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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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Literary Department

GOOD BY.

BY MRS. HATTIE H. LINES

Good by. How much that little word
(Though 'tis repeated oft)
Conveys when from some lips 'tis heard
That lip it low and soft.

Some loving one with gushing heart,
And with a tearful eye,
Imprints a kiss before we part
Yet stays to say good by.

Good by. That sacred word is breathed
By lips that little feel
How much around some heart is wreathed
And 'pon it placed its seal.

A tender cord within the soul
Is touched, and with a sigh,
With trembling lips and heart that's full
It echoes back good by.

Good by. Those happy hours are past,
And friends are called to part,
The precious moments gliding fast,
But bind them hearts to heart.

The deepest fountains now are stirred,
The sad look of the eye
Reveals emotions more than word,
And gently speaks good by.

Good by, still vibrates on my ear,
Though long 'tis since 'twas heard
Yet now again I seem to hear
That dear and loved old word.

And to my mind again it brings
Fond memories with a sigh,
Of other days and other things,
When last we breathed good by.

MATRIMONIAL.

A Lower and a Higher Love.

Man has sought to form his laws to harmonize with God's laws. In observance to the natural laws of chemical combination, man found that the ingredients of the human body must be opposed and varied, for healthful reproduction. Hence the law preventing intermarriages of near relatives in some countries. It has long since been proven by Christian civilization that man partakes of two natures, viz: Body and Soul. We take cognizance that God's laws operate on both of these natures (or phenomena), while man's laws act more directly on the former. A clergyman performing the rites of matrimony acts as a functionary of two laws—one of man, the other of God. He binds the body with the former, and with the latter he invites the soul to an eternal sisterhood, to the common love of the great hereafter. Hence we may infer that there may be two distinct loves—a body love and a soul love; a passion love and a spiritual love, the former a tangible, conceivable thing; the latter, inexpressible and undefinable, yet felt and known to exist. Like music, it thrills us; like air, we feel it, and are blessed by it. Though the sun shines not, we know it is behind the cloud, or else it would be night, and man would be wholly a brute.

We claim the true love which binds a sister to a brother, or the love that reveres a parent, to be the same higher love that links man and wife; that the bond of matrimony only binds parties to certain regulations and customs of our race and age. In heaven they are not married or given in marriage—that the body returns to dust and the spirit to the God who gave it—that man dies a mortal and arises an immortal, &c. Hence we draw a line between body and soul, attaching a lower love with the former, and a higher love with the latter, thus giving significance to the above classification of love.

Since finding that there are two loves combined in wedlock, we will proceed to investigate their peculiar functions. First in order is the lower love, or brute instinct for companionship, which we will find by chemical analysis to be the seeking of one property to find its opposite; or, in other words, one person seeking his animal affinity. It is too lamentably and too universally the fact, that this lower phase of love is the only one considered in this (should be) sacred alliance of marriage; and even the chemical science of this animal love-life, is totally neglected in the education of man, and he mates with the same philosophy as the dumb brute. This love finds its birth in chemical proportions, and dies in chemical dissolutions.

Secondly, we come to the higher, or soul love, which springs from a divine origin, and is a spark lodged in the infant breast, which may, by proper culture, assume powerful proportions, and make the passions fall trembling at its feet. It is the beauty and grandeur of this world; the glory and majesty of the world to come. It is of God, and by him given in the form of clay, called man, for a proper tillage, that it may be ripe and ready when death comes to separate it from the lower love, which we have just defined. That high love is a vine of steady growth; it has no fluctuating pulse, but lifts its gentle tendrils up along the clear blue sky till it takes hold on heaven, and fastens itself for eternity.

It is sad to contemplate how little this love enters the marriage state of day. Even the lower love, the fluctuating love of the passions, is stimulated by mercenary motives, and aroused to brilliant wooings, only to die, when its object is attained and its desire is satiated. In contrast, how beautiful and sublime to consider a union of heart and soul joined in wedlock, where the lower love is menial to the higher; where the spirit predominates and the passions obey.

The exercise of the higher over the lower, may be considered the grandest culture of man. The lower is only given as food for the higher.

The order has been sadly reversed; the passions are permitted to feed upon the soul, and weeds are cultivated where eternal flowers should bloom. How many human forms we see walking about us, with debauched passions thrived above an enslaved soul. Can such persons love long and truly? Does any one wonder why so many of our marriages are full of misery? If you do, you now have the reason. When matrimony builds her superstructure upon the sands of passion, there is no security for permanent peace, but when she builds her temple upon the "Rock of Ages," it will stand the "wreck of matter and the lash of worlds."

It is said that love sometimes comes at sight; it is possibly true that the lower love does; but the highest love is a flower of steady growth, and to be obtained, must first be cultivated. Many wait to "fall in love," or have a love come to them. If they possess more of passion than spirit, more of the lower than the higher love, no doubt this can be easily effected; but if the latter predominates, as it should, they will never fall in love.

We often see a full bodied, passion-flooded man fall down and worship some fragile beauty, with a selfish desire to pluck her, as he would a flower, and pull her down to his own lustful level. He wonders why she cannot love with his promptitude. He does not realize that her love flows from a higher fountain down through the valley of her soul, vivifying her passions with divine softness. He does not realize that her passions flow in graceful homage before her soul. He does not understand that she walks in beauty beside the still, calm streams of a nobler love, that the Christian graces walk by her side unseen, and that her love must have time for growth. While he, poor deluded man, marshals his passions and marches over his enslaved soul to offer his brute love for the pure, gentle love of this Christian woman, and perhaps, after a time, under the shadow of necessity and custom, she surrenders herself to a life of secret woe. How truly we may exclaim, mismatched! He a lover of weeds, she a lover of flowers; he a lover of earth, and she a lover of heaven. This is no overdrawn picture, for we meet with just such unions in our every day life.

It is often asked, "What is true love?" We will add it is the higher love, holding a sceptre over the lower love, pointing forward and upward, to the great common love of the hereafter; the cultivation of which is man's grandest prerogative.

On the vine of early culture,
In the shade of reason clearly
Hidden from the earthly culture;
We can learn to love sincerely,
Like the angels love above us,
We can love and love as duty;
Like the love of Him who loves us,
We can love and love as truly.

When we cast the world before us,
Living in the spirit lustre,
We can join the happy chorus,
Clinging to that happy culture.

When the passions fall on our us,
Down before their weight of culture,
And the soul is ruing o'er us,
Love will shine with noble lustre.

COCK-OO.
"Cock-oo! Cock-oo!"
"Ha! I! who are you?"
"Is the bird that comes to say,
Sweet young Spring is on her way."
If my strange voice you should hear,
Then the time of flowers is near
Do not hope to hear my cry
Until winter bids good by.

Women as Chemists.

A medical exchange thinks that there is no occupation for which women are better fitted by nature than that of the chemist or druggist. The science of chemistry can be as readily learned in the school and laboratory by woman as by man; and, as in art, it requires the delicate manipulation, fine perceptions, and mathematical accuracy, in which woman excels. In the drug stores for dispensing medicines, but little physical strength is needed, and the business is very remunerative. The late frequency of fatal accidents, resulting from the carelessness of drug clerks in putting up prescriptions, points with emphasis to the expediency of substituting women prescription clerks, as, other things being equal, the superior conscientiousness of women, especially where human life is involved, would go far to insure safety.

Very likely the fact may not have been put in print before, but the experiment of giving instructions in analytical chemistry in a public school, has been tried, and the results were very satisfactory. For three successive years, in the high school at Cambridge, Mass., those pupils who had attained a creditable rank in the regular work in chemistry, were allowed, as a favor, to take a course in analytical chemistry. It was understood that it was an extra study, and that it must not interfere with their required lessons in other departments. Every facility for the work was provided, including the necessary apparatus and set of reagents for each pupil, and no charge was made, except for apparatus broken or damaged. The classes numbered from twenty to thirty members, the majority of whom were girls. As a rule, the girls did their work better than the boys. They showed the same neatness and nicety in manipulation that they do in the laboratory of the kitchen; they broke less glass ware, spilled and wasted less test-liquids and reagents than the boys; and they were generally quicker to note the results of their work, and to reach a correct conclusion.

We are told that it has been stated in not a few of the papers of the day, that the daughter of the former Professor of Chemistry in Harvard College is no less expert at chemical analysis than her father. This rather extravagant story doubtless grew out of the simple fact that the young lady had been a member of one of these classes in analytical chemistry.—Boston Journal of Chemistry.

"What Will She do with It?"

BY "KITTY CLOVER."

"What will woman do with the ballot when she gets it?" is often asked, as if the condition of woman could not be improved. I wonder if any one ever said to our revolutionary fathers, "Well now, you have the privilege of making your own laws and electing your own governors. What are you going to do? I can't see but what you got along very well before, and I am puzzled to know what use you will make of your freedom."

I don't think the fathers would have spent many words on the inquirer. They would probably have answered,

"You will find out before you are many years older, the benefits that will accrue to us. This war has not been in vain."

I think men will see what woman will gain when she is enfranchised, and I would not waste many words upon such a question, yet, perhaps, a little light may be allowed to enter the fossilized brains of the inquirer.

In one of our late discussions, a man said, "I can not see what prevents women now from pursuing any business they choose to. There is no need of legislation upon that subject."

Had he been a working woman, he would not have made that remark. Let us look at some of the industrial paths where woman by her adaptability and tact is well qualified to walk.

What prevents her from making all articles of men's wear? From acting as agent for the numerous sewing machines in use? Surely, if she has a fancy for traveling and a ready address, she can in that business find a chance to improve her health, and earn a livelihood at the same time. What prevented her from taking charge of all the sewing machines at the Mechanic's Fair, and earning good wages by descending on the merits of them? What hindered her from acting as clerk in the various mercantile establishments in this city? From standing behind the counter and discussing the beauties of a piece of silk, or the quality of a merino? From mounting pictures at the stores of engravers, becoming saleswomen in the book stores, clerks in the large libraries, reporters for the weekly papers, clerks, copyists and reporters in legislative bodies, principals, music teachers in our schools, county superintendents and directors, hair dressers, wig makers, etc.? Why not enter any or all of these vocations, to say nothing of county clerk and recorder, and filling various other offices in the gift of the people? What prevents her from doing all the copying for the courts, for lawyers, and for architects?

It is recorded of a certain princess, that, on being told that the people around her were starving, she rejoined, "I would rather eat bread and honey, than starve to death!" A very sensible remark. Women ought to learn a lesson by it, and choose one of the pursuits I have mentioned, rather than starve to death or become prostitutes. Why don't they? Can any one give a good reason?

Some women work very hard, and give all their earnings to their husbands. Why do they do this? "I am strong and healthy; I can earn my own money, buy my own tobacco, and pay my own liquor bills. I can find a use for my money."

Others are deserted by their husbands, and left to maintain a family of children. It seems to me they are very foolish. Why not get a divorce?

"These are as much your children as mine, and you have no right to oblige me to support them entirely. I am willing to cook for them, to make all their clothing and to take the general care of them. The least you can do is to pay for their board and clothing."

Others have what the world calls good husbands. They (the men, I mean), are in business, and are wealthy. They buy nice houses, furnish them elegantly, and live in good style, yet their wives never have a spare half-dollar. Money is doled out to them as if they were poor relations, whom the husband could not well afford to support, and who have no love or sympathy for. Now, why do not these women have plenty of money? Everybody knows their husbands have an abundance, yet they grasp at a two bit piece as eagerly as would a street beggar.

Perhaps, when women have the ballot, legislation will exist in some of these seeming absurdities. In a land of freedom, of course women are not obliged to suffer in the way I have mentioned. Wait till they have an equal voice in making the laws, and we will understand all these enigmas.

Mark Twain's Opinion of the Women.

At the annual banquet of the Washington (D. C.) Correspondents' Club, the following toast was read:

Woman, the pride of the professions, and the jewel of ours.

To which Mark Twain responded as follows:

"Mr. President—[I do not know why I should be singled out to receive the greatest distinction of the evening—for so the office of replying to the toast to woman has been regarded in every age. [Applause.] I do not know why I have received this distinction, unless it be that I am a trifle less homely than the other members of the Club. But be this as it may, Mr. President, I am proud of the position, and you could not have chosen any one who would have accepted it more gladly, or labored with a heartier good will to do the subject justice, than I. Because, sir, I love the sex. [Laughter.] I love ALL the women, sir, irrespective of age or color. [Laughter.]

Human intelligence cannot estimate what we owe to woman, sir. She sows on our buttons. [Laughter.] She ropes us in at the church fairs—she confides in us, she tells us whatever she can find out, about the little private affairs of the neighbors—she gives us good advice—and plenty of it—she gives us a piece of her mind, sometimes—and sometimes all of it. * * * In all the relations of life, sir, it is but just and a graceful tribute to woman to say of her that she is a 'brick.'

Wherever you place woman, sir—in whatsoever position or estate—she is an ornament to that place she occupies, and a treasure to the world. [Here Mr. Twain paused and looked inquiringly at his hearers, and remarked that the applause should come in at this point. It came in. Mr. Twain resumed his eulogy.] Look at the noble names of history! Look at Desde-

mon! Look at Florence Nightingale! Look at Joan of Arc! Look at Lucretia Borgia! [Disapprobation expressed.] Well, said Mr. Twain, scratching his head doubtfully, suppose we let Lucretia slide. Look at Joyce Heath! Look at Mother Eve! * * * I repeat, sir, look at the illustrious names of history! Look at the Widow Macree! Look at Lucy Stone! Look at Elizabeth Cady Stanton! Look at George Francis Train! [Great laughter.] And, sir, I say it with bowed head and the deepest veneration, look at the mother of Washington! She raised a boy that could not lie—could not lie. [Applause.] But he never had any chance. [Oh! Oh!] It might have been different if he had belonged to a Newspaper Correspondent's Club. [Laughter, groans, hisses, and cries of "put him out." Mark looked round placidly upon his excited audience, and resumed.] I repeat, sir, in whatever position you place her, a woman is an ornament to society and a treasure to the world. As a sweetheart, she has a few equals and no superiors. [Laughter.] As a cousin, she is convenient; as a wealthy grand mother, with an incurable distemper, she is precious—as a wet nurse, she has no equal among men! [Laughter.] What, sir, would the people of the earth be without woman? They would be scarce, sir—almighty scarce! Then let us cherish her—let us protect her—let us give her our support, our encouragement, our sympathy—ourselves, if we get a chance. [Laughter.] But, jesting aside, Mr. President, woman is lovable, gracious, kind of heart, beautiful, worthy of all respect, of all esteem, of all deference. Not any here will refuse to drink her health right cordially in this bumper of wine; for each and every one of us has personally known, and loved, and honored the very best one of them all—his own mother!"

SONNET.

BY WIL. PITT PALMER.

(Suggested by a View of Steam-Point Cemetery, at Providence, R. I.)

River, that lingers in thy blithe career
From the blue mountains to the dark blue sea,
To list the passing bell's low monody,
And love's torn wail around the loved one's bier;
Say to the careless working squaltering near;
"Speak low! I step softly" as in awe profound;
For, know thou, this, indeed, is hallowed ground,
Planted by God for his great harvest-year.
He will not let His seed forever lie,
Germless and dead, within the stinging mold—
Though sown in weather, it shall see duty done,
The worm, the storm, the season's heat and cold,
And in due time, from out the dust arise
To the eternal garner of the skies!"

A Disputed Right.

Mr. John Ripley, of Ohio, was sometime since gathered to his fathers. Dying he bequeathed all his property, real and personal, including choice in action to Mrs. Ripley, his wife—on condition, however, that she should retain it only while she remained widow, and that the moment she so far forgot the perfection of Ripley deceased as to marry again, then the whole of the said property should at once revert to his heirs. Mrs. Ripley, thinking, perhaps, that mourning did not become her style of beauty, changed her widow's weeds for the white dress and orange wreath of a second wedding-hood, and hence a lawsuit, Mrs. Ripley prayed the court that she might be allotted dower in the property of her deceased husband.

Judge Storer of the Superior Court of Cincinnati, before whom the case was tried, decided that Mrs. Ripley having elected to "take under the will," must abide all the conditions of said will, and that, therefore, no dower could be allotted. In rendering this decision, Judge Storer took the ground that a husband's interest in the widowhood of his wife is so great and so proper that it gives him the moral right to annex limitations to his bequests when she is to be made the recipient of his bounty, and that this "moral right" may be legitimately enforced by the courts.

Despite Judge Storer's acknowledged ability as an expounder of the law, his opinion in this case will not meet with general approval. His "moral right" will certainly seem a grievous wrong in the eyes of all marriageable widows and all wife-seekers with a taste for widows. Husbands have a "moral right," perhaps, during life, to set up "limitations" in matters of millinery and dry goods; but when they die, common sense teaches that limitation business ought rightfully to cease. We are decidedly of the opinion that Judge Storer's decision is contrary to public policy—an unwarranted infringement of the rights of widows, and second, third, and fourth husbands. The natural "limitations" usually imposed upon widows in the shape of five or six months of the deceased husband, seem to us to be all-sufficient without the addition of arbitrary and vexatious restrictions on the use of her money or the reinstatement of her affections.—Exchange.

We are of opinion that Judge Storer has decided in accordance with the law, but that the law is, as stated by our contemporary, "contrary to public policy," (the whole public, not the present voting public), and an infringement of the rights" of women, everywhere, as well as "second, third and fourth husbands." When women help to make the law, it will not be so.

Two Honest Johns.

We find the following choice item in the Sioux City, (Iowa) Times:

Interesting incidents sometimes transpire in this western country, on account of the selection for church officers. We give a case in point, the details of which were told us by one of the parties himself. John No. 1 is the treasurer of a certain church, and John No. 2 is a paw-holder therein, for which he was charged \$15 on the said treasurer's books. Both Johns met at the faro bank the other evening, when No. 2 was fortunate enough to win \$15, which he showed over to No. 1, saying: "John, just give me credit for that amount upon my paw rent."

No. 1 took the "chips," bet them, and lost, but, being a man of honor, gave No. 2 due credit. In the language of the "Touton," "Mein Gott! vat a countries and vat a peoples!"

The Providence Herald announces that Miss Anna Dickinson will shortly be led to the altar by a well known Rhode Island literary gentleman. Whether for matrimony or sacrifice is not stated.

In reply to a young writer who wished to know which magazine would give him the highest position quickest, a contemporary answered: "A powder magazine, if you contribute a fiery article."

Pacific Department.

By BENJ. TODD.

Is Spiritualism a Science?

We take the ground that it is. That Spiritualism is a science, is the grand paramount claim set up by its advocates, wherein it excels all other religious ideas ever known to mankind.

But when we make the assertion to the world that Spiritualism is a science, they come back with the inquiry, "Where is your formula? We have never seen it," and there is more truth than poetry in the remark.

Astronomy, natural philosophy, chemistry, botany, and intellectual philosophy, mechanics and the arts generally, have their formulas. A thorough classification of their principles and phenomena. But where is the formula of Spiritualism?

We do not mean so much with regard to the religious or emotional part, as to that which is purely scientific, such as when, where and how are we to get communications. Not only how to get one class of manifestations, but how to get all classes, or any specific one that we wish. But, says one, if you want physical manifestations, you must get a medium of that kind, or, if mental, get one of that kind. But what sense is there in such an answer as that? It might do for a novice, but not for a scientific investigator. If he did not blush with shame for the person's ignorance, we most assuredly should.

Now we want to know how to make mediums, and of the kind that we want. We believe it can be done, if Spiritualism is founded on scientific principles.

We want to know what kind of physical constitution is necessary, what kind of a mental temperament must accompany it, what peculiar surroundings are required to produce a given kind of mediumship, and then we can make mediums to order, and meet the wants of mankind at large. The Angel World is always ready, on its side, to do its part. But, says one, we have scientific works on Spiritualism. Where are they, let us know, that give the information we have asked for above. The whole efforts of scientific men, as far as we know, and we are somewhat acquainted with spiritual literature, have been directed to one point, namely, to prove positively that spirits are the authors of the phenomena occurring. Is it not time now that we commenced to formulate the matter? If this was done, it would save a vast amount of time that has been wasted in feeble efforts with no success ultimately attending them. This is no small work—no before-breakfast job. It can not be accomplished in a day, week, month, year, or even many years. But it might and ought to be begun now. The question is, who shall undertake this much needed work? It requires some one who has had large experience, to communicate with some one who is a close observer, and at the same time a thorough but generous critic; one who has patience and perseverance, and is willing to spend his life in experimenting in the matter, for the good of the cause and the welfare of mankind generally.

We do not believe it possible to promulgate the purely religious ideas of Spiritualism, so as to meet the approbation of anything like a majority of its advocates, and we rejoice that it can not be done. Whoever attempts it, attempts an utter impossibility. Provided that it could be done, and was done, in that very day leaved would be written upon our walls, and the glory of Spiritualism would take its departure.

The moment you begin to drive stakes, set bounds to free thought, and earnest and thorough investigation, that moment you tend to centralization. Go a little farther, and it becomes sectarianism; a little farther, and it becomes fossilization. Then comes church tyranny and persecution, or sectarianism gone to seed. It was sectarianism that administered the poisoned cup to Scocrates, crucified a Jesus, imprisoned Galileo, instituted the Spanish Inquisition, lit the fires of Smithfield, and whipped Ann Dyer, the Quaker, at the tail end of a cart, through the streets of Boston, and finally a hammer on the Common. It was the sectarian and pharisaical righteousness of the Israelites that made them a blood thirsty people and a blighting curse to the nations around them. The teachings of the New Testament came to do away with this dispensation of blood and cruelty, but the base of all religious institutions was soon introduced into it by Paul, the usurper. For he usurped the right of dictation to all the churches in matters of belief, and planted in this garden of new ideas, all fresh and blooming with broader thoughts and wider freedom, the poison Uvas whose overshadowing branches hung drooping with tyranny and death.

That Paul was a rigid sectarian is seen, though covertly, in all his epistles. He was a crafty man, for he acknowledged that being crafty, he caught them with guile.

But it culminates and shows its cloven foot in his epistle to the Galatians, when he says, "Though an angel from heaven preach any other gospel unto you than that we have preached, let him be accursed."

This poisonous curse, ejected into the veins of the infant Christianity, grew with its growth and strengthened with its strength, until it carried it down to the lowest depths of infamy and crime and hung like a brooding pall of darkness over the world for sixteen hundred years.

But in the sixteenth century, through the inspirations of Luther and Melancthon in Germany, and Lewigle in Switzerland, the star of liberty arose amid the surrounding gloom and became the beacon light to a darkened world. Luther said, "I will put a hole in Tetzel's drum," and he did it, too, and left the Pope's exchequer in a bankrupt condition. Nor was this all he did, by any means. He planted the tree of liberty in religious thinking, and that tree has borne abundant fruit, of an immortal character, to millions since his day. He covered the spirit of discord in the ranks of the popish hierarchy and broke its power, and thus robbed it of its ability to persecute with the fagot and sword. And thus the world has become divided up into smaller sects and clans and so-called heresies.

But another Luther is wanted to-day (and we believe that Spiritualism is the Luther of to-day), who will break sectarianism for the last time and utterly destroy it, that mankind may erect on the foundation where it has so long stood to the disgrace and hindrance of progressive ideas, the altar of individual responsibility, whose fires shall be lighted by the Angel World with an undying flame.

We have long since ceased to believe in a church large enough to hold more than one individual. We would not by any means admit the best friend we have in the wide world into our church. So long as there is no one else but we, we are no quarels and jangles. Should we take others in, there would inevitably come a time when the quarelings and jangles would occur, and then we might get turned out. If we take no one into our church, we are assured that we shall have peace while we live, and die in the church at last. "So mote it be."

Farewell.

Bid me not yet farewell. Lean over me. Till all the moon's bright silver is outpant. All sparkles fade upon the firmament, All splendors upon quivering sweeps of sea, The white through luminous shadow lovingly above my own, thy sad, sweet eyes are bent. Like violets wither to millions since his day. He with passion that has cost a curse to thee, Put by thy weeping—thou wilt need thy tears, For we shall meet in many a mournful dream, To view the river of dividing years, And our dead, silent hope upon its stream. Take heart and smile, ere sorrow shall be born With daybreak, and the light of many a dawn.

The New York Herald inquires why Trinity Church, a great pillar of morality, should rent, directly or indirectly, its property for houses of prostitution and dice revenues from the lowest species of personal sin.

Original Essays

For the Religio-Philosophical Journal.

PRE-EXISTENCE.

Facts, Incidents and Theories in Relation Thereto—The Wonderful Phenomenon.

BY ALEXANDER SMYTH.

In the *Banner of Light*, for April 9th, there is a short article which makes some antagonistic comments upon the article I wrote, and which lately you published in your *JOURNAL*, to which I wish to make a reply, if you will favor me by giving it an issue in your paper.

I am very loth to enter into a contest of this nature, but when a man opens a communication with the public by making known his knowledge and opinions, he is liable to be misconstrued—his sentiments misunderstood, and, by some, wantonly misrepresented. It, therefore, becomes my duty, to myself and the public, that I should make a reply to my opponent of the *Banner*, Mr. Warren Chase.

Mr. Chase commences his attack in this wise: "Alexander Smyth, in the *RELIGIO-PHILOSOPHICAL JOURNAL*, sets aside as one having authority, the theory of Pre-existence, but he does it not with science but with vision, not unlike those of the Apocalypse, which to us are as reliable as the Bible." Yes, I set aside the foolish doctrine of Pre-existence as one having authority. I have the authority of my own experience and acquired knowledge of things in this world. I have the authority of others under the name of science, and I have the authority of ancient and modern sages now in the Spirit World, who have made their revelations to me by visions and impressions. Who can have a greater authority among mortals? The *Banner* says my visions are like unto those of the Apocalypse. What little I know of the Apocalypse, I find it to be of the most silly kind of impostures, by the grossest and most ignorant kind of knaves. I do not consider that Mr. Chase does me any injustice in comparing them to such mystical nonsense as the Apocalypse; or any others mentioned in the old books of the Bible or Testament.

The visions that I have ventured to make known to the public, I have reasons to believe are given me by learned spirits, who have been in the Spirit World for many ages, and unless I should not venture to present them to the public. I have no faith myself, in visions that come from spirits of the lower spheres, for I know them not to be reliable. Mr. Chase says, "We never found one that was reliable when in conflict with science, reason, or common sense." He is right in that respect; but does he wish to insinuate that the vision I gave in my article is in conflict with science, reason and common sense? If he means that, he certainly must be so elevated in his own estimation, that he has overlooked the subject beneath him.

In conflict with science, is it? Please to read the article again, and you will find that every item of the vision is in strict conformity with scientific knowledge, as far as science can go. Read the best of physiological works, and you will find that the picture of the vision is in strict conformity with the knowledge of physiology, as far as anything is known thereon, and where the science is lacking, then comes in the various links of revelation by the vision, which connect the various parts of science, and make the various parts a united, rational whole. Does not science speak of the sperm of the male and the germ of the female, and their attractive motions? There it stops; it can go no farther on that point. Does not science speak of the dual constructed body, the dual organs, the dual nerves, the dual brains, and mind; also of the third brain, without assigning any force or dominant spirit to the latter? Science stops there; it can speak these things, but not understand them.

All this is represented in the vision; and more. Certain links or revelations are made, which connect all the scientific parts together; when a grand and wonderful state of things is brought to view, and the innate forces and action of nature is made so clear that there is no longer mystery on that matter. The greatest scientific knowledge that can be acquired—will it teach how the fetus is produced? Will it teach the cause that gives the sex to the fetus? Will it teach whence and how comes the soul? No; it knows nothing of the soul, and knows not where her there is a soul or not. Can science teach or tell what is the meaning of the duality of the body, the nerves, the large brains, and the use of the little brain? No, science knows nothing of the kind. Yet the little vision given in my article takes up all the scientific items known on the subject; adds more to them, by which the whole are united, and none disputed or laid aside, making a beautiful, grand and rational system, by which the nature of man is displayed, and all that which was hitherto a mystery is made clear and plain to any intelligent investigator; and yet Mr. Chase is so far clouded in his perceptions as to think that my vision comes in collision with science, and also with reason and common sense.

Now, what is reason? I find it to be a power of comparing ideas one with another, and drawing therefrom certain inferences. Now, all mankind and all other animals have knowledge of things, according to their nature and circumstances, from the philosopher down to a fish, and they have a power of reflecting or comparing their ideas, so that all have a power of reasoning. So that the difference between a philosopher and a fish, as to reason, is that the former has great knowledge and power of reasoning, compared to the latter, which has very little; but still the reasoning of a fish is as good as that of a philosopher as far as it goes. Then the difference of reason between two individuals is, that one possesses more knowledge on a particular subject than another, and, consequently, can reason better; but it would be unjust for one to say to the other, "You have no reason, because you do not see things as I do." He ought rather to say, "Your own cannot see this point because your knowledge and reason are not large enough to grasp it."

Thus, when Mr. Chase says that my vision conflicts with reason, he speaks rashly. Whose reason does it conflict with? It cannot be my own; and he cannot be so presumptuous as to judge of the extent of the knowledge and reason of the public, he therefore must speak of his own reason. If that be the case, what is the cause of it but this, that his knowledge and reason are not great enough to grasp the mighty revelations that are there displayed.

Mr. Chase remarks that "whatever has one end must have two—nor can any one vision prove that whatever, in or of us, is immortal must not have been as much so in the past as in the future."

To this I reply. The gentleman misunderstands me in part, or he does not give me credit for that which I avow. If he will read my article again, he will perceive that I acknowledge the elements which constitute the substance of the soul to be eternal, the same as all matter to be eternal; but the soul as an individual, conscious entity, I deny, emphatically, to have a pre-existence, prior to material conception. There and then is the commencement of its being and active existence, as shown in the vision. Its constituent elements, like the elements of

matter, I consider probably to be eternal. It is just as reasonable to suppose that if the soul is eternal the body is eternal also. If the great power of Nature brings into existence a soul of a certain stamp and quality, why should not the same great power produce a body to correspond with it? It seems to me that it would be more rational and probable that the soul should have an existence thousands of ages before it could incarnate itself in the human body.

He again remarks, "We will not say that earth is not a manufactory of souls as well as bodies, but if it is, we see no more chance for their running eternally than for a clock once wound up never running down." It is possible and probable that you see things in that light, but others may be enabled to see things differently; therefore, you must not be dogmatic, and think that your view of the case is the only true and infallible one. There is a great difference, in my view, of a clock wound up and a soul wound up ready for future action. The clock is made of perishable materials, and is subject to friction, which in time will stop its action, and its maker is one of limited power, but with the soul it is quite different; it is of imperishable elements—it is ever prone to action, because it is a portion of the great power of the universe or God's self. The matter worker, or God's power, develops this soul out of two other living entities, which latter partake of the traits of human nature. Then the soul partakes of three natures: first, the nature of the spiritual elements; second and third, the nature of its two progenitors, which it receives at the conception, and which gives it its earthly human character. Thus, when this soul is developed (or wound up), it runs on forever; no earthly friction or obstacle can put a stop to it.

Mr. Chase may perceive that his comparison between the clock and soul does not hold good; nor can any other comparison be adduced to confute this immortal truth, that the soul of man, as a conscious entity, is developed at conception, and then enters upon a career of action which will last to all eternity.

In my previous article, I used very little argument in support of the ideas and facts that I advanced, for two reasons: One was that my article was lengthy without occupying space with argument. The other reason was that I thought my exposition of the matter was so clear that more argument was not necessary, so I preferred to leave it to the judgment of the public to draw their own inferences. But now, as I have been constrained to write in defense of what I had previously said, and as I have replied to the principal remarks of Mr. Chase, I will devote some time to argument, in examining some of the untenable assertions of our lady lecturer, who is the first to have broached this subject in America; and let it be borne in mind that, whatever I may say in my peculiar way of writing, I wish not to give the slightest umbrage or offence to the lady, as I admire her as much as any angel that could stand before me.

The lady says, "There is no such thing as memory or recollection,—they are all a part of yourself."

In that case, we must lose ourselves very often; for I know that we often lose our recollection or memory, and when I have thus lost myself I wonder who it is that acts in my stead.

The lady goes on to say: "There is no knowledge taught by books, prophets, teachers, or tables. What you call instruction is suppression of knowledge. What you undertake to teach the young, you unteach."

If this be true, the lady has thrown a thunderbolt which will upset and destroy all of the best intentions of society for the past thousand years. Books, teachers, prophets, and tables teach us nothing, for they call learning, recollection, or memory, is an experience of the past. This is really wonderful, and a great pity that we and society at large had not discovered it before. What a vast amount of money and labor might have been saved. What a disappointment it must have been to the learned, to find that they have passed one third of their lives in reading books and hearing lectures, and then to find that they have not gained one idea more than they had before they were born. The Arab general the Alexandrian library, for it proves to be only a waste of time to read books. Then, if this be true, what is termed the "Dark Ages," must have been as luminous as the present 19th century, and the most savage or ignorant society must be equally as wise as the present. Then, again, how wonderful it is to think that in the past, the eternal past, we should know so much, and at the present time know so little! That all science, art, craft, history, and all literary accomplishments should be known in the past, but in the circumstances of man on the earth should give occasion for them, or bring them into existence here.

It all this is true, it is really incomprehensible. But where are the vouchers? Where are the proofs or evidences that any of these bold statements are true? Alas! None are to be found—none are given, and none exist, except the *ipse dixit* of these doctrinaires; the believers in pre-existence say so, and that is all. It is simply a vague inference from a dreamy, silly doctrine, without a shadow of a fact to base it upon,—an impalpable illusion of a crazy dream.

The lady goes on to say, "A genius is the expression of a previous life, which the soul again expresses in an outward form. Mozart was such a genius; that which made him such a master of harmony was acquired in a former existence. His knowledge was not acquired here, it was there in the soul."

Our lady lecturer, or the spirit speaking through her, certainly could not have known anything of hereditary transmission of dispositions, when it is a well known fact to doctors of every degree, and to all other intelligent people, that there is not a disease, proclivity, capacity or quality of any kind that is not more or less transmitted by parents to their children. As there is a difference generally in parents, their qualities may counteract or modify each other, but they, nevertheless may be detected in the nature of the children. If the circumstances of those inherited qualities, they will acquire greater force and shine out more brilliantly than their parents. But if the children's circumstances are unfavorable and counteracting, their parents' inherited qualities may dwindle or die out. Thus it is, that when a man possesses certain qualities in a moderate degree, if all things are favorable, his children will possess them in an eminent degree, and with every successive generation the acquired force of these qualities are capable of accumulating to such an extent that the last possessor of those inherited qualities will become a wonder and prodigy of talent.

The truth of this doctrine can be proven by facts and instances innumerable—every family that is examined will testify to the same, more or less. But how is it with the doctrinaires of pre-existence? Have they any facts or evidence to prove the truth of that which they assert? No, not one; nor will they ever have one—the thing is impossible. Now, with regard to Mozart, there is no doubt he was a great master of music; but that excellence which he displayed did not originate within him. It was gradually acquired and improved through his successive ancestors or his immediate parents or grand parents. The capacity for music was given him at the time of conception, and when a child, under favorable circumstances, he was enabled to develop that inherited power to a wonderful extent. All this is common and natural enough

—it occurs daily in thousands of cases in all nations, and has been the same in all civilized nations for many generations past. This is the only true and rational way to account for it. But, when a person becomes infatuated with any pet notion, he considers grand, and can not be persuaded to look at any philosophical truth which will confute and destroy his pet idea. No, he will cry out, as in this case, "I tell you man can not acquire any knowledge here in this life; what a man knows is nothing more than the experience of the past! Mozart did not acquire his knowledge here—it was there in the soul, that harmony which he acquired in a pre-existed state, before he was incarnated in the human form,—a state of eternity, in which the soul wanders and acquires its knowledge. We will suppose for a minute, that this doctrine of pre-existence is true. Let me state a case and ask a question. When I was a boy, I knew a certain family,—the principal being a son, a father and grandfater. These three persons worked for their living by making leather breeches. The grandfater was a tolerable good workman, his son was better than he, and the grandson was the best workman of the three. Here were three generations of persons working at the same business, which had been acquired one from the other, by example, hereditary capacity, and each proving himself a better workman than his predecessor. In all other respects these leather-breeches makers were very simple and ignorant, not knowing more than other animals, nor had they a desire to make any further acquirements of knowledge. Now, supposing the pre-existence doctrine true, that these men did not acquire their knowledge of breeches' making here on earth, where was it or when was it, in their pre-existed eternal state, that their souls learned to make leather breeches?

Was it the custom for wandering souls to wear leather breeches? and who was the great master workman, from whom they learned the craft? This has greatly puzzled me, and I never could imagine, where or when they learned the business, unless it was at the time and place, when the Lord Jehovah made Adam a pair of breeches; possibly they were present on that occasion and might have availed them selves of the opportunity to catch the craft. The Doctrine of pre-existence, will no doubt agree with me in this happy suggestion. Again, I have another question to ask of the Pre-existence Doctrine and hope that in consideration of its grave and important nature, he will deign to answer me. It is this: I have a neighbor who calls himself an oysterman. He gets his living by his skill in opening oysters for others as well as himself to eat. He is a man who understands his calling to perfection, but he cannot boast of any other useful knowledge,—in fact, he is very simple and unlearned about every thing else. Now, as the advocates of Pre-existence say that a man does not acquire his knowledge here, but that all he knows comes from his experience in his soul's pre-existed state, I wish to know where and when this man's soul learned the art of opening oysters. Did those wandering souls feed upon oysters? Were there any beds along the endless shores of eternity. If such was the case, no doubt his services were required, but of whom did he acquire the talent. Perhaps the important idea was generated within his own soul. That being the case, all his soul's perceptions, conceptions, and aspirations, must have been centered in that thing, an oyster. That soul must have been similar in sentiment to one of Shakespear's characters, who exclaims, "All the world is my oyster, and with my sword I'll open it." But as it had not undergone an experience in this petty world, it is not probable that its ideas were so contracted; therefore we may consider that it embraced in his conception nothing less than the boundless universe, as being one great oyster. But enough of these nonsensical notions, which have been suggested by the doctrine of Pre-existence;—let us again return to sober thought. Allowing this doctrine to be true, there are many mysterious points yet to be explained. As the soul is said to have an eternal pre-existence before it becomes incarnated in the human form; I wish to know if it is a matter of predestination as to the form it shall take, or whether it is a matter of choice or accident. If it is by predestination, we may suppose that things will come out all correct,—the soul will be adapted to the body, and the body to the soul. But if, on the other hand, it be a matter of choice or accident, then I think it probable that a great many mistakes would be made as regards the fitness of the soul to the body, and the body to the soul. For instance: A soul having qualities fitting and destined to become the president of a nation, may by mistake get into a body which is fit only for a groshop bumper. Then, again, another soul, having acquirements and destiny fit for a supreme judge, may by mistake get into a body, so filthy and gross, as to be fit only for a soap bucket. Such occurrences as these have taken place in our history, therefore, it will be well to understand this nature. There is another point I wish to know, which is this. At what epoch of the body's formation does the soul take possession of it? Is it at the commencement, in the middle or at the end of the body's maturity? Most of the common people think that it is about the middle or about the fourth and fifth month of gestation when the fetus is first perceived to move. It is related in the New Testament that Mary the mother of Jesus, paid a visit to Elizabeth the mother of John the Baptist, and when Mary saluted Elizabeth the babe in her womb, she being in her fifth month of pregnancy, leaped and jumped for joy, from which symptoms the mother understood that John's soul had arrived and taken possession of his body, and was then half way on his journey to this world. Then Elizabeth said unto Mary: "And whence is this to me, that the mother of my Lord should come to me. For, lo! as soon as thy salutation sounded in my ears, the babe leaped in my womb for joy." Such was the opinion of common people in those days, as to the epoch when the soul took possession of the body, and such is the belief of the present day among people of a similar class. But vulgar actions of a people have little or nothing to do with philosophical facts. It is generally believed by the advocates of the pre-existence doctrine, that the soul has nothing to do in the formation of the body; that the latter is partly or wholly formed before the soul enters it; that the body either makes itself, or that it is done by the special action of God in which the soul takes no part. In contradistinction to these beliefs I made the following affirmations:

1. That the soul of man has no further pre-existence, than from the moment of conception, to the commencement of foetal action.
2. That the former and maker of the body is the soul itself—that it makes the body correspond to its own nature, which is the inheritance of its predecessor.
3. That when the germ of the female is impregnated with the sperm of the male, what ever may be the location, where or the place be by the design of God or by accident, provided the circumstances be favorable, there foetal action will commence and terminate, producing a human, corporeal being, corresponding in its nature to the qualities of the soul which produced it.
4. That the body thus produced is not responsible to God or the soul for its nature, but the soul is, as its producer.

Now, in confirmation of the above pre-existing

notions, and in confirmation of the latter affirmations, I will introduce one fact, which shall prove the falsity of the one, and also the truth of the other. Not only that, but like a bolt of thunder sent from the hand of the Olympian Jupiter to the earth, when striking a sturdy oak shivers it into ten thousand splinters,—so, when the mighty truth which I am now about to relate shall be read and perceived, it shall not only prove all the affirmations here made, but shall knock the whole doctrine of Pre-existence and Metempsychosis into entire annihilation,—strike its advocates dumb, and make them hang their heads for very shame, that they ever preached such nonsense. The matter to which I allude is a matter of physical fact, known generally to the well read gentlemen of the medical faculty. The record of it with all the particulars may be found in the *London Medical Lancet* of about forty-five years ago. I have no means of referring to the record of the extraordinary case to which I allude, therefore I must give it as well as I can from memory, though it is of many years back. Almost any well read physician can give testimony to its truth, for there have been many cases of the same nature, though not precisely the same as this one. About forty-five or fifty years ago, a boy in Scotland, about ten or twelve years of age, became sick, and it was perceived that his abdomen began to swell, growing larger and larger during seven months, when it was about the size of a pregnant woman's of that time of gestating. No other thought was entertained by the doctors and relatives of the boy, than that it was a large tumor of some kind internally. As the boy was suffering greatly, and there being no prospect of arresting it by any other means than a surgical operation, it was decided that such should take place. The surgeons proceeded to the work, and in course of a minute, to their utter astonishment, they discovered, instead of a tumor, a full grown foetus of seven months, with a placenta and umbilicus in perfection, embedded in a sack, which corresponded to the womb of a female, excepting that there was no outlet. The boy died under the operation,—the foetus though living had ceased to breathe,—of which a representation was made in wax work and sent to the Medical Museum in Edinburgh, where, perhaps, it may be seen this day. When this wonderful phenomenon happened it was kept as secret as could be from the people in general, but there was a tremendous commotion among the medical and philosophical portion of the community. Many lengthy debates and consultations were held to account for the phenomenon, when the following opinions were afterwards generally credited. It was asserted that the boy of twelve years, and the foetus which developed within him, were twin brothers; for at the time of the conception of the one, another germ was conceived also, but at the time the foetal action commenced, one germ became enveloped in the other, so that it was shut up and incorporated within the body of its brother. There it lay dormant but not dead for about eleven years,—when by some cause unknown, the imprisoned, impregnated germ found surrounding conditions more favorable, then began to act and develop itself into a human being within the body of its brother. So it proceeded in the ordinary way as it would have done in its true mother, until seven months were passed, when the alarming state of the case decided that the surgical operation should take place. Then the boy of twelve years became a foster-mother to his own brother. Now let us examine this case and see how it will affect the notion of Pre-existence.

In the first instance, we are enabled to see that it was not by the special action of the great power of nature, or God, that this phenomenon was produced. God acts by general laws—he had delegated his power and design of producing man to the forces of the spiritual essences of the male and female. The two were ordered to combine, interblend and thence produce a third, to whom the supreme command and power was given to form, build up and care for the bodily frame of man that was the soul. After God had established his general laws, and communicated his powers to act, if any accident should occur to prevent the accomplishment of his design that was not his fault,—it was merely the accidental obstruction of some external thing. He never could have made the grand mistake, to have enveloped the impregnated germ in the body of its twin brother; some other accidental motion was the cause of that. The second view we may take of this phenomenon is, that it is really a fact that the soul is the designer and builder of the corporeal frame of man. Why? Because we may perceive that of the two impregnated germs, one was free, and consequently could act in the ordinary way, but the other was imprisoned within his brother's body—cut off from all resources and deprived of action—it consequently could not do that which its nature prompted it to do. It lay dormant—shut out from all existence, and its own powers cramped and bound, but when time and conditions became more favorable,—then it began to act and exerted all the wisdom and power with which God had endowed it. It first made a placenta, then an umbilicus and caused a dome-shaped covering to surround it in imitation of a womb, but as the being within which it was acting, was a male instead of a female, it was found impossible and useless to make a perfect womb, yet it resolved to work on, hoping for the best, relying upon future contingencies for its success. What is there clearer than this, that the soul is the immediate architect of our corporeal bodies. A third view we may take of this phenomenon is this: The Advocates maintain that the soul learns nothing in this world, for all its knowledge consists of the experiences of a previous state, before the formation of the human body, while I contend that the soul knows nothing of human life or the external world, until the nervous system and the corporeal parts are made and perfected. It is true that the soul possesses an instinct or endowed power of action and wisdom by God, by which it is enabled to build up the frame of man, but of the external world or of the accidents of life it knows absolutely nothing, until it receives impressions from without. Now, if the knowledge of the soul consisted of past experiences in a pre-existed state, it would be enabled to foresee all things that would happen to it. If that be the case, why did not the soul of the germ that got enveloped within his brother, foresee that difficulty and then refuse to undergo that trial in connection with him, as why did not the germ of the boy foresee the difficulty it would have to undergo with his imprisoned brother within him, and the loss of his worldly life. If his soul could have foreseen these things in its pre-existing state, it would have refused to enter in connection with man, and have avoided the calamity. Here, then, we affirm and prove from this physical phenomenon, that the soul has a kind of wise instinct, by which it is enabled to build up the corporeal frame of man; but that it has no conscious entity, having any knowledge of this world or of itself, until it is established in perfect connection with the corporeal body; that all the knowledge it obtains of the world, is through the medium of the senses, which take place after the body is made, and not by any experience of an imaginary pre-existing state. That the commencement of the soul's existence is after conception, is fully established, and although we cannot tell what changes the soul may undergo after this life, yet we are satisfied that its life can never be destroyed. As we believe the material elements to be eternal, so we believe the spiritual elements

also to be immortal and eternal. A great deal may be said on the imperious influence this pre-existence would have on the morals of society...

Written for the Religio-Philosophical Journal.

Magdalena.

By the Author of "Media," "The Mad Actress," "The White Slave," "The Spectre Rider," "The Rivals," etc.

CHAPTER XII.

A DESPERATE GAME.

Arm in arm, and jostling the gay derizens of Washington city, Craffton and Curran Le Roy de Chermou were enjoying their first visit to the National Capitol.

But still following our company, after their quiet smoke in the evening, we shall catch a glimpse of the under current, the sombre side of life about the capitol.

The young gamster held exultingly the fax of hearts over the defeated Louisiana's King sp. The latter sank with an exclamation of despair back on the table, and so remained, each spectator respecting his feelings by silence for several minutes.

"Lost! lost!" Stunned by the strange acting of his defeated rival, the pale young gamster looked on the humbled Senator with feelings of real pity.

"Sirrah, the very devil is in your fingers tonight. You never had such success with me before," cried the other raising his head, his face yellow and rigid as marble.

"That's the handsome Colonel!" Craffton whispered to his companions. "Do you know him?" inquired the attaché.

"Like a book. He represents a section of the city from which I hail." "He is very well liked here, and is considered a whole-souled fellow."

"Gentlemen, give me one more chance to retrieve—I can not so easily part with my faithful Quadroon. Place in the scale with her, ten thousand dollars of the money you have so easily won from me to-night, and I will stake against the die, my wife Eleanor."

"Shame! shame!" cried several voices with amazement at the Southerner. Shameless and reckless infatuation!

"Draining again, his glass of its contents, he continued. "Ha! it seems a novel expedient to you, gentlemen. And in America, may sound just a little out of place; but in France, it is not unusual, such stakes and changes. You, Sir Elmer Duval, know my Eleanor, and know she is beautiful, and will prove a rich prize to the man who is so fortunate as to win her."

near to watch closely this novel disposal of a wife. As the play again started fairly and quiet, the intently agitated Senator eyed his antagonist, a pale smooth-faced youthful looking man, narrowly and keenly.

Both played now with the greatest decision, and the first game closed with a subdued murmur of satisfaction in favor of the Senator. But silently, carefully the cards were again thoroughly mixed, by shuffle, and slowly and carefully distributed, the inward interest of each increasing as the game progressed.

As the present hand closed in favor of his antagonist, he grew more and more excited, and gazing on the cards, and his opponent wildly played with the desperation of one possessed.

"Lost! lost!" Stunned by the strange acting of his defeated rival, the pale young gamster looked on the humbled Senator with feelings of real pity.

"Sirrah, the very devil is in your fingers tonight. You never had such success with me before," cried the other raising his head, his face yellow and rigid as marble.

CHAPTER XIII.

A FLOCK WITHOUT A SHEPHERD.

By the daily history of the times in which we live, we have long been convinced that the indulgence of personal attraction, scandal and "free lust," is wide of being confined to the limit of the circle of Spiritualism as such; for beginning at the head of legislative power, Washington, and it has been truly said that "Nations fall by the vice of the great,"—not the small, it is well known—and the common scandal—that while our legislators are strenuous in their efforts to destroy the institution of polygamy in Utah, and careful to cast a passing bomb into the ranks of Spiritualism, they are guilty to a man of the possession of one or more mistresses.

"Come, cheer up, and stop your eternal thinking about your wife Craffton—its all no use for you'll never see him again. So, come forget the villain, and let us have some music, come you play, and I'll sing."

"O Mary, I wish I could feel as light as you do, but I cannot. You called my Guilford a villain."

Poor Magdalena felt a rising in her throat, that choked her utterance, and tears at length gave her some relief from her overcharged and pensive feelings.

"A CLERGYMAN ELOPES."

On Friday evening a prominent, and lately, very popular preacher in this city, hitherto deemed a godly man and true, appointed a meeting with a lady of his wealthy congregation, and immediately proceeded with her some where, but none know whither. It is believed they left the country.

Yesterday, Sunday, the flock gathered in the church without their shepherd. The Bishop of the diocese took the pulpit and amused the mysterious disappearance to no one. A pretense was made for the absence which satisfied the parishioners.

He is a fine looking man, of middle age, tall and possessed of dignity, and much talent as a public speaker. The lady is quite pretty, and belongs to a highly respectable and wealthy family. The clergyman has a wife whom he professed to love devotedly, and two children, one a son, just returned from a theological college, where he has been preparing to follow in the footsteps of his illustrious parent, we hope, only in the sacred calling.

But we must look after characters of greater worth, and deserving of more sympathy. Poor Magdalena, the deserted and despised,—we left her, though rescued from violence, yet shrouded in deepest distress and sorrow.

CHAPTER XIV.

"Angels are hovering round,"—tread lightly! Disturb not our gentle slumbers! Ah, she has just awoke as a ray of sunlight glimmering through the half painted blind of the window, shimmered o'er her pale face.

Need we stay to describe the meagre and ill adapted appointments of the apartment in which almost alone, the forsaken Magdalena passed the pangs of maternity, and gave birth to the little wail nestling now so earnestly and closely to the dear source of at once its nourishment and its joy.

Months have passed, and a drear bleak winter has come. Snow had fallen in large soft silent flakes, covering as with a mantle of clarity, all things unseemly and offensive, the homely, and the beautiful; the false and the true alike, by a vast mantle of fleecy white.

At an open window of a high building, devoted to the manufacture of chairs and cabinet work, stood a tall, well formed workman, momentarily drinking in with an intelligent and keen appreciation, the beautiful sunlight, and the balmy glow prevailing therefrom in the invigorating atmosphere.

A few rods from them, and at a window—also thrown open to catch the generous sunlight—of a dwelling almost directly opposite, a young woman of pale and sad countenance was looking off, away off, seemingly into the distant shimmer of the winter sun, pensive, thoughtful.

"George, I feel sad for that girl," said one of the workmen to the other, "she is out of place there, and ought not to be allowed to remain."

"She has an air of refined intelligence around her much more than they. She has been the confiding victim, I doubt not, of some fashionable and artful villain, betrayed, cast off, and left to shift for herself as best she may."

"I am strongly impressed, Russell, she is not in that house for choice; she has evidently known a better life than the one she now leads. She shows culture, grace, accomplishment. Here is really a descent. She has known better and more congenial surroundings. Yes, she ought to be saved and taken from that vile place."

"Ho, Madge! what's the matter now? troubled with the blue devils again?" said a girl somewhat older than she, coming to the window, and slapping the melancholy Magdalena on the back with her open palm.

"Come, cheer up, and stop your eternal thinking about your wife Craffton—its all no use for you'll never see him again. So, come forget the villain, and let us have some music, come you play, and I'll sing."

"O Mary, I wish I could feel as light as you do, but I cannot. You called my Guilford a villain."

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"But Mary he is the father of my darling Lilly, and I love him still."

"Well, you must indeed, to think so much of him. But I tell you, Madge, an animal that would act towards me, as you have been treated by him, should never once enter my thoughts, never. He might go, and so would I."

"Yes, Mary he has done me wrong, but he has also wronged himself, and I cannot wish him ill."

"Madge, I do feel sorry for you. You are deserving of a better fate. You make me think of that pretty sentiment as expressed by those beautiful lines: 'You may crush, you may break the vase if you will, But the scent of the roses will hang round it still.'"

High ho, this will never do. If I permit it, you will have me, Madge, as melancholy as yourself. Come let us have a rattling time on the piano. Let us not be so still and so sad this beautiful day."

Poor Madge scolded her self at length at the piano and attempted to play, but her fingers passed over the keys without her will, and despite of all attempted control, the melody would run off into a medley of music the most sentimental, pensive and sad.

"When the distressed Magdalena decided to cast her lot in with those among whom we now find her, we need scarcely say her only choice was starvation or a life—how our blood tingles to write it—of shame, she chose life for the sake of her loved babe."

When Somerville looked on her from the open window with such feelings of solicitation, he recognized in the pale sad face before him the once sunny brow of the timid and blushing milk maid, adored by him and Craffton on the suburbs of the country village, but a few years before, how would his impulsive heart and his own strong right hand at once saved and carried her with her babe from the sinful precincts of the vile and wretched place.

We have noted there was music there, yes, but how prostituted to the basest of uses. To charm only to enthrall, to allure, to destroy.

Speakers Register.

Speakers Register and Notice of Meetings. We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

HEREAFTER we shall register such meetings and speakers as are furnished to us by the PARTIES INTERESTED with a pledge on their part that they will keep us posted in regard to changes and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by word and deed.

- J. Madison Allen, Ancona, N. J. O. Fannie Allen, Stoneham, Mass. Mrs. Orri Abbott, developing medium, Peoria, Ill. Rev. J. O. Barrett, Glen Beach, Wisconsin. Dr. J. E. Bailey, box 294 Laporte Ind. Addie L. Dalton, Address Chicago, care of Religio-Philosophical Journal. H. T. Child, M. D., 634 Race St., Philadelphia, Pa. Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., Ind. Dr. H. P. Fairfield will answer calls to Lecture. Address Ancona, N. J. A. J. Fishback, Sturgis, Michigan. K. Graves, author of "Biography of Satan." Address Richmond, Ind. Dr. Wm. R. Joscelyn, Lecturer. Address him in care of this Office, 159, South Clark Street. Dr. P. B. Randolph, 59 Court St., Boston, Mass. Mrs. L. A. F. Swan, Union Lake, Rice Co., Minn. Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Salem Oregon. Dr. Samuel Underhill, No. 121, 22d St. Chicago, Ill. E. V. Wilson, Lombard, Ill. A. B. Whiting, Albion, Mich. Job Smyth, Hillsport, N. Y., will answer calls to Lecture. Dr. E. B. Wheelock, inspirational speaker, Cedar Falls Iowa. K. H. Garretson, Pritchard, Iowa. Samuel S. Hart, an, Boston, New Paris, Bremen, Ind. Dr. G. Newcomer, lecturer, 205 Superior St., Cleveland Ohio. M. M. Tousey, Lake Mills. Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C. Rev. J. Francis, Ogdenburg, N. Y. J. William Non Names, Trance Speaker, Elmira, N. Y. J. Mansfield, Inspirational Speaker and Healing Medium, Clyde, Ohio. Mrs. M. J. Wilcoxson, Care of Paul Bremen, Houston Texas. Harriet E. Pope, Morris town, Minn. Frank Dwight, Council Bluffs, Iowa. Warren Smith, Alexandria, Madison Co., Ind. Mrs. S. A. Fearsall, inspirational speaker, Discu, Mich. J. B. Tupper, trance speaker, Jamestown, Wis. R. P. Lawrence, inspirational speaker, Ottumwa, Iowa. Harrison Anzi, Charles City, Iowa. Mrs. F. A. Loren, care of Warren Chase, 387 North Fifth Street, St. Louis, Mo. Elijah Woodworth, L. Sic, Mich. Mrs. Benjamin Todd, Inspirational Speaker, Salem Oregon. Henry A. Beach, Spring Valley, N. Y. Mrs. Hoyle, Trance, and Test medium Waterloo, Wis. Thomas Harding, box 201, Sturgis, Mich.

At an open window of a high building, devoted to the manufacture of chairs and cabinet work, stood a tall, well formed workman, momentarily drinking in with an intelligent and keen appreciation, the beautiful sunlight, and the balmy glow prevailing therefrom in the invigorating atmosphere.

A few rods from them, and at a window—also thrown open to catch the generous sunlight—of a dwelling almost directly opposite, a young woman of pale and sad countenance was looking off, away off, seemingly into the distant shimmer of the winter sun, pensive, thoughtful.

"George, I feel sad for that girl," said one of the workmen to the other, "she is out of place there, and ought not to be allowed to remain."

"She has an air of refined intelligence around her much more than they. She has been the confiding victim, I doubt not, of some fashionable and artful villain, betrayed, cast off, and left to shift for herself as best she may."

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SPiritualism of the Bible.—No. XVIII. SAUL AND SAMUEL. Saul, His Early History—His Persecutions of Mediums Induced by Disappointments—Estelle, Samuel as a Medium and Seer.

Temporarily we leave the narration of events connected with Jesus, to take into consideration the history of other personages that are crowding upon us, demanding our attention.

Situated as we are on earth in the primary stage of existence, we have, of course, much to learn. The achievements of one generation constitute a lever that will elevate the forthcoming one to a higher plane of existence.

Then, each one of us should constitute himself or herself, a committee of one to advance in the realm of existence, resting assured that in so doing, they are not only benefiting themselves, but those who may follow them.

Living as we do in the nineteenth century, when telegraphic communications have been more fully established between the material and spiritual worlds—the mundane and supermundane spheres, many questions come up in our mind in regard to the past, present and future.

An ancient philosopher says: The present is only a lever for the future, each succeeding generation adds to its length, thereby increasing its power.

A Chinese Mandarin says: The present is the parent of the future, and she locks upon her embryo child with the fondness of a mother, ever endeavoring to transmit to it a heritage that shall elevate it in the scale of existence.

An Ancient Persian says: The present has its clouds, they surround us on every side; they hedge in our path-way and obscure our vision, and the removal thereof confers a blessing, not only on us, but on future generations.

An Ancient Hebrew says: The present is the introduction of a grand book, which only eternity can write. It unfolds the errors of one age, that others may profit thereby—only adding another verse to the preface, that future generations may increase in knowledge and power.

An Arab says: The present is the savior of the future. As the child blesses its parent, so should humanity to-day bless the achievements of the past.

An Ancient Chaldean says: The present of my day, when I stood on the cleft of a mountain and surveyed the grandeur of the heavens built up a superstructure on which to day, your present,—my future then—stands

One who has been long in spirit life says: The present is only a ship in which are laden the achievements of men, which sets sail on the ocean of time, to carry its precious freight to future generations.

Yes, the present is building up a superstructure for the future, and this it will ever continue to do. The human mind of to day, does not understand its obligations to the past, or appreciate its relation to those master intellects that existed centuries ago.

Having, then, briefly alluded to the "present" and the prominent part it acts for future generations, we shall now branch off into a new field of investigation, and endeavor to gather therein some new truths of interest to the readers of the JOURNAL.

She was a pale nervous creature, and seemed to be under the perfect control of the spirits that surrounded her. With Saul she was a great favorite. Her large blue eyes and the magnetic force thereof, seemed to subdue that wild, savage relentless mind of his, and threw over his nature a halo that only the loving kindness of women can impart.

The life of Saul, at first, was somewhat brilliant, and he did not hesitate to consult familiar spirits, as they were sometimes called, in regard to the best course for him to pursue.

The full effects of the decree he issued was not at first apparent to his mind; but when he contemplated the foul step he had taken, and especially the death of his favorite, Estelle, he became heart-broken and reckless, and was illy adapted to meet the Philistines in battle array.

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death or leave the kingdom. He who consults a familiar spirit shall be banished." But we will retrace our steps. We desire to give the cause that led to his persecutions of mediums, and his final death. We will now go back in the history of his eventful career, and detail his first interview with one of the most remarkable seers of ancient times.

Kish, the father of Saul, was a very wealthy and influential man, and exerted a great influence over those with whom he was immediately surrounded. His intelligence, moral worth and great wealth made him somewhat distinguished, and in consequence thereof, he was enabled to exert a great influence over those around him.

SAUL. Come and let us return; lest my father leave caring for the asses, and take thought for us. I. Sam., ix: 15.

SAUL. Behold there is in this city a man of God, and he is an honorable man; all he saith cometh surely to pass. Now let us go thither; peradventure he can show us the way we shall go.

SAUL. Behold, I have here at hand the fourth part of a shekel of silver; that I will give to the man of God to tell us our way. (Beforetime, in Israel, when a man went to inquire of God, thus he spake, come, let us go to the seer: for he that is now called a prophet was beforetime called a seer.) I. Sam., ix: 9.

SAUL. Tell me, I pray thee, where the seer's house is. SAMUEL. I am the seer. Go up with me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

SAUL. Am I not a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all the tribes of the family of Benjamin? Wherefore, then, speakest thou so to me?

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"ADAM'S FALL" BRIEFLY CONSIDERED. By the representations of Moses, what was the condition of Adam? First: He was blind, ignorant, helpless and naked, and was not wise enough to know his condition. If he had wants, he did not know it. What could such a being do? absolutely nothing. He must be considered innocent of any wrong act or motive, for the lack of ability to be anything else.

In this state of things, Moses says the Lord God commanded Adam that he should not eat the fruit of the tree of knowledge of good and evil, in the midst of the garden, and a threat with the command, that in the day he should eat thereof, he should surely die.

Of this command and threat, the first thing apparent is, the absurdity and futility of a command and threat, to an irresponsible being, and entirely passive, in every sense of the word.

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ANOTHER CLERICAL SCANDAL. A Minister Elopes With a Young Girl—She Dies on his Hands—Unparalleled Villainy. We clip the following from the Piqua (Ohio) News. It will be read with interest, as illustrating the morality of that class who can see no good in Spiritualism:

On last Monday, a minister, the Rev. Samuel Walls, who has a charge near Van Wert, was arrested and lodged in jail at Centerville, Ind. The charge against him is of the most revolting description, and if true, proves him to be a villain of the deepest dye.

On Saturday last, this man Walls shipped a corpse from Centerville, under circumstances which gave rise to suspicions on the part of the people of the place that all was not right. Following the matter up, he was arrested on his return to Centerville.

The corpse was shipped Saturday night and got through to this city Saturday night. He called on the agent at the Dayton and Michigan depot Saturday night, to have the body shipped forward to Botkin's Station, directed to Joseph Lambert at that place. On being asked by the agent, "whose corpse was in the coffin," he said it was his wife (or companion, as he called it.)

ANOTHER CASE. We clip the following from the Troy (N. Y.) Times: We published, yesterday, a short account of some startling facts which have come to light in regard to Rev. James Debois, pastor of the Baptist church at Scuylerville, Saratoga county.

Where comparison may be had, proportion may also be had. There are light offences and trivial crimes, and so on, comparatively, to "capital" offences, for the last of which the penalty may be death, while lighter crimes may be punished by fine or imprisonment, or both.

Hereditary punishment is not permitted in any civilized community. As Adam committed no offence, he was not punished for any, and the Lord approved his act. See Gen., iii: 22.

The popular religious Orthodox belief is founded on the dogma of "Adam's fall," and dependent upon the act of Adam in eating the forbidden fruit, which act took place before he had any knowledge of good and evil, of right and wrong, and while he was not accountable as a moral agent; and yet that act cured his blindness, gave him a knowledge of good and evil, made him a moral agent, and raised him to a highly exalted condition, as declared by the Lord in Genesis, iii: 22.

Just leave out this false and rotten foundation, "Adam's fall," and its reputed consequences from such belief, and what becomes of original sin, of mediation between God and man, of the belief in the dogma of endless misery, and of the doctrine of salvation from that endless misery, and of the war reputed as begun by Adam, between God and man.

There are stubborn facts in all these views and opinions, and in due time they will work themselves out in their true light.

The religious fiat has gone forth, that "the truth shall make us free," free from false views and erroneous ideas.

Personal and Local. Mrs. J. H. Stillman Scverance, of Milwaukee, Wis., has entered the lecturing field. She is a fine psychometrist and medium, and will ably sustain herself before the people.

P. C. Mills, of West Buxton, Maine, has entered the lecturing field. John Dwyning, of Paola, Kansas, thinks some good test medium and lecturer would do well to visit that vicinity.

Isaac Farley writes from Foote P. O., Iowa, speaking encouragingly of the good works of Mrs. L. A. Waisbrooker. He says that any good lecturer who should come that way would meet a hearty welcome.

Mr. Louis Schlessinger is stirring up the good people of Texas with his inspired pen. He is active, intelligent, wealthy and energetic, and the angels have selected him for a great work.

Mrs. L. H. Perkins has been lecturing at Ohio City, Kansas, much to the satisfaction of the people. She spent the winter in Washington.

Mrs. Lois Waisbrooker goes to Colorado the middle of May.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Bible Discussion.

NUMBER THREE.

In our former articles we referred to a debate that had occurred in our hall on the Bible as the only inspired book. Large audiences attended this discussion and were deeply interested. There were three classes of persons,—a considerable number of the church members, or those who accept the Bible as a finality, and as containing all the inspiration God has ever vouchsafed to man, a number of deists and atheists, and a third class, the Spiritualist, who were more numerous than either of the others, except on the last evening, when the advocates of the Bible made what appears to us to have been a mistake in presenting to Mr. Moore a gilt edged Bible. We think Mr. Fish ought to have had it, unless they desired to fulfill a saying of the book. "To him that hath shall be given, and from him that hath not shall be taken away that which he hath."

We attended most of the debates, and were much interested. We propose now to give our own views of the book. Having been asked several times during the debate, whether we accepted the views of Mr. Fish or Mr. Moore? we replied, no. We have our own views on this subject, and will now endeavor to state some of them.

First. Then we do not believe in any direct inspiration, clothed in words coming from the Infinite Father of all, but that His inspiration comes to us through the great principles of nature and the revelations which are of necessity, clothed in the language of spirits or mortals, and hence are brought down to an imperfect and fallible standard. Infallibility belongs only to God, and no finite being could possibly receive "the perfect and final revelation" of the Infinite being. We have evidence to satisfy us that spirits in all ages of the world have communicated with mortals, and have presented truths above and beyond the capacity of mortals, to evolve in and of themselves. We know that mankind have frequently mistaken these spirits for gods, and their communications for divine commands, without any intention on the part of spirits that this should be so. Thus among many nations, a blind reverence has grown up for certain sacred writings, which have obtained an authority over the human mind, that has been very debasing and injurious to humanity; retarding human progress, and causing persecutions of the most bitter and relentless character, which have stained the pages of history with blood and tears, until we sicken at the very recital. We find among the sacred writings of all nations,—moral precepts and inspirations of real and practical value to humanity, when properly understood. Hence, the Bible of the Jews and the Christians is not to be separated and distinguished from all other records, and made the only sacred book. Truth alone is sacred and divine, it matters not whether it is written in the Bible, the Shaaster, the Koran, the Zenda Vesta, or any other written or spoken word.

We appreciate the Bible much better since the light of Spiritualism has dawned upon our mind, and we do not hesitate to say that it is a very valuable book when properly understood and appreciated. Like fire, it is an excellent friend and servant, but as a master a dangerous and destructive instrument. Therefore, we propose to keep it in the former, and never allow it to take the latter position.

We appreciate the Bible better, because we realize many profound spiritual truths, and beautiful correspondences that are contained in it. We may go back to the days of Abel, and find a sermon which has seldom been equalled. "If thou doest well, shalt thou not be accepted; if thou doest not well, sin lieth at the door." There is the gist of religion, morality and progress, which barrels and barrels of theological sermons have not improved upon or made more clear. We are willing to have the records of human crimes, and the absurd opinions of what God said and did.

We find in the law of Moses, an admirable physiological code for the people of that age, and as good a moral code as could be given there, being considerably in advance of the mass of the people. It is well called the law of Moses, and as such, both the man and the law is entitled to respect.

But the God of Moses was a tutelar divinity; a spirit, or rather a large band of spirits, who, seeing the means of advancing the human race, used him as an instrument for this work. Polytheism, which is but another term for the worship of spirits, prevailed very generally. The effort of a wise and intelligent band of spirits through Moses, was to break this up, and they focalized their idea upon the One, only true God, and this was the characteristic work of Moses. In carrying this out, he found a political and religious necessity to prohibit as far as possible all spiritual intercourse, and we find that in a degree this was banished, except in the cases of the prophets at d seers who kept up a continuous line of inspiration from spirits. The terrible effect of this denial of spiritual intercourse, was a loss of all belief in immortality, and throughout the entire record of the old book,—we find but one allusion to immortality, where it says, "How good and how pleasant, it is for brethren to dwell together in unity, it is like the dew that descended upon Herman, where the Lord pronounced the blessing, even life forever more."

Hence, when Jesus came and was ushered in through wonderful spiritual manifestations, for we may believe the record now, since we have similar manifestations to day, if we make due allowance for the exaggerations of prejudiced minds.

Such was the darkness of the world when he came, that it is not to be wondered at, that many superficial observers should suppose that he was the first who brought life and immortality to light." Doubtless he did this for many, but history is terribly at fault, if there has ever been a period when the evidences of the after life, coming from spirits, did not abound in the world. The Spiritualism of the Old and New Testaments are beautifully corroborated and abundantly sustained, by the testimony of modern Spiritualism, and hence, we now accept many of those wonderful evidences which previous to the advent of modern Spiritualism, were not received by us. Indeed this has given us the key to the profound spiritual truths, recorded in the Bible, and the interesting and beautiful correspondences that abound in this and other oriental literature. These owe more to Spiritualism than to any thing else, for their resurrection. The true friends of the Bible are those who seek to illuminate its pages by the divine light of Spiritualism, that modern inspiration which alone can feed the human soul and supply its real wants.

The Cause in Philadelphia.

We have had Wheeler and Wilson with us during February—not that of sewing machine notoriety, but, as some of our theological friends think, they belong to the ripping machine company. Old theology suffered some by the seething words of these noble men. It was their first appearance in the city of Brotherly Love. Brother Wheeler lectured for our society, and has earned for himself the reputation of being not only a clear, bold and logical thinker, but what is still more important, in this practical age, a very able and practical lecturer. The complaint which we heard against him, was that he crowded too many thoughts into his lectures.

The spirits who use him, seem determined to do all they can to scatter broadcast the truths that are to redeem the world. We think Brother Wheeler should be kept at the work, and the friends who desire to have a great amount of thought compressed into a small space, can not do better than to engage him. He will stir the pool of Siloam, that the sick may enter in and be healed while the waters are troubled. A very interesting feature in connection with Mr. Wheeler's recitation, is the improvisation of poems of real merit. We shall present some of these to our readers.

We need not say anything to the readers of the JOURNAL, of our collaborer, E. V. Wilson, who has been all over the land wading his sledge hammer. He has given four lectures and sermons here. One of the former will appear in our columns. Being quite unwell, we did not report the last meetings, but they were very successful and satisfactory. From a large number of striking tests, we will select two or three. A gentleman from Camden was present, who had been attending spiritual meetings and visiting mediums, for more than thirteen years, and had never received any tests. Wilson stepped up to him and said: "I see by your side a little girl, about three years old. She stands there in a playful manner, passing her hand through your hair. She was not your daughter nor your sister, but a child to whom you were much attached. She died five years ago last August."

He then gave a minute description of her. The gentleman said: "I was living in a family where there was a little girl of that description. She died at the very time you speak of. I consider the identity entirely satisfactory, and that is the first test I have ever received." Again Brother Wilson said: "I now see standing b-side you a tall, slim girl, who is your sister. She died at the age of sixteen." The gentleman was a stout man. Mr. Wilson continued: "She is very different from you, takes after her mother, and you from the father."

He then gave a minute description, which was fully recognized, and pronounced satisfactory. A gentleman about fifty years of age, asked Mr. Wilson if he did not think he could account for all these things by reading the minds of the people. "Well," replied Mr. W.—"if you could, that would be a spiritual phenomenon in itself, but I do not think you can. But I saw, while we were talking, an incident in your life, which, if you have no objection, I will tell the audience about." "Not the least," said he. "When you were a boy about eleven years old, you were struck by a sleep, knocked down and rolled over. He struck you in the back and hurt you considerably."

"That is all very true. I went into the barn yard when I was just turned of eleven years old, and was knocked down, just as you say, and rolled over on my back." This reminds us of an incident that occurred in our own experience, some years ago, showing that spirits are cognizant of the conditions of animals, either directly, or through human beings. We were writing a letter to Hannah Brown, just after we had published the narrative of Dr. Achley Samuel East, a blind medium, was sitting by our side. We asked if the doctor was present and receiving an affirmative answer, we inquired whether he had anything to say to Mrs. Brown. The medium smiling said, "why, it is very strange—he says:—"

"Tall her I am glad she has got over her dog fever." In a few days we had a response from her, in which she remarked that this was a very remarkable test. There had been a number of robberies in Cleveland, and they were desirous of having a watch dog. She had spent considerable time in hunting for one, and her milk man had brought one in not an hour before the animal was put to the doctor, and the animal was lying on the rug, asleep, when he made the remark to us, at a distance of five hundred miles from the place.

Perhaps the most noticeable feature in Spiritualism is the great number of new mediums which are being developed. We see from twelve to fifteen advertisements of circles and mediums, and there never was so general a desire to have tests and communications as there is to day.

Many of the old Spiritualists are devoted to the alphabet of our philosophy, and seek tests with all the eagerness of new converts. We have no controversy with this, for the sensible physical manifestations are in reality the basis on which all our philosophy and religion must rest, and we hail with pleasure the abundant evidences which are abroad in the land to day, that the Spirit World is in earnest in presenting these most valuable evidences to humanity.

Let us sustain and encourage our mediums everywhere; defend them from the poisonous breath of slander, and thus enable them to become more perfect instruments, through which the Angel World may shower down blessings on humanity.

DR. GARDNER'S book is the first attempt of any distinguished physician to bring these subjects prominently and boldly before all classes of the community. The title "Conjugal Sins," scarcely covers the range of matters discussed in the book, though some of the most frightful crimes against the laws of life and health—not to say against the laws of God—in this book pointed out and properly characterized—are those committed under the conjugal yoke.

We hazard little in saying that there is not at the present time any single case so fruitful of disease and ill health as this which our people all over the country, old and young, are now suffering from. DR. GARDNER'S warning against wrong doing comes not a moment too soon, and we hope it will be heard and listened to. If every one who is personally interested in the matter should buy a copy of the book, it would be found in millions of families in the country. See advertisement in another column.

GOOD HEALTH, VOL. I.—The above is now ready with a carefully prepared index, and bound in cloth extra. This volume is valuable as a book of reference, and should be in every household. Price, \$3.50.

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MOSES AND THE ISRAELITES, BY MERRITT MUNSON.—The above named book of three hundred and sixty closely printed pages, is sent by mail to any address on receipt of \$1.16, and we will venture to say, that no book published containing so much good common sense and striking such deadly blows to the whole system of old theology can be found in the market. It is a book that should be in the hands of every free thinker.

Notice of Meeting. The 11th quarterly Meeting of the Spiritualists of Nantua, Ill., will be held at the Bartholomew School House, on Saturday and Sunday, April 23th, and May 1st, commencing Saturday at 2 o'clock p. m. Mrs. L. A. Peasall is engaged as speaker. A cordial invitation is extended to all. By order of Anna, BARNHOLMEY.

Married. April 15th 1870, at the residence of the bride's father, by Dr. Daniel White, Mr. Thomas S. Maxwell, to Miss Ida M. Redfield, daughter of S. A. Redfield, well known commission merchant, all of St. Louis, Mo.

Obituary. Recently passed to the better land on the morning of March 24th, 1870, of congestion of the lungs, Dr. Thomas Patte, of Dayton, Ohio, a native of England, in the 74th year of his age. Full of years, and spiritually ripe for the harvest of immortality, and reposing serenely upon the faith which a knowledge of Spiritualism and its beautiful philosophy also can give, he passed away "as one would wrap the drapery of his couch around him, and resign himself to pleasant slumber."

His funeral was well attended at the Universalist Church, where Mr. A. B. French, of Clyde, Ohio, delivered a discourse on the Philosophy of Death. In this effort, Bro. French so acquitted himself as to receive the highest eulogiums of all who heard him.

Statistical Department.

In this department we propose to publish all reports that shall be forwarded to us by individuals or committees of local societies, in reply to questions heretofore appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated. It is intended to remain a permanent department, and will be of inestimable value for future reference. We wish it to be understood that we expect that each report will be subject to supplemental reports from time to time, and that the more liberal and free the dissemination of light and knowledge, which is now so rapidly disseminating out theological systems.

3. Be careful and give the correct Post-Office Address of all persons reported.

QUESTIONS. 1. How many avowed Spiritualists are there in the town of _____ county of _____ and state of _____ and what are their names? 2. How many lectures have you had within the last year? How many mediums, what phases of mediumship a d what are their names? What churches are the most prosperous in numbers and ability of preachers? 5. What is the apparent status of the old theological churches, and the more liberal in the estimation of the mass of minds in your town?

REPORTS. Mt. Vernon, Lawrence Co., Mo. Reported by E. M. Hendrick. Number of Spiritualists—Eleven. Names—J. M. Andrews, Mrs. E. G. Andrews, J. H. Woods, B. L. Hendrick, Mrs. Fowler, J. T. Ward wife and three daughters, Mrs. M. E. Hendrick. Mediums—J. M. Andrews, trance, Miss Matt Ward, reading; E. M. Hendrick, impressions and hearing. Churches—Four. Cumberland Presbyterians, Baptist, Metho list, and Campbellite. Presbyterians most numerous.

Lawrenceburg, Lawrence Co., Mo. Reported by E. M. Hendrick. Number of Spiritualists—Two. Names—D. C. Allen, and T. J. Ingrano. Mediums—D. C. Allen, impressions. The Mt. Vernon Society of Spiritualists was organized March 13th, 1870, and will hold regular monthly meetings, developments as may be desired. Our community is perhaps the most liberal in South-West Missouri, and there are a great many who are willing and anxious to investigate Spiritualism.

Prohletstown, Ill. Reported by Louis Spencer. Number of Spiritualists—Eighteen. Names—Mrs. Martha Emery, clairvoyant and speaking. Mrs. A. Smith, writing and other phases, W. Stewart, writing and parapsychism. Churches—One Methodist and that dependent upon the signing and ungaily for support. Reverend Potter, of Revival Innings 100 miles, failed to revive the flickering flame of old orthodoxy, and ignominiously deserted the field. Ninety per cent. of the people of this town of Indian Prophet, are liberal in their religious views—do their own thinking and preaching.

Convis, Bollevue Mich. Reported by J. Hayto. Number of Spiritualists—Thirty-eight. Names—John McFarlin wife and daughter, H. Hall, H. J. J. wife and daughter, John M. Brader wife and daughter, P. W. McDonald, John Thurston, Newell Thurston and wife, William Demott, Mr. Rogers, Mr. Coop, J. E. Hoyt, J. Perry, Riva Sitter, Albert Avery, D. B. Anson, G. Anson, Harry Hart, Mr. Hager and wife, M. E. Politt and sons, Silvester Higgins and wife, Charles Cumming and wife, Elmon Cummings.

Convis, Calhoun Co., Mich. Reported by J. Hayto. Number of Spiritualists—Eight. Names—G. S. Avery and daughter, Mr. Hart and wife, John G. Way, Mr. Ottewiler wife and son.

THE HEALER, of Rochester, N. Y., treats all diseases with incense. "It cures" none, but itself can be paralleled. The Doctor is now operating in the West. Permanent address, care of this office, 139 So. Clark Street, Send for circular. Accompanying cards Dr. Drake is a genuine healer, and a true Spiritualist, and is fully controlled by a band of spirits in manipulating and healing the afflicted. At Shaw's Hotel Reg. W. Wednesday and Thursday, May 4th and 5th; Union House, Belvidere, Friday, May 6th; Holland House, Rockford, on and after Saturday, May 7th until further notice.



NEW BOOKS. COSMOLOGY BY George M'Ilvaine Ramsay, M.D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The eminent author in his introduction says: "Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses. Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge. Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus obtain a new knowledge, not only mentally, but as the chemist, by a union of two kinds of substances, produces a new, and third kind. Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something, which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively, and thereby gains further knowledge, e. g., if, on travelling through a forest the first time he sees a great many trees stand by upright and a few lying down, he soon intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and lively, much the those yet standing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently. Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth. The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and planets, that comparatively nothing could be known in regard to their former history, had we been limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But not-withstanding this crowning attribute, all cosmologists must in the beginning start without where n to rest as much as the stone of their foot, and make the best of such foundation. We claim no more. The book is elegantly printed and superbly bound. Price \$1.50, postage 20 cents. For sale at the Religio-Philosophical Journal Office, 139 So. Clark Street, Chicago.

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The Rostrum.

MODERN SPIRITUALISM.

Address of H. D. Fitzgerald, Esq., on the 22nd Anniversary of the Advent of Modern Spiritualism.

From the Buffalo Courier.

We print below the address delivered by Mr. H. D. Fitzgerald, of this city, at Kremlin Hall, March 31st, on the 22nd Anniversary of the Advent of Modern Spiritualism.

Preliminary to the address proper the speaker said:

A superficial observer, seeing the comparatively small number of believers in the Spiritual Philosophy present, might be led to think the cause a weak one, at least in Buffalo, but he did not regard that an evidence of weakness. Two reasons may be assigned why Spiritualists fail to manifest that interest in their cause which others do in theirs; they are bound together by no creeds or church organizations.—the essential mission of the principles taught under the name of Spiritualism being to destroy isms and sects within whose narrow limits men are confined together, and develop in them a great individuality. The great mass of believers are not open and avowed, they regard it something to be enjoyed under cover and denied before men; they are waiting for it to become popular. While he disliked that over-ardent enthusiasm, usually degenerating into fanaticism, he despised far more that cowardly spirit which makes one false to his convictions of right. The great want of the age is bold, honest men, who dare to exercise the prerogatives of freemen; there are far too many weak, timid, policy hunting people. The history of the past furnishes examples of noble natures who submitted to the most vindictive persecutions and offered up their lives in their devotion to truth, and from their bloodstained footprints has streamed through succeeding generations a light that has blessed humanity; and it was a consolation to think that the world had not become so degenerate, but that a few could be found at present, who, regardless of petty persecutions, were loyal to right and true to the instincts of their nature. He respected an honest opponent of Spiritualism, but despised a cowardly believer.

THE ADDRESS.

LADIES AND GENTLEMEN:—We have met together to celebrate, in a suitable manner, the twenty-second anniversary of the advent of modern Spiritualism,—an occasion of slight importance to many of our friends, but of deep significance to us. Twenty-two years ago today, commenced a series of unusual phenomena which have excited a powerful influence throughout the civilized world, and completely revolutionized the ideas of many on the most important subjects which the mind can contemplate. Similar phenomena had occurred before at irregular intervals, only to excite the fears of the superstitious, or to be misconstrued by the masses, who failed to recognize their true import.

The first manifestations of the phenomena of modern Spiritualism occurred at the house of an obscure family at Hydesville, in this state, some time before their nature was discovered, and on the 31st of March, 1848, the invisible power that produced them pronounced itself a disembodied spirit. The publication of such strange occurrences, as a matter of course, attracted considerable attention. Many, after a candid investigation, pronounced them genuine, and inexplicable on any other hypothesis, than that they were produced by the spirits of human beings; while others, of a skeptical nature, endeavored to prove them to be the result of trickery and deception. Phenomena of a similar character, and some of a more startling nature, occurred soon after in different parts of the country, and since that time they have increased in number, variety and degree, until we have had the many phases recognized to day by the thousands of intelligent people. Occasionally we have heard of their being "exposed" at one place, but directly they occur at another; and attempts to suppress them have been as futile as efforts to dam the currents of a mighty river. Some regard them as delusions, others as the work of the theological Devil, and many have as yet formed no opinion. This is not the place nor the occasion to speculate as to their truth or falsity, or to endeavor, by arguments, to convince our skeptical friends. We, with thousands of others, from the nature of our experiences, believe in the truth of these things, and like honest men and women, who are not ashamed of their belief, we are gathered here this afternoon to celebrate the advent of their inception. Like all new theories, modern Spiritualism has had to struggle against a terrible opposition, but the number of its adherents has steadily increased, and each year we can measure its rapid growth. Though its fundamental principles are as old as time, as a distinctive system of philosophy and religion it is comparatively new. Less than a quarter of a century has elapsed since its advent, but in that short space of time it has accomplished a great work; and should its influence increase in the future in the same ratio that it has in the past, we can hardly conceive of the gigantic proportions it will assume a few years hence. But, say many, "Supposing Spiritualism is true, what good is it doing in this world?" and although such a question seems indicative of superficial reasoning—as men should reverence the truth for its own sake, knowing that it is the only beacon that can guide the human soul—we will for a few moments answer their inquiry. When we undertake to consider the *ens lano* of so-called Spiritualism, we are on a most deep, profound, and almost inexhaustible subject, and I have never yet seen the man or woman who could do it justice; but let us examine it in some of its aspects.

The great struggling masses of humanity are ever working to attain one common purpose, and that, the advancement of their happiness. For that end they undertake all of their labors, from the simplest to the most arduous; it is that desire which stimulates them to exertion and gives rise to their ceaseless activity; but in the midst of happiness, when they have attained the things of earth calculated to afford them pleasure, they are perplexed by dark clouds which hang over the future, and as the days and years of life speed by, they realize that they are being swiftly brought into the presence of that king of terrors, death. Their faith may be great in the different systems of religion which they possess, but there are grave doubts on this subject, which their teachers cannot satisfactorily remove. There is in every soul a desire for continual life and existence, and a horror of "falling into naught," and I believe that no thinking man or woman lives, who has not, at some time, seriously contemplated this question of death, and felt a desire to shrink if possible from what seemed a common destiny. The time has gone by for taking these things on faith alone, and consoling ourselves with the be-

lief that we are to live after death, and that our friends whose bodies have been laid away in the bosom of mother earth are not forever lost to us. This is a thinking, reasoning age; men want something tangible, and they will definitely settle the question beyond the possibility of a doubt; and these manifestations of spirit power have come in response to the universal demand for light on this all absorbing topic, at the time when they were peculiarly adapted to the world, and when the world was ready for their advent. Millions have had their gravest doubts effectually dispelled by modern Spiritualism, and many who do not profess a belief in this system, may thank it for the influence it has exerted, during the past few years, in diffusing throughout society a sentiment or almost universally accepted belief on the subject of immortality, that has robbed the grim monster of many of his terrors, and given to those who are not so fortunate as to possess knowledge, at least a greater, more beautiful, and more consoling faith on this subject.

And does a knowledge that the human soul shall survive the ordeal of physical dissolution, and passing through the dark flood, enter a land of light and beauty on the other shore, tend to increase our happiness? You who have heads that can think, and hearts that can feel, answer!

Looking back into the past, twenty-two years, we see the inquirer for truth, with careworn brow and anxious countenance, standing upon the shore of the mystical stream which forms the boundary between Time and Eternity. One by one, the bright and beautiful of earth are forced to embark upon its turbid waters, to be lost, perhaps forever, from his sight. Hope has whispered of a land of beauty on the other side, but he dare not trust those whisperings, as Despair tells him that the cold waters of oblivion roll over all who embark upon their dark currents, and that they sink in their unfathomable depth to rise no more. Filled with emotions of gloom and sadness, he turns his thoughtful eyes upward, and pours forth his earnest prayer for light, and the burden of his prayer is, "Oh, God, what is beyond? Leave me no longer in uncertainty and doubt." Then a holy calm comes over his soul, and the voice from within bids him listen, and as the billows intermit their plaintive murmurs, sounds, low and gentle, like the ripple of the waves on the other shore, fall upon his ear; hardly trusting his senses, he listens to those sounds, when, lo! he sees through the heavenly fogs which rest eternally upon the cold and sluggish flood, a dim light; gradually it approaches, growing brighter and brighter, and suddenly the form of a loved friend, in all its celestial beauty, bursts upon his enraptured vision, and from angelic lips he hears the cheering words, "My earthly friend, walk no more in gloom and sadness; those for whom you mourn have not been buried beneath you dark waters, but live in a land of joy and beauty on the other side. Fear not to embark when thy summons comes. God doth all things well, and his children, the objects of his love and mercy, are all safely transported; publish to the world these happy tidings, let the sorrowful be comforted and the mourner be glad."

I know there are so many wrapped up and wholly engrossed in the material things of this earth, that they think very lightly of the Spiritual philosophy for accomplishing this great work of demonstrating the undying nature of the human soul; they have neither time nor disposition to contemplate the things pertaining to them as immortal beings. And indeed, were it not for the demonstrations of Spiritualism, their own lives, their groveling avariciousness and sensuality, and their seeming lack of adaptation to anything superior to the fleeting things of time, would be to use almost a conclusive argument that they had no souls; and they may thank Spiritualism for proving to the world the falsity of such a conclusion, and furnishing a microscope which, being applied to them, proves that they, too, have souls.

You who have amassed a large share of this world's goods, into whose lap *Fortune* has poured her treasures with a lavish hand, and who have enough and to spare, remember that there are poor, sorrow-stricken ones, who have been a much less favored, whose path through life has been a devious one, whose burden has been grievous; that often as they are toiling up their uneven way, overcome by the scorching rays of the summer's sun, or the biting blasts of the winter's cold, they falter and pray to be relieved; but on they must struggle, and the blood that marks their feet, and the perspiration that moistens their patient faces, contribute to their more wealth into your *theoric* coffers. They are common with you, hope for that great boon—human happiness; they cannot find it in this world, but Spiritualism tells them there is rest on the other side, and happiness for them when life's journey is over. You whose opportunities have been abundant, whose fortunes have been propitious, who have been enabled to store the mind with knowledge, and sitting at the feet of the Gamaliels of the past, learn from them such wisdom as they had to give, grow not overbearing, be not too much puffed up with your own conceit and look down with contempt upon a system of philosophy, or religion, that has not yet received the *open* support of the fashionable world; remember there are others, with minds as capable and aspiring as yours, who hunger and thirst after knowledge, but who have not been able to obtain it; those who have so many cares pressing upon them that they can scarcely find time to *think*; those who also have to toil early and late, to keep together the bodies and souls of others dependent upon them. Poverty, hunger, want and sorrow have not eliminated all aspiration from their natures, but there are times when they realize the possibilities within them, and though they are but weak and small in the estimation of the world, they instinctively feel that they shall one day be great, and that the longings of their capacious mortal souls shall one day be gratified, Spiritualism bids them be of good cheer, and holds out the beacon of hope; and when their earth work is done, and they shall put on the garments of immortality, as they enter upon a higher and diviner life, angels shall swing back the pearly gates, and admit them to those spacious temples "eternal in the heavens," where they may bathe in the light of truth and knowledge, and drink in from the ever flowing fountains of divine inspiration that wisdom, compared with which all earthly wisdom is of slight significance.

Then scorn not, ye great and wise ones of earth, who have "laid up treasures where moth and rust doth corrupt, and thieves break through and steal," and seek to cast contempt on a system that offers such grand hopes of a future destiny to those whose earth life has been full of sorrow, and who are waiting patiently for the time when life shall be to them a reality. Scoff not at this grand religion of humanity, yet in its inception; but rather hope that its blessings may be extended, until all weary ones of earth, whose life efforts have been wrecked and stranded upon these inhospitable shores may be comforted by its cheering assurances.

Spiritualism is opening to the mind of man a broader field of investigation, causing him to look deeper into the past and present, and giving him a more thorough and comprehensive knowledge of himself, his surroundings, his duties, and his manifold relations. By the light which the Spiritual philosophy has shed upon the world, he is enabled to explain many of the seeming mysteries of the past, and understand the various phenomena which have astonished

those of former generations; taking away that holy and superstitious fear, that has too long kept the world in ignorance, it permits him to approach Nature's great domain, to study the lessons there written, with no fear that she may demonstrate something to his senses calculated to shake his faith in a system that he hopes is true, and whose infallibility he fears to doubt, because it offers to him some slight chance of a future life. But now he has a religion that fears not the investigations of science, but blends, unites with, and becomes a part of true science, by which it is sustained and strengthened. The Spiritual philosophy, but in its infancy, is shed light over the minds of men a light never before emanated from any system known to the world. It is revealing to them the harmonious workings of nature, the awful significance and grandeur of life, the principle of infinite power and goodness pervading infinitude of space; causing them to stand awe-stricken before the manifestations of Divine creative power, and awakening their higher faculties to that exalted reverence which is the only true worship of Deity. While the creed bound disciples of a decaying theology regard the human reason as deceptive, and the manifold voices of nature as the siren songs of evil spirits to lure men to destruction, the true science of harmonial philosophy teaches that nature contains for his ardent longings the broadest and most beautiful field of investigation; and determined to do his own thinking, emancipated from the thralldom of the priestly rule, he dare investigate all subjects in the domains of science, philosophy and religion. He follows the train of endless causation into the past, and traces the processes by which the things of the present have developed from the rudiments of earlier ages, in conformity with the law of eternal progression. He goes to the old rocks of earth in search of wealth far superior to that sought by the miner, and upon their everlasting tablets he reads the true records of past creations. He unfolds the magic scrolls of natural history and studies their divine revelations. He sees in everything, from the smallest atom to the worlds, suns and planetary systems that roll in harmony through boundless space, the uniform operation of nature's laws, and a beautiful manifestation of infinite power, wisdom and love, and he needs no other manifestation of that power to arouse his reverence. His expanded intellect is enabled to appreciate the truths in all Bibles and sacred writings, and comprehend the beautiful and sublime utterances of the seers and prophets of old. He is weary of the diadem which he is wearing, they are set as pearls and gems of the most exceeding brilliancy. In the light, then, of the Spiritual philosophy, properly understood, science with her demonstrations and true relation, walk hand in hand, philosophy becomes religious, and religion stands for a beautiful and divine philosophy. The souls of men are casting off the swaddling clothes of a past theology, and putting on the garments of manhood, they are emerging from the darkness of superstition and fear, and walking out into the light of truth that is spreading its effluence upon our pathway, and is destined, in time, to bathe the whole earth in glory.

The mission of true Spiritualism is not, only to diffuse happiness and intelligence among men, but to make them better in a moral point of view. It is demonstrating that man, as a moral being, is governed by certain fixed moral laws, uniform in their action; that no sin can be forgiven until the soul has paid the uttermost farthing of the penalty, and been thoroughly purified by the fires of suffering and remorse. It teaches that man is advanced by the exercise of his noblest faculties, and that we cannot do good to others without bringing to ourselves the greater good, nor evil to others without bringing to ourselves the greater evil. It holds up to us the only true Savior from sin and misery—knowledge; bids us understand ourselves, and the laws which govern us as physical, intellectual, moral and spiritual beings, and live in the closest conformity to them. It deals not so much with effects as with causes, and by striking at many of the fashionable errors and follies of life, seeks to purify the soul, that the stream may be pure. It tears away the false mask which society wears, that men may see and remove the hideous deformities. For eighteen centuries Christianity has been endeavoring to save men, and as the great mass of humanity has floated down the stream of time, it has rescued one here and one there; the Spiritual philosophy shows to man a greater salvation; salvation physically, morally and spiritually, and demonstrates that observance of law is alone obedience to God.

Spiritualism is teaching another great truth, which is, that all the members of the human family are so intimately related, and so mutually dependent on each other, that, by the law of sympathy, the misery or joy of one member affects, to a certain extent, his fellows in a corresponding manner; that the happiness of the mass depends, in a certain sense, upon the happiness of each individual, and the condition of each individual upon the condition of the mass. Recognizing this important fact, it will be the instigator of future reforms, and its mission will be to improve the social and political institutions of the earth. Many of them, which we regard as defective, are but the natural outgrowths of popular religious teachings. In the corruption of political systems, governments are run in the interests of the few, and become oppressive to the many, instead of securing the greatest good to the greatest number. A few monopolists, into whose hands have flown the stream of wealth and power, control nearly everything, and cast grievous burdens on the toiling masses; and when they have more funds than they can conveniently use for their own purposes, they build magnificent churches, in the shadow of whose spires the needy and suffering fish for the necessities of life. From these and other causes, springs the wretchedness and misery we see around us. The social and political institutions of man are ever capable of improvement; rapid progress has been made in this respect, within the past few years, but there is still work to be done. Already are the leaders of popular theology jealous of the liberty enjoyed by the people, and we see them endeavoring to obtain a more perfect sway over the consciences of men by attempts to control the educational interests of the country, to frighten the people with threats and denunciations, and to engrain upon the constitution of our nation a recognition of their God, Bible and creed. They are in earnest; their resources are ample, and their efforts must be resisted.

In the great struggles yet to come for the elevation of humanity, I believe that despised Spiritualism, teaching the universal brotherhood of men, will be found in the first ranks, the most potent enemy of monopolizing tyranny and priestly power.

Great results often spring from apparently simple causes. Many of you recollect the time when the abolitionists were more unpopular than the Spiritualists of to-day. Let me ask you to look back a short distance on the road we have been traveling.

When that monstrous giant vampire, American slavery, which for centuries had rested upon its haunches, growing plithoric as with its fiendish power, it sucked vitality from human life and fattened on human sorrow, slowly rose up from its lazy, recumbent position, and laid its frightful hand upon the throat of the American nation, it little knew that, for years, a destructive, deadly poison had caused great festering cankering sores to grow through to the bow-

marrow of its ponderous limbs, and slowly cut their way towards its very vitals, and it needed but a sainted Abraham Lincoln and his trusty supporters, in violation of the Constitution of the United States, but in accordance with the constitution of nature, and the All-wise laws of Almighty God, to raise the arm of right and ruth against it, and, relaxing its hold, it fell amidst the rapturous plaudits and loud hosannas of men and angels, a mass of rotten, corrupt putrefaction, into the yawning gulf of hell.

And when the powers of superstition and intolerance shall loom up, threatening to destroy liberality of sentiment and effort for reform, their supporters will then find that the little societies of Spiritualists scattered over the land, mad you say, but with a wondrous "method in their madness," the despised associations of free-thinkers and honest men who dare brave the reproaches of bigotry, the few lycoums where happy children chaunt their songs of freedom, have all been silently undermining the foundations of their gigantic edifice, founded upon selfishness and wrong, and too late will they see the great tide of public opinion, like a mighty river, rushing through the crevices thus made, and bear like deafening peals of thunder, the fall of the ponderous pillars and structure above into a just and merited perdition.

Thus have we endeavored to hastily consider a few of the benefits resulting from the Spiritual philosophy.

Nearly nineteen hundred years ago, in an obscure eastern hamlet, a child was born of poor parents, in the midst of wretchedness and want; growing up, amidst the most unpromising surroundings, he displayed the elements of a beautiful character and gave promise of future usefulness. Manhood comes upon him, and he is found engaged in the contemplation of important subjects and the doing of good works. Gathering around him a chosen band of faithful followers, he starts out upon his seemingly unpromising mission. With a large heart full of charity and love for his fellow men, he endeavors with every opportunity, which circumstances offer, to give them of the light which he has received, and lead them in the paths of virtue and peace; possessing an organism of fine and sensitive texture, at times he sears far away from the things around him, and communes with the angelic hosts of supernal realms. With a nature full of sympathy, and understanding the laws governing the relations of soul with soul, he imparts to the suffering, of the power which is showered upon him, and in obedience to law, their diseases vanish and they are made whole. With a love of justice and right which glorified his character, he rebukes in scathing terms, the hypocrisy of the rulers and their oppressions of the people. But his earnestness increases and he is spurred by the self-righteous Pharisees and the learned of his day; jealous of the influence he wields over the masses, a stung to madness by his truthful utterance of denunciation, the popular leaders of his time could endure his presence no longer, and spread their slanders thick and fast. Undaunted by their opposition, he pursues his course until the strong hand of the law is laid upon him, and on the cross of Calvary he yields up his life, and seals, with his blood, his devotion to truth. Few in numbers and weak in influence, his disciples, animated by his noble example, follow in his course, for a long time the objects of bitter persecution; but the truth he taught could not be suppressed, and the influence he left increased and grew until its persecutors became its supporters, and in obedience to law, the unpopular cause of one age becomes the popular cause of a succeeding age. Losing sight of many of his precepts, and corrupting others, they build the institution of Christianity upon the remnants of his teachings, as they were handed down from one generation to another, and now its influence extends over the civilized world. On each anniversary of the day that marked his humble birth, scenes of festivity and joy abound throughout christianized nations deck themselves in holiday attire, and pin their hozzannas are sung in praise of one of truth's noblest martyrs.

Twenty-two years ago to day, in a humble mansion, commenced a series of phenomena, and occurred the advent of a philosophy of a most important nature similar in many respects to the dispensation inaugurated by Jesus of Nazareth, and the angelic hosts who ministered through him; it came to bring light and truth to a skeptical and materialistic world, who had lost sight of the most valuable precepts of the reputed founder of this system. A few short years elapse, and struggling against unbelief and the popular opinions of the age, it works with unprecedented rapidity, and extends its influence throughout the civilized world; supported at first by the obscure, it gradually brings into its ranks men of position and profound learning, and despite of opposition, its influence is seen in the popular literature of the day, and felt in all departments of human life and thought. And who shall say that the time will not come, when men celebrate the advent of the dispensation of the Spirit of Love, inaugurated by Jesus of Nazareth, they will celebrate, as universally, the advent of this last dispensation of spiritual power, which Jesus foretold should come at a later age of the world, as the spirit of truth.

Nearly a century ago was enacted in the land we now inhabit, scenes that will ever be memorable in the history of the world's progress. Upon a continent new to the civilized portion of the earth, with its vast resources locked up in its forests, mountains, hills and valleys, dwelt a mixed population composed of men who had left the crowded habitations of the Old World to find broader fields and breathe purer atmosphere, and the descendants of the sturdy characters, who had been driven by oppression from the homes of their ancestors. But they were not to escape from the influence of tyranny. Conscious of their strength, those who controlled the destinies of the early inhabitants submitted to the exacting demands of their transatlantic rulers, until their demands became so exorbitant, and their oppressive weight so heavy, that murmurs of complaint arose, the forerunners of conflict, as the low sounds of rumbling thunder heard in the distance, foretold the approaching storm. The world had grown and humanity had reached a point in its unfoldment, when a new and startling experiment was to be tried. At length the wise men of the land, and the old heroes of unimpeachable integrity, met together, to consult for the interests of a young and oppressed people, and after cautious deliberation, they published to the world that memorable document, the Declaration of Independence, in which they proclaimed the broad assertion that men were entitled to certain inalienable rights, among which were life, liberty and the pursuit of happiness. And now, behold how men revere that memorable occasion that gave birth to our nation! On each recurring anniversary of the day when the issuing of that declaration of human rights was the challenge shaken by freemen in the faces of tyrants, people forget their daily avocations, engage in scenes of festivity and gladness, and as the sweet strains of martial music are wafted out upon the air, the multitudes become so exuberant with love of country and patriotic sentiment, that they call into requisition, to assist in their expression, the clear tongues of bells, and the ringing throats and belching mouths of cannon.

But men have, from time immemorial, been subjected to a different species of oppression, but no less injurious to interests or destructive of happiness than that exercised by those who sit enthroned in the halls of state. The power

of priest-craft has been exerted to lead men into subjection, to stifle their reason, to prohibit the unfoldment of their intellects, and keep them in blind obedience to those who have arrogantly constituted themselves sole rulers in the domains of religion and spirituality. As the kings and law makers of earth have ever sought to wield unlimited power over the lives, property and personal liberty of the people, so have other usurpers sought to exercise the same jurisdiction over their souls, their consciences, and the exercise of their God-given faculties. Man needed a moral and religious enfranchisement, and to-day we celebrate the advent of a philosophy and religion that have published to the world another Declaration of Independence, which also declares and demonstrates that men are entitled to certain inalienable rights, among which are life, liberty and the pursuit of happiness,—the right to life—undying immortal life—the right to liberty of thought and conscience, liberty for the full and perfect exercise of the reasoning and spiritual faculties unrestrained by the arbitrary edicts of any class of men; the right to the pursuit of happiness, as moral, intellectual and spiritual beings, in the various avocations through which the soul may walk in this world and in the beautiful spheres of the next, with no limit and bounds set up by self-constituted teachers. As we then celebrate the political declaration of independence, and enfranchisement from arbitrary laws and foreign tyrants, let us celebrate the *moral and spiritual declaration of independence*, and our escape from the blighting influence of sectarian creeds and a designing priesthood.

In a few weeks another holiday, Easter Sunday, will be reached in the Christian calendar. On that day flowers will deck the altars of Christian sardines, and glad anthems of praise swell through their vaulted domes in commemoration of the resurrection of Jesus of Nazareth. It is well. But to-day we celebrate a more glorious Easter. We commemorate not the triumph of one man over death, but the triumph of universal humanity. For as the pure soul of Jesus parted with its earthly tenement and soared to spheres on high, so shall every member of the human family, great and small, old and young, finally put on immortal garments and joyfully exclaim: "O Death! where is thy sting? O Grave! where is thy victory?"

For the Religio-Philosophical Journal.

Spiritualism an Invention.

BY EDWIN ABERNER DAVIS.

At last, after years of patient toil and investigation by scientific men, the clergy and people, to solve the problem of spiritual phenomena, and after they have all failed you, the hypothesis of trickery, or other conclusions equally as senseless, a Kansas editor settles this vexed question for all time to come. He says, "Spiritualism was invented by the Fox girls, about twenty years ago, at Rochester, New York." There? No doubt after this expose the public pulse will beat with more regularity, scientific men go back to their legitimate avocations, and the clergy quit crying devil! So it isn't his Satanic Majesty, then, that's been kicking up such a rumpus for the last twenty years? We are glad to know this. It relieves our mind of a terrible burthen, because, forsooth, if Spiritualism should happen to be the devil's work, we being an earnest supporter of the ISM, might be doomed to spend our future in his service. But, then, upon second thought, we don't know as we have any reason to be terrified at the idea!

If the devil really stands at the helm of the spiritual ships, and is working a great moral reform in the land, leading men out of error into truth, out of superstition and bigotry, into the golden paths of charity and brotherly love, we have cause to rejoice, rather—so off goes our hat, and we enthusiastically shout *Gloria Deo!* Why not? Invention of the Fox girls, eh? Then, in this case all Spiritualists should rejoice with exceeding great joy; at this timely discovery, as it takes them completely out of the devil's clutches,—allowing him to be a very wicked devil, as is generally supposed. Clergymen all over the land will make a note of this, and cease the abuse of the devil, as far as Spiritualism is concerned. The poor old chap has load enough to carry now, in the increase of incontinent ministers and church members, and crime in worldly sinners.

We wonder if the Fox girls took out a patent on their invention? Is there anything in the patent office at Washington labelled "Spiritualism," and what does it look like? Does it resemble a galvanic battery or a mowing machine? And are the improvements made on the Fox girls invention to be seen alongside of the original? These are questions we would like to have answered. Can any one enlighten us a little in the premises.

And this *sopient* editor further concludes that "Spiritualism is a delusion!" Shade of Lindley Murray! An invention, a delusion! Good! An inventive delusion, or, a delusive invention,—which? Let's see—McCormack's Reaper is an invention. An invention is a delusion; therefore McCormack's reaper is a delusion. Plain as a pike staff, reasoning from analogy.

And this editor, standing for two years in the front ranks of freedom and free speech in Kansas, condemned to die in the fire and fitch of personal abuse, his brother man who differs with him religiously, and this too, on account of a belief of which he practically knows nothing, having never investigated it. What raised this editor's ire, and called forth over a column of low flung slanders against Spiritualism, was the deeding of \$2,000 worth of property, for the use of spiritual lecturers and *media*, by Dr. F. L. Crane of Topeka. Had the doctor deeded this property to the "Universal Society," (of which this editor is member,) he would have been lauded to the skies as a liberal hearted gentleman, by said editor. In this instance, the "grapes were sour," and unpalatable.

Now, I am surprised that any man possessing a thimblefull of brains, will, at this late day try to put down Spiritualism with the stale cry of humbug, delusion, or even invention. Some of the greatest minds in this country and Europe attest the truth of Spiritualism, and the phenomena incident, as an emanation from the Spirit World. Scientific men, Clergymen, Infidels, Skeptics, Atheists, Deists and common people, have been forced, much against their own inclinations to accept Spiritualism as a truth, which is neither the result of "trickery or collusion." Are we to disbelieve the living witnesses of to-day, and the evidence of our own senses? Men profess to believe the Bible. Oh, yes! that's all true? But the same spiritual phenomena enacted in the nineteenth century is a humbug, an invention! How very consistent.

Now, that the *status* of Spiritualism is settled by the Kansas *Chief*, the world will breathe freer, people will sleep sounder, children go to bed in the dark without fear, and everybody be as "happy as a big sunflower," because who's afraid of an *invention*? While the Right Hon. Beelzebub, Esq. was supposed to be the prime mover of Spiritualism, there was some danger to be apprehended in that direction. Now that the devil has been removed by the single efforts of a Kansas editor, it is to be hoped people will take tickets for a front seat, where they can examine Spiritualism without fear of his Satanic Majesty! We thank our brother Miller for his efforts in behalf of the cause, and hope the bitter secular press throughout the country will hereafter speak of spiritualism, not as a delusion, or of the devil, but as an invention of the Fox Girls!

Palermo, Kansas.

