

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO ORIGINAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XVI.

B. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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NO. 17.

## Left to Right and Right to Left.

DEAR SIR:—I send you herewith a copy of a remarkable poem. It was written at my house, Saturday evening, June 13th, by the hand of John J. Lucas. Mr. Lucas lost his right arm some years ago. He writes with incredible speed, left to right and right to left! I have arranged the lines and stanzas, with signature, same as in the original MSS., which was written with pencil. The name, Cora Wilburn, is unknown to us.

Can it be possible that such a poem obtained in such a manner can prove to be original? That is almost too much to hope! "Heavenly Consolation," published in your last, was obtained the same way in some place.

E. W. FRITH.

Belleville, Ill.

## THE POEM.

One chill evening I was sitting  
In the fire-light's fitful glow,  
Playing with the fancies flitting,  
Round my heart cold as snow,  
When a dream of bliss stole o'er me,  
Like a flood of cheering light,  
And an angel stood before me,  
Clad in robes of mystic white.

On my brow she placed her finger,  
Sweetly singing me to sleep,  
Saying kindly she would linger  
Till I sunk in slumber deep;  
And that then she would unchain me,  
And would lead me far away,  
Where the jubilee ever play,  
And the angels would detain me  
For a time 'mid beauty gay.

In the shadowy presence holy,  
Dimness gathers round me slowly,  
And no sound the stillness broke  
Save the low and harp-like singing,  
Which the spirits' lips were flinging  
Round me till in heaven I woke.  
Knowest thou yonder shining spirit,  
Who this Eden land inherit?

Azure eyes with fondness beaming  
Looked upon me from afar,  
As I saw an angel gleaming,  
Bright as evening's brightest star,  
Swift as light she came to meet me,  
Whispering in my startled ear,  
'Tis thy mother, child, who greets thee,  
In this lovely heavenly sphere.

Mother's name I'd ever cherished,  
But had never known her love,  
For in early time she perished,  
Mid earth's storms and went above,  
And within the country churchyard,  
I had worshipped her gray mound,  
O'er with flowers, for they told me,  
Mother slept beneath the ground,  
But where purest angels hover  
In the holy realms above,  
I had known my dearest mother,  
I had found a mother's love.

Tenderly she spoke of sorrow,  
Which had chilled her orphan child,  
But she whispered—by to-morrow,  
With the angels shall be; mild  
Be, brave-hearted, do your duty,  
Then come up to realms of beauty.

Voices like she whispered me,  
Wouldst thou roam o'er spirit-land?  
Come with me and I will guide thee,  
And she clasped my trembling hand,  
Over scenes of dream-like beauty,  
Bathed in glory-gleaming light,  
On we passed, the air was sweetness,  
All was radiant and bright,  
Soon we reached a shining river,  
And while resting by its wave,  
Shall I tell you 'saw the spirit  
Of a toiling fettered slave.

When the earth had beauty bloomed,  
And had decked her face with flowers,  
Down the path of ages gloomed,  
Soul, a stranger to its bowers.

A companion there it found,  
Among all other beautiful things,  
So the twin were quickly bound,  
And soul folded up its wings.

Soul, the shining heavenly saint,  
Body made a toiling slave,  
And it panted pale and faint,  
As a struggler on the wave.

Custom came, with shining chain  
Wrathing it; for life it grasped,  
But its tears and cries were vain,  
Body's fingers clinked the clasp.

In its dark and gloomy cage  
Cooking, sweeping, lighting fires,  
It has toiled for many an age,  
To abate the base desires.

Still benumbed with toil and sin,  
Silent as a trembling star  
Longs the soul to enter in,  
To the goal it sees afar.

Like a wing-clipped dove it pines,  
Scanning from its prison bars  
Out to watch the cheering signs,  
Countless almost as the stars.

Be it thine to teach the slave  
As we teach the mood to thee;  
To reform the exacting knave,  
Body, ere it can be free.

Heaven commissioned child, I send thee  
Back again to toil on earth,  
Holy angels aid will lend thee  
And thou knowest well thy worth.

Be brave-hearted, do thy duty,  
Then come up to realms of beauty,  
Slowly then the vision faded,  
And earth's curtains Eden shaded.

CORA WILBURN.

## SPIRIT PILLS.

### A Remarkable Manifestation of Spirit Power.

Bro. Jones:—I always notice with pleasure that you make an especial effort in your columns to keep a record of such spiritual phenomena as you deem of public interest. I presume you will be pleased to publish an account of a seance which was held no longer ago than last Sunday evening, at the house of O. H. Swain, of Lynn, Mass. The medium through whom the manifestations were produced, was my wife, Julia M. Carpenter, long known to the public as a medical clairvoyant. Spending the Sunday at Mr. Swain's quite unexpectedly to her, a circle was improvised for the evening and a few friends were invited in making in all a company of some dozen adult persons, the names of whom will be furnished to any one who desires to investigate the truth of this statement. Soon after the circle had been formed in a room that was light, Mrs. Carpenter felt the influence very strong, and suddenly there was placed in her hand a sprig of spear mint, evidently fresh and very fragrant, which the spirits had brought from some place unknown. Then the medium became entranced and Dr. Brown, her medical guide, said, "We are going to try to make some medicine for the old lady that is sick—a Mrs. Taylor who was sitting in the circle—and conditions are so favorable we think we can gather it from the atmosphere and put it in form so you can see it." Then the medium began to pass around the circle making passes and apparently gathering something from the air. After doing this for a time, she approached a gentleman, also a medium, of considerable healing power, and requested him to hold his hands one above the other, about a foot apart, holding her hands about midway between them, she kept working them together for a moment, and then dropped into his hand that was under hers a pill that was about half the size of a pea. This process was continued until the gentleman's hand was full of pills, the materials composing which, had been gathered from the surrounding atmosphere. Just before, and during the making of the pills, the strongest smell of medicine pervaded the room. The pills were evidently possessed of great medicinal properties as their taste and smell were very pungent. When first made they were quite soft and plastic, but afterwards became hard. The old lady was directed to take one every morning until cured. Whether she will be cured or not remains to be seen. These are the facts just as they occurred.

I believe this is about the only case on record where solid materialization has been produced and the things materialized remain intact. I have one of the pills which I should be happy to show any of my friends, and the old lady has the others which she is taking according to directions. I begin to think that there are very few things the spirits can not do, only give them favorable conditions. Jesus' so-called miracles were not superior or hardly equal to this, for he had to have water from which to make his wine, and some fishes and bread with which to feed the multitude, but here we have solid, substantial pills, made from no visible material. To what high art and wonderful perfection these spiritual chemists have attained, to be able to extract the medicinal substances and properties that are held in invisible solution by the atmosphere, and reduce them to solid form. What an infinite space lies between them and the most learned chemists in mortal life. Let the great scientists of our age stand awe struck and dumb in the presence of such superior wisdom. How eminently fitted and competent our spirit friends prove themselves to become our teachers and guides, when they show a knowledge of natural laws and forces equivalent to the production of such marvellous results.

Should any person wish to have additional testimony in reference to this fact, they can address  
A. E. CARPENTER,  
65 Washington Avenue, Chelsea, Mass.

Letter from Newark, N. J.  
FRIEND JONES:—We have had another meeting of the conglomeration called the New Jersey Convention of Spiritualists and Friends of Progress. It ought to be known by Spiritualists in its true character, as simply a piratical craft sailing under false colors. Spiritualism proper is studiously ignored by its manipulators, or simply made to do duty as a stepping-stone downward to untrammelled lives, alas the state of life!

In this convention the programme was: "What shall we do with the Indians?" "Shall the Ladies' Dresses be made by the Tailors or Dressmakers?" "Overturn the Government," etc. Spiritualism had no recognition, or only on sufferance was allowed to peep and mutter occasionally, with a frequent caution from the chairman to be brief. It was the play of Hamlet with Hamlet left out.

I hardly know whether to be merry or sad. I feel sad to see the First Society of Spiritualists sell out so cheaply, give up their meetings, and allow their hall to be occupied by a two days' convention, that would give the greatest of all questions no recognition in their list of subjects. I was informed, too, that it was stated on authority that "it had done its work and hereafter was only to be recognized as an auxiliary to hobby riders." I have hitherto

had great confidence in the intelligence and firmness of the Newark brethren, but shall be compelled to reverse my decision if it prove true that any number of them sat quietly by and allowed such ideas to be promulgated. I expect nothing better from most of the imported speakers, including more particularly the chair man. I concede to them all they claim on the score of honest intention, but hold their judgment in this matter in absolute contempt. No intelligent friend of absolute reform would connect it with Spiritualism in Newark, as that alone would condemn it in the estimation of this people.

As a friend of woman's rights in every particular, as a friend of the Indian and every humanitarian movement, I protest against asking either to carry the load of obloquy that we as Spiritualists are compelled to carry. The Stanton and Anthony have too much common sense to encumber their cause with anything as unpopular as Spiritualism. My only hope for the race lies in the success of Spiritualism. It is my religion and I count him as an enemy to the cause (perhaps ignorantly so) who will encumber it with side issues.

I learned my lessons in morals from the old line Abolitionists. As such we were neither temperance men nor woman's rights men. Our motto was, "Slavery is a sin and must be abolished." As a Spiritualist my motto is, "Spirits are and do hold converse with mortals." As a man I have my other hobbies, but never go whining among the Spiritualists, asking them to endorse my paper.

G. C. STEWART.

## Spiritualism.

We, who have been bound by church creeds, but who have outgrown the old dogmas by climbing up the rounds of the ladder of progress, and having been enabled to taste of the blessed fruits of Spiritualism, which has filled the vacant niche in our hearts, which the teachings of the church never could have done, feel a great interest in this cause now so dear to us all, and as members of the Spiritual organization we think that each and every one should do what he or she can, to advance its truths—not only by preaching the heavenly philosophy, but by living its precepts, and its making our daily lives an example for others to follow. Spiritualism is elevating to humanity; it is manna to the hungry soul, and rivers of water to the thirsty spirit. The church as an organization is corrupt, and as such is growing worse year by year. The true Spiritualism ought to be a purer and a higher standard than any other organization in existence, but all can see our consistent point our fingers at the church as corrupt, while we ourselves are walking in the same ruts? The infamous doctrine of Woodhullism, and the boasted immorality of Hull, who has been an able exponent of the spiritual philosophy, are a stench in the nostrils of virtue and truth, and as men and women who have an interest in the welfare of the human race, it behooves us to take a firm stand against such infamous doctrines. We as Spiritualists have a high and holy mission set before us. Shall we be unfaithful in the great work of reform, or shall we in one solid phalanx press forward with hearts and hands united to put down all that is corrupt, and which tends to lower mankind to the level of the brute creation? Arouse to action, each and every soul. Let purity of life and correct deportment be the morning star that shall animate our hearts in this great and noble work. Let there be no idler in the Spiritualist vineyard, for thousands are starving for this bread of life, the truths of Spiritualism. Already the worms of freeloaderism have commenced to destroy the ripening harvest, unless we protect the fruit from the destroyer, our store-houses will be left vacated, at least for a season, and the winter of our discontent may be one of sorrow and grief. Let our pens be dedicated, our lives consecrated, and our hearts animated in the cause of truth against error, and we shall soon see our banners floating from the citadels of every rampart, and the shouts of victory shall resound throughout the land, making glad all true lovers of progress and humanity.

Yours, etc.,

J. C. HARVEY.

Portsmouth, N. H.

## Materialization.

One evening in May, 1871, I was at home sitting in a small room with a closed door, faintly talking very pleasantly with my wife on the subject of Modern Spiritualism, when my attention was drawn to an upper corner of the room on my right. Suddenly a strip of luminous vapor four or five inches wide, passed between me and my wife, the only persons in the room, and assumed a globular form of grayish color, so near to my person that I might have touched it with my left hand. The particles of which it was composed seemed to be agitated, and then the faint outlines of a head and face began to appear. The process went rapidly on till the life-like form of a gentleman about sixty-five years of age—head, face, neck, shoulders and breast to the waist, fully developed; his hair gray—very thin on the top of the head, but not quite bald; eyes lightish gray; beard white, showing about two days' growth. The form remained for a short time, looking me in the face until he had a satisfactory view, then it glided some five feet, took a position within two or three feet of my wife, and looked her steadily in the face for a short time, in which position I saw the entire form except the feet and ankles, which seemed to be hidden by my wife's dress. The form

then appeared to be a little below medium height, well developed, shoulders and chest very erect for one of his apparent age. After this second satisfactory view, the form gradually disappeared till I could see it no more. I was fully impressed that the form I had seen was that of my wife's father. Her father had passed from earth-life before my acquaintance with any of the family. After expressing my astonishment to her, and describing the figure I had just seen, the description was accepted as that of her father, excepting his apparent age. She thought he was only about sixty-one or two years old when he died. His tombstone, however, shows that he lacked but fourteen days of sixty-five years when he passed from earth-life.

From this phenomenon, we learn that some unseen intelligence was present to collect material and develop the life-like form of the father, as he appeared a short time before his death. That it was his spirit, is very likely, if not altogether certain. From the fact that it succeeded so well in developing a face similar to his person. If it was his spirit, we learn that he was still living in spirit-life, some thirty-eight years after the death of his physical body, and that he came and stood before his daughter and showed himself to her husband, who had never seen his earth-life form before. This wonderful phenomenon has removed all suspicion from my mind with regard to future life. It has settled the question with me that man is positively a spiritual being, destined to live beyond the death of his physical body. If one who left the physical form some thirty-eight years since, still lives, why not all? If one can return and materialize so as to be seen, why not others, conditions being equal? A word to the reader, who may at least hesitate before accepting all of the above as a real occurrence and not an illusion, and as some skeptics have said that such sight-seeing is caused by a diseased state of the body affecting the mind, as in fever, etc., it may be pertinent to state that at the time of this phenomenon I was full fifty-six years of age, and in excellent good health. I have been noted for good health through life, even to the present; never was known to be delirious in sickness, nor even melancholy under bereavement; therefore this phenomenon must be regarded as real as anything that has occurred at any time in his past life.

J. J. B.

Wilmington, O., September, 1873.

## Remarkable Prophecies.

From a European paper, I clip the following notice of remarkable prophecies, which are reported to have been left by some Father Tranquil Wolfgang, who, though a native of England, is said to have died in June, 1870, in a Franciscan Monastery, at Munich, in Bavaria. These prophecies extend from 1874 to 1890, and as they extend to the events of years which will fall within the cognizance of many of us, it seems to me worth while to give them a wider circulation, to put them on record, and keep them before the eyes of the public. The prophecies as stated by my authority, run thus:

1874: Firmer establishment of the Spanish Republic! Disaffection in France (this prediction is in the very act of being fulfilled, as France seems at the verge of another civil war!) General-arming Italy! A new head of the State in France! Death of Pio Nono!

1875: War between Italy and France; the Italian armies besiege Paris; defeat of the French army; Italian occupation of Algeria. National plebiscite in Corsica, Nice and Savoy. Floods in Austria.

1876: In the month of March, Paris surrenders. Ratification of the peace in Corsica, Corsica, Nice and Savoy are incorporated with the Kingdom of Italy. Revolution in Spain and fall of her government. Pestilence in Russia. Prince Frederick Emperor of Germany. Revolution in England.

1877: Communism and famine in France and Spain. European Congress in Rome. The new Pope reconciled with Italy. General-arming in Europe. France divided into four Empires. Floods and hurricanes in Italy. Tolerably severe cold in Germany.

1878: Another European Congress in Berlin. Death of the Queen of England. A new government in Spain. Deliverance of the Christians in Turkey. Disaffection in Portugal, Poland and Hungary. Cholera in France. Discovery of a remedy against the cholera in Bavaria.

1879: Great storms in England! Universal peace! Universal disarmament and great discoveries at sea! Severe measures against those who instigate the governments and those who stir the people! The Pope opposed to Supremacy; he reforms the Church and abolishes the Order of the Jesuits.

1880: A new era of peace! Death of the Czar of Russia! Fraternalization of the Nations! Revival of agriculture, labor, trade and commerce! Important invention at Munich, Bavaria. All Europe happy. The pope blesses the nations and the people last till 1890.

The report of these prophecies does not look like a hoax, or a satirical or sensational invention, for if they were thus, they would be more fantastical. The events foretold would then fall all within the range of the possible and even the probable, as every one familiar with the state of affairs in Europe will confirm. But if some of them, as the death of Pio Nono, in 1878, that of the Emperor of Germany in 1879, that of Queen Victoria in 1878; and that of the Russian Czar in 1880, should really occur about the time indicated, it would be a proof that there was something more behind these predictions, than mere human calculation.

## Materialization in Denver, Col.

Bro. Jones:—Last November I read a letter in the JOURNAL, written by Mr. E. J. Stout, of Memphis, Mo., giving an account of a materializing seance given by that excellent medium, Mr. J. H. Mott, and as the people of this highly favored atmosphere, had never seen any of this phase, I wrote for Bro. Mott to come and help us, and he did on the 23rd day of May last. He took rooms at Ford's Hotel (my house) and told me to prepare a cabinet with an aperture to the parlor which I partitioned off, and left an opening in the door, 14x16 inches. I then put a table, a drum and six balls in the cabinet. Shelves were then placed upon the medium, and the cabinet fastened to a staple in the floor, and the medium tied to the chair. About twenty persons inspected the cabinet and found things as above described. The door was then locked, and a circle formed in front of the aperture, the light was then turned down to a twilight, when we began to sing.

In ten minutes the drum began to beat time to singing, and the bells began to ring; the drum was then thrust out the aperture and a face appeared. I advanced toward it, and asked for the name, which was given as Gen. Bledsoe. I asked whom he wanted. He replied "Bill Wright," a gentleman who was present at the time. Mr. Bright recognized Mr. Bledsoe, and they had a pleasant conversation for ten minutes. The recognition was mutual and positive.

Following this, nine spirit-faces were materialized and seen by all of the persons present. My father came and did not recognize him; he gave his name verbally and correct. I asked if it was my father. He replied yes. I then asked if my mother was present. "Yes," and then the curtain parted and I saw her face, talked with her and knew her as certainly as ever I had in life. She held her face near me and caressed me. She died in Greenville, South Carolina, in July, 1870, at 87 years of age, which is a matter of record in our own family Bible. Mr. Mott gave seven seances here, at which I saw fifty-five spirit-faces. Many of the number were repeated visits of the same spirit. My mother came seven times, and other spirits that had been recognized came two or three times.

We had a glorious time, and a heavenly penitence. Fathers met their sons, husbands their wives, grandmothers their grandchildren, and knew them as they were known. The grandchildren wept as though their relations had just died. One of our Associate Judges met his mother twice, and knew her. This is certainly my mother, "and then bid her good-bye very much affected."

Mr. Editor, the seven seances were full of deep interest and inspiration, and have awakened an inquiry which is spreading to all the neighboring towns. Mr. Mott was in poor health and left just as his work had begun, and we miss him sadly. Here is a great field for a good materializing medium. Our people are liberal and are only waiting for optical proof of immortality, when Spiritualism will make its giant strides over these beautiful plains and its everlasting hills.

I will say again that a materializing medium will find open hands and hearts to welcome and sustain him. If any information is required by any medium of this description I would be pleased to correspond with them.

Very truly yours,  
B. L. FORD.

## The Piano and Spirits.

The Worcester (Mass.) Evening Press gives the following account of the movement of a piano through the mediumship of Miss Young:

"I wish to call the attention of the public to the Spiritual manifestations made in Natural History hall, on the occasion of the visit of Mrs. Dr. Cutler and Miss Young, last Friday afternoon and evening. There were but very few persons present and these expressed themselves as highly gratified by the excellent manifestations which were obtained. The highest piano that could be procured was placed upon the platform, and Miss Young asked herself before it and commenced playing. In a few minutes the instrument began to keep time with the player, and the perfection with which it was done was astounding. The most thorough tests were applied to detect trickery, if any existed, and it was proved conclusively that the piano was moved without any visible physical aid from the operator. It was moved from one part of the platform to another, while the hands of the medium were behind her and she standing at least a foot from it. In one instance a gentleman placed his hand under the instrument, and she placing her own hand upon his, raised the end of the piano, and he felt no pressure such as would be necessary to raise such a weight under ordinary circumstances. I do not desire to speak of the lecture in the evening, which was of a high order and very instructive, but of the manifestations which withstood the several tests which were imposed upon the medium, and showed that a higher power than she possessed was the sole cause of them. These are facts which speak for themselves, and I desire that the people of this city may know of them, and when another opportunity offers itself, may examine the subject if they choose to do so."

Edwin Drown Corbridge:—We shall in a few days be able to supply this remarkable book, in paper covers, for \$1.

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from various parts of the world.

A Singular Experience With a Spirit Calling Himself an Egyptian.

BY CATHERINE WOODBRIDE.

(From the Spiritualist, London, Eng.)

A lady who had been for upwards of a year, more or less, as she believed, under the influence of a spirit who stated himself to be an Egyptian, came to me to see if I could rid her of her unwelcome visitor. He had presented himself through a planchette, and given me messages which she could style nothing else but wicked, told falsehoods, threatened her with dire troubles if she tried to get rid of him, and in various other ways betrayed his quality. Although much drawn to seek communion with her dear departed ones, she was repelled by the dread of encountering her tormentor, who invariably presented himself when she resorted to the planchettes. Indeed, if friends consulted the wondrous little instrument in her presence the Egyptian came, and always succeeded in disgusting them thoroughly. Clergymen being consulted, naturally enough ascribed the whole thing to the Devil, and warned them to beware, for Satan was undoubtedly let loose again upon the earth. But some naughty children dare to think for themselves; the voice of nature from the spirit-world is strong and irresistible, and when loving spirits find a medial relative, they never fail to make impressions until their object of opening communion is attained. Hence the lady's visit to me. At our first sitting the Egyptian came, giving his usual name, which my visitor and I, for certain reasons, agreed to change to "Thoth." It is needless to relate all that occurred at our different sittings, in which our Egyptian mocked my efforts to dislodge him, and seemed to hold his own in fearful security. He had the appearance of much mental power exercised audaciously and persistently in evil; but to the he did not wear a hideous appearance. He only looked a tall dark spirit, wearing robes; his eyes glittering, his countenance sullenly serious, except when he indulged in mocking laughter, which he frequently did. I had much mental, or perhaps I might say voiceless, conversation with him, in which the attitude I bore towards him was one of considerate regard and pity. I spoke to him reasonably, even affectionately. No doubt my feelings were inspired. I will not dwell upon the different arguments I used, inspired by my guides, to induce him to change his manner of life and seek to rise. But I felt after a time he was moved. He related, drawing near to me, and seemed to regard me with deep interest. He seemed to search me, and at length a humbled, grateful, softened feeling appeared to be creeping over him, which he sullenly refused to yield to entirely. I knew it was the loving sphere of my dear guides, as well as the feelings they gave me towards him, which were gradually influencing him. The first day Thoth thoroughly softened; feeling my own weakness and powerlessness, I had prayed earnestly to Christ to remove him. I was at a little distance from my visitor, who sat, her hand being controlled, making meaningless scrawls. I saw Thoth at her back, and called him to come to me. He came directly, as if moving almost without his own volition, and stood respectfully before me. I knew he was under a superior influence, which he seemed to care no longer to resist. I reasoned with him; he looked at me sullenly for a time, then fell on his knees at my feet, and promised he would reform. I feared deceit, and expected every moment he would jump up and begin to laugh and jeer at me for being misled by him. But he thanked me for speaking loving words, and asked to kiss my hand. I gave it fearfully, but I felt it was protected. He kissed my hand gratefully, and upon my begging him to leave his victim he promised he would—that he would never trouble her more. I felt very joyous and thankful; told my visitor of the occurrence which had passed between me and Thoth in perfect silence, and we congratulated each other, hoping we should never see him more. When she repeated her visit next day to undergo mesmericism and take a developing sitting, a voice told me Thoth is here! I felt annoyed and distressed, but as I did not see him, I let it pass, and busied myself with my patient. When, after some three-quarters of an hour of mesmerizing, she sat down to write, a lovely, calm spirit in white bent over her mother. I sat at her right hand quietly, and then, for the first time, had a sight of Thoth, whose head was almost at my right elbow, but I could not tell whether he knelt or the rest of his body passed through the floor. Thoth was there for a purpose, and he controlled me to write the following singular confession, which was occasionally interrupted by mental questions on my part: "Thoth is here!" was written. "Have you anything to communicate?" "I am a demon at heart!" "I had always a fear Thoth was not in earnest, and suspected deceit now, but I continued trying to draw him out, and asked, 'What it was to be a demon at heart?' " "To be a demon at heart is to love evil better than good." "Do you?" "I always have." "I always have." "Now, I hope you are about to change." "My feelings towards Thoth had always been very patient and kind; indeed, I was a little surprised that he never seemed to excite in me feelings of repulsion. I felt, however, that I owed this to the influence of my guides, and my whole soul from the first had been filled with an earnest plying desire to help him. Just at this moment, as if carried beyond himself, he wrote energetically, 'Dear, dear woman, I thank you much; I love you!' I shrank at this, but continued: "I am glad you love me, Thoth, it will do you good. But I want you to love my guide." "I do love your guide." "Do you know him—do you see him?" "I do know him—I see him." "He will help you, Thoth, if you wish to rise out of your present state, and will try to do so." "I will try." "I am glad, Thoth. You give me great happiness; I am sure you see that I am most anxious for your good, and I hope you will try to keep your promises." "In answer to my suspicions, however, came this: "You must not suppose I mean anything but what I say." "My mind was full of questions, unuttered, regarding his antecedents and present condition, to which he now made reply, reading them in my mind. "I am here to make a confession. I have been in this world upwards of three thousand years of your time. I have not progressed, because I was of a dark nature by choice. I loved evil; that is, I loved a base, selfish power,

and was strong enough in myself to secure a great deal of power on the earth and in the spirit-world. The Great One you call God, and whom I never believed in on earth, leaves all spirits free to make for themselves any life or happiness they choose, consequently, I made for myself such a life and happiness as pleased me, and I did not believe in Him. I believed in men and spirits, because I knew they existed. I also believed in the power of those mightier than I; and those I hated and circumvented when I could. I escaped from their control or power, as I thought, always; but I know I have always been compelled to yield to some superior power, in spite of myself, which I now suppose was the Divine Spirit; or His ministers; but that is the same thing, because His Spirit flows through them, and they are one with Him." "The thought here came into my head that Thoth was inspired to say this. "I am not inspired with these thoughts," he wrote instantly; "they have been obtained. I am consulting my own powers of reasoning—my own mind-life alone. I know these things. Your guides do not inspire me, that I am aware of, with these ideas. I want to tell you more." "Go on Thoth!" "I wish to say that I am a stubborn one. It is not easy to change a nature that for three thousand years has grown wrong—in opposition to the spirit of harmony which always the heavens." "Do you ever see the angels?" "Oh, yes! I know the appearance and the influence of those you call angels. I have laughed often at them; and preferred my own way, because it was more congenial, easier, sweeter, better to me. The other way would have troubled me; I did not wish to go so far back to mend my ways. I am beginning now, though, fascinated by the power of pure love you have about you. You are the first woman who ever showed a real, tender, loving feeling toward me. If I ever loved a woman (and I have thought I loved many, but I now see I was not love), it was that I desired to pray upon them, to make them slaves. I had many on earth; I was a cruel, cruel beast—a demon always. I worshiped wickedness, for I knew no other form of power, and I lived for power only. I have been as a spirit the tempter, the demon, the devil for ages. It was a pleasure to me to bend men and women to my wicked will; it was the exercise of power." "A fear here crept over me that perhaps the control would injure me. "I will not hurt you; and when Sciros says you have been controlled by me long enough, I will leave you. But I must make a kind of confession, for the good of others as well as myself. And they tell me if I wish to reform and to ascend into glory, I must work for men whom I before tried to enslave and injure. You do not yet believe me true. I will give you a sign, a pledge of my integrity. I will bring you a blue ibis, and it shall be my promise to reform." "Very soon a blue bird of the storm-kind stood at my side. I did not at the moment remember the form of the ibis, and I do not know the natural color of that bird. But this bird was of a lovely pure blue color, and as I looked at it, it lifted its short wings fluttering, and took a few steps on its long legs, and was as natural and happy to all appearance as a bird could be. I was very much pleased, and thanked Thoth, and told him I would indeed believe him true when I saw the blue ibis. The ibis approached me, and thrust its beak lovingly under my arm, and into my hand, as if for food. I felt there was the agony of a deep sorrow creeping over Thoth. I felt he suffered, and he controlled me to write again almost convulsively—"Forgive! Forgive! Tell your friend I repent!" "I told her, and she gave her forgiveness in kind words. "You know not," he wrote, "what it is to write these words from me, I mean it; it is beginning! A hell fire will endure if needful. At last the spark has been fired. The voice of love which I have related all these ages of last I have heeded. I am to become an angel again. And you have touched me in the right place. You are Thoth's savior." "Thoth now left us, saying he would come again, and the blue ibis disappeared. "A few nights subsequent to my circle, I was controlled by a spirit whose influence I felt to be saddening. In a short time the spirit spoke, and begged in eloquent terms the prayers of the assembled circle. The words are now given me again by one of my guides. "Pray! pray for one who never prayed; who never knew the true god, who never worshipped. Pray for light to his soul; for elevation, purification. God is merciful; He will pardon; but the long, weary road of return from evil must be journeyed o'er, and your prayers will aid. The life must be re-lived; the fight must be fought of resistance to old habits which have fixed themselves in the soul, and deformed it. The whole nature is corrupt; it must be healed, and made anew; this will entail dire suffering. Your prayers will be as balm to gaping wounds; as dew to the thirsty plant; as water to the weary traveler in the desert; music to my ears; like strong waves upon whose crests the storm-driven barque is lighted safely to security and rest. "I am an Egyptian. Upward of three thousand years ago I lived upon this earth. I lived for self, power, and dominion. I believed in nothing else, and as a spirit I have lived for the same, and I have always had it. Others more powerful, angels you call them, have at times overcome me, and I have been driven from my haunts on earth, where I tempted, and tormented mortals, to inhabit lower abodes. Enraged I sank before their power, and hated them for it. "On earth I delighted in human suffering. I loved to torture. I had many wives and concubines; I had many slaves, and frequently have I driven the enslaved Israelites to their tasks with the scourge. "Who was my king? I care not to remember. I hated him, because he was more powerful than I. I am here to beg your prayers, to humble myself before you, and to confess: not to be questioned. You know not what I have to endure; what I do endure. It is a release to me for a time to be here in the sphere of the medium. An experience of bliss compared with what I have to suffer, that is accorded to me in mercy because I suffer before the angelic power of the love she extended to me to save me. She has saved me, she has won me. In my long probation, my long struggle to earn those heavenly gifts of spirit I have all along despised, when my spirit is wearied in resisting evil inclinations, the remembrance of those moments I have passed with her in your circle will return to me to cheer and encourage, to remind me what heavenly happiness is. "Still you question. I can not know all I may have to endure. Myself will be my greatest torment. I must stand face to face with the hideousness of myself, as seen in the light of heaven. I must retruce all the steps of my existence back to infancy, when I shall be purified, innocent. "I have seen the one you call Christ. He is a glorious angel, of almost unlimited power. To him I owe the blessing of being called to the medium. Perhaps from his high place he saw I was ready; I know not. I knew him on

earth. I was one of his demon-tormentors from the spirit-world. I hated him, and rejoiced ever his sufferings; and this is the return he makes. Oh, God, how great is thy love, when thus it shines forth through thy ministers! "Oh, pray that I fall not, that I falter not. I thank you for your gentle kindness, and the promises you make to remember me in your prayers. I am now recalled. I will visit the medium again,—you may hear from me again." "Thoth here retired to give place to other controlling spirits. "I have since occasionally seen the blue ibis. It is the embodiment to me of Thoth's grateful remembrance, and a pledge of his well doing. May, 1874. Gleanings of a Hereafter. Rev. H. Linsborough wrote the following remarkable story to the Mason county, Va., Journal, years ago: I have been requested by many persons to give to the public an account of a very singular occurrence that occurred recently within the bounds of my district. I shall give you the names, dates, and facts, allowing you readers to draw their own inferences, and desiring that any who may be incredulous as to the facts may have the privilege of ascertaining their verity, as there are, perhaps, more than a hundred persons in that neighborhood who will readily BEAR WITNESS. In November, Rev. Joseph N. Perring, of the Salisbury circuit, began a series of meetings at Kelly's Station, on the West Pennsylvania Railroad, where the Methodists have a small unfinanced church, and every feeble society. A sermon was preached one night and penitents invited forward, when a young lady, Miss Emeline Taylor, daughter of Mr. John Taylor, of White Station, a young lady of quiet and amiable disposition, came forward for prayer. She remained at the altar for quite a length of time, appearing to be calm in mind, and yet earnestly and devoutly looking for THE MERCY OF GOD. About 9 o'clock her prayer seemed to have been answered. Her face wore an expression of unusual brightness as she, looking upward, repeated several times with distinct emphasis, "Oh that beautiful place over there." She became entirely unconscious, and was carried to a house near by, it being thought undesirable to remove her to her father's house, which was about three miles distant. In this condition she remained for seven days, in the meantime NO NOURISHMENT WHATSOEVER. On Tuesday she began to speak in a low tone of voice, and for half an hour told of the scenes of another world, after which she remained silent for several hours. She spoke of having been conducted to the place of lost souls, had heard their wailings of despair, and then conducted to the gates of heaven. Her description of what she saw and heard was so vivid and transporting that the large company present wept freely. She spoke of those whom she had known, who had died, and were RECOGNIZED IN GLORY, clad in shining raiment, with unknown names on their foreheads. She called them over by name, one after another, including the names of all the children she had known who had died, with all those tokens of surprise and delight that attend an actual greeting of long absent friends. The first of whom she spoke were two ministers. One was the Rev. A. H. Thomas, of the Pittsburgh Conference; the other was the Rev. Mr. White, of the Presbytery of the Church, but who some years before had resigned his charge for another in Ohio. He was not known to any present as deceased, but upon inquiry it was found that he had died. OF THIS EVENT HER MISS TAYLOR NOR ANY MEMBER OF HER FATHER'S FAMILY HAD HEARD. PERSONS WERE RECOGNIZED THERE WHOM SHE DID NOT EXPECT TO SEE, WHILE OTHERS FOR WHOM SHE INQUIRED SHE WAS INFORMED WERE NOT AMONG THAT NUMBER. MANY OTHER THINGS CONCERNING ANOTHER WORLD WERE WRITTEN DOWN, AND ARE LYING BEFORE ME, EXPRESSED IN LANGUAGE MOST BEAUTIFUL AND APPROPRIATE, BUT WHICH, IF GIVEN, WOULD TRASPASS UPON THE COLUMNS OF YOUR PAPER. MANY EXPEDIENTS WERE USED TO RESTORE HER TO CONSCIOUSNESS, among which were singing and animated religious services, but all without the desired effect. On Friday her friends became very much alarmed, owing to the opinions expressed by the physicians that having been so long without food she would never be restored. The effort was made to give her some nourishment, but in vain. She was asked whether she would ever be able to rise, when she replied: "My Savior has not yet told me." At different times she had spoken of her Savior as PRESENT WITH HER, her guide and instructor. Shortly after this she told them that her Savior had just informed her that she might return to earth on Sabbath evening, at 9 o'clock. This statement occasioned a joyful surprise to her anxious friends. The father said that should it thus come to pass he would believe all she would say concerning the future state. On Sabbath evening a large company of the neighbors gathered to learn the sequel. There was no clock in her room nor any way in which she could mark the hours of the night, for her eyes had remained closed from the first. At three minutes before nine she raised her right hand and waved it as if giving farewell to persons VANISHING IN THE DISTANCE, and then raised her left hand in like manner, and at precisely 9 o'clock she opened her eyes, spoke a greeting to her friends, began praising the Lord, and called upon those around to join her in praise for His great mercy. When asked if she was hungry, she replied that she was not so in the least; that she had been fed with milk and honey, and indeed her strength was so wonderfully renewed, that it seemed that she had been fed by an unseen hand. ABOUT CALLING A CONVENTION. To the Societies of Spiritualists of America. At a meeting of the Minority, after they protested and withdrew from the Chicago Convention, Judge Holbrook was elected President and myself Secretary. A series of resolutions were adopted, calling upon societies of Spiritualists to respond through the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT, to express their views regarding the holding of a convention in the interest of true Spiritualism. Nearly all of the societies in the country have responded, endorsing the action of the minority, denouncing the usurpation of the cause of Spiritualism to the interest of free-love, and expressing a desire for a convention. I have received numerous personal letters with reference to

making such a call. I wish to say that I heartily favor such a convention, and will do all I can for its success, but will not be able to be personally present, should it be held. The necessity for the convention and for organization is great. The free-lovers are very active, and will do their utmost to strengthen their organization. They have thoroughly organized and if we do not wish to be represented by them, to be stigmatized with their affiliation, we must also organize. It is a noted fact that the Spiritualists who oppose free-love also generally oppose organization. It is because of this organic opposition by the better classes of Spiritualists, that previous organizations have been more of a disgrace than a benefit. Prejudice against organization in our humble opinion, must now be laid aside for self-protection. "Of two evils, always choose the least." It is well known that great numbers of believers in Spiritualism, do not take public interest in its cause, because the fact that the public holds it in disgrace because it is unpopular. All things against "respectable Spiritualism" only show that they emanate from minds debased by "depraved sensualism." If we can make Spiritualism in the public estimation, once again "respectable" if we can make it popular, a great work will be accomplished. We are glad to be among the already-classed "respectable Spiritualists," and hope that the cause of Spiritualism will encourage all who have self-respect to embrace it. Without organization, or at least a convention, the prejudice that the public have formed against our cause by its present entire organic devotion to the advocacy of "sexual promiscuity," will not be removed. For once, at least, true Spiritualists should speak in plain terms and with forcible numbers, their opinions upon this question. No society should trust other societies to send delegations sufficient to draw the line. The time has come, when Spiritual societies must affiliate with the Universal Association of free-love Spiritualists, or else oppose it. Those that are not against its being their representative, are for it. The only way to prove their opposition is by a National Organization. The world and our friends will then know where to find us. The responsibility of defending the cause against this assailant will be assumed by the organization, and the JOURNAL relieved and thereby enabled to devote itself to more agreeable literary pursuits. While many have grown tired of the necessity for the continued defense of Spiritualism by the JOURNAL against the aggression of this free-love faction, yet all concede that it has been impossible to avoid it. The quietus will not come until the true Spiritualists come forth and do battle with a solid front, assuming through organized association, the responsibility that belongs to them, speaking authoritatively upon the relation they hold to, and the opinions they entertain for, the principles upon which the Universal Association is founded. Such action as this, decisively performed, will cure the necessity for any further discussion or notice of the "departed free-lovers," and we can once more sail upon smooth waters with clouds of smiling, approving angels above us, and the folds of the mantle of Spiritualism shall fall gracefully about earth's children, warning them into living purer, better, nobler and wiser lives. An organic division in Spiritualism, I have frequently predicted would be its life. I yet hold the same opinion. I wish to suggest that a delegated convention be held at the same time next September, that the Universal Association will hold theirs. If there are but a few who yet are true to the cause of pure Spiritualism, or if there be many, the demand is just the same for a convention or for organization. The Chicago minority is the proper channel through which the call should come; but they do not desire to act hastily. If each society that will send delegates, will address Judge E. S. Holbrook, Chicago, Ill., and say when and where they desire such a convention held, and what they desire the convention shall be called to perform, then action can be wisely taken. Each member of the minority that signed the protest, is requested to also address Judge Holbrook with their views and whether he shall use their names in making a call. Let us have the holding of the convention thoroughly agitated. G. W. KATES, Sec'y of Chicago Minority. London Parsees. There are many Parsees in London, members and adepts in the sacred religion of Zarathust, or Zoroaster, which has survived the ruins and oppressions of thousands of years, and hundreds of persecutors, because it is the holy revelation of God. We hear that Dr. Kenealy, the eminent Queen's Counsel, whose name is by this time famous in each hemisphere, and who knows more of Eastern laws, customs, and religions than any living man, is shortly about to publish the true Zand-a-Vesta, of this Divine Messenger; a very different and a very superior work to that of Anquetil du Perron, or Spiegel. The appearance of this volume is expected with some anxiety. The following short note on this beautiful creed we commend to our readers, the Parsees, like ourselves, being Spiritualists. The Magian religion was at first a pure Theism; but, as early as the age of Abraham it had become corrupted. The devotees always, however, preserved their faith in the unity of God; and we are not to conclude, from their reverence for the sun or for fire, that they ever paid a real or sensual worship either to the element or the star. Zarathust, or Zarathust, indeed prescribes the rite of turning towards the sun or fire in praying; but in so doing, these were regarded merely as symbols which assist in the direction of the soul towards the Supreme Being. Some of the devotees hold water (the Holy Spirit emblem) in as profound reverence as fire, which was the emblem of the Father; they abstained from putting it to any profane use. The visible and material sun was recognized by them as a limited dispenser of life to our planetary system; as God, the Fountain of Inspiration for spirits when embodied in organic lives. They were not restricted by their law with regard to their food, but the modern Parsees abstain often, with the Brahmans, from beef, and with the Mohammedans, from pork. Their marriages are blessed by the priests, and their death-beds are consoled by prayers. They use three sorts of temples; 1. Oratories, where a lamp is kept always burning; 2. Temples where fire burns upon the altars; 3. A basilica of the Archangel, where adorers pay their most solemn devotions. Their religious maxims are summed up by Dr. Lazarus thus:— Not to change their prayers or forms of worship. To frequent the temples zealously. Not to dwell far from the temples, and to enter them privately and without exhibition. To guard the sacred fire. To abstain from sexual intercourse on the sacred days. To consecrate marriages. To avoid all pollution. To bathe often. To allow no impure desire in the heart; no perverse thought in the mind. To shun deceit and falsehood.

To forget injuries. To meditate on the Sacred Word, the Zand-a-Vesta, as the law. To venerate God alone. To trust in the Divine Goodness. To remember Zarathust to the end of the ages. To distinguish the true from the false revelation. To reprove the wicked boldly, and without respect for their rank. To carry the truth to sovereigns. To instruct the people. To excel in the knowledge of the sciences. To be frugal. To perform acts of beneficence as the noblest employment of wealth. To live by labor. To respect the property of others. The first apostle of this law was Hon-Ad-Hom, or Adam. He presided over waters and instructed the animals. "You are the first, O great Hon," says Zarathust, "to whom Aur-Muzd, the Mysterious Fire, has given the Eoanguin, that is the Apocalypse. Having sounded the Eoanguin on high ranges of mountains, you announced the Word. Hon, Chief of Messengers, ever be thy name held in honor!" Zarathust also teaches that Hon was the first priest of the law which he announced, and that this law was sung in Heaven; whence the same Hon received its distinctive symbol, and the sapphire girdle Eoanguin. TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions. EULIS! DR. RANDOLPH'S MASTERPIECE. READY IN JUNE. Also a large and magnificent Photograph of the author, by FOSTER, of Nashville. Synopsis and Table of Contents sent. Address with stamp, K. COBSON, Toledo, Ohio, Gen. Agent for all Randolph's Works. The picture of this celebrated author goes as a premium to the subscriber for both books. The last thousand nearly all subscribed for, and another will issue at once. Agents, Subscribers, Booksellers and Canvasers are referred to the Synopsis above mentioned. The following is from the greatest mind in Pennsylvania, and the ablest living American critic, JOHN F. 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CHICAGO, SATURDAY, JULY 11, 1874.

Ministers and Sensationalism.

It is no startling fact that ministers of the gospel are human, possessing all the mental and physical characteristics that distinguish the Atheist, but the declaration is really astounding that some of them will falsify, slander their neighbors, commit murder, adultery, larceny, sodomy, - in fact, there never was a crime mentioned that you could not point to some gospel expounder or enunciator of "divine" truths "fresh" from the lips of God, who had not been guilty of the same.

What was a more formidable lie than the one told by Satan when he made the promise to Jesus that he would give him the whole earth if he would kindly consent to "fall down" and worship him, when in fact he did not own a foot of it. Why the Rev. Dr. Kennedy was not struck dead by his willful and malicious misstatement, can not be accounted for on any other hypothesis, than this - that God was so intently engaged in sending forth living spirits, as he did in olden times that King Ahab might be destroyed, that he forgot to do it.

Ministerial fancifulness should, above all other things, be truthful. It is a rare diamond of human nature that springs up spontaneously there, and it never fails to attract attention. A falsehood, such as uttered by Kennedy, has a belittling tendency, and destroys the influence of the one uttering it. But ministers are human in every sense of the term. The statements and doctrinal points they gain through the instrumentality of the Bible and theological books, are all shams, and in no sense does it increase their practical knowledge.

will bear us out in the assertion, that ministers in the aggregate are no more moral than a like number of mechanics, farmers or merchants; that could be picked up indiscriminately all over the country. If George Francis Train is a bigoted sensationalist, no less so is a Congregational minister at Little Rock, Ark. The subject of his brilliant installation sermon was, "Never Skeddaddle," his next, "Religious Boys," then "Guzzle and Give," "Paul's Shoo Fly," and "Cremation." His subjects for July are, "Republican Locusts," "Empty Churches and How to Fill Them," "Main Street," "Pharaoh's Lean Kine," "The Mad Prophet," "Who's Your Hatter?" "Popping the Question," "A Tragedy in Four Acts."

Well, these are sensational subjects, intended to "draw," and if ably handled, we presume they did, but indeed, they could accomplish no permanent good. Of course, he is a human being; has his weaknesses which manifest themselves by stopping over in the pulpit. Such hifalutin sermons will accomplish about as much effect, as the boy who shot at the dog-star, Sirius, stating that he intended to wound him in the thorax.

Ministers not only lie, but occasionally become intensely angry. In the Garden of Eden, God manifested his wrath - cursed vociferously, and gospel expounders in imitation thereof, also got mad, and manifest unruly qualities. We have always admired Rev. Robert Collyer. As a blacksmith, dealing with fractious horses, and pounding red-hot iron, he was a success. He is emphatically a great man, and consequently his anger assumes colossal proportions - it is grand indeed - majestic in it, like the flashing lightning or rolling thunder! Under such circumstances we have no objections to witnessing an exhibition of anger - it makes us think of the Garden of Eden, where Divinity worked himself into a berser rage. Robert Collyer's wrath is worth witnessing; if frequent, he should attach himself to a menagerie, a sort of side-show - admission twenty-five cents; children half price.

On one occasion at a Western Union Conference, he got mad, and spat his spleen upon another member, Rev. S. S. Hunting, which was so entirely un-Christian that he apologized by saying, "that he was heartily sorry for the unfortunate words which had fallen from his lips; that it was one of those unfortunate moments when the Devil had him, and when the Devil triumphed!" Mr. Collyer then asked Bro. Hunting's pardon, and then the two cooed over each in the most affectionate manner. We think that Mr. Collyer was right in repenting, for God himself repented, and why should not a ministerial dignitary do the same thing in Chicago? He has a precedent for his act in the Garden of Eden, and even if he had not, it would be none the less meritorious. But then, Mr. Collyer showed his weakness in a superb style, when he palmed his infirmity for becoming angry, on that old played-out rascal. If he actually thrust his horn into the mental callows of Mr. Collyer, making anger, the blood of Jesus can wash the effects thereof away, so he is not without a remedy. John Faust, one of the three inventors of printing, was charged with multiplying books by the aid of the Devil and was persecuted by the priests and the people. If Mr. Collyer became angry by the "aid" of the Devil, why not persecute him? Oh! the poor old fellow, what won't be charged against him! We attributed more common sense to Mr. Collyer than he exhibited in making false charges against his atonic majesty. The Devil that caused him to become angry was himself - his own unbalanced condition, and he showed unpardonable weakness in trying to make the poor serpent shoulder one of his infirmities.

If ministers occasionally exhibit great weakness, so do religious papers. The vein of disrespect that permeates the following, which appeared in the Chicago Standard, an intensely pious paper, is certainly not commendable and shows no love whatever for those two ancient characters that perambulated the Garden of Eden:

"Old Eve she did the apple eat, Old Eve she did the apple eat, Old Eve she did the apple eat, She smacked her lips, and said 'twas sweet, Then if you belong to Gideon's band, Here is my heart, and here's my hand, To meet you in the promised land."

Old Adam he came loafing round, Old Adam he came loafing round, Old Adam he came loafing round, And spied the peellings on the ground, Then if you belong to Gideon's band, Here is my heart, and here's my hand, To meet you in the promised land."

Indeed, ministers of the gospel are human in every sense of the word; religious papers give evidence that they are conducted by intensely human beings; in fact, church quarrels constantly remind us that the passions are no more held under restraint by religionists than by infidels or Atheists. The world, however, moves grandly forward! In proportion as its physical condition becomes improved, refined, spiritualized, through the action of inexorable law, it will give birth to a higher type of mankind, and not till then. Religion pure and undefiled, no doubt has accomplished great good in the world, but whenever improvements take place in the human family, in the aggregate, it is only the result of the advancing condition of the physical and spiritual elements surrounding us. In our series of articles entitled the "Dark Side of Life - an Emanation from Nature," we showed the origin of evil, and correctly predicted when it would cease.

THE SUMMER LAND MESSENGER is the name of a neat monthly, edited and published by T. P. James, at Brattleboro, Vt. He is the medium that the spirit of Charles Dickens controls, and his productions are to be published in this monthly before appearing in book form.

Beecher-Tilton Scandal.

The press of the country are teeming with a new edition of the "Beecher-Tilton Scandal." Mr. Tilton has been guilty of another indiscretion in bringing his own private matters before the public in a manner to arouse suspicions in the minds of readers that his old and bosom friend, Henry Ward Beecher, had betrayed his confidence by undue intimacy with his wife. On being exposed, Beecher, craved Tilton's pardon, which was granted, and the offense, both of Beecher and of Tilton's wife, was condoned.

But now, after years have elapsed, and the world was fast forgetting the manner in which Tilton first brought this disgrace before the public and upon himself, he voluntarily opens the old sore, and exposes the same to the gaze of the people, to his own especial disgrace, under the pretense of an apology, that Beecher has, by his silence, suffered certain other persons to censure him for bringing the scandal before the public in the first place.

While Tilton publishes an extract from a letter of Beecher's to him, which would, unexplained, if truly a letter from Beecher, indicate that Mr. Beecher had done Tilton a great wrong; but it must be borne in mind that it is but an extract of a letter that Tilton publishes, when, in justice to Mr. Beecher and the public, the whole letter should have appeared, that the whole subject matter might have been understood. But now it appears that the genuineness of the extract is denied by Mr. Beecher's friends. Beecher himself has not as yet given any version whatever of the matter to the public.

The apology of Mr. Tilton for reopening this old scandal, in which he and his wife were prominent parties, as well as Mr. Beecher, is futile, and shows a very great lack of good sense. No matter what Mr. Beecher's friends may have said to exonerate him, Tilton should not allow himself and wife, and more especially the latter, to be brought before the public for an indiscretion that he had long since condoned.

The public will remember that this scandal was first brought to their attention by that notorious and unblushingly impudent woman who openly advocates "social freedom" as a virtue, and that just before that very time Mr. Tilton was her admirer and biographer.

All the knowledge she possessed, positive or inferential, must have come from Tilton. If he had positive knowledge of his wife's infidelity, he conveyed such knowledge to Woodhull. If his jealousy prompted a suspicion of his wife's improper conduct, he communicated such suspicion to Mrs. Woodhull, and she represented it to the public as a veritable fact.

Intelligent people will raise the question, and until a rational answer is accorded, such suspicions will continue to present themselves in a form to prevent any very especial sympathy for him, to the prejudice of either his wife or Mr. Beecher. They will say: Do you, Mr. Tilton, "come into court with clean hands?" Do you present your charges against the insulter of your wife in the character of a complainant, whose word is to be believed, and as a man whose own conduct has always been above suspicion? If so, why did you communicate your suspicions against Beecher and your wife, to so notorious a character as Victoria C. Woodhull?

The motive that she had for publishing the same to the world is still fresh in the minds of the public. Beecher refused to have anything to do with the woman, and Tilton refused further to humble himself to gratify her vanity, but not until he had endorsed her - written her biography, and introduced her in flattering terms to a New York audience; then, but too late, he learned one of the great mistakes of his life.

We say that all of these facts have but to be referred to, and they are again fresh in the memory of the American people.

Hence we say this last act of Mr. Tilton will prove to be the greatest indiscretion of his life.

We do not appear as the apologist for Mr. Beecher. He neither asks if nor does he need it. But the person who expects to see him sink under such evidence of supposed immoral conduct, will soon learn that he or she has erred in judgment.

Newspapers which assume to advise Beecher as to the course he should pursue, under censure, if he does not follow their advice, will soon learn that they will be little heeded. Mr. Beecher will be competent for the emergency, and will not arise and explain at their bidding, nor until Mr. Tilton presents more explicit averments than the insinuating generalities in which he has now presented his charges.

We append the following sensible comments from the Chicago Sunday Times of June 28th, as a very proper view of the subject.

THE BEECHER BUSINESS.

There is a great deal of pharisaism manifested in the newspaper comments on the Beecher scandal. Writers seem to lose their judgment when dealing with this topic, and instead of considering the evidence and circumstances in a logical way, they turn up their eye-brows, clasp their hands before them, and give vent to pious ejaculations of sorrow and reproach, in which there is about as much sincerity as there was in the homilies of the majestic Mr. Pecksniff. This has been the case conspicuously with The Tribune. It is shocked almost beyond the power of language to describe, and from the pinnacle of its own self-righteousness, it contemplates Mr. Beecher's misfortune and guilt with feelings peculiar to the pure in heart when terribly distressed. It even goes so far as to pledge the hand of friendship to Mr. Beecher if he will only own up. It wants no half-way work, but demands that he confess to all that has been charged against him and a great deal more. Then The Tribune will consent to patronize him. The being whom a pharisee loves next to himself is a confessed sinner whom he can look down upon, and who is

willing to look up to him. Thank heaven, Mr. Beecher is not a fool.

It is not necessary now to take the reader through the details of the most remarkable and unfortunate scandal, for that course has been traveled over too frequently already. The last letter of Mr. Tilton, which was published in The Times on yesterday, did not meet public expectation. To the evil-minded, it was a relief; and to the friends of Mr. Beecher, it was - nothing. There are two points in it worthy of notice. First, the writer's defense, and second, the humble letter from Mr. Beecher. There will be little question as to the right of Mr. Tilton to publish the letter. He had remained silent for a long time, and had suffered unmerited reproach from parties who had no right to interfere at all. These "meddling ecclesiastics," as Mr. Beecher styles them, had prolonged the war long after the principals had retired from the field, and had so ceaselessly and grossly misrepresented Mr. Tilton, that he had no recourse left him other than that which he used. On their heads rest the shame of the re-opening of the casket in which had been buried a most foul scandal. It is to be regretted that they will not be the great sufferers thereby.

The most important point, however, is the humble letter from Mr. Beecher. Mr. Tilton makes public only a brief extract from it, and herein he is at fault. The few lines published justify the inference that the writer had been guilty of adultery with Tilton's wife, but that is only an inference. The charge made by Mr. Tilton is indefinite. He says that it came to his knowledge in 1870, that Mr. Beecher had committed against him "an offense which I forbear to name or characterize." After all, the seven-column letter falls short of its purpose, if that purpose were the ruin of Mr. Beecher's reputation. It is still almost as much as ever a matter of doubt whether Tilton believes Beecher to have been guilty of adultery with his wife. While that would seem to be a proper inference, yet one circumstance points strongly in another direction. Tilton, while assuming the character of a high-toned man, jealous of his honor, states that he felt morally bound to show forbearance to a man who had sent him a written and absolute apology. To apologize for the offense named is a novel recourse, and there are few husbands who would feel like entertaining such an apology. It would appear rather like adding to the monstrous indignity, and if it shall transpire that the apology was intended to cover that offense, then good-by to Mr. Tilton as a man of honor, and hushed forever be his claims upon public sympathy.

Respecting Mr. Beecher's guilt or innocence, The Sunday Times has nothing to say. The documents in the case are before the public, and men and women will form their varying opinions according to their feelings and prejudices, as usual. Upon one point, however, there can be no question. Mr. Beecher is not charged with the commission of any crime, and therefore the public have no right to demand a plea from him. If he is innocent of the crime of adultery, he is still as entangled in the meshes that it will be impossible for him to prove himself innocent to any who are not willing to accept his word for it. If he is guilty, he has the right of common criminals, and may maintain silence. "The demands of society," as set forth in the newspapers, should be treated with contempt. Let society square its account with Mr. Beecher, and which party will appear creditor? What has society done for him that it should arrogate the right to force a confession from him when no charge has been made? Is reparation due Mr. Tilton? If so, let Mr. Tilton go and demand it as other men do under similar circumstances, and let us hear no more about forbearance and agreements.

It certainly is most unfortunate that Mr. Beecher can not be entirely acquitted in the minds of all men. It would be a triumph for poor human nature if it could be shown this being, with a superb physique and a mighty intellect, worshipped and beloved by men, women and children, who has lived with him year after year, who has been tempted as man is seldom tempted, and trusted most implicitly, had throughout all maintained his chastity. Beecher, the object, would be Beecher, a god. Unfortunately, this can never now be shown. Therefore, as the case stands now, prudence, justice, mercy, and the good of mankind demand silence. Beecher is wise; he has chosen to remain silent.

Startling Manifestations.

The manifestations given at our Seance room, in accordance with previous announcements, through the mediumship of Mrs. N. D. Miller, of Memphis, Tenn., were of the most convincing and startling character. Mrs. Miller has not been before the public but a short time in the capacity of a medium, but the facility with which the denizens of the Spirit-world perform through the instrumentality of her organism, stamp her as one of the most remarkable mediums of the age. Young in years, modest and retiring in her habits, her very appearance and lady-like deportment, is proof against any deception.

On each occasion she was carefully tied by a select committee, the knots thoroughly sealed, rendering it impossible, had she so desired, to make the manifestations herself. While in the cabinet, she keeps up a desultory conversation with her guides, being as familiar with them as with mortals. The first manifestation was accomplished so rapidly, time after time, that the beholders were lost in amazement. Sitting in the cabinet, the curtain would be dropped, and before it had quietly settled, it would be raised, when lo! a chair would be found suspended on her arm. The second time the experiment was tried two chairs were hung on her arms; then, three, then four, and each time taken therefrom. Remember this was done repeatedly with great ease and rapidity. Not a quarter of a minute was required. Close and critical examination in each case showed that the knots were untouched. Then solid iron rings, under the magic control of scientific spirits, were transferred to her arms, and then taken off.

We never attended a seance where the spirits seemed to operate with greater ease. They would play upon the accordion and at the same time ring a bell, and show a hand at the aperture, convincing one beyond a shadow of doubt that spirits were the agents at work. Several months ago a young man from Iowa, visited Chicago. He was regarded by the press of the city as a marvel, on account of his sagacity as a "mind reader." Church members petted him, ministers of the gospel opened their houses of worship and arms to receive him; the secular press were loud in his

praise on account of his feats being an "expose of Spiritualism," when all the time he was under the control of spirits. Now comes Mrs. Miller, and more readily and with far greater ease, accomplishes, under spirit influence, the same marvelous feat. She led one man to an iron ring, another to the door-knob, a lady to a bonnet, etc.; she did not make a mistake in a single instance - she may vacillate at first, but finally triumphs, revealing the object you are thinking of.

She does not attribute this to "mind reading," but to spirits who read the thoughts of the person, and conducts her to the object.

Mrs. Miller has numerous phases of mediumship. The spirits manifest through her organism with the greatest ease; put a coat and vest on her when her hands are securely tied, and the most wonderful feat of all, will transfer her arms when securely tied at the wrists, from front to back, with astonishing ease and rapidity.

The crowing test, however, of all, consists of showing two handkerchiefs simultaneously at the cabinet apertures ten feet apart.

Mr. Miller is also a most excellent clairvoyant and test medium. While in the Seance room, we concentrated our mind on the water-faucet fifty feet distant, and he immediately led us to it.

Mrs. Miller also gets independent slates writing direct from our spirit friends. She is, indeed, one of the most remarkable mediums of the present age, and one of the very best for a skeptical audience. She will continue to hold seances at our Seance room until further notice.

The "Gentle."

The Gentle Wilson laid down the doctrine at the Elgin Convention last fall that "social freedom" was germane to Spiritualism. That Convention was run in the interest of that sickening and infamous sentiment. It was greetings to a like convention at which Mrs. Woodhull was a prominent personage, then being held in Jackson, Mich. The latter convention passed resolutions denouncing the marriage laws and the RELIGIO-PHILOSOPHICAL JOURNAL. That JOURNAL in which was a "Frontier Department" in which the "Gentle" advertised himself ad libitum et ad nauseam for several years, did not approve of the infamous doctrine that "social freedom" was germane to Spiritualism, as Wilson so strenuously contended, and as a necessary result that department of the JOURNAL was closed.

However strange it may seem to him, the Spiritualists throughout the country, with here and there an exception, repudiated "social freedom" together with his sentiments as to its being germane to Spiritualism.

He could not quite understand but supposed his unpopularity was all owing to something that the people had read in the JOURNAL.

The following correspondence in the form of questions on his part and answers from those who refuse to employ him, will probably have a tendency to convince him how large a proportion of the people believe in "sexual freedom," and that the same is germane to Spiritualism.

He appealed to a society in Toledo, Ohio, to speak for them. The matter was considered in the "Leaders meeting," the Corresponding Secretary was instructed to decline his services. That officer answered saying in substance that when our society has degenerated below the plane of horse-stealing, it may then be induced to hear lecturers who favor Woodhullism!

Wilson then sent a list of questions with space for answers to this effect:

Has S. S. Jones or the RELIGIO-PHILOSOPHICAL JOURNAL said or published anything about myself which has induced you to decline my services to speak for you.

Ans. No. We do not depend on S. S. Jones or any one else for our information concerning you.

3d Question. Would you have engaged me to speak for you if such things had not been said or published.

Ans. No. Cox. Sec'y.

Wilson ought by this time, to begin to appreciate the fact that "nine-tenths of the Spiritualists of America" are not Moses-Woodhullites, as he used to argue to us, neither do they believe that "social freedom is germane to Spiritualism."

Questions and Answers.

DEAR SIR: - I would like to believe the doctrine taught by you, but to my mind, so far, there is too much secrecy connected with it. Why can not the medium hold the seance in a well lighted room, outside of any cabinet? I have seen men who practiced legerdemain, subdue the light before they would attempt to perform some of their more difficult tricks. A darkened room and a cabinet, give too much chance for chicanery and deceit, and were it not for this thousands would gladly accept of your philosophy.

You invite investigation and yet you put it beyond the reach of only those who have plenty of money. A poor man can ill afford to pay from one to ten dollars to visit a seance. Then only the affluent can investigate the phenomena, and this they are not likely to do, unless deeply impressed with the truth of your doctrine, and from such a one you need have but little fear, for a man rarely criticizes or scrutinizes closely that which he already half believes.

It seems to me that it devolves upon you to prove that these rappings and moving of heavy bodies, (without the aid of human agencies as far as we can see), is the work of spirits. Suppose we investigate and fail to find and point out the cause, does this prove that those bodies were moved, and those raps were made by departed spirits?

Yours Respectfully, ROBERT HEWITT. Canton, Ill. Our correspondent is evidently an honest seeker after truth, and as such hopes that our philosophy is based on facts.

He has heard so many reports in regard to Spiritualism, that he seriously doubts its truth. To argue with a hope of convincing him of the necessity of a dimly lighted or dark room for physical manifestations, would be traveling over ground already fully canvassed, and well understood by more than twenty thousand of our subscribers; hence we shall not attempt to go over that ground at this time.

But this we will say to our correspondent, for his benefit and others like him: form developing circles in accordance with instructions so often given, with a few of your own most reliable friends, as members of it, and in a few weeks you can develop mediums through whom you will have an abundance of evidence that your own loved ones, although accounted by you dead, yet live and love you as dearly as when yet in the mortal form.

Why murmur at high prices and conditions susceptible of doubt, when you can get all you want by your own exertions, and with those in whom you have the utmost confidence?

Intellectual Mechanics.

By means of a tiny diamond-point at the end of a machine, composed of exquisitely graduated systems of lessening wheels, a Mr. William Webb, of London, is able to write upon glass the whole of the Lord's Prayer within the space of a two-hundred-and-ninety-fourth of an inch in length and one four-hundred-and-forty-third part of an inch in breadth—the measurement of the dot over an "i" in print! He could write the whole 2,500,480 letters of the Old and New Testament, eight times over in the space of one square inch of glass; and when this wonderful microscopic writing is enlarged by photography, every letter and point are perfect and can be read.

In accomplishing this remarkable feat Mr. William Webb has exhibited masterly skill; yet in so doing he has wasted his energies, for it is a well known fact that the Lord's Prayer and the moral teachings of the Bible are in such small space and type now, that many ministers of the gospel and church members can barely see them, and in consequence not a day passes that we do not read in the daily papers accounts of their immorality in some respect. This must arise on account of the obscurity of the Bible printing, therefore we would advise Mr. William Webb to direct his attention toward enlarging its type, having the same at least two inches long, and as wide in proportion. If the type of the Bible were as large as that on the show bills of Forepaugh's Menagerie, and printed in colors, the effect on the mind would be more lasting. Who would ever think of violating either of the ten commandments, were they printed in large flaming letters?

Spiritualism in Texas.

We learn from the Commercial that Dallas, Tex., has been having some remarkable demonstrations during the past few weeks. A noted medium is holding seances there, and the circle is formed two or three times a week. Demonstrations, such as the moving of tables and furniture, the ringing of bells, etc., are made at every meeting. The medium, who is no musician, nor does she understand the first notes of music, will sit down and play the most difficult compositions of Handel and others. Poetry a la Moore, Burns, Byron, etc., is written while in a state of trance. One of the most distinguished citizens is painting an exquisite picture while in this state. He sits blindfolded before the picture, which is some two feet square, receives the brushes from a by-stander, and performs his work unaided in any other manner. The picture is promised the public before a great while.

LITTLE BOUQUET.

Contents for July, 1874.

Bernard Wilson, by Henry T. Child; The Young Mimics (Illustr.), by Malcolm Taylor; She Kissed the Dead, by Homer Greene; Little Things, by Mrs. F. O. Hyzer; Mediumship of a Baby; The Poor in Heaven; The Prisoner's Dream; The Wall of a Lost Spirit; A Little One's Prayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gurtis De Force Cluff; Remarkable Little Boy; A Picture, by Elizabeth Akers Allen; I Did Not Do All I Could Do for Him; Laughing Children; The American Bison (Illustrated); How a Submarine Diver Works; Shall My Boy Strike Back? by Eleanor Klerk; How to Govern and Train Children; Natural Artist in Virginia, by Hans Ruppel; Where is God? by Mrs. A. H. Adams; Anecdotes of Birds; Shew-Bread; Do Fishes Think? Childhood in Japan; A Fable; "I Choose that Color." Editorial Department; What is Force? The Rearing of Children.

This is a most excellent number of this charming magazine. Terms, \$1.50 per year, single number 15 cents. Address LITTLE BOUQUET, Chicago, Illinois.

Rev. J. M. PEBBLES lectured in this city on Sunday, June 28th, to large and attentive audiences. In July he lectures in New York; during August in Vermont; during September in Philadelphia.

Mrs. S. A. ROGERS HAYDEN is now permanently located at Haverhill, Mass., where she is doing business as a Clairvoyant, Physician, Psychometrist, Business and Test Medium. She will answer calls to lecture Sundays.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

LECTURE.

By Robert Dale Owen, Delivered at Lincoln Hall, Philadelphia, June 21st, 1874.

(Photographically reported for this department of the JOURNAL, by the Editor.)

I have to speak to you this morning, almost without any preparation. I have been so busy during the last week in seeing and hearing, that I have had no time to prepare for speaking.

I propose I shall have to trust to the promises, though I know that I am quite unworthy of it. "That in that hour it shall be given you what you want to say." On last Sunday I was asked, among other questions, whether I thought that Spiritualism was making progress? I said then what I felt, that it had made wonderful progress; that I did not even then know how great that progress was. I have seen and heard within the last week, things more wonderful than I ever saw or heard in my life, and I believe that very few human beings have been sufficiently favored to see what I have seen, or to hear what I have heard. I can not give you the detail here. If I live and am well, I propose to embody them very carefully in a third work on Spiritualism, which I think I shall call, "Phenomenal Proof of a Life to Come."

Without phenomenal proof of a life to come, we have no proof in this life of anything; our senses are worthless witnesses. If we can trust to what we see, to what we hear under the very strictest test conditions, then we have phenomenal proof of a life to come.

Last evening, from eight to ten o'clock, in the rooms of Mr. and Mrs. Holmes in this city, after having most carefully inspected the cabinet in which Mr. Holmes usually sits, I was told by Mr. and Mrs. Holmes that they would like to try whether the materialization of apparitions,—ghosts as they used to be called, could be seen without Mr. Holmes entering the cabinet at all. I confess that I had not very great faith in it, but I found that I might have had, for there existed good reason for the strongest faith. With Mr. and Mrs. Holmes both sitting in the room, there was but myself and a lady from Springfield, Mass., an intimate friend; and in the presence of us four, with no one in the cabinet, I saw three successive material forms, as visible to sight and as sensible to touch as any human being is in this audience. The third one of these persons was that of the spirit usually known as Katie King. We asked her, and I confess without expecting that we should get what we asked, if it was not possible for her to show herself to us raised into the air? I believe that has never been obtained in England, where they claim that they have gone further than we have. Mr. Home and other human beings have been raised into the air and carried, but so far as my reading goes they have not had an example of what they call levitation of a spirit. I saw the spirit usually known as Katie King, stand in the door of the cabinet and raise gradually from the floor until her extended hands just touched the top of the door which is seven feet six inches high.

I saw her afterwards appear with another spirit equally distinct by her side, purporting to be her father. I saw her raise her hand and place it on her father's head; then I saw her father step forward to the door just outside, and then I saw the appearance of Katie King gradually fade out. That tells like "a mid-summer night dream; it is a truth, however, if my eyes are good for anything, and they are better than they were twenty-five years ago, and I think I can hear very well. Then I say, I should be less logical than the worst infidel, if I did not say I have had convincing proof. These spirits did not remain in the cabinet. The first that came was an Indian spirit calling herself Sautee, an Indian figure, very perfect. She had a white blanket, which, as she advanced toward us, deliberately took off, and permitted us to handle. The second was a spirit calling himself Richard Laramie, dressed according to his alleged condition in earth-life, that of a sailor boy, about eighteen or nineteen years of age. He came forward, and without saying more than a few words, certainly exhibited all the appearance of a sailor boy.

His motions were quick and irregular, and I could not help contrasting them with Katie King's graceful movements. He moved very actively and absolutely touched us.

Then came Katie King herself. I hope some of you may have a chance of seeing her; anything I could say would give you no idea of her appearance. I can not conceive of a disembodied spirit more gentle, graceful, exhibiting a more beautiful character, material or spiritual, than she does.

Now I will go back for a few moments to the subject on which I spoke last Sunday; that is to say to the connection of Modern Spiritualism with orthodoxy, or with Christianity according to what I regard as a true definition of that term. I said to you that I considered that Spiritualism was directly opposed to orthodoxy; that you would not find any proof in it for a rigorous statement, original sin, human depravity, a hell, or a devil.

Now, think I may say that I have studied the Christian scriptures; I mean the Testament that is our Bible; the other is the Jewish bible. I think I may say that I have studied the scriptures faithfully, and the result of that search is that Christ never preached one of those doctrines. Some of his commentators preached them, Paul, for example, who sometimes speaks in the most beautiful manner, especially in teaching charity, or love as it ought to be translated. This writer does teach some of these things. We don't know that they ever saw Jesus, and I am not willing to take a commentator's view, even though he wrote 1800 years ago. We ought to take our own judgment from the testimony itself, making due allowance for the errors which indeed must have crept into such a record.

Now I would go one step further, if I were asked where outside of the phenomena, I should find the strongest proof of Spiritualism? I should say in that book, and especially in its commencement; this is the Testament. I firmly believe that inspiration is an element which has pertained to human character in all ages; going back as far as there is any historical record. I believe that inspiration has various phases; literary, which perhaps Shakespeare is the best illustration; musical, of which Mozart is the most remarkable instance; artistic, as seen in Raphael, and finally and chiefly, spiritual inspiration, of which the crowning example in my opinion is Christ himself.

Now, I do not believe, as some persons in the commencement of this movement were inclined to believe, that something new had sprung up, that had never occurred before, given to us in this nineteenth century as a special favor. I

believe that spiritual phenomena are in one respect like geological strata. The laws that govern geological strata are such that, in portions of the world we find these uniformly in the same succession. There is no example of their being inverted except by some chance violence. We find that a geological strata may be not thicker than this book, or it may be three hundred feet thick, but they are always in their relative position, whether they are small in amount or enormously extended. So I think it has been with inspiration or with Spiritualism, always governed by the same laws; in some ages of the world it has seemed almost hidden; in others coming out in full view. The two ages of the world in which it has expanded most are the first century and the nineteenth century; the age of Christ, and the present day. That is my theory and from what I have seen and known, there is a most remarkable coincidence between the gifts of the first century and those of the present. I do not say they are identical, but the similarity is so great that we must recognize them as governed by the same laws.

(CONCLUDED NEXT WEEK.)

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

[For some time past my spirit-friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

A NARRATIVE.

The Experience of John King (Sir Henry Morgan), given through Henry T. Child, M. D.

CHAPTER III.

EXPERIENCE IN SPIRIT LIFE.

After a most careful analysis, which I was compelled to make, of all the actions of my life, I found them classifying themselves under the following heads: First, the murders which I had committed myself, wantonly and without any provocation, upon innocent men, women and children, whom I knew not. The conviction came to me with unmistakable force, and the individuals, each of whom I could now describe to you, but it is not necessary, stood before me. My soul stood at the bar of Eternal Justice and convicted itself.

Second, those of a like class whom I had induced others to murder.

Third, those whom I had killed in the battles and piratical excursions, who were engaged in fighting with me, many of them, like myself, with a wild and reckless desire for plunder.

Fourth, those who had died from disease, starvation, or any other cause which I had brought upon them, and for which I was now responsible.

These victims numbered thousands. The orthodox world consign such persons as myself to a lake of fire and brimstone. I was in a hell inconceivably worse than this; the goading of remorse that stung me as I looked upon one after another of these numerous victims, and experienced the agonies which they had suffered, multiplied ten-fold, can never be conceived of. My prayers that no other soul may go down to such a depth, and be compelled to travel up through such hells.

Another source of intense suffering to me was that I had induced many young men, as well as those of older years, to commit almost all the crimes in the calendar.

I was born to be a leader; had by nature the power to command. It was stamped upon me, and whatever direction I took, whether for good or evil, my position as governor was always assigned me, and for this I was highly responsible. Few men have had such power as I possessed, and had my energies been directed for the good of mankind, instead of almost all my time, I should have built up for myself a name of immortal glory. I will yet be known, for out of the depths of the hells I have come, and being redeemed from these, I can do a mighty work to redeem the world. The disposition for rapine and plunder led me to these acts for which I was compelled to undergo so much suffering. One of the worst features of this, was the entire want of principle, which prompted me to take advantage even of my best friends. In the distribution of our spoils that was always my habit, and such was the power I wielded over my men, desperate fellows as they were, no one dared to question, outwardly at least, this meanness of all crimes; but let me tell you, my brother and friends, birds always come home to roost, and the blackest ones will find their way back.

The necessity was laid upon me to go to each one of these my victims, and labor with them, and I often required a great effort on my part to get them to be willing for me to come to them. When I succeeded, I was compelled to do everything I could to help them, and make amends for the wrongs I had done. It seems easy enough to speak of these things now, but I recall the stern conflict of a proud nature before I could submit to do it; but I have done it all, and each one of these is now a helper to me or to others who need their assistance.

Often in the long ago, as soon as I would get one thing pretty well settled, another would rise up like Banquo's ghost, to haunt me till I could lay it. Nearly all the first hundred years of my life in Spirit-land, was spent in removing, as far as possible, the blighting effects of those infamous crimes which had stamped their impress upon me, and made me one of the most diabolical of men.

My wife had very little influence upon me, either in earth-life or after she came to spirit-life. She was a weak woman, with more good than bad parts. But Katie, my darling Katie, was the charm of my life, the blessed ministering angel to me in all these hours of intense suffering; to her alone could I go for rest. She was my savior. She did not realize her relation to me while on earth, because there was such a wide chasm between my dark and wicked character and her pure life, even amid the terrible surroundings of her earth-life. She was the golden chain that linked my soul to the higher life, and by degrees drew me up out of the low and degraded conditions into which I had plunged myself.

The blessed relation of a loving and pure spirit is the grandest and most desirable of anything I know. You may talk about God and the power of great spirits to draw man up higher, but there is no other power that I have found which equals the love of a pure innocent child. Strange as it may seem, amid all the degradation which I had reached, and there are few who have found a deeper depth, there never was a moment when this golden chain of my darling's loving affection, was not holding me, and drawing me up, though I resisted it for a long time; yet she never once failed

me or said, "Well, if you will, you may go. I will have nothing more to do with you." I can not tell where I should have gone had she done this, and I thank God that she never faltered amid all my ungratefulness.

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Materializations.

LETTER IN DEFENSE OF ANNIE STEWART.

BRO. JONES.—In justice to our sister, Annie Stewart, of Terre Haute, Indiana, who has just left us for her home, I deem it proper that I should give you an account of her seances while she was with us about one week ago.

Miss Stewart came to our place and stopped with Brother and Sister Farmer, and gave out the would give sittings for independent sittings from our friends who had passed to the "Land of the Dead." Two gentlemen and myself gave her a call the first evening, but from some reason we failed to get anything. Next day she was visited by a few Spiritualists, some of whom got satisfactory answers to their written and sealed questions, while others did not. Miss Stewart not feeling satisfied with the result, concluded that she would hold a dark seance for physical manifestations in order that her guides might magnetize the room in which she was holding her sittings, and establish better conditions. In the evening a goodly number of Spiritualists assembled with about an equal number of skeptics.

The circle was formed as usual with Miss Stewart in the center, being under no restraint—only a promise upon her part that she would continually slap her hands that we might know where she was, and that she was not using her hands to produce any of the phenomena that might occur. The guitar, violin and bells having been placed in the lap of different ones in the circle, the lights were extinguished and darkness reigned supreme. All joined in singing, when immediately the guitar, bells and violin were set in motion and flew around the room as if possessed of the Orthodox Devil; voices were heard whispering to persons in the circle, numbers of whom were being patted over different parts of their body. Pretty soon a voice said: "Strike a light and fill the medium's mouth with water." When this was done, the lights were put out, and the manifestations went on as before, the medium, Miss Stewart, whose mouth was filled with water, keeping up what seemed like a continuous slapping of her hands.

After the circle was over Miss Stewart spit out upon the floor in the presence of all, the mouth-full of water that she had taken by request of her guides during the circle. The next night she held another circle with like results, being under the same test conditions.

The next day (being the third day of her stay with us) she went in the evening to the country about three miles, and held another seance, returning again to our town the next morning following. In the meantime, her seances had been pretty generally discussed, and a very considerable dissatisfaction had arisen in the minds of both Spiritualists and skeptics as to the genuineness of Miss Stewart's mediumship, growing out of in part, the prejudice that has existed against her in this place and vicinity ever since the Chicago exposure, and in part from the fact that there was nothing done in her seances but what might have been done by her or any one else who was not put to any more rigid tests than she was.

This condition of affairs spread over the town and country, and finally reached the ears of Brother Hackel and lady, who lived in the country, and in the immediate neighborhood where Annie had held her circles the night before, and they having unbounded confidence in her immediately came to town and tried to persuade her to go to their house and stay all night, telling her that the Spiritualists and skeptics were going to have another circle and spring a dark net on her and expose her as an impostor; but Miss Stewart said, not she would hold the circle or die in trying, and sent word to us to come on with our dark lanterns and parlor matches, and she would convince us that she was no impostor. Her curly ring raised her in our estimation nearly up to par, so we took her at her word and went to the seance rooms.

After the circle was formed she told us that if any one wished to tie her with ropes or test her any other way, they had a perfect liberty to do so. Myself and others having had some experience in rope tying with such impostors as Von Vleck, Melville Fay and others, objected to the rope tying, from the fact that we considered it no test to us. We suggested that she hold her hands full of flour and she immediately consented to it. The light being blown out, the circle joined in singing, and the manifestations were about the same as those had in the preceding circles. At one time there was an effort upon the part of one of the men present to light a match, but proved a failure for some reason, but instantly the instruments that were being used, fell to the floor with a crash. The lights being struck the medium was found sitting quietly in her chair with her hands full of flour and mouth full of water, and immediately there was a general search all around for marks of flour upon the person and clothing of all who had been touched with invisible hands, but none was found. All seemed pretty well satisfied with the result, especially the Spiritualists who immediately told Annie that they were satisfied and would now stand by her against all opposition.

On the next evening Miss Stewart held another seance at Mr. Thomas Atkinson's, three miles in the country, where there were over thirty persons present, including six from town. Among the most prominent of them was the Rev. Wm. Owen and lady of the Christian church, Campbellite, who is an honest investigator of the spiritual philosophy and phenomena, and Dr. Oobb, who is also a member of the Christian church. Annie submitted to the same tests as before. The manifestations were the same with the exception of a slight variation, which consisted in some questions being asked of the spirits by Mr. Owen, of a Biblical character, said questions receiving short and pertinent replies—the spirit returning the comment by saying, "Mr. Owen if he could answer some of his own questions." Mr. Owen rather begged the question by saying that he was not on the witness stand. The lamps were lit and the medium found just as she was when the circle was first formed. Miss Stewart having emptied her hands of the flour, she took her seat in the circle by the side of Mr. Owen. The lights were blown out and the singing resumed, when Mr. Owen received numerous slaps and pats of spirit hands on his person, while voices were continuously speaking to him. This circle was a grand one, and the results of it will be like bread cast upon the waters. The night following, which was the last one that our sister stayed with us, we held another seance at the residence of Mr. Baldwin McConnell, who is treasurer of Benton county, Ind., and is a Spiritualist, and one of the most influential citizens of the town of Oxford. The circle was formed as usual, there being about twenty-five persons present, among whom were Luther Hawley, cashier of the Farmers Bank; Cyrus Foltz, our city marshall; both good honest men but skeptical as to spirit communication; also a number of other prominent ladies and gentlemen, embracing both Spiritualists and skeptics. After a few remarks to the circle in regard to the conditions necessary for success, the lights were blown out and the manifestations commenced immediately, and far exceeded any that we had had before in point of power and variety; among other things I had a small pocket organ with me, and without the knowledge of any one, I took it out of my pocket and quietly

slipped it on to the floor, it being wound up. It was immediately taken up and laid on the lap of Mr. Hawley. In a few moments it was taken from him and started to playing, the spirits placing it on the guitar and floating them both around the room—the organ playing and the spirits thrumming the guitar. At the request of any one in the circle the guitar would be placed on the head or lap. When the instrument had run down, the spirits would bring it back to me and I would wind it up, and holding it out in the dark, they would take it out of my hand and carry it around the room over our heads until run down again. Soon the light was called for and the medium was found all right, with hands full of flour, resting on a black cloth which had been spread on her lap; said cloth was found to be perfectly free from any appearance of flour whatever.

By request, Mr. Isaac McConnell was granted the privilege of sitting inside the circle and holding the medium. Lights were blown out and the manifestations were the same as before, for about ten minutes. In addition to the bell ringing, guitar playing and the patting of Mr. McConnell with spirit hands, spirit-voices were heard all around the room. Soon a voice said strike a light, and let some one else sit by the medium. So our city marshall, Mr. Foltz, was selected, and after he had taken his seat and had his hands filled with flour, the lights were blown out, and immediately the manifestations were as before.

It is truly wonderful what powers of endurance Miss Stewart has, taking into consideration the prejudice that existed here against her among the Spiritualists as well as the skeptics; I say it is truly remarkable that we got anything from the Spirit-world at all, but she said when she came here that she had returned to Oxford to regain what rumor had lost for her after her last visit to this place, and to establish herself as honest in the minds of all good men and women, and most gloriously has she done it to the entire satisfaction of all the Spiritualists who witnessed her seances, and also to quite a number of skeptics.

Oxford, Benton County, Ind.

Mediums and Mediumship.

BY T. B. TAYLOR, A. M., M. D.

In all ages of the world, there have been what are called mediums between the seen and the unseen—the material or corporeal and the imperceptible, the physical and the spiritual. At least history bears us out in the above assertion as far as it reaches back into the bygone ages of the world. There is not a religion on earth, and never has been, but what has been founded on spiritual manifestations. Spiritual manifestations come through mediums generally, if not invariably. There ever has been; as far back as history goes, some form of religion; hence according to the inductive method of Bacon, there ever have been mediums for spiritual manifestations as far as we know,—these remarkably endowed people, called mediums, have been found among the poor, uncultured, undeveloped portion of humanity. To this rule there are of course many exceptions. These exceptions are becoming more general and the time is near at hand—mark this prophecy—when that which is now the exception will be the rule; but let us look at this statement for just a moment, and as I am more familiar with Bible history and that of Josephus, Rollin, and men of that class than I am with the historians of ancient Egypt, Chaldaea, Babylonia, Persia, etc., I will say what I have to state on this point, of the mediums of Bible times, as noticed in the Bible by Josephus and Rollin, mentioned by other notes, or by the name of mediums, but by other names known at the present day to be synonymous with the term medium, such for example as prophet, seer, necromancer, soothsayer, wizard, witch, conjurer of familiar spirits, charmer, etc.

The Bible, Josephus and Rollin agree in the opinion that these characters were usually among the poor, the uncultured, and the "lower class," so-called. This needs no argument or evidence added by my pen. Jesus, the greatest mind-reader, clairvoyant and clairaudient of 1900 years ago,—the most wonderful medium for chemical manifestations, such as turning water into wine, multiplying bread in the hands of his distributing agents, making salve of clay and spittle that gave sight to the blind; the greatest test medium and magnetic-healer, and for levitation, as when he walked upon the foaming billows of the sea; the greatest medium for many different phases of manifestations that the world had ever known up to that time; this man we know, according to the history, was found among the poor and the lowly. The same may be said of Peter, James and John and all the other apostles except Paul, who was an impostor, a "carpet-bagger" among them. He, it is said, was educated in all the learning of Gamaliel.

The next world-renowned medium was Swedenborg; of course, between those two there were thousands of very wonderful and very distinguished, but these two names have become immortal, as the founders—well no—not founders of religious sects; for neither Jesus nor Swedenborg ever founded a sect, but those who came after them did; one is called Christianity, the others Swedenborgianism; or the "Christian Church," with more sects than Protius had shapes, and the other the "New Church."

Swedenborg, unlike Jesus, stood head and shoulders above his fellow men in point of culture, education and social position. He was the greatest medium for some phases of manifestation that has lived between Jesus of Nazareth and Davis of Poughkeepsie.

In the person of Mr. Davis we have a wonderful medium from the lower walks of life again. So if we will take the average of the mediums of all the ages, we find them coming from the humblest haunts of mankind.

In my recent peregrinations, I have found some very wonderful mediums, of whom, unasked by them or their friends, I wish to make a word of mention.

A HINDOO JUGGLER.

On arriving at East Saginaw, Mich., where I spent four Sabbaths very pleasantly and profitably I hope, recently, I found a party giving exhibitions there, calling himself "Hindoo Juggler." Learning something of the nature of the wonders he was performing, I and other friends wished to witness his performances, paid a half dollar each and went. I was the more anxious to do so, as I have been satisfied for years that much that is called Hindoo Jugglery, is a combination of mediumship and slight-of-hand performance. So I went and so I convinced myself, as far as this man is concerned. He would be tied by a committee selected from the audience, in the most remarkable and secure method possible, till you were satisfied he must undoubtedly perish, unless helped out of his tethering by some power outside of himself. In addition to the tying, the knots of the rope were sealed with wax and stamped with a private seal. He would then be put into a small wooden case just large enough to hold his body when crouching like a cub in sleep. Over this case a perfect net-work of ropes was woven with crosses and knots, securely sealed and stamped. He would then be picked up by his captors, and all set into a cabinet of damask cur-

tains, or some thick goods that would exclude the light, and in less than three minutes would walk out of the cabinet as if nothing had happened.

On examining the ropes with which he had been tied, and also the network of ropes about the barrel or case, not a single knot had been in the least disturbed; not a stave in the case had been loosed, as far as the ken of mortals could detect. Having understood that he and his managers had said it was all a trick, and that they so said with a view of disparaging Spiritualists and Spiritualism, and having also learned that they had imparted the secret to a certain party in East Saginaw, for the hand some little sum of two thousand and five hundred dollars, I confess that I felt a little "weak in the knees," and sick at heart for a short time. But, following out a plan that I long ago adopted, viz: to inquire into things—and that is what spelt my old theology—I went to work to ascertain the facts in the case, and am most happy to say that the result was most triumphant. In the first place I made publicly and privately the following offer to Mr. Hindoo and his managers, to wit: "I will pay you, not \$3,000, but five thousand dollars cash, for this secret and the ability to perform the trick." But did they accept it? Very far from it. Why? Because they saw that I had no power to perform such a feat, and because they knew it was not a mere trick. I learned another fact, and that was that the party to whom they said they had "sold the trick," was a medium just developing into that phase of mediumship. Further: I learned that there was a poor man on the west side of the river, in Saginaw City, by the name of Burch,

who was in process of development for the same phase of mediumship, so I went over to see him, and had a full and thorough test made of the matter. He was most securely tethered with forty-eight feet of soft rope, and being more anxious, if possible, to know for himself the truth of the matter, he went into an adjoining room that was dark, and in a few moments walked out with the rope in his hand, and not a single knot was disturbed. Immediately I said, with still greater triumph of feeling, *How are you, Mr. Hindoo juggler?*

This man, Mr. Burch, is going to make a very superior and wonderful medium, if he will sit for development. The world will yet hear from this highly gifted, but uneducated child of nature and hard work. While at East Saginaw, I was sent for by Bro. George A. Root, of Gaines, to give two lectures in his village. A truer and more earnest brother works not in our cause than this same Brother Root. He has in his parlor, a pencil painting like those done by the immortal Anderson; that is, of the same style of work. This is through the mediumship of a

Mr. B. S. Gifford, of Leslie, Michigan. Mr. Gifford, I learn from Mr. Root and from other sources, a photographer of the usual kind, in the village of Leslie, but greatly to his dismay, disgust and discomfiture, it came to pass that, as he essayed to take the rosy cheeks of mortal ladies and lassies, the pale faces of the immortals would occasionally, and frequently peep into the camera obscura, and say just as plainly as a picture could say: "Ah! you thought I was dead, did you? I am not, but more alive than ever. How do you do?"

So Mr. G. conceived that such close contact with the dead was not good for his health, nor his business either, and so he sold out. O heavens! what a goose! Well, I'm not acquainted with all the facts, and, perhaps, ought not to say so, till I know whether the practice of that phase of mediumship did really draw upon his vital forces to his injury; and then maybe he had a wife and children to support, and maybe the wife was an orthodox, and thought her husband in league with the Devil, and for peace sake, he thought to quit the business was for the best; at any rate he quit; but lo! and behold! if he undertook to take a pencil in his hand for the purpose of making a calculation, writing a letter, or any thing of the kind, instead of doing so, he would forthwith go off into an attack of St. Vitus' dance, and the first thing he would know would be that he had drawn a great lot of faces of an antique and strange visage; and so the matter has gone on, and the promise and the prospects are, we are soon to have in the field a second Anderson.

But I am making my article too lengthy, and must close by a brief notice of only two other cases of recent development—their names is legion.

DR. CUNNINGHAM.

late of Toronto, Canada West, is a thoroughly educated physician, anatomist and physiologist, a graduate of the Homeopathic College of Medicine, in Detroit. He has for years been a staunch Baptist, and unlike most of sectarians, a violent opponent of Spiritualism. He tells me that he never read a book on Spiritualism in his life, rarely ever looked into one of our spiritual papers, never saw a spiritual lecturer until he saw me on Saturday evening, May 30th, 1874, and never heard a spiritual lecture, till he heard mine in the hall, Sunday, May 31st, 1874, yet I pretend to say that Dr. Cunningham is one of the most intelligent Spiritualists I have ever met! Whence came this knowledge? Direct from the supernal spheres, through his own mediumship. He sees and talks with spirits as did Swedenborg, and gets his knowledge from head-quarters. He has the promise of still greater things, and is to let me know when they come. So mote it be, brother.

MISS MARY SHAW.

is the last, though not the least, of those recently developed mediums that I shall name. Mary is only a child, of I should say, a dozen or fifteen years. She has been a medium for some phases of mediumship for several years, but is now in the field as a test medium, and may be consulted at 517 West Madison street, Chicago. I sat with her on Sunday morning, June 14th, and was amazed and gratified at the tests given through this child of nature. She passes through a death-struggle in entering the entranced condition, when she is no longer Mary Shaw, but a "big Indian." Does the skeptic ask: "What has become of Mary Shaw during this period?" I will answer his question by asking another: the mesmeric control of a Mesmerist? Answer me that, and we will "lick the muzzie and fire again." While in this controlled condition, she said in broken English: "Big chief stand by you. Him much big, like you, brave. Him dark brown hair, fine (thin) over him head; barefoot on top him head. Hat ha!" And thus went on this description of the physique of an invisible to me, yet it was an exact delineation of a brother ten years deceased. I asked the control to write the name of this invisible brave, and slowly and with difficulty the hand wrote, or rather printed the letters, spelling the name, of my beloved brother that had just been described. Then another description and another name of a beloved long-ago deceased sister. I then inquired if "my squaw that went away from my wigwam years ago, is present?" "No," was the prompt answer, "she is not present this morning, is otherwise engaged, but is present with you much of the time. Your brother will show me how to write her name." And then in the usual way wrote the

name of my first wife who has been in the Summerland for seventeen years. Other tests of an equally satisfactory character were given. As a business and test medium, little Mary Shaw has not many equals, if any superiors. Mr. Editor, I would rather be a thoroughly reliable test medium, than to be President of the United States.

Voices from the People.

CARSON CITY, NEV.—Clark Eggleston desires physical mediums to come to that city.

There is not a neighborhood of ten persons that has not the element in some one of them to be developed into some one of the many remarkable phases of mediumship, if they will follow the directions for developing circles published in this paper a few weeks since.—ED. JOURNAL.

CHICAGO, ILL.—Jos. Haigh writes.—I can not say I am a believer in Spiritualism, but your JOURNAL is so liberal and so interesting, that I have become quite attached to it.

LEROY, WIS.—R. Rowin writes.—I desire to thank you, for the stand you have taken in the good cause against free love. I will work with you as long as you stand your ground against orthodoxy and free love.

BABYLON, I. L.—David Larned writes.—May the kind angels bless your efforts in publishing the truth to the world through the dear old JOURNAL, is the prayer and desire of your friend and Brother in affliction.

MELAN, N. Y.—E. W. Watson.—You are gaining the esteem of all who have self-respect or wish to be respected by others, for the firm and noble stand you have taken in defense of Spiritualism and true social reform.

That little time pamphlet contains the gist of the "social freedom" doctrine from the pens of those redoubtable personages, including their avowed publicly proclaimed libidinous practices, with an appendix showing the infamy of such a doctrine and the fact of its entire absence of any relationship to true Spiritualism. Every true Spiritualist should have a copy of it ready for the perusal of all who have been misled with the unfounded pretense that the doctrine of "social freedom" was based on good intentions for the elevation of woman.—ED. JOURNAL.

AURORA, MINN.—Mrs. J. A. Davis writes.—I am a Spiritualist, and like the JOURNAL very much since you denounced the filthy free-love. I went 115 miles to see the Fox girls at Rochester 24 years ago, and I have been investigating Spiritualism ever since.

OAK GROVE, TEX.—D. Little writes.—The JOURNAL is doing a good work here. All classes borrow it to read like its tone. My daughter, Mrs. Miller, the medium from Memphis, Tenn., is on her way to Chicago. She and her husband will be there by the 1st of July.

WARM SPRINGS, ARK.—A. Johnson writes.—I received your very valuable JOURNAL regularly. It brings with it a beam of light, which penetrates this dark cloud which hangs over us like a pall, and gives us a view of the abode of angels and eternal bliss.

CHARITON, OHIO.—Mrs. C. Peck writes.—The reason I did not renew before, I was waiting to see if the Journal would be any longer, but as you don't budge an inch from the right track, I want your paper as long as I live.

MONMOUTH, ILL.—Dr. J. W. Fields writes a very favorable and commendatory letter, recommending the Spiritualists to keep Dr. J. K. Bailey in the field as a lecturer. He also speaks of the desire of the Spiritualists of his town to have good physical mediums visit them, and concludes by earnestly exhorting the Spiritualists to be active in the duties that devolve upon them.

REST, WIS.—S. C. Steaton writes.—Something over three months ago I subscribed for your JOURNAL and for three months, which I received and read with much satisfaction, and then sent them as messengers of the glad tidings to my friends East, West, North and South, several of whom I have learned have availed themselves of your generous offer.

MARYSVILLE, KAN.—S. Bristol writes.—I am pleased so far with your paper, the RELIGIO-PHILOSOPHICAL JOURNAL. I favor the course you take in regard to advancing the great cause of the Harmonical Philosophy. I wish you Godspeed in pruning the great tree of Spiritualism of all unsightly branches and knots of promiscuous sexualism and other superfluities tending to deform the beauty of the great tree of Spiritualism.

ROCKFORD, MICH.—Wm. Hicks writes.—We held our meeting according to the advertisement in the JOURNAL, and we had a good time. Bro. Stewart gave a lecture on Woman's Rights, and we also had a Woman's Rights Society, and we prepared to work until we accomplished the object in which we have enlisted. We had for speakers Bro. Stewart, Bro. Grimes and Bro. Millson, who entertained us, giving general satisfaction. Bro. Gifford, the spirit-artist, of Leslie, Mich., was with us also. He has lately been developed to draw the faces of our departed friends, life-size if desired, and in family groups.

MORRIS, ILL.—J. A. Andis writes.—Mrs. Mattie Hulet Parry has just completed a series of five lectures, to large and appreciative audiences in the city of Morris, and was crowned with success. She is a lady of true worth and merit, who takes no stock in the Moses-Woodhull-Severance faction. Her discourses are concise, logical and without repetition, and were listened to with profound attention, and were spoken of by appointments in the highest terms of praise. Her teachings are faultless and of the most refined character, and convey the most meaning in the fewest words we ever heard. Her subjects were common place, but were handled with the skill of a master workman. Her discourses were regarded as the natural result of forces upon matter, and were considered entirely from a scientific basis, which entirely cut off the possibility of the existence of a miracle; the beautiful symbols of truth were held up to view in contrast with falsehood and its concomitant, ignorance, which Paul and Peter tells us (1 Cor. 13:1; Peter 2: 9) is so essential to the Christian and the fool, the latter of which Paul had no need to say of himself, as recorded in 2 Cor. 11:23. She was greeted with the most profound attention by a select audience, who drank from this fountain of inspiration "living waters," specially adapted to their wants, and the age which gave them birth, and the demand comes up in the form of numerous inquiries "for more light." "Watchman, tell us of the night" in the beyond; remove the veil separating the visible from the invisible; give us the light of knowledge instead of faith, and tell us who you (who, if such there be) are instructed with the keys of the infinite —is it law or being that runs the great and harmonious machinery of life, of worlds, and systems of worlds? These are the questions that well up from the cultivated minds of the day, who have outgrown the garments their fathers fashioned long in the past, and come up thus in solid phalanx to receive a knowledge of laws and ethics, not obtained in the school of faith.

OAKLAND, CAL.—R. B. Hall writes.—Enclosed and a sermon delivered by the Rev. L. Hamilton, at the Independent Presbyterian Church, in Oakland, over which he is the honored pastor. It will be seen that he takes sides with Prof. Swing, and gives hard knocks to Calvinism, and their shocking Confession of Faith. Even that old monster Calvin was willing to shrink the responsibility of his own dogmatical and damning utterances to God. Hear him, "It is not at all consistent to transfer the preparation (of sinners) for destruction to any other than the secret council of God." No matter what you or I may think, Bro. Jones, about God or his responsibility in all matters pertaining to man, the man at this enlightened age,

who can sustain by their votes such trash, ought to be declared insane, and locked up. I have no patience to comment on such heathenish dogmas. Our cause was never in a more prosperous condition on this coast than now; two large halls are filled to overflowing every Sabbath afternoon and evening. Our lectures and public seances are successful beyond all precedent. Between Prof. Denton, Gerald Massey and the "Oakland Mystery," an unparalleled excitement is kept up, to the delight of Spiritualists and the utter disgust of our clergy, who are by turns pitching into our cause with a vim worthy of the cloth. Brother Dunn, of the Methodist persuasion of San Francisco, and Brother Anthony of the Baptist persuasion, of Oakland, have charged on Spiritualism as earnestly and with as much success as a certain brave knight did on the wind mills of romantic story—both were quite liberal, however, and treated the subject with some consideration for men of their stripe. I quote the following paragraph from Bro. Anthony's sermon as published in the Oakland Daily News: "Whatever there is of truth that has ever been discovered in Spiritualism, has been just so much proof in truth of the Bible." Good for Brother Anthony! He admits in his sermon, as having given some time to his investigation, and my advice to him is, that he had better continue on in well doing, for it is more than probable that a few more such important discoveries, may satisfy him that he is fooling away his precious time, by tooting his gospel horn on the old and thread bare gospel notes, and the forty-nine articles of faith. So mote it be.

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New York Department.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbit.

Visit to Philadelphia.

There seems to be a great Spiritualistic tidal wave which is sweeping over the whole country. Philadelphia especially is all alive and wonderful things are being vouchsafed to her people. I found your correspondent, Dr. Child, at his pleasant home opposite the leafy little park called Franklin Square, and immersed head and ears in the work of spreading the joyful gospel of the Spirit-world.

He remarked that within the past week he had witnessed the most wonderful phenomena he had ever seen. A spirit purporting to be Katie King, floated out before him and others in full length, touched several persons, talked with him, caressing his forehead and saying "God bless you," etc. At one time she stood two feet from the floor and faded out before their eyes. He could not conceive of anything more beautiful either in this world or in Spirit-life than this spirit. He showed that nearly everything that had been done by Jesus and his disciples were being witnessed now, even to the walking on water. I had to admit that Lincoln Hall was better filled than in our Robinson Hall in New York, as a general thing.

I called on Dr. J. H. Rhodes, 918 Spring Garden St., another earnest worker in our cause, and one of the early correspondents of the RELIGIO-PHILOSOPHICAL JOURNAL.

I had a very pleasant sitting with Mrs. Katy Robinson, of 2123 Brandywine St. She seems to have a constant stream of callers. White Feather, her controlling spirit is really delightful, company and aims to do some good to every one. She very cunningly managed to get a magnificent full length drawing of herself through Anderson, the spirit-artist, then in California. She went to Anderson and told him her name was White Feather, the control of Mrs. Robinson, and wanted to have her likeness taken for her medium. Soon after a German called and Anderson told him that White Feather had been urging him to draw a picture of herself.

"White Feather!" said the German. "She is the one who, through Mrs. Robinson, converted me to a knowledge of immortality. Go ahead! make a drawing of her and I will foot the bill."

Anderson told him that the picture she wished would be worth \$500, but under circumstances he would make it at \$250. The price was agreed to and the work done.

The drawing is certainly magnificent; finer than anything of the kind outside of spirit-work, which I have seen in either European or American galleries. The shading is so soft as to seem almost like the real shadows of nature, the limbs are perfect in proportion, the fingers are exquisite, the waist is not of the wasp style, but is beautiful and healthy, the face and eyes very spiritual and pleasing while on her head she wears a diadem and plume. Her skirt, elegantly simple, extends nearly to her knees, below which is a most skillfully wrought fringe-work which reaches several inches further and shows the features dimly through it. After Mrs. Robinson had been in possession of the picture for some time, a gentleman on looking at it through a glass discovered a grand portrait over the skirt, said to be that of one of the ancient philosophers, and yet this does not interfere at all with the lights and shadows that form the folds of the skirt. Our best artists would find themselves put to their wits' end to equal such work, and yet Anderson did it in the dark. I told White Feather that I had got in love with her since I had seen her picture. "Many others have done so," she said, "but the picture gives only a rude sketch of my real features." But the marvel of Anderson's work in that it is done very many times quicker than the best artists in the world can do it while in their normal state.

OUR MEDIUMS. The interest in Spiritualism is becoming so great that I am being constantly asked where good mediums can be found. I have not had time of late to visit many, but will mention some.

I went to Mrs. Reed, No. 453 Sixth Avenue, and received several names and tests and some excellent directions. A physician whom I saw there had his sister's name, Keziah, spelled out for him, as well as the names of several other friends. How much guessing is there about that?

Mrs. Burton, of 114 West Nineteenth Street, is an excellent medium and is quite delicate in health.

Mr. Foster, of Brooklyn, often gives remarkable tests and beautiful language. I do not know her address. Such ones should advertise. At Robinson Hall on Sundays a great number of cards of mediums may be found in the great card case of the ante-hall.

Dr. Mansfield of 361 Sixth Avenue, is giving remarkable tests and says he is gaining new power. He has lost great deal by persecution, but I think he will triumph over them all.

Dr. Slade of 25 East 31st Street, is giving some remarkable materializations, and retains all his old mysterious power.

A Mr. Eaton, of 257 West 15th St., formerly from Rochester, is remarkable as a business and philosophical medium. He was a mechanic before becoming a medium, and yet I must say that when entranced he goes more profoundly into the realms of nature than any one I ever knew. Prof. Draper, called our greatest chemist, might well sit at his feet to learn of the subtle forces that rule the universe. He has saved thousands of dollars to business men by his clairvoyance.

There are of course many other good mediums whom I have not met.

THE N. Y. LYCEUM PICNIC. Went off admirably on June 23d, there having been several hundred more persons in attendance than at the last year's picnic. The day was hot but the children enjoyed the green fields and groves.

BECKER'S INSPIRATION. Beecher, who with his eloquent and burning thoughts, is constantly helping the Orthodox world out of their narrow ruts into a broader and more beautiful pathway, admits the power he gets from spiritual inspiration in the following language which we quote from a late N. Y. Herald.

"I have certain intuitions of character, certain reconciliations and harmonizations of human affairs. They are momentary flights. I can not reduce them to language, but they fill me with wonder and light, and I feel, as I stand in the pulpit sometimes, as if my head were a

globe of fire. I can not even bring these intuitions down to my own thought, but they give me a sense of what the immortality of the soul and of the future life may be. I sleep Saturday nights for Sunday—for my best Sunday's sermons are always slept out to welcome you of that necessity. If I wake at four in the morning on Sunday, it is just too much solemnity as that it seems that my body slept but my reason and moral sense are awake, often and often I lie in that state, and in it I fashion out sermons which if you could hear them you would never want to hear those you do. They are so much larger, so symmetrical; there is an element in them I can not describe. And, springing from my bed, I say, "God helping me, I will have a sermon to-day," but the moment I try to prison my inspiration into words it is gone."

Judge Edmonds once saw the spirits pouring their inspirations upon Beecher and any clairvoyant who will look in upon him will doubtless see a large number of spirits pouring upon him that magnetic and spiritual power with which he psychologizes his audience so powerfully. We have never seen a clergyman so magnetic, unless it be Father Gavazzi, who may even excel him in this respect.

THE PILGRIM.

An Interesting Lecture on Spiritualism Abroad by Mr. J. M. Peables.

He Discourages the Free-Lovers.

Mr. J. M. Peables, the well-known author of works on Spiritualism and an extensive traveler, gave an interesting account at Grow's Opera Hall, on Sunday, of the condition of Spiritualism in foreign lands. He said having returned from a year and a half's tour in the old world, he proposed giving a running sketch of the customs, manners and religious opinions of the people in the East, together with the Spiritualistic movement in this country. Spending two weeks in Utah and several in California, he said for the Sandwich Islands, Honolulu, numbering about 12,000, set a fiery gem at the foot of the volcanic mountains. The natives called Kanakas naturally kind-hearted and trusting in disposition, believed, when discovered by Europeans, in the Divine Existence. They also believed in the presence and ministrations of spirits, good and bad, or angelic and demonic. The missionaries said to the speaker that though many of them had become Christians, it was impossible to drive out of their heads the belief that they were attended by demons and spirits. They are fading away before the combined influences of gunpowder and Christianity.

He was about thirty days in the passage from Honolulu to Australia. The country of Australia charmed him. Melbourne had elegant gardens, parks, museums, libraries, and showed great thrift and enterprise. It is the Paris of Australia. Four thousand outcast women waded the streets by night, and hundreds of dram-shops with barnyards for salesmen infested the streets. The press, with the exception of the Melbourne Argus, was abusive at first of the tenets of modern Spiritualism; but Spiritualists, Liberals, and Free-Thinkers combining, engaged the Prince of Wales theatre, seating 3,000, which was crowded for several weeks, and the tide turned in favor of Spiritualism. The Spiritualists of Australia were a noble class of men and women.

The country is very productive. Its staples are gold, wine, and wool. The country is undergoing rapid progress of development. The speaker compared New Zealand to Scotland, calling it the Scotland of the South Sea Islands. The natives, called Maoris, were the highest type of aborigines that he saw in the Polynesian Islands. Several of these had been admitted to seats in the Colonial Parliament of New Zealand.

When discovered by Capt. Cook, they believed in God, immortality, and in converse with spirits. They called the medicine Tao-ka-ga. From here he sailed to Hong Kong, China. On ship-board were 107 Chinamen, in the books of whom the speaker saw indicated physiology and physiognomy in diagrams, written by Lee Ke Tung 3,000 years ago. The speaker described China as being densely populated, with no telegraphs or railways, but with a perfect network of canals. The Mandarins were all scholars. Education was generally diffused. They had free schools for both boys and girls, which he attended.

In Canton he went to the Confucian University buildings, visited the temple and their Buddhist monasteries. A majority of Chinese were Spiritualists; they believed in communications with the dead. They do not worship their ancestors, but communicate with them by trance, clairvoyance, and by means of a table on which they sprinkle pure white sand. They take in their hand a hawk-like shaped bamboo stick, and the hand becoming spasmodic, with this they write in the air. The Chinese contend that their nation extends back 44,000 years. Hence they consider us young and impudent barbarians.

In Calcutta, the speaker found many Spiritualists, and learned that books and papers had been printed by the Hindoos upon the subject of spiritual manifestations. He admired the Hindu character. Missionaries had shamefully belied them. A venerable Brahmin said to the speaker, "We admire and honor the man Jesus of your scriptures, but we despise Christianity, and have no faith in Christians. English Christians cheat us; lie to us, and inaugurate war in our midst, and we think of sending Brahmin missionaries to England and America to teach its people the principles of a divine faith."

In Benares, on the Ganges, there are European linguists and scholars attending the Brahminic schools to study the Sanscrit language, which language, Max Muller says, antedates, and is a much purer language, than the Hebrew.

From India the speaker traveled to Arabia and Egypt. In Cairo he found an organized Society of Spiritualists, of whom Mme. Blawitzky was the principal medium. He went up the Nile, visiting the ruins of Memphis, the tombs of Sakkarah and the pyramids. On the top of Cheops, his traveling companion, a medium, was entranced by an ancient Egyptian spirit, who lived just after the building of the great pyramid. This ancient said the pyramid was not built for the burial of kings, but as a depository for grains, records, and treasures during floods and wars. There were other chambers, he said, in the pyramid yet undiscovered. The spirit further said that the pyramids dated much further back than our history teaches. There were more floods and convulsions of nature in that early period than at present. As the spirit said, the earth was sobbing with age. There had been many gardens of Eden, many falls of man, many paradises lost, and many golden ages in the long period of time; for, said the spirit, nations rise and fall like the sea waves. Egypt was in her prime 10,000 years since, according to the spirit. In the Cairo museum this medium again became influenced, and by the help of this spirit clairvoyantly read the hieroglyphics and other important records of antiquity. The spirit said, too, that there were

cities buried in the sand which would ultimately be discovered by clairvoyants, and exhumed. The speaker asked him if there was not some truth in the common remark that there were lost arts and sciences. The spirit replied that the pyramid was built upon geometrical and astronomical principles, and that the present age had no conception of the ancient machinery, their manufactures of stone, their axes of copper and iron, and their knowledge of the occult sciences.

The speaker sailed from here to Joppa, visiting Palestine, visiting the remnants of the American colony which settled at Joppa, Jerusalem, the river Jordan, Bethany, Bethlehem, the Mount of Olives, the Garden of Gethsemane, and brought up in hell—Gehennam, valley of Hinnom. In this valley of Hinnom, called hell-fire in the New Testament, fig and olive trees were growing luxuriantly. The orthodox hell had rapidly cooled off since the speaker's early childhood years.

The speaker held a seance with his medium in Holstein's hotel on Mount Zion, in Jerusalem, ancient spirits coming with personal messages. These spirits confirmed the beauty of his life, his marvelous healing gifts and his martyrdom on the cross. The speaker inquired of him if Jesus had the same love for Judas that he had for the other apostles. The reply was that Jesus—the very soul of love and forgiveness—loved all of the apostles. The best of them had their failings—none were perfect. Even the Nazarene himself learned obedience and was made perfect through suffering.

After a few weeks in Palestine, the speaker sailed for Trieste, Austria, and thence visited Venice, Milan, and various other portions of Europe, stopping for a time to investigate Spiritualism in London. He had interviews with Prof. Wm. Crookes, C. F. Varley, A. R. Wallace, the distinguished naturalists, the Everetts, and others.

Spiritualism is making rapid strides in England. There were six London journals devoted to its interests. Prof. Crookes showed the speaker his apparatus for the investigation of physical phenomena, through D. D. Home, Mrs. Jencken, Miss Cook, and other mediums. In several English seances, spirits so materialized themselves that they walked in the room, conversed with those present, and then vanished from sight before the beholders' eyes. These phenomena, said the speaker, rest upon the testimony of the senses in connection with reason and consciousness. Spiritualism gave knowledge for faith. He exhibited to the audience a specimen of medium writing through a babe five months and 15 days old. The writing was plain and legible, and was testified to by Judge Weson, who saw it, K. F. Jencken, an attorney-at-law, and others. This verified, he said, the scriptures "that from babes and sucklings should He ordain praise."

The speaker further said that our American poet, Longfellow, attended seances at Naples and Florence during his European tour. His son, Powers, the late sculptor, was a firm Spiritualist. Leon Favre, the French Consul at Trieste, was a prominent Spiritualist and medium. Camille Flammarion, the noted French astronomer, was a prominent Spiritualist. The most European thinkers and scientists were Spiritualists, and much braver in their avowal of it than American scholars. He pronounced many American policy-seeking and cowardly, not daring to utter their higher convictions of truth. He was no believer in the phenomena; for belief had ultimately led to absolute knowledge. And Spiritualism was just as much superior to any other form of religious belief as knowledge was superior to faith.

As a religious movement, Spiritualism was both radical and conservative. It accepted all the good and all the true of past ages, and yet was radical in the continuance of further investigations. There were eccentricities connected with the movement, and wild and deplorable extravagances. These were being gradually smothered off. Among the absurd notions taught by certain wandering Spiritualists was the doctrine that "whatsoever is right." The common consciousness of the race decided that lying, theft, long-tonguedness, and murder were not right. So long as there were straight lines and curves, heat and cold, there would be good and evil, right and wrong, and every true Spiritualist would avoid the wrong, and seek to live a true Christ-like life.

The speaker gave a slap at what is termed the free-love doctrine. He said there was a theory promulgated by ranting teachers who took the ground that as each man owned his own body and each woman hers, they had a right to use their bodies as they saw fit. On this rock they split. The opium-smoker had no right to abuse his body with that narcotic; the inebriate had no right to poison his body with liquor, and men and women had no right to gratify their animal nature. Gratification of lust, and hell. "Is death lust, and hell?" said Swedenborg, "is death lust, and hell?" These loose social theories had been a curse to Spiritualism for years. Social freedom, originating in Free-loveism, signified according to its ablest expounders, "sexual promiscuity." The more artificial called it "affectional freedom"—"magnetic interblending," and other terms of mild meaning to blind the unwary and confiding. Obsession had much to do with the lower phases of the manifestations. Lust was to be conquered. License was to give place to true liberty, vice to virtue, and all should strive to live out the heavenly life. All new movements in their incipient stages were largely influenced by the emotional. This led to extravagances. Sin was to be punished, the sinner was to be pitied, loved, and redeemed. Few Spiritualists had yet reached the sublime altitude of that universal religion whose co-existent is science; whose creed is love to God, love to the angels, and love to humanity; whose psalm is truth and progress, and whose holiest prayer is holy work for human good. The ideal stretches far in the distance because spiritual millennium has not dawned during the phenomenal cycle of 25 years in modern Spiritualism, none should despair. The progress has been marvelous. Only 100 years ago John Wesley had mud thrown upon him in Manchester, England. Now Methodism is popular. Modern Spiritualism had seen but 25 years. Give it 25 more. It asks but 25 more to be the great positive religion of the world.

To fight it was to war against the soul's aspirations, the loving ministry of spirits, the guardian care of angels, the mission of Jesus Christ, and the will of Almighty God.

In closing, he enjoined upon the congregation to live pure, honest, and Christ-like lives; "for," said he, "heaven and hell are conditions, and the lives that men live here determine the immediate condition upon entering the future world. Vice and punishment, virtue and happiness are linked together in bonds and bands firm as the pillars that support the universe, and happiness in all worlds is based upon purity and holiness of life."

THE ILLUSTRATED RAILWAY GAZETTE.—Bro. J. R. Robinson is the publisher and proprietor of the above named paper. He writes a masterly pen in the railway literature of the age.

The first number of this new enterprise is before us, and we unhesitatingly pronounce it a fine specimen of literature and beautiful as a work of art. Business office, 240 Wabash avenue, Chicago.

The Gifted Swede.

Dr. J. Swanson, of St. Louis, gave us a call last week, and exhibited to us numerous strong testimonials from patients and their friends, showing the marvelous result of the doctor's treatment, which consists almost entirely of laying on of hands, and by which he claims to be able to cure nearly all acute and chronic diseases. He has taken parlors at the Fifth Avenue European Hotel, corner of Adams st. and Fifth avenue, opposite the office of this paper, where he may be consulted for a short time.

Bro. A. J. Fishback, one of the most able and eloquent lecturers in the field, is on a lecturing tour in Iowa. Dr. Cleveland, an excellent magnetic healer, accompanies him. Those who wish to arrange for his lectures can address John Chaney, Esq., Osceola, Iowa;

Any one can have this paper for three months on trial, by sending us 25 cents. Any one who is now taking this paper on trial can have it three months longer, by sending us 50 cents.

Western New York Quarterly Convention.

The third quarterly Mediums' and Speakers' convention for 1874, will be held at East Randolph, Cattaraugus Co., Saturday and Sunday, Aug. 1st and 2nd, commencing at 10 o'clock and holding three sessions, each day.

Friends in the vicinity join with the committee in extending a cordial invitation to all interested in Spiritual development, to attend, particularly to mediums, and speakers and singers.

East Randolph is on the Atlantic and Great Western R. R., eighteen miles from Salamanca, the connecting station on the New York and Erie R. R.

J. W. SHAWVER, G. W. TAYLOR, A. E. TILDEN, Committee.

June 31st, 1874.

One Box of Mrs. Robinson's Tobacco Antidote Cures a Man who has used Tobacco Sixty Years.

Mrs. A. H. Robinson, Chicago.—The box of Tobacco Antidote came to hand by due course of mail. My husband has taken it and considers himself cured. It is the most wonderful cure that ever was made. After using the poisonous weed 60 years, he was cured with one box of your Tobacco Antidote. God bless you, and may the angels be with you for good.

Please find inclosed \$6. for six boxes of Tobacco Antidote, and consider me as your agent for this country. I will commence with six, and hope to double my orders as soon as I can get it introduced.

Yours Truly, Mrs. L. SNOWMAN, Cassine, Mo., June 24th, '74.

RUPTURE CURED BY SPIRIT PRESCRIPTION.

This is to certify that we, the undersigned, had a little boy ruptured at the naval in infancy. When the child got to be two years old we heard of the great cures performed by spirit doctors, through the mediumship of Mrs. A. H. Robinson, of Chicago, and especially of the cure of ruptures in children. Those facts induced us to apply to her for treatment of our little boy.

Mrs. Robinson under spirit control diagnosed the case, and informed us that the rupture could be healed up and the child cured. We followed her directions and the cure was performed in about seven months time. It was plainly perceptible that the breach was healing from the first week that we commenced applying the remedies prescribed.

JAMES K. DOX, LOUISA DOX, No. 314-15th street, Chicago.

June 30, 1874.

July Magazines.

In addition to those mentioned last week we are in receipt of the following:

BRITANNIA'S JOURNAL, vol. 2, No. 2. This magnificent quarterly comes to us bearing the imprint, April, upon its cover; however, its contents are not intended for any particular season of the year. We heartily welcome this, the finest publication of its class. It deserves a long and successful career and should be more liberally read and sustained than it has been so far. For the table of contents see advertisement in another column.

THE OVERLAND MONTHLY.—This is the first number of the thirteenth volume of this instructive magazine, and we must say it opens very well. John Muir's articles on Mountain Sculpture are attracting world-wide attention; the third part, in this number, treating of "Ancient Glaciers and their Pathways," accompanied by comprehensive outline drawings. We notice that *Switzerland's Journal*, in making extracts from these papers, has given the authorship to Prof. E. S. Carr. The post of honor in the magazine is accorded Canon Kingsley, the celebrated English author, who contributes a short but highly interesting paper on "Our Norse Forefathers." The "Etc." department is full and varied, and the book reviews, including a discriminating notice of Capt. Scammon's work on "Marine Mammals," are carefully done. Published by John Carman & Co., San Francisco. \$4 per annum.

OLD AND NEW for July begins vol. 10 with a further installment of Anthony Trollope's "The Way We Live Now." "Scope," or "The Lost Library," is concluded. Mr. Perkins has made a decided success of this serial, and readers of *Old and New* will demand further contributions from him, though let us hope they may not be so long-winded. The Examiner, Record of Progress and Musical Review are worth more than the subscription price to any reader.

THE HERALD OF HEALTH for July commences vol. 24, new series, of this standard magazine and authority in matters of health. O. B. Frothingham leads off in a long and able essay, entitled "The Disposal of our Dead," in which he takes strong ground in favor of cremation. "Tobacco, a Poet to Marriage" is an article that should be attentively perused by every tobacco lover. Every head of a household should be a constant reader of this sterling magazine, and in fact it is essential that all should read it who have any regard for their physical well-being. Wood & Holbrook, publishers, 15 Light street, N. Y.

CHURCH'S MUSICAL VISITOR for July, will be heartily greeted by all who are musically inclined.

LITTLE'S LIVING AGE.—The numbers of the *Living Age* for the weeks ending June 20 and 27, have the following valuable articles: International Vanities, V. from *Blackwood*; Impressions of Iceland, *Cornhill*; The Survivals of Ancient Greece for Union, by F. W. Newman, *Fraser*; Ordered South, *Macmillan*; A Country Walk with the Poets, *Victoria Magazine*; Dante, *Macmillan*; Emanuel Deutsch, by Rev. H. R. Haweis, *Contemporary Review*; Peg-legged Bob, *All the Year Round*; The Old Scotch Moderates, *Spectator*; with poetry and miscellany, and an index to the volume just completed. The two entertaining serials "Alec Corriane, A Tale of the South Downs," and "A Rose in June," are also continued in these numbers.

The next succeeding number—the first in July—begins a new volume, and is a good one, therefore, with which to begin new subscriptions. Littell & Gay, Boston, publishers.

VICK'S FLORAL GUIDE, No. 3, is at hand. Every lover of flowers should not fail to be on Vick's list of correspondents, in fact we suspect that the name of very many readers of the *Journal* are now on his books, but as we have many thousands of new readers since we last said Vick, we now say write to Rochester, N. Y., to our friend Jas. Vick.

New Books.

OUR FIRST HUNDRED YEARS is the title of a work by O. Edward Lester, author of *The Glory and Shame of England*. Life and public services of Charles Sumner, and numerous other public works. This work is intended to be a biography of the Republic, and from the high reputation of the author a valuable work may be expected; it is to be completed in twelve monthly parts. Those desiring more complete information should address the publishers—United States Publishing Co., 11 & 13 University Place, N. Y.

LULU'S NOVEL. From the German of Elise Folke. Reprinted from *Old and New*. Loring, Publisher, Boston.

Our friend Loring is always quick to detect the taste of the public to whom he caters and has reprinted this fine novel and added it to his list of select novels.

SPIRITUALISM AS A SCIENCE AND SPIRITUALISM AS A RELIGION. An oration by Cora L. V. Tappan, under spirit influence. London, J. Burns. Chicago: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

This is a little pamphlet that deserves to go into every house in the land. The author is widely and favorably known both in this country and Europe, and this lecture is one of her best.

SEVENTH ANNUAL REPORT of the St. Paul Chamber of Commerce, for the year ending Dec. 31st, 1873, by the Secretary, H. T. Johns.

This work should be published within a reasonable time after the date to which it brings the history of the Chamber, in order to do full justice to its subject. We find by comparing it with the report of the preceding year, a wonderful growth even for that go-ahead country. 40,000 is now claimed as the population, when there was but 20,000 in 1870. Soon Minneapolis will unite her fortunes with St. Paul, and all will go merry as a marriage bell. Those interested will find this report of permanent value.

BRYANT'S SOUTH-WESTERN RAILWAY GUIDE AND COMMERCIAL TRANSPORT. Published by W. N. Bryant & Co., R. R. Advertising Agents, Dallas, Texas and 710 Chestnut Street, St. Louis, Mo.

Our friend Bryant is an irrepressible fellow, and has struck a lead for which he is well adapted and which we expect to see him work up to perfection.

Business Notices.

H. L. KEMPER, 620 N. Fifth St., St. Louis, Mo., keeps the JOURNAL and all liberal publications for sale.

M. B. CRAVEN, of Richboro, Pa., well known to our readers as a successful author and close student, has published several little essays on subjects of deep interest, in the form of tracts, for general distribution. He will be pleased to mail them to any address on receipt of a postage stamp. n17/2.

PHOTOGRAPHS of those beautiful paintings of pre-historic and ancient people, by the Andersons are again ready for delivery n17/2.

"THE GONS" and other lectures by Col. Ingereoll now ready, price \$2.00.

BRITANNIA'S JOURNAL, Vol. 2, No. 2, has arrived, and is for sale at the office of this paper, for particulars see advertisement.

SEND for a copy of Edwin Drood complete, paper cover \$1.00.

E. BRACKETT, please give your post-office address, and we will then give proper credit.

FRANK H. MERRILL, please give your post-office address, and will then send JOURNAL.

J. BARRY, please give your post-office address, and will then comply with your wishes.

THE GODS AND OTHER LECTURES, by E. G. Ingereoll. Just as we go to press the publisher sends us word that this book will be ready for delivery in two days. We are therefore happy to announce to our readers that by the time they read this, we can supply the book in any quantity, and without delay,—and we predict for it the largest sale of any book ever published in this city. Price \$2. Address the office of this paper.

THREE PLANS OF SALVATION.—This little pamphlet which has been out of print for some weeks, is now in good supply as we have just issued an edition from new plates. See advertisement.

THREE MONTHS 25-CENT TRIAL SUBSCRIPTIONS are always discontinued when the time is up, unless renewed under our very liberal offer to such subscribers.

"The Gods and other Lectures," by Col. Ingereoll, for sale at the office of this paper. Price, \$2.00.

BARNES OF LIGHT for sale at the office of this paper.

BABBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1.00.

MOSES WOODHULLER in A NUT SHELL, with an Appendix—43 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplains, etc., every Sunday at 12:30 p.m. All are invited.