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Truth Seeks no Mask, Shows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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NO. 17.

TRANSLATED FROM THE GERMAN BY N. H. BAYLEY.

The Angel of Death and the Angel of Slumber like brothers entwined, walked over the earth: At eve they reclined on the green scented hillside, Not far from the gay habitations of mirth.

A sweet melancholy reigned above and about them, Embodied by the faint note of a bird: And the low-voiced in the dim distant village Grew silent, and naught save their voices was heard.

From his low, mossy couch, the Angel of Slumber Quickly arose and with soft, gentle hand, Invisible, scattered the sweet seeds of slumber— The Evening wind carried them over the land.

On the low, quiet hut of the poor, tired peasant They fell like the dew, and a sweet sleep stole o'er

The old man with his staff and the babe in the cradle, And pain, care and sorrow flew out of the door.

So, when his mission of healing was ended, Beside his stern brother he lay down to rest; When the morning-red broke he cried in this ecstasy:

"To do good, all silent and unseen, how blest!

"How truly are we the glad angels, my brother, "Of the great and good spirit! how happy our part!"

And the Death-Angel's face grew silent and thoughtful, And a tear in his eye told the grief at his heart.

"Alas! you are loved, but the world hates me ever; "You called the destroyer of friendship and love." But the good, he replied, when they waken immortal, Thou, to them, will their truest and dearest friend prove.

Are we not guardian angels of one loving Father, Our mission of good to the fact-falling race? Then the eye of the Angel of Death shone like crystal, And they folded each other in a tender embrace. Chicago, Ill.

THE INNER-LIFE.

Communications of a Remarkable Character from the Spirits of Matilda Heron, the celebrated "Camille," and Charles M. Barras, the author of the "Black Crook."—Curious Circumstances.

BY HON. A. G. W. CARTER.

I have a sister who is an excellent medium. She frequently writes me from Cincinnati, and whenever she does, in addition to her usual and communicates with me. Several of these spirit communications have already been published in that valuable paper issued in Boston, called the *Voice of Angels*; and now I send two for the columns of the JOURNAL, which I recently received from my sister, remarking that the communication of the spirit of Matilda Heron, most singularly and peculiarly speaks for itself, and the intervention of the spirit of Charles M. Barras, the author of the *Black Crook*, was very unique, though natural.

I knew Matilda Heron in this life, long and well; in the bright days of her fame and glory as an actress, and in the latter days of her depression and misfortunes, and I consider her communication very characteristic; indeed, just as if she was here talking to me upon earth, as she was wont to, in days gone by. Charles M. Barras was also well known to me, having lived in Cincinnati, where I also lived, some eighteen or twenty years, but he was violently opposed to Spiritualism, and once held a sort of grudge against me, on account of it. But to the communications, under date of Cincinnati, May 18, 1877, my sister says: I will conclude this letter by giving you Matilda Heron's communication, as follows:

"Our friend, dear judge—Some one says to you, stick to the law, give us up! Would you be so faithless to us; would you for the sake of the law, throw from you your sainted mother, your wife and your children? [They are all in the spirit world.] Would you banish from us, the pathway by which we can come and bring with us our spiritual offerings which show to you the immortality of the soul, that man annihilates, not God?"

"Here we are struggling to take our positions socially among you. Yet will you say of us 'gone, dead, no more of you, rest you until the resurrection day shall purge your old bones. Heaven protect us from such a fate! But I come seriously to talk, dear judge. I am here at last, spiritually alive, with all the vigor of consciousness upon me, awakened up to see myself, and to feel I am part of the universal man, not to be lost. My place still exists, and must exist; no blot can take it out, nor no crowd can crush it. I never feared death! Had I, I never would have tried to take my life, before nature's time had appointed. I see now that I always was a foolish, impulsive creature, throwing myself, as it were, into pools, and on to thorns.

"There was a time when the very ecstasies of bliss, mirth and passion lifted me into the broadest field of attraction; and then the whole world knew me as a great actress. I was lionized, sought after, loaded with saphires, strung with jewels, petted with flowers and a train of courtiers bowed upon me at every step. This was my life, and yet it was warisome to me. It did not satisfy the longing of my heart; the great

actress could not play the flirt, nor stoop to say good morning, and adieu, to the infuriated madcaps who sought me in private life. To quiet all these (amours) and to give myself more to the realities of my profession, I madly leaped into matrimony. From that time I became a failure; I was enough in myself without the man, I found I had made a wretched mistake. In maternity I lost my freshness; the monster of that maternity did not elevate me; he crushed me by small things; he perpetually grasped what I hung to the winds, and teased me with my wantonness. I became desperate in my madness. I had lost my reputation. * * * I was in fact a victim and I indulged in the knowledge of it. When my poor neglected child grew to show me that she inherited genius beyond my own it aroused me into new ambition. I lavished the love upon her that I once had for myself, and I fear I was too ardent in my endeavors to bring the bud to maturity.

"I did not let her rest day or night. Labor, labor, you little Bijou, labor to your death. But it was not so; the hand of Providence arrested me, she was saved, and I went upon angel's wings to the brightest sunshine that ever shone upon mortals.

"Within this glorious sun I see myself—myself and I are one now. We know our perfection and our imperfections, and as we talk, all the clouds of our past life are gathered together, and carried off by the winds, to leave the clear blue ether for our deeper meditation. I shall say no more of earth-life, only that I am thankful my offspring has so good a protector; that many must follow so fair and so rare a genius. The kiss now of a guardian saint, so-called by her sweet lips, continually freshens me in her memory, and we live as of yore, one life. I have never been the individual, but the character of the individual. I am not one self, but many selves. I am like the chameleon, changeable to a remarkable degree. When I came here, I walked out of the cloud that enveloped me, dressed like a goddess. The golden sun shone upon me, and I knew at once I was at home. I ceased to walk in the sunshine, and admired the beautiful flowers growing on every side of me. I grasped this hand and that, kissed and embraced old associates, loved ones, and kindred, clasped the child of my bosom to my heart [Matilda has a first daughter in the spirit-world], and wept tears of real joy. I at once became conscious that a free hand and a free spirit was mine and that I had lost nothing by my blunders in my earth career; rather I had gained. The truth of a true spirit stood before me, and rescuers armed with love bathed me in their affection, until I was cleansed of all sin. In fighting for my love I fought with sin or the incomprehensible circumstances which surrounded me; and in battling with incongruities, my love vanished, and I became a virago. Tush! tush! why will those starts of memory spread themselves before me, when now am I so happy? Is it that I am still Camille; that I am now in my garden home only to grasp at happiness for a short duration? Camille and the play were not only my creation, they were my existence, they were my life long act. Now I would banish both Camille and the play from my thoughts I would not wear a flower so beautiful, yet so frantically frail. It turned my wits. I can go no further with this communication until I rest from my thoughts. You see I am affected by lingering still in the threshold of materiality.

[And this it seems, was the last of the communication for that day. Next day she continued as follows:]

May 19th, "Another cloud has been lifted from my eyes; brighter beams the day, the opening day. My spirit has the assurance I am no longer to be a sufferer; that I am now to become the author of my own destiny; that what I struggled so hard to develop in the earth-life, is mine to accomplish in this life. Every gleam of my nature am I to unfold by my own will. No scratches, nips or stings to deter me from expanding every emotion of the God-given intuition of my soul! I shall spring up like a vine upon the tree, and wind my common love around the hearts of all humanity. I have given to you much of my old feelings. It is an impossibility to throw them aside, or root them out from the transplanted tree until fresh tendrils spread their delicate confiding love with the new earth. I already feel another being. The brightness of my once dimmed eyes, the walking out in this new fame, the coming back of my aspirations, the great field of labor before me, and the loud commendations of my old loves, thrill me with delight, when for a time I forget the past, and I say, may I, can I be happy? You see although I am surrounded by the idols of my worship, pressed by them to take my place among them, I cannot yet resolve my doubts. I had feared lest I am visionary, and all is not reality. This extreme of bliss, this following after me of my own self so bedecked with beautiful imaginings, all that would make any heart beat in unison with their thoughts, are to me as yet touchless; I could not walk therein until I tired of standing on the brink of two worlds, the false, and the living truth. Turn which way I will, my ears are yet open, but each day brings its healing balm; each day sees me more healthy in spirit, and with it a stronger power comes over me, and I feel there is rest from mortal strife.

Well, would you think it, although I possessed knowledge and had the power of a fluent brain, yet I was wildly ignorant; I did

not know the first rudiments of my being. I abused every faculty which would have given me strength. I dropped out of sight the highest ornament any one can possess, that is, of knowing one's self. This now is my confusion. You see I am confused—a child again wondering when and how to begin. This communication speaks for itself. One who had ever heard me talk, can see me through the characteristic evidence I give of my former self, always flying in air, not knowing where to land; yet you know not how gratified I feel, and what a relief it is to my mind to let my friends know that I am yet a sympathetic mad-cap, interested in their welfare, and watching with a mother's love, my noble child—my Bijou child—of many gifts and the rarest of virtues. To see her happy, all successful, is yet my pride. Should she fail, I would turn from my birth-place, never more to look back upon it. In an artistic point of view in my present position, I am not a leader, yet I have my claims, and am recognized as an original and acquired artist. Therefore, I am enriched by the presence of true talent. I am the invited guest of great actors and actresses; all the advantages of starting and practice are given to me, and I have already won their applause for my quick intuition in passing from one passion to another. The fault I have to mellow down, is the extreme of acting. I will leave my future success in my profession for another communication. I feel the good old time is returning to me, and I am lifted to the skies by it.

I have had many desires for a home, and a home life; now I have one just to my liking. It is not a great cumbersome house with large grounds, but a lovely grove with shady walks and drives—a sunny little cottage overgrown with vines and flowers in this spot. The rain-drops fall, and the balmy breezes which hug and embrace me with their health-giving powers, make me, I know, more pure. To make myself sensitive to the finer passions, I have taken children as my companions. They amuse me, and throw a kind of love element around me, which tranquillizes me in a quiet, I have never known before. With these dear children, and the many friends who call to see me, not forgetting my studies and my rehearsals for the coming out of my second self, my time is pretty well occupied. Your old friend, Charles Barras, has just come into my domicile, and with the greatest sang froid, asks, what I am doing. "Writing a letter to my mother earth," said I.

"The devil you are, and to whom do you address your letter?"

"None other than my old friend, Judge Carter. I have known him years ago, and now I make him my proxy through whom my dear ones may hear from me."

"It is his own head," says Mr. Barras, "and if you can write to him, why can't I?"

"You can, I have no doubt of it. Just try your hand at impressing the medium."

"Let me see, what shall I say?"

JUDGE A. G. W. CARTER—Old Friend. This is unexpected, quite; for after all I have said so much against spirit-force, and spirit communications, I am compelled to yield, and let you wear the crown. I have been here in this world long enough to know it is the only live place I have ever seen. There is always a freshness about it that makes a man forget his misgivings in the fact of knowing he is a man—not a fool. Now that I have become a gentleman, I wish you to understand I have no grudge against you; that I look upon you as a truthful lawyer, as well as a man of sense, and I implicitly rely upon your judgment. What you have done my friend, endorse it for the attorney here in New York for the Barras estate. I think I am a poor hand at these impressions, as this is my first attempt, but I shall practice often and then give you some of the information I have gained since I have been here. Love to my friends, and believe me yours, CHARLES M. BARRAS.

Michigan Notes, No. 2.

BY CAPT. E. H. BROWN.

I will commence with a practical illustration of the organization I advised in my last, and I do this as a suggestion to friends elsewhere, that they may go and do likewise for there is many a lecturer sadly waiting for the call to be sounded.

"The Independent Society of Plainville" is the result of my labors in that town, still but for the efforts of a few earnest workers stimulated there by Mrs. Daniel Earle, all I could have done would have been abortive. Owing to the causes that I mentioned in my last, as operating elsewhere, this once noted Spiritualistic town was as silent as the grave upon spiritual topics, for two years. Attempts had been made in the line of lectures, but they had been failures. But all the time there was a growing hunger for something besides chaff. The soil was like this of Michigan, now ready for a shower, and I appeared at just the right time. I had been discouraged about coming by the friends here, but obeying an impulse that had never failed, I came, began a course of lectures, Feb. 11th; audience good at first; continued to grow; pay poor; but I was appreciated and requested to remain for another course. Begun my second, Feb. 18th; well paid and urged to come again, and did so April 5th. Meanwhile Mrs. Earle had moved the formation of the society and started socials. These have become the popular ones of town, and are not only a means of revenue, but are of still greater good in bringing about friendly relations between the liberals, and in welding them into social concord. Games of all kinds, dances and conversation pass the eve. Now, lighted croquet grounds, dances at the hall and festivals of various kinds will during the summer bring in a good portion of the necessary funds. A subscription was started among the men and regular monthly meetings are now assured for a year; if I will agree to remain. The society does not wish to change. Compelled to be absent in August, Dr. Spinney of Detroit will take my place. If I do not engage elsewhere for all my time as a settled speaker, I shall probably speak for this society the first Sunday of every month after September next.

All the means the churches have used that are consistent, with entire freedom of opinion, will be used to build us up into position and power. The result already after three months' trial, is more than satisfactory. We are proud of our success! The community respect us and have already allowed us a place of equality with the churches. The liberals have a representative in me and do not hesitate to put me into the same place before the public in which the church puts its minister. I thus give them position, and they give me power. The Red Ribbon club is large and successful here. The liberals put me forward to address them. I did so and my lecture, "The ax at the Root," was so well received by the club that it has opened up for me a large amount of Temperance work. This could never have come about if I had not become well known by my regular visits, and had the backing of friends. The longer I speak here the greater my power. Already calls are coming to me from Temperance Societies and from the Spiritualists, because of my Plainville reputation. The benefit to society and speaker is reciprocal, and I believe ever will be where the lecturer is worthy.

The cause is growing rapidly in consequence the most important meetings are now held in popularity draw in constantly new faces, and once there, they are sure to come again, and before long we shall have their support both in money and influence. We already look forward to the time when the society will own its little chapel hall, and rest on a permanent, incorporated foundation.

Cred? Not a line! All who attend are considered members and they pay what they choose. A Catholic is as welcome to social or hall as a Spiritualist. No one is asked what opinion they hold. The business is in the hands of an executive committee, and everything is managed as simply as possible. My Sunday morning lectures are usually on topics connected with Spiritualism proper. My evening discourses are upon humanitarian topics.

Such is the simple plan. It is a growth. The thing started with no plan, and has grown by the simple law of needs. As long as the forces can be centralized in one speaker, the society will grow, but as soon as the transient system is begun, I look for a sure downfall. There is no desire for a change, and if I cannot remain, they will unite on another, if one can be found. Steps are now being taken to organize a choir to lead Congregational singing, and the former publication of "Golden Melodies," will be the book used.

Now will not other committees make the same effort? I am confident the thing can be done, and when once a foothold is obtained, the field will soon be won. This way the old workers heretofore starved out, can be called back, and the hunger of the community crying in ignorance for food, can be fed. "The day-star that arose o'er Hydesville will thus evolve gradually into the Sun of righteousness, with healing on his wings" for all our ignorance and woe. Battle Creek, Mich., June 6, 1877.

Brown Commended—Brown Criticized.

MR. EDITOR:—On the first page of a late JOURNAL under the head of "Michigan Notes" in four paragraphs Capt. Brown states his conclusions with reference to the existing condition of Spiritualism. In the first and second paragraphs, he charges upon Spiritualists as a class, a want of spirituality, which is in our opinion, a center shot a very unpleasant truth; but the only way to improvement is through knowledge of our weakness; being satisfied of the truth, let us take immediate and radical measures to amend, or our responsibilities will be increased proportionate to our augmented knowledge. In the third paragraph, he gives pointedly as one of the causes of this lamentably unsatisfactory situation, the undue prominence given by so-called Spiritualists, to physical manifestations, which is unquestionably true; we commend that paragraph to the consideration of all. As it is our truest friend who kindly shows us our faults, we should be grateful to Capt. Brown for a frank statement like this, while should any undertake to attack the position he has taken, as to him seems probable, we opine the result will be their own conversion.

In his fourth paragraph, however, he shoots wide of the mark, and with all deference to his opinions made up from his experience, beg to say, I have found in my own experience the converse of his proposition, "We must settle our speakers," to be true, and from his idea that the settled speaker should be the representative of the society, engaging him or her, God and the angels deliver us, as well as from his realization. Mediums as a class have not indicated sufficient ability in representing their own affairs, to warrant any society entrusting them with the charge of any temporal matter.

In support of the first proposition he refers to the "success of the Chicago Society in retaining Mrs. Richmond," and avers that it "is an incontrovertible argument in favor of settled speakers," which we regard as not only illogical but an unwarranted conclusion even were we to admit (which we are not inclined to do) that it might be true if applied to Mrs. Richmond only. The controls of Mrs. R. are many, and the subjects always ably treated, yet there is some difference in the quality of her lectures, though they have in some respects a similarity which tends to lessen that attention and interest which even a poorer lecture from another organism might excite. It has been our good fortune to be able in each instance for several consecutive months, to listen two or more each week to addresses by first one then another of the best and most popular of trance and inspirational speakers known, and in each case the change was not only exceedingly grateful to ourselves, but its good effect noticeable upon the attendants of the lectures generally. Capt. B's theory would more nearly apply to such a society as the one to which he refers, or one located in a large city, than to any other, yet we are confident, that were Mrs. Richmond to exchange for three months with Mrs. Brigham of New York, both societies and perhaps speakers would be largely benefited.

What seems most needed, is the organization of Spiritualists into societies. Speakers are sufficiently numerous, while societies are comparatively few, and those composed generally of persons who think well of Spiritualism, but are unwilling, because unaccustomed, to paying liberally for religious instruction, as is done by every other like society in the land.

The truth may as well be spoken plainly that Spiritualists are niggardly selfish and absolutely mean, regarding the expenditure of their money for the purpose of instruction. Our speakers can not live without pay until pastors of churches can, and until then, should not only be paid, but liberally, that their conditions may always be of the best. What proportion of Spiritualists subscribe and pay for a paper devoted to their interests? Not one in a hundred. Reader, do not be surprised, for this is not half the truth. You ask why is this? Simply because they are not educated beyond the phenomenal stage, they do not care to listen to addresses nor to read books or papers which will teach them how to prepare themselves to enjoy the spirit-life, instead of having to return to earth to learn what they are neglecting now; many of them are even ignorant of the fact Spiritualism teaches that the object, end and aim of this life, is to perfect our minds, and to the extent of our ability, extend this assistance to others. If there exists a necessity for missionaries anywhere, it is among Spiritualists, or rather those who suppose they are such. Capt. Brown is undoubtedly anxious to locate; well let him do so, and if he doesn't find a larger number of permanently appreciative attendants than it has ever yet been the lot of a speaker to find among Spiritualists, he will soon desire to be settled elsewhere.

"Tis better to endure our present ills, Than fly to those we know not of." O. As the writer of the above, as well as Capt. Brown, seem each to think for themselves and fearlessly give their communications place in our columns, trusting the result will be favorable for good and the truth.—Ed.

MRS. ANNIE STEWART.

Materializing Seances at Terre Haute, Ind.

BY HENRY LACROIX.

(Continued from last week.)

PRIVATE SEANCE OF 19TH MAY.

Marie Louise was the first who greeted her father with a warm kiss in the door of the cabinet. She made but a hurried visit, saying she wished to leave the room for others to come, but before going she undid her hair and stretched it out with both hands on her sides and above her head, and got us to touch and handle it. It was dark and silky.

Next appeared in the doorway the figure of a man who betooked us to walk up to him. We shook hands, and intently looked at the unknown features to try and recognize the one they portrayed; but to no purpose. As he could not speak, but simply answer by bowing or shaking his head, or making our hand after many questions as to who he was, we learned at last that he was a relative, the only brother of our father, and therefore our uncle. He not only seemed joyful but lively expressed his joy at our naming him, by a quick and successive sparklings on his face. It was hard work for him, however, to keep on materializing, and every now and then would sink, (or "spill himself," as Minnie calls dematerialization.) This would last but a moment and up again he would come to his former height. Several times he took hold of his jet black beard and mustache and lifted them—probably to show that they were genuine. After a short interview we parted.

Leon, our mischievous and frolicsome baby spirit boy, jumped out of the box after his grand-uncle had left. The capers he cut have to be told in good humor. After shaking hands with us, he went to the music-box, as a matter of course, and then walked around the platform to where we sat, took an orange out of two we had brought and began peeling it with his fingers, until we gave him our penknife with which he finished the operation. He spoke in English, answered our questions and went about the hall, trying the locks of the doors, which were closed. As we had become aware that this last bearer of our name, was a lover of sweets greedily so, and wishing to give him a good treat, we had brought a box holding about half a pound of pretty fair candy for his own sole private use. This he understood and proceeded to action at once. When he left for the cabinet he brought on his head our smoking-cap, and our hat also which was under the table—the last without my consent or knowledge. The cap could not where he found after the seance was over, but our hat was hung in the back part of the room. The candy box was picked up, but empty. At the public seance, same day, our cap was returned to us.

Marie Celeste, our sweet and lovely girl, came next, and carried out into action a mental, floating reflection which had passed through our brain the day before, viz: Why none of our children had taken hold of us by the neck to kiss us? This she did at once, most sweetly, as if to convince us that she at least had seen that passing thought, or unconsequential mood, and wished to prove to us her almost constant presence around us. After a short conversation together she proceeded to rise from her seat alongside us, put a large flower in her hair, and went back to heaven, her home, through the cabinet.

Catherine, (third daughter, about twenty-two years of age), made an exit from the cabinet for the first time. She extended her hand to us and kissed us warmly. We found that she bore close resemblance to most of her sisters; but she was able to speak but few words. We handed her a pair of pocket-seissors which we carried to cut a rose from a planted bush which we had brought to honor the feast of our private and public interviews with our dear ones. She put that rose in her hair, and asked to bring with her a large cumbrous bouquet of cut flowers which we took her to do. This could not be found anywhere after the seance—and Minnie said it was dematerialized to be taken away by our daughter.

At the public seance, Monday, 21st, our Marie Louise fulfilled one of our ardent wishes, by coming and referring to certain spiritual manifestations and unravelings, which had taken place the night previous in our room, and that she and her sister Marie Celeste, had witnessed and otherwise participated in. That, to us most important and pivotal test confirmed unmistakably the reliability and truthfulness of certain great and mysterious operations and upheavings, and tore from our eyes a film, which prostrated as it fell forests of doubts and other obstacles that obscured before the highways and byways of the future. Our darling daughter came attired this time quite differently and most tastefully. Over her brown outer garment and bosom a white cowbeil, like silk kerchief with fanciful waves and coquetish display caressed our attention. This interview lasted a good while comparatively and bore a new and charming character. Our sweet visitor said that she would be able before we left to speak to us in French. She alluded to the ferrotype picture of herself and lover, and that of two of her sisters and their lovers, which we had obtained the day before through the collective mediumship of Mr. P. P. Price and Mrs. Stewart. She pronounced her hair, and promised to try it over again. In this case the resemblance of our darling's lover was remarkably exact, but hers was overshadowed with that of Minnie, who had assisted at the operation. Many other subjects were brought on the tapis and agreeably disposed of, and for an adieu our lips were cheerfully sealed with a second kiss—and our olfactory nerves delighted with a delectable perfume that escaped all at once from our disappearing girl.

PRIVATE SEANCE OF 22D MAY. (TUESDAY.)

One of our guides, Hiwoqua, an Indian, who died about one hundred years since, at eighty years of age, and who has been with us for about one year, stood in the open door of the cabinet, measuring at least six feet. He wore a head ornament capped in the middle with a plume, and on his breast shone some shining metallic gewgaw. The representation was not, however, creditable if being a first attempt. He did not speak but answered by signs and grips.

This was a visit full of mystery, as we soon perceived, after she had sat on a chair close to us, which chair she magnetized before sitting on it, by pressing her fingers on the seat. In taking her hand we felt something on one of the fingers, and inquired what it was. After some perambulation and mysterious gestures she pulled from said finger, two rings, one a brilliant, the other a plain guard, which she held delicately with the tip ends of the fingers of both hands, and pressed heavily in our open palm, so as to leave there their deep and whole impress. She was the one who had appeared in full bridal dress, two days before, on Sunday, on a ferrotype plate with her pretended, along with her sister Celeste and her unfortunate or simply tolerated lover. We took the liberty of teasing her, so as to get her to speak, but unavailingly.

The word yes alone could she speak, if being one lately learned with the heart, she could utter it well. After she had returned to the cabinet we heard coming from within the sounds of a guitar, and Minnie said it was Catherine who had materialized one and was drawing from its strings some stray notes.

Delphine G.—At our particular request made to Minnie and the band, a lady answering to the call and half hidden name above, opened the door of the cabinet shortly after and extended her hand, for us to walk up to her, which we did in the expectation of recognizing her who has been a "guardian angel" to us for about twenty years; but with the medium's "mask" which she wore, we could not recognize the one whom we had called, although we felt sure that her spirit organism was encaused in the form before us. Our beautiful invisible friend had failed to produce sensational effect, or had rather reversed the ends. We had not expected her to be without some of the medium's characteristics, but had hoped to see something of herself—which we failed to discover. Future attempts may prove more successful, and that is our hope. The good, graceful and highly gifted spirit, who had rolled around her beauteous form the magnetic elements of the medium, whether badly held in that operation, or for some other reason, more or less cogent, looked somewhat like the medium, and very unlike her also—but in no perceptible way like herself. But as there is nothing without a lesson in the end, we are willing and anxious to see a repetition, and afterwards take up the lesson. Our visitor spoke not, but she answered well some of our questions by sign. Come again were our last words to her as she bowed for the last time to our last interrogation.

Louis, (sixth son, twelve years of age), in saluting from the cabinet, went directly to the music-box, neglecting to call on his father first—a remark which we made at once—and which seemed to have the desired effect, as he came to us, walking around the platform, to do so. But he had before had time to peer into the box and set it going. We asked his name but he could not or would not answer, but leaving his small, delicate hands on our shoulders, he began beating a time in a lively way and caressed our head. He next pretended to magnetize us by making downward passes over our head and back, and finally reaching our brow and eyes on which he pressed delicate fingers, he suddenly put three of them under our nose, whereupon a strong line scent went to our brain, carrying astonishment and pleasure there—after which the pretty and well dressed boy disappeared behind the door of the cabinet. We had found from the first that he looked much like our already seen sons, but as two had to come yet, we were unable to say which of the two he was. Minnie made a mystery of his name, as she would not tell it, adding Marie Louise will tell you. The boy, he it is, did not fail to see a bag of candy which was on the platform, and visit its contents.

At the public seance, Marie Louise come and she informed us that the mysterious boy mentioned above, was her brother Louis. This was a short visit but we managed to rattle away a good deal on both sides. From our hand to her hand went a little bouquet, which she graciously bore at once and she volunteered to become the bearer of one much alike for a comparatively new inhabitant of her sphere, whose name was not mentioned by us at all, but it became immediately known to her as she looked at the flowers. All the bouquets so given by us to our children, were evidently carried away by them, or dematerialized, as no trace of them could be found after the seance. Marie Louise spoke about the photographs we had obtained in the afternoon (same day), the camera covered over, (which was the modus operandi with the others also mentioned before), and said that they were all good; the first was Loen's, our baby boy; the second that of Hiwoqua; the third, Delphine G.'s; fourth—that of a superior (English), military man, highly decorated, was the likeness of a living man we would meet in Europe—and what is most singular about this picture is, that we had seen on the day before the same person in a passing vision, in our normal condition just as he is represented on the above named plate. Apart from that, as the holder was being taken out of the camera by photographer P. P. Price, to go to the dark room to develop it, Mrs. Stewart, who along with her husband, the photographer and ourself, had together laid and joined hands over the instrument—acting as a battery—Mrs. Stewart, be it told, immediately and with astonishment said to us: "Have you not a friend who is a military man? I have seen one *described*, between you and myself." We added a simple no; not thinking in the least of our vision of the day before, and which we had mentioned to none. But upon developing the plate we immediately recognized the person as the one of our vision. Events will prove! In the case of the negative of Hiwoqua, mentioned above, Mr. Price before putting the holder and plate in the camera, said that he had just heard a *war whoop*. Event did prove!

Attacks on Thomas Paine.

A Western correspondent writes—"I am sorry to see a Universalist paper publishing slanderous and absurd attacks on Paine, without commenting. The editor, if he be not an ignoramus, must know better. 'Pious frauds' may be expected among our Orthodox friends, but are rather out of place elsewhere."

Yes; and there will be malevolent attacks on the memory of Paine as long as an envious priest shall pour his persecuting venom from the pulpit. Old Orthodox priests have been cursing Thomas Paine ever since he had the bravery to write against tyrants and priests, and they will curse him for it until they shall find that the people have progressed too high in wisdom to listen to them. He wrote against superstition, but he was far better than any priest that ever abused him, for he wrote for the liberation of the human mind from the shackles of all tyrannies.—*Investigator*.

The Crisis of War.

BY D. P. KATNER, M. D.

Ever since Abraham dwelt on the plains of Mamre there has been more or less of wars of faiths or religions. The Jewish wars—the holy wars—the wars of Mahound—the crusades and the medieval wars are recorded in history with many others of like origin, both terrible and bloody.

These opposing religions—antagonistic faiths, and blind and fanatical superstitions have engendered the most bitter hatreds and deadly strife that have ever blotted the fair page of history, and have bred and fostered the terrible war spirit, insatiate for blood and victims.

This implacable demon, whose thirst for human gore has never yet been satisfied, must needs rankle in the veins of zealots and creedsmen, and foment to deadly strife. It is in the mental circulation, what the poison of the serpent or of the rabid animal is when introduced into the physical circulation. It multiplies itself by every cell and every particle of blood plasma that ascends with them. The whole into mass of seeking poison, and like the hydrophobia, it changes the once sweet and gentle nature into that of an infuriated beast without sense or reason.

Mahomed spread his religion with fire and sword, gathering the wild children of the desert beneath successful folds of his banner, "the prophet" marched to victory.

His triumphs in the name of "Allah" over other faiths and peoples gave proof to the roving tribes that his mission was to establish the pure religion among men. No other form of inspiration would have succeeded with them. His aims were suited to their tastes and civilization. It was a religion baptized in blood. It commenced its spread with the sword, it will finally perish by the sword. Other nations and other creeds will be drawn into the vortex. All have contributed their share in developing the spirit of the red dragon of war, therefore they must taste the fruit of the Dead Sea apples they have planted. The present is but the beginning of the end. Before the era of Fraternity, Justice and Peace can come, the war spirit must be killed out. It can not be done by praying or preaching. It can only come through war—terrible and bloody—through deathly strife, which was made so terrible that it will shrink from it as he would from the fangs of the dreaded cobra.

For many years the seers of our time have seen the coming struggle. Even as far back as the commencement of the Christian era, the near closing of that era was seen and pictured in the distance by Jesus, as the most terrible struggle the world should ever see. (Mat. 24, 15-22.) This has been quoted by the religious terrorists as the end of the world, and it will undoubtedly be the beginning of the end of the world of ignorance, superstition, bigotry and hate, which their creeds have engendered and fostered. John, in his vision on the Isle of Patmos, saw the terrors of that dreadful day when the earth should be deluged with human blood. (Rev. 14, 20); and again, Rev. 19, 7, 8, 9. Where this red-headed demon of war is called "Satan," which means "destruction or a destroyer," and the final triumph of the truth is proclaimed as "a fire from heaven."

From all these things, and from the fact that the Russian legions carry the double Greek cross, which is only borne in religious (?) wars, and that the Sultan has unrolled the banner of the "prophet" we can see that the time has come of which Jesus spoke, "the abomination of desolation foretold by Daniel the prophet." When great tribulation shall be upon the earth, such as was not since the beginning of the world to this time, no, nor ever shall be. But Jesus says: "Immediately after the tribulation of those days"—when "the sun of (theology) shall be darkened and the moon of (priestcraft) shall not give her light, and the stars of (empires) shall fall from heaven, their high estate, and the powers of the heavens (Kings, emperors and rulers) shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth (those bound to traditions, creeds, forms and ceremonies and hereditary governments) mourn, for they shall see the Son of Man coming in the cloud of heaven with power and great glory."

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

It is very evident that the generation which should not pass away until all this be fulfilled, was the generation of those who do evil. It is also evident from the contest that those who have received this sign of the Son of Man, or, in other words, the light of the spiritual unfolding for the elevation of humanity, and who for policy sake become "time servers" and fail to work on, under the adverse circumstances of the times in aid of humanity's progress, shall be "cut asunder as chaff, and his portion with hypocrites." Mat. 23, 48, 51.

But now this crisis of war is upon us. The war spirit is abroad in our land full of persecution. We may not see the marshaling of armies to battle (pray) or hear the clangor of resounding arms in our own country to-day, but yet those subtle influences, which the war spirit of creeds and dogmas evolve, are at work to deprive the masses of their "inalienable rights." The churches are combining in a "holy alliance" (?) to shackle reason and fetter all freedom of thought. Class legislation is sought in order to more effectually suppress mediums and oppress the people through these combined "monsters of life and death, of God and humanity."

Not only this, but mediums—true mediums—must be denounced, oppressed, persecuted, slain, while pretended expositors are nursed, pampered and fattened in their profanity. Thus the churches, which profess to be the conservators of religion and morality, are truckling to the basest passions and fostering crime, while the "schools of medicine" are boldly demanding of our pusillanimous legislatures the passage of laws to suppress all healing mediums and all independent minded physicians, who have not graduated at their schools, or who will not subscribe to their narrow code of medical ethics.

They have become great monopolies, and together with other monopolies aided by unprincipled and bribed law-makers, executives and administrators of laws, begotten in fraud, seek to control the lives, purses and souls of men, and to bind burdens upon the honest sons of toil, "grievous to be borne, but they will not touch them with one of their fingers." It is a war to crush out the aspirations of the soul to be free to think for itself, to enjoy the fruits of honest toil of each one to elect for himself who shall care for his body in sickness, and to provide, without the interference of clergy, for the destiny of his own soul.

In the present crisis, places us out of the pale of assistance, and prevents us from aiding one another. We must be up and doing. Already the enemy are upon us and we shall be bound hand and foot unless we bestir ourselves to avert the calamity. The thumb-screws, the rack and pinion, the dungeon, the gibbet, and the stake and faggots, are but one step ahead, if we now sit idly by and allow the cords to be tightened. The thieves of bigotry are strong, and when backed by wealth, which monopolizes the labor of the land, raises the price of bread and every necessary of life, can bind to a life of slavery and ignorance the millions of human beings whom it has deprived of their God-given rights. Then let those who would be free and see others free unite hand, wealth and soul to roll back this overwhelming tide of oppression before it is too late.

If we would accomplish anything we must unite our efforts, our energies, our industries, our means to its accomplishment. Spiritualists, Liberalists, Free Thinkers and all independent minds must join together without feigning, bickering or wranglings to roll back this overwhelming tide of oppression which is setting back to destroy them all as the common enemies of bigotry and intolerance. There is no middle ground. All between shore and shore is an ocean waste. We must all decide and decide now. We must either take the side of the zealots and bigots and unite with rascality, fraud, oppression, rapine and murder, or join in the ranks of liberal minds, who amid the direst opposition, are marching on to the plane of universal freedom for all mankind.

We must remember that out of the tempest comes a calm. Out of darkness light is born. Extremes will right themselves, though the struggle be ever so painful, terrible and bloody through which the equilibrium is produced. So this dreadful war, these terrible persecutions, these monopolies of priestcraft, kingcraft, doctorcraft and aristocratcraft which have now combined to crush out the liberal element in humanity and check its spiritual growth into freedom of thought and soul, will in the end burst the imprisonment of liberty and progress within all souls, and open up in all its richness and grandeur the eternal blossom of progression, peace and universal happiness.

There never was a time in the history of the world when more fortitude of soul—more personal bravery in defense of human rights, and mental and spiritual freedom was demanded than the present. Great sacrifices we all must make, if we would remove the galling yoke of priestcraft and kingcraft from the necks of humanity. Our devotion to Principles must be stronger and more rock-rooted than that of the devotee to his crumbling faith. Our willingness to do good, and our earnestness in its accomplishment should ever be our passports to the hearts of men. Our zeal should be guided by knowledge, and then, though our ways lead into the valleys of sorrow or through the deep waters of affliction, they will surely conduct us up to "the mountain of God," and help to place us and humanity together in the end into the august presence of divine truth and harmony.

"Worlds Within Worlds."

We lately saw noticed in the RELIGIO-PHILOSOPHICAL JOURNAL the book bearing the above title, and now offer the readers of the JOURNAL, a paper upon its psychological relations, for we must ever remember that all subjects, like man, have their psychological as well as physical relationships; so, then, without presuming to dispute the truth, (or affirming it either) of the "descriptions" of the "Worlds within Worlds," we will say our thoughts upon the real value to man of the work in question. That people may know the truth respecting clairvoyance, then, is the motive of our present review, and if we seemingly criticize adversely the author, the reading public may know that 'tis in no spirit of unfriendliness. That clairvoyance is to us an established fact, and also that one may receive through the exercise of its power by the angel life unseen, lessons of value, we have no doubt, but here a fact presents itself plainly to our mind and verified, too, by actual experiences from scientific experiment, viz: The Subject of the Vision is not, as the writer of the book seems to suppose, active in his clear-mindedness, but strictly passive. We make this statement emphatically, for it is of the utmost importance in our investigation. The writer of this paper is himself clairvoyant, and calls himself "clear-minded" in vision, but is at the same time fully aware that 'tis the soul-unseen that comes to him that makes the vision clear. Besides, we will mention a recent fact of experiment with a lady friend of Chicago, who is highly sensitive to the stativoelic condition, and is in many things, at least clear-minded in vision. Sitting with her and several friends one evening, she suddenly exclaimed, "I see, I see!" and then went on with her description, answering questions readily in respect to the different parts of the vision, and giving personal description so intelligently that we were all delighted at the presentation made. After a little the thought of experiment entered our mind, and fixing our look upon her, we asked if there was any change in the scene. She sat still a moment, and then said, "There does appear to be a change," and described minutely, and under question by the different members of the circle, not in our secret, a pictured scene, as we had willed it! The first was as purely natural as could be in its magnetic relations; the second was, as you will perceive, as purely "mesmeric" (we use this term to distinguish between the mundane and supermundane excitant) and she or the company could perceive no difference whatever in the state of mind in the transfer of vision.

We might, did time and space allow, give many examples bearing directly upon this subject, and though clairvoyance "in words of miles apart" should give the same description of sight and sound, and experience, still we can not feel that "the vision is for the seer," and must receive its interpretation to be of actual value. That places are often seen, and persons, we do not deny; but even then we have learned to seek the spirit of the vision, for its lesson rather than the vision itself, and then, our estimation of it is of necessity based upon its practical value upon the present life we live. Hence, in the book in question, we would look not at the vision scene, but at the physical laws for verification. We would not dispute the law of magnetic or electrical attraction and repulsion set forth, for we are satisfied that the writer has there a truth, not as new as he seems to think in discovery, for we ourself taught it to our classes as well as twenty-five years ago. But you will say: "If this is true, why not the whole of the vision?" We answer, in all clairvoyance, we must consider many things, among them, the especial object of the vision. In this case, confessedly, 'twas

to while away the time given to cure of disease, and therefore may be true, or may be like the picture book of the child; it demonstrates actually nothing, for we are compelled to rest upon the simple assertion that to him 'twas this world, and that! The many experiments narrated are valuable only as illustrations of clairvoyance, as an experience of the soul. We live these things, and they are part and parcel of our life; this is a fact, but to be of use to man they must be as closely examined in the spirit of psychological feeling of soul as in the physical detail, and the usual empirical method of treatment must be abandoned for the more scientific inlook upon the actual effect upon the soul of the subject. We are aware that our words are obscure here, but it is because we can not use any word to advantage in describing sensations. They must be experienced to be understood, and yet our words do express the actual of the case. Let us hope, then, that no one will take offense at what is written, but instead will seek to observe more carefully the moral sensations, if we may use this term, during the time of stativoelic vision or clairvoyance, and until we are better acquainted with the law that governs, confine our "descriptions" to such subjects as can be verified upon this mundane sphere—in this way, only, can we hope to help the knowledge of the world. And surely unless we help, what is the worth of our vision?

HU-MANITY.

State Organization.

MR. EDITOR.—I have read with interest the questions and remarks of Judge Holbrook, and herewith offer my views on this important subject, viz: A State Association of Spiritualists for Illinois.

For one, I am in favor of such an organization. Let it be called late in August or early in September next, to meet in Chicago, commencing on Thursday and holding over Sunday, as may be advisable.

The following sentiments prevail with me at this writing: 1. That we call a convention of all the Spiritualists of Illinois; 2. That we drop all affixes or prefixes, and meet in convention as Spiritualists; 3. Let us have a declaration of principles, based on the laws of progression here and hereafter; 4. I am in favor of a free platform on which all subjects germane to Spiritualism only may be discussed under strict parliamentary usages; 5. I am in favor of free speech, the right of petition, that the minority shall be respected; 6. I will favor the following order of government, viz: A full corps of officers, consisting of a president, vice-president, secretary, treasurer, and a board of five trustees, who shall constitute a board of management, five of whom shall constitute a quorum for all business purposes.

I am in favor of publicly declaring that Spiritualism is a Religion, resting its claims on science or exact knowledge, thus presenting to the world what we know, as well as why we know it. I am willing to admit that we have a faith as well as a knowledge and belief.

I am willing to organize, with constitution, by-laws, and well defined rules for our government, with power to discipline, control and enforce order. This will place us on a footing with all Christian churches, and protect us everywhere, and under a well defined charter government, we can limit the scope of discussion without violation of principle, or stultifying of conscience. Under these rules, we can discuss Spiritualism without running into side issues or subjects foreign thereto. I am willing to accede to our constitutional form of government, that any subject may be introduced for discussion, at any of our conventions on the vote of two-thirds of the members of the State organization, in good standing, who may be present or entitled to vote.

These are my views at this writing, put forward in a spirit of inquiry, seeking the best interest of our cause. Spiritualists, have we not suffered enough from the bitter spirit engendered by side issues and subjects foreign to true Spiritualism? from humbugs and frauds who are fattening off of our gospel by counterfeiting the proofs of immortality, and is it not time that the work and the church know our strength? I have other and potent reasons for organization, which I will give in a future article on the subject. "Let us have peace."

E. V. WILSON.

Lombard, Ill.

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Books Received.

THE OTTOMAN EMPIRE. TURKEY. By James Baker, M. A., Lieutenant Colonel Auxiliary Forces, formerly Eighth Hussars. New York: Henry Holt & Co. 8vo., pp. 495. Price \$4.

THE WESTERN. (H. H. Morgan, Editor, St. Louis, Mo.) Contents:—Culture and Discipline; Makaria—A Play in Five Acts; Thoughts on the History of Education; Shakespeare's Historical Plays; A Phonetic English Alphabet; Proceedings; Book Reviews.

God forbid that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of a system; of a superstition, but they never can be injurious to the rights or well founded expectations of the human race.—Bishop Watson.

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Magazine Notices—July, 1877.

THE AMERICAN METEOROLOGIST. (John H. Tice, St. Louis, Mo.) Contents:—What is Motion?; Related Telluric and Atmospheric Phenomena; Actual Phenomena of March; Practical Meteorology; Weather Forecasts for May.

THE GALAXY. (Sheldon & Co., N. York.) Contents:—The Gospel of Culture; Thou and I—From the Spanish of Donalio; Miss Misanthrope. Chaps. XXI, XXII, XXIII, XXIV; Charlotte Bronte; George Sand; Zizi, the Little Detective; Arabesque; The Embroidery of History; The "Depression in Business"; A Day at a Country Home on the Hudson; Boat Dreams; One Ice Man; The Heart of England; Drift-Wood; Scientific Miscellany; Current Literature; Nebulae.

ATLANTIC MONTHLY. (H. O. Houghton & Co., Boston; Hild & Houghton, New York.) Contents:—The Queen of Sheba; I—III; Recreation and Solitude; Crude and Curious Inventions at the Centennial Exhibition, III; A Night Picture; At the Sign of the Savage; Love in May; A Century of Congress; Freedom Wheeler's Controversy with Providence—A Story of Old New England; Fireflies; Paige's History of Cambridge; Nightwatches; The Contributor's Club; Recent Literature; Music.

THE NURSERY. A monthly magazine for youngest readers. (John L. Shorey, Boston, Mass.) Contents:—The Wild Bee's Home; Percy and the Oxen; Pet Rabbits; Chipping-Bird's Song; Fourth of July Morning; The Little Deserter; A Fish Story; Buttercup's Circus; At Sea; Drawing-Lesson; Solomon and the Tame Bear; At Dinner; Sixth Lesson in Astronomy; Teddy's Kitten; Pictures for Mary; The Chamomile; The Garden Tools; What Does Little Birdie Say? Most of the stories are illustrated.

THE ECLECTIC. (E. R. Pelton, New York.) Contents:—The Political Destiny of Canada; The Religion of the Great Pyramid; The Kitchen and the Cellar; Montenegro—A Sonnet; Montenegro—A Sketch; Barry Cornwall; The Levelling Power of Rain; Translation from Helms; Young Musgrave, Chaps. XIII to XV; The Hopes of Theology; The Nebulae; A Wife, a Wife, a Wife; The Age of Ice; Slavery in Egypt; Curious Discoveries; Conqueror's Vision; A Mother's Heart; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents:—On the Evolution of the Family; The Tides, (I, II, III); On Ground Air; Its Lysogenic Relations, (I, II, III); A Brief Historical Sketch of the Discovery of the Circulation of the Blood; Over-Consumption or Over-Production? Atmospheric Pressure and Life, (I, II, III); Heat and Motion, and Political Economy; On Heredity in Nervous Diseases; The Material Resources of Life; The Zodiacal Light, (I, II, III); Sketch of Dr. Balfour Stewart; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Scribner's Monthly. (Scribner & Co., N. York.) Contents:—Bow-Shooting, (I, II, III); Nicholas Minturn, VIII, (I, II, III); Irrevocable; Richmond since the War, (I, II, III); The Nobleman of the Steppe, (I, II, III); The East Indian Council on the Genesee, (I, II, III); Measures; The Battle of Bunker's Hill, (I, II, III); The Depths of the Sea, (I, II, III); Forest Quiet; Plate Locks and Paisley Shawls; Anecdotes of Gilbert Stuart; The Nether Side of Life Insurance; Life; The Brattleboro Method; The Mormon Theocracy; To T. B. A.; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Sic-a-Brae, (I, II, III).

PERIODEOLOGICAL JOURNAL. (S. E. Wells & Co., New York.) Contents:—Sir Edward Thornton; Relation of Character to Longevity; Dr. Schliemann, the Merchant-Archaeologist, (I, II, III); Be What You Are; The Woman-Heart; Wm. H. Vanderbilt—Portrait; Peacemaker Grange—A Constitutional Discussion; Preaching with a Shovel; The War in Europe, (I, II, III); Suggestions to Ocean Travelers; The Faculty of Comparison; Phrenology and Low Foreheads; Spectacles: How to Select and Wear Them, (I, II, III); Of the Brain: Its Relations and Culture; Medieval Hygiene; The Cherry; Its Culture and Use; Editorial and Current Items.

St. Nicholas. (Scribner, Armstrong & Co., New York.) Contents:—Nellie in the Light-House; Gunpowder; Going to the Sea-Shell; Whittling; Listening to the Bow-Bells of London; And the Sun Smiled; Hevi; His Own Master; Wild Mice and their Ways; The Perkins Celebrate the Fourth of July; A Talk About Spectacles; The Little Brown Seed in the Furrow; The Stars in July; A Boy's Life on a Man-of-War; What made Mr. Tompkins Laugh; Going a Gypsying; George the Third; Dumb Orator; The Giant Planet Jupiter; For Very Little Folks; Jack-in-the-Pulpit; Miss Louise's Mouth; The Letter-Box; The Middle-Box. This number is profusely illustrated and contains a fine frontispiece.

AMERICAN SPIRITUAL MAGAZINE. (S. Watson, Memphis, Tenn.) Contents:—"The Rich Man and Lazarus"; Prospectus of "The Voice of Truth"; Christian Spiritualism in the Light of Rational Criticism; Spiritualism—Some of its Moral and Religious Aspects; An Address to the Clergy; Religion and Science; The New Age; Mr. Peoble's Lecture; The Same Religion—The Gospel of Christ and the Gospel of Spiritualism; Spiritualism Exposed; The Age of Miracles; An Antidote; Letter of Inquiry; A Novel Party; Organization—Our Divine Father and Motherhood; A Timely Warning; Extract from a Lecture Delivered at Harmonical Hall, May 27th, by Mrs. Shindler; Our Home Circle; Book Reviews—A Southerner among Spirits. For sale at the office of this paper. Price, postpaid, 25 cents.

Each number contains: I.—An original article on some point of American history from a recognized and authoritative pen. II.—A biographical sketch of some character of historic interest. III.—Original documents, diaries and letters. IV.—Reprints of rare documents. V.—Notes and Queries in the well-known English form. VI.—Reports of the proceedings of the New York Historical Society. VII.—Notices of historical publications.

The work is conducted in an impartial and independent manner, free from sectional or local bias, and from personality or controversy in any form.

Mr. John Austin Stevens, Librarian of the New York Historical Society, edits the Magazine, with the active co-operation of many of our most distinguished historians, among whom are Messrs. J. Hammond Trumbull, John G. Shea, Henry C. Murphy, O. H. Marshall, J. Conner Brevoort, George H. Moore, John Russell Bartlett, George Henry Preble, E. B. O'Callahan, Henry O'Randolph, Jr., Thomas Balch, B. F. DeCosta, and Charles W. Baird. The publishers have in their hands a collection of original documents of great interest and value.

The publishers were aware of the want of success which had attended similar enterprises in this country, but confident that the time had arrived when, under the stimulus given to historical inquiry by the occurrence of the centennial anniversary of the birth of the nation, a magazine conducted on broad principles would meet a sufficient and remunerative amount of public patronage.

Six monthly parts have been issued and have met with continually increasing interest and demand. The work is printed and illustrated in the highest style of art, each number containing sixty-four pages. The work is sold by subscription at Five Dollars a year. Parties interested, as all should be, may address the Publishers Messrs. A. S. Barnes & Co., New York.

If the reader can not conveniently subscribe now, he can preserve this direction until another time. We feel an especial interest in seeing this enterprise a complete success. The book will do great and lasting good. Every American should be well read in the history of his own country.

Items of Interest—Gems of Wit and Wisdom. I used to think reforming this great earth on every Christian's trembling shoulders lay; But recently my brain has given birth To this: "Let Nature take her own good way." Emma Tuttle.

As one increases his industrial power by material instruments, so he enlarges his means of happiness by each friend affection joins to him. A man with a forty friend power will be a millionaire at the treasury of love.—Theodore Parker.

—Ecclesiastical clergymen are said to make three-fourths of all the applications for post masterships.

A superstitious person dreads his fangled god, and yet fancies that he finds refuge in his bosom.—Plutarch.

Alexander Calder, Esq., President of the British National Association of Spiritualists, has been decorated with the Cross of the Legion of Honor.

What makes more noise than a pig under a gate? A revival preacher! Oh, you are wide of the mark—Two pigs under a gate! What makes a horse eat over a hill? Because he can not eat under it. Will is a woman's neck not a neck? When it's a little bear?

The old husband was taken sick, and was believed to be near his end. The old spouse came to his bedside, and after carefully examining his condition, exclaimed: "Wy, daddy, your feet are cold, and your hands are cold, and your nose is cold." "Wy, daddy, let 'em be cold." "Wy, daddy, you're going to die!" "Wy, daddy, I guess I know wot I'm 'bout." "Wy, daddy, wot's to becom of me if you die?" "I dunno and don't care. Wat I want to know is, wot's to becom of me?"

We need a preaching of the gospel of self-conquest, of the positive power and supremacy of the soul over the senses, of the spirit power within over perverted appetite and passion.—Giles B. Stebbins.

Prof. Tice is out with the prediction that there will be fifty-four thunder storms this summer. Get glass castors for your beds.

It is said the peculiarly fine quality of the "Vienna Bread" of the Exposition is due to the flour being made from Hungarian wheat, a hard, shrivelled variety, not grown in this country.

Last Sabbath morning an eloquent Burlington minister was earnestly discoursing about Peter and Paul, and said they were a "good pair." "Good hand," sleepily murmured a half awakened sport in the back pew, "take the pot; nothing here but ace high."—Hawkeye.

Wong Chin Foo, the gentleman from the Flowery Kingdom, who is lecturing in this country, challenges any man in America, any missionary in Asia, to say that he ever heard one of the 450,000,000 of Chinese take the name of God in vain. The Christians have a commandment to honor parents, but a Chinaman would think the average Christian's love for the father and mother horrible neglect. Here we pity and reverence put to the credit of a people we are taught to regard as merely poor heathen.—Banner of Light.

"When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects, and growing laxity of principle, which can not terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe; and when things are in this state, all thinking or writing which does not tend to promote such renovation, is of very little value beyond the moment."—John Stuart Mill.

Our reason can never admit the testimony of men, who not only declare that they were eye witnesses of miracles, but that the Deity was irrational, for he commanded that he should be believed, he proposes the highest reward for faith, eternal punishment for disbelief. We can only command voluntary actions; belief is not an act of volition; the mind is either passive or ingenuitarily active; from that it is evident that we have no sufficient testimony, or rather that testimony is insufficient to prove the being of a God.—Shelley.

A little boy was much exercised for fear he would not know his father when he got to heaven, but his mother eased his mind by saying, "All you will have to do is to look for an angel with a red nose."

After a long period of wet weather, when the Chinese have prayed vainly for relief, they put the Gods out in the rain to see how they like it.

Toil and affliction are inevitable. He that climbs the mountain has at the top a greater enjoyment than he that in a sedan chair is carried upward. Grumble not in the night of exaltation, but remember the coming day of joy.—Kramar.

"Mrs. Parr of this village," says a Wisconsin exchange, "has had no less than seventy attacks of illness during her lifetime, and still she lives." She must be one of the "Brave Women of Seventy-Six."

Confucius wrote, "When one cultivates to the utmost the moral principles of his nature, and exercises them on the principles of reciprocity, he is not far from the true path. What you do not like when done to yourself, do not do to others; serve your father as you require your son to serve you; serve your elder brother as you would require your younger brother to serve you; set the example in behaving to a friend as you would require him to behave to you."

Fate is fickle, fate is daring, O'ping, blaming, little caring, Who is white or sable wearing. Emma Tuttle.

REMARKABLE RECOVERY OF SPEECH. The St. Louis Republican prints a letter from Tipton, Mo., which says: "A very remarkable case of a man who has been deaf and dumb for twenty-six years, suddenly recovering his hearing, has just occurred in our town, the person being W. M. McKenzie, brother to Col. J. B. McKenzie, of the Twenty-fourth Regulars, who is native of Ohio, born July 4th, 1835, and who was deprived of his speech and hearing at the age of fifteen, being precipitated in a well to the depth of 70 feet. His life was saved, but since that time he has not uttered a word nor a sound until within the past three weeks, when he could hear the sound of the railroad trains and the church bells. On last Sunday he could hear loud conversation for the first time, and on Monday began to utter audible sounds. To-day he talks freely, so as to be heard distinctly at a distance of fifty feet, and articulates perfectly the most difficult words."

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SELECTED: We shall Meet on the Bright Celestial Shore; Angel Care; Zion's Welcome us Home; Welcome Angels; Come, Gentle Spirit; Express Sweet Love of Prayer; Chant; Moving Home-ward; Come up Hither; Bethany; Only Waiting; Evergreen Progress; Chant; Beyond; Spirit of the Creator; Freedom's Progress; Angel Friends; Gentle Words; My Home beyond the Stars; Oh, how I love the Morning Star; A Child's Thoughts of Heaven.

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CHICAGO, ILL., JULY 4, 1877.

PATENTED PILLOZERS.

Colonel Prescribers and Nux Vomica Vendors Unite in Politicking a Profligate Legislature, and Blistering a Million People.

The late Legislature of the State of Illinois, is universally conceded by the press and people of all shades of political belief to have been one of the most profligate, useless and riotous gatherings that ever disgraced this or any other State.

An Act to Regulate the Practice of Medicine in the State of Illinois.

SECTION 1: Be it enacted by the People of the State of Illinois, represented in the General Assembly: That every person practicing medicine, in any of its departments, shall possess the qualifications required by this act.

SECTION 2: In case a State board of health shall not be established by law, then each State medical society incorporated and in active existence on the first day of July, 1877, whose members are required to possess diplomas or licenses from some legally chartered medical institution in good standing, shall appoint, annually a board of examiners consisting of seven members, who shall hold their offices for one year, and until their successors shall be chosen.

SECTION 3: The State board of health, if such board of health shall be established by law, or board of examiners shall organize within three months after the passage of this act, they shall procure a seal, and shall receive through their secretary applications for certificates and examinations; the president of each board shall have authority to administer oaths and the board take testimony in all matters relating to their duties; they shall issue certificates to all who furnish satisfactory proof of having received diplomas or licenses from legally chartered medical institutions in good standing, they shall prepare two forms of certificates, one for persons in possession of diplomas or licenses, the other for candidates examined by the board; they shall furnish to the County Clerks of the several counties a list of all persons receiving certificates. In selecting places to hold their meetings they shall, as far as is reasonable, accommodate applicants residing in different sections of the State, and due notice shall be published of all their meetings. Certificates shall be signed by all the members of the board granting them, and shall indicate the medical society to which the examining board is attached.

SECTION 4: Said State board of health, if such board of health shall be established by law, or board of examiners shall organize within three months after the passage of this act, they shall procure a seal, and shall receive through their secretary applications for certificates and examinations; the president of each board shall have authority to administer oaths and the board take testimony in all matters relating to their duties; they shall issue certificates to all who furnish satisfactory proof of having received diplomas or licenses from legally chartered medical institutions in good standing, they shall prepare two forms of certificates, one for persons in possession of diplomas or licenses, the other for candidates examined by the board; they shall furnish to the County Clerks of the several counties a list of all persons receiving certificates. In selecting places to hold their meetings they shall, as far as is reasonable, accommodate applicants residing in different sections of the State, and due notice shall be published of all their meetings. Certificates shall be signed by all the members of the board granting them, and shall indicate the medical society to which the examining board is attached.

SECTION 5: All examinations of persons not graduates or licentiates, shall be made directly by the board, and the certificates given by the boards shall authorize the possessor to practice medicine and surgery in the State of Illinois.

SECTION 6: Every person holding a certificate from a State board of health, if such board of health shall be established by law, or board of examiners shall have it recorded in the office of the clerk of the county in which he resides, and the record shall be indorsed thereon. Any person removing to another county to practice shall procure an endorsement to that effect on the certificate from the county clerk, and shall record the certificate, in like manner, in the county to which he removes, and the holder of the certificate shall pay to the County Clerk the usual fees for making the record.

SECTION 7: The County Clerk shall keep in a book provided for that purpose, a list of the certificates recorded by him, with the date of the issue and the name of the medical society represented by the State board of health, if such board of health shall be established by law, or board of examiners issuing them. If the certificate be based on a diploma or license, he shall record the name of the medical institution conferring it, and the date of the conferring of the diploma or license. The book shall be open for public inspection during business hours.

SECTION 8: Candidates for examination shall pay a fee of five dollars (\$5) in advance which shall be returned to them if a certificate be refused. The fees received by the board shall be paid into the treasury of the State, and the board shall have been appointed, and the expenses and compensation of the board shall be subject to arrangement with the society.

SECTION 9: Examination may be in whole or in part in writing, and shall be of an elementary and practical character, but sufficiently strict to test the qualifications of the candidate as a practitioner.

SECTION 10: The State board of health if such board of health shall be established by law or board of examiners may refuse certificates to individuals guilty of unprofessional or dishonorable conduct, and they may revoke certificates for like causes. In all cases of refusal or revocation the applicant may appeal to the board appointing the board.

SECTION 11: Any person shall be regarded as practicing medicine, within the meaning of this act, who shall profess publicly to be a physician and to prescribe for the sick, or who shall append to his name the letters of "M. D." But nothing in this act shall be construed to prohibit students from prescribing under the supervision of a preceptor, or to prohibit gratuitous services in cases of emergency. And this act shall not apply to commissioned surgeons of the United States Army and Navy.

SECTION 12: Any itinerant vender of any drug, nostrum, ointment, or appliance of any kind, intended for the treatment of disease, or injury, or who shall by writing or printing or any other method, publicly profess to cure or treat disease, injury or deformity by any drug, nostrum, manipulation or other expedient, shall pay a license of one hundred dollars (\$100) a month, to be collected in the usual way.

SECTION 13: Any person practicing medicine or surgery in this State without complying with the provisions of this act shall be punished by a fine of not less than fifty dollars (\$50) nor more than five hundred dollars (\$500) or by imprisonment in the county jail for a period of not less than thirty days nor more than three hundred and sixty days, or by both the treatment of disease, or injury, or who shall by writing or printing or any other method, publicly profess to cure or treat disease, injury or deformity by any drug, nostrum, manipulation or other expedient, shall pay a license of one hundred dollars (\$100) a month, to be collected in the usual way.

SECTION 14: The provisions of this act shall not apply to those that have been practicing medicine ten years within this State.

Approved May 29, 1877. UNITED STATES OF AMERICA, } ss. Office of Secretary. STATE OF ILLINOIS, } Secretary.

I, George H. Harlow, Secretary of the State of Illinois, do hereby certify that the foregoing is a true copy of an enrolled law of the State of Illinois entitled "An act to regulate the practice of Medicine in the State of Illinois," Approved May 29, 1877. In force July 1, 1877, now on file in this office. In witness whereof I [SEAL] hereto set my hand and affix the Great Seal of State at the City of Springfield this 4th day of June, A. D., 1877.

GEORGE H. HARLOW, Secretary of State. This act is an exact copy of the law which has been in force in California since last January. That it is unconstitutional, admits of no doubt in the opinion of high legal authority, and we do not believe there is a lawyer in this State, including the Attorney General, who believes the courts will sustain the law as enacted. The constitution of 1870, of the State of Illinois, says:—

SECT. 1.—"All men are by nature free and independent, and have certain inherent and inalienable rights, among these are life, liberty and the pursuit of happiness. To secure these rights and the protection of property, governments are instituted among men deriving their just powers from the consent of the governed."

There are thousands of families in this State, who have for a score of years, more or less, employed a magnetic healer in their households with the most satisfactory results; there are thousands more who are anxious investigators in this direction. They have all learned the folly of depending upon the regular physicians, and are gradually being convinced of the superiority of the magnetic practice; they see by its all-potent power the blind restored to sight, the lame made to walk, and those near unto death and given over to die by all the regulars, restored to life and happiness. Large numbers of the citizens of this State are now employing these mannaing people to restore through the mysterious power with which they are endowed, health and thereby happiness to themselves or those dearer to them than life. A combination of men steps in and says to these people: "You shall not do this, you must die in the regular way, in order to benefit us as a class rather than to live, if life depends upon the ministrations of the magnetic healer." The reply will be that, "We, as citizens of the

State of Illinois and of the United States of America, are guaranteed certain inalienable rights; the law you attempt to frighten us with, conflicts with those rights and is therefore void. The Constitution also expressly forbids class legislation and your pet law again falls to the ground."

The Supreme Court of the State of Illinois holds as follows. (Reported in sixty-seventh Illinois Reports, page forty.) * * *

"Like other powers of governments, there are constitutional limitations to its (legislature) exercise. It is not within the power of the general assembly, under the pretense of exercising the police power of the State to enact laws not necessary to the preservation of the health and safety of the community, that will be oppressive and burdensome upon the citizen. If it should prohibit, that which is harmless in itself, or command that to be done, which does not tend to promote the health, safety, or welfare of society. It would be an unauthorized exercise of its power, and it would be the duty of the Courts to declare such legislation void."

Who among the advocates of the law even, dare deny that in its working it "will be oppressive and burdensome upon the citizen?" The rights of the people, however, are of little consequence to this mongrel horde of scavengers. Money they must have, even though coined from the heart's blood of the people and moistened by the dying breath of their regularly murdered patients. They get a law enacted which while it deprives a man or woman of twenty years successful practice and experience, of the right to cure the sick—dragging them to a felon's cell therefor, it especially authorizes (Section XI) a beardless youth of seventeen to practice his experiments upon suffering humanity. It would be waste of time and space to point out further the defects of this iniquitous law; a law so utterly unjust and opposed to the spirit of the American Republic, that its proposed enactment arouses the just ire and contempt of a subject of Great Britain from whom we have this week received the following:

Protest From the Antipodes.

DEAR SIR:—I hope neither you nor your readers will think it impertinent in a stranger living in a strange land—but a subscriber to your JOURNAL—giving expression through your columns to his reflections on reading in a late issue, of the attempt of the ignorant, uneducated portion of the orthodox medical practitioners, in the State of Illinois, to obtain the passage of an act, to regulate the practice of medicine; or, as I would put it, to confer the right legally to kill, in the members of their own body exclusively, and thus to deprive the citizens generally of their inherent right of private judgment—the exercise of which in this most important matter is a sacred, an imperative duty.

For many years Englishmen wherever located were taught to consider America the freest country in the world, the conservative element among us, dreading the too rapid spread of your free institutions in other lands, and the liberal party expressing the hope that that happy time would soon arrive; but our eyes are beginning to be opened, for we now see that in many respects you are living in a state of abject slavery as compared with the inhabitants of, at any rate, her majesty's colonial possessions, in Australia.

Some time ago an attempt was made to get a bill somewhat similar in its provisions, passed by our Legislature, but the circumstance was only laughed at by the reflecting portion of the community, as having perfect confidence in the common sense of the members of the Legislative bodies, they knew such a bill could never become a law. Their confidence was not misplaced.

Accustomed as I have been to look to America for the initiating and upholding of all principles which can in any way tend to promote man's personal and intellectual freedom, I do trust that the common sense of the Illinois Legislators will induce them to treat the proposed measure with the contempt it deserves; as should it pass into law it will only show to the world, that the members of the Illinois Legislature must be ignorant, undeveloped men, utterly unable to appreciate or comprehend the leading principles of the glorious constitution under which they live, and as a consequence deplorably unfit to legislate. Giving strength to the growing impression that the only danger to the American Republic lies in the fact, that the people of the United States elect to their various legislatures, in general the worst men they can possibly find, men led by the nose, by designing political agitators and actuated by low, selfish motives, caring not a straw for the good of the State.

I am, sir, yours obediently, J. BOWIE WILSON, Sidney, New South Wales, April 30th, 1877.

Here is the subject of a government we are pleased to call tyrannical and oppressive, who, though living in what many, no doubt, regard as the outskirts of civilization thousands of miles from the legislative halls of our supposed free government, is able to tell us facts and read us a scorching rebuke that should cause the cheek of every American citizen to tingle with shame. Mr. Wilson, though he has, probably, never been nearer than four thousand miles to a member of the Illinois Legislature, (for which he must be thankful) yet is able to give a psychometric reading, which we can all recognize as true to life. So long as the people allow themselves to follow the lead of such cattle, as compose many of our legislatures, so long must they expect to be made to suffer at the hands of bad, designing men. We believe, however, that there is promise of better things; we believe the present indications forecast a clearing sky in American politics, that a long misgoverned and abused people are beginning to realize the necessity of giving some attention to public matters, and that purification is now slowly commencing. The echoes will now and then interpose what they deem insuperable barriers to progress like the foregoing law, but the people in their aroused strength, will sweep them away.

In the State of Maryland, some ten years since, they passed a law somewhat sim-

ilar. It has always remained a dead letter upon the statute books.

The best members of the profession laughed at it, and refused to qualify under it, and it has never even been thought of sufficient strength to have any standing in court. We believe that the Illinois law will share the same fate. Although it takes effect on July 1st, the penalties do not apply until January 1st, 1878; the law is therefore practically inoperative for the next six months and before that time the good sense of the respectable portion of the medical fraternity and the wrath of the people will, we trust, kill it so dead that the next legislature will hasten to bury it forever out of sight, by a repeal.

We need not be understood, however, as insisting that there may not be a medical law restraining the practice of medicine to those skilled in the science. In this connection we mean by the practice of medicine, the prescribing or administering of the poisonous drugs used by the various schools of so-called regulars. The more restrictions (within constitutional limits) that may be laid upon these practitioners, the better for the people. It, no doubt, would be well that the community should be made secure against ignorant pretenders, charlatans and mere empiricists, who may falsely assume to possess a knowledge of which they are devoid, to have a professional training of which, in fact, they are entire strangers. It is, however, an open question as to how this security can best be obtained. Possibly the matter may be safely left to the people themselves. General intelligence is constantly increasing, and with it a knowledge of all that tends to better the physical condition of man. Individuals are rapidly learning that they can live long on this earth and be happy hereafter without the intervention of either the doctor of fire and brimstone theology, or the doctor of medicine.

Shallow Carping.

The Boston Daily Advertiser of June 8th, in some remarks upon Mr. Home's new book, ventilates its ignorance in regard to Spiritualists as follows:

"The world is full of people who want to believe what Home pretends to reveal, and they will believe it because they want to, no matter how silly, shallow, and unworthy the prophet of the gospel they yearn for may be. Tests are nothing to them. What the mediums do, or pretend to have done, convinces them; what they fail to do is ignored as of no account. Neither the 3,000 francs offered in Paris, nor the £1,000 sealed up in Edinburgh to become the property of the clairvoyant or medium who can read the number of the notes, was ever claimed."

This is the kind of talk which smatterers who have never investigated the pregnant phenomena of somnambulism, mesmerism and mediumship, have given the world any time during the last seventy-seven years, and which they now reiterate in utter ignorance of the fact that their cavils have been answered time without number.

In the first place the notion that "persons believe a thing because they want to," is utterly unscientific and untrue, if by belief is meant an earnest, sincere conviction. A man may try to believe a thing because he wants to, but the more essential his belief is to his peace of mind—the more earnest he is in his search for the truth, the more skeptical and exacting he becomes. It is notorious that very many of the converts to Spiritualism were utter unbelievers in a future state, until phenomena appealing directly to their senses forced them; we will not say to believe in a supersensuous force, but to know that it exists and operates. Did these men believe in Spiritualism because they wanted to? If so, why did not they believe in the proofs of a future life offered by the church or by philosophy?

The Advertiser's assumption is simply baseless and false; one of those shallow sophistries that will not stand the first probing of a rational diagnosis. A man's very eagerness to believe a thing often prevents belief. The more indifferent he is, the more open he is to be deceived or wheedled into a quasi belief. The remark that "tests are nothing to them" (Spiritualists), is a gross misrepresentation, notoriously shown to be such by innumerable facts. Nearly all the important detections of imposture in phenomena have been made by Spiritualists themselves. Spiritualists are largely made up of men who had made up their minds that the theological proofs of immortality are insufficient. If they "yearned for a gospel," and could be satisfied, as the Advertiser intimates, with shams, were there not plenty of orthodox pulpits wherein to find what they "yearned" for?

But why did not some medium win the £1,000 sealed up and deposited in Edinburgh? The question was asked at the Glasgow gathering of scientists, September, 1876, and Mr. Alfred R. Wallace, promptly replied, that there was no proof that such a note had ever been deposited. If proofs are to be exacted on one side, let us be quite as rigorous on the other.

Admitting, however, which we freely do, the probability that the note was deposited, what possible force is there in the fact to effect any well attested case of clairvoyance? It is a very favorite, but a very imbecile mode of argument on the part of our opponents, to keep asking, why, if a spirit can do this, can he not do that? If he can move a table, why can he not move the Capitol at Washington? If he can bring us a flower, why can he not bring us a purse containing a thousand dollars? If he can predict a person's death, why can he not tell us what the price of a certain stock will be in Wall Street next week?

Now in all these questions not the shade of an argument is brought against any of our asserted facts or against the reasonableness of the spiritual theory, but a new and extraneous element is introduced into the discussion; this, namely, the question Why there should be any limitations whatever to finite spirit-power.

"All that a Spiritualist need say in reply to such childish interrogatories is simply this: "I don't know." Why one created thing should be a donkey, and another a man, we do not know. Why one person should be a smatterer, and another a man of sense and culture, we do not know. Why spirits should choose one way of manifesting themselves, and not another, we do not know; and why they should be able to lift an inkstand, and not be able to lift this planet out of its orbit, we do not know. Such questions are wholly outside of a truly rational inquiry in regard to the fact of certain phenomena and the hypothesis of their spiritual origin.

And yet this is the most crushing of the various arguments which profound scientists and clever newspaper men assume to bring against Spiritualism. "If your spirits can do this, why can they not do that?" As if that question put us in a corner, from which there was no escape. And this when the whole question to a rational mind, ought to be simply one of fact and testimony, and the whole inquiry narrowed down to this. Do the phenomena occur as you say they do?

The patronizing airs with which the Advertiser speaks of "the numbers of excellent people" who give "full credit to any preposterous story," which Mr. Home may tell, shows its utter ignorance as to the actual relations between intelligent Spiritualists and prominent mediums.

It is comical indeed to witness such down looking "airs and graces" flourished in the face of the fact that such minds as Professors Butler and Perry, Alfred R. Wallace, Fichte, the great German philosopher; Hoffman, well known to Science; Flammarion, the Astronomer; Varley, the electrician; Stainton-Moses, scholar and literary professor; Dr. J. B. Buchanan, among the foremost anthropologists of the age; Professor Corson, the Anglo-Saxon scholar, and hundreds of other men, not to speak of many women, intellectually eminent, are among the staunchest upholders of the facts and the theory of Spiritualism.

A National Convention.

Our highly esteemed and talented brother and courteous co-laborer, Rev. Samuel Watson, D. D., in the July number of his Magazine, advocates the holding of a National Convention of Spiritualists. As one of the Committee appointed by the baker's dozen who met in the great city of Philadelphia during our proud Centennial year, and called themselves the National Conference of Spiritualists, he nominates Washington, D. C., as the place, and October 25th, "as the time for a meeting for all who favor the organization of Spiritualists into a national body, with state, county and local societies to be organized all over the union." At this point Brother Watson is unwittingly influenced by his knowledge (which his modesty would forbid his acknowledging, even to himself), that his simple request as a man and earnest Spiritualist will have a thousand times more influence with Spiritualists, than his action as an officer of that irresponsible Centennial abortion, and he says, "We are not induced to make this nomination in virtue of any relation we may have sustained to the Philadelphia Convention, but at the urgent solicitation of friends in this and the Spirit-world."

We thank Brother Watson for thus early in his article repudiating the authority under which, in his opening paragraph, he assumes to act. We should suppose the binding force of the Philadelphia fizzle would hold a man just about the length of time he would be writing a paragraph. We are glad to note the following declaration of Doctor Watson; it is honest, frank, manly and such as all attending a convention should be able to make.

"We are perfectly willing to go to that or any other convention entirely untrammelled by any action that has been taken at Philadelphia or at any other place in regard to organization. Nor do we desire any position whatever in any organization that may be established."

Brother Watson asks the question, "will the spiritual papers second our motion for a Convention of Spiritualists, to be held at Washington on the 25th of October." In deference to the distinguished maker of this motion we will waive the parliamentary rule and proceed to discuss the subject without waiting for it to be seconded.

We are heartily in favor of a National organization of Spiritualists. We will labor for it to the extent of our ability, whenever a propitious time shall arrive, and such a convention shall be called in a manner calculated to effect the object sought.

We do not think it practicable to call a convention this year that will in any satisfactory degree represent the Spiritualists of America. Suggesting the Spiritualistic Press second the motion of the editor of the American Spiritual Magazine, and a convention is holden next October, who will be there? Bro. Watson will be there and possibly a representative from two or three state organizations and a few lecturers with no constituency behind them and representing nobody but themselves, this incongruous group following in the footsteps of the three cockney tailors who united in a mass convention and resolved that "we the people of Great Britain," etc., will resolve "that we the Spiritualists of America in mass con-

