

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL 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. XVIII.

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

CHICAGO, MAY 29, 1875.

\$3.00 A YEAR, IN ADVANCE. SINGLE COPIES FIFTY CENTS.

NO. 11

## EXPERIENCES IN HIGH LIFE.

### A Seance at the Imperial Palace of Paul in Russia.

BY JESSE SHEPARD

In trying to give a description of what I saw while in St. Petersburg, I hardly know where to commence, for there is so much to be said concerning this peculiar country and people, that were I to write a volume it would hardly hold one half of what I would like to say. My first impressions when arriving in St. Petersburg, where strange indeed, nothing I saw around me seemed like any thing I had ever seen before; the cold was intense, yet unlike the cold of America. The snow, too, seemed unlike the snow of other countries, and altogether the scene which presented itself while I was being driven to my hotel in a little sleigh by a veritable Russian mujik, was enough to awaken one out of those ecstatic reveries of southern bliss, which the dreamy are so naturally inclined to, and usher the bewildered spirit into a land of polar winds, virgin white, and oriental ease. Rather a difficult place for an influx of inspiration I thought, while the sleigh flew past the different places of regal proportions, and covered with snow and blocked up with it on every side, but I was soon in an element of warm repose and calm serenity, as we descended at the elegant and comfortable Hotel de France, where every thing looked like Paris, and the servants spoke French. I can not here stop to give a description of general life in St. Petersburg, for, were I to do so, I am afraid the work of describing more important things would be left undone. Suffice it in this letter, Russia is unlike any other country in the world, and its people correspond with the country. I must pass over several months of an intensely interesting sojourn in St. Petersburg—months of luxury, comfort, elegance, and the strange fascination of Russian grandeur, and come to a time in summer when the buds were in bloom, and when the whole face of that snowy country was green and fresh, and giving out fragrance. This was now the time for inspiration, and now had come the hour for work and manifestation.

It was in the month of July when I received the first letter of invitation from the Emperor's intimate friend and adviser, the Baron Levin, to visit the Imperial palace of Paul the First situated at Gatchin, near St. Petersburg; the court had not yet left for the Crimea in the south of Europe, and were waiting until the Empress was sufficiently strong to undertake the journey. At first I felt rather unwilling of the arduous task of appearing before some of the most fastidious and difficult grandees in all Europe, as I had been singing almost every night during the winter which had past, and felt weary and worn after so many ordeals of fatigue; notwithstanding I was induced to make the visit, accompanied by an amiable and talented Princess, whom the Baroness Levin requested should attend the first spiritual reunion at the palace. The day was lovely, and balmy winds blew through the northern pines mingled with the perfume of Russian wild flowers, giving to all around a freshness, which induced a peaceful inspiration to settle, and invited the higher denizens of spiritual control to come a little nearer earth, and mingle with her worshippers at nature's unglazed shrine. My companion and myself both felt this refreshing influence, for now the time and the circumstances seemed to suit well the peculiar occasion, and the divine powers above gave a willing assent to the programme of the day. We arrived at the station and knew there was a strange power which joined us when we entered the train, which was to take us to the station near the palace. The Princess N. remarked that something would happen the train before we should arrive at our destination, but I paid little attention to this, until we were about half-way there, when all of a sudden the engine stopped and some one cried out that we could go no further as the engine was broken. Sure enough, we were planted there in a lone country, in danger every moment of a collision with another train which was expected in a short time. The women became frantic and were getting out of the train, when I heard a voice say in Russian "opra sho" which means all right, or go ahead; immediately the conductor told the passengers to get in, and the engine started again at a slow rate, as if there was just enough power to make it move and no more; finally we arrived safe, but the engine would go no further, and we felt most thankful for this escape, believing it to be due to a great power brought to bear on the engine to make it move.

But we were still to experience another sensation, in which two full-blooded Russian steeds bore us flying through the wild pine forests, up the hills and down the ravines to the palace, in danger every second of being dashed down wild steep slopes of the mountains. On the horses galloped with augmented fury and swifter speed, making the dust fly on all sides, and tearing the carriage through the roughest places in the rough road. The Princess all the time saying Russian prayers, and calling upon saints for safe arrival, while I, with an odd appreciation of the curious surroundings, strange scenes, and ludicrous situations, laughed as I hardly ever laughed, for I knew we should arrive safe at the palace garden, and was sure that the horses were hurried on with double speed by an unseen power. The driver, who was one of the Emperor's servants, said he never before had seen the horses in such a state of excitement, and could not understand it, but wanted to know why I felt so gay over the exciting and dangerous drive. However, we were placed in safety in

the court yard of the grand old palace, and were received by the Grand Marshal of Russia and his Princess, were welcomed into a state apartment in the west wing of the palace, and there were refreshed with Russian wine and all the delicacies of a Russian table. After resting, the Marshal with all the courtesy of a true born prince and the freedom of an American, invited me to a walk with him through the halls of the splendid palace. We were not to assemble for a seance till late in the evening, so there was time to see something of the grandeur of Russian architecture and the luxury of its nobles.

First of all we entered a suspicious suit of apartments, once graced by the presence of the handsomest man in Europe, the Emperor Nicholas. There was a small, low bed, made of iron, with nothing about it to mark the Apollo-like form which once reposed upon its humble and plebeian looking frame, just as the great Emperor left it, and the room just as it was when occupied. The old Marshal on entering the room knelt down, crossed himself, and then kissed the bed in token of reverence for the godlike Emperor; when he did this a form passed near the bed and a communication was given in Russian; the Marshal was surprised and full of wonder, but after a little explanation was able to understand more fully the import of such things.

We walked through the palace for over three hours, through about 800 apartments of regal elegance and oriental splendor, through so many different fields of magnetism, so many spheres of psychological influences, so many elements of past glory, of grand scenes, of gay knights and brilliant women, of stately splendor and princely magnificence, loading the very air of the place with the memories of wild joys, silent sorrows, love tales of beauty, triumphant songs, romantic illusion, tragic acts, and frightful scenes, which once in the long and silent past were born and nourished within its mysterious halls. I came out of these apartments with an influence weighing me down with a feeling of sadness and pent up grief. So much I saw and felt could not be uttered in speech nor told with the pen; the palace was filled with immortals ready and anxious to give utterance to some of their thoughts, and praying for deliverance from the bondage from which they were suffering.

In the evening were assembled in the east wing of the palace, in the apartment occupied by the Baroness Levin (first lady of honor to the Empress) about fifty lords and ladies of the Russian Empire. The Baroness greeted me with the most pleasant smile and hearty welcome, saying, "I knew you would come for the spirits have been here before you; they told me to have everything ready for you, and who to invite."

I had not said to anyone at the palace that I intended accepting the invitation, so that to me was a test of the lady's mediumistic powers. When the Baroness heard of our experience on the way, she said the spirits had told her as much and assured her no harm should come to us on the way.

Immediately on my taking a seat with the Baroness Levin in a corner of the salon, a German control came and gave the names of three of the Madame Levin's children, a son and two daughters, and on calling for paper the full names were written out in the German language. The Baroness was made very happy and contented by this, as she was not expecting anything of the kind, having looked forward to music and not to an individual demonstration. The Baron Levin now came to the table and received a communication also, which served to make him think, if nothing else, being a great skeptic. After this two Italian spirits came and giving their names in full were recognized by a friend, a Dutchess from the court of Italy.

The rest of the evening was spent in music which was given in a grand salon on the second floor, a room full of magnetism and power and inspiration. The time-stated walls, covered with quaint old portraits of ancient warriors, who fought for Peter the Great, and who reigned themselves on the fat of Russian victories and Muscovian triumphs, threw off an element which seemed to forbid one becoming influenced by the control of higher powers, yet at the same time giving an influence of its own not altogether contrary to the medium. As soon as we reached the top of the grand staircase, I was greeted by a host of the great musical stars in the firmament of immortal glory and song. There stood the divine Catalani; the great and wonderful Madriani, who sang her life out in her song. The lovely Sontag, beautiful in her spiritual sweetness, and so inspiring in her magic influence; and the all-powerful Gabrieli who raised to the portals of her heaven her harp, who crowned her immortal. Supreme amongst those stood Beethoven the god of Symphonies, who seemed to direct the whole, and wave his magic wand of melody and sound while all the rest observed in silent measure the harmony of his majestic command. The music was now to commence, and the chosen invited guests of the palace took their seats in due order, following the will of the medium. (I may here state that only a few of the princes and members of the court were admitted to this musical seance in the grand salon, because of the order which I received from one of my controls. This incident created not a little jealousy and strife among those present for all asked to be admitted, and many were sadly disappointed.) The first control was that of Malibran, and never do I remember being controlled with more ease and freedom as on that occasion; all present were spell-bound, and a Polish princess became deeply moved by the influence of the singing. Sontag then sang a song of great brilliancy and execution,

displaying a marvelous power of vocalization and expression. Then came Catalani who sang a duet with Lablache, the great basso. This was considered by all to be the most wonderful test of the evening, and at the last received the most hearty congratulations from the Baroness Levin and the Princess Belselski. The success of the seance was complete, and nothing was wanting to add to the perfection of the whole. Several communications were given of a secret nature, which I am not at liberty to name. During the singing of Sontag a large portrait was seen to move, which caused a sensation in that part of the room. I found it as a whole very orthodox in Russia, for there everything is bound by the law of the Greek church, which is very rigid in its customs and rites; besides this the Russians are extremely fastidious and difficult to please, not only in music but as regards Spiritualism. Of those nobles whom I visited, I may mention the Prince Guldionoff, member of the Imperial court; the Count Alderberg, also present at the palace during the seance. The Count is the greatest senator in Russia, and I believe a Spiritualist. Prince Dolgorouki, Prince Naryenski, Galechin, Abamelik; Baron Keller, Senator, General Count Jourafski, Marshal Bousoff, The Grand Duchess Marie, The Grand Duchess Helene, The Grand Duke Constantine, (Czarovitch, and all the members of the Royal family.

In another letter I intend giving a description of how the Russian Spiritualists conduct a seance, and also what their notions are concerning American Spiritualism, and I may add my second seance at the palace.

Chicago, Ill., May 15th, 75

### Spiritual Revival in Boston.

CLOSE OF MUSIC HALL COURSE—DR. T. B. TAYLOR—REVIVAL—MRS. MAUD LORD—WONDERFUL TESTS—SPIRIT PAINTING—ETC., ETC.

(Letter from Observer.)

The Music Hall course of lectures for the present season closed some three weeks ago. Last year's course was not as great a success as the management could have desired. The audiences had run down to a comparatively small number. Some object to the hall—though Beethoven is a new and beautiful hall, and in a good location. It was intended to close the course by our popular Brother Thomas G. Forster, but his health was so poor he was compelled to decline. The management, with some misgivings, engaged

DR. T. B. TAYLOR,

of your city, for two Sundays, with the promise that, if Mr. Forster was not able to be on hand, he should close the year's course. I have said the management engaged Dr. Taylor with some misgivings. This is true, as I learn, not that any one had any objections to him, but because he was an entire stranger to Boston Spiritualists, yet it seems that he has acquitted himself nobly. The following is the testimony borne by the BANNER OF LIGHT:—"Dr. Taylor proves to be an able, and very interesting speaker. His hearers last Sunday were wrought up to a high state of enthusiasm by his strong and telling discourse, and his audiences have steadily increased. We hope the hall may be filled on the occasion of his last lecture."

His lectures were reported for the BANNER by John W. Day, who in closing the report of the second discourse, says: "The speaker closed amid the hearty plaudits of his audience, which signs of pleasure were renewed, when it was announced by the Chairman, Mr. Lewis B. Wilson, that he had secured the services of Dr. Taylor for the closing lecture of the course—Sunday, March 28th."

The closing lecture was largely attended and the enthusiasm continued unabated. The second step in this

### REVIVAL

was the "moving of the spirit" to bring together, in social meetings, a few choice friends at private houses. They have usually been conducted by Dr. Grover, Dr. Currier, or Mr. Hatch, all of whom are excellent workers in the good cause. The first Sunday after Dr. Taylor closed the Music Hall course of lectures, he mooted the question of building a Spiritual Temple in Boston. This movement is now absorbing everything, and is assuming proportions that are really very promising, more than 50,000 dollars have been pledged already, though no one has been formally called upon. Mr. Dow, publisher of the Waterbury Magazine, gives \$25,000 to begin with.

The meetings have all been well attended—and a very great interest has been awakened. I will enclose to you by and by the plan of incorporation, so as to afford your thousands of readers to see that, at last, Spiritualism has taken a position worthy of her adherents, and the grand Philosophy she teaches.

### MEDIUMS AND MEDIUMSHIP.

New mediums are being developed in all parts of the country in a most wonderful manner. In this puritanic city of Boston they are numbered by the thousands; for there is scarcely a Spiritualist family in which there is not more than one member that is mediumistic, and many that are well developed, and new phases of mediumship are beginning to show themselves among some of the old mediums. For example,

MRS. MAUD LORD,

though a young woman, has been a medium and in the field for a long time, yet a few nights ago she was awakened out of sleep about half-past 4 o'clock in the morning, by the presence of five spirits who stood by her bedside, one of whom a Mrs. Levitt, said: "I passed from earth-life at half-past 3 o'clock this morning, just one hour ago. My name is

Mrs. Levitt. I lived at No. 3 Forest avenue. I would be glad to have a Spiritualist minister to speak at my funeral. But as all my people are strangers to this religion, they will probably get Rev. Mr. Cheney. He is liberal and good, but I would be glad to have some one to assist him, that understood this Philosophy, for it would help me."

And it was all so. The next day all these facts were developed. She had died at half-past 3 o'clock that night; Rev. Mr. Cheney was engaged to preach the funeral, etc., etc.

### ANOTHER CASE.

Mrs. Lord, on Friday, April 15th, was walking through the hall of her own house, and heard a spirit say: "Frank's father is dead." "Emma, who is Frank?" This question she asked of the young lady that was doing the housework. "Why do you ask?" she replied.

"Why, I heard a spirit say Frank's father is dead." The young lady burst into tears. Frank is her—well, I don't know what the people call it, now-a-days; would have been called "betrotthed" in Bible times. A dispatch soon reached the parties from Baltimore, Md., disclosing the whole sad story.

### KIND TOKENS.

People this way are more given to demonstration than they are West, perhaps. It is a good thing to encourage the poor itinerant in his labors, when he proves himself to be worthy. The friends in Boston have given Dr. Taylor two very hearty "receptions," on the surprise plan.

At the last, it was not kind words only, but a good substantial token of the high appreciation which they held this worker in our cause. A few days ago he was invited to make a little visit to Haverhill, Mass., and while there his friends did him handsomely at the rooms of Drs. Rich & Jack, late of Philadelphia. Your readers will remember Dr. Jack as the medium of the "Circle of Light," in Philadelphia, Penn.

The Dr. (Taylor) was invited to Haverhill by the request of the spirits that he might be honored, as the recipient of a great favor—to wit: the unveiling of a magnificent spirit painting. This was a part of the programme, after which, in a feat little speech, Dr. Rich presented a souvenir to Dr. T. of a very substantial character, as a token of love and respect by his Haverhill friends. The following is an imperfect sketch of the magnificent painting:

### "OGARITA"

This is an oil painting representing the rescue of a little child who is gathering water-lilies, and becoming so absorbed in securing them, loses her balance and falls in the water and is drowned. In the foreground is seen a canoe with the spirit of the child speeding its way to the Spirit land, holding in its hand a beautiful water-lily, while emerging from the mist is seen the spirit of Ogarita, one of (Dr. W. L. Jack's guides, who is the medium of the Circle of Light, of Philadelphia) and in her hand bearing a bouquet of beautiful flowers, the most prominent being a calla-lily of rare beauty and symmetry, with other rich flowers, in the act of offering them to the child in the canoe while to the left of the spirit, is seen a dove descending from the Spirit-world, and on either side a beautiful grove representing the Summer-land and Spirit-world. Suspended over the rocks are beautiful twining flowers, of richest hue. This is painted by Dr. S. K. Rich under influence, he having painted many others under the same conditions, and are works of rare value and prized highly.

Upon the whole, Spiritualism in New England, is on the ascending plain, and the people are commencing to learn that Spiritualists are among the very best people of the country, and will bear comparison as to wealth, culture, learning, social position, etc.

Boston, Mass.

### Letter from Washington.

In connection with my personal experience as an investigator of the truths of Spiritualism, I desire to render a simple act of justice to a young lady medium, whose name I have not as yet seen mentioned in a public manner. One autumn evening last year, I was sitting in the parlor of Bro. J. Kimball, of New Albany, Indiana, when I had the pleasure of an introduction to Mrs. Amanda Hawkes, of Louisville, Ky., who was on her way to attend a grove meeting of Spiritualists, at Dr. Hobbs' near Salem, Indiana, some thirty miles distant. Mrs. Hawkes is a medium, for independent sate writing, and for this phase of phenomena one of the best I have ever met with. I was not intending myself to engage a private sitting, but when she had finished for those who had come for the purpose of having sittings with her, she observed that there was a message on the slate for me, which purported to be from my spirit wife, and which was to the effect, if I would go out to Dr. Hobbs', and attend the grove meeting, she would try and materialize herself, and also hold conversation with me, and pressed upon me to go. I had not heard of any medium in that section of the country for materializations. However I consented to accompany a party of friends to Salem to see what I could see. On arriving at Dr. Hobbs', about twenty of us, were invited by the Doctor to partake of his hospitalities. Dr. H. was a regular graduated physician of Transylvania University, Lexington, Ky., but having secured a fine tract of land near Salem, in a Quaker community, has developed a fine farm; and devotes most of his time to cultivation. He is one of the oldest and finest Spiritualist in that section of the state. For many years, he has been greatly persecuted, taunted and jeered, by those of his neighbors who have regarded the Doctor as some way connected

with his Satanic majesty. He is a man of much reading and thought, of unimpeachable character, in his county of Washington; yet for his belief in the power of spirits to return and hold communion with mortals, many of his neighbors have long extended the cold shoulder to him. This state of facts was observable to the casual looker-on, of many who attended at the grove meeting, holding a respectable distance between themselves and the public speaking.

On going to the Doctor's house to dinner, about a dozen of us halted in the orchard, to inspect and partake of the fine fruit there in abundance; directly I observed a young Miss approaching us, and as she came in speaking distance, she inquired if there was a gentleman present by the name of Edwards. I answered to that name. She replied that a spirit had just informed her to tell me she was here. I asked her who she was, and what were the circumstances of getting the information. She replied that she was Miss Hendeklyter; could see and hear spirits talk. She says, while I was in the orchard, as she was going about the house, she felt some one taking hold of her arm, and lead off in the direction of the orchard, when the spirit whispered into her ears, and requested her to deliver the message, above stated, giving my name as well as the name of the spirit. I had never seen or heard of Miss H. before arriving at Dr. Hobbs'. I had known her father forty years previous, but he had long since passed away, and now controls the band of spirits that have this medium under charge.

A dark seance was held in the evening, about thirty persons present. There were various kinds of musical instruments laid upon the table, performed upon by the spirits. Several of the company held conversation with their spirit friends. I also observed spirit voices joining in the singing. It was then requested that the spirits sing for us, unaccompanied by mortal voices, which they did very distinctly, to the gratification of all present. After the dark seance was over, Miss H. went into the cabinet for materialization. A face appeared at the aperture, but too far off from where I sat to be identified. Although delighted with the dark seance, I felt somewhat disappointed over the message received through Mrs. Hawkes. So in the morning after breakfast, in company with the medium, went into the cabinet alone; no others permitted; even the room door locked inside. We had not taken our seats long before a spirit apparently stood between us, and held a protracted conversation with me, in audible whispers, remarking that the dark seance on last evening had so exhausted the power of the medium, she was unable to gather sufficient strength for materialization purposes. After conversing about family affairs, she uttered many words of comfort and cheer; of a home in the Summer-land, and of the inspiring and elevating truths of spirit philosophy, and of the bold stand I had taken for the truth.

Miss H. is about twenty years of age, resides in Jackson County, and near neighbor to Dr. Creed T. Wilson, whom I knew forty years ago, as a successful practitioner of medicine, when he was located at Leesville. Dr. W. has become an old man, long since retired from the practice, and for many years past, a devoted Spiritualist, who has rendered Miss Henderson much assistance in her development of her mediumship. I do not think in all my travels, I have met a medium who possesses as many phases of mediumship as Miss H. If she continues to develop in the future as she has in the past, she will astonish the denizens along the waters of White River. On the whole the visit to the grove meeting of Dr. Hobbs, was pleasant and instructive. It is strange, nevertheless true, I have come across a number of persons in my travels, who have sought many opportunities to obtain satisfactory tests of spirit power to return and communicate with them, who have never received any tests, while in my case I have received innumerable tests of the most palpable, marked character. Others may act and believe as they may think best; as for myself I could not if I would, doubt our ability to hold communion with the Spirit-world. All the lessons I have learned from spirit teaching has been of the most pure and elevating character, and whatever people in their bigotry and prejudices may have to say of a subject they have had little or no experience in, there are those by the hundreds of thousands in this country who know for themselves, that the cardinal doctrines of the spiritual philosophy, is as true as any proposition that can be demonstrated by human senses.

Washington, D. C.

J. EDWARDS

### Origin of the Word Protestant.

With the month of April is associated the derivation and dissemination in a formal and official manner of the designation of Protestant. The Emperor Charles the Fifth called a diet at Spire in 1529 to request aid from the German princes against the Turks, and to devise means for the allaying the disputes growing out of Luther's rebellion against Catholicism. The Diet condemned the reformers and issued a decree in support of the doctrines of the ancient Church. Against this decree six Lutheran princes and the deputies of thirteen towns of the Empire formally protested on April 17, 1530. From this act the designation of Protestant, which was then given to the followers of Luther, is derived. The Calvinists were subsequently included, and the title became general for all the sects outside the original Christian Church. The six Protestant princes were John and George the electors of Saxony and Brandenburg; Ernest and Francis, the two Dukes of Lunnenburg; the Landgrave of Hesse, and the Prince of Anhalt.



Book Notices.

WHAT YOUNG PEOPLE SHOULD KNOW. The Reproductive Functions in man and the lower animals. By H. G. Wilder, with 25 illustrations. Boston: Estes & Lauriat. 12mo. Cloth. 200 pp. Price \$1.50.

ECCE FEMINA, or The Woman Zoo. By Cuyler Pine. New York: G. W. Carleton & Co., Publishers. London: B. Low, Son & Co. 12mo. cloth. Beveled edges, red borders. 133 pp. Price \$1.50.

THE ELECTRIC PHYSICIAN, or self cure through electricity. A plain guide to the use of electricity, with accurate directions for the treatment and cure of various diseases, chronic and acute. Pp. 59, square 12mo. By Emma Hardinge Britten. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. Price 50 cents.

THE PERSONAL EXPERIENCE OF WILLIAM H. MUMLER IN SPIRIT PHOTOGRAPHY. Written by himself. 12mo. Pamphlet, 68 pp. Boston: Colby & Rich. Chicago: for sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Price 25cts, postage 3cts.

ANTIQUEITY OF CHRISTIANITY. By John Alberger. Pp. 61, 12mo. New York: Charles P. Somerby, 30 Day St.

Spurious Passages in the New Testament. The following is a condensed list of the principal passages of Scripture which Tischendorf, the late eminent Bible critic, rejects as spurious. These corrections are generally accepted by divines and biblical critics.

Justin Martyr, born A. C. 90, writes: "If, then, we hold some opinions nearer akin to those of the poets and philosophers in mere report among you, why are we thus unjustly hated? You, in saying that all things were made in this beautiful manner by God, what do we seem to say more than Plato? When we teach a general configuration, what do we teach more than the stories? By opposing the work of man's hands, we incur with Meander, the comedian; and by declaring the Logos, the first begotten of God, our Master Jesus Christ, to be born of a virgin, without any human mixture, to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than what you say of those whom you style the sons of Jove."

Eusebius says in his Ecclesiastical History "the religion delivered to us, in the doctrines of Christ, is not a new and strange doctrine." Amobius wrote: "If Cicero's works had been read as they ought to have been, there would have been no need of Christian writers."

Special Notices. Attention Opium Eaters! Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

is shown by Tertullian, who extatically exclaims: "How shall I admire, how laugh, how exult, when I behold so many proud monarchs, so many fancied gods groaning in the abyss of darkness," etc.

"Startling Facts in Spiritualism."

BRO. JONES:—From a notice in the JOURNAL, I perceive that a second edition of Dr. Wolfe's remarkable book is about to be published. I am glad to learn this fact, as I regard this work, as far as the phenomenal aspects of Spiritualism are concerned, as the most illustrative and demonstrative of any single volume ever issued from the press. I have read this volume carefully through, and with the most intense interest, and regard the "facts" it contains not only "startling," but, under all the circumstances, the most conclusive tests of the truth of Modern Spiritualism ever presented to the American public.

The following brief extract from the author's introduction will illustrate his style, which is remarkable for its terseness, pungency and independence. The author is easily understood, as his ideas are clear and definite and forcibly expressed. In reference to his object in presenting his experience and thoughts to the world, he says: "I have the honor of desiring to record some startling and significant phenomena occurring in Modern Spiritualism, which, to my mind, herald the dawn of a new and important era in the world. This is why I give them the prominence I do."

An important feature in the history of the "Startling Facts" recorded in this book is the following: Dr. Wolfe employed Mrs. Mary J. Hollis, one of the most efficient and remarkable mediums in the United States, at his own expense, for more than one-fourth of her time, during a period of two whole years. The investigations were conducted at his own home in Cincinnati. To these investigations many of the more prominent citizens of the Queen City were invited, among whom were the proprietors and reporters of the leading journals.

I wish to say in conclusion, to all the readers of the JOURNAL who may attach any importance to my judgment, that they can not make a better investment in Spiritual literature than to purchase a copy of "Startling Facts in Modern Spiritualism."

Spurious Passages in the New Testament.

The following is a condensed list of the principal passages of Scripture which Tischendorf, the late eminent Bible critic, rejects as spurious. These corrections are generally accepted by divines and biblical critics. He rejects as undoubtedly spurious the whole story of the woman taken in adultery. (John 8: 1-11) He also pronounces spurious the passage, (John 5: 4) respecting the angel troubling the pool and the person first stepping into it. He also rejects the last verse in John's gospel; also Luke 24: 15; also the last twelve verses of Mark. He also agrees with the revisers of the Bible union that Matthew 19: 16 and 17 should read, "Master what good thing shall I do that I may receive eternal life? And he said unto him, why askest thou me concerning the good? There is none good but one, etc." Of the closing words of the Lord's prayer (Matthew 6: 13): "For thine is the kingdom and the power and the glory for ever, Amen," he says they were neither written by Matthew nor spoken by the Savior, although they are allowed by the old sacred usage of the church."

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed. The remedy is harmless, and not unpalatable. She makes this generous offer for the double

purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, ST. LOUIS, MO., and obtain a large, highly illustrated book on the system of vitalizing treatment.

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TERMS OF SUBSCRIPTION: One copy, one year, in advance \$3 00 Three months on trial, to New Subscribers 1 50

Religio-Philosophical Publishing House. All letters and communications should be addressed to J. H. FRANCIS, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, MAY 29, 1875.

A Tempest in a Teapot.

PAWLING, N. Y., May 7th, 1875. TO THE EDITOR, S. S. JONES:—I take this opportunity to let you know that I do not want you to send me your infidel paper any longer.

MISS MARY E. DIBBLE.

Individuals, like nations, may be divided into distinct classes, viz.—enlightened, civilized, half-civilized, barbarous, and savage. The enlightened are those who ascribe to God the possession of a philanthropic spirit...

It is needless to say that there are very few that belong to that class, the truly enlightened! You will not find them in the churches, standing in a pulpit beautifully ornamented, reading out of golden bound hymn-books and Bibles...

We come now to the other extreme, the savage. She may have the appearance of an angel, the majesty and bearing of Queen Elizabeth, the attractiveness of an Anne Boleyn, and the winsome ways of a Cleopatra...

tions, a combination of all the foul stenches that ever collected together in the pools of licentiousness; a human being with the heart of a vulture, the aspirations of a hyena, the tongue of a viper, the rapaciousness of a wolf, and the devilishness of a malicious monkey!

She a "Miss," perhaps just blooming into womanhood, and moving in society, where she wishes to be esteemed, ready to put a rope around the neck of those whom she considered as erring, and cruelly murder them!

But we wish no person any ill. We would not hang her; we would not injure a hair of her head; we would not put an obstacle in the way of her happiness; on the contrary, we pray that she may restrain her impetuous nature, cultivate her benevolence, until she can truthfully say, "I love all of God's creatures, and pray from my inmost soul that all may be redeemed, and be made happy."

The statement that certain persons who differ with her in opinion ought to be hanged, is a horrible reflection of one's nature. It is not the erring one who drifts from the paths of virtue, and occupies a room in a low brothel, that are the worst beings living.

It is woman, like the one who writes the above letter, that gives birth to murderers, thieves and assassins. No woman should take on the sacred mission of maternity who feels unkindly towards a human being.

Jesse Shepard.

In our previous issue we gave several extracts from leading papers in this country, showing their views of Jesse Shepard, the musical medium. Since then we have listened to his soul-inspiring music, and we do not think that the extracts alluded to overrate him in the least.

E. Lightstone, a Clairvoyant, test and healing medium, will accompany Mr. Shepard, and at his musical seances will describe spirits, give tests, etc.

The Little Bouquet for June.

The LITTLE BOUQUET for June contains the following: Angels Saw the Tear, by Madge Truthful; A Midnight Peril in Florida (Illustrated); An Earthly Angel; Heavenly Consolation; A Child's Dream of a Star; Kite Flying in Calais; Angel Guarded; No Death; Faces; Growing Old; In the Bottom Drawer; Child Mildly Erring; A Vision; Nip's New Year's Vision, by C. D. Gardette; Laura, by John G. Saxe; Saved from Suicide by a Dog (Illustrated); and the Philosophy of Life, and many other choice articles.

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Dr. Dean Clark.

Dr. Dean Clark has just issued a spicy little pamphlet, entitled "The Two Ways of Salvation, the Theological and the Rational." It is well worth its price, 25 cents, and Spiritualists who send for it, will not only get the worth of their money, but aid the Doctor who is in poor health. Address him at San Francisco, Cal.

B.F. Underwood.

This distinguished Materialist and Liberal lecturer gave us a call last week, looking hale and hearty, after a vigorous winter campaign.

THE TWO SIDES.

Spiritualism Vindicated against the Unfounded Aspersions of the Rev. T. D. Witt Talmage, D. D., of Brooklyn, New York, a First-class Sophist.

A DISCOURSE DELIVERED IN GOSWELL HALL, GOSWELL ROAD, LONDON, ON SUNDAY EVENING, APRIL 11TH, 1875, BY GEORGE SEXTON, M. A., LL. B., F. R. S.

"A false witness shall not be unpunished, and he that speaketh lies shall not escape."—Proverbs xix. 5.

This is an age of sensationalism. Nothing goes down with the public but that which is calculated to startle and surprise. The most popular men of the day are not the profoundest thinkers, the greatest scholars, the most renowned scientists, the most brilliant writers, or the most distinguished orators; but the men who pander to the wrong taste for sensation now so prevalent.

In literature, works containing grand and lofty thoughts dealing with the profoundest problems which force themselves upon the human mind are little read, whilst the trashy novels of Miss Braddon, and the other members of the school to which she belongs, are circulated by tens of thousands and perused with an avidity that is lamentable to witness.

In science, matters fare but little better. The great men with the public are neither profound thinkers nor discoverers of new truths, but men who endeavor to please the populace by talking scientific twaddle, and startling audiences with magic lantern shows, "brilliant experiments," and verbal paradoxes.

Everything that he does is studied for effect with as much care as a theatrical manager would employ in arranging the scenes of his play, or a showman resort to in planning his advertisement. Not content with sensational titles to his discourses, he, in common with some other Americans, adopts the preposterous and ludicrous custom of elevating into capital letters, placed in separate lines, a few startling words, selected here and there from different parts of the discourse, making them look as though they were the headings of paragraphs, when in truth they mark no separate division in the sermon whatever, and are simply thus thrown up for effect.

His discourses are, as you are perhaps aware, published week by week in this country in the Christian Age, a paper which has a large circulation, and has been until recently, respectably conducted. Should it continue the course, however, that it has adopted within the last two or three weeks of outraging the feelings of great numbers of its readers, its circulation will soon be considerably diminished.

The religious sensation-mongers seem to have considered it so unusually good as to be deserving of wider circulation than it could obtain in the Christian Age, and they have consequently issued it in a separate form, and distributed it far and wide. The merits of this elegant production you will be able to judge of as I proceed.

The objections urged against Spiritualism by Dr. Talmage, are some of them very curious and novel. Several of them might be answered by being placed one against the other, so flatly do they contradict each other. All of them, however, show how thoroughly ignorant he is of the entire subject upon which he speaks.

I.—SPIRITUALISM IS AN IMPOSITION PRODUCED BY TRICKERY. Dr. Talmage remarks: "Nine hundred and ninety-nine out of every thousand schisms on the part of spiritual mediums are arrant and unmitigated humbug. The mysterious red letters that used to come out on the medium's arm were found to have been made by an iron pencil that went heavily over the flesh, not tearing it, but so disturbing the blood, that it came up in great round letters. The witnesses of the seances have looked the door, put the key in their pocket, arrested the operator, and found out by searching the room, that hidden levers moved the tables. The sealed letters that were mysteriously read without opening have been found to have been cut at the side and then afterwards ally put together with gum arabic; and the medium, who, with a heavy blanket over his head,

could read a book, has been found to have had a bottle of phosphoric oil; by the light of which anybody can read a book; and ventriloquism, and legerdemain, and slight-of-hand, and optical delusion accounts for nearly everything. Deception being the main staple of Spiritualism no wonder it chooses the darkness."

Of course, this is all clear enough, and easy to be understood, and were this the only objection urged by Dr. Talmage against Spiritualism, we should have no difficulty in ascertaining his whereabouts. The whole thing is resolvable into a series of conjuring tricks, effected by means of sleight-of-hand, or mechanical contrivances. Spiritualists are one-half fools and the other half knaves, all the honesty and wisdom in the world being confined to the Brooklyn Tabernacle. I fancy I have shown, in a small publication that I issued two years since, entitled, "Spirit Mediums and Conjurors," that this theory of legerdemain is utterly incompetent to explain the phenomena that take place in the spirit circles. Probably Dr. Talmage has not seen my publication; I will take care, however, that he has a copy of it with this discourse.

Not that it is very important, for, as we shall see presently, he disproves the conjuring theory himself. The statement about producing the letters on the arm by means of an iron pencil is copied, with a slight alteration, from Dr. Carpenter. It is, however, preposterous in the extreme. No such effect can be produced by any hard substance, either iron or wood, as is here described. Let Dr. Talmage try the experiment for himself. Let him take a nail, or any piece of blunt iron, in the form of certain letters, and then compare the result with the writing that makes its appearance on the arm of Mr. Foster, the medium, and he will see how totally unlike they are. Even were they, however, exactly similar, the former would form no explanation whatever of the latter, because in Mr. Foster's case the name appears of a deceased person of whom he has never heard. In the case of Laman Blanchard, who visited Mr. Foster when in this country in 1862 in company with some friends—well known public men—the medium had no idea who his visitors were, and yet the name William Blanchard—Mr. Laman Blanchard's father—appeared upon Mr. Foster's arm, and afterwards the figures 27 came out upon his hand, in answer to the question of how many years Mr. William Blanchard had been in the Spirit-world. The letters appeared in the presence of the visitors and faded away before their eyes. Clearly no theory about scratching the arm with an iron pencil is of any avail here.

And still more wonderful cases than this are recorded of Mr. Foster, as happening in Dr. Talmage's own country, on the authority of men who are above suspicion. A recent instance has been published by Dr. Eugene Crowell, of New York, which Dr. Talmage and other people who adopt the iron pencil theory would do well to consider. The case, as recorded by Dr. Crowell, is as follows:—He visited Mr. Foster unannounced and unexpected, and took his seat without saying one word, further than that he desired a seance. On Mr. Foster's consenting without having the slightest idea as to who his visitor was, Dr. Crowell wrote on a paper the question, "What is the name of my firstborn child?" Whereupon Mr. Foster bared his arm immediately, and there appeared upon the clear skin the letters formed before his eyes in scarlet, E. W. C. These being the correct initials of the name of the child to whom the question referred, and who had passed away at the age of about four years, Dr. Crowell inquired if the full name could be given, when the medium immediately seized a pencil, and wrote Eugene Wharton Crowell. The Doctor remarks in reference to this:—"There were but two persons this side of the grave who knew the middle name, and these persons were the parents of the child." What becomes of Dr. Talmage's iron pencil theory in the face of such facts as these? The nonsense talked about the levers that moved the tables, the phosphoric oil, ventriloquism and legerdemain, all go to show the thorough ignorance of this clerical critic. Had he taken the slightest trouble to investigate the subject he would have seen the utter impossibility of producing what are called spiritual phenomena by means of any kind of conjuring; To tell us who have seen these manifestations occur in our own houses, in the midst of our own family circles, in the absence of ventriloquism, phosphoric oil, and mechanical contrivance, that claims jugglery has anything to do with the matter is an insult to our intelligence. Dr. Talmage knows nothing whatever of the subject about which he talks, and his sermon is only another illustration of a very old aphorism: "There came a wise man and a fool; the wise man heard, investigated and decided; the fool decided."

II.—SPIRITUALISM IS A HALLUCINATION PRODUCED BY EATING HOT MINCE PIE, AND TO BE CURED BY BILIOUS MEDICINE. The Brooklyn preacher proceeds:—

"You have seen strange and unaccountable things in the night. Almost every man has at some time had a touch of hallucination. Some time ago, after I had been over tempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges stride the foot of the bed while he demanded of me a loan of five cents. When I awakened I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop eating hot mince pie and take a dose of bilious medicine. It is an outraged physical organism, and, not to deceive the very elect after sundown, does nearly all its work in the night. The witch of Endor held her seances at night; so do all the witches."

This is to resolve the whole thing into a disordered imagination. So, then, conjuring tricks after all, despite the parade that has been made of them, will not serve to aid in solving the problem. We should be glad to be informed how any phenomena can be at the same time objective trickery and subjective illusion. Dr. Talmage, in resorting to these two methods of explanation, simply refutes himself. Had he adhered to one or the other, he might have clung to it and preserved his consistency; but in advancing the two he displays his utter incapacity for reasoning and proves too much. Worse still, however, he has more theories yet, as we shall see as we proceed. Now that we are to understand by this miserable balderdash about "hot mince pie," and "bilious medicine," elegant subjects, in all truth, to introduce into a sermon professedly evangelical to the highest degree. Dr. Talmage was tempted to eat something indigestible—which is certainly not much to his credit; had he been a Spiritualist, he would probably have paid some attention to the laws of diet—and then went to bed and dreamed of a retiring President sitting astride his bedstead, begging for the loan of twopence-half penny. In the morning he awoke, and had not, he tells us, the slightest idea that anything supernatural had occurred. Great heavens! How marvelous, to be sure, to think that a man should eat too much supper, go to bed and dream of the President of a college begging him to lend him a few coppers and not immediately conclude that something supernatural had happened! Verily, this Dr. Talmage must really be the Sapientium octavo. But what has all this pulpitude to do with Spiritualism? Indeed, one might ask with a good show of reason, what has it to do with religion? Spiritualists do not get their man-

ifestations after eating "hot mince pie," nor do they find that antibilious medicine will produce any effect upon the phenomena. Their experiences do not come in dreams, but when all concerned are wide awake. Nor do mediums select night, in order to work their marvels under cover of the darkness, many of them having as strong a liking for daylight as Dr. Talmage himself, though if the whole thing be the result of imagination, the mediums—or witches, as Dr. Talmage chooses to call them—have little, indeed, to do with the matter. If we are the victims of hallucinations, then no mediums are required, since the "hot mince pie," and the indigestion which follows, can accomplish everything that is required. The theory of imagination is, however, a thousand times more absurd than the hypothesis of deception. To say that sober, respectable, rational, dispassionate, cool-headed, intelligent men, half-a-dozen at a time, imagine that they see things which have no existence, is to set aside all the laws of evidence, and to render certainty in the most simple matters utterly impossible. Sergeant Cox, who, bear in mind, is not a Spiritualist, says in reference to a large number of the facts and manifestations upon which Spiritualism is based: "Here is evidence which in any court of justice in the world would be held to be conclusive proof of the fact asserted by the witnesses, whose honesty and capacity nobody has questioned. If so palpable a fact as the motion of an untouched table can not be received on the testimony of so many observers, specially charged with the duty of noting and testing, truth in any matter must be unattainable, and treatise on evidence a mockery. All the facts of Science must equally be denied, for not one of them is established by better evidence than is this fact of motion without contact." Now, Sergeant Cox is a judge in a criminal court, and should be, therefore, tolerably competent to form an accurate opinion of the value of evidence. What think you would be his opinion of a council who should endeavor to destroy the evidence of a number of intelligent and impartial witnesses in a law case by declaring that they were suffering from a disordered imagination caused by eating too much mince pie, as was proved by the fact that he himself ate pork chops for supper the night before, and dreamt that the Chancellor of the University of Oxford came to him, and pressed him for the loan of twopence. But enough of this. Such imbecile drivel is utterly unworthy of notice.

III.—SPIRITUALISM IS THE RESULT OF SOME OCCULT FORCE, WHICH MAY BE HEREAFTER DEMONSTRATED.

Dr. Talmage remarks: "Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated."

It appears, then, that there are phenomena that can be accounted for neither by trickery nor by hallucination, but will have to remain unexplained until some occult, and at present unknown law is brought to light. We should be glad to be informed what Dr. Talmage knows of this occult law, or the phenomena which it is supposed to be capable of explaining. He has given abundant evidence that he is utterly ignorant of the nature of the manifestations that take place in spirit circles, and his opinion as to the agency by which they are caused is as worthless as the twaddle of the waddle to be found in this wretched discourse. What does he know about occult laws of nature that may be hereafter demonstrated. Not being demonstrated at present, he is clearly in no position to resort to them as explanations of anything. This theory of occult law we have met with before—Dr. Talmage has but borrowed it for the occasion—and we have always considered it to be a miserable subterfuge for avoiding the conclusion to which a due consideration of the facts inevitably leads. What would the Brooklyn preacher think of a sceptic who should object to the Christian miracles upon such grounds and in such a spirit as he displays towards Spiritualism. True, the unbeliever might say, there are events in connection with the early history of Christianity, especially in the life of its Founder, which I can not explain by any natural law but which, after all, are probably due to some occult force which may be discovered hereafter. We venture to say that Dr. Talmage would call this the lamest of all lame arguments. If you admit the facts, he would say, you are bound to accept the conclusions to which those facts irresistibly lead. And he would be right. Eighteen hundred years ago occurred a series of facts whose cause lie outside the domain of natural law, known or unknown, and which pointed unmistakably to the supernatural. To-day similar events happen in our midst, and to talk about explaining them by "occult law" is to show a desire to avoid the truth by a miserable subterfuge which, for a time, may serve to bolster up a sceptical philosophy, or a no less sceptical theology, but must in the end be crushed and overwhelmed by the advancing truth.

IV.—SPIRITUALISM IS WITCHCRAFT, SORCERY, NECROMANCY AND COMMUNION WITH THE UNSEEN WORLD CONDEMNED BY GOD, AND MERITING THE PUNISHMENT OF DEATH. Piling up the agony with the view of horrifying his congregation on the subject of Spiritualism, Dr. Talmage goes on to remark:—

"Nothing in the Spiritualistic circles of our day has been more strange, mysterious, and wonderful than things which have been seen in the past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who cast their subjects in a mesmeric state; sorcerers, those who by taking poisonous drugs see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments capture the future world and hold consultation with spirits; astrologers, who can read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history. From a cave on Mount Parnassus, we were told, there was an exhalation that intoxicated the sheep and goats that came anywhere near it, and sheep approaching it was thrown by that exhalation into an excitement in which he could foretell future events, and hold conversation with the spiritual-world. Yes, before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement, which the spirits have exploited in our day; precisely the same thing, over and over again, under the manipulations of the Brahmins. Now, do you say that Spiritualism is different from these? I answer, in so many words: 'There shall not be among you a conjurer of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord.' And he says again: 'The soul of those who seek after such as have familiar spirits, and who go whoring after them, I will set myself against them, and he shall be cut off from among his people.' The Lord Almighty, in a score of passages which I have not now time to quote, utters His indignation against all this great family of delinquents. After that, be a Spiritualist if you dare!"

Here is a silent explosion for you. Spiritualism is, it seems after all, what it professes (Continued on 85th page.)



Law, and the Plan of Salvation.

A LECTURE DELIVERED BY DR. C. P. SANFORD AT LINCOLN, NEB., N. V. 12TH 1874

(CONTINUED)

We have taken the poison, and we show our good sense, as prompted by the revelations of the law, in our observations or experiences in not losing time by useless prayers and repetitions, but by sending for a physician to assist nature in restoring us from the wrong we have thus been made to suffer.

Again, as a further illustration of the effects of the violation of the law, either willfully or ignorantly, we may fancy ourselves in a ball room. Here are gathered the elite of our society, among them, like a fragrant rose blooming in a bed of plinks, is the belle of our town. She is not only the beauty, but is peerless in her example, as being discreet and virtuous. Mothers mention her name with pride to their daughters, as one worthy of their imitation. Here, also, is the model young man, one to whom hopeful and anxious parents point, as a pattern of every manly grace, and ask their sons to emulate his faultless example.

We have sometimes thought that ministers would be doing a vast deal more of good if, instead of continually talking to the young and old, particularly the young, so much about dying, and presenting the pale horse and his rider, the skeleton figure of Time with his forelock, with scythe ready to cut them down at any moment, they would teach them the laws of life and health and how to live, and thus have good bodies, in which they might develop good souls; and instead of warning them against the awful sin of dancing, tell them the truth, that there is not a blessing, privilege, or pleasure which we may participate in or enjoy, but that may be made a curse to us by our abusing it.

We sometimes think it would be better for the children who attend Sunday-schools, if their superintendents, instead of requiring them to commit passages of Scripture which neither understand, would learn themselves, and teach the children where their brains are, and what they are for; where their hearts are, and their use; where their stomachs are, and their office in the perpetuity of life, and the harmful effects of improper food and drink; and teach them the use of every member of their bodies, their hands and feet, and the positive consequences of an improper use of any and every part of their physical system.

When we enter the moral field of action, the law goes with us there also with its ever true revelations; and it tells us there are two consequences entailed upon its violation, or perhaps we may say but one, with a different degree of intensity. The one is regret; the other remorse, which may in reality be regret intensified. Regret is the consequence of the sin committed in ignorance; remorse the consequence of our willful sin, and the depth, force and duration of our regret or remorse will be in proportion to the knowledge we may possess or acquire of the just claims of the law of right which we may have violated.

At first thought to our minds, prejudiced by our early teachings, this may not seem true. But let us see. We may live in a community until they are perfectly confident that we are a lover of peace, good order and right. We may learn that a man by the name of James Reid is coming from a place in which he formerly lived to establish himself in some business or profession among this people. We know him, and as a person interested in the best good of society, we warn the people against him. We tell them that he is not a fit associate for our young men, for his footsteps lead to the places where the streams of liquid damnation are poured in at the mouth to burn up all the finer sensibilities of the soul, and that his mouth speaks uncounted oaths and Billingsgate slang.

Science, from *scio* to know, in a general sense means knowledge; and knowledge is a "clear and certain perception of that which exists, or of truth and fact." In a special sense a science is a collection and systematic arrangement of the facts belonging to a subject. Facts are unalterable and indestructible entities, and equally cognizable by all sane minds under similar circumstances. Hence the more evident the facts sustaining a theory, the more manifestly among all classes in its adoption.

Not faith, nor theory, but facts, are the demand of this investigating age. Even the church is reading the signs of the times, and its leaders are using all possible efforts to reconcile religion with science. They recognize the fact that what can not be reconciled with science or put on a scientific basis will sooner or later go down in this scientific age. It is at this juncture that Spiritualism comes on the stage and challenges the attention of the world. It claims to demonstrate man's immortality, and his relation to a future state, by living facts, instead of basing these questions on old and doubtful records as the church does.

ing brings peace of mind more positively than much praying. Repeating the rituals of a creed may soften the feelings, but if we would feel the full pleasure of well doing, we must work out our salvation by deeds as well as words in the every day affairs of life. But after all are we forgiven? Is our sin remembered against us no more? We will find, if after months, or even years, we, in this society, shall, by an unguarded word, even accidentally, by a slip of the lip, speak that which may by distortion be construed as against this man, the first offense is remembered, and the last accidental trivial offense brings it up afresh in his memory and before society, and we lose our standing, and have our first work to do over again, to be repeated as often as we are so unfortunate as to sin.

(CONCLUDED NEXT WEEK)

Is Spiritualism a Science?

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The remarks of Alexander Winchell, former professor of geology, zoology and botany in the University of Michigan, published in his Sketches of Creation four years ago, are so appropriate in this connection, that I quote them at length:

"There is nothing which it is reverent to pronounce inscrutable among the works of God. It remains for us to penetrate the world of invisible things. We have already sundry rumors and pretenses—shadows cast before, perhaps—but as yet unsatisfactory and unintelligible, and, above all, unredacted to a philosophy. There must be a substratum that has not yet been sounded, lying beneath the confused and apparently capricious phenomena of clairvoyance, mesmerism, dreams, and spiritual manifestations. With much imposition, there is much which can not be scientifically ignored. It remains to resolve the mystery of these sporadic phenomena—to reduce them to law, and to open under the law some regular and intelligible intercourse with the unseen world. The unseen world is destined to become like a newly discovered continent. We shall visit it—we shall hold communion with it—we shall wonder how so many thousands of years could have passed without our being introduced to it. We shall learn of other modes of existence—intermediate, perhaps, between body and spirit—having the forms and limitations in space peculiar to matter, with the penetrability and inviolability of spirit. And who can say that we may not yet obtain such knowledge of the modes of existence of other bodies as to discover the means of rendering them visible to our bodily eyes, as we now hold conversation with a friend upon the shores of the Pacific or in the heart of Europe, or fly with the superhuman velocity of the wind from the Atlantic to the Mississippi valley. Then may we not at last gaze upon the spiritual bodies in which our departed friends reside, and discover the means of listening to their spirit voices, and join hands consciously with the heavenly host? Does the reader smile? I believe these are the suggestions more of philosophy than of fancy."

Dowagiac, Mich.

God in the Constitution.

The House of Representatives of North Carolina has expelled one of its members, J. W. Thorne, for non-belief in the existence of God. Many liberal people think that an amendment to the Constitution recognizing the existence of God would produce no injurious results—that such a measure would simply gratify the religious vanity of an over zealous class, while it would not interfere with the rights of any one. It is to be hoped that such will be convinced by the logic of facts.

Does Hon. Hanson Hughes not remember that the God-Idea embodied in the American church, was for many years the oppressor of his race?—that the priests throughout the country riveted the chains of slavery by a "Thus saith the Lord?" And does he not know that for years the strongest advocates of the freedom of his people were generally men of liberal minds in religion, who were persecuted and denounced as Athelists and Infidels? Doubtless should the crisis come many colored people would be found on the side of religious freedom; but they are a deeply religious race, and the larger portion of them have not yet risen to the full stature of enlightened manhood, owing to their recent degradation in the house of bondage, and are just in that impressive condition when bigoted priests and corrupt politicians can influence them to use the ballot to the injury of free institutions.

The God-in-the-Constitution party is making such little progress that many treat it with contempt; but we should remember that some of the greatest revolutions of history were slow and feeble in their beginning. We know that the essential elements of religious despotism still exist in the old theology that still prevails, and it needs only the necessary exciting circumstances and master mind to organize a party that may prove formidable to religious liberty. The great conflict between reason and theology has just begun; and if it will end in a bloodless revolution and perfect religious freedom, it will mark the brightest era in the history of the human race.

Dowagiac, Mich.

H. STRAUB

Curious Customs.

In Wendish, Prussia, there are villages where certain old customs are still observed on the death of the head of a family. If the man should happen to have been a beekeeper, one of the family goes to the hive and striking the comb, exclaims, "Bees, arise, your master is dead." A similar custom prevailed, and possibly still prevails, in parts of England, and furnishes the idea for an interesting poem by Tennyson, entitled, "Telling the Bees." The English custom was based on the supposition that unless the bees were told of any death occurring in the family would quit the premises, and the manner in which the information was conveyed was by placing a black cloth over the hive. In the Prussian villages already alluded to, it is the custom on the morning of a funeral of a farmer, for the men to proceed to the cattle sheds and after causing the cattle to get upon their feet, place cheese before them, and solemnly announce to them that the body is about to be taken away.

Voices from the People:

BRADLEY, ARK.—Frank M. Marks writes.—Three years ago I was thoroughly convinced of spirit-communion. My father's spirit gave me a test that I could not doubt, since which time I have done all I could, both publicly and privately, to promulgate the truth. I am happy to inform you that a great many have embraced the truth, and are holding communion with the dear ones that have passed to spirit-life.

NEW YORK.—Mrs. E. Rackett writes.—My admiration for your valuable paper is unbounded, I am sorry to give you so much trouble in changing my address, but I really can not live without the JOURNAL.

CARTERSVILLE, ILL.—R. Hill writes.—Your paper is interesting to me when it speaks of the Philosophy of life, the laws of nature, and the ruling powers of the universe. As to the manifestations reported, I don't know what to think of them. I have never had the opportunity of witnessing any.

DETROIT, MICH.—J. H. Wood writes.—I have now read the JOURNAL for five months, and find it advocating the very principles and truths that have grown with me from my earliest recollection upon the subject. My father thought himself a Universalist, and was so liberal in all of his religious ideas that I was never told to believe anything; that my reason after investigation could not freely sanction. I have therefore no shackles to loose; no prejudice to overcome.

Bro. Wood gives an account of a test received from a medium, wherein the death of his brother was accurately described.

PERU, NEB.—Willis Carter writes.—I can not do without the JOURNAL; it is food for the mind.

SILVER CREEK, KAN.—Charles W. Saunders writes.—I came to Kansas in the year of 1853, and have been a permanent settler here ever since. Have lived through droughts and grasshopper times, but I never saw Kansas so bright a place as at the present time. I know of families here that have not had any bread in their house for months, only what they begged. We are holding croles at my house once or twice a week, when the weather is not too cold, and the folks can turn out, and we have the very best of communications. My wife and daughter, and son of ten years old, are all good mediums. There are several other good mediums in the neighborhood.

GREENUP, ILL.—D. Kester writes.—We are doing what we can in our way to sustain the great and glorious principles of our beautiful philosophy. The JOURNAL is read by many in this vicinity who are not subscribers, but so doubt will be ere long.

WINNEBAGO CITY, WIS.—Helen G. Thacher writes.—The JOURNAL is to me food of inestimable value.

GRATTAN, MICH.—Jennie Storey writes.—Each week we read the angel teachings of the JOURNAL, hoping and trusting that we may be the better for it, and may the loved ones that have gone before ever guard and guide us, until we shall cross the mystic river, where we will meet and know each other on the other shore. "Death, or the Pathway from Earth to Spirit-life," to me, is very interesting. Hope you will publish it in book form, so we will know who the author is.

WACO, TEXAS.—R. P. Walden writes.—I like the way you express yourself in opposition to certain laws. I am an outspoken Spiritualist in the little city of Waco. I have no doubt good test mediums would find it greatly to their interest to come here. The harvest is plentiful though the laborers are few.

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