

# RELIGIO

# PHILOSOPHICAL

# REVUE

ARTS, SCIENCES, LITERATURE

VOTED  
GENERAL PHILO

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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[S. H. JONES, EDITOR,  
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NO. 7.

## ORGANIZATION.

BY MRS. L. M. BAILEY.  
Out upon the face of Nature  
As I cast my longing eyes,  
I am filled with awe and wonder,  
Fraught with gladness and surprise  
At the beauty and perfection  
Which is seen on every hand,  
On the ocean, sea and river,  
O'er the hill-top vale and land.

From the tiny blades of grasses  
Pointing upward doth aspire,  
In simplicity of action,  
For a life yet something higher,  
And the flowers in their beauty,  
With their love-lit dreamy eyes,  
Are a part of this perfection  
In their blending harmonies.

So the oak and stately pine-tree,  
Every leaf and tiny bud,  
Have a lesson still unfolding,  
Truth in work through Nature's God.  
Forces all are concentrated,  
Each combining as one whole,  
In variety of structure,  
O'er which none has just control.

Man kind only are discordant,  
Disunited in their plan;  
Scarcely heeding they are brethren  
Of one family and clan;  
But are laboring in directions  
Separate, weary, and alone,  
Aiding not to make the nation  
One harmonious happy home.

Would we toll to help each other  
Leaving jealousy behind,  
All ambitions, envy, slander,  
Casting out of every mind,  
Spurning not the meek and lowly,  
Helping even from the mire,  
Each unfortunate human being  
Who for guidance doth aspire.

Never seeks the peaceful rivulet,  
Whence it comes or whither go,  
Yet in shining waters glideth  
Unmolested where it flows.  
Thus the bowers bloom in forests  
All unseen by mortal eye,  
What their mission all unheeding—  
Where their sweetest perfume lie.

Never seeks the lonely flowerlet  
What buds it close shall grow,  
Whether tulip, pink or daisy  
Its companion here below;  
But delighting in their mission,  
Each gives freely unto you,  
Smiling sweetly on each passer,  
Whether heathen, Greek or Jew.

Order reigns throughout all Nature,  
Organized its every plan,  
Lending grace unto thy vision,  
Wise examples unto man.  
Would we follow out thy precepts,  
And thy teaching pure obey,  
We would organize our forces,  
Walking not another day.

Cease to wrangle with each other,  
O'er some personal dislike,  
But with charity unbounded,  
Cloth the failures of each life,  
And in unity of action,  
Work together with a will,  
Then the beauty of our mission  
We as Spiritualists would fulfill.

Then the world would look upon us,  
Spiritualized in every thought,  
And with blessings to humanity,  
Deeds of charity wrought,  
None should say, "What good accom-  
plished."  
What the angels bright had done,  
By our lives exemplified,  
From our works, the answer come,  
Rioville, Iowa.

## SPIRITUALISM AND ALLIED CAUSES AND CONDITIONS OF NERVOUS DERANGEMENT.

By William A. Hammond, M. D.  
New York. G. P. Putnam's Sons.  
1876. Pp. 386. 12 Mo.

REVIEWED BY HUDSON TUTTLE.

This is the fruition of a somewhat lengthy gestation on the part of Dr. Hammond. He began by writing an essay for the *North American Review*, on the subject of Spiritualism, which, not satisfied with, he enlarged into a booklet entitled, "The Physics and Physiology of Spiritualism," and again feeling labor pains he has brought forth this pretentious volume, which is hailed by the opposition as an irresistible argument which wipes Spiritualism out of existence.

In the booklet he remarks and he reiterates the same in the present volume:

"There have always been and probably always will be, individuals whose love for the marvelous is so great and whose logical powers are so small as to render them susceptible to entertaining any belief, no matter how preposterous it may be; and others more numerous who staggered by facts they can not understand, accept any hypothesis which may be offered as an explanation, rather than confess their ignorance."

Of such he says:

"Their minds are decidedly fetich worshipping in character and are scarcely, in this respect, of more elevated type than that of the Congo Negro, who endows the rocks and trees

with higher mental altitudes than he claims for himself."

Thus sweepingly with an arrogance approaching sublimity, Dr. Hammond brands as "fetich worshippers" and "scarcely more elevated" than "Congo Negroes," men like Professors De Morgan, Wagner, Gregory, Varley and Wallace; Longfellow, William Howitt, Robert Chambers, J. G. Wood, Victor Hugo, M. Guizot, Mme. Leon and Jules Favre; Epes Sargent, Eugene Crowell, Judge Edmonds, Judge Lawrence, W. L. Garrison, B. F. Wade, Abraham Lincoln, and a host of others equally eminent.

His attack is peculiar. The subject has employed him five years to work up, and he wades through nearly four hundred pages advancing a multitude of theories, and at length arrives at an absolute negation.

"No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs but by material agencies, no one has ever heard or unaided by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit save his own. The hypothesis of spirits is altogether the least plausible that could be suggested."

Here is the gist of the doctor's effusion—a negative rarely excelled for downright cheek and pugnacity.

He introduces Von Vieck as a pattern of an impostor and medium, who can give all the physical manifestations in a style equal to any other. He had him give sennas in his office to his friends and recommends him to the curious. Spiritualism has been fortunate in the character of its opposers. Those who have taken foremost rank as "exposers," have been with scarcely an exception of the vilest and most depraved order. Von Vieck, McQueen, Fay, and now Dr. Hammond, are leaders of the forlorn hope. What of the latter? We well understand that it is not in the province of a reviewer to attack the character of the author; but Dr. Hammond has accused all mediums of being deceivers, impostors, and miserably ignorant, and thus renders himself liable to inquiry into his own character.

We desire to know if he is endowed with such moral purity and sincerity, that he is justifiable in denouncing others in this manner? Of this man who plumes himself as having been "Surgeon General in the United States Army," whose titles are paraded in eleven lines of the title page of his booklet, that able writer A. E. Giles, writes in the *BANNER OF IOWA*:

In the midst of the recent civil war in the United States, an eminent man whose name was hung with many scientific titles, the surgeon general of the United States Army was accused and tried by a court martial on very grave charges of official misconduct. J. Holt, Judge Advocate General in his report of the case, under date of May 17th, 1864, to the Secretary of War, wrote:

"That the natural and necessary results of the acts of the accused, as established by the record involved a criminal spoliation of the Government Treasury. That this spoliation was in part accomplished by the purchase of inferior medical supplies and stores, thus compromising the health and comfort and jeopardizing the lives of the sick and wounded soldiers, suffering in hospitals and on the battle fields of their country—soldiers solemnly committed to the shelter and sympathies of the office held by the accused."

He further stated:

"That the trial which lasted nearly four months, was one of the most patient and thorough that has ever occurred in our military history, and the accused had throughout the assistance of eminent and able counsel in conducting his defense. The court which was composed of nine General Officers, at the close of this prolonged investigation, declared him guilty of the charges preferred."

"The President of the United States, the general, kind, forbearing, honest Abraham Lincoln, did not act hastily in such a case. It involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in reference to that case:

"The record, proceedings, findings and sentence of the Court, in the foregoing case are approved, and it is ordered that Brigadier General William A. Hammond, Surgeon General of the United States Army, be dismissed from the service, and be forever disqualified from holding any office of honor, profit or trust under the Government of the United States." A. Lincoln, Aug. 18th, 1864.

A crime more atrocious, more heartless and unparadoxically villainous cannot be conceived. For a few paltry dollars, he sacrificed the health and lives of the sick and wounded soldiers confided to his protection! He purchased adulterated and spurious drugs and dealt them out to the men who were giving their lives for their country! And this is the man who charges mediums with deception; who can see nothing in the startling phenomena of Spiritualism, but ignorance on the one hand and duplicity on the other!

Not strange he dislikes the very name, that he becomes angry at the thought of the possibility of a future state! If he has a conscience he must feel its upbraidings and have a wholesome fear of meeting the soldiers robbed of life by the vile medicines he issued, whom he had sworn to protect.

With this revelation of character Dr. Hammond, certainly can not arrogate that immaculate morality which allows of casting stones. As a Scientist and Physician, he ranks not much superior. Of one of his late prescriptions an Exchange says:

"When Dr. Hammond sent Edward Creighton home from New York with an electrical battery, under instructions to shock a brain al-

ready depressed by the cares of business, with that powerful and dangerous instrument, he proved to some minds that however brilliant a man he may be as a theorist, as a practitioner of medicine, he knows less than those who know more about human diseases and their treatment."

Dr. Hammond set himself at fool killing five years ago, and thought an essay in the "North American Review," all that would be necessary. He was surprised that nothing visible resulted. He enlarged his essay and launched a booklet. He became abashed at his lack of success. Now he will flinch the matter by his pretentious book.

It would be presumable that during this interval he would have studied the subject in all its bearings, that he would have investigated its phenomena. But this is not the case. It is entirely beneath his notice. He has Von Vieck, whom he declares an impostor, in his office giving sennas to amuse his friends; further than this he knows nothing, cares for nothing.

It is presumable that if one desired to learn of medicine, they would go to some well known physician; but Dr. Hammond would say go to some quack, some charlatan, then you will learn all about medicine. Not to the approved mediums, but to the impostors he is drawn, wishing to prove the manifestations frauds, and he boasts of his ignorance of any knowledge of genuine phenomena.

In his review of various theories he correctly says that the phenomena can not be caused by electricity. "The idea that tables are moved, knooks made and apparatus produced by electricity of the body is absurd," (p. 14). And he repeats the same of Mesmerism: "There is no proof that magnetism or the odic force, is capable under any circumstances of producing the extraordinary state of moving tables, causing raps, or that any of the other striking phenomena claimed for Spiritualism can be accounted for through its agency." (p. 20).

He thus summarily disposes of spiritual photography:

"A so-called spiritual photography is shown to a sorrowful mother, and immediately she recognizes the features of her dead son; the wick is in such cases father to the thought." That is it is simply imagination. In view of the facts published on this and the other side of the Atlantic, and the open challenge of such specialists as Hartman, this explanation is simply ludicrous.

"A still more important factor in the production of spiritualistic manifestations, is sleight of hand." One would have been led to suppose that all were referable to this cause; but Dr. Hammond will not risk all on that theory. It is only one, but an important factor. He says of Cooke and Maskelyne, that all the most astonishing tricks of the Davenport are exceeded by them. This is a most false statement, as they have been repeatedly challenged to perform under similar conditions, and can not be induced to accept the challenge.

But Dr. Hammond dwells with delight over Mr. Cooke's Manikin "Psycho," "twenty-two inches high, dressed in an oriental costume and sitting cross-legged on a small pedestal." "Under these circumstances Psycho plays whist, calculates problems in arithmetic and sets as a conjurer."

Well, what if he does? Dr. Hammond has an unique way of gaining knowledge somewhat perplexing to a mind less trained. To him it is evident that if Cooke's Manikin can sit cross-legged and play whist, Spiritualism is all the work of some impostor behind the Manikin!

A lengthy chapter is devoted to "Levitation" and that phenomena as manifested by D. D. Home merits special attention. Page after page of similar occurrences in ancient and modern times are introduced. Dr. Hammond finally concludes that "Levitation" is referable to one or other of the following causes: "An hallucination on the part of the subject characterized by the sensation of rising in the air, or of flying, or illusion on the part of those observing themselves to have been witnessed; or 'unintentional exaggeration, misinterpretation, and inaccuracy of statement, or insufficient evidence, or intentional misstatement, or legends.' These theories are sufficient broad to cover any contingency."

Of the first two witnessed by A. R. Wallace, he has three explanations. "The operators may have labored under hallucination and delusion." "Mr. Home may have appeared to make use of live coals in his experiments when in reality he did not." "He may have protected his hands, clothing, etc." The last is Dr. Hammond's favorite theory. He always preferred the theory of fraud as most congenial to his own nature.

"The repeated application of sulphuric acid to the skin of the hand, will enable it to resist the heat of a burning coal for a considerable period." "It would have been very easy for Mr. Home to place a layer of asbestos cloth under the burning coals laid on Mr. Hall's head and Lord Lindsay's head, and thus to have effectually prevented injury to the skin. It would have been still easier for him to have protected his own hand."

Mr. Home could, with the greatest facility, and with the slightest possible risk of discovery in the badly lighted room, have worn gloves made of asbestos or amiantus cloth."

A fireman having asbestos gloves on his hands, handled a red hot bar of iron, and in Paris, "six firemen" clad in asbestos clothing, passed repeatedly unharmed through "burning brush-wood." What these facts have to do with Mr. Home none but a genius like Dr. Hammond can understand, but his inference from these facts about the firemen, is to him conclusive. If they could resist through burning brush-wood, and handle red-hot iron with

asbestos gloves and clothing, Mr. Home must have had asbestos gloves and his vest pocket in which he placed live coals, was probably lined with amiantus cloth."

That Dr. Hammond has never said anything. He confessedly by observation has seen nothing, and Mr. Home's pockets may have been lined with iron instead of amiantus for aught he knows.

Of "the variation produced in the weight of bodies by spiritual agency," Prof. Crookes receives attention. Dr. Hammond says that the nature of experiments of this kind, were conducted, indicated with great accuracy, were such silly persons as that a child ought to have discovered their fallacy.

After showing that the "psychic forces" of Prof. Crookes are entirely imaginary he introduces an experiment of an apparatus by which he proves it to be only ordinary electricity! It will be noticed that he emphatically denies that electricity has anything to do with the movement of tables. It is now called in as the agent for increasing or decreasing the weight of bodies.

Dr. Hammond by walking "over a thick Turkish rug for a few moments could exert an electrical power of almost half an ounce." The inference is that if he walked long enough he might be able to gather electricity enough to move a table.

Of seeing mediums he says:

"It is extremely probable, however, that so far as the so-called mediums are concerned, the stories which they tell in regard to seeing spirits and hearing their conversation, are pure fabrications." After this assumption the score of pages of heterogeneous facts brought forward, are quite out of place.

Of speaking mediums he says:

"We have seen the look of these people while they are deliriously discoursing, to be convinced that they are committing frauds upon their hearers."

"Of seeing mediums" of course have Dr. Hammond's eyes and ears, and forty pages are scarcely enough for him to fully express himself. In this uncertain field of quackery he will know as good a chance as another, and he can not endure the presence of intruders.

Here he says: "Of all the forms of medicinal interference, that of healing disease has probably the fullest scope."

Imagination is the principal agency in these cases. To prove this assertion he introduces among the forty pages of facts he thinks bear on the subject, an account of a woman who laid eggs from which her children were born, and goes to the expense of an illustration, representing the woman with the egg in her hand from which the child is emerging. Dr. Hammond considers this scientific evidence! One feels that what he says of Dr. Burg is true of all medical men. Brass was found a very efficacious metal in the treatment of hysteria; the mental quality which goes by that name is also valuable to the practitioner in like cases."

How little Dr. Hammond knows about the subject is shown by his statement that "in all alleged cases, where the cure is real, imagination or emotional excitement has been the healing agent. Whether the operator be Zouave Jacobs, or Judge Edwards (?) or Emma Harding, or Prof. Brittain, or Andrew Jackson Davis, or Robert Newton, the influence is the same and resides not in the operator—except in so far as he is able to obtain the confidence of the subject—but in the patient, etc." (p. 177).

By Judge Edwards we presume Dr. Hammond who prides himself on his scientific accuracy, means Judge Edmonds. But he still farther blunders, and exhibits his ignorance when he classifies Edmonds and Davis with healing mediums!

Of writing mediums he says:

"Of all methods it is the easiest for perpetrating fraud. All that a writing medium has to do is to take a pen in his hand, write what he chooses, and tell his dupes it comes from some spirit. There will always be idiots enough to believe him."

This is the Dr. Surgeon General's word for it, and he does not add a line by way of proof. If the medium writes communications from spirits to their friends on earth containing facts and information entirely beyond the knowledge of the medium, it may not be the easiest of frauds. And it is just on this constantly repeated occurrence and not on the simple fact of writing that Spiritualists base their evidence.

To somnambulism, animal magnetism, etc., he devotes a lengthy chapter to prove that they are mere vagaries. To sustain himself he cites Prof. Czermak's experiments, made before a class of scientific men in the University of Leipzig. He took a crawfish and made passes from head to tail. "Under this manifestation the crawfish now becomes quiet, and if placed on its head in a vertical position, remains motionless until passes are made in the opposite direction, when it staggers, falls and finally crawls away." Now Czermak took a crawfish, and stood it on its head, and after holding it there a little while, it became quiet, standing without the passes. That made the scientific class laugh.

Now Czermak took a hen, and said that Karther had found if she was placed on a table and a chalk mark drawn diagonally from each eye, she would remain motionless, magnetized or as Dr. H. has it hypnotized.

He proceeded to test this experiment, and the hen lay motionless. Now Czermak said she would lie just the same if placed on the table and no chalk marks drawn. He then proceeded to test this assertion, and lo, the hen was quiet, and the scientific class laughed at the wonder.

What does this prove—the standing of a crawfish on its head without passes, and the

hen with or without diagonal chalk markings? what it proves few will discover but Dr. Hammond; to him the meaning is clear. He has a happy faculty of assuming power of facts wholly irrelevant to his subject and then drawing what ever conclusion he pleases. It is conclusively proved that animal magnetism, hypnosis, and hypnotism is only a concentrated attention.

Under the headings of Hysteria, Fasting (Gris, Postey and Stigmatiser), the author has collected a large mass of facts, relevant and irrelevant, having little or no connection with Spiritualism. Behind this mass of padding, the author plays his poor, or worthless, vagary and incoherent platitudes.

How far he is removed from the scientific method, how prejudiced he is against the subject he professes to treat fairly, may be learned from the following conclusion:

"If any bodies had been raised in the air by agencies unexplainable, even if one had read writing through several thicknesses of paper, even if others had been bound and unbound in a way unknown to us, even if knooks had been heard whose sources could not be ascertained, even if the causes of all the phenomena of Spiritualism were entirely beyond our present knowledge, there would be no proof that spirit had anything to do with them. On the contrary, the hypothesis of spirits altogether the least plausible which could be suggested. The phenomena and the explanation have nothing in common."

"Spiritualism is a Religion." Oh, such it is held religiously and solemnly by many well meaning people. To reason with these would be a waste of words, just as much it would be the attempt to persuade a madman out of his delusion.

Spiritualism is not a Religion but is based on facts. Dr. Hammond, purposely or ignorantly misconstrues the whole subject. For this same reason he does not attempt to reason. He is dealing with madmen, and considers assertions, assumptions and arrogances better than argument.

In the outset he carefully assumes the burden of his orthodoxy. He is a Christian and will say nor do anything inimical to the Christian faith.

"Throughout my object has been to strip from the basis of fact, which almost always exists, the net work of error which ignorance, credulity and superstition have woven around it. In making this attempt I have endeavored to avoid saying a word which could be tortured into an expression of disrespect for true and rational religion of any kind, especially for the fundamental beliefs of Christianity to which the civilized world owes so much."

This is a sop thrown out to the churches, to pacify them while he digs away the foundation of all belief. For in the grave he excavates for Modern Spiritualism, all that of ancient times inevitably must be buried.

Zoroaster, Confucius, Jesus, the Saints and Apostles, all the grand martyrs, heroes, sages of the past become exiles, or hypnotized deceivers. The holiest inspirations are but the vagaries of lunatics, and religion is nothing but a dream.

A book of such pretensions which proves so little, is not often met with. Dr. Hammond writes without having studied his subject—in fact in absolute ignorance of it except what he has learned through professed impostors. He compensates his want of knowledge by assumption and arrogance. He has a twin brother in England in Dr. Carpenter, but the latter excels in scholarship, in facility of expression and has cultivated the amenities of refined life with greater success. He also is free from the blasting record of the Dr. Surgeon General. But in their treatment of Spiritualism they are in method the same. Either is capable of writing a four hundred page volume on the subject without giving it an hour's investigation.

It is needless to say that Dr. Hammond will not gain new laurels by this attack on Spiritualism. He has only revealed his own pitiable weakness, and insufferable egotism.

The opposition are welcome to any comfort they may gather from a volume stamped with charlatanism, and written in the style of quackery. Dr. Hammond is not a polished writer; he is not even accurate. In fact, he does not understand the meaning of the words he uses, and the assistance of an editor would be of greatest advantage in reforming his ambiguous, and turgid sentences, and pruning off the great bulk of irrelevant matter, with which he persistently encumbers his ideas. Then if he will descend from the lofty pinnacle of his own conceit, and investigate honestly the subject on which he proposes to write, he may succeed in composing something worthy of attention. As it is the literature of Spiritualism *pro and con*, has not another abortion comparable to this book of the Ex. Cashiered Surgeon General, on Spiritualism.

## TRUTH.

Corily, with gradual apocalypse,  
Truth for the multitude her veil withdraws,  
Dispelling Supernatural's dire eclipse,  
And apocryphal gloom slowly, with many a pause

While she unfolds. Well the goddess knows  
Her full effulgences would their vision dawn,  
Perblind and used to Error's darkness gross,  
Or mythic Fancy's glimmering twilight rays.

But unto souls elect in every time  
Has she her sun-bright form and features shown,  
Without disguise, as wrapped in thought sublime

In cloistered silence sat they musing alone,  
With sudden step then on them would she steal,  
Full-orbed her countenance august reveal,  
—B. W. B., in *Sunday Courier*.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies.

Review of Its Prize Essay on Infidelity.

BY C. W. COOK.

CHAPTER V.

C. H. ROBERTS.

Mr. Pearson has much to say of the corruptions of Christianity and realism that they do much towards driving thinking and ingenious minds into a pure and more rational faith which he denounces as Infidelity.

Mr. Pearson has much to say in this "Essay" in regard to the corruption of Christianity, without, as it seems to us, reaching the bottom of the thing, the cause of what are called these corruptions.

He forgets that alchemy was chemistry in its infancy, and astrology was astronomy in its infancy, and infantile manifestations of human mind as well as mental department of human history.

It is this progressive growth of humanity which has rendered each successive system of Christianity an improvement on the preceding. Each has been a step forward towards individualism, till now, in the Protestant world, there is an almost unlimited number of sects.

Mr. Pearson, however, fails to reach this high, this broad ground, and in this we see that his eyes are turned backward toward the past, and that he is behind the on-moving spirit of the age.

Again (p. 324), "Romanism is not the only form of a corrupted Christianity, and the tenor of this whole Evangelical Alliance-Essay tacitly adds, 'But Evangelism is the only form of a pure Christianity.'"

He says the fact is irrefragably to the past by fastening its infantile creeds upon it, but laboring 'to instruct youth; to elevate the downward; to ennoble intellect; to promote genius; to harmonize national interests; to create equitable industrial relations; between the different classes; to purge existing governments; to create freedom for religions; to abolish slavery; to bring the harmony of heaven on the whole earth.'

Thus to no outline man that that Inner Light "which leaveth every man that cometh into the world," may indeed find opportunity for expression and the whole human race recognize the Fatherhood of God, and be united, not in Romanism nor Evangelism, but in the universal brotherhood of man.

"Religious Intolerance" is the title of Mr. Pearson's next chapter. In it he has said some good words in favor of a more tolerant spirit among the different branches of the so-called Evangelical Alliance, but there is not one word of tolerance toward other forms of Christianity.

In the words of Dr. Trent, (see Truth Seeker, Vol. II, No. 2), we say, "Why has Religion ever opposed Science? Simply because Science contradicts the Bible! For no other reason on earth has there ever been a conflict between Religion and Science, than because there has been one between the Bible and Science. The conflict between Religion (Creeds) and Science has been an effect of which the conflict between the Bible and Science has been the cause! Merely stating this is forcing every body to see it."

Now the fact is that the child of the system that early learns to revere something as the Bible says as absolute truth, and that child is difficult to reason with in his later years. Every well-educated person knows that the Bible is wrong in scores of things, and that geology is wrong, its chronology is wrong, its astronomy is wrong; it is wrong in many prophecies; and there are doctrines, precepts and practices unfit for the child to learn or the man to follow.

Although Mr. Pearson decries intolerance he still admits that its spirit was exhibited by the sacred writers James and John, when they would have commanded fire to come down out of heaven and consume the Samaritans because they did not receive the Master, but he applauds that equal if not superior intolerance which says, "If there come any unto you and bring not this doctrine (which of course is Evangelism) receive him not into your house, neither bid him God speed."

Drive out of Truth's pure temple With a whip of scorpions dire, But in love and wisdom noble Win all in its portals fair.

In regard to the discrepancies between science and the Bible, Mr. Pearson, perceiving that he can not lay the blame on Science, speaks (p. 358), of the jealousy with which some religious men regard the advancement of Science, and declares that when "rightly interpreted the Bible will be found to harmonize with the book of nature; and adds, "In proportion as scientific research is prosecuted in the right spirit, and true principles of interpretation are applied to the scriptural page, the harmony will be manifested."

In regard to true principles of interpretation having found (p. 355), that "The philosophy of nature will not tend to man's narrow interpretation of Scripture," he like Dr. Talmage, makes the interpretation of Scripture bend to the facts which science has demonstrated.

So that if Dr. Talmage and his learned coadjutors do not disbelieve the story and wish to set it aside, it is evident their Master gave it His endorsement, and was deceived by it as were other men in that ignorant age.

According to this interpretation of Scripture which is bent to the facts which Science has demonstrated, the six days of creation were not six diurnal revolutions of the earth, but six great periods of time. Now the Bible commands us to do all work in six days, and not to labor on the seventh day, because "In six days (great periods of time) God created the heaven and the earth, and rested on the seventh." The seventh great period of time is the seventh day, is 24 hours and we must rest then because God, being tired rested on the seventh, quickly exclaims the true principle of interpretation. O! consistency, what a jewel thou art! but like that one in the swine's snout, thou art sadly out of place in the popular Orthodoxy of the day.

Mr. Pearson quotes (p. 359) from what he says is "a writer in a respectable public journal" as follows: "I hold by my antiquated tenets, that our world, nay the whole material universe, was created about six thousand years ago, and that in a state of physical excellence of which we have in our present fallen world only the vestiges of creation."

Being a stickler for Creation as opposed to Evolution, Mr. Pearson agrees that because the telescope has resolved some of the nebulae all may be resolved, and thus the nebular hypothesis falls to the ground. But the truth is that this hypothesis is not dependent on the revelations of the telescope. In 1845 John W. Draper discovered that the spectrum of an ignited solid is discontinuous. Fraunhofer had previously discovered that the spectrum of ignited gases is discontinuous. If, then, the light emitted by a given nebula, comes from an incandescent gas, its spectrum will be discontinuous. If from a congeries of ignited solids, its spectrum will be continuous. If its spectrum be the latter, then is the nebula a system of organized (solidified) stars or suns; if the former, then is the nebula a true nebula, or gas, and the nebular hypothesis is proven correct. Now what say the facts?

In 1864, Mr. Higgins made this examination in the case of a nebula in the constellation Draco. It proved to be gaseous. Subsequent observations have shown that, of sixty nebulae examined, nineteen give discontinuous or gaseous spectra—the remainder continuous ones.

The nebular hypothesis is therefore proven correct notwithstanding Mr. Pearson's evident wish to the contrary. What then? Is God excluded from the universe on this account? Nay verily! on the contrary, it shows God everywhere and at all times present, and creation (development) constantly going on—never begun, and never finished. The truth of Nebularism is proven.

creative development as opposed to a special creation, but will not destroy "Man's Fall, Total Depravity, the Atonement," and the whole string of mysticisms, "headed thereon." No wonder then the members of the Evangelical Alliance have not only "Great is Diana of the Ephesians" but are in danger, for the superstitions and customs of modern superstitions are actually and thoroughly idolatrous. Mercury, or Diana of the Ephesians. And through these idols the modern priesthood save their wealth, honor and power. See "Socrates' butcher and goldsmith, and Paul's silversmith received their incomes from the worship of the idols of those distant ages. Why, then, should we wonder at the opposition which these gentlemen manifest to new truth which is tearing away much people from the worship of these modern idols?"

Notwithstanding in a previous chapter, Mr. Pearson so strongly inveighs against Parker, Emerson and Strauss for attempting to introduce a philosophical religion, he here regards it as unfortunate that theology has often been made to look strangely and feebly on natural science, and vice versa. Yes, but theology alone is blameless for this. It tells us that the Bible which had its origin in the absolute heathenism of a Baby-World is the source of civilization. It tells us that the Bible is the criterion of truth, yet from time to time it throws away such old methods of interpretation as Dr. Timothy Dwight's and adopts what Mr. Pearson calls right principles of interpretation as fast as the onward march of science demands it to do. Thus, while declaring the Bible to be the criterion of truth, theology is obliged to guess (interpret) it by science, thus practically acknowledging that the latter is such criterion, while loudly declaring the former so to be.

After all, Mr. Pearson has said much in favor of tolerance in religious opinions but he does not go far enough. Tolerance what is it but a modified form of tyranny? A lordly concession! It says, "We graciously grant you the privilege of entertaining your belief, but be careful how you exercise it!" To tolerance we prefer liberty and the individual right of conscience.

In the last chapter of his book, Mr. Pearson endeavors to show Christians the necessity of a

UNITY OF THE CHURCHES. but, like the sect known as United Brethren, he would have them all united in his way or none. He deprecates (p. 373), that in Christianity the harmony has been broken, brethren have set brethren at naught, schisms have been made in the body, and member has been saying unto member, "I have no need of thee," yet all through the "Essay" this is precisely what he himself has been doing in regard to Romanist and Episcopal Christians, and those who like Parker, Emerson and Strauss, are more liberal than any other. Not only this, but he charges the latter with infidelity of the most subtle kind, because, foolishly, their views are broader, more liberal, more universal than his; even as Romanism charges him with heresy and infidelity because he is more liberal than it. Truly if the enlightenment of this century calls for a union of the churches as at all, it calls for one broader and higher ground than either Romanism, Episcopalianism, or Evangelism.

After speaking of the immense advantage which these bickerings among the churches, give to those whom he calls Infidel, Mr. Pearson would fain obviate this by unity; and he says (p. 381), "This unity is perfectly consistent with minor differences." This unity of differences we fear would be like the Irishman and his wife who were continually quarreling, "because," said he, "we're both the one mind. She wants to be how and so do I." Just what constitutes minor differences is the very point on which all these worshippers of arbitrary doctrines fail to agree. Mr. Pearson seeks to obviate this by saying, "Not uniformity but unity is what is required in Scripture." In what this unity consists Mr. Pearson can not agree with Mr. Ruskin in his notes on the construction of Sheepfold's (footnote p. 381), nor with Strauss and Hegel. Mr. Pearson says (p. 383), "The unity consists in the one object of worship—the one object of affiance—the one source of virtue—the one cementing principle of mutual love, which pervades and animates the whole."

Well, what is this one object of worship, this one source of virtue, etc. Is it that spirit of love which seeks to elevate and ennoble the race irrespective of doctrine, book or creed? Mr. Pearson says (p. 385) it is "those fundamental doctrines which we mentioned in the beginning of this 'Essay' (see p. 3, in the manuscript of this Review), as emphatically constituting the truth of God." Verily a union of this kind, founded as it is on arbitrary doctrines which the great and mighty Wm. has declared infallible, would inevitably result, if it could be accomplished, in the suppression of individual liberty and the right of conscience. Even as did Romanism before it.

Let us rejoice that the day is past for the establishment of any such intellectual and spiritual slavery as this, and let us strive to form that brighter unity—the Brotherhood of all Mankind founded—founded on that spirit of love which seeks to elevate all—irrespective of race or religion; and guided by that spirit of wisdom which adopts rational and consequently natural methods of culture.

Could any be excluded from such a union as this? Could Buddha, with his central principle, "The end of human life is righteousness." Could Moses, with his idea that the character of God is a unit? Could Zoroaster, with his principle that all evil will be overcome by good? Could Confucius, with his doctrine that charity is fraternal justice? Could Jesus, with his principle that internal purity is the cause of charity? Who could be excluded? Could Paul, with his central idea that man is an incarnation of spirit? Could Wesley, with the actuating motive of his life, that all mankind are missionaries to one another? Could An Lee, with his great truth that God is both Father and Mother? Could Channing, with all inspiring idea that every man is capable of eternal improvement? Could Thomas Paine, with his conviction that reason is the only reliable revelation? Could Mr. Pearson, with his fidelity to what he deems the truth? Could Orthodoxy, with its ruling idea of the unity and universality of truth? Could Protestantism, with the idea which gave it birth, that every man's faith is a sovereign power? Could Spiritualism, with its knowledge that every person is immortal? Could the Harmonial Philosophy, with its soul cheering truth that the love of all wisdom in man's integral aspirations?

Who could be excluded from so noble, so beneficent a union as this? Echo answers Who?

To summarize, we hold 1st. God is.

2d. Man can not locate, nor obtain a conception of, this primal Infinite Intelligence.

3d. Since creation never had a beginning, and will never have an end, but is eternally continuous, we recognize the divine government (mode of life) everywhere and in everything. Not spasmodically nor miraculously

exercised, nor as a consequence of the petitions of men, but as "necessity of the divine life. Because of this divine government—this divine society—this divine toll, each moment is prolific of creation.

Each soul will experience the result of its own thought and action as an effect following a cause. No gifts from without, either as rewards or punishments; but only intrinsic growth, or blight. Hence Vicious Atoms are untrue in theory, impossible in practice, and degrading in tendency.

Indifferentism to morality can not exist, since man is a moral being and is therefore attracted thereto. Indifferentism to creeds we hold as a sign that the race is outgrowing its babyhood.

Infidelity is a misnomer. Man can not avoid fidelity to his convictions of truth, either for or against, from what either Romanism or Evangelism unjustly and unreasonably dictates, he must believe.

We would deprecate the accomplishment of the union contemplated by the Evangelical Alliance, since it claims that it, and it only, possesses God's truth and the substance of all which can be known. This is really infidelity. A union of this kind would result in spiritual slavery, and Evangelism would become the Romanism of the future. Forbid it the enlightenment and progressive spirit of this age! Forbid it all ye who are willing to ennoble man! Forbid it Almighty Spirit of Truth! We know not what others may say, but as for us, give us "Reason, Truth and Liberty!"

MRS. MARKEE.

This Wonderful Medium Lying in a Critical Condition.

An Able Article in Her Defense—The Difficulty of Her Spirit Returning to Her Body—Danger of Breaking Conditions at a Oracle.

A COMMUNICATION FROM A. E. T.

The Rochester papers as you are aware are of late full of alleged exposures of frauds in mediums for spiritual materializations. I hope your readers and the public will suspend their judgment in the matter till the smoke blows over a little.

Mr. Jennings, who is still believed by many a genuine though dishonest fraud, has confessed himself a hypocritical fraud. So far as I can learn but few Spiritualists here ever endorsed him, and he appears to have kept up his practice of real or pretended materializations till he could make more money by exposing his own duplicity. How suddenly the opponents of Spiritualism believe in him, and what is wonderful by way of logic, they seem to think that an opponent of Spiritualism coming out and confessing that he has been a hypocritical deceiver is a thing that Spiritualists ought to be ashamed of. There are some of us who think that the opponents of Spiritualism, to which class he does and all along has belonged, are the ones that ought to be ashamed. We have delinquencies enough of our own so we can not afford to be very much ashamed of the hypocrisies of our enemies.

The Markee expose, as it is called, is another affair. They do not confess themselves frauds and I do not know of any one who ever believed in Mrs. Markee's genuineness or in materializations that does not now believe in them.

I presume most of your readers heard of what was called the "Orum expose" several weeks ago. He violated the rules of the séance by springing from his place and seizing what purported to be the spirit of Miss Stone whose brother was present. She slipped out of his arms, diminished in size one-half, as some who were present allege, and re-entered the cabinet. The medium had been carefully examined, and found to be a woman, with a floor and floor placed in her hands. After the raid of Mr. Orum she was found in the same condition, deeply entranced, four; still in her hands and her face spattered or smeared over with blood. She remained entranced over night, and till a circle was got together the next day, under whose influence she was restored to her normal condition, though in a greatly weakened state from which she had only partially recovered when the affair of last Sunday evening occurred.

The whole success of Mr. Orum's effort at exposure depended upon his holding her outside of the cabinet till she could be fully identified as Mrs. Markee instead of a materialized spirit. In this he signally failed. And the fact that a strong and determined man could not hold a moderate sized woman and keep her out of the cabinet, was considered by many an additional test of the genuineness of the claims in favor of materialization. Mr. Orum is said to have declared that he believed that what he caught was a veritable flesh and blood woman, and that it was the medium. He is supposed to have believed that before he caught her, and he certainly knew no better afterwards than before.

The friends of Mrs. Markee and of materialization, therefore considered their side strengthened by the transaction and its results. Representatives of the various professions of the city were present, Mr. Orum being one of them, some of whom made very fair reports for their papers, and others seemed anxious to make the case as bad against the medium as misrepresentation, suppression and the cry of humbug could make it, without however furnishing any particle of proof that the medium was not all that she professed to be.

Well the discussion of this matter in the papers, followed by the "Jennings confession of hypocrisy," had made such a sensation in our community that last week it seemed to be the main topic in the city, even overshadowing the political excitement. A company of young fellows most of them with Mr. D. appended to their names, formed a conspiracy, or else were the tools of other conspirators, in the hope of being able to attend the séance last Sunday evening, and do what Mr. Orum had failed to do, hold the medium or spirit, whichever it might be, outside of the cabinet until she could be fully and unmistakably identified, and thus forever set the matter at rest and prove, not which it was, medium or spirit, but that it was the medium. In order to make the matter sure, as Mr. Markee is a man of physical energy, they appointed two of their number to seize him and hold him, two others to hold another man who had such physical proportions that they thought it necessary to attend to him, while to two others supposed competent, was assigned the hazardous duty of seizing and holding the spirit or medium.

It was a rainy night and but few others were in attendance. This fact favored the enterprise of the conspirators for it did not require near so much courage, of which article democrats are generally supposed to be deficient.

Mr. Markee stated to those assembled the imperative rules of the séance, as he always does, that all must join hands and on no account disconnect them or break the circle. No one must touch a spirit that should come out of the cabinet without permission of the spirit, not because he would not like to have them have this additional means of testing the matter, but because it was found that it would greatly injure the medium even to endanger her life. He held them that this rule was imperative and if any one was not satisfied

with it he would give back the money and such could retire before the séance began. No one retired and he considered the entire company bound in honor to observe the rules.

When the spirit they call Katie was out in the circle room the conspirators undertook to carry out their plan of seizing and holding her till she could be identified as Mrs. Markee, and although two of these valiant knights got hold of her she escaped from their grasp and got into the cabinet and the door was shut in their faces. One of them caught hold of the cabinet door and jerked it but it was made to swing inside. Then he lifted it off its hinges and went in as did others also.

The medium was found under control of Seneca one of her Indian guides; her face covered with blood, etc., and in fact everything was found as it should have been according to the theory of materialization and dematerialization as held by believers in these things. It was not present to witness the scene, but he got my information from what I consider the most reliable source. I now come to what I did witness. In the morning after the affair, together with others at my boarding place, received an earnest request to go to Mr. Markee's and form a circle to, if possible, get Mrs. Markee back into her normal condition. We found her still under control of Seneca, her face still completely covered with blood dried on. Seneca refusing to have it washed he said till the medium came back. She had on what those who had been with her through the night said were the same under garments she had worn all the time. Instead of their being white as alleged in the papers, they were black and white striped calico and two of the small girls were clad in the same material. The papers say that she obtained the blood that was found all over her face by savagely hitting her lips in two places.

This was certainly not true, for I was called upon to do so, and very particularly examined her lips, and I assert that no wounds were upon them. There must have been at least two ounces of blood on the outside of her face, hands and garments, and had her lips been bitten to obtain it they would have been swollen and inflamed afterwards, but as I have given her treatment ever since, and I say with absolute positiveness that there has been no swelling since nor the least abrasion of the skin. Many others and some of them doctors, have also examined her and no one has been able to form the least theory as to the source through which the blood was obtained except to admit what is claimed by the believers in materialization.

The circle Monday morning failed to get Seneca out of control, and a larger one of over thirty members assembled in the evening and by sitting an hour succeeded in restoring Mrs. Markee to the control of her own physical body more than twenty-four hours after the outrage was committed. During all this time her looks and manner and speech had been as thoroughly Indian as the vilest child of the forest. No one could possibly recognize in Mrs. Markee the Indian of last Monday.

Since then she has not been able to sit up a moment, and up to yesterday, Thursday, she had not taken a particle of nutriment. And the spoonful taken yesterday she threw up soon after. She lies in a very critical condition, unable to sit up, vomits blood and bloody matter, and altogether it is very doubtful whether she can live or not. One doctor called and examined her and declined to do anything, saying he did not understand the case. Magnetic treatment may and may not save her.

One of the conspirators wrote out a report of the affair and it was published in one of the dailies, and what has been published of the matter in the other dailies throughout the country is taken from that report. Those present that were not in the conspiracy declare that the report is false in almost every essential particular that seems to bear against the medium. But it is impossible for a Spiritualist or a friend of the Markees to get a word in the papers to "disabuse the public" about the matter. There seems to be a determination on the part of some of the editors to let the thing through at all hazards, and not permit the truth to appear. It is as completely a religious persecution as the world has ever seen. Spiritualism is the religion of a large portion of the inhabitants of Rochester, and they hold circles and séances to demonstrate its truth to themselves and others. And now an effort is being made under pretence of law to strike down this privilege, and suppress the freedom of religious thought and practice. Mr. Markee besides being mobbed and his wife nearly killed, besides being belied in the public prints and he and his friends denied a hearing through the same channel, in under arrest for holding séances to demonstrate the fact of immortality; and this in the enlightened city of Rochester, the city which like Opersum is exalted to Heaven in point of privilege by being the place where this great light of the 19th century first dawned. Will it like Opersum be also cast down to hell for an attempt to suppress freedom of religion in this boasted land of religious protection?

If I am correctly informed they a few weeks ago blackmailed him to the amount of fifty dollars by taking it from him without instituting any legal proceedings, and they are now attempting under color, of a city ordinance that applies only to those who practice legerdemain, to bleed him still further, and at the same time suppress religious freedom in Rochester.

I have myself no positive knowledge of the truth or falsity of the claim of dematerialization put forth by the Markees, and their friends, but I claim to be in favor of religious freedom and every one that is so should now do what they can to defend it in the persons through whom it is assailed, and then let their manifestations demonstrate the truth or falsity of the claim. And surely every friend of religious liberty, whether Spiritualist, Christian, Free Religionist, or Infidel, is interested in the issue of this attempt to strike down liberty.

They say in the papers that the Markees have been exposed as frauds and cheats. They admit that, this being so would disprove Spiritualism in the least, but only weaken it in materialization and dematerialization. But I say that the facts that have transpired here are understood by those best acquainted with these things, have not weakened confidence in materialization, dematerialization, or in the honesty and genuine mediumship of Mrs. Markee, although the papers try to make the public believe that she has been completely exposed as a fraud, and will not admit a word from the other side to disabuse the public mind.

The public should learn from this, how much and how little confidence can be placed in the newspapers of a city, when their conductors combine their efforts to put down a truth that they believe an untruth or unpopular.

I have made this communication lengthy, but believed it my duty to say this much in favor of permitting every one to properly place before the world what one conceives to be an important truth. If the new doctrine of dematerialization is not true, truth and not mob violence should be allowed to combat it. Whether true or not, it is not stranger than some things that science has demonstrated to be truths.

A. E. T. Rochester, Sept. 23rd, 1876.

\* Davis Eccelesia, Edition of 1865, p. 122. † 14 p. 49.

\* Davis Eccelesia, edition of 1863, p. 125. † Truth Seeker, Vol. 2, No. 4. ‡ Dr. P. Co. Act between Religion and Science.

\* I am indebted to "The Thinker," and "The Fanatic" by A. J. Davis, for most of these principles and their succinct statement.

Christian Spiritualists.

Since the meeting of a few Christian Spiritualists at Philadelphia, for the purpose of organizing, many have been led to believe that there was no intention of organizing on a sectarian basis.

Let no man be deceived upon the subject. The leading minds in the movement speak in tones not ambiguous, or of doubtful import, as the reader will see by a perusal of the following articles copied from Dr. Watson's (Dr. Watson is President of the New Movement) magazine—the AMERICAN SPIRITUAL MAGAZINE.

THE NEW MOVEMENT.

That our readers may know how the recent Convention at Philadelphia is viewed by its officials, we publish extracts from letters from prominent members and others in regard to the same.

I am satisfied it is all right that I did not participate in the formal deliberations of the Convention, as I would have counseled plans and proceedings a little different from those which were instituted, and doubtless not quite so practical as preliminary steps as those put on foot. Our cause, if we are faithful, will shape itself in the future, under the operation of heaven.

I was impressed, and shown in a vision many years ago, that Spiritualism was destined to take a far higher stand than that which it first took, and has for the most part maintained up to this time. A little over a year ago I was informed by my blessed guide that the time had arrived for the inauguration of a new work by those to whom the charge of affairs on this earth had been given. Accordingly, the information that I receive from different and distant parts of the world is such as to show that a new and quickening influence has descended, and our own little movement is one of the results of this descent of the Holy Spirit. Indefinite and imperfect as the results of the work necessarily at first must be, it will grow more perfect hereafter, and until the new order of things will be fully established.

It will do the best I can to furnish you an occasional article, but fear I can do little at present, as my mind is intensely absorbed in another direction. Fraternal yours,

WILLIAM FISHER.

R. S. I have received a letter from Sandhurst, Victoria, Australia, informing me that the work of the "Star Circle" of spirits, concerning which I wrote in the London Medium and Occultist, had commenced there about the time my articles were published and long before they had received the papers. W. F.

ST. PAUL, MINN., Aug. 10, 1876.

Bro. JONES.—Yours of the 6th inst. reached me to-day, and gave me much cheer. Most heartily I endorse the "New Movement." Not that I ignore past efforts in behalf of our noble cause, but we must move onward and upward.

Spiritualism, as a question of science and philosophy, has been long and ably discussed, and if the evidence from scientific investigators already before the world is not sufficient proof of the spiritual intercourse, I know of nothing that will reach the case. Nevertheless, however this may be, I am sure the time has come to present our New Gospel to the world as a religion, based upon the indisputable facts of spiritual phenomena, and the clear deductions of sound philosophy.

Our movement embraces the revelations of all the wise and good of the past—the inspired men of all nations and ages, especially Jesus and the apostles.

And the same divine power that gave primitive Christianity the victory over Judaism and Romanism of the first century, will give us the victory over Catholicism and Protestantism of the nineteenth century. You say in your declaration of principles at Philadelphia, "We recognize Jesus of Nazareth as the spiritual leader of men," etc. I endorse this fully, and firmly believe that the ancient prophets, together with Christ and the apostles, are the prime originators of the "New Movement."

During the past six years it has been my privilege to be a member of a secret circle, in which this New Movement has not only been foretold by an ancient spirit, (speaking in an audible voice), but the great truths underlying it have also been beautifully elaborated.

In your letter you say, "I think it will be blessed of God, and prove a success. Most certainly. The Holy Spirit has again shrouded the mighty hosts of angels above us, sending them forth as ministering spirits unto all the earth. We can not fail."

In conclusion, permit me to say that this far in my missionary effort in Minnesota I have had complete success. I have delivered thirty discourses during the past month, and though the weather has been very hot, my audiences have been good.

I am, in haste, truly yours, A. J. FISHER.

ATHENS, Ohio, July 19, 1876.

Bro. JONES.—You say, "We must make this New Movement a success—we can not afford to lose." We have nothing to fear, Bro. Watson; we cannot fail; we may meet with temporary reverse, but must eventually triumph over all opposition. As Bro. Jones says, "This movement is not of human invention, but it is God's movement—he has written it across the heavens that all may see." All will not see, because all are not spiritually unfolded so as to be able to see, but such as are, behold the light and each, like Bro. Bruce, believes himself the first discoverer, until looking around him, he finds that there are thousands who have beheld the light. This universal refusal of Christian Spiritualism without any apparent cause, proves its divine origin, and gives it a significance which those who are disposed to oppose us would do well to consider. It is coming like the morning light emanates from the rising sun. There is a source of illumination in the distance that is rapidly approaching us, and as it advances those spirits that inhabit the shades of darkness are swept on in advance, but act as particles to open the way for more light. The crude physical phenomena came first, to awaken an interest by appealing directly to our physical senses. Then arose iconoclasts, who with great agile hammers, have battered down many of the walls of ignorance and superstition, and now come the builders to rear a structure in the interest of pure religion, based upon the divine precepts of Christ. All these degrees of unfoldment are a necessity and all work together for the accomplishment of the one great end—the final triumph of that religion of brotherly love which Jesus came to establish among men. Christ uses undeveloped spirits to show the evil that exists in the spirit-world. He uses extremists to break the idols of the past and overthrow false creeds. These two classes having fulfilled their mission, will in the course of time, be deprived of their power, as neither class are calculated for, or capable of building up a spiritual temple. But primitive Christianity, or Christian Spiritualism, as I regard the terms synony-

mous, will continue to grow and gather strength.

So far Spiritualism has not supplied the wants of our spiritual nature; it has reared no benevolent institutions; endowed no colleges; provided no means of educating our children in the principles of our philosophy, and united but few in the bonds of filial love. On the other hand, it has cultivated and engendered a selfish "individualism" in opposition to the accomplishment of these great ends. This "new move" came to undertake to do these things, and it will do them. Those who oppose us fail to measure our strength in material form, besides the mighty power given us by that innumerable heavenly host who are prompting us onward in this work.

The recognition of Christ as the head of our church, and the "spiritual leader of men" is a guarantee of success. Reject this, and we, like all others who have attempted to organize on an anti-Christian basis, will "drift with the tide," or be driven like clouds before the tempest. God has designed that this spiritual influx of the nineteenth century shall culminate in the fulfillment of prophetic history by placing Christ at the head of his church on earth, and any and all organizations based upon any other foundation must inevitably fail; and those who turn the "crank" of opposition must thereby generate sufficient "electricity" to make their work, or reaction, exceedingly unprofitable to themselves.

Yours very truly, J. MURRAY CASE

ANOTHER IDEA FOR ORGANIZING CHRISTIAN SPIRITUALISTS.

PHILADELPHIA, Sept. 25th, '76.

Bro. JONES.—As I have not troubled your paper for a long time with the spirit of truth, I now see that all of our spiritual newspapers in America, that were invited to give the people advice, to call a three days' convention in every state and county, as we did last Winter in California, and recognize a platform for their foundation, by not heeding that advice, will soon begin to dry up.

I am sorry that our spiritual editors are so infernally blind, as much so as all of the rest of the editors, and that our spiritual preachers are as blind as the rest of our material preachers are; therefore, I think it will be well to have the name of spirit struck off from the head of the same, and call all material and worldly editors and worldly preachers. This is more in harmony with their platform. The line is drawn and Chauncey Barnes, the prophet, has preached the funeral sermon of Modern Spiritualism in Boston, and draw the line, and now is doing the same in the city of Brotherly Love.

The Spiritual Congress that has been in session over the city of Boston for the last one hundred years, which has caused Boston to have the name of the Hub of the universe, from whence most all reforms have had their start, to break up the old state of things, even the abolition question, etc., and now the spiritual congress is being organized over the city of Brotherly Love, for the next one hundred years; and we shall see the New Developments from the Hub of Brotherly Love, which will be of great and wonderful reforms, religiously, socially and politically, under the banner of love and peace. The implements of war will be turned into human usefulness, and America will learn war no more. She will become the angelic time-piece for all nations, to set their dials by, and will pattern after America, Religiously, Politically, and Socially. Thus we will soon begin to see the dawn of the long looked for Millennium, which will be the government of God, in Christ Jesus on earth as in Heaven, as says the American Prophet, Chauncey Barnes.

Our religious and political institutions will become one; there will be but one church, one God, one government. The line being drawn will separate the sheep from the goats. There will be for a long time, but two parties, the Christ and the Anti-Christ; the latter will unite with the Infidels and Catholics, commencing with the Spiritualists.

This will be the great battle of Gog and Magog, but Christ Jesus with His Holy Saints, will reign supreme over all, for a truth crushed to the earth will rise in ten fold power. You Spiritualists, all well know that I have been persecuted and crucified for the God given truth through me; even so it was in the days of my brothers, Jesus and the Apostles. I came to my own and they received me not. What greater evidences do you need, that the teachings of Christ Jesus is true? He was the Father of all things and could see the present and the future, even as it is with Barnes. They, the people would not receive Jesus' teachings, no more than the people receive Barnes' today. Then suffer on—until the day arrives that you as a people of spiritual reformers are able to see. Did not Jesus Christ tell you that you would raise up one out of your number, that would lead you out of all darkness into all truth—him you should believe? But no, you are too blind. O ye spiritual reformers! why have I been thus buffeted and kept out side of all things and parties? Is it so that I can be able to see for this people. I know of no other reason why I could be thus dealt with; it is enough to cause me to run mad or become deranged at times.

Now, Bro. Jones, I have given vent to a few of my thoughts trusting you will do with them as you see best. If you are impressed to let the principles and ideas go to the people, do so and oblige O. B. I intend to get on my Western and Southern mission this fall, to California and to Europe. I hope there I can find a few spiritual reformers that can appreciate this God given truth.

I fail to find but a few in America, for they are so imbued with the spirit of this world, which shuts out the light that would shine in and give warmth to their cold, chilled spirits within them.

The funeral sermon, Bro. Jones, that I am preaching, is to Modern Spiritualism, and in that which is after this world—gain, devil and the flesh—popularity, back-biting, slandering, prejudices, etc., instead of using their gifts to elevate humanity, and to supercede the churches, ministers and governments, that is to die, and I am the one to preach the funeral sermon. Then will come forth the mighty truths the wheat, such as spirits redeemed in body as well as in soul, and will take the place of our preachers. This should have been the kind of manifestations years ago; had the Spiritualists heard the spirit through me; but no, they mistook me as the Jews served Jesus, and the Anti-Christ, which is the sons of perdition, must rule. You all will now begin to see that which brings destruction. Do you not know the bright sun clears away the fog, and dark clouds, and mists of the earth? even so, it is with higher angelic inspirations from the circle of Christ, all preachers are to follow me even as I follow Jesus Christ.

CHAUNCEY BARNES.

Tobacco Users, Attention!

All who have a desire to get rid of the habit of using tobacco, in all its forms, can do so at the nominal expense of two dollars.

Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RANASO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. See testimonials in another column.

The Ultimate Greatness of Man!

From the height of the Imperial universe, man looks out upon the vast domain of nature, and with honest pride exclaims: "All that I behold is mine;" not in the sense of creative ownership, but in the sense of productive energy, as man is the author of all tangible or intangible combination through which the limitless order of nature is made to reflect the wisdom and greatness of God.

The labor of man is not confined to the sphere of his material occupation, but it extends to the fartherest confines of the universe, and underlies all existing entities, whether material or otherwise, that constitute the sum of human observation. When, therefore, he contemplates himself from this elevated standpoint, he is ready to exclaim, how great is man! Yet how infinitely greater is that power through which man is endowed with such transcendent qualifications.

In the arena of nature there is no conflict between man and his maker; but the conflict is between man and the elements by which he is surrounded. The elements are always superior to man in each and every grade of his existence; yet in the highest as in the lowest the powers of nature are to be seized upon and used by men and gods for their improvement and happiness. The seeming antagonism in nature is but the complex idiosyncrasies which are inseparable from demerits of inferior with superior emanations.

Man exists an independent entity. There is no power in nature that can annihilate him; yet he is not master of himself; for he holds the lease of his life from the Infinite. The Infinite exists, hypostatistically, beyond the recognized limits of matter and motion, and above the plain of all sentient ideas. Man is sympathetically, but not intellectually associated with the Infinite.

The endeavor to intellectualize and give form and character to what are only sympathies have led to all the multitude of errors respecting the character and attributes of what men in all ages of the world have been disposed to regard as the God of the universe, which alone can terminate the period of his existence.

Placed in the van of all things, the very nature of his existence compels him to do. The material fathers construct mansions and make provisions for the coming generation. So also do the heavenly fathers develop worlds and prepare them for material habitation. Look abroad upon the earth and observe the manifold changes that have been wrought by man, all of which have been effected by a combination of the power which he possesses over the wide materials by which he is surrounded. It is the power of mind over matter; the force of the development of worlds from prior existing germs, than that of man to build a habitation from prior existing materials. Each is independent in his sphere. There is no being in existence who can build a steamship or construct and operate a printing press except the deities of some earth, any more than they could produce the constituent elements by which they are surrounded. Our Heavenly Father is an aggregation of all the inhabitants of some former planet into one being; and it is through the agency of beings of this kind, that worlds and systems of worlds have been, and are still being developed from prior existing germs. What God, our Heavenly Father, could do, has already been done. What man could do is left for him to accomplish.

When we contemplate the power of man, acting individually or collectively to transmute the natural forms by which he is surrounded into objects of the largest use and most surpassing beauty, our astonishment will be much increased when we behold ourselves,—all the denizens of the earth from the beginning to the end, with increased powers consequent upon our material elimination,—all united into one being, and bringing to bear the united energies of the whole race upon one single object, and that object the development of a world from prior existing forms. In man's power of development, the power to transform the crude objects with which the earth abounds into objects of usefulness, to cease with his more enlarged capacities?

Brooklyn, N. Y., Aug. 13, '76. N. S.

The above communication was made some 20 years ago. N. SAWYER.

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animal kingdom disappear, and the useful and the good are developed. The thoughtful man institutes the means for such wonderful developments in the animal kingdom, as day by day present themselves to the most ordinary observer.

Pass to the human kingdom, and we find no exception to the rule. There we see that mental faculties are developed and the civilized man stands at the head of all finite things and beings in existence, wielding the instrumentalities which make all other things subservient to his happiness.

It is his knowledge that gives him the power. He stands at the head of all below, and yet in the line of never-ending progression. As he gains and uses knowledge, it becomes in degree, his savior.

We hastily glance at these truths that our readers may see that we have no occasion when contemplating the Philosophy of Life for a single religious dogma—a single confession of faith, nor any other means of salvation than that which naturally results from a knowledge of laws which make all things in nature work together in harmony for the universal good and the elevation of the human character.

These thoughts we put forth thus emphatically, that no one may be mistaken in what we mean when we speak in favor of organization.

And here let it be distinctly understood that we utterly ignore the thought of a priesthood in Spiritualism. If men and women who believe in spirit communion desire to organize as "Christian Spiritualists," "Buddhist Spiritualists," "Mohammedan Spiritualists," "Astronomical Spiritualists," "Geological Spiritualists," "Chemical Spiritualists," "Ornithological Spiritualists," "Temperance Spiritualists," "Democratic Spiritualists," "Republican Spiritualists," "Confederate Spiritualists," "Jewish Spiritualists," "Social Freedom Spiritualists," or Spiritualists with a Baptist or any other sectarian prefix, they undoubtedly have a right to do so, and we hold that it would be just as proper for our brethren from China to have assumed to organize the Spiritualists of America, in a sect of Buddhist Spiritualists, as it was for our friends at Philadelphia to assume to organize the Spiritualists with the dogmatic declarations about Jesus Christ which they then and there put forth. If such specific and peculiar organizations are to be instituted, let it be done in the name of the few, and not in the name of the great body of Modern Spiritualists, who do not, one in a thousand, approve of such organizations.

Spiritualism and its demonstrated truths apply to the whole world—physical and spiritual, while Christianity and its assumed Savior is confined to a comparatively small portion of the earth's surface, and but a fraction of the people believe in its dogmas, even where the country is accredited with being Christian. But still we are in favor of

ORGANIZATION.

But how shall Spiritualists organize—what shall be the thought to be inscribed upon the standard—and what will Spiritualists gain by organization—yet remains to be considered.

The "agitation of thought is the beginning of wisdom." We trust the readers of the JOURNAL will ponder the subject well, and hesitate long before they append their names to a "platform of principles" which recognize a myth as an idol worthy of veneration. However remote may be the niche it occupies, and however gaudy may be the surrounding scenery, and however tastily tinted, still it is but the old "incarnate Dandy" of human invention, and like all others of its kind, belongs to ages in the past, and not to the new dawning era of spirit communion, where causes and effects are recognized instead of miracles and "atonement grace" through the blood of Christ.

Spiritualism from a Poetical Point of View.

The Harbinger of Light well says: There can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesiod down to the latest times of Tennyson and Browning, have been Spiritualists; yes, Spiritualists, in the most esoteric sense of the term. Seers of the invisible, mediums of the insensible, prophets of the unpeepable, the poets of all times and climes have been a kind of intermediate gods, divine interpreters, holding up in their anthropomorphic mirrors the Great Original to the astonished gaze of His imperfect images, and trying to make plain to a less gifted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation. What, for instance, by way of illustration, was the meaning of Homer when he made Achilles exclaim in astonishment, after having seen the spirit of his friend Patroclus—

"'Tis true, 'tis certain; man, though dead, retains Part of himself; the immortal mind remains: The form subsists without the body's aid, Aerial semblance, and an empty shade! This night, my friend, so late in battle lost, Shod at my side, a pensive, plaintive ghost; Even now, familiar as in life, he came; Alas! how different! yet how like the same!

Could Catherine Crowe, could Colonel O'Leary give a more graphic account of a spiritual apparition? I think not.

Where did the first of human seers, the first in rank and time, derive this "true" and "certain" knowledge of a life after death? Who taught Homer the magic trick of painting, with so steady a hand, and in such vivid colors, the verities of a transiethereal existence? It is impossible that Homer was the first man to whom the upper world disclosed the grand secret of man's post-mortem existence. This open secret is revealed by him in too homely and easy-flowing language to pass for the first attempt at a spiritual revelation. Whence then did the old blind bard, whose blindness, like that of the English Homer, did not prevent him from being the most far-seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum screen of the visible? Where did he get it? I ask.

He got it from the all great and sensitive

mind that gets great and beautiful thoughts and occult science, from the advanced ancient pioneers at our mysterious promised land who preceded the earliest inhabitants of this planet untold ages ago. Inspiration is the world's earliest, most profound, and most reliable teacher. The habitual invocation of the Muse, although abused by unworthy poetsasters as *some person's paper*, was originally a prayer offered by unfeeling souls to the universal spirits, entreating them to breathe the harmonies of the spheres into the strings of their brain harp, and to make the instrumenta of spiritual inspiration sound the praises of gods, demi-gods, and heroes. Music, in this original sense, was eminently the art of the Muse, and included, besides the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, everything good came somehow from the powers above, and to their influence were directed the prayerful aspirations of elevated minds.

It is not at all improbable that the worship of the Muse, who has always been represented as haunting high mountains and shady forests, cool fountains and bubbling brooks, was originally connected with and derived from the occasional appearances, during the earliest ages of man's rising culture, or materialized spirits to musings shepherd and other mortals, fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multitude. Thus, the Oracles, the Nalads, and the Hamadryads were, most likely, the mothers of the Muse. Medieval history supplies a striking illustration of this in the inspired, or highly mediumistic, person of Jeanned'Aro of Domremi. In her case we have the historical Bois Chenu (oak forest), the Beau Meur or L'Arbre des Dames (the nymph's tree), and the limpid fountain beneath the gigantic beech tree (*patulus sub lignis fons*), all combined in one beautiful spot of the Champagne, and presenting all the essential elements of an early poetical inspiration to the coming *Saxons of La Belle France*. Always to say, the same spot was held sacred (*Beau Meur*) in times anterior to Christianity by those sacerdotal poets, the Druid priesthood of Gaul, and this very beech tree, the *Beau Meur* of our story, may have been one of those trees upon the branches of which Lullu sings that the birds of the air dread to perch, "*Allet volucres metunt in silivaram*. In speaking of the same trees, the poet of the *Paradise* significantly adds, "*arboribus suis horror instat*," (a peculiar shuddering pervades the trees), which is not at all improbable, if they were haunted by the spirits of the departed. Similarly the will of the God was declared by the wind rustling through the lofty oaks and beech trees in the grove of Dodona. Equally interesting in this connection is this other verse of the poetical biographer of the great Cesar: "*Et non ardentes fulgere incendia silvas*" (and flames shone from a grove that did not burn), reminding the thoughtful and orthodox, least it, right-thinking reader of "the flame of the in a truth," with the following command to Moses, "Put off thy shoes from thy feet, for the place where thou standest is holy ground." The question how the ancient raps of Indogermanic Gauls and the hypothetical chosen race of God should, simultaneously, have fallen upon the same representative image of God in a burning bush, suggests, according to my opinion, a far broader basis of revelation than that supplied by the stiff necked and exclusive dogmas of the modern *Jesus a non tenendo* Christianity.

But, to return to our "Maid of Orleans," however unintelligible and ridiculous the career of the divine "Fucelle" may have appeared, a century ago, to the shallow admirers of a sneering Voltaire, a philosophical Spiritualist would now-a-days find nothing surprising or very wonderful in the fact that the mediumistic *Jeanned'Aro* could decry perfect spirit forms in the twilight, and could hear spirit voices sighing among the branches of the old oaks and beech trees. Far more wonderful things happen in these latter days of nineteenth century Spiritualism, and only those ignorant of the genuine and positive nature of the phenomena are now allowed to be honestly astonished. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic spirits of departed heroes should form a powerful circle with an honest shepherd for their medium, and try to establish a connection or rapport with their fellow-citizens in a lower sphere, in order to assist them in their almost superhuman efforts of throwing off the galling yoke of a proud and haughty enemy. To a modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (*voix belle et douce*) which in those most troublous times addressed the tender heart of Joan with these words: "*Jeanne la puella*, child of God; be wise, be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc a consecrated virgin, a true Kadeshah in the best and most exalted sense of the term. She was to be the female "*Ecce Homo*" of France, the Assel, or scapegoat of a corrupt age and nation, the redeemer of a lost society. Such another "*Ecce Homo*," a bridegroom to vast Joan, is now very much wanted in France, in the world—if France, if the world is to be saved from absolute perdition. It is true there is already a Diogenes spirit abroad, who, lamp in hand, searches the features of the people, looking for a man who will once more take the reins of the world upon himself, Alas! back, ready to suffer like a Prometheus, the divine martyr and God-intoxicated drivers of a slowly-advancing car of civilization, whose creaking wheels seem constantly to cry out for human blood as the only patent lubricating medium of its progress!

We have said in the outset that all true and great poets are Spiritualists at heart; some, and these are the best, willingly and knowingly; others, semi-consciously and half-wittingly; and a third class, of which Swinburne is the aptest modern type, struggle defiantly, Byronically, in the coils of the "Prison of the Power of the Air." Was John Milton, I ask, not a genuine Spiritualist when he sang—

Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep!

Could Milton have meant anything different in this outspoken passage from what modern Spiritualists mean when they use similar words in prose? Are poets, then, a kind of licensed liars, using metaphors only to hide falsehoods and fables under the gloss of serpents' tongues? The poets—those true and highly polished mirrors of an unseen world of forms and modes of being; those secondary creatures sent by God in long intervals to show a purified humanity the innermost beauties of his cosmos—these rare and great men should only be vain and idle story-tellers of an infinitely small world of spirit. Is such a supposition to be tolerated for a single moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most elevated human thought expressed in harmonious numbers, measures, and verse less worthy to be pondered than the most perfect syllogism of Plato's dialogues, or the most finished period of a Ciceroian oration? No, certainly not! Again, I ask, what is the purport of the language of Longfellow, one of the

semi-conscious class of poets, when he tells us in "Resignation"—

There is no death! what seems so is transition, This life of mortal breath Is but a suburb of the life alysian, Whose portal we call Death.

What difference is there between Longfellow's "life alysian" and the eternal Summerland of the Spiritualist? I answer, none; but the poet has only seen the golden border of the white garment of truth. And again, his "Haunted House," what kind of habitations are they? He will tell you:

All houses wherein men have lived and died Are haunted houses. Through the open doors The harmless phantoms on their errands glide With feet that make no sound ('t) upon the floors.

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us sometimes, because they still take an interest in our human affairs. Again, he celebrated:

Dust thou art, to dust returnest Was not spoken of the soul

seems to assign to the spirit a different and higher destination than that of the mere *epiphenomenal* body of dust. It would appear from this that the "*Pulvis es, et in pulvrem revertaris*" of Genesis does not hold good with respect to the spiritual body. Longfellow's "Footsteps of Angels," "Excelsior," and scores of other poems are full of language perfectly identical with the language used by the modern Spiritualist. And yet, this poet, scorned, has scorned, in plain words of prose, the idea of being ranked, amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people take him by his word, really meaning in their hearts what he is only saying with his lips? To be a trumpet of God, and not to know it! How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has been singing about these fifty years and more.

But some people, and their number is legion, prefer "reigning in hell to serving in heaven," and it is more likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years' standing, in a position in the sphere of a very problematical position for a living. Is this the divine mission of modern troubadours? Had Spiritualism not been born (a second time) in a manger, we simple shepherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydeville or Bethlehem to watch the rising of a new sun? The race of "wise men" both in the East and in the West, seems to be extinct, and the task of receiving the infant savior of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while longer, for the day is not very distant now when it will be looked upon as a mark of honor and distinction to have been among those chosen few whose eyes rested first upon the early instinctive movements of our young Shiloh "unto whom shall be the gathering of the people."

But it is time to bring this dithyrambic rhapsody on poets, mediums, and Spiritualists, to a close, which do not think can be done in apter or more appropriate language than that of the *Majora carmina* of Tennyson—

Our voices took a higher range; Once more we sang; they do not die, Nor lose their moral sympathy, Nor cease to us, although they change;

Rapt from the flocks and the frail With fathered power, yet the same, Plores the last seraphic flame From orb to orb, from veil to veil.

Rise, happy morn, rise holy morn, Draw forth the cheerful day from night: Oh Father, touch the east, and light The light that shone when Hope was born.

O. W. ROSSER.

Chiltern.

Andrew Jackson Davis Testimonial Fund.

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Dr. Ormsbee of New York.

We have long known of the fine success attending this gentleman's practice, but were not prepared for the splendid exhibit made by the report of one of our staff who has visited the Doctor with the special purpose of giving his practice and its results a careful personal investigation. After a painstaking study and many interviews with different patients now under treatment, as well as with those previously healed, a report has been rendered us which shows Dr. Ormsbee to be a healer of the highest grade, and we have yet to learn of a single patient he has treated that has not been cured or very materially benefited. We again, as we have done in previous issues, commend Doctor Ormsbee as a healer of superior power, and a cultured, polished gentleman whose acquaintance will prove a pleasure to all who may be so fortunate as to meet him. We presume he will be glad to receive social as well as professional calls at his office and residence, No. 111 West Twenty-third St.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination to Bro. DeWitt C. Amhur, of St. Charles, Mich., on the 14th day of October, 1876; also to Mrs. W. F. Calder, of San Francisco, California, and to Jason Dinton, of Portland, Iowa, Oct. 13th, 1876, and to Bro. J. E. Young, of Houston, Tex., Oct. 17, constituting them regular ministers of the Gospel and authorizing them to solemnize marriage in due form of law.

Dr. Samuel Watson.

On his return from the Minnesota State Convention, held at Minneapolis, Dr. Samuel Watson, Editor of the *American Spiritual Magazine*, gave us a fraternal call. Bro. Watson assures us he enjoyed the Convention well. "It was one of the very best conventions I ever attended." Dr. Watson is doing an excellent work. He reaches a class of people that could not be prevailed upon to listen to any other speaker.

Fraternal Visitors.

Bro. Luther Colby, Editor-in-chief, and the senior proprietor of the BANNER OF LIGHT, Boston, Mass., accompanied by Bro. George A. Bacon, a well-known writer in that paper, are now on a visit to Chicago. Bro. Colby is looking as vigorous as a young man of thirty, notwithstanding his hair is as white as the driven snow. Bros. Bacon and Colby are apparently, enjoying their visit remarkably well.

Mrs. Tappin's Lecture.

Agreeable to appointment, the spirit of John Wesley presented himself to the audience at Groves Opera Hall, on Sunday evening, Oct. 15th, and gave an amusing account of his "Search for Heaven," through the mediumship of Mrs. Tappan. In our next issue, we will give a few items of his wonderful experience.

Those Nice Snow-Apples.

Bro. Marcus Wright, of Middleville, Mich., has our thanks for his present—a barrel of delicious snow-apples. Fruit—delicious fruit is always palatable. Apples and cider with plenty of nuts, during long winter evenings, constitutes a treat that friends seldom refuse to partake of.

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Philadelphia Department

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NUMBER III

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A Vision.

I saw a vast plain which represented the world; but I could see what appeared to be a wall on all sides of it, and as I looked at this wall it seemed to be very different.

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of the swamps, they were covered with this, and were much more filthy than before; like man out of whom the unclean spirits had gone...

I was glad to see that many who entered into the work went forward in good earnest, and the further they traveled the more they enjoyed the way.

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Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair.

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Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters. Mrs. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet.

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Majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment...

Testimonials. The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

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Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. Burley, and it has cured me from using tobacco, after using it for years.

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