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NOTES TO L. P. LOSE

ROMANCE AND GENERAL REFORM

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

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[S. S. JONES, EDITOR,
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ELEMENTARIES.

Communication from Dr. G. Bloede.

It is a principle of genuine Spiritualism not to deny and reject anything on merely theoretical grounds. Spiritualists doing this would make themselves liable to the same charge they justly lay to those opponents of their doctrine who deny the existence of spirits and the intercourse with them, a priori, that is on so-called "philosophical arguments." But it is another leading principle of true Spiritualism, not to accept anything upon the mere authority of spirits, neither in nor out of the flesh; but to weigh even the testimony of the latter, as St. Paul already admonished his disciples to do. A true Spiritualist does not swear to any spiritual theory (as for instance re-incarnation), unless it be corroborated by an array of warranted facts (as spirit philosophy, materialization, etc.). If we do apply these principles to the theory of the existence of a class of inferior or undeveloped and never yet incarnated spirits, to which the name of "elementaries" or "naturogones" (spirits of nature) have been given, and for which the performance of important functions in the physical economy (the life of the world or the worlds, is attained, we are logically led to grant the possibility of the existence of such spirits, but at the same time to demand their manifestation to be under the general law of spiritual communication, that is, through proved mediums. This is the only reliable way that will gradually lead us to the truth about the question of "elementaries." That there are such mediums living can scarcely be doubted. We have the authority therefore of Mrs. Adema van Vay, the celebrated Austrian medium, who has been quoted as such in this country. The reasons why the testimony of this lady can not be overlooked, are obvious. The Baroness Vay belonging by birth and marriage to the privileged class of European aristocracy, is herself endowed with the most remarkable and manifold spiritual gifts, which, however, she never exhibits in the way and for the purpose of a "professional" medium, particularly her quite unusual healing power, of which she has constantly made a charitable use for the benefit of the poor. Adema has besides acquired some reputation in the Spiritualist literature as the nominal authoress of several books, containing her experiences as a medium, and claiming for the opinions and doctrines therein propounded, the highest spiritual origin. Leaving the positive value of the publications entirely apart, I refer to those facts only to show that the social, intellectual, moral and literary standing of Adema Vay would seem to entitle her experiences to full credit as to her truthfulness, and her opinions to respectful hearing and consideration. But even under such circumstances no independent Spiritualist will be willing to concede from the position indicated above, and resign his right to examine communications, even from the highest and purest sources. For even such remain, those of individual minds, and may reflect but the opinions of the medium's "guides." We can not omit in this regard the books of Mrs. Vay. Prove her guides to be votaries of the Kardec-school, and emphatic endorsers of the doctrine of re-incarnation.

As to Adema's opinions and experiences in regard to elementary spirits, spirits or "movers of nature," she has published some of them in a periodical, "Reflexions from the Spirit-world," published by a spiritist society in Budapest, and more will be reported in a little work soon to be expected, which will contain Adema's Visions in a glass of water. Of the Reflexions I have but two numbers, not containing any of Adema's elementary manifestations, but some by another medium, "Clara," the translation of which, given below, will, I hope, be read with interest. But I take the liberty to insert a few passages from a letter of M. de Vay to me, with whom I have been in correspondence since I published a review of her second book, "Studies on the Spirit-world," in the Harmonical Philosophical Journal. I took the opportunity to ask her in regard to an alleged letter of hers to America, which was referred to here in favor of the elementary doctrine. Mrs. Vay answered my inquiries under date of Feb. 23, as follows:

"Three weeks ago I have written for the first time to Olcott. I had, therefore, not yet written to him at the time he made his lecture. I had, however, written to Mrs. Hardinge about the manifestations of the 'naturogones' (elementary spirits) or 'movers of nature,' which I received already years ago. In the pamphlet, 'Reflexions from the Spirit-world,' such manifestations are mentioned. Also there are in the book on 'Visions,' pictures which I had of those spirits and manifestations from them. Now I do not know, whether this may agree with the experiences of Mrs. Hardinge, but certainly it is very interesting, and not in contradiction to the doctrine of Spiritism. The description which I received of those 'movers of nature,' is grand. Now I repeat this about the subjective truth of every word Adema says or writes, there can be no reasonable doubt that the manifestations she reported have been received by her, may be taken for granted, but this does not allow of any conclusive inference upon the objective truth of the existence and nature of such elementary spirits as described by Adema and other mediums. To establish this as other facts of Spiritualism have been established, we have to wait for more ample experiences and practical demonstrations, leaving the decision to a future time, which, to judge from the thus far development of our philosophy will be enabled to point to overwhelming clouds of witnesses."

THE "ELEMENTARIES" OR "NATUROGONES"

To give the readers of the RELIGIO-PHILOSOPHICAL JOURNAL an idea of the elementaries or naturogones, as they are said to manifest in Hungary, I will give a translation from a periodical, given under the title of "Reflexions aus der Gisterwelt" (Reflexions from the Spirit-world). "Reflexions," I suppose, to be taken in the sense of images), is published at Budapest, in Hungary, by a society of Spiritist searchers. In the first number of the second volume (1875) of this periodical, I find on page 21 the following communication about "naturogones," which, in order to efface as little as possible of its originality, is given in the most literal version.

Under the above heading the editors say: "Madame Klara writes us: 'A mechanical writing medium, a friend of mine, received in my presence, on the 31 and 5th of May, 1874, the following communications, for the purity of which, I vouch.

MAY 31, '74.
(In a much drawn out hand.)

"We are water-sprites, we swim with the tide, disappear with the ebb; we turn round, draw circles, come and go. We are vapors, fall to the earth with the rain, penetrate into it, ascend into the clouds, bear forever and ever; we good sprites, our course is defined (prescribed), we travel round the world."

"[In a very small, condensed hand.]
"We dwell in the earth globe, deep below. We being fire, we melt the metals, separate them, fetch them to the surface of the earth. We are little gnomes; they scare children with us, although we are good; without us there would be no keeping together (cohesion) no heat. We are not so abominable; small indeed, but nice. What you call deep, to us is the surface of the earth."

Medium.—Please fetch me a little piece of metal!

Spirit.—I am not allowed to purloin an atom of metal, am responsible for every bit of it."
(Now a third spirit drew flames, and wrote forms (ornaments) within them, which could be read and composed with difficulty. It threw the hand of the medium violently up and down.)

"Here I am, the fire, hat hat! Here it is cold!"

Question.—Why dost thou write so queer and queerly?

Answer.—I must write this way. I burn, I illumine, I flame, I devour, I kill. I burn not fetch heat, therefore I am so condensed. I dwell everywhere, where there is a flame, I am of its kind. I am often the revenge, often the ruin, and was often the torture or the bridge to release."

MAY 5, '74.

(The pencil spontaneously drew Red, this lasted a good while, until at last the following was written.)

"I can not extricate myself out of this red; every blade has minute spikes, which cling to me and stick like a sharp indented knife, like those of the 'Iron Maid.' I is a nameless pain, a dreadful anguish, which takes hold of me. I write trembling in fear the red-inhabitants may see me. How could I leave this red-forest? When in life I was so powerful, nobody dared to command me, and now I am more oppressed than a slave. (The pencil drew indicated blades) Such spikes of iron has each leaf, they enter into my person to the inmost nerve."

Question.—Is thy dwelling place far from here?

Answer.—It is far, very far from here, on a sparsely inhabited, pale star.

Question.—Didst thou believe in God?

Answer.—The belief I had did not come with me here, but I know that I had it. Arrived here I did not find it. "The mother of God," the "Saints"—this is true—were "vague conceptions."

"There is a wood with little spikes, which sticks to one. It is hard to get rid of them. That is my case. Like spears those weapons threaten me at the least motion. Ugly gnomes and water-sprites, who look at me scornfully, swarm around me."

Question.—How dost thou look?

Answer.—Slender and tall. I have been beautiful, and am so hard in a higher degree.

"A white silver-worked dress with a golden belt spans my ethereal transparent figure. Stars are upon my golden hair, which envelops me like a mantle. To look at myself in the clear water mirror, I am only recognition and joy, which is allowed to me. Vain I was in life, and am yet. I must be so, because I am so beautiful. I am, however, not admired by anybody, for I am alone, quite alone."

(Some impediment intervened, whereupon my brother Nicolaus, who was present, suggested the fair mediumistically.)

"Thank! Now he is gone, the little Red-sprite. He wanted to take me along by force; he is mad on account of my flight. Oh! at last I may be released from the red! I feel that I approach a mighty metamorphosis. I seem to me like a bewitched princess, who is released by a good fairy. This fairy stands beside me, and spreads her wings around me. Oh! how beautiful she is! Almost more than I! That others might be able to see this splendid picture; we are both so beautiful! Every thing around me is glowing in splendor and light, the heavens open before me, I see crystal portals and through them many figures more beautiful than I. I am no more on the little splendorless star, do not feel any more the 'Iron Maid.' I believe to be released from the slavery of the gnomes and red-sprites. As I dream this transformation appears to me; but beautiful I am still. My power is broken."

The name of a once famous torture instrument of the Inquisition.

forever. I live, however, eternally. I am a free spirit!"

(In an altered tone.)
"I thought this spirit to you."

ALFONS.
Alfons, who writes this, as the editors say in a foot-note, the guardian-spirit of the medium Klara.

These communications, so-called as alleged, through a reliable writing-medium, (mechanical as it seems, and not in France, as would appear from the questions the medium herself put to the "control") can not help setting one to think and suggesting some ideas, which I may be allowed briefly to express. The two communications of May 31 and 5th have one thing in common, namely, that they are both effusions of a poetical mind, whether that of the medium herself, or that of her "control," we are not prepared to decide. It can, however, not be denied that the Spiritualist ideas presented here in the garb of poetry, coincide with the popular belief (commonly called superstition) from the remotest ages up to the present time, as well as with the visions, inspirations, revelations, or what we may call theory of the theologians and poets, as Dante, Milton, Shakespeare, Jacob Boehm, Swedenborg, and others. It is easy to say that the creations of such minds as those were nothing but the half-conscious play of an exuberant power of imagination, or at the best the willful poetical reproduction and incorporation of the popular belief. This would not help us over the question: How and where did this popular belief itself originate and come from? I hold it to be sound logic to assume that at no time was there ever any belief, as wild and phantastic as may be, but what was originally based on some sensual perception of facts. How could the popular belief in spectres (Hyllen, returning human souls) have ever existed and held its ground through all ages and against all the efforts of so-called enlightenment, if not returning man and woman—had not really been seen, heard, felt and recognized by living men and the same argument—this must logically be conceded—may be applied to the experience of "elementaries"—but, to return to our present specimens of the latter, we must not believe, that through the writing and drawing medium Klara, we gain a view of those "naturogones" vastly different from those which recent fancy-writers on Spiritualism have felt authorized to present us with. The elementaries as they manifested through Klara on the 31 of May, 1874, would, far from being "half-bred" and "monkey-like," seem to be endowed with an intelligence by no means inferior to that of man, and besides with a sense of duty and a conscientious honesty, which would even show them the superiority to average mankind. Spiritualists not included. In fact, the answer given by one of the elementaries from the spirit of the globe, to the medium asking for a little piece of the metal under the charge of the spirit, is apt to make an American patriot wish that civil service of our Centennial Republic could henceforth be recruited from the sphere below our feet!

The second manifestation recorded under May 5, is still more interesting, poetically as well as ethically. Indeed, it reads like an episode from Dante's Hell or Paradise, or one of Swedenborg's memorable "Hailons," or a chapter from his "Spiritual Diary," in which he tells us of his experiences on other planets. In this manifestation the "elementaries" appear only in the background, but, as it would seem in the quality of a disciplinary guard to perverted or misled human spirits. We have the effusions of one such whose leading passion in earthly life was vanity and all-absorbing self-admiration, and who after death, was disciplined by being banished to a pale sparsely inhabited star, the abode of "naturogones" only, where she was alone, "quite alone," and her only consolation and joy was to admire her own image in the mirror of water. She was kept there in a kind of slavery by red-sprites, and laughed and scorned at by water-witches, who no doubt ridiculed her on account of her ugliness. Her complaining at the same time of being held in a sort of physical duress combined with actual pain by being entangled between the blades of a red, the sharp spikes or indentures of which cut into her person and kept her fettered like, may be regarded as a not unapt allegory and symbol of the stinging and mortifying sensations of unsatisfied vanity and cruelty to self.

But somehow this beautiful but viciously vain spirit got a chance to escape from her dany jail, to communicate with a human medium, and this we believe to be the moral of this night manifestation—to find by means of conferring to the latter her ability and grasping possession, released from her thralldom, and becoming aware of her fallings to gain the assurance of being a free spirit, and destined to eternal life. The latter part of this manifestation, to which nobody will deny the merit of being at least a freely poetical representation of a moral idea, refers to one of the truths of Spiritualism, long known to its intelligent followers, namely, that our intercourse with the spirits is not only intended for the benefit of man in the flesh, but also reciprocally upon the immortals of the Spirit-world, who seek our communion by enlightening, instructing, advising, comforting, relieving and releasing them. This fact, which every practical Spiritualist has had chance to become aware of, goes far in explaining the eagerness with which the spirits of the departed avail themselves of every opportunity to get access to and intercourse with wiser and purer men than they were themselves while being incarnated. As the Spirit-world lies us, so do we lift it in return, for every action in the universe, the

unseen as well as the seen, is reciprocal.

Da G. Bloede,
Brooklyn, N. Y.

FANATICISM.

Fanaticism, Fanaticism, Fanaticism!
BY GEORGE DAVENANT.

Does Fanaticism exist in the 19th century the same force—either latent or expressed—as in the past? Is a question worthy of consideration by Spiritualists and Free Thinkers, because should we find that it is still alive, we may judge from historical records what would be our fate, should it be able to reclaim its secular power. It would perhaps be well to define what we mean by the terms fanaticism and bigotry.

Fanaticism as generally understood applies solely to religious belief, and is founded on that belief, therefore we may say fanaticism is a belief that you are absolutely right in your religious faith, but it also includes a feeling of solemn responsibility to compel every one to believe as you do. Fanaticism does everything for the glory of God, therefore everything it does is right. The more conscientious the believer, the more fanatical he becomes.

Bigotry differs from fanaticism only in degree; a bigot is a dwarf fanatic; a fanatic a giant bigot. A bigot may be very indifferent about others, rejoicing selfishly in his own salvation. A fanatic is unhappy because others do not believe as he does. It is the difference between selfishness and unselfishness. A bigot need not be a fanatic, but a fanatic is always a bigot. A bigot asks only admission for himself to the city of refuge, but the fanatic desires to gather in as many as possible, believing that there is the only shelter from the approaching storm. Bigots and Fanatics agree in regarding this life as of importance only so far as it affords opportunity for salvation, and therefore justify every effort for the personal and selfish end. They alike appeal to fear, as the great lever whereby to lift man into heaven, using it also as a whip to hasten his tardy steps. Our question as to whether fanaticism yet lives, is answered in the affirmative by this definition, for our personal experience is usually sufficient to convince each one of us, that its vitality is unimpaired by day, changing only its modes of expression, so better adapt itself to our present circumstances.

The world has expanded spiritually in this 19th century, and Christian Fanaticism is stretching its blanket to the new condition. The various evangelical sects are crowding under the one coverlid, but they are uncomfortably warm. They have recently made room for all the O. Thods. Universalists creep in on a fine day, when some of the faithful are absent, but Unitarians are as yet compelled to stand out in the cold all the time.

We know the 60,000 preachers in this country are its affectionate nurses; but fanaticism in the pulpit, is founded on fanaticism in the pews, and from the church threshold walks home to the domestic hearth. Fanaticism says to the nation, "Put God in your Constitution and the Bible in your schools, or God will forsake you." To the citizen it says, "Keep holy the Sabbath Day or God will condemn you." In command to the child is, "Forsake not the faith of your father, or your Father will forsake you."

At its present tension, it will embrace more or less hell, more or less water, more or less heaven; but not an atom less of God in Jesus. It strikes at the doubter through his back and his stomach. No money! no clothes! unless you believe as I do. It necessarily makes hypocrites. It is more honorable and generally more profitable to be a member of a church. It will lift a Colfax to the Vice Presidency, a Howard to the head-ship of the directorship of a Freedman's Savings Bank, or to the pining of worthless Railroad Securities among the widows and orphans.

Fanaticism is never passive. Bigotry may be armed neutrality, but fanaticism is active hostility. Both are day and in sound fighting conditions, but until a grand conflict comes, bigots will leave their fanatical brothers to keep the field alone.

What is the bearing of this upon our spiritual philosophy? We intuitively recognize fanaticism as our foe. Shall we seek to please him as some amongst us are striving to do, by the plea of being Christian Spiritualists, and the plea of recognizing the conflict as irrepressible, organize our forces under the banner of reason, and prepare for the coming battle? Our answer will depend upon the conditions through which alone peace can be secured. What is it that fanaticism demands of us? Let us remember, there can be no compromise, as the fanatic bases his demands on the ground that he is answerable to God if he does not make every possible effort to compel me to accept them. Nationally he would enforce a rule of conduct, and socially a rule of faith. Let us examine these rules. He first tells me the salvation of my soul depends on my belief, but the question is in what? He consults his brethren of the various sects, and I am informed that I must believe on Jesus as my Savior and on the Bible as the word of God. I must further believe in Jesus as God, the Holy Spirit as God, and the Father of Jesus as God, yet that there are not three Gods but one God. I may not stop and ponder over this astounding assertion, as I am told it must be believed, but can not be understood, show us that man's highest standard of right and wrong will be found in the attributes of the God he worships; hence we ask for a history of this

wonderful being, and are at once referred to the Bible, as his own inspired word. With deep awe and reverence we sit down to its perusal, but are shocked to find our total ignorance of the first principles of right and wrong, since his honesty and morality as there depicted would to-day send him a convict from the bar of any impartial criminal court in Christendom.

We see that to satisfy our fanatical brethren, we must believe in a God of Justice who is unjust—a God of love, who is full of hatred—a God of mercy who is unmerciful—a God of truth who is liar—a God who preaches honesty but directs his chosen people to steal, and to carry out his plans debauches a betrothed maiden, and then by deliberate design has his innocent child put to a horrible death as a smelter.

As if this were not enough, we are commanded to believe, that it is right to punish the innocent and let the guilty escape, though nature proclaims it a lie, and insists that if I put my finger in the fire, on my finger shall be the blister and the sore. This cardinal doctrine of forgiveness of the sinner, through punishment of the innocent, is too horrible for even fanatic to argumentatively support, so we are told to be full of love because the just was slain instead of the unjust, whereas our nature when given fair play, denounces the perpetrator as so unaturally cruel, that we can only account for it, as in the case of Pomeroy the child destroyer, by ascribing it to antinatural tendencies. Let us checkmate by this inference, it must be remembered I am speaking only of the Bible God who created man some 6,000 years ago, as the inspired history asserts, and proves to the satisfaction of its many learned commentators. But as we now know, that man existed in a high state of civilization many thousands of years prior to that era, we can only suppose the Biblical act of creation to have some like the "commencement" exercises of our schools and colleges, at the far end of the term. This Bible God was necessarily preceded by some other God who started the race at an earlier period and his taste for blood as in the case of Pomeroy, must have come from his mother's side of the house. It might be very interesting to investigate how far the two races have intermingled and whether the presence of free thinkers and fanatics on the same "foot stool" does not confirm the theory that a melange race is only transient, each type soon reverting to its original color. Leaving this as a rich mine for other workers I will follow my more direct object. It is enough for us to know, that in interviewing the "Bible God" we are not taking any liberties with the previous creator, whose taste for blood if it existed, has not been placed on sacred records.

So far we find our harmony with fanaticism conditional upon our belief in an impossible Trinity—a Redeemer who is a kind of celestial centaur, neither all God nor all man but a hybrid sin generis—and our love of a Dainty whose recorded conduct is normal to our nature. It is further demanded of us to accept the Bible as the inspired word of God, and that its contradictions, absurdities, and obnoxious be received without argument or investigation.

Since nothing less than this would satisfy the fanatic, are we as Spiritualists prepared to make peace on such terms? A majority of Spiritualists seem to accept as a settled fact, free thought aided by the facts of our philosophy, will peacefully extend its borders till the domain of fanaticism is absorbed and remembered only in the historical school books of our children. Let us see if this creed will bear examination.

History dealing with the persecutions of the past by fanatics wielding political and ecclesiastical power, touches but lightly on suffering not made conspicuous by fire and fagot. Yet it was terrible then, and manifests itself when opportunity offers in all its force to-day. The fanatical father, for conscience sake drives his heretic son from his door, if possible to beggary that God may be glorified. The loving wife whose affection has been ever constant whilst in crebral harmony; who would have borne with womanly devotion neglect, insult, even unfaithfulness, becomes a hissing serpent if she thinks her religion reviled, and will curdle the partner of her bosom even upon her death bed. Nay, whilst yet alive, she will teach her children to despise their father, and scornfully pity him for having wandered from the truth. (Gentle reader, this no imaginary sketch) See will demand a separation and seek eagerly for some ground of divorce.

To the majority of church goers, their religion is but a Sunday sentiment, but upheavals in society are always originated by those terribly in earnest. When this earnestness takes the form of fanatical zeal its ambition knows no limit. According to the parable, it is "to go into the highways and byways and compel them to come in." It prepares catechisms and its Sunday Schools, carefully supervising the children's library, leaving the youthful mind much at liberty in every respect save the one most important of all, the faculty of independent thought. To dwarf, and if possible crush out, the power of the human brain which men call reason, has been the grand object of theologians, both lay and clerical with a zeal that has too often accomplished its purpose. Hence we find in every family circle subject to these influences, a barrier which free thought can rarely pass. We find men and women not daring even to discuss the subject of their religion from any rational standpoint, because they have been educated to believe it sinful to use their reason on sacred matters. Fanaticism demands belief in impossibilities, as the premium you must pay on eternal life insurance. We

(Continued on page 19.)

MATTER AND SPIRIT. Review of O. H. P. Kenney's Article by D. A. Eddy.

BRO. JONES.—In the JOURNAL of May 20th, I notice the remarks of O. H. P. Kenney on the relation existing between spirit and matter, and when I notice in this, as in any other subject that involves any considerable degree of importance, a positive and downright error, my combatsiveness usually comes to the front while the spirit says, "Write."

The theory that matter is the outgrowth of physical organism, or that it is evolved by physical action, we regard as fallacious. To use a homely expression, it is putting the cart before the horse,—making the effect the parent of the cause. The whole physical structure is secondary to, and dependent upon, the spiritual being within. It is the kernel the seed has built and lives in, the garment he has worn for his own use.

Now I undertake to say (without the fear of successful contradiction) that matter does not control or modify spirit; not perhaps in all cases, but in this instance where Bro. Kenney in forms as "that the theory of matter controlling spirit, is placing the cart before the horse," and it is on this point I join issue, and will according to the inspiration coming to my understanding, show Bro. K.'s position on this subject to be untenable.

Does Bro. K. or any one else believe there is any such thing as an immortal individualized spirit in existence, but owes its origin and conception to a material physical organism? The infant has no intelligence above instinct, and even that is much inferior to many of the animal creation. As it develops in growth, the peculiar construction of the brain attracts and draws from the great fountains of spirit, as fast and in such quantity as the physical organism can receive and bear.

The science of phrenology settles the question so far as the brain being the seat of some of the mind, soul or spirit. The spirit does not make the brain, but lives, expands and manifests through it. The organs that produce the embryo brain are not the result of spiritual but antenatal physical transmission. The expression of the spirit mentally, religiously and intellectually, will be in proportion to the approximation of the brain to what is styled evenly balanced, harmonious or perfect.

For illustration: The professor of music stands in the same relation to his instrument as the spirit does to the brain. The instrument operated upon, gives forth harmony or discord, just in proportion to the fitness and perfection of the instrument in its construction.

It is here I make the point according to my understanding and views on the subject, and on which I squarely disagree with Bro. Kenney. It is a fact patent to all that the best physical types of human life are the most susceptible of improvement and invariably exhibit a degree of intelligence in accordance with the laws of phrenological development. The spirit occupies the brain and manifests through it as best it can, but the brain being the result of physical causes in which the spirit had no part in the embryonic formation, can not change it at maturity any more than the musician can the instrument which is already made and placed before him through which good or bad music, harmony or inharmony, will decide its perfect or imperfectness of construction.

bishop. Writing some time ago, to a Romish journal of the United States, called the Shepherd of the Valley, Monsignor Kenrick, of Philadelphia, who most boldly advocated the dogma of infallibility, said: "We confess that the Romish Church is intolerant,—that is to say it makes use of every means in its power to extirpate error and sin; but this intolerance is the logical and necessary consequence of its infallibility. It alone has the right to be intolerant, because it alone possesses the truth. The church, therefore, tolerates heretics where it can not do otherwise, but at the same time it hates them mortally, and exerts all its endeavors to annihilate them." For these reasons, says the Christian, extirpate heresy ruthlessly in their kingdoms, and Christian states and heretics as much as possible from their territories. If at this moment we obtain from persecuting heretics, we repeat it aloud it is simply because we feel ourselves too weak for it, and because we should deem it yet more injurious than useful to the church we serve, being provoked to persecute." This certainly is explicit. Dr. Manning is not speaking so plainly yet, but the day is fast coming, it seems, when he won't need to be afraid.

Organization.

BY PROF. POPE. Mr. Edgerton.—While I may be comparatively a stranger among Spiritualists, I claim to have grasped the mission of Spiritualism for myself, as I find it stamped upon the history of the past, not only thirty years, but beyond the birth of the F. X. family. I am not in favor of organization as understood, practiced and contended for by Spiritualists, desiring such advocacy out of place for Spiritualism, and because it seems to result in deterioration through concentration of self interest, while the mission of Spiritualism is dissemination of good through unselfish love. What I mean by deterioration of elements through concentration is that every species of organization so far has been marked by the exclusive badge of its superior rights and privileges. It finally becomes a ring of some kind. It may be of gold, silver, brass or copper; the brass always outshining the gold.

Its necessity of breeding in and in, it ultimately in deterioration, final death and decomposition. Seemingly the most difficult lesson for us to learn, is that mankind, including Spiritualists, must differ in opinion, and until ample provision for such differing is made, no organization can profitably exist. Were it possible to organize, as a scientific organization, accepting all sentiments as divinity's work in the foothold, as in the wise, admitting the legitimacy of both sectarianism and hypocrisy, the wisest and best as servants of all, patiently suffering because they will do no evil, actually compelling all to feel that they enjoy equal rights which are respected by everybody. Was this the record of organizations in the past, I could not discard them. I find conventional even much incured with the present sectarianism of organizations (true profession of liberality is giant-headed.) Because of priestly dictation more obnoxious to the true reformer than a pope made terrible with civil power, and because no provision is yet made for his secret springs of free speech, free platform, successful convention, I insist on this protest of a fungus Spiritualism being heard, for the reason that when I may know through distributive justice, I may prove myself not only an iconoclast, but also a mediator between extremes of all kinds. I see, but do not lament, the present warring conflict in Spiritualism, for to me it is promise of a better state, the good results of a sober second thought being only a question of time.

The Centennial.

A word from the Centennial city may prove of interest to your readers, and I venture, in lack of a better, to give you a few notes from the Great Exposition. Great is the only adjective that can properly be applied to it, unless we prefer to deal in superlatives and call it stupendous, immense, unequalled, or choose the young ladies' term of comparison, and call it awful big. I can but say that visitors need have no fears of being disappointed, in whatever direction their tastes may turn. I have paid innumerable visits, but so far have only succeeded in gaining a confused outline of the wealth of wonders there displayed.

As for the Exposition, that has been industriously disseminated through the West that visitors to this city are destined to be dazzled, they may be set down as an utterly baseless falsehood. People can certainly live here now as cheaply as before the Exposition, and there has been no perceptible rise in the price of the necessities of life. A western man told me yesterday that he had come here with the expectation of paying dearly for his wife and that he had found excellent bread for himself and wife at fifteen dollars per week, and was being more cheaply than at home.

This feeling is daily growing more intense. It has become a topic of universal conversation. Mass meetings attended by thousands have been held. A succession of such meetings have been broached. The call of a vast army of men, to whom a day's lost labor is a day's lost food, ring in the ears of the Commission, yet they flap their long ears closely over the auditory apparatus and refuse to hear the demands of the people. If they still keep so deaf to this earnest and energetic demand, some ear-opener may yet be found to teach them that they are not the owners of the world, and that the church goes have not the entire right to dispose of the idle time of the non-church goers.

It is certain that a strenuous effort will be made to force them to rescind this arbitrary, unjust, illegal, and oppressive mandate, and to yield to the popular demand. But mercenary.

Philadelphia, Pa.

Letter from John H. Snodgrass.

BRO. JONES.—I see in your paper an article headed, "There is a Work to be done." The best way to do this work is, in my opinion, to create a fund sufficiently large to put in circulation tracts bearing useful knowledge to inquiring minds and to whoever might, by chance, read. Many would be thus picked up and read by those in high places, who otherwise would never do so. Give them a circulation something after the manner the Orthodox circulate their tracts. Donations should be made by all good Spiritualists; and all the wealthy ones at their death will bequeath a part or all of their wealth to this noble work. I deem that by properly placing this idea before your readers, which you are able to do, thousands of dollars would flow into your hand as a trustee for such purposes, and it would not be but a few years until a fund would accumulate sufficient to send broadcast all over our land, such spiritual literature as would have the long desired effect of inducing every body to investigate the beautiful philosophy of Modern Spiritualism. This would overcome the difficulty in the way of the great mass of people reading our works, or, at least, would open the way for more inquiries, and thereby they would be induced to buy our more extensively written works. Thousands would read, if they only had their minds attracted in this direction; but there are so many impediments thrown in the way by the orthodox clergy, that the people are prejudiced, and will not investigate, but by having pamphlets handed to the people free, and tracts strewn about like seed broadcast, it would not belong till you would hear a rattling among the dry bones of theology and ignorance. Many Spiritualists are anxious to have something done to circulate our Gospel more effectually, and thousands are ripe for the harvest. The people are starving for the want of something better than old worn-out laws; a higher light is being demanded; a religion adapted to the onward advance of the present age. There must be a John the Baptist to go before into the wilderness and prepare the way for the full ushering in of the new light—the full baptism of the spirit; and who will be the one to cry aloud and awaken the slumberers? Surely the editor of the RELIGIO-PHILOSOPHICAL JOURNAL is equal to the task.

Clarinda, Iowa.

Spiritual 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 spiritual form, 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.

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Mr. Lovell has but just begun to use Mrs. A. H. Robinson's opium remedy, and the first night I wore the requested paper you sent me, I felt the dear spirit friends with me. They manifested my head and face for nearly two hours. I have reduced my allowance of opium one-fourth already. Please send me another set of the requested paper to Bunnell, Ill., May 10th, 1876.

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Is the Devil Dead?

NUMBER XXXIX—(Whole Number XL)

A statement of the Progress of Darkness—Demons at Large—A Child's Life Saved—Woe Devils at this Season?

In our previous article we gave numerous cases where evil spirits had taken possession of the organism of mortals, and been a source of great harm.

Humanity is beginning to realize the fact that there are two agents in the world of spirits; one devoted to philanthropic and humanitarian projects, the other acts as an incentive to the perpetration of crime and the dissemination of discord.

The former we designate as angelic; the latter as devilish—one being diametrically opposed to the other. The man who kindly assists a struggling girl to gain an honest livelihood, is entirely different from him who entices her into a house of prostitution and there effects her ruin.

The object of one is to elevate; the other to debase. One would illuminate the soul with gems of literature; and feed the mind with those thoughts that would expand the whole nature, causing aspirations to ascend heavenward, bearing on them philanthropic emotions. The other would sing obscene songs, gaze at lascivious pictures, indulge in libidinous thoughts, and seek every avenue for low sensual gratification.

Angels of light gaze with admiration on those who aspire to be like them; but in pity on those who gather around them a cloud of darkness.

In all ages of the world, worship has extended in two directions—towards God and the Devil. "In the 13th century," says M. Schele De Vere, "by Leibnitz called the darkest of all developed the worship of the evil one to its fullest perfection; the writings of Saint Augustine, were quoted as confirming the fact that demons and men could and did intermarry, and the Diabans of the East were mentioned as spirits, who sought the daughters of men for wives."

Still later in this enlightened country of ours, at Salem, it is well known that men and women of sound judgment and unimpeachable integrity, even devoted church members, were approached by a black and yellow demon, loathsome in appearance, but possessing great power; he was accompanied by companions with human faces. These diabolical agents approached them with book in hand, which they were directed to sign, or at least touch. A refusal was attended with disastrous results—they were violently shaken, punctured with pins, scorched apparently with hot irons, and securely tied with invisible fetters. These manifestations were regarded as species of witchcraft, and many were executed in consequence, through the instigation of Cotton Mather. This diabolical influence manifested in thousands of different ways. An exchange gives an account of a very curious story of a police cell, in which a woman had committed suicide by hanging herself, after which inmate after inmate continued to attempt to do the same thing, till at last a girl declared that a fiendish little woman appeared in the cell at night and commanded her to hang herself, which she felt irresistibly impelled to attempt doing. The cell, it is said, had to be closed and abandoned. The cell was so impregnated with her magnetism—the very life element of her nature—that she could return, and by a powerful effort of will reduce

to complete subjection those confined there, throw over them the same influence that actuated her.

The wonderful phenomena attending the Salem witchcraft at the time Sir William Phillips was Governor of the Colonies, are now a part of the history of our country. During the incipient stages of the diabolical manifestations, young men and women were accustomed to practice magic. They performed enchantments, consulted slaves and turning keys, and by degrees became subject to satanic influence.

De Vere says, that in some cases, the sufferer complained of burning rags being stuffed into their mouths, and although nothing was seen, burnt places and blisters appeared, and the odor and smoke of burning rags filled the room. It appears, too, that when they reported they were branded with hot irons, the marks showed themselves, suppuration took place, and scars were formed which never again disappeared during life.

These are facts—results attending what has been designated as the Salem Witchcraft. Nor are diabolical influences confined to the dark past. A Catholic church in San Francisco was set on fire by the spirit of a bandit, and consumed. Voodooes propitiate demons by offering oblations to them. Hideous negroes, men and women, stripped naked, dance infernal orgies around a smoldering fire in Louisiana, in the night, in order to propitiate spirits they wish to serve them. As there is a bright side—an angelic side—a side of beautiful poetry, philosophical thoughts, and philanthropic purposes, connected with spirit communication, so there is a dark side—a devilish side—a lascivious, licentious side—a side where the thoughts are libidinous, and the passions a hellish flame. Even in this instance, however, the powers of darkness clash, and occasionally a good deed results from them. This case we are about to relate occurred in an Eastern city, a full account of which was published at the time; it is unparalleled for its darkness, nastiness, and agents employed. We give the account as published in the Detroit (Mich.) News. It appears that about two years ago, a German woman in that city, married a man named Patheis, who had obtained a divorce from a former wife for adultery committed by her. It could scarcely be expected that Mrs. Patheis No. 1, honored or loved her husband from the fact that her guilt was clearly proved, and she did not. Nevertheless, her feelings were dreadfully aroused at the legal fact which henceforward pronounced them two in law and conduct, and shut her out from a comfortable home; and when she afterwards learned he was courting another woman, she furnished curses and vague threats of vengeance against both him and her. Undeterred by the threats of the adulteress, Patheis, as before stated, married again. His second union was blessed, or rather cursed, by a child, a wee, pinched up, sickly boy, that had never known a moment's health. For over a year the child, in addition to the usual infantile complaints, seemed to be afflicted with a wasting atrophy, interspersed with spasms and convulsions which would have killed any ordinary baby. Physicians, as the saying is, "were in vain," and the poor woman, who loved her child with idolatrous fondness, at last despaired of its life. One day, a neighbor, an old German woman, with a reputation for being what the Scotch call "uncanny," came and looked at the child, and pronounced it bewitched.

"Bewitched!" said Mrs. Patheis, "who bewitched it?" "Somebody," replied the seeress, "have you any enemies?" "No, I haven't. Why, yes—let me see. There's Patheis' first wife. She's mad at me for marrying Patheis."

"Depend upon it," solemnly said the old hag, "she has bewitched your child. It is now wasting away to a skeleton, and will die if you don't break the charm."

The mother did not take much stock in the old woman's words at first, but subsequent interviews and conversation removed much of her skepticism. Besides, what will not a fond mother do for her child?

A BRANCH WITH DEMONS. By her advice, the child was suffered to remain nine days without any change of clothing, at the end of which time its condition may be imagined. Then, in a darkened room, the old hag ordered a burnt offering of the soiled clothes and feather mattress on which the little baby slept, to his serene highness, the devil. As the strong odor of the burnt woolens, feathers, and linen clothes filled the room, and the blinding smoke obscured everything except the flames and dull embers, the hag said:

"You will now see the likeness of your enemy."

"I can see nothing," said the frightened mother, "I am choked with the smoke."

"Be firm and fear nothing," said the seeress, executing some "cantrip delights" of wondrous power and of folding arms. "The charm works. Lock! There she is."

The terrified woman opened her eyes and saw a half length figure—not of her husband's first wife, but the woman of whom she retained the part of the house in which she was living. Her evil eyes were glaring at her through the blinding smoke, and her right arm was raised in a threatening attitude. The mother screamed, and became almost insensible.

When she recovered, the window were open, the smoke was gone, and only the charred remains of her baby's clothes remained to remind her that she had assisted at an unholy rite with the powers of darkness. The hag then advised her to change her place of habitation in order to completely break the charm.

"And remember, she will come to borrow something from you. But don't lend her anything, or the child will die."

The hag then took her leave. About half an hour afterward the woman, who owned the

house came up stairs and asked for the loan of Mrs. Patheis' darning needles. The latter looked horrified at this proof, to her simple mind, of the hag's predictions, and refused to loan the needles. She commenced to pack up, and removed the next day to Russell street, where she is now living. Strange to say, the child has gained immensely since, and now promises to be a healthy boy.

Even in this 19th century the powers of darkness are ever on the alert, and the above case is only illustrative of Voodoo practices in various parts of the United States. True, noble ends were subserved in relieving Mrs. Patheis' child of the pernicious influences that had enveloped it, and the circumstance shows that evil spirits will sometimes obey the behests of their medium, even if it is to overcome influences of a like nature.

KNOWLEDGE IS THE SAVIOR OF THE WORLD.

Duties Devolving Upon Spiritualists.

Our articles, entitled "There is Work to be Done. What have Spiritualists Done to Aid Spirits in the Great Work of Intercommunication of Mortals with Immortals?" published in No. 18, vol. 30, and again "What are Spiritualists doing to Aid Spirits in the Inculcation of the Philosophy of Life?" published in No. 19, vol. 30, we are glad to know are awakening thought throughout the country.

In this number of the JOURNAL will be found several letters of interest referring to the subject. We here present our readers with a letter from Bro. A. J. Davis, and another from a distinguished gentleman in the city of New York who writes from Saratoga Springs:

REMARKS FROM BRO. A. J. DAVIS. Bro. S. S. JONES.—I read your editorial on the necessity of cheaper editions of our literature, and said with all my heart "Amen" to every word of it. If my way, financially, had been opened before me, the universal diffusion of books and pamphlets in my line would have been accomplished years ago. But I can still hope and believe that a better time is coming for the longing and hungry multitudes.

Yours Ever, A. J. DAVIS. New York, July 10th, '76. The following is a letter from an intelligent and true Spiritualist, who like hundreds of others has volumes of manuscript given direct from the ages of the higher life, awaiting "material aid" for publication.

These letters will be read with interest. Saratoga Springs, July 18th, '76. Bro. S. S. JONES.—Prof. Anderson's respects of the 10th inst., came duly to hand, advising me to address you upon the subject, which he has laid before you. I presume, through my co-repondence with him. Concerning my manuscript of communications, of which I have spoken, it is unnecessary to repeat what I have already written him. I have about forty volumes of about 175 pages on an average, of important matter, on various subjects in every department of life, that ought to be given to the world. The spirits who have written, have instructed me to keep them till they should tell me what to do with them. A few days before I left New York, both Mr. F. and Mrs. S. spoke of you as the proper man to help me publish them. This is the reason I have laid the subject before you, as all my communications have been written through those two mediums. It would be wise for me to attempt to do anything with them without the approbation of the spirits who gave them and control them, as I should not succeed. But with their approbation and their support, we could not make a failure.

Inasmuch as no profitable business in my line can be done at present, as the financial world has not touched bottom yet, which it must do, and be reformed before any safe and reliable basis for business can be established, I am at leisure and can attend to the work proper to be done, and shall be glad to do so, if an arrangement can be made. As I wrote Mr. Anderson, my object is to perform a moral duty. I feel a great responsibility resting on me, given me by the most intelligent spirits that visit this earth for the benefit of the world.

I hope to hear from you soon. My regards to friend Anderson. Respectfully Yours, WM. BLANCHARD.

We frankly confess that our financial ability is insufficient; nor is there yet organized an institution in the interest of Spiritualism with sufficient capital to assume the responsibility of publishing the vast amount of valuable matter that has been and is daily being given by intelligent spirits to mortals.

But we do hope to awaken an interest by the aid of spirits and Spiritualists, in this subject, that shall result in creating a fund to endow a Publishing House for the publication of the manuscripts above referred to, in so cheap a form that spiritualistic literature will soon be showered upon the people almost without price to the readers.

We hold that such *angelic literature* would do more to banish *error* and *sin* in its most general sense from the world, than all the so-called Gospel preaching combined.

When mankind comes to an understanding of the true *Philosophy of Life*, men and women will learn to do good for goodness' sake for the *real pleasure and happiness* that will result as a matter of necessity. They will avoid wrong doing because the train of misery which results, will be so apparent, that the would-be wrong doer will avoid wrong as he avoids the viper whose bite is known to be a deadly poison.

We call the attention of our readers to an article signed *Philosopher*, to be found on the 18th page of this number entitled "There is a Work to be Done," approving of our suggestions above referred to.

Dr. Snodgrass has an article in another column of the JOURNAL, hinting at the measure for accomplishing the object in view—to-wit, the publication of *cheap spiritual literature* for the millions. We expect to awaken thought extensively upon the subject, and to publish much from these *beloved ones* fully inspired to suggest our plan in a perfectly tangible form. Let us hear from all who are inspired to write upon the subject.

Miss Lottie Fowler, the American Medium. Miss Lottie Fowler is still in England. J. Regan reports one of her seances for the London *Spiritualist*. He says:

All being arranged satisfactorily, we were just about taking our seats, when we were all invited by the medium to search her bedroom, which she uses as a cabinet on such occasions, and is entered by a door from the seance room. Several gentlemen availed themselves of the invitation, and after a thorough search and examination of the furnishings of the same, to guard against anyone entering from without, they all expressed themselves satisfied. The medium then drew the curtains, seated herself in the cabinet, and we resumed our seats, at a distance of some eight feet from the curtained entrance. The lights were lowered, allowing sufficient for us to see the time quite plainly on looking at our watches. We felt apprehensive of there being too much, owing to daylight still penetrating the window blinds of the room at the time.

However, it did not prevent the materializing of the celestial visitors, for one shortly appeared, in the shape of a man attired in a long white robe, with dark, short beard and moustache. He pulled the curtains apart, emerged from the cabinet, and stood directly looking at us. Mrs. Regan thought she knew the outline of the spirit's features; and on her asking him if he was her dear brother William, who used to materialize at Bastian and Taylor's, he bowed thrice in the affirmative.

He then retired to the cabinet for a few moments, and reappeared, placing himself against the jamb of the door, gazing earnestly at his sister and the company for some time; after which he held the curtains apart, still gazing at us; he then bowed, but did not speak, and instantly disappeared.

The next form to appear was Baron Hendrick, brother to Baron von Yag, greeting us as usual in his deep German guttural voice, telling us that he liked the harmony of the circle much, at the same time impressing us, that he was determined to be consulted in future as to who should be admitted to the seance, and that it was necessary for those wishing to be present at the materializations on Saturday evenings, to send in their names to his medium, Miss Lottie Fowler, not later than Friday. He asked for a cord to measure his chest, but one not being at hand, Captain James handed his handkerchief, after measuring his own chest with it, to Hendrick, who then measured his chest, which was about the same as the captain's, after which he asked for a pair of scissors, and cut a long strip out of his outer garment, handing it to me with the scissors. Mr. Wedgwood then asked him to show the hole, which he instantly did, holding up the robe for our inspection, and showing us the long rent therein; he then shook it out whole again, without removing it from our eyes. After exchanging a few more words with us he retired, and bid us good night.

THE CASE OF ANNIE EVA FAY. Judge Donohue Decides that She Must Take out a Juggler's License. Judge Donohue, in Supreme Court, Chambers, yesterday decided the case of Annie Eva Fay, the "spiritual test medium." The Society for the Reformation of Juvenile Delinquents made application to the court to compel her to take out a juggler's license, or else be permanently restrained from giving her exhibitions or seances. On behalf of the Society, various affidavits were submitted, alleging that Miss Fay was a juggler, and performed her feats without any supernatural aid, but merely through "legerdemain, prestidigitation, or sleight of hand." On the other hand, were affidavits in which it was alleged that the proceedings were the result of a conspiracy between various ministers of the Gospel, who were seeking to crush out the truth as exemplified in the feats of Miss Fay. Judge Donohue decided yesterday that the case comes within the statute in regard to theatrical and other entertainments, for which a license fee must be paid to the Society for the Reformation of Juvenile Delinquents. In his opinion he says: "While the court should be careful in any attempt to restrain parties claiming to be in pursuit of knowledge or the exercise of religious rules, the court should be equally careful not to permit the mere name or claim to sustain an exhibition that the statute contemplates should pay a license. It seems to me, after careful consideration of the facts in this case, that this defendant comes within the statute, and must be restrained."—N. Y. Times.

An Earnest Appeal. We appeal to the friends and readers of the RELIGIO-PHILOSOPHICAL JOURNAL, who are indebted for the paper, to neglect no longer to make payments. Justice demands that our current expenses be remitted by those who are largely in arrears.

And we now most urgently ask those who are receiving the JOURNAL on credit, (not only the subscription, but advance postage) to remit at once.

To all true friends of Spiritualism we tender our cordial thanks for your support—to such we freely give credit, when desired, knowing that you will promptly remit in time to save us from pecuniary embarrassment. But we do ask you to remember us just now.

Mrs. ORRIN ANTHONY MARRAS, the celebrated developing medium can be found at her residence No. 449 South Clark street, rooms one and two. The old lady has been for nearly twenty years one of the very best developing mediums before the public. Her charges are so reasonable (only one dollar a sitting) that any one can afford to take sittings from her and find out their mediunistic powers. There are but very few persons who have not one or more natural mediunistic gifts.

DR. WITZENDORF has been taking a trip to Madison, Wis. He held three seances at the residence of Mr. Wisniewski. He is rapidly gaining in power.

Terms of the Religio-Philosophical Journal. To new subscribers on trial, postage prepaid at this office. Three Months \$1.00 One Year \$3.00

We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

Mail Matters.

The following Section of a Law has been passed by Congress and approved by the President:

Sec. 15. That transient newspapers and magazines, regular publications designed primarily for advertising purposes, or for free circulation at nominal rates, and all printed matter of the Third Class, except unsealed circulars, shall be admitted to and be transmitted in the mails, at the rate of one cent for every two ounces, or fractional part thereof; and one cent for each two additional ounces or fractional part thereof; and the sender of any article of the Third Class of mail matter may write his or her name or address thereon, or on the outside thereof, with the word "From" above or preceding the same, or may write, briefly, or print on any package, the number and name of the article enclosed. Publishers of newspapers and periodicals may print on the wrappers of newspapers or magazines sent from his office of publication to regular subscribers, the time to which subscription therefor has been paid; and addresses upon postal cards and unsealed circulars may be either written, printed, or affixed thereto, at the option of the sender.

Sec. 16. That all Acts or parts of Acts in conflict with the provisions of this Act are hereby repealed.

On unsealed circulars, and all mailable matter of the Third Class, other than designated in the foregoing Section, postage will be charged as heretofore—one cent for each ounce or fraction thereof.

Dr. E. C. Dunn is in the Lecturo Field. Dr. Dunn who accompanied Bro. Peobles in his trip around the world, starts immediately on a lecturing tour through the Eastern States.

Bro. Dunn is not only a very interesting speaker, but an excellent hearing and a good trance and test medium. He has traveled extensively in the United States, and always gives good satisfaction as a lecturer and medium.

The lectures he gives in regard to people in other countries, their phases of spirit manifestations, and what he saw in his journey around the world, will be intensely interesting to all who listen to him. He is just the man to call out the people and fill halls to the credit of any town or city that may engage his services.

Until further notice, he can be addressed at Hammon, N. J., in care of Hon. J. M. Peobles.

Who Are They?

F. W. Burt, of Grand Rapids, Wis., writes: Prof. Cook, J. Milton Hyde his agent, is advertised to be here the 21st and 23rd, to expose Spiritualism.

Who are they? It seems that the JOURNAL has had something to say of them, but as my JOURNAL is all marion around the neighborhood, I can't hunt up the item. Three or four of us would like to be posted about the "Star of Mystery."

Why, my good brother, they are just what they advertise to be—they try to expose Spiritualism. It is all a pretense, however; no one can show Spiritualism to be false, hence to expose it in any other sense than a truth is an impossibility. His object is to make money, and his business is just as honorable as for a person with a stated salary to preach the various doctrines of the Orthodox Church. The Christians are the only ones he deceives.

Death of Dr. Wm. Tilston.

Dr. Wm. Tilston passed to spirit-life after about ten days confinement to his bed, on the morning of July 13th, aged sixty-eight years. The deceased was a very kind hearted, genial gentleman. Nearly two years ago he was very sick for several weeks, and from which he never fully recovered, yet he got about and was endowed with rare healing powers, as many, ourselves included, can testify.

The Doctor had many friends, but not a single relative in Illinois.

Dr. Hantson, the Independent Writing and Test Medium. Dr. Hantson, the independent writing medium, is located at 480 State Street, where he can be found at all hours of the day and evening. See advertisement.

IS THE DEVIL DEAD? S. N. G., of Cresco, Iowa, desires us, if we capture the Devil, to spare his life. We think we will.

Camp Meeting.

The Third Annual Camp Meeting of the Massachusetts Spiritualists and Occultists' Camp Meeting Association, will be held at Lake Pleasant, Montross, Mass., August 9th to August 31st, 1876. No doubt this will be one of the most entertaining and instructive meetings ever held in that State.

Yearly Meeting.

The Spiritualists of Forrage County, Ohio, will hold their Yearly Meeting at Mantua Station, on the first Sunday in August (9th), forenoon and afternoon. A. B. French and others are suggested speakers. Persons coming from a distance will be provided for and made welcome, so that none shall go away dissatisfied. Bring your basket well-filled and have a picnic at noon. Dr. M. King will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL.

Grove Meeting.

The Spiritualists and Liberals will hold a Grove Meeting at Porter and Montross' picnic grounds, at the base of Geneva Lake, Michigan, on the 24th and 25th of July. Mrs. E. Moore and Miss M. E. Barry are suggested as speakers. Admission free. To meet the ladies and gentlemen who wish to see the "Star of Mystery" and "Star of Mystery" will be held at the residence of Mrs. E. Moore, at Porter, Mich., on the 24th and 25th of July. Dr. M. King will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL.

DAVID WILLIAMS, of Berlin, Corresponding Sec'y.

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

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

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astronomical Origin of the World', 'Age of Reason and Examination of the Prophecies', etc., with prices listed.

Table listing various books for sale, including titles like 'The World as I See It', 'The Philosophy of the Human Mind', 'The Science of the Soul', etc., with prices listed.

Table listing various books for sale, including titles like 'The Complete Works of Andrew Jackson Davis', 'Religio-Philosophical Publishing House', etc., with prices listed.

C. O. D. Orders for Books, Medicines, or Merchandise of any kind, to be sent C. O. D. must be accompanied by one-fourth the cost. No attention will be paid to any order unless these terms are complied with.

NO CURE! NO PAY!! Dr. Kean, 175 S. Clark St., Cor. Monroe, Chicago.

RELATIONS OF THE SEXES By MRS. E. B. DUFFEY, Author of "What Women Should Know," "No Sex in Education," etc.

SOUL AND BODY OR THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE. By W. F. EVANS, Author of "Mental Cures," and "Mental Medicine."

ANGER SIGNALS AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM BY MARY F. DAVIS.

CHRISTIAN SPIRITUALISM THE SECOND VOLUME OF THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

A NEW BOOK Vital Magnetic Cures: An Exposition of VITAL MAGNETISM. And its application to the treatment of mental and physical diseases.

List of the Complete Works OF ANDREW JACKSON DAVIS, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILLINOIS.

In ordering any of the these books, to be sent by mail, it will be necessary to add 7 per cent. to the price to prepay postage.

Principles of Nature: Her Divine Revelations to a Modern, Free Spirit. (In Three Parts). Thirty-Third Edition, with a preface by the author, and containing a family record for marriage, birth and death. This is the best and most comprehensive volume of Mr. Davis, comprising the basis and ample outline of the Harmonical Philosophy, treating upon subjects of the profoundest interest to the human race.

Vol. II. The Physician—Treats of the Philosophy of Health; the Philosophy of Disease; the Philosophy of Sleep; the Philosophy of Death; the Philosophy of Psychology; and the Philosophy of Healing. Vol. III. The Reformer—This volume is devoted to the study of the history of the human mind, and its culture; also, a comprehensive and systematic argument on the "Existence of God."

Death and the After-Life—Thousands upon thousands of this wonderful little volume have been sold since its first publication. It is the most practical introduction to the revelations contained in this book. This enlarged edition contains more than double the amount of matter found in the original edition, and is enriched with beautiful illustrations illustrating the "formation of the Spiritual Body."

Harbinger of Health—Containing Medical Prescriptions for the Human Body and Mind. As a book of family medicine, it is adapted to general use. The first volume of the "Harmonia," "The Physician," this work, "Harbinger of Health," and the author's last work, entitled "Mental Disorders, or Diseases of the Brain and Nerves," these books alone would make a reliable medical library for a family, or for students of Philosophy and the Science of Life and Health.

Philosophy of Spiritual Intercourse—This volume is the first from the author directly on the subject of "Spiritualism," and its position in the history of the most varied and searching experiences by "thousands" of mediums and investigators. (New York: Religio-Philosophical Publishing House, 1875.)

Medium's Column. SEPALED LETTERS ANSWERED BY H. W. STANTON, 150 Adams St., Room 24, Chicago.

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, 150 Adams St., Chicago, Ill.

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Free Medical Diagnosis. Send lock of patient's hair, 2 postage stamps, age and sex.

Mineral Examination. Mineral water examined, charts marked, etc., on the most liberal terms.

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A NEW BOOK WOMAN, LOVE and MARRIAGE, BY F. SAUNDERS.

Like the mythic wife that now betrays the globe, do not these wiles—Woman, Love and Marriage, enmeshes us with a glistening chain of common humanity? No, also like Eve, Hope and Charity, are they bound together by an indissoluble law of unity.

Price, 75 cents; postage free. For sale, wholesale and retail, at the office of this paper.

charge fanaticism with standing guard over every family circle in our midst, prepared to destroy love, peace and harmony, rather than ignorance and superstition shall be banished.

We charge fanaticism with producing through its various theological agents, the very superstition and ignorance, by which alone it becomes possible to worship so infamous a being as the God described in the Bible.

Fanaticism discards the importance of political control, and possesses peculiar powers of obtaining it, by appealing to those emotions in the voter which it has so astoundingly cultivated.

It never rests satisfied in any country until its religious views are supported by legislation, and so far as may be, are made compulsory.

It is to-day working assiduously to put the Bible God into the Constitution, and by so doing, put outside every citizen who prefers respectable society, and to force its Bible and its Bible God into them.

Let fanaticism once get a foothold in our national constitution, and liberal of every degree must perforce stand aloof from political life.

Its power thereby increased, the constitution of every State will be legislated to its purpose. Unrepresented in our legislatures—without a voice in the courts of law, our press, our judiciary, and ourselves will be assailed as blasphemers or accused of obscenity if we venture to quote from the "word of God."

When our meetings are suppressed, our editors, orators and leaders languishing in prison, we shall find a sad leisure to look back and see that disunion amongst ourselves has been the cause of our defeat.

If Spiritualists will but reflect that fanaticism, like the scrofulous Canada thistle, is full of life when it is apparently dead, there would be less of that confidence in the peaceful progress of free thought which now seems to parody every attempt at organization.

The facts are before us. We know what fanaticism is, and what are its designs and desires. Spiritualists believe in laws of nature, and one of these laws is that association is stronger than disunion. We shall find ere long that organized fanaticism will gain political power. We are, and shall be for some years to come numerically inferior.

The storm looms already on the horizon. Our spirit friends are everywhere warning us through their mediums that it will surely burst ere long. The truth of yesterday is also the truth of to-morrow. United we stand, divided we fall.

New York City.

ANGELS AT HOME.

Rapid Progress in Mrs. Mendenhall's Mediumship.

Bro. S. S. Jones.—Since I wrote you last, we have been making rapidly progress in way of materializing seances; if I am not assuming more than my share of space in the Journal, which is without a parallel for facts and truths pertaining to the great and grandest of all the sciences—mediumship—I will ask you to publish in its columns the following correct account of phenomena which occurred at our last seance, held on the night of the 23rd inst.

There was a heavy rain-fall in the evening, after which the sky became clear and the stars shone brightly. The circle was composed of A. C. Mendenhall (brother), Alfred Abernathy, myself and two younger daughters. We sang the beautiful and well adapted song, "Angel Band," after which I began a waltz, "On the Mountain High," when, inside the cabinet, the drum kept most perfect time, made by angel hands. Mattie Horne, a daughter of the forest, and Mrs. Mendenhall's entrancing spirit, announced her presence, with other remarks on past events and words of instruction for future circles.

It was now 30 minutes before 9 o'clock, P. M., when we were greeted with the visible presence of one of nature's fairest and most highly gifted daughters, announcing her name to be Miss Jennie Wilkens, stating that when on earth, she resided in New York City, passed into Spirit-life at the age of 18 years, some fifteen years ago, that her occupation in mundane life was that of an actress, and is now a member of Mrs. Mendenhall's band. Miss Jennie is of ordinary size, and of unexceptionable beauty; crowned with a luxuriant growth of auburn hair, which hangs over and around her shoulders in wavy ringlets. She was dressed in the manner and style of a "white robe" of the Christian, in anticipation of wearing, so often sings; having around her waist what first seemed to be a large black silk apron, which she seemed to be able to convert at will into a regularly formed skirt, then a shawl, veil, etc., etc., making its greatest dimensions to be four and one quarter yards square. It was most beautifully and tastefully ornamented with raised flowers of various figures, and of fine silky texture, which felt well realized, as we were permitted to have it in our own hands at pleasure. Subsequent to this, she had with her a small black silk veil, which undoubtedly was of inexplicable value to her person, nor was there need of any, as her entire form was a jewel itself of rarest quality. Her speech, though seldom heard above clear and distinct whisper tones, was truly graphic, elect and weirdness. Do not think me fanciful or novel in my delineation, for our language is inadequate to describe this beautiful angel. She is often spoken of by the medium's controlling spirit, as the

QUEEN OF BEAUTY.

It seemed that Jennie had come on pup to do our bidding for the time being; for scarcely one of us could express a wish until she was in the act of gratifying us with a performance of the same. Brother Amos and I tested her weight by having her stand with both feet upon our hand, separately placed upon the floor, which seemed to vary from fifteen to twenty-five lbs. Calling for a chair, one with rockers was presented her, upon which she sat and rocked herself in the most natural and graceful manner; then stood erect upon it, giving us, through her gestures, ample proof that she had indeed been a player upon the stage. Several times she moved the chair to different parts of the room, rocking herself as soon removal, and occasionally would burst out in the greatest glee of laughter, no doubt, at our unstrained expressions of commiseration for her surprise. Jennie walked to and fro through the room, opening the doors leading into different apartments with that degree of naturalness and familiarity that I said to her, "Jennie, I guess you will soon be able to serve us as a house-maid," whereupon she procured the broom and made a fair show at sweeping the floor, remarking, however, that the occupation did not altogether suit her. She then went to the lamp, some ten feet distant, which was burning with subdued light, raised and lowered the wick alternately, self experimenting or testing her power to bear its force or brilliancy, and holding her hand immediately over the mouth of the fire, and grasping the globe with the other, which undoubtedly was too hot for mortals to endure, convinced us that fire, destructive as it is under certain conditions, is

harmless when in the hands of an angel. After these with many other phenomenal feats covered with the glory and evidence of a happy immortality, Jennie concluded her piece by remarking to me, "Your little daughter is waiting to appear, so I bid you good night," and passed into the cabinet some minutes after the clock had struck ten, making her stay with us over an hour.

In a few minutes little Mary (my daughter) appeared in white dress and black silk sack, with her massy curls of golden hair hanging profusely over her shoulders. All attempts to describe the brightness of her

LOVELY ANGEL CHILD.

in her movements, would be but beggary in the extreme. Suffice it to say, that she is the embodiment of gaily, cheerfulness and sportful innocence. She duplicated all the feats of her preceding actress—Miss Jennie—with an air and style that showed plainly, she was determined to carry with her the palm of victory. Little Mary carried the lamp with raised light to the far corner of the room, which is 18 ft. square, placed it upon the table, carefully playing with its flame, while she viewed with scrutiny a large group of portraits hanging upon the wall. After this, she gave us an exciting view of her great dexterity by taking the lamp into her hand, holding it back of her shoulder, gyrating almost like a top, then placed it in its proper locality, and walked to the front door, which was bolted, opened it wide and stood for some time between us and the glittering stars, appearing only as an angel can appear.

It was at this moment I realized the truth most vividly, that "One star differeth from another in glory," and in the grand cluster before us little Mary was the Venus. Coming back to the circle, she asked me to play her a "quick step" upon the violin, which I did, when she timed it so gracefully that we were forced to the conclusion that there was dancing in the brighter spheres. I then asked her if she could walk with me, arm in arm as I had often said to friends, "I expect to see the day when I shall look arms and walk with the angels in this life." She replied, "I will try," and taking me by the arm, walked several steps by my side. And now as if to carry our minds back to the days of her mundane childhood, she assumed an apropos form in a

laid her little person down upon the floor at our feet like an innocent sleeping babe a few moments, then arose, seemingly, with newness of life, kissed me and brother affectionately, and caressed the other members of the circle tenderly; gave a brief account of her reception into the Spirit-world, "Sweet By and By," and went to join by the sweet voice of one whom we never before heard in song. Then came to the aperture, Mattie, my second companion, making her self visible down to her shoulders' donned in the duplicate of a brown luster dress worn by her when in earth form. She remarked that the medium was too exhausted to admit of further materializations to night, and occupied several minutes in giving us words of wisdom and instruction for future circles, never to be forgotten; concluding her discourse with the words "May God bless you all." At this moment the well known voice of an African spirit, whom I have frequently met at other seance rooms, greeted our ear with the words "Halloo, Massa, is here."

Some five minutes whirled away in the most jovial manner in narrating past events, witnessed by myself and brother in the presence of this colored friend and other spectators, closed the seance for the night.

J. H. MENDENHALL.

P. S. We sometimes meet with failures and are not permitted to give seances yet to public audiences, excepting some old and long tried friends.

J. H. M.

Carro Gordo, Ind.

Spiritual Phenomena in Philadelphia.

DEAR JOURNAL.—Again I will endeavor to give your readers some idea of the marvelous things going on in this city of brotherly love, in the way of spiritual manifestations. In the first place I would say I have attended one of the marvelous seances of that gifted medium—

MRS MAUD E. LORD.

The manifestations were truly wonderful. The company were arranged in a circle, and the medium sat in the centre, patting her hands, with her feet closely confined by a member of the circle. Musical instruments were played upon, audible voices spoke, two and three at one time, hands of various sizes patted and caressed those present. My handkerchief was taken from my lap; my nose and eyes wiped, and by request the same spirits wiped the nose and eyes of my wife. While I had possession of the medium's feet, hands of various sizes patted my wife and myself, and voices whispered to us. The room being close and exceedingly warm, the spirits would occasionally pass all around the circle and fan each member with a fan taken from the lap of a lady present. I am happy to state Mrs. Lord is doing well, and convincing many of the truth of her mediumship, not only by these manifestations, but by very positive mental tests which she gives while the manifestations are in progress.

MR. AND MRS. HOLMES.

Like many others, I must confess I felt some feelings of prejudice against these mediums, and for a long time hesitated before I attended their seances, but at length I determined to investigate for myself, and know for a certainty whether they were mediums as they claimed themselves to be, or frauds as some others claimed they were. My investigations have been thorough and impartial; they were strange to me, but politely I met every opportunity to apply the scientific test conditions, which often I applied myself of. At the first seance I attended, I was allowed to sit close to the cabinet, which I had thoroughly examined beforehand. I saw Mr. Holmes enter the wire cage, saw it locked and the key given to a gentleman in the circle—a skeptic. John King appeared almost instantly, and informed me a spirit was trying to materialize for me. In a few moments the unmistakable face of my grandmother appeared at the aperture. Other spirits, recognized by strangers, appeared that night. In the dark seance Dickie gave me some fine tests, and R. also did the wonderful ring-test for many there, all of whom declared themselves convinced that neither Mr. or Mrs. Holmes had anything to do with the manifestations.

At the second seance the dark circle was much the same. I fully recognized the spirit, face and form of my former partner, Dr. Hamilton, who came out from the cabinet and approached me. Others present who had known him in life also recognized him.

At the third seance, John King approached me, and taking my hand, gave me the Masonic grip. Mr. Holmes is not a Mason. At the fourth, fifth and sixth seance, spirits were recognized by those present. The seventh seance, I held in my own house, making a cabinet of a small back room, by stretching a black curtain across the door. The manifestations were even better than they were at the rooms of Mr. and Mrs. Holmes. A large mass of hair was wound up and flung over our heads,

at the same time the guitar was laid over the chandelier and played upon, the bells were rung beneath our chairs, R. was talking in her chattering way incessantly. Hardly had Mr. Holmes gone into the back room before John King walked out, holding up the curtain, showing Mr. Holmes sitting in the chair entranced, Mrs. Holmes holding the hands of my wife and self.

After John retired the spirit of my wife's brother appeared and was fully recognized by her and her father, who examined it closely. Such are the manifestations appearing nightly in the presence of these mediums under the most rigid test conditions, and no matter what may be said in the past, in the present the Holmes' are without doubt, giving wonderful, genuine, and marvelous manifestations. Let those who doubt it call at 614 West Washington Place, and see for themselves.

CHARLES F. WHITE.

We are glad to state that this medium has recovered his health after a long and painful illness, and is about to return to active duty in the field. Having been the medical adviser of Mr. White, we have had opportunity to test his clairvoyant sight. His clairvoyant sight is remarkably clear, and the facility with which his guide "Clockey" gets names in full, is astonishing. It is no uncommon occurrence for him to give thirty or forty full names during an evening, and frequently answers folded and sealed questions with equal correctness. Societies and localities wanting a good test medium should send for him, as he is desirous of traveling this Summer and Fall. Letters addressed in my care, 430 N. 88th St., Philadelphia, Pa., will reach him.

Yours for Truth,

Wm. VAN NABERS, M. D. Philadelphia, Pa.

The Artist, N. B. Starr, at Eastman and Taylor's Seance.

I regretted that I was not able to see you the second time when I was in Chicago. I had to leave the next morning, and so I missed the pleasure of a second visit. I visited, however, the world renowned mediums, Eastman and Taylor, and as I promised the friends in Sturgis to write an account of what I saw and heard, I proceed to do so. I shall be as concise as possible, consistent with the exact truth.

The morning after I saw you I visited the medium for the purpose of securing a seat for the evening seance. I found their doors locked, and no one about. Adjoining their rooms I saw the sign—"Mrs. Weeks, No. 24." I knocked at the door and was admitted by a lady who proved to be a clairvoyant medium. I introduced myself. She had heard of me, and was very glad to see me. We entered into conversation on various subjects when suddenly she said, "There is a plain old Q. Iaker lady standing by you; she says she is your mother; that if you will visit Eastman and Taylor to-night she will show herself to you." Now I have a distinct recollection of how my mother appeared when in the flesh, and the lady's description of her was so accurate that I at once recognized the truth of her description. Accordingly at night I found myself seated in the seance room. Suffice it to say that everything is so straightforward and open, that any person who is not a captious skeptic, never thinks of fraud; beside the well-earned reputation of these mediums for truth and veracity, is sufficient to preclude the idea of any chicanery whatever.

There were, I suppose, about twenty or thirty persons present, and after sitting a few minutes and singing, "Tramp, tramp, tramp, the boys are marching," the black curtain that hangs before the window of the cabinet, moved to one side and the face of an old lady appeared to the view of the audience. She called for N. B. Starr. "I went to the window, the curtain again moved and there stood the living, breathing mother of my childhood. Q. I was most wonderful that she was plain Q. Iaker cap, with the stringing gray hairs escaping from beneath the lawn kerchief, crossed over her breast. Yes, there she stood, the darling mother that loved me all through my wayward childhood, as only a mother can love, who nursed me in infancy and prayed for me with her latest breath, and now reaching out her hand to mine, drew my face to hers, and, Oh! wonderful—said in an audible voice, "Nathan, thee will be with us before long," and then dissolved to my sight and sense. Was ever such manifestation vouchsafed to mortals? I am sure if I had weak nerves I should have fainted. There were others that came to the cabinet window and were recognized afterward, but as I am making this letter too long, I will close by saying, that all who go to Eastman and Taylor's seances, should endeavor to avoid all inharmonious and captiousness about what seats they occupy, or during the dark circle be trying experiments on their own account. Such conditions destroy the effectiveness of the manifestations.

N. B. STARR.

Port Huron, Mich.

Prince Bismarck's View.

In a speech delivered by the German Chancellor, he said:

The worst is that after the Vatican Council the bishops, too, have ceased to be independent, and the Roman Catholic Church is governed by the Pope alone. Accordingly, that clause in the charter which leaves the affairs of the Roman Church in Prussia to itself, means nothing but that they are left to the Pope. Now, this Pope is a foreigner—an Italian priest, elected by Italian priests, and advised by Italian priests, who cared exceedingly little for the welfare and prosperity of these poor, sandy marshes of ours. Still, having every priest in Prussia under his absolute order—as to the Catholic laity, they never were considered by their church as anything but *inerte contributions plebs*—his Pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting even the king. And now, please to consider what this foreigner has announced as the programme by which he rules in Prussia, as elsewhere. He begins by arrogating to himself the right to define how far his authority extends, and where king and Parliament may be permitted to claim some slight prerogative too. He then goes on—of course in an speaking of the Syllabus and other new statutes—to condemn constitutional government; the liberty of the press, liberal education, etc. He likewise hands over heretics, including the great majority of the Prussians, to eternal perdition, and orders us to accept the Romish Religion as we value the future salvation of our souls. And this Pope, who would use fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway in our midst. This Pope, who has semi-official papers of his own in Prussia, more numerous, more actively circulated, more skillfully edited, and cheaper than those of the Government, expects us to allow him an *imperium in imperio*, though he is pleased to use his political influence all against us.—*Anti-Royalist*.

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Passed to Spirit Life, May 11th, JAMES A. M. THAMES, in the 28th year of his age.

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