives the following in a private letter: "On Thursday last I was the subject of a curious experience. Five persons were sitting at the table I am now writing on. I was sitting a little way off, with the gas burning within two feet of my face. One of the sitters exclaimed, 'How black uncle is getting.' 'Oh, there is a black man' my wife described it as if a flexible mask had been drawn down over my face. She saw the nose, a fat one, form up under the skin, and there I was a veritable Indian. Over the hands and arms, as far as could be seen under the sleeves, was a shiny black. One of the sitters said, 'It is an Indian chief.' I replied in broken English, 'No, no, medicine-man'—so I am told. The person who said it was an Indian chief was suffering from asthma, and desired to know if he could be cured. The medicine man replied through a medium. Immediately the person who first saw the black man was seized with a very violent fit of coughing, and on her restoration the asthmatic person said he had totally lost all pain." He concluded by asking what does it mean. Perhaps some of our readers have had some similar experiences.—Medium and Daybreak.

Improvement on the Lord's Prayer.—J. A. Snodgrass writes: "Our Father, who art the spirit, the power and the force of all things, hallowed be thy name; may thy kingdom, as expressed by the laws of universal nature, be manifest and have its desired effect among us here upon earth; it is in all nature. May we obtain our bread according to thy will, and as we forgive, so may we be forgiven; may we shun all temptations and avoid every appearance of intemperance; for thine is the kingdom, and the power, and the glory, amen."

The London Spiritual Magazine says: "Spiritualists are they who affirm: 1. God is a spirit. 2. Angels are spirits sent forth to minister, visibly and invisibly; the joint action of those intelligent powers produce the family and national incidents called special providences. 3. A knowledge that man passes out of his body a living intelligent substance. 4. A knowledge that under such conditions many can do visit, and also as 'ministering spirits' assist the families they are connected with by ties of affection."

The Medium and Daybreak says: "Some Spiritualists think they have done well when they have stared at the most recent manifestations, listened to the most exalted trance-speaker, had another more curiously devised test, attended the seer, gossiped over the newest news, and paid the subscription to which they have been accustomed." In commenting thereon the same paper says: "These things are all very well in their place, but they are only a mitigated form of spiritualism; there may be an excellent degree of spiritualism without them and very little with them. Spiritualism is not an excuse for individual indolence and the pursuit of a false and empty life; professionals, who talk at us, manifest at us, write books and papers for us, and leave us nothing to do on our own part but to feed them and defend them. It is the realization of man's spirituality, and that he may sooner or later commence in his individual self the conscious life of the spirit, and make his daily existence subservient to his spiritual development."

The Young Arch Duke of Austria, says much that is complimentary to Spiritualism. New York City has two halls used for Spiritual lecturers, conferences, etc. "The Key to the Key II" that opens the door to the Temple of Nature—where is it? Has it been found? W. M. Campbell, of Belmont, Mass., writes: "I desire a test medium and a lecturer to come to this country." F. A. King, of Stockton, Cal., writes: "Col. H. A. Manchester died on April 30th, aged 64; heart disease."

"Ma, look at the angel stool!" significantly remarked a little girl, as she passed the marble works. "God bless dear papa and mamma, and oh, dear Lord, please make us very stylish!" was the prayer of a little New York girl whose parents were "fashionable."—Home Sentinel.

B. Sturdivant, of Marion, Ill., writes: "You may consider me a subscriber to the JOURNAL, so long as it is conducted on the true principle it now is."

The Lancaster (Penn.) Express gives an account of the cure of a perfectly helpless young man, by being thrown in a trance by a powerful magnetizer.

The Society of Progressive Spiritualists of Rutland, Vt., meet Sabbath mornings at 11 o'clock, Free Hall, No. 2 East st. Doors closed at 11 o'clock.

Mrs. Cora L. V. Richmond says that "the first sphere of spiritual existence, like the first sphere of material existence, is thronged with human beings in pursuit of self-interest."

The Mediums of Chicago meet at the hall near the corner of Wood and Lake streets, each Tuesday evening, for development and manifestations. The meeting is orderly, and as now conducted will no doubt result in good.

Frank A. Way informs us that the toolless, mediums for physical manifestations, have located at West Burke, Vt., where they propose to hold seances of materializations. West Burke is situated three miles from the Depot, and the same distance from Willoughby.

Spurgeon, the great English divine, insists that angels have more to do with us than we imagine. He is bitterly opposed to Spiritualism for all that. Sometimes this hifalutin, bombastic admirer of old Orthodoxy, claims that he has thoughts which come from God himself!

Confucius is to the Chinaman what Jesus is to Moody—a savior. In China the oldest male descendant of the Confucius family recently died. This family holds the highest place in the kingdom, except the throne itself, and has retained it for 300 years longer than the Christian era.

H. H. Wheelock is located at Utica, N. Y., and is delivering some fine lectures there. The spirit—when on earth, Judge F. P. Tracy—delivered a lecture through his organism on the subject, "What is Spiritualism, and what is its Mission?"

Dayton, O.—George Rall writes: I am glad the JOURNAL is to be continued. In time, it and other similar publications will modify very much the Gnostic doctrine, as we get it from the pulpits at the present day, indeed I think it is having some effect already.

A man by the name of Everett is in London, Eng. He hails from America. He is holding seances without explanations. He calls the manifestations "Everettism." It appears that there is a ghost in England in great danger of being hurt. He is molesting the sentries, frightening some of them badly.

In all Buddhist temples a tall and broad-leaved lily stands directly on the front of the altar. Its idea is as beautiful as its workmanship. It represents that just as the pure white flower may grow out of the mire and filth, and blossom into lotuses, so man may be free of evil, raised above the corruption of the world into a state of spotless purity.

About three years after the revival of 1779, Mother Ann said in one of her states of exaltation an inspiration: "The next opening of the gospel will be in the south-west." "The next opening forward in that direction," she continued, "it will be at a great distance, and will be a great work of God." Then turning to one of her people, standing near, she continued: "You may live to see it, I shall not."

In reference to these remarks in the JOURNAL—"Spiritualism has a higher mission than giving mere tests or adding selfish schemes. Tests should only convince one of the truth of Spiritualism, then should come the fruition, the better life, preparatory ones, enabling a person to take a higher position in the next"—the Boston Herald says: "If this were impressed more strongly upon Spiritualists, so many of the fewer exhibitions of English credulity concerning spirit-manifestations."

Dr. T. Williams, of White Cottage, Pa., writes: "I would have been pleased to have the end of 'Well, what of it?' I was much interested in that serial. Perhaps we may yet get more of it from him from higher life. I will just say that Bro. Jones must certainly be well pleased with the present conduct of the 'JOURNAL.' It seems to me it is as near the same as it is possible for another man to make it. We wish you much prosperity."

At a Seance in London, D. D. Home, medium, the music stool raised up and made obedience to the Bible. The question was asked, "Is this to indicate that music is to be the harbinger of devotion?" At once it bowed quickly three times, and then floated off the table and descended to the floor. That's what we are in favor of. We always mix our devotion with lively music, and by and by when the world is prepared for it, we propose to amaze dancing thereto.

Improvement on the Lord's Prayer.—J. A. Snodgrass writes: "Our Father, who art the spirit, the power and the force of all things, hallowed be thy name; may thy kingdom, as expressed by the laws of universal nature, be manifest and have its desired effect among us here upon earth; it is in all nature. May we obtain our bread according to thy will, and as we forgive, so may we be forgiven; may we shun all temptations and avoid every appearance of intemperance; for thine is the kingdom, and the power, and the glory, amen."

The London Spiritual Magazine says: "Spiritualists are they who affirm: 1. God is a spirit. 2. Angels are spirits sent forth to minister, visibly and invisibly; the joint action of those intelligent powers produce the family and national incidents called special providences. 3. A knowledge that man passes out of his body a living intelligent substance. 4. A knowledge that under such conditions many can do visit, and also as 'ministering spirits' assist the families they are connected with by ties of affection."

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our list, at regular rates, and, on receipt of the money, mail orders, as may be desired. If sent by mail, one-fifth more than the price of the book will be required to prepay postage. The publisher's price is the lowest. In making remittances for books, by postal orders when practicable, if postal orders can not be had, register your letters.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'An Hour with the Angels', 'The Bible in Its Own Words', 'The Science of Evil', etc., with prices.

Table listing various books such as 'New Gospel of Health', 'The Bible in India', 'The Science of Evil', etc., with prices.

Advertisement for Ayer's Ague Cure, including text about its effectiveness for fevers and agues, and a list of books for sale.

Advertisement for 'The Deluge Reviewed' and 'Incidents in My Life' by D. D. Home, including details about the books and their prices.

Advertisement for 'The Magnetic Treatment' and 'The Planchette' by Mrs. DeWolfe, including details about the treatments and the planchette.

THE ROSTRUM.

The Present Situation in the East, and its Probable Results in Christendom, as Viewed by the Spirit of Theodore Parker.

AN ABSTRACT OF A LECTURE DELIVERED BY MRS. CORA L. V. RICHMOND (Reported for the RELIGIO-PHILOSOPHICAL JOURNAL).

Christ said, "I come not to bring peace into the world, but a sword." Just so soon as any nation has made up its mind that it is to its interest to go to war, that nation's prayers all upon Deity to take part in fighting its battle. The God of the Christian is supplicated, whether it be for the Roman Catholic, the Greek or Protestant churches. Allah is supplicated, for the Mohammedan church seeks success, too, in battles. Eastern devotees have their offerings for the prosperity and success of Oriental nations in time of war. The aborigines have their war feasts and dances, and consider that, undoubtedly, the Great Spirit will give them success. Whether it be the kindred tribe of Indians or Christian barbarians, they are to have victory. These are the methods by which the worshippers at the shrine of Mammon seek to inveigle their foes in meshes, and justify their inhumanities to one another. Christian America makes war upon Mexico, and the result is a dismemberment of her territory. Christian England for centuries has invaded nearly every country beneath the sun; has sent her fleet and warriors abroad for conquest against whatever nation of people that could in any way benefit her exchequer. India has been invaded until she yielded up her treasures, and this for the purpose of christianizing the heathen world.

Constantinople is now the center of interest to the whole civilized globe, known at one time in the world's history, about six hundred years before Christ, as Byzantium. From that time forth, there has been incessant struggles beneath its shadows for victory. The commerce of this city for at least five hundred years, has been the coveted treasure of the nation now making war upon Turkey. All the tendency of her legislation has been towards this city; the one great treasure in the eyes of Russia to be possessed. Russia has taken but little part in European politics. Her interests have constantly been towards the acquisition of territory, and to strengthen her internal power. The barbarous people of the North have augmented her strength, but it is only of late that she has been able to vie with the other nations of Europe. Her chief conquests were under Catharine II.—Catharine the unscrupulous; but since devoted Christians do not hesitate to praise great warriors, there is no more reason why she should not be called great like Alexander, Caesar, and Napoleon. Since the reign of Avon the I., down to the present time, there has been one constant acquisition of territory; constant accumulation of power by incorporating different tribes into the dominion of Russia. It would be well, if more enlightened nations had followed Russia's example in this respect: Whenever her government has extended over certain tribes, their interests have been protected; they have been given a portion of the earnings of the ground. The serfdom of Russia was less of slavery than that which exists in England to-day; hence the release of the serfs from servitude was a greater act of magnanimity on the part of the Czar, than the release of our own slaves in this country. The nation can thus steadily pursue a given line of policy, having such immense strength to sustain it.

Russia stands in an enviable position, a position that any nation might covet. Her strength has not been exhausted. Her internal improvements have been steadily pressed forward. She has allied to herself the strongest nation of Europe. She watched the various points of interest with only one idea in view; she has gradually made herself master of the situation to carry that idea forward; whether it shall be to successful issue now, it must come sooner or later, for her strength is on the rise. 44,000,000 of serfs are gradually being educated. 44,000,000 released from servitude are grateful enough to remember their opportunity; besides, this slow-moving people have other strength and power. One of the first princes of this government formed an alliance with a Grecian princess. Is there not retribution in view of this, possessing what might be called an ally in Greece? Rome hates the Greek church. Is not Russia the legitimate descendant of Greece?

You are aware somewhat of the condition of Europe. France is prostrate in consequence of the recent war, and can not energetically pursue any line of foreign policy. Germany, overstrained by the recent conflict, can't well afford to march in any contest. Besides, she has enough to do to watch her own augmented power. England, growing cowardly, can't afford to proceed in any contest alone. The threatening leader of Lord Derby, can't mean anything. Besides, England can't afford to make war upon one with whom her own family is allied, no more than she could take part with Germany against the French. The condition of affairs have altered since the Treaty of Paris.

It is the fashion in England, especially among the pious people, to cry against the invasion of Turkey. Russia is an old-time enemy of England. They hate each other bitterly. The growling of the bear and lion toward each other, has become proverbial. But Mr. Gladstone's administration was along enough in power to show that En-

gland can't afford to go to war. While there is a good deal of cant and dreaming in the party which Gladstone represents, and which is against Turkey, still there will be no joining of hands with Russia. If D'Israeli can't make war on Russia, he will not aid her. Other complications are liable to arise. This year the Pope celebrates his fiftieth anniversary. This year the solemn tribute and respect of Catholics are offered at the shrine of the Holy See. This year the church of Saint Peter tests its strength in various ways. If there should be an opportunity to lend its strength in order to perpetuate its influence, no doubt, it would attempt it. If there should be a complication in Europe that would take off troops, then would it not be an opportunity for the Catholics? Could there be anything lost? Would not France be comparatively weak in consequence of the absence of her armies? It is not time, perhaps, for them to strike. Surely such time will come. I have not coveted it. The war between Christianity and Mohammedanism is an unseemly war, because one civilization is incompatible with the other. Trade may cause the bitterness to disappear, but there will come a time when an antagonistic feeling creeps out. The foundation for it exists somewhere in both nations. The Czar is presumptuous in supposing that he must be the especial defender of the Christian church. The Almighty is accustomed to look upon such blasphemy with leniency, or all rulers of nations would have passed into oblivion.

The Emperor of Germany constitutes himself the defender of the Protestant Church. The Czar to-day considers himself the especial instrument in the hand of the Infinite to protect the Christians, and that means to take possession of Constantinople. The Deity never coveted one-half the tribute the earthly monarch claims as a right. Christianity has fulfilled the prophecy of the Master. It has brought the sword instead of peace; bloodshed instead of harmony; devastation and ruin to many countries, instead of the reign of peace and prosperity. The Mohammedan religion, though having influences that are in themselves meritorious, is still a material religion; it appeals to the material instead of the spiritual nature of man; it gives to him material promises instead of spiritual. It makes common the possession of earth; the good name of Allah, the coveted treasure. And whether Turkey fight on behalf of Allah, the strong tendency of this line of education has followed wherever Mohammedanism has left its deadly sting. The Tartars who came from the North of Asia, possessed the savage element, but took with great fervor the Mohammedan religion, and instead of destroying the same, augmented its power, by becoming its ready followers and defenders. The milder portions of the Mohammedans came from Arabia and Persia. The Tartars were Turks, and from them the name was derived. Besides, the Sultan is in himself the embodiment of the worst thoughts of his religion. Not that he wishes to have a war—he prefers peace, but what kind of peace? It means corruption; it means the same kind of lethargy he has created through Turkey, and this is the reason of the present war. Had Turkey been in possession of a different Sultan, or any portion of her intelligence been absorbed in the Territory over which the Sultan reigns, the present war could not have taken place now. It would have been delayed; but whatever time, however delayed, whatever the excuse, the inevitable destiny of Russia is into Turkey. It may be deferred; the threats of Europe will not eventually prevail against it. The Czar counted the cost; he knows the weakness of his enemies. He knows that against all the power and bigotry of others, equally as much sullen bigotry can be called to his aid. If other powers enter into the conflict, then the very next step will be the Roman Church against the Protestants. Look out for that result, if any one or number of the European powers shall offer to engage in the present conflict; but look for that result eventually under any consideration. Look for it when the Pope will strike the blow for the salvation of the temporal power of Rome as well as the spiritual power. It is said by the Optimist that it is impossible to-day. The danger of a religious conflict is nearer now than at any other time. It must come. I decry all warfare, and am sorry that human ambition causes ambitious men to go to battle. Seeds when sown in the wind, the harvest is reaped in the whirlwind. The bloody fields of forthcoming battles will not fall to make that known. The policy of the Roman Catholic Church is historical. Russia may be the hand of the avenging Nemesis. Will you remain unmindful of this influence? You would uplift your voice for peace. In warfare, a warlike spirit is stimulated. You have not yet forgotten the war that brought about the liberation of your slaves. Unlike Russia, you were not wise enough to liberate your slaves without a struggle. Now, at this period, you can stretch the arms of your intelligence, take in your historical situation, make yourself master of all the intelligence that the great lessons before you will give, and in so doing you are fortunate. America alone remains too far off to enter the struggle; can watch and see; but if a lesson shall be learned that shall bring more peaceful intentions, if there shall be less desire to covet the possessions of others, and greater effort to benefit the human family, I for one shall be most grateful.

Mean while, I bear no ill will towards Mohammedanism. I consider it one of those religions sprung up in answer to a need

Mahomet was the promised prophet. Still I believe the spirit of Christian civilization is destined to reap the full reward of all this blood sowing, and when out of this a peace shall spring, it will be when Christian nations are washed pure and clean from injustice. When the proper lesson shall have been learned, and out of this conflict which I see impending above Europe, there shall spring into active life the thought that humanity is first and nationality afterwards, then will be the advent, or beginning of the advent, of the Prince of Peace.

So long as Americans believe America is first, and Englishmen that England is first, and Frenchmen that France is first, and other nations entertaining a like opinion of themselves, there will be serious warfare and collision. When once it does come, and emperors, kings and rulers of the people learn that humanity stands first, that the earth is for their use, that all national lines and barriers shall be abolished if human life is in the scale, and human justice sacrificed, then the world will stand on the right basis. We wish for peace; but so long as human conscience is regulated by geographical boundaries, so long as a knowledge of England is her pretext for the forcible civilization of others, so long as dominion on the part of Russia is her excuse for protecting the weak, there must rise up a protest against this, and by and by the Roman Church will expire, the Protestant Church will be dispersed, freedom will prevail, and the Church of Humanity will exist in the world!

Organization.

Throughout all nature, organization in a multitudinous sense, prevails. Within man's organization are over sixty primary elemental substances, and see the wonderful results flowing from their union. Brillancy in his eyes, elasticity in the step, strength in every muscle, and untold potency in the various departments of the brain! Without organization, he becomes, as it were, a nonentity. The union of oxygen and hydrogen produce water; combining oxygen and nitrogen we have the atmosphere we breathe. In union there is strength—a positive force that can displace mountains, remove obstructions in the path of progress, and reform and elevate the world. By the combination of active minds, working harmoniously together, as great results can be produced in the moral world, as are daily seen in the physical universe by the uniting of different elements. Without organization there would be no scintillating stars and worlds—in fact, in our sense nothing in all of God's vast universe! See the results that flow from organization among the Mohammedans, Buddhists, Methodists, Hardshell Baptists! If organization can propagate an error, will it not have ten-fold more potency when truth alone is involved? The New Hampshire State Society of Spiritualists take a rational view of this subject in the following: "That we believe in organization as an essential law of nature. Religions are not exempt from the influence of this law. Only through organized and systematic effort can Spiritualism be established in this State, and regular meetings be sustained."

Passed to Spirit-Life.

Dr. Dupuis, the editor of *Gallileen*, a spiritual paper published at Ostende, Belgium, has passed to Spirit-life. In life his motto was, "Without charity no salvation," using that evidently in contradistinction to the Roman Catholic motto, "Out of the church no salvation." Though only thirty years of age, he had served as an Assistant Major in the French army, and when at liberty to do so he commenced the publication of the *Gallileen*, and he passed to Spirit-life while endeavoring to present to the world the glorious truths of Spiritualism.

Dr. J. K. BAILEY has been laboring of late in Wisconsin. He spoke at Princeton, April 20th; at Markesan, in the Universalist church, on Sunday, April 29th and the evenings of May 1st and 2nd; at Fox Lake, Sunday, May 6th; at Pardeeville, 9th and Sunday 13th; at Leon Valley, Sunday, 20th; at Lewis Valley, Sunday, 27th; at Salem, Sunday, June, 3rd. He goes thence to Winona, Minn. Friends of the cause desiring his services, may address him immediately at the latter place.

FIFTEEN THOUSAND EXTRA COPIES were printed of the issue of the RELIGIO-PHILOSOPHICAL JOURNAL published the week following the death of Mr. Jones, and containing the Coroner's verdict, account of the funeral services, and a short history of his life. As was anticipated, the demand has been large, and we have only about five hundred copies left. Readers who may desire further copies, must therefore apply at once or be disappointed.

Extra Journals.

We have of late had numerous orders for additional copies of some back numbers that we could only fill in part or not at all. We have for some weeks printed a large number of extra copies to supply this demand, but can not guarantee to fill any order received more than a week after publication. Parties desiring extra copies should, when possible, notify us before the paper is printed.

A SUBSCRIBER writing to us from California complaining that there are no materializing mediums, etc., on the Pacific Slope. She should read the account of Jesse Shepherd in this issue.

Those Photographs.

Mr. Mosher, the celebrated photographer, whom we have employed to furnish us photographs of Mr. Jones, tells us that he's making every exertion to supply the demand, and hopes after a few weeks to catch up with the orders, which have come in so fast as to take him by surprise.

VEGETINE

Strikes at the root of disease by purifying the blood, restoring the liver and kidneys to healthy action, invigorating the nervous system.

Vegetine

Is not a vile, nauseous compound, which simply poisons the bowels, but a safe, pleasant remedy which is sure to purify the blood, and thereby restore the health.

Vegetine

Is now prescribed in cases of scrofula and other diseases of the blood, by many of the best physicians, owing to its great success in curing all diseases of this nature.

Vegetine

Does not deceive invalids into false hopes by purging and croaking, and general debility. VEGETINE is clearing and purifying the whole system, leading the patient gradually to perfect health.

Vegetine

Was looked upon as an experiment for some time by some of our best physicians, but those most incredulous in regard to its merits are now its most ardent friends and supporters.

Vegetine

Says a Boston physician, "no equal as a blood purifier. Hearing of its many wonderful cures, after all other remedies had failed, I visited the laboratory and convinced myself of its genuine merit. It is prepared from bark, roots and herbs, each of which is highly effective, and they are compounded in such a manner as to produce astonishing results."

Vegetine

Is acknowledged and recommended by physicians and apothecaries to be the best purifier and cleanser of the blood yet discovered, and thousands speak its praise who have been restored to health.

PROOF.

WHAT IS NEEDED.

Boston, Feb. 15, 1871.

Dear Sir—About one year since I found myself in a feeble condition from general debility. VEGETINE was strongly recommended to me by a friend who had been much benefited by its use. I procured the article, and after using several bottles, was restored to health and discontinued its use. I feel quite confident that there is no medicine superior to it for those complaints for which it is especially adapted, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health.

Respectfully yours, U. L. PETTINGILL.

Firm of S. M. Pettingill & Co., 10 State st., Boston.

CINCINNATI, Nov. 26, 1871.

Dear Sir—The two bottles of VEGETINE furnished me by your agent my wife has used with great benefit. For a long time she has been troubled with dizziness and costiveness, and she is now entirely restored by the use of VEGETINE. She has also been troubled with Dyspepsia and General Debility, and has been greatly benefited.

THOMAS GILMORE, 423 1/2 Walnut street.

FEEL MYSELF A NEW MAN.

NATICK, Mass., June 1, 1871.

Dear Sir—Through the advice and earnest persuasion of Rev. K. S. Best, of this place, I have been taking VEGETINE for Dyspepsia, of which I have suffered for years. I have used only two bottles and already feel myself a new man.

Respectfully, Dr. J. W. CARTER.

Report from a Practical Chemist and Apothecary.

Boston, Jan. 1, 1874.

Dear Sir—This is to certify that I have sold at retail 1574 bottles (1871 bottles of your VEGETINE since April 12, 1871) and can truly say that it has given the best satisfaction of any remedy for the ailments for which it is recommended that I ever sold. Scarcely a day passes without some of my customers testifying to its merits on themselves or their friends. I am perfectly cognizant of several cases of scrofulous tumors being cured by VEGETINE alone in this vicinity.

Very respectfully yours, A. GILMAN, 468 Broadway.

To H. R. STEVENS, Esq., Prepared by H. R. STEVENS, Boston, Mass. Vegetine is sold by all Druggists.

NO CURE! NO PAY! Dr. KEAN, 175 South Clark St., cor. of Monroe, Chicago. May be consulted, personally or by mail, free of charge, on all chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants a cure or no pay. Office hours 9 A. M. to 8 P. M.; Sundays, from 9 to 12. 22-10-74

THE SPIRITUAL HARP. THE NEW MUSIC BOOK. For the Choir, Congregation, and Social Circle.

Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it. The SPIRITUAL HARP is a work of over three hundred pages, comprising songs, duets, and quartets, with piano, organ, or melodeon accompaniment. Single copy, 33c. Full gilt, \$5, postage 14c. Abridged edition of the SPIRITUAL HARP, contains one hundred and four pages, price \$1.00; postage 8 cents. \*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ARE YOU GOING TO PAINT? Then Buy the N. Y. ENAMEL PAINT CO.'S CHEMICAL PAINT.

AND SAVE ONE-THIRD THE COST OF PAINTING, and get a paint that is MUCH HANDSOMER, and will last TWICE AS LONG as any other paint. It is prepared ready for use in WHITE or ANY COLOR desired. It is on many thousand of the finest buildings in New York and many of which have been painted six years, and now look as well as when first painted. This CHEMICAL PAINT has taken FIRST PRIZES at twenty of the State Fairs of the Union. SAMPLE CARD OF COLORS SENT FREE. Address: N. Y. ENAMEL PAINT CO., 175 Prince Street, N. Y. or MILLER BROS., 109 Water Street, Cleveland, Ohio. 21-41164

DUMONT C. DAKE, M.D., PRACTICAL PHYSICIAN. Chronic Diseases Incident to both Sexes. Office, 409 Wabash Ave. Entrance, 15 Hubbard Court. 21-25-14

NEWGOSPEL OF HEALTH. Containing seven sections on Vital Magnetism and Illustrated Manipulations, by Dr. STONER. For sale at this office. Price \$1.25; cloth bound copies, \$2.50. 20-15-21

BARLOW'S INDIGO BLUE. THE FAMILY WASH BLUR. D. S. WILTHEIMER, Proprietor, 203 N. Second st., Philade., Pa. 21-25-27

WE GOODS \$85. AGENTS WANTED FOR THE WORK DAYS OF GOD. The Grand History of the World before Adam. Its dateless origin, thrilling and mysterious changes in becoming a fit abode for man. The beauties, wonders and realities of Plan as shown by Science. So plain, clear and easily understood that all read it with delight. Strongest commutations. Send for Circular, Terms and Sample Illustrations. Address: J. C. McCURDY & CO., Chicago, Ill. 22-10-22

J. W. FREE, REAL ESTATE & LOAN AGENT, CITY & COUNTRY REAL ESTATE PURCHASED AND SOLD. COLLECTIONS MADE. 191 WARREN AVE., Cor. Lincoln, -- CHICAGO, ILL. REFERENCES: FREESTON, KEAR & Co., Bankers, 100 Washington street. J. SUTHERLAND, 101 Waverly Place, N. Y. Good time to buy homes; also, Investments, vacant lots, at half price, on monthly payments. 22-4-21

INMAN LINE, Royal Mail Steamers. New York and Liverpool via Queenstown. Ireland and Great Britain. The attention of persons wishing to send to the OLD COUNTRY for their friends, is called to the great facilities offered by this celebrated Line of OCEAN STEAMERS, which has been in successful operation since 1841, and is the best and most economical of the largest, as well as fastest Steamers afloat. Special Agents in all the principal towns in the U. S. JOHN G. DALE, 15 Broadway, New York. O'DONNELL & FAULK, 402 Chestnut St., Phila. F. C. BROWN, 33 S. Clark St., Chicago. L. H. PALMER, 8 Old State House, Boston. 21-26-23-15

THE ADAMS & WESTLAKE OIL STOVES! (Sherburne's Pat., Aug. 24, 1871.) Manufactured by The Adams & Westlake Mfg. Co., Chicago. Greater Capacity

Cooking & Heating OIL STOVE IN THE WORLD! Safe! Economical! Durable! Odorless! All kinds of BAKING and COOKING done better and cheaper than on the ordinary coal or wood stove. WASHING and IRONING for large families can be done without heating the kitchen. Sole Agents Wanted Everywhere. Send for Illustrated Circular and Terms. INGERSOLL BROS., 44 CLARK ST., Chicago. 22-15-16

THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents; postage free. \*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

BABBITT'S HEALTH GUIDE. A Higher Science of Life: Nature's simple and powerful laws of Cure; Magnetic Manipulation as a Science; Clairvoyance, Psychology, Psychophysics; Bathing, Food, Sleep, Exercise, Marriage; Psychometry, giving treatment for 100 Diseases; A Home Doctor far more effective than Drugs. "I like it immensely."—J. M. FERRIS, M. D. BABBITT'S VITAL MAGNETISM. Presents triumphant facts against those who ignore the wonderful agency of Magnetism. "An able review of Dr. Brown-Sequard's Lecture."—"British Quarterly." Price for the Health Guide, 50c.—for the Vital Magnetism, 20c.—for both, \$1.15. \*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

GOLD CORAL JEWELRY. \$12 SET OF CORALS OFFERED AS SPECIAL PREMIUMS TO THE READERS OF THIS PAPER FOR NINETY DAYS ONLY. CUT OUT THIS COUPON. And send with it \$1.50 to cover Express and packing charges, and we will forward to you an ELEGANT SET OF CORAL NECKLACE AND CROSS, FREE of all expense. If you prefer, we will send you a Set of CORAL EAR DROPS AND BREADSTUFF, by enclosing to us 75 cents; by the complete set, in a FINE PINK LINED CASE, for \$2.00. Address FLORENCE JEWELRY CO., 116 and 118 Smithfield Street, Pittsburgh, Pa. GOLD CORAL JEWELRY. 22-4