

# RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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H. S. JONES, Editor.

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## ENGLISH NOTES AND JOTTINGS.

### An Intellectual and Religious Crisis—Free Thought and Toleration in Spain—Victor Hugo and George Sand—A German Prophetess.

LETTER FROM GEORGE PADMER.

In a previous letter I alluded briefly to certain facts, the tendency of which were inevitably towards a severance of the ties which unite the church and state. Slowly, yet surely we are hastening to an

#### INTELLECTUAL AND RELIGIOUS CRISIS.

Indeed it may be said that we are already feeling its first throes. In all directions we see signs of the coming conflict—a conflict between liberty and toleration, science and theology, faith and reason. In Germany the fight has already commenced, and in France the men of progress are struggling against the unprogressive, seeking to rid themselves of the priestly incubus which has so long retarded the work of human development in that country.

#### SPAIN ALSO IS AWAKENING FROM THE SLEEP OF CENTURIES.

Spain also is awakening from the sleep of centuries. Once great and powerful amongst the nations of the West for several hundred years she has degenerated beneath the barbaric ignorance and superstition of the Middle Ages, and has been trodden under foot by a power which furiously suppressed by the state every attempt at progress. Since the revolution, however, a new spirit seems to have dawned upon the people, and at last the Spanish people are gradually raising themselves to the level of other civilized countries. Of late the question whether other religions beside the national faith should be tolerated, has been engaging the attention of the Chamber of Deputies, exciting a warm and animated discussion in which the majority still cling to a bigoted and conservative policy. Foremost amongst the few liberal and advanced minds which Spain can boast of, stands Benito Castelar, the republican leader—a man whose fervent and enthusiastic utterances seem pregnant with the promise of a new era. His recent delivery in the Cortes on the religious toleration was marvellous, and even his political opponents admit the pleasure they feel in listening to his utterances. Upon this occasion after pointing out the impossibility of coexisting and violating the dictates of conscience, which he held could only be persuaded or moved by a new idea, but never forced by a mandate, he proceeded to charge the church party with trying to coerce men to be hypocrites and liars from fear lest their children should be illegitimate, lest they should be deprived of the rights of citizenship, lest when dead their bones should rest on some dunghill. While giving the Roman Catholic religion due honor, and admiring its beauty and strength, and its antiquity, he could only admit it as the true faith inasmuch as it recommended itself to his heart and conscience; and if that standard were assumed, why must human law to be forced upon the conscience? He then urged force befall in what the conscience feels to be true? His peroration will strike a keynote of sympathetic response in the heart of every friend of progress and toleration. He concluded, the women of Jerusalem went to the sepulchre, as at this season, and finding it empty, said that the body of their master was stolen? And it was no human voice that answered, "He is not here; he is risen." Blind women of Jerusalem, foolish women! But more foolish, more blind still, are our retrograde and reactionary parties, they are seeking Christ where he is not; they are seeking him in his sepulchre of stone—in the feudal castles of Middle Ages story, in flame and torment on the floor of the inquisition—and lo, he is risen. Yes, he is risen; he is not there. He has risen in reason; he is risen in liberty, in equality, in fraternity, in the punishment of John Brown, in the martyrdom of Elizabeth, in the chains they break, and the land and fulfill truth and eternal justice. Brothers Deputies, go and search these books which breathe the spirit of perfect freedom of thought and conscience; persuade and seek not to coerce; condole and cease to persecute; break the chains and fetters that man and not God has forged and is forging.

#### VICTOR HUGO AND GEORGE SAND.

Victor Hugo has more than once vowed himself a believer in the ministry of angels, and all his writings gleam with allusions of spiritual thought. His latest utterances (on the occasion of the funeral service of Madame George Sand), are worthy of note, and I here append an extract. It must be remembered that Madame Sand was herself one of the most gifted and liberal minds of the age, and was not, I believe, misquoting with spiritual manifestations. He said: "I mourn one of the dead, I salute an immortal. Have we lost her? No! Such grand spirits disappear, but they do not vanish. Far from it. One might say that in becoming invisible under one form, they become visible under another sublime transfiguration. The human form is an occasion; it makes the true divine image visible, which is the idea. George Sand was an idea. She is beyond the dead, then she is free; she is dead, then she is living. Beings like George Sand pass away, and are hardly gone when in the recent past a new realization of progress is seen to arise. Something is going, something is coming; the earth, like heaven has its eclipses, but here as above, the re-appearance follows the disappearance. The book which was written under one form reappears under another, and it is seen that what was thought extinguished is unquenchable. The torch is flaming higher than ever. It will continue afterwards part

of civilization, and enter into the vast enlightenment of humanity. Let us accept what the illustrious dead in leaving us bequeath, and turning to the future, let us salute the great arrivals which these great departures announce."

#### A GERMAN PROPHETESS.

*Chambers Journal* recently contained the following story as "an illustration of human folly under the inspiration of a diseased religious feeling aided by gross ignorance." Without going into the question, we summarize the facts as follows: A few years ago, a young woman of the name of Maria Heller, who lived in a small village near Halax in Silesia, had what were supposed to be epileptic fits, and while under their influence she claimed to receive divine inspiration, and to be able to prophesy. As some of these prophecies on local matters were verified, many of the villagers, in the vicinity began to believe in her; and when at last she foretold the Franco-German war, and that came true, their belief was much strengthened. Later on, sometimes in the year 1874, Maria announced that the Lord had revealed to her that a dreadful war would soon break out, and devastate the whole of Europe, and that Australia would be the only secure place of refuge in the world. She exhorted the villagers therefore to accompany her to Australia, holding out a promise that after remaining there two years, she would bring them to Germany as a second resting place, and subsequently they should return to Germany, where peace and plenty would then be found. Many of the ignorant peasantry believed, and commenced preparations for the journey. They put all their money in one common fund, and leaving themselves to Maria's guidance, proceeded by way of Hamburg to London, whence they took steamer to Melbourne. The party numbered sixty-four souls, reached Melbourne in April, 1875. Here, however, their number was reduced to sixty by the secession of four of them.

At this time all they possessed was a little over \$300 in money, and some household effects, which they had brought from their German homes. They at once made their way to the Bernal's district, where two of their countrymen of the name of Bernal, had secured from one of these (Wm. Earl Bernal) they received great assistance, as most of their business had to be done through him, they themselves not being able to speak a word of English. After vainly persuading them to throw off the authority of the woman Heller, he at last declined to have anything further to do with them. They consequently became much estranged, and were nearly reduced to starvation. Their settlement is divided into two encampments, about two miles from each other, and they have built themselves bark huts to live in. They have altogether 800 acres of land which they have now commenced to cultivate. Their gardens promise to be productive, but towards the end of last year provisions were running short, and they were sore pressed. Eight of the party had died, and others were ill. One of the party, who had succeeded, and taken service with Wm. Earl Bernal, said that Maria had great control over them all, that she does no work, and that under her they all had great risk of starving.

Some of these particulars having come to the ears of the police of the district, an inquiry was set on foot; and from the report made, we gather that the party were living almost entirely on "damper" or bread, but that there were no actual scenes of starvation, for the children appeared to enjoy rude health, and most of their elders seemed well, although having a worn appearance. Supplies of provisions were sent them sufficient to last until their harvest could be got in. The party are described to be Lutherans, but they seem to have great faith in their prophetess and her utterances than in anything else. They believe that during her trances, she has conversations with spirits, and that God speaks to them through her. They left their homes and native lands because they believed it to be the command of the Almighty. Maria herself says she has had these trances since childhood, and believes that God speaks to her in them.

Maria Heller is described as a little over thirty years of age—looking, however, nearly forty—not at all of a prepossessing appearance, and with a rather suspicious, sassy look. There is some doubt as to whether she is married or not, as one of the seceders from the party stated that she selected one of the number for her husband, because she had received a "message" that she was to do so, and that they had lived together; that this man had since died, and that she had selected another of the party, to whom she was then engaged. Maria herself, however, indignantly denies having ever been married, or having lived with anyone as if married.

The narrative concludes with a sneer at Spiritualism, which, however, we can well pass over.

London, Eng.

#### Silk.

I state only facts which can be proved. I have no desire whatever to rob Dr. C. Crowell of the merit of demonstrating the theory of the head; to be derived by using silk over the head in cases of mental aberration, only if it is not a new discovery. As regards the statement a medium can not be controlled when enveloped in silk. I differ from it and am satisfied that when the medium is fully recognized as a worker for the Spirit-world, that is surrounded and guarded by a fully organized band of spirits, and is what we call a fully developed medium, you may envelop the medium in a bale of silk and the band will be able to control.—F. Vogt, in the Standard.

## ANOTHER DANIEL.

Defense of the Shakers.

BY H. L. MADGE.

It seems that one Billings has found materialized fingers of a man's hand to write on the walls of the Shaker Church, or Christ's Kingdom on earth, the ominous words, *Mens Mores Tota Upharasin*, himself being the diviner to give the "interpretation thereof" which, in short, is the calamity of decay and extinction, together with the loss of exclusive ownership of Ann Lee, unless important concessions and changes be soon made. The first is to do away with the destructive element of centralised power which was engrafted upon the body of the order by Ann Lee, who, when under the divine influences was more than human, and by her great gift of spiritual discernment, caused her followers to become as little children in her hands. This is the way he avers the centralised power, of which he now so bitterly complains, was established in the order; if so, it must have been of God divine, and not of man, consequently it would be a sacrilege not to discontinue it. But we shall not cease to be a sect for his divination, nor make him ruler in the Kingdom. But we deny the charge of having become unworthy of Ann Lee, and will battle to the death against any power that may try to remove her from the regeneratively, and transplant her in the generative order. It would be nothing less than an effort at abduction, prompted by lustful covetousness on the part of Billings, to try to win Ann Lee by over-wrought flattery and thus rob the children of their mother. He essays to give a reason why, what was good and proper in her day, is evil in this day, and that is, because she had a power of discernment then that is wanting now. Pitiful reason! It is no reason at all why a lead was necessary then and unnecessary now, and should be obeyed then and not now. But this lead began with Jesus, not with Ann, and our sole prosperity depends upon our strict adherence to his teaching and example, and counsel of their apostles, wisely and wholly ignoring all Antichristian customs and usages.

In the face of their teaching, Billings makes the astounding declaration, that "if we were to become a Shaker 100 years ago than now, but more was received in return than now for the sacrifices," thus showing remarkable ignorance of the teachings of our leaders. It costs now precisely what it did 100 years ago, or 1000 years ago—no more—no less. It cost a man then just "all that he had" including "his own will and his life." It costs just the same now. It is a fatal mistake to suppose that any thing can be reserved in this day that had to be sacrificed in that. This reservation on the part of Billings, keeping back part of the price—reserving a few sheep and oxen (1st Sam. 15), forgetting that "obedience is better than sacrifice, and to hearken than the fat of rams,"—was the cause of his failure to receive the promised reward—salvation and redemption from sin and a "life with Christ in God." Any reserve whatever will defeat this end, and it is only by reserving the seat of Christ, in child-like simplicity and confidence, that we can receive him. Billings next speaks of the "inexorable law of compensation that can not be set at naught or avoided." Law of compensation! What can he mean? The compensation in Christ's Kingdom is the same to all literally. Spiritually it is a justified conscience, with the bliss occasioned by it, and freedom from the bondage of the world, together with increasing power over evil. In these things Billings talks like a stranger. But the leadership seems to trouble his spirit like a nightmare; he says: "The absolute, unquestioned, dictatorship of the lead in the Shaker order, was the child of the wonderful, inspirational character of Ann Lee." If no way should he wish to slay the child and then lay claim to the mother who bore it? There is a strange inconsistency here. To pour out his affections on the mother, and then play her offspring! Even the little child that must forever love them." He continues: "The wisdom of the spiritual agents may be questioned by those who judge from a natural stand point." Just so. The wisdom of both Jesus and Ann, questioned from the material stand point, as much as their followers are now; but such materialists "can not discern spiritual things, they are foolishness to them."

Billings doubtless became weary of being controlled by the child spirit, and "looking through a glass darkly," from a material stand point, supposed he discovered a great lack of wisdom in the spiritual leaders. But he exaggerates largely when he says: "The authority of the elder, is the entire control of the individual under him, body, soul and mind; the member must act through the elder in all things even in the occupation of his mind." There is such a mixture of truth and falsehood in this, that a special analysis becomes necessary. The elder's rule over the subject's mind extends no farther than to determine the kind of business he or she is to pursue for the time being, for the benefit of themselves and the community. I will illustrate by my own experience. I was requested in times past to work at various branches of business, mechanical and otherwise, and thereby learned several trades in all of which I had the freest possible exercise of all my faculties to develop my mechanical genius; my mind was entirely untrammelled by the elder's mind, and was brought as fully and freely into exercise as if I had appointed myself to the several callings. It was the same with my studies—Philosophy, Logic, Language, History, Mathematics, Taxology, Physics, of Metaphysics, or what not, save I was not permitted the use of novels, fiction, general and amative works—but our

minds were as distinct and free, as is possible for different minds to be under any circumstances.

It is the sheerest bosh and nonsense to speak of our order as a "crystallized body" with no room for the mind's expansion. So, also, the charge of mental and physical bondage among the Shakers has not an inch of solid ground to rest on. Having been brought up from babyhood within the pale of the institution, I am satisfied that in no condition of life could my mind have been freer to expand in everything good and valuable than here, the line alone of expansion having been directed by elders and others as any kind father and mother would do for their son. Thus the fog and smoke is brushed away from Billings' charge of bondage, and the conditions made so truthful and clear—"that he that runs may read." It is the duty of every person on earth to follow any light, or copy any example above them, and there is neither slavery nor bondage in so doing; and if they should perceive, as Billings did, "more of Christ among the Shakers than is to be found elsewhere," it is not only their privilege but their duty to cloze in with it and obey its behests, and not set themselves up to judge it and pronounce upon it condemnation and extinction. The fact is, the true-souled and obedient Shaker is the freest person on the foot-stool of God, because all his bonds are self-imposed, whereas all others have bonds imposed on them against their will which they would gladly throw off but can not. The bondage that Billings suffered was, that he could not be free to subvert the order with his "angel forces" and fix to suit his own materialistic ideas. But he should remember that,

"Order is Heaven's first law, and this commandment shall stand, and must be placed above, the rest."

Some are, and must be placed above, the rest."

Other complaints of little family rules, seem hardly worth notice; yet I will offer a few remarks concerning them.

1st. The authorities must see the letter correspondence of members with the outside world. None but false-hearted persons could, or ever did complain of this rule.

2d. Members not to abate themselves without the knowledge and permission of the elders. A child can see the necessity of this.

3d. Wasting. While we have no absolute rule forbidding it, it is not a commendable practice, still it would not object against the whole community, whistling Yankee Doodle in concert, and blessing God for the liberty of conscience which was obtained under its martial strains.

4th. Sexes talking together. I presume any restriction in this quarter, would interfere with Billings' sense of gallantry. But the sexes conversing with each other is not prohibited except if two alone in closed apartments, hence three or more are recommended in such cases. Billings seems to be well posted in Shaker Spiritualism, and must have been a member during the great outpouring between the years 1837 and 1844, as he tells us what he heard himself. But I can not fully determine what he means by the "new angel forces" then introduced; unless it was the inspiration of the spirits that came to make inroads on what Ann Lee had established, but which were excluded by the discerning mind of the true medium then told us, the time would come when some in the outside world would try to claim Ann Lee; this prediction seems now to be fulfilled in Billings. But he can't have her.

He goes on to say: "In those days the Shakers were prosperous; that is, in the days when the lead was respected and obeyed by all, and this condition let me say, when once more fully restored, will bring equal, if not greater prosperity than we ever enjoyed. But so long as a goodly number of the members allow themselves to occupy the judgment seat, and obey and disobey at pleasure, prosperity will remain among the impossibilities. God can not bless and prosper such conditions. In fact all such are not Shakers at all. But Billings says: "It was human to reject the new angel forces, but in that a birth-right was forfeited." I would ask, what birth-right? The right for every one to do as he listed? Or to change the government from a Democracy to that of a Democracy? Something of this sort, it seems, was what the expelled spirits wished to introduce. Thus Christ's prayer should read, Thy Democracy come, instead of "Thy Kingdom come." He speaks truly when he says: "We were told by the spirits that they would leave us for a season, and turn their attention to the world, but it was not because we cast out the evil spirits with their 'new forces.' But they having strengthened and established us on the foundation which was laid by Christ and Ann Lee—they could not depart for a season; still they have visited us at times to this day, and their power and influence are not yet reduced to the 'unknown quantity.'" The true spirits informed us at the time when we were looking for a great increase, that instead of this, our numbers would be reduced, and that a great flood would be poured out from the mouth of the Dragon to destroy the woman (Ann Lee), and the remnant of her seed (Rev. 19:15), but the earth would swallow the flood, and also would thereafter prosper, flourish and grow like a "well watered garden," and her testimony would spread to the ends of the earth. Thus was then, and is now, our hope and consolation. We next have Billings' "experience as to the spiritual discernment which was manifested in so high a degree among the old time Shakers." He now found a total inability of the lead, to "discern the thoughts and intents of the heart."

Admitting this in part, to be true, it still affords no reason for the curtailment of the power of the lead. This gift is not so necessary now where an organized order exists, as it was in the beginning, when all were strangers and no order existed. Still, there is much more of this discernment in the church than in appearance to an outside materialist. Greater purification in the body, I admit is necessary, and a more close union and dependence in the gift of the lead, and a greater separation from the world and worldly kin, to insure the coveted blessing. I am not prepared to dispute the disreputable circumstances alluded to, but rather suppose them to be substantially true, and have been mortified, that any Shakers should betake themselves to the dark scenes of flesh-loving mediums in quest of pure virgin Shaker spirits who had left the form; over this, I would throw a veil.

Billings' remarks about fire and protection therefrom by spirits, is far from truth. Deceptive as spirits, is far from the founding of the institution. If I am correctly informed Ann Lee had a house burned. We had our first grain barn burned here on the 6th Oct., 1810, and the Ohio Society had theirs burned the 29th of Nov. 1807. All the work of incendiaries, and this, when we were on the tip-top of expectation, and all aglow with the spirit, and we have had our yearly cautions and warnings from the elders, about fire ever since. So there never has been a time, with the thoughtful portion of community, when "no fears were indulged about fire. The true gift of healing has never left the Shakers. If any are sick (of sin), and will call for their elders, if they have committed sins (and will confess and repent), they shall be forgiven them (and be healed, James 5:16). Truly Billings confesses honestly, if reluctantly, that "there is still much genuine spirituality among the calm, quiet, self-denying brothers and sisters Shakers, whose chief aim and aim seem to be how they can do the most to bring souls and joy to those around them, and add: 'More of Christ on earth (Italics mine) I never knew seen than I found among this people.'" Then I would say: Why under high heaven did you not stay with them? Was there too much of Christ to suit you? Did you wish to be where there was less of Christ, and so retreat to Ascota? Was the atmosphere in Shakerdom too pure and rare for your weak lungs? Please rise and explain.

H. L. E.  
South Union, Ky.

## SHORT SERMONS.

Great Men—A. J. Davis.

BY THOMAS COOK.

We live in the eve of the decline of the age or era of hero or man-worship. The wisdom coming to earth through the agencies of Spiritualism, is giving to humanity a recognition of natural truth, that all human kind are by their Creator endowed with equal and inalienable rights. Mediocrity is therefore the last phase of priestcraft, of whom A. J. Davis stands forth as a prominent representative. Gen. Washington broke the sceptre of kings, and A. J. Davis severed the wand of priesthood. And now the lesson of the hour is: O man know and be thyself, and worship only God in nature, in spirit, and in truth. The spirit of this truth will soon spread rapidly, and as man worship declines and principles alone shall be revered, man's assumption to rule over his fellows in society, church and state, will rapidly fade away. Bro. Davis has said: "The true character is superior to the little ambition of governing the will or destiny of his fellow men." Soon, therefore, there will be no one so low, so little, as to be willing to accept office, to sit in judgment, or rule over his fellowmen. A brighter wisdom is dawning upon the sons and daughters of earth, which is elevating their souls above the carnal, low, groveling and selfish ways of the barbaric ages, of which all arbitrary authority and hero worship are merely relics. Spiritual wisdom culminated in A. J. Davis, and therefore, we behold in him the culmination of human greatness, or mere man-worship. Gen. Washington refused to accept a crown and become a king, and A. J. Davis refused to become a priest. Davis classified wisdom into natural, transitional, spiritual and celestial. He defines three of these, but the last, celestial wisdom, he says, "I can not define." See his Present Age and Inner Life, page 190. In the same volume, 128, he also foretells the coming of "Twelve Teachers of Philosophy," whose obvious mission it shall be to destroy all assumed human greatness and dominion and rule of man over man, and establish the Harmonical Era, the age of equal and exact justice to all men and women, with exclusive privileges to none, the works of Celestial Wisdom.

In commenting upon this subject, we remarked in our Kingdom of Heaven for March, 1874, as follows: "Therefore, tradition and history shall soon cease to hand down the heroes to posterity, and the names of Davis, Jesus, and the humble medium, who pour the truth will be forgotten not wish to be remembered, for God and truth alone shall be exalted on earth."

A. J. Davis is therefore the last great man or leader the human world shall recognize; for that which was considered a prodigy of wisdom in him is becoming universal and common to all. God or Nature, and not man, is great. Those who wish to hear more on this theme, will please address us at No. 233 West Lake St., Chicago, Ill. Our fund of labor is at present in Michigan, but all letters will be promptly forwarded to us and receive due attention. T. G. Bredeville, Michigan.

Experiences of a German in the Investigation of Spiritualism.

BY F. VOGL.

CONTINUED FROM LAST NUMBER.

Shortly after being on a business journey in Western Pennsylvania, I was introduced by Mr. Manley to his wife, Mrs. Juliette Manley, then of Corry, Penn., since then removed to Erie, Penn. Mrs. Manley is a mechanical writing medium, yet entirely normal. We three sat down to a table. I addressed the control a question in German. Mrs. Manley does not understand the German language. Presently her hand was controlled and she wrote for me over three quarters of an hour. The entire communication was prophetic and pertained to the development of my medium powers, and is too personal for publication. Two notable prophecies were made, however—first, that a noted philosopher would come to assist in my development and that the writer, the chief control of Mrs. Manley, would go with me for a time to develop my right hand for writing. These two prophecies were fulfilled very speedily. After this time, I faithfully kept on with my sittings every evening in the dark, writing, alone by myself—I felt two different spirits—one manipulating the right, and the other the left arm. They would feel like the hands of living persons; they would grasp my arms tightly, trying to sever the connection of the nerves in the hand from the brain. My hands often would be quite numb, but there was no mechanical movement whatever. My hand, however, was strong. After the first month I had received I was bound to persevere and see what would be the result.

I will state here that after two months nightly sittings, my perseverance was rewarded. One evening in my own room, both my hands were suddenly and unexpectedly controlled—entirely mechanically; both hands wrote at one and the same time, one in German, the other in English. The writing of the left hand was reversed and I had to hold it before a mirror to read it. Like all beginnings it was imperfect for a long time and I could only decipher a word or sentence now and then. But one fact to me was indisputable; the movement was purely mechanical. During all this time I had rap.

Another visit to MORAVIA. The last of May, 1873, I was again at Moravia. My friend Mr. L., of Utica, N. Y., was with me. He and I formed a perfect battery for table sittings. We called on Mrs. Andrews and whilst waiting for her to go with us to Keeler's, we sat down to a table, which was usually tipped ready for us. The spirit of Dr. T. G. H. took control and made us this promise: "I will show myself at the seance this morning." Prompted by an impression I asked: "Dr. H., are you a Mason?" The spirit answered, "Yes." "Will you give us a Masonic sign from the cabinet?" "Yes." "Will you try to materialize one of the cabinet?" "Yes." "May we stipulate which?" "Yes."

So we decided upon the sign of an entered apprentice and the twenty-four inch gauge. There were in the room 16 or 18 persons. In that room, among them four Masons besides Mr. L. and myself. The curtain in the light seance was moved aside and a spirit came to the seance, whom, from an old painting we recognized as Dr. H. He had on his head a bright helmet shining like silver. He gave us the stipulated sign of an entered apprentice, which was recognized by the six masons in the audience. Meanwhile Mrs. Andrews said from the cabinet, this is the most remarkably dressed spirit I have ever seen. To my questions she answered, "He has on a long white dress like a nightgown, and on his back is a large red cross. He also has something shining in his hand." The spirit all this while in plain view, straightened himself up and we saw the large red cross on his breast. He also held up the twenty-four inch gauge, made apparently of silver. Not even Mrs. Andrews knew of the promise we had received through the table and our explanation at the close of the seance, created astonishment.

In the seance that afternoon the doors of the cabinet were thrown open. I sat at the extreme left of the circle and could distinctly see the medium, Mrs. Andrews, sitting on a chair in the cabinet. A little girl, apparently some four years old, dressed in white, walked backwards and forwards in the door. Next came a colored woman, formerly a slave and nurse of a lady in the audience from New Orleans. She stood a long while in the door of the cabinet and talked with her former mistress. Then came a large handsome Indian, who gave his name as Mahonah, one of Mrs. Andrews's controls. Then came an Indian squaw, Honto, his wife, the Mahonah squaw we saw about. She shook her beautifully red blanket up into the room.

During all these manifestations I could see Mrs. Andrews plainly at the same time that I saw the spirit forms. I believe this is the first manifestation of full spirit form being shown in America and probably anywhere else on this planet before a public audience. The next day Monday there remained an audience only Mrs. F. of New Orleans, Mr. O. H. Green of Waverly, N. Y., Mr. Ames Lord of Hartford, Conn., and myself. During the afternoon seance we four consulted the cabinet. We had no manifestations whatever during the dark seance and finally were instructed to have a light. I heard a spirit voice say audibly to me, "I who sat next to the sign 'Holly Round the Flag' as loud as you can." So we sang with all our might. I could see Mrs. Andrews very plainly in the cabinet, as she had been thrown open, when all at once a lady appeared in the door of the cabinet, who saluted and to my inexpressible joy I recognized my own dear mother, being Mrs. Andrews at the same time. "Mother can you speak to me?" She answered with her left hand "No." I asked a number of questions audibly and mentally in German and English, and the dear spirit answered them all correctly. After a long stay she saluted me with her hand and was gone. This closed the seance. From that day I have known—not believed only—that spirits can under favorable conditions return and communicate with us.

FURTHER PROOF IS FURNISHED. That same evening a party of six strangers stopping at Keeler's, went to the village to see a new medium for materialization, Mrs. Chloe A. Booth, whom we found at her humble home with her husband, children and a few friends. A small side room was used for a cabinet. I was asked to be the medium, but objected. Presently I was called into the cabinet where I found Mrs. Booth deeply entranced, a long clothes line had been used by the spirits and she was tied thoroughly, hands and feet, and in fact her entire person was tied to the chair she occupied. During our singing, baby hands were shown, hands of all sizes as many as six and eight at once; these hands pointed out their friends and answered questions by signs. The curtain was moved aside and the face of a lady appeared which in-

stantly recognized as the face of my mother. The eyes looked almost as if they were dead in my childhood. She gradually disappeared in a bright luminous cloud. This appeared as the face of another lady which was recognized by Mrs. A. as her sister. This closed our seance.

I was requested by the still entranced medium to come into the cabinet and untied her at the request of her control. All at once her whole demeanor changed and she entirely different spirit took control of her, which acted exactly as my mother. I asked her to speak but she could not. The only words I heard, was pointing at me, "Indian, Indian," reading comprehending that she desired to describe an Indian spirit near me and yet could not control to speak. I asked, "Can you move the alphabet in German please raise her hand at the right letter and give me the name of this Indian? In this manner was spelled out the name of my Chief Indian guide, "B. B."

ANOTHER SEANCE FOR MATERIALIZATION. Previous to the seance just described, we held a seance at Keeler's at 8 o'clock P. M., which was very remarkable. During the light seance, whilst I could see Mrs. Andrews plainly in the cabinet in her accustomed order, the little girl previously described made her appearance. Next came a lady with a baby in her arms, who was recognized as the wife and baby of a gentleman among the audience. Then came a lady dressed in black who made herself known to me. She waved a white handkerchief for us to stop singing and said, "Praise God for the blessed truth." Honto also came and spoke to me. There were some other materializations but I have lost the balance of my minutes.

AN UNEXPECTED DEVELOPMENT. The next afternoon, I called on Mrs. Booth and met there by appointment a lady, E. W., who had been just developed as a writing medium. We two sat down to a little table and I was interestedly watching her hand controlled for writing. My right hand was on the table, my left hand resting on my knee. I had forgotten all about Mrs. Booth who sat sewing in a small rocking chair behind me.

Whilst sitting thus quietly watching the writing, to my utmost surprise quite suddenly my left hand was lifted high up in the air by some unseen power and brought down with great force three times on my knee. Astonishment in a poor expression of my feelings at that moment, I turned around to Mrs. Booth, who was laughing heartily and said, "Pray what does all this mean?" She replied, "I asked my control Crowfoot if he could answer me some questions through your hand and he said he thought he could, and he has done it." My common sense at once suggested me to say, "Well, what has been done once can be done again."—Crowfoot please take my hand again and answer another question for Mrs. Booth. I turned my back to her and she asked me a question. My left hand I thought had got a development, so I put down my right hand and exerted all my nerve and will power to keep the hand down, so as to be sure it was not myself who moved the same, but it was useless. I was a child to that spirit's will. My right hand came up and answered the question. Realizing fully the importance of this development as an avenue of communication, I asked for the sign of no, and it was given; for I do not know, and it was given.

This phase of mediumship was called by the spirits "Mental Telegraphy." Before night that day by continuous experimenting I found that the index finger of either hand could be used just as well as the whole arm and with less fatigue. From that I was a test medium. I could by this mental telegraphy describe spirits, call the alphabet and get names, figures, dates and sentences. I became so sensitive now, that before a spirit controlled my hand, I felt a real pressure on my shoulder on the Ulnar nerve, and I could readily recognize those friends who were in the habit of using my arm and strangers. Another peculiarity I noticed was that all the different spirits that communicated through my hand each and every one took the same differently, thereby proving to me different and distinct identities or individualities.

After getting this Mental Telegraphy I lost the raps and it is only once in a great while, entirely beyond my control or wish that I get raps, but Mental Telegraphy I still retain, and it is fully developed and in daily and hourly use. I will have occasion during this narrative to refer to Mental Telegraphy again. I then met one of the Sherman Brothers of Ohio, in Cleveland, and was present at a private seance. I was also favored with a private sitting by Mrs. Blandy, sister of the Danversport. I paid visits to all the noted mediums, and my extensive travels presented me opportunities. On my way East, I stopped at Utica, and was introduced to a gentleman, Dr. G. who writes mechanically. He had not written for a long time. I made passes over his head and arm, and one of my controls took his hand and gave me the names of a developing hand, and told me of my powers as a developing medium.

That evening I was invited to a private family circle, where the husband and father had passed away about a year before. During our dark circle, Annie, the daughter, aged 15, sat next to me and said, "Mr. V., my arm aches." I said, "Let us have a light." I then placed paper before her, put a pencil in her hand, told her to be as passive as possible, and called on my new developing hand, whose presence I ascertained through my Mental Telegraphy. I made but a few passes over Annie's hand before she became deeply entranced and her right hand began to move. Presently control was established and her hand wrote: "I am here—John Morgan." This was the first time the father of his own family in his own home here—John Morgan. "You will be able to manifest to his own family in his own home. Of course we were all deeply affected. After a few more manifestations her hand again wrote: "Mr. V., please stay this evening and help develop my child, John Morgan." Some more messages were written and when I felt that the young medium had been held long enough, I especially relieved the trance by gentle upward passes. This was the first time that I was used as a developing medium, and I always think of that evening with pure and holy pleasure.

A REMARKABLE TEST.

The next afternoon coming into Mr. Lord's store, I found a gentleman sitting in a chair, the clerk standing around him. He was making these remarks: "This Spiritualism is all a delusion and a fearful humbug." The man was an entire stranger to me and I to him. I went right up to him and said, very roughly, "Do you know me?" He answered, surprised and taken aback, "No Sir." "You don't know what you are talking about." "We will do if Spiritualism is a humbug. Not a word from you. I will endeavor to give you a test." I took a chair in front of him, put my hand on my knee and asked, "Has this man any spirit friends present?" My hand answered, "Yes." "How many?" "Two." "What do they look like?" Detailed description of a lady who said she was his mother. I asked the other spirit? My hand was taken very lightly. I immediately had the impression that it was a child. "Yes."

"A boy?" "Yes." "Name?" Alphabetically I got the name "Leon." "Age?" Years, months and days all given; date, day of the week and hour of the day of passing away all given. I now turned to my astonished skeptics: "Is this here in your mother and child; is this correct?" The gentleman answered with much emotion, "I don't know, it is done by some correct; it is in the moral truth." You may ask them questions orally or mentally and they will be answered, as I am now doing. The gentleman was so afraid to speak that he asked that I take a piece of paper and write the questions and passed them to my friend Mr. E., who asked me mentally, but the questions were all correctly answered by my hand.

As it was getting near tea time we invited the stranger to tea with us, and took him to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan, "This gentleman is a friend of ours we will vouch for, as he is an investigator. We will not give his name as he may get a test." The explanation being satisfactory we set down for a circle. My developing hand came and in a few minutes Annie was entranced. Her hand was controlled and wrote the following astounding test message to this entire stranger to the family: "Papa, when Mr. V. returns to Boston, let him go to Mummer's and I will give him a photograph of myself for you, if you wish it." LEON.

(To be continued.)

Spiritualism Extraordinary.

(From the (Manchester, Eng.) City Lantern.)

In submitting the following account of a spiritualistic seance to the readers of the City Lantern, we beg to say that we print it as we have received it from a correspondent upon whose veracity we can rely. It is, of course, not a matter of fact, or in its power for material manifestation.

The other evening a strange occurrence took place at the house of a gentleman at St. Albans. For the sake of the narrative, I will call him Mr. Marvel. Both Mr. and Mrs. Marvel are believers in the phenomena known as Spiritualism, and on the evening in question my brother and myself had received an invitation to be present at a seance that was to be held in a large room in the house, in fact a dining nursery. Upon arriving, we were warmly greeted by our host and hostess. I may mention here that neither my brother nor myself believe in the slightest degree in Spiritualism, and have often justed with each other upon the subject.

After we had been introduced to one or two strangers present, we adjourned to the nursery, the furniture of which consisted simply of chairs ranged in a semi-circle opposite an ordinary table, covered with a green cloth, upon which were some photographs of the deceased and a small table behind the table with a folding screen. There were no curtains to the windows, and but one cupboard in the room, which was opened and shown to be full of clothes and linen, and locked up again. The screen was next folded, and then opened in its old position standing about four feet from the wall.

The medium, a slight, thin man, with small dark glittering eyes, and close shaven, with the exception of a dark moustache, came forward and stationed himself behind the table, then, bowing slightly to his audience, said, in an impressive tone, "I have been desired by Mr. Marvel to obtain, if possible, some decided manifestations to-night, we will commence with a short song."

The time was seven o'clock in the evening, and perfectly light, the daylight streaming in at two windows from which the blinds had been removed. The medium took a chair and seated himself behind the screen, but we could hear him talking in a low voice to an unseen something. The audience in the front row had joined hands, and were singing quietly in a low tone, whilst behind the table, the photographs were distributed. "Who is present?" came from behind the screen in the medium's voice. The question was quickly followed by three raps on the table—three strange, hollow raps, like the sound of gravel falling on a coffin. The medium now ran quickly over a list of names, but nothing happened till he pronounced the name of Alice, when the flowers on the table were lifted from their glass and thrown to the ground, and the table shook.

At the same time there appeared in the farthest corner of the room a pale bluish light about the size of a large funnel, and something like one in shape except that it burnt steadily with a cold blue glare. "This is the spirit of Alice," said the medium's voice. The light slowly traversed the room, and halted over the screen.

As it approached, a slight chill passed across all of us. The medium's voice was now heard asking, "Who has summoned the spirit of Alice?" and a gentleman present replied, "Amongst the photographs on the table I have placed that of Alice, my dead wife."

As he spoke, the photographs were again gently stirred, and the light was steady. The medium, stretching out his hand, placed a sheet of paper on the table, "Will you communicate with me tonight, or with Ernest?" asked the gentleman from the audience; he was sitting in the front row. The paper rustled and fell to the ground. Mr. Marvel, picking it up, read the following words, traced in a faint handwriting: "I have no power to-night; there are other spirits present—malignant ones—and unbelievers amongst Ernest's friends."—ANXIOUS.

Whispering to my brother, I rose to my feet, determined to penetrate the mystery. I advanced to the table, and laughingly said, "What nonsense this! I defy the spirit to harm me; let them try!" As soon as I had spoken I felt myself swooning, and I fell; but not to the ground. It seemed as if I was suspended in the air. I could see everything and hear everything, but I could not speak or move my limbs. My power and my will were alike gone, and I seemed to be in a kind of waking trance.

I knew that I was hovering horizontally in the air, but my brother was holding one of my hands; that the medium had started from behind his screen and was standing by the table, and that my brother was speaking in spirit to him. Mr. Marvel was begging my brother not to be violent, and the rest of the company were sitting rather terrified in their places.

I now felt myself lifted farther from the ground, and my brother's hold slackening upon my hand. Presently he was obliged to let go, and I was close against the ceiling, my feet touching it once or twice only. I seemed to be floating in the air, and was in no pain with the exception of a burning sensation at the lower part of the back of my head, but the terrible part was that I saw the table with less faces were watching me in the air, with eyes that burnt brightly in hollow sockets. They gazed all close together, frowning and smiling alternately, if such ghastly grinsings as theirs could be called by such names. As I slowly neared the ground, my brother came and took my hand again, and spoke to me, seeing my eyes partly unclosed, and shook me, but I could not make a sound. I was three or four

feet from the ground, I should think, and felt myself being dropped into a chair. A couple of minutes passed, and I returned to my natural state, but in a trembling condition.

Mr. Marvel came forward and asked me to go in the dining-room, and by the fire. When I rose to walk, my legs and arms felt as if they had been galvanised, and I had to lean on my brother's arm. Accompanied by Mr. and Mrs. Marvel, I returned to the dining-room, and lay down on a sofa, which was close to the fire, while Mr. Marvel, with his head with cold water and castor-oil, which gave me instant relief. I took a glass of weak brandy and water, and in an hour felt much better, though still shaky and nervous.

I have not done all that occurred in minutes. As I could not have shown this statement to my brother and Mr. Marvel together, they pronounced it to be a reliable account of the seance held at the latter's house on the evening in question.

"Psychische Studien."

The June number of this methodical German monthly, edited by the Russian counselor, Alex. Akshow, is again replete with interesting and instructive reading matter, although to some it may seem that too much room is devoted to the second part, "Theoretical and Critical," and too little attention paid to works of general philosophical purport, while the first part, "Historical and Experimental," could be more liberally furnished from the rich stock of spiritual facts constantly presented to the world in the Spiritualist literature of America, England and other countries. The editor, however, may be better judged than we at the distance, of what would suit the taste of the nation of thinkers, and in which manner best to smooth the way for the truths of Spiritualism, which by the vast majority of this enlightened people, is still held in equal estimation with superstition, witch-trials and papism.

This number VI. of the "Studies" brings another declaration of Messrs. Akshow and Buterov against the report of the Scientific Committee of St. Petersburg, which on account of narrow prejudice and faithless breaking of stipulated conditions, made such a signal failure of its investigation of the spiritual phenomena. From this new finale of science, the Spiritualists should again deduce the lesson, that their safer aim in any way conducive to their cause, is to court the investigation of so-called "men of science," who, as the St. Petersburg savants prove, are not the representatives of "independent research," but of out-and-died systems and ready-made dogmas.

Let the facts of our doctrine, of which there is a constantly increasing amount, take care of themselves, and the time will come, when the Professor will have to run after and court the facts, instead of those now begging at the doors of colleges and university committees. This number contains among other articles, the conclusions of the interesting communication of our countryman, Mr. Albert Schumacher, of Evansville, Ind., who relates how he was converted from Materialism to Spiritualism, and particularly his experiences with Mrs. Stewart in the hall of St. Albans, a liberal protector of our cause, Dr. Allen Peace, of Terre Haute, Ind.

In part III. of this number, "News Notes," etc., we meet with a particularly well-chosen collection of occurrences, literary notices, extracts and short reviews, in reference to spiritualistic notions, which have at all times been, and are, still cropping out in the works of prose-writers, as well as poets.

Among these we notice the mention of a recent pamphlet, entitled "Death in Germanic Legend and Poetry," which proves that the materialistic universe at present so general in Germany is not an inborn quality of the Teutonic race, but a more outgrowth of the period of the "Renaissance." The author of our pamphlet, says: "The thinking mind of our Germanic forefathers had since the oldest times turned upon the investigation of that condition in which the soul continues to live after death. Their firm belief in the Gods did not allow them the germination of any materialistic view in this respect. None of the ancient northern heroes ever conceived the idea, that the soul could die with the body. The entire Germanic sagas do not yet know of any opposition against the doctrine of immortality. As many heretics as there might have arisen; eternal life was to all of them the immutable aim of human development. It was only with the period of 'Renaissance,' in the beginning of the 16th century, that the doubt about the immortality of the soul began to stir itself. May we not hope, therefore, that a reaction will take place in the minds of that generation of thinkers and poets, as soon as the doctrine and facts of Spiritualism succeed in gaining a more general and deeper hold on them, and in great measure, to restore the popular consciousness of the eternal destiny of the human soul; will be better understood? For this desirable end, the 'Journal Psychische Studien' has been laboring indefatigably, and with marked success for three years. It would, therefore, be a painful loss not for Germany, and for the general cause of Spiritualism, if the publication of this valuable primer journal should, as is threatened, cease with the current year. Mr. Akshow, not being able to extend his generous supplies for his subscribers any longer. It is a small sum indeed, which would be required to secure the continuation of the 'Studies' for another year. We see from the concluding notice of the co-editor, Mr. Gregor Court-Wittig, that the amount of 5,561 Mark, about \$880 would suffice for that purpose. If our leading Spiritualist papers, the JOURNAL and the BAYERNER, would lend their aid, it should be an easy matter to raise a fund, among the Spiritualists of this country, which would encourage the liberal Russian patron of our cause to continue his efforts for its dissemination in Germany.

Let us go to work!

Brooklyn, N. Y.

MORE ASTOUNDING PROOF.

A Party Spend Two Nights at the Eddy's.

RECORDED BY W. H. WILKINS.

Not long since a party of nine persons from this place and West Windsor, spent two nights at the Eddy's, and perhaps a brief account of the manifestations witnessed there may not prove uninteresting to the readers of the JOURNAL. The party consisted of the following named persons: Yarnum Bowers and wife, Madison Taylor and wife, Hosea Reed, Mrs. Ois Townsend, Luther Kendall, Esq., Mrs. Willard Gates, and H. Harvey Benjamin. In the two last named being strong skeptics in regard to the manifestations, having heard the report from several of the number, with a request that I would send the same to you for publication. I will do so, and the same time try and get it as nearly correct as I can.

At the two materialization seances, at Mrs. Buntson's, there were none of the party but what saw several of their departed friends, Mr. Taylor and wife saw their little son in

spirit life, and others of their relatives and friends. Capt. Persons materialized and played several old time pieces on the violin and the peculiar style of playing was at once recognized by several persons in the room.

Mr. H. B. saw his wife, he says as plainly as he ever saw her in this life, and her sister, Mrs. T. appeared with her some time, putting her hand through the opening in the cabinet, and whispering in her ear and giving her unmistakable proof of her identity. Mrs. T. also saw an aunt of hers and others of her friends.

Luther Kendall saw nearly all of his deceased relatives but gave up the privilege of shaking hands and conversing with them, mostly to his daughter, Mrs. Gates, who had never witnessed the manifestations before and who went through a delirium.

Hiram Thomas, a merchant of Felchville, materialized and was identified by Mr. Kendall. Mrs. Gates saw her brother and his wife, also her husband and son. The latter, Fred. K. Gates, played several times to the company on the harmonica, on which he used to excel. His playing was at once recognized by his mother and also by Mr. Benjamin—the latter who requested him to play the piece chosen to be his favorite. This was immediately done. Mr. B. then asked him to play the piece that he (Mr. B.) taught him to play. This wish was also complied with, and was a crowning test. Mr. Benjamin says that there was a certain place in the piece which Fred never could get correctly, and about which he used to laugh at him. When the spirit came to this part, it was not played correctly, but just as the same had been taught to him. This more could be asked. No one but those who knew what the piece was when Mr. B. called for them and which played went at once identified, both by Mr. B. and Mrs. Gates, neither of whom could, any longer doubt, the genuineness of the manifestation.

Soon the curtains were parted and a voice said, "Ella, Ella," and called for Mr. Benjamin, who went up and shook hands with the spirit, who was recognized as Miss Ella Wardner, who died in Felchville last fall; Mrs. Gates also, and at the same time, went up and shook her by the hand, and both were identified by the spirit, and other convincing tests were also given.

Afterwards she came out in full form and says, "Ella, when some one says, 'It is so dark I could not say for certain that it is Ella.' The spirit says, 'I know you could not see my curls you would.' Ella said, 'Before, I sometimes attempted to make my curls walk out at once, but did not do so successfully, both beginning to fade, and stopping back immediately.' Ella conversed satisfactorily and sent for her father to come and see her.

At Horatio Eddy's light circle the proofs were equally as convincing, the famous ring test being performed to the satisfaction of all. Cards were written and thrown up to the company with the names of deceased friends on them, some also containing messages. The hands could be seen writing on the back of Mr. Bowers who sat with Mr. Eddy. Others were brought and distributed, all fresh and dewy. On the whole the manifestations were entirely satisfactory and convincing. This last bunch of evidence has considerably stirred up Felchville, and numbers now say they would like to see the manifestations just out of curiosity, who eighteen months ago, when your correspondent was the first to visit the Eddy's from this way, and came back and told his story, these same ones would not step into the Eddy's house if they saw a sign of a spirit nose. So you see the outside crust is gradually being broken, and the light of truth is slowly but surely streaming into the dark and gloomy chambers of every human soul. Yet there are some where the opening is as yet comparatively small and whose minds are so weak that they prefer to cling to a lie rather than investigate the grandest fact ever given to the children of earth.

Felchville, Vt.

ORTHODOX CONFOUNDED.

Scene at a Grave.

R. B. Jones, Deacon First Church, last week an estimable old lady, Mrs. Potter, passed to spirit life, strong in the orthodox faith, as was the entire family except the wife of a son who resides in Boston. As a matter of course their pastor was called upon to officiate at the funeral, and did so by reading a chapter in the Bible, and making a prayer at the house, after which the immense concourse proceeded to the cemetery, where, when the mourners were arranged around the grave and the coffin about to be lowered into the earth, Mrs. Jennie Potter (the person mentioned as the wife of the son residing in Boston) was controlled, and while in the entranced state, addressed the friends and relatives of her whose names had been called before them, in such words of eloquence, tenderness and love, as struck none of them more than manifestly to stricken, but the entire assembly with amazement, and too, such sweet words of comfort to those minds then seemingly bewildered.

The surprise and astonishment of some seemed as great as that of the pastor, who after the coffin had been lowered, when asked to pronounce the benediction, remarked simply: "I feel that I can add nothing to what has already been said," when slowly, silently and apparently confounded, those assembled, moved away satisfied at least, that what they had heard, was not solely the production of Mrs. Potter, the medium, but from a higher source and entitled to grave consideration. It was shown after the return of the friends to the house, when this company of church members asked the medium to form a circle and allow the spirit friends further conversation with them who had never before believed such to be a possibility.

Mrs. Potter complied with the request, and the mother, whose earthly form had just been laid out, came and spoke as not controlling. Though I was a few minutes could be controlled under such circumstances, yet the proofs of individualized immortality are gradually but surely growing stronger. Would that these same could have been witnessed by the Rev. Epworth, D. A. Hoyt and Hammond and their instrument, Bishop, that if possible, it might by them be testified—such an imitation would crowd Epworth's church, and who shall say the effect would not be devastating? Possibly they may believe that all mediums are as dishonest as they assert. Anna E. W. Fay to be; their experience (constantly looking for fraud) may have drawn them into an element where they could not reach the good and true. Only that I regard the circumstances herein related as likely to serve a good purpose with such people, should I have thus intruded upon your notice. WITNESS.

Providence, R. I.

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Is the Devil Dead?

NUMBER XL—(Which Number ML)

The Fear of Evil Spirits—They Come a Man's Entrance, Silence and Drink.

In our previous issue we gave an account of a wonderful scene, the results of which, however diabolical the agencies employed, were entirely satisfactory to Mr. Patner, whose child seemed to be at once relieved of a pernicious influence that was gradually sapping its life away.

The statements of Dr. Denmore we believe to be correct in every particular; in fact, the truth has not half been told in regard to demonic influences.

Black magic, the kishaph of the Hebrews, has for its only object, the forming of leagues with evil spirits in order to more successfully carry out selfish ends, which are invariably fatal to others.

15, 1876) in Boston, and is particularly illustrative of the position we have assumed. It appears from the article in question, that several years ago, Dr. David Denmore, a resident of East Boston, Mass., was in Baltimore, and he saw three men walking before him engaged in earnest conversation, and heard one of them say, "Come, let us have something to drink!"

The Doctor also relates that he was called upon to prescribe for a lady who was troubled with fits of insanity, during which she used disgusting language, much to the mortification of her friends, who could not account for it, because, in her normal condition, she was every inch a lady.

Dr. Denmore is a Scotch seer, who has enjoyed the open sight more or less from the first dawn of intelligent consciousness, and now he sees the spirits mingling with men and women in every station of life.

KNOWLEDGE IS THE SAVIOR OF THE WORLD.

Duties Devolving Upon Spiritualists.

We sometimes see a very intelligent, well educated professional man—a lawyer, a clergyman, a doctor or a business man, farmer, mechanic or tradesman, fall from the superior moral to the pastoral plane of life, and down, down he goes to the very depths of degradation and misery.

Can we truly say in view of such a spectacle that knowledge is the true savior of the world? We answer, ten times ten thousand times, yes, yes!

The knowledge he had, served its purpose in his profession, in the mechanic arts, in his commercial transactions, but that knowledge necessary to make him master of his appetites and passions he did not possess.

That knowledge which develops the mechanic arts, and piles the spindles, that knowledge which inspires the mechanic to construct the agricultural implement; that knowledge which inspires the engineer to construct the railroads, the engines, the telegraph lines, the

ships of commerce; that knowledge which looks to the improvements in his harvest by proper selection of the seed he sows and plants, and the proper cultivation of the soil; the improvement in the quality of his stock,--all these things are true saviors from the evil consequences that abound where knowledge upon these subjects does not exist.

Despite the teachings of the multitude of clergymen, deacons and exhorters; despite the follies with which the minds of children and youth are crowded at the Sunday Schools and meetings of the Young Men's Christian Association; despite the power of money in wielding the public, secular and religious press, for the inculcation of the church dogmas that had their birth in corruption and ignorance; despite the untold millions that are annually wrung from the poor downcast wretches to support a favored aristocracy--despite all these, the true savior of the world is making rapid progress in the work of salvation, through the medium of knowledge.

Moody and other evangelists will gather together a few thousand ignorant fanatics to hear him discourse upon the marvelous effects of the blood of Christ in saving sinners, while the schools and colleges all over the land, which are teeming with earnest scholars gathering the rudiments of that knowledge which will finally ultimate in banishing sin and misery from a world dark with ignorance, and rife with bigotry and intolerance; that ignorance which has opposed all reforms as contrary to God's will; that ignorance which has left its track through all past ages encrimsoned with human gore.

Even now, in this day, the evening of the nineteenth century, this article and the paper that publishes it would be ignored by the popular priesthood, and denounced as blasphemous because it presents the true Philosophy of Life as a substitute for religious dogmas; because it teaches that knowledge is the savior of the world, and denies that the blood of Christ has any saving effect, further than like all other blood, it has fertilizing qualities,--because it denies that God ever died to carry out a plan of his own designing, to save the world from the penalty of sin.

Very few of the Christian churches--none of the truly evangelical, nor even St. Paul's--Universalist--could be secured for even one lecture by the gentle N. Zarene, through the inspired lips of the most chaste and refined medium of the present age.

So thoroughly combined is the opposition of all Christians, from the most liberal to the most ignorant and bigoted, as church organizations, that no countenance whatever is given to the earnest, honest investigation of the truths of Modern Spiritualism; and the man or woman who dares to make personal investigation, as they would into any other claimed scientific fact or philosophical truth, is sure to become the target for the most ignorant and bigoted of the priesthood, and the most characteristic of the deacons and church sycophants, to aim at.

This is but a faint shadowy showing of the true condition of the religious world to-day. This is the spirit of intolerance that has been characteristic of all phases of religion; be it Christian, Mohammedan, Buddhist, Judaism, the Brahmins, the followers of Confucius, and the Pagans; all alike burned at the stake, broke upon the wheel, crucified upon the cross, hung by the neck, and tortured upon the rack. Now that the days have passed for this kind of treatment of heretics, among civilized people, they apply the all-potent power of derision, slander, and the fear of never ending hell torments. These appliances are used upon little children, upon the youth, upon the middle aged, and upon the old man and woman, and yet, despite the millions of money that is annually raised and expended to circumscribe thought and to convert the heathen to a belief in the efficacy of the blood of Christ in saving sinners, there are here and there those to be found, who neither believe in an angry God, a burning hell of fire and brimstone, the Devil--a fallen angel going up and down the earth seeking whom he may devour--nor the efficacy of the blood of Christ in the matter of the salvation of the world.

It is true, many of these unbelievers may not have any very well defined belief in the power of knowledge to save the world. They may not wish to believe that there is an open communion, which is daily being extended, between this natural plane of life and the Spirit-world, by which we are daily receiving knowledge, which inspires millions of people to invent new machinery, new chemical compounds for force, new fabrics for clothing, new materials for building, new remedies for curing disease, new and humanitarian thoughts for the relief of the suffering, new and better laws for governing the people, new and golden ideas in regard to the attributes of Deity, his aims and objects in regard to man. Notwithstanding all this difference of opinions, there is with this multitude who have cast off the bondage of religious intolerance, a spirit of independent inquiry--a longing for mental food, a hungering and thirsting for knowledge of the Philosophy of Life, which shall teach them from whence they came, what they came for, and whether they are going, and how it will be with them when they get there.

Spiritualists, have you anything to do in view of all this? We think so, and hope to show it in a practical light before we close this series of articles.

Location of the Spirit-World.

We shall publish in our next issue an article under the above head, from the pen of Dr. Wolfrich. It will be read with deep interest. We hope to hear from him again.

Look Out for Impostors.

BRO. JONES--Dear Sir--I beg the favor of your personal acquaintance and bill circulated by a Mr. Keelar in this city, and who, as therein announced, died in company with his wife (so claimed) and a young man, perform certain very curious tricks or wonders, but to the writer nothing but what a slight of hand trickster might accomplish. Now, wishing to learn if you know anything about this gentleman or his family, he having appeared before a Chicago audience, you will confer a favor on myself and friends by giving us any knowledge you may have for or against these parties. He professes to be a materializing medium from Moravia--the son of the old man Keelar living there; also claims that Mrs. Andrews, the medium for the well-known Moravia manifestations, was developed through him. He says he has a sister who came with him as far as Ogden, and has now passed on to California. I learn this gentleman is now visiting some of the districts south of this, but is expected back here, and we shall be glad to learn from others something about him, as we do not wish to be imposed upon in relation to one of the greatest, if not the very greatest blessing vouchsafed to mankind in this 19th century.

A few lines in reply, or notice in your valuable paper, whichever you may deem best, will be duly appreciated. Yours Truly, THOS. O. ARMSTRONG. Salt Lake City, Utah.

LIBERAL INSTITUTE TO-NIGHT!

Thursday Eve., June 29th, Engagement Extraordinary! For one Night Only.

The famous Keelar Family in their mysterious and unaccountable wonders, as produced through them before the Crowned Heads of Europe and in all the principal cities of the world; baffling and confounding the thinking minds of every nation on the globe.

This Family with their wonderful powers have appeared before Her Majesty, the Queen of England at Windsor Castle, the Emperor of the French, the Czar of Russia, at the Winter Palace, St. Petersburg, and before the potentates of Prussia, Holland and Belgium, receiving in every instance marks of their appreciation by public endorsement of their people. No fair, unbiased mind will dispute the power these people possess as being something absolutely beyond finding out. There are no ideas advanced to injure the feelings of any one. The wonders are produced in a lighted room, free from any monotony, and all are left to conjecture for themselves the power that produces them.

The Chicago Times says: "The curtain raised at 8 o'clock. Mr. Keelar stepped upon the stage and introduced his family to 1,900 people, and for nearly two hours, free from any long waits or delays, we sat in wonder and mystified beyond description."

Doors open at 7 p. m., commences at 8. Tickets to all parts of House, 50 cents.

The fellow is undoubtedly an impostor, and more likely than otherwise, it is the fellow Jacobs, who not long since was traveling in Oregon, first as a medium than as an exposé of mediums.

He found it too hot for him to remain in Oregon and went to California, professing to be Harry Bastian. An answer to a telegraph dispatch of inquiry as to who he was, sent him killing to another field of operations.

There is no genuine medium for materialization traveling professionally that has not the endorsement of the RELIGIO-PHILOSOPHICAL JOURNAL. If any one who claims to be a professional materializing medium fails to produce a recent copy of this paper, with an endorsement of his or her genuineness, it will be safe to reject them as impostors.

No genuine materializing medium thinks of entering the field for public patronage without first being endorsed by reputable Spiritualists, through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

Spiritualists will do well to preserve a list of all well accredited mediums. They should also preserve a list of the names of exposed impostors.

If a fellow comes along assuming the name of a well-known medium, without proper vouchers of identity, telegraph at once to this office for information, and if an impostor presents himself, have him arrested and punished as all impostors deserve to be.

Testimonial for Bro. A. J. Davis.

We respectfully call the attention of our readers to the following circular, and again express our hope that all will feel it a pleasure to contribute something towards the well-deserved testimonial for Bro. Davis' fiftieth birthday.

Those who have but a single dollar to spare will feel a consciousness of having done something in the good cause, and those who have an abundance will not regret making a liberal donation.

We desire to call the attention of Spiritualists, Liberals and Reformers to the Pecuniary Testimonial which some of the friends of Andrew Jackson Davis are endeavoring to raise for his benefit.

His great work, "Nature's Divine Revelations," was given to the world before he had attained his twenty-first year. Since that time he has written and published more than thirty volumes, some of them on the Harmonical Philosophy, and all of them on matters of profound and universal importance to mankind.

Seven Grand cities strive for Homer dead, Through which the living Homer begged his bread.

privilege to participate in giving to him an ample pecuniary testimonial of gratitude and good will while he is yet with us in the earth-life! His fiftieth birthday occurs on the 11th day or next August. Let all who can make this year memorable both to themselves and to Bro. Davis by forwarding a generous contribution for his benefit.

Post Office orders, checks and drafts payable to his order may be sent to him at No. 24 East Fourth Street, New-York, or to either of the officers of the committee.

Prof. Anderson.

This artist, who occupies rooms at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, has done, and is now doing, a grand work in behalf of the Harmonical Philosophy. The manifestations given through his mediumship, consisting of portraits of our deceased friends, are marvels of beauty, and are executed with a rapidity that no other artist in the world can imitate. While other mediums can give you a message from your spirit friends, he will do vastly more, by presenting you with a superb likeness of them. The communication may be false; but the likeness can not convey a false impression--you know whether it is true or not.

Dr. D. P. KATNER, Clairvoyant Physician, of St. Charles, Ill., attended, on Thursday, July 20th, in the Universalist church, at Wheaton, the funeral services over the remains of Mrs. Mary Howard, of that place, and delivered to a full house one of the most scientific and soul stirring discourses ever presented in that place.

He is a profound thinker, a clear, logical and scientific reasoner, and one of the best inspirational speakers in the field. The friends everywhere should remember this and keep him constantly employed as a lecturer.

In making arrangements for the fall convention and winter engagements, he should not be forgotten or overlooked.

Engraver.

In this paper will be found the advertisement of F. D. Senior & Co., most excellent designers and engravers on wood. Any reader of this notice who has designing and engraving to be done, will do well to call on them before engaging work elsewhere.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY on the 20th of June, 1876, granted a Letter of Fellowship and ordination to Sister Hannah Morse, constituting her a regular minister of the Gospel, and authorizing her to solemnize marriages in due form of law.

BROKER A. BRAUN lectured at South Dayton, N. Y., July 28th. July 30th he lectures at Sardonia, and the first Sunday in August at Murrills, N. Y.

J. M. ALLEN has been recently lecturing in Massachusetts, Connecticut and Ohio. He now in Missouri. Address him at Gate, McDonald Co., Mo.

Grow's Hall Meetings.

In the forenoon of Sunday, July 30th, there will be a conference meeting, and a musical entertainment by "Usonelle," the musical medium. In the evening, Miss Suzie Johnson will occupy the rostrum as a trance lecturer.

Spiritual Meetings.

The Third Annual Camp-meeting of the Massachusetts Spiritualists and Liberals, Camp-meeting Association, will be held at Lake Pleasant, Montague, Mass., August 9th to August 31st, 1876.

The Spiritualists of Portage county, Ohio, will hold their yearly meeting at Mantua Station, on the first Sunday in August, forenoon and afternoon.

Furnished Rooms.

Spiritualists visiting Chicago, can be accommodated with elegantly furnished, and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the Harmonium, No. 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

Grove Meeting.

The Spiritualists and Liberals of Belvidere and adjacent country, will hold a three days' meeting on the Boone County Fair Grounds, at Belvidere, Ill., on the 18th, 19th and 20th of August, 1876. The grounds are pleasantly situated with fine groves, plenty of water, abundant stalls for the horses, and other buildings for the accommodation of all. Cooking apparatus on the grounds. Come, everybody, bring along your social influence, plenty of bedding, your hamper filled with provisions. Come anticipating a feast socially, intellectually and morally. The speakers engaged are Mrs. H. Morse, of Iowa; Mrs. Mattie Hallett Perry, of Beloit; Mr. Leander Ellis, of Manchester; Dr. O. J. Howard, of McHenry; will act as president of the meeting; W. J. Fox, of Belvidere, corresponding secretary. Committee of Arrangements: Eliza Redwell, Sam. Morse, W. J. F. X.

Grove Meeting.

The Spiritualists of Kalamazoo, Mich., and vicinity, will hold a two days' meeting in Kalamazoo river, on Winlow's Island, in the Kalamazoo river, (three quarters of a mile from town) on Saturday and Sunday, August 23d and 24th, 1876. Admission to the island by ticket only. Price ten cents. Passages each way by the safe and commodious boat at the cable ferry free. Giles B. Hobbins and Mrs. Lydia A. Pearson are engaged to be present, and other speakers are expected. Persons from abroad will be entertained by the friends as far as practicable. There will be each day a basket picnic dinner on the ground; also refreshments for sale. Let this our Centennial and second yearly meeting, be a success. A. KRAM, Treasr. Mrs. H. M. SWANLEY, Secy.







Hard Facts for "Exposers" of Spiritualism.

In response to a formal invitation of the Mayor of Brooklyn, and a number of noted clergymen of that city, one W. J. Bishop, recently gave an exhibition of a number of juggling tricks in the Academy of Music, which he palmed off as a complete exposure of "delusions" of modern Spiritualism, and of the dishonest practices of its mediums.

Mr. Bishop's statements, containing one or two points (under the head of "Prophecies") not heretofore generally known, is as follows:

REAL SPIRITUALISM, VS. A MAN OF STRAW. In Brooklyn Times—Dear Sir:—The Bishop "exposes of Spiritualism" in the Academy of Music has come and gone; and before it is forgotten, I hasten to lay before your readers my promised comments of some of the real facts of the case, which "exposers" have still to deal with. Studying the greatest possible brevity, I offer a classified and general list as follows:

1. PARANORMAL.—Of these I have room now to mention only those which had reference to the advent of Spiritualism itself. In September, 1856, a young student for the ministry named Book, living at Fredonia, Chautauque County, N. Y., being in great distress of mind, fell into a trance, and (as he asserted) was conversed with the spirit of his mother, accompanied by two or three other spirits. She made a long statement to him, which was immediately afterwards written out by himself, and of which I have in my possession a well attested printed copy. At the conclusion of her revelation, his mother, as he says, told him, that within fourteen years from that time, a book of an astonishing nature, and from a very unexpected source, would be given to the world; and that the result of it would be a great revolution in human thought—impliedly in the direction of the teachings which she had just imparted to him. He came out of the trance relieved from all despondency, but—perhaps you will be sorry to hear it—entirely spoiled for the ministry of the particular denomination with which he was connected.

Accordingly, in 1871, and within fourteen years from the date of the above announcement, a book was published, ranging through the whole circle of material and psychological science, being the successive and connected dictations of an uneducated and untrained boy in his teens—

ANDREW JACKSON DAVIS. This book, entitled "The Principles of Nature," etc., and professing to come, in good part, from the spiritual world, produced a great excitement, and has had a very wide circulation, and it would not be too much to say that by its direct and indirect influence, it has actually produced a great revolution in the human thought in the specific direction named. From the commencement to the close of the dictations which form that book, the entranced and outward unconscious author, in his conversations with those surrounding him, constantly held out the prospect of a more general opening of spiritual intercourse some time in the near future; and on p. 676 of his book may be found this language:

"It is a truth that spirits commune with one another while one is in the body, and the other is in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; and this truth will be long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the dictations of men will be established."

This paragraph was dictated in the year 1847. Four years before (1843) the different societies of Shakers in the United States, became almost simultaneously, and before communication could be had from one place to another informed as to what had taken place, the subjects of

A REMARKABLE VISITATION OF SPIRITS. They came in parties, entranced men and women, took temporary possession of their bodies, and using their organs of speech, gave their names, making known their desires, and claiming to have belonged, while in the body, to the different nations of the earth, and to have lived in different ages. After the lapse of a few weeks they left as abruptly as they came, after first warning the Shakers to prepare up these things in their hearts; to say nothing about them to the world's people, and promising that after the lapse of a few years they would return, and then these wonders would be exhibited to mankind generally. A little book in my possession, entitled "A Return of Departed Spirits," and published in 1842, gives a full account of these demonstrations.

You already begin to see that if this whole thing is a "madness," there is, at least, "a method in the madness."

3. ORACLE-YARCON. This phenomena began to excite more or less attention, and became the subject of occasional newspaper paragraphs as early as the year 1836, and from that time to this, the cases of its occurrence have been gradually multiplying. It is the power of seeing without the aid of the physical eyes, through substances impervious to natural light, and at vast distances. Well established as it is now generally acknowledged to be by those who have given it serious attention, it infrequently, of itself, more than half establishes the claims of Spiritualism; but when in its higher phases it becomes the means of describing spirits of the departed so that their friends can readily identify them, which, by their own knowledge, has occurred in numerous cases, it becomes another hard fact with which the "exposers" of Spiritualism have yet to successfully grapple.

3. HAZARDOUS SOUNDS upon the floor, furniture, walls, ceiling, out of doors upon the ground, on rocks, in places, and under conditions named to the medium, and extending, as at *Whittem*—these sounds responding to questions, and spellings-out sentences, as the alphabet is called, by indicating the letters needed, and sometimes even answering the almost thoughts of the investigator, and always claiming to be from spirit.

4. M. YARCON and levitations of ponderable bodies, and even, in several instances, floating of the entranced medium bodily in the air, and over the heads of the spectators, as can be verified by the affidavits of competent witnesses.

5. WARRING of test messages, not only by the hand of the entranced medium, but some times without the direct intervention of the organism of the medium,—these messages sometimes being written on the inside surface

of a folded slate by means of an inclined point of a pencil.

6. MATERIALIZATIONS.—These are of various kinds and degrees, sometimes confined to a single hand or face, and sometimes vividly and tangibly presenting the whole physical outline of the person. For example, a hand will be projected; the spectator will grasp that hand, and hold it tightly, but presently he will find that he is grasping the air, the hand having dissolved and vanished. Or, a strange form, clothed in strange costume, as has happened in at least one instance, will be seen to emerge from a cabinet, and take up a leap dived burning in one corner of the room, and holding it close to his face, pass successively before the faces of the persons in the audience as if to show them that he was a different person from the medium who had taken his seat in the cabinet. Or, as in another instance, the face, arms and hands of a beautiful female will appear at the door of the cabinet in which the medium, a man, is sitting. She beckons the audience to approach and handle her arms; she speaks and tells who she was while in the flesh, how she came to her death, etc., and then, right before their eyes, began to gradually

and finally disappears; and as if that were not enough, begins to re-appear, first as a disc and scarcely discernible mist, and then gradually becomes a solid and tangible form, and smilingly bows her adieu. To my own positive knowledge, based upon an actual occurrence, these materializations can take place without a cabinet or any other medium than myself, and that, too, in the private solitude of my own chamber.

7. PARAFFINE MOLDS of the materialized hands of spirits made in the circle; and flowers, birds, fishes, and other objects of the animal, vegetable and mineral kingdom, brought into the closed circle room, with the doors locked and windows fastened, and under perfectly test conditions.

8. MISCELLANEOUS phenomena consisting of prophetic and otherwise significant visions, revelations of scientific mysteries, pronouncements, warnings, consolations, sensible guidance and guidance under difficulty and dangerous emergencies, etc. To the reality of all of this just stated, the present writer can testify on the ground of his own personal experience during the last thirty-two years of his life; and he can further affirm, that even during a good part of the time he has been engaged in writing this very article, a beautiful and lovely spirit has been bending over him, inspiring, approving, encouraging.

Here, then, are a few specimens of a tremendous series of correlated, connected and vastly diversified unfoldings, unaided in by the divine heraldry of repeated prophecy, and which must have been previously planned and fore-ordained in the heavens; which, from the first day "Revelation" was called, to the present moment, and through all subsequent phases of the development, have persistently claimed for themselves a spiritual origin, and which, after all the strain that combined materialists and mistaken religionists could put upon them during twenty-eight years are stronger and more convincing to-day than ever before! And I do most respectfully submit, that the spectacle of grave and reverend clergymen, and civil officials, clapping their hands in glee over half a dozen shallow tricks of a professional juggler, and then proclaiming to the world that this tremendous development called Modern Spiritualism (concerning which they know nothing) is exploded, burst up, gone dead and dissolved into thin air—is a spectacle for angels and sensible men to look upon, and wonder and pity.

I tell these men that God's truth can not be overturned either by Bishop, or priest, or deacon, and if they really and honestly wish to expose the errors which are sometimes mixed up in spiritualistic teachings, they must pursue a different course from that which they have recently undertaken.

Very respectfully, W. F. Davis.

Idols. Idol.—Any person or thing loved to excess; one honored to adoration.—Worcester.

There are very few who can intelligently separate themselves from the externals of life to reverence a principle. Hence, the masses, who are materialists, and idolaters (idols)—they can not comprehend the celestial, the eternal beauty and holiness, which characterize a principle.—A. J. Davis.

Man realizes the fact of his own ignorance and weakness. He feels the necessity for help. He feels that there is a power above his own, which, if he could but avail himself of its assistance, would be vastly beneficial to him. The earliest records of the race exhibit man as trying to obtain the assistance of this power by winning its favor by something as the Irish beggar "melts in sweetness" before his patron. Hence, sacrificial blood, smoked upon the altars raised to propitiate the favor of the Gods. Hence temples, were erected, pilgrimages made, prayers said, and penances performed, in the vain hope of securing from this power that help which man deemed necessary to his happiness. This was (and is) all natural. It was not, as some have supposed, an effect of man's laziness, an endeavor to shirk onto another what he was himself too indolent to perform. For, behold the sweat, the blood, and the treasure which he has poured out in this way. Neither did it result from any designing scheme of "cunning priestcraft." It was man's conscious weakness seeking help; but ignorantly seeking it. It has been disappointed. Ignorance is a poor guide. It starts in blank darkness and ends in dark blindness. But humanity in its infancy, could not be other than ignorant. Hence, like a child grasping at the moon, it struggled but failed to obtain.

Shall we from this failure conclude as some, alas! have done, that there is no power above man? Far from it! Failures are severe, but useful school-masters, and should inspire us to keep searching till we find true methods, when success will crown our efforts. There is, and ever will be, an infinite power above man. From this power he can strengthen his weakness; from this wisdom he can enlighten his own—a spark of the same; and from this love he can enlarge his sympathy. Not temples, altars, sacrifices, penances, prayers, nor fastings, nor "feelings," nor yet solemn looks, upturned eyes, low moaning, nor loud walling will enable him to do this. He must listen to the divine breathings of nature, and inhale the divine inspirations which flow to him through her countless avatars. He must realize that the infinite is not a person, yonder, but a presence, and here. Not a powerful being, but power immanent in all nature.

Man, would you obtain strength sufficient to enable you to ward off the plague from your cities? Consult this power in nature about you, and it tells you "habits of cleanliness, houses well lighted, and well ventilated, and people well fed and properly exercised are the means." How gentle, yet how efficient has been the strength thus obtained from this power. Science obtained this help for man. She received it from the infinite power; because, since she worshipped naturally, she worshipped righteously. Science has obtained an

swear to many such prayers addressed to the all-power. Where only a few years since the English bullock scarcely reached a thousand pounds, she has, with less expense, doubled his weight; she has caused our English acres to produce double their former yield; she has erected factories and wrought our textile material into beautiful garments; she has dived into the mines and procured fuel for our furnaces and light for our houses; so that we may truly say she has "fed the unhappy, clothed the naked," warmed the chill, and lighted those in darkness. But the inexhaustible fountain of power, by giving this much to man, only exhibited a propensity of more, and we have steam cars to bear him across continents, and steamships to cradle him over the deep; over ground and under water wires, with lightning speed to fish his thought from city to city, and from continent to continent.

Such are some of the tributes which are justly due to science and which she has obtained, because so far as she has gone, she has wisely worshipped and righteously wrought. But science approaches only the outer veil of the vestibule of creation. She worships "the thing of the material, while the deep, the unfathomable domain of the spiritual" is scarcely conceived of by her. Yet she has accomplished so much for man, and her benefits are so palpable to the outer senses, that many of the leading minds of this age are sitting solely at her feet, and as Bishop Thompson expresses it, "Matter is fast becoming the idol in the temple of modern thought."

What! Materialists, who scout at the various religions of the world as idolatrous, have they an idol of their own? I "free" the reader. Undoubtedly they have. Man must worship. He is a creature of dependence, and he must worship. In the history of the race we find him worshipping animals, idols of wood or stone, to God many or Gods one, just according to his stage of development. And of the one God as many different views are entertained as there are different planes of mind.

The ordinary Christian essays to worship this God as though he were a marvelous person with wondrous attributes, seated on a "great white throne" in some distant paradise which alone is filled with the brightness of his immediate presence. Here you perceive is an idol, though an intelligent one, and one possessing all the attributes of a human being. To this idol Christians bring their various kinds of service, and present their innumerable and contradictory petitions, with the genuine idolatrous belief that such is more acceptable than his neighbor's, and will receive a more ready answer. The world is beginning to perceive that the replies these idolaters get, come as they did to those who worshipped the sacred bull of Egypt, only through nature's wondrous channels by a gradual development to better things. With the same devotedness, though with less affection and more intellectually, materialists worship at the shrine of their idol-matter.

True, he dispenses with imposing forms and ceremonies, but he looks to his idol, alone to supply man with all his nature calls for. We have seen how well matter, or the power, or the element in matter has supplied man's physical necessities. But man has also a spiritual nature, far more enduring and with wants far deeper than his physical. The devotees at the shrine of matter may receive a supply for every sensual want; they may fill the intellect with the facts of science and inductions and deductions drawn therefrom, till the corruptions of the front brain scintillate with their electrical brightness; but still there is a want their idol can not supply. In the soul-felt bitterness of this want, a Tyndall is heard to exclaim, "To give the emotional nature of man full play and profitable action, is the problem of problems at the present day." Materialism acknowledges its inability to do this. The system known as Christianity has been trying to do it for well-nigh two thousand years. It has given man the best idol in the world, but it has failed to supply the wants of his spiritual nature. They can never be supplied by worshipping any idol, whether of matter animate or of matter inanimate.

During the last quarter of a century Modern Spiritualism has been offering its loving hand to humanity and endeavoring to wisely guide it from worship material, to worship spiritual; from worship of perishable or personal idols, to the worship of impersonal and eternal principles. Its God is not a wise being, but Wisdom; not a loving being, but Love. God does not love you, God loves love; and in proportion as you manifest this principle towards universal external nature, and humanity around you, in that proportion will you "worship God" and in that proportion will your being be indited and inspired with an inexhaustible supply flowing to you through all the innumerable channels in the illimitable universe. We find, with A. J. Davis, "but four general sources of thought and knowledge, (supply to human needs), namely:—the life springs of the soul; the suggestions of external nature; the well springs of humanity; and the exhaustless fountains of the spiritual universe." Approach these sources reverently, intelligently, looking through the eyes of Wisdom and you shall obtain assistance from that Infinite Power which is above your own.

It has been said "Man's nature is dual." It is more; it is triune, possessing the germs of Love, of Intellect, of Wisdom. We have already intimated how the first two portions of this nature may be cultivated. Of the third we say, quoting again from Davis, "You will cultivate your Wisdom by trying to grasp great general principles; and by meditating and feeding upon them, as you would look over a landscape and enjoy the living wholes." Strength will come from thy All-power to this department of your being as to others, only with appropriate exercise. Worship thus, neither here nor there, in Jerusalem or in Mecca; but in the inner sanctuary of your own being. Hence, your presence, knowledge your forms and ceremonies, and love your offerings. Thus shall the kingdom of God come, being "in you," be with you, and all in all. And thus shall the "holy trinity" of your knowledge, love and wisdom be "One" in their united action on man, and all idols be swept from the face of the earth; while man below joins with man above in a pure worship of holy principles, by manifesting them in his internal aspirations and his external deeds.

G. W. Cook. Warsaw, Ill.

Letter from Dr. Ormsbee. Mr. Jones—Dear Sir:—In the last number of the JOURNAL I have seen (No. 20), I had the following:

MAGNETIZATION.—This is one of the many reports that reach us of the value of Dr. Mack's work. Magnetized papers for local application, and water for drinking, are medicaments which sufferers may avail themselves of at a distance. We have tried them and can speak of the benefits derived.

"The above is the declaration of Mr. Burns of London, when alluding to Dr. Mack, the healing medium. The magnetizing of water for healing purposes, is one step in advance. Where is there a medium in this country that can impart healing virtues to water? If one, let him step to the front."

In compliance with your request, though in surprise, I "step to the front." Were it not contrary to the rule made when I first commenced healing the sick by means of magnetic and mesmeric power derived through spirit influences, to govern my action, I would gladly furnish you a list of patients in your own city, who were restored to health from illness of various kinds, solely by the use of magnetized water, others from magnetized paper alone. These cases were those where, from some reason, I could not see the patient, personally, and here let me say, that in those days magnetized water or paper were only resorted to when it seemed impossible to visit the patient, but now, owing to more extended experience, and I trust other superior qualifications, am of the opinion that where parties write a letter stating their case frankly and explicitly, they can be treated almost or quite as well by means of magnetized water or paper, as by the laying on of hands. To me this power comes peculiarly, and has been explained to me thus: "On receipt of letters, a member of your band through you takes the magnetism of the writer, who is visited, and as soon as conditions permit, is examined, after which, if treatment be desired, you are impressed to use water or paper or both, and where it is thought desirable to employ any further means to relieve pain or facilitate recovery, that information is also given you impressionally. We use you as our laboratory and the means by which we convey our pure natural remedies to the organism of the patient, instead of making the patient the general receptacle of such drugs as seemed required, judging by symptoms." This impressional state can not be induced except when the physical organization is in perfect tune, so to speak, and so various states of mind, magnetized for different persons, have different effects or result, unless my own mind and body are in that peculiar harmonious state, so difficult to describe.

If I may be permitted, I will relate a singular circumstance which transpired recently. A gentleman of your city wrote to me on business, also mentioning the fact of his wife's illness, and expressing a regret that they had none of my magnetized paper. The lady, though not a public medium, is sometimes controlled at home, and is very susceptible to spirit influence. Knowing these facts, I requested one of my band to visit her by means of the magnetism conveyed by the husband's letter, and suggested the probability of his controlling her, and prescribing through her, in case she required medicine.

Within twenty-four hours from that time I received another letter here in New York from the husband in Chicago, saying, "One of your doctors has just been here, controlled my wife and prescribed for her." The gentleman will see this, and correct me, if the case is not properly stated. While admitting that at present it is almost necessary to use medicines to secure the faith of patients, I risk the assertion, that the time is not far distant, when except in the treatment for injuries caused by accident, no scientific preparations of mineral and vegetable substances will be used by those who understand the spiritual philosophy; but such must first learn that there are those whose spiritual and physical constitutions qualify them to exert a powerful influence over the mind and body of the sick and diseased—that among them can always be found such as are surrounded with an atmosphere, pure and healing, which will exert favorable influences just in proportion as the healer and patient approximate to the reciprocal state of positive and negative. Unless the patient places himself or herself in a proper condition to receive the influence, the healer's efforts will be futile, but with faith and passivity on the part of the patient, magnetized water or paper may convey the power to-day, by which Jesus wrought his wondrous cures. "And Jesus said unto the Centurion, Go thy way; and as thou hast believed, so be it done unto thee—and his servant was healed in the self same hour."—Matt. 8: 13.

Very truly yours, T. ORMSBEE, M. D.

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