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

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Original Poetry.

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WORTH IS WEALTH.

BY ELIZA A. PITTSINGER.

Worth is wealth! we hear it spoken
In the universal plan,
Whose sweet language bears a token
Of its harmony to man.
Worth is wealth! 'tis sun in heaven!
Worth is wealth, and wealth is worth!
To the gifted it is given,
Sing it sweetly to the earth.
Worth is wealth! the symbol seeketh
Better forms of faith to rear,
And the soul its mission speaketh
From the grandeur of its sphere.
Worth is wealth! behold the Maker
To the creature meets his need,
And crowns the joys of each partaker
From the fulness of his hand.
We are praying, we are groping,
In a way not wholly clear,
We are striving, we are hoping,
With a patience void of fear,
For that time whose glories bring us,
In their fast-approaching sands,
To those hallowed bonds that link us
With all races, laws and lands!
Blessed age! with freedom beaming!
How the soul to bliss aspires,
How it sings beneath the gleaming
Of thy kindling altar fires!
Blessed age! with peace advancing!
Let us chant thy choral songs,
As thy mellow rays are glancing
Over swift-receding wrongs!
Age sublime! thine happy freedom,
How thy joys thrill my soul!
Together let us sing of freedom,
Man's eternal resting goal!
Let our anthems freely revel
In the light her deeds have won,
Till the soul proclaims its love,
Man with brother, sire with son!
Worth is wealth! we hear it spoken
In the universal plan,
Whose sweet language bears a token
Of its harmony to man.
Sing it sweetly, oh, ye children
Of a new and hallowed birth,
Whether in the highest heaven,
Or the lowest depths of earth!

The Last of the Sibyls.

[From the Overland Monthly for December.]

There lived in a remote street of Paris, last November, a woman aged thirty-seven years. Her name was Adelaide Lenormand. She was born in Alergn, Normandy, in 1772. From 1791, never having been married, never associated with any other person in her peculiar vocation, never giving occasion for scandal, never the object of police espionage, and never but once subjected to rigorous interrogatories at the Palais de Justice, she remained the ar of Astrology and Palmistry for more than six years, having for patrons the celebrities of Europe, with a success unequalled since the Middle Ages. From the first she rose rapidly into not. Her study of algebra and astronomy, which she believed indispensable to her art, was incessant. Once, indeed, she became involved in one of the countless plots for the liberation of Marie Antoinette from the Temple Prison, and was incarcerated in the Luxembourg; but she said her life was safe, and R. Desperiere's fall leaving her unguilted, showed that she had read the book of fate as truly for herself as she did for others. It was in the Luxembourg that she met Josephine Beauharnais. Josephine had once had her fortune told by an Old woman in Martinique; she now had it done by Mademoiselle Lenormand. The black and white sibyls spelled her destinies alike. The guillotine's tooth was not on edge for her neck. Life and greatness were before her. And when, two years afterward, the Creole widow married the young artillery officer, and told him of her gifted prison companion, and of the dazzling promises of her own horoscope, he himself consulted Lenormand, and received from her lips the augury of the career he was destined to run—his elevation to the summit of power, fall, and death in exile. Whether influenced by the thought that she who had predicted would not fail to endeavor to compass his downfall, or by other motives, from the day Napoleon I. donned the imperial purple, he refused to see the Norman prophetess. It was at his suggestion that interrogatories were put to her, December 11, 1809, at the Palais de Justice when, being present to explain an obscure answer she had given, she replied: "My answer is a problem, the solution of which I possess." On the 31st of March, 1814, President Von Malchus, as he was called—a Prussian diplomatist who sixty years ago played a considerable part in European affairs—was prevailed on by the following circumstance to visit Mademoiselle Lenormand. He was associated with Count Morio in remodeling the royal household of Westphalia. The business necessitated frequent interviews at the house of the President. Every day, after the lapse of about an hour, the Count became uneasy, and showed anxiety to terminate the sitting and return home. This

impatience was quite inexplicable to his colleague, who one day asked him the reason. "My wife," replied Morio, "is in terror if I am absent a moment longer than usual." "And why?" inquired Malchus. "M. r. then related that the Countess had had her nativity once cast by Mademoiselle Lenormand, who had told her she would be married three times. If her first husband would be a new acquaintance, a lover whose love she reciprocated, by whom her highest wish would be gratified—the prospect of motherhood. She would soon, after a fire, receive a distinguished guest in her house, and not long after lose her husband by a violent death. Married a second time, she would return to her native country, where she would in a short time lose her second husband and marry a third. "Come, Monsieur le Ministre," continued the Count, "do me the honor to accompany me home and see for yourself." Malchus complied, and found the Countess in a state of suffering which her husband had not at all exaggerated. When she learned that he had become acquainted with the ground of her apprehensions, she said: "You can judge, then, whether I have cause to tremble for my husband's life. In every other particular the prophecy has been verified. I did not know him nor he me; our marriage was of love; I am likely to become a mother; the fire has happened, and the distinguished guest been received. Do you wonder when I fear this a violent death to my husband is now near?" The President did what he could to tranquillize the lady, assuring her that with him, at least, the Count was safe, and that one more meeting would terminate the business which took her husband away from her. The next day, Morio was with the President until eleven o'clock, and then rode out with the King. As they passed, on their return, through the royal mews, Morio was detained, and the King went on. On a sudden, a shot was fired. The Countess heard it, and shrieked out: "My husband is killed!" It was too true. A French farmer, whom Morio had discharged for drunkenness, had maliciously killed him. It is occurrence made a deep impression on Malchus. When he arrived in Paris, shortly after, he heard the name of Lenormand everywhere. She had predicted to Murat that he would be a King; to a Spanish officer that one week from that day he would hear of his brother's death in Spain; to the Countess B. that she would marry a Prince of the blood; to Dr. Spangenberg, Queen's physician, that he would receive certain important news next day, and that two days after the messenger bringing it would be drowned—and one knows not what beside. Every prediction was said to have proved true. Overurged by friends, the President visited the divineress. We translate his account from his own words: "I was glad to find that the street in which she lived was one where I had never been. I put on a threadbare surcoat and shabby hat, and drove to her door. A little girl answered the bell. 'Can I see Mademoiselle Lenormand?' 'Not to-day.' 'Ask her when?' In a moment a large woman, advanced in years, with peculiar subtlety of eyes, came to the hall, and, without speaking, put into my hands a card, on which was penciled, 'Samuel, trois heures, monsieur.' She hardly saw me half a second, and I had not opened my lips in her presence. "Saturday came, and I was there in the same dress, punctually at three o'clock. As I was entering, a young woman, leaning upon the arm of an elderly man, passed out, nervously weeping. Ushered in, I took my seat by the side of a little table, Mademoiselle Lenormand being *vis-a-vis*, and laid down four napoleons. She then asked me: "1. The initial letter of my Christian name. "2. That of my surname. "3. Of my country. "4. Of the place of my birth. "5. My age, and, if possible, day, hour, and minute of my birth. "6. Name of my favorite flower. "7. Name of my favorite animal. "8. Name of animal of greatest repugnance to me. "She now took thirteen packs of cards—some playing cards, others marked with circumnate figures and signs of astrological bodies—and, after shuffling each pack, asked me to cut them. Offering my right hand, she prevented me, saying, 'La main gauche, monsieur.' Out of each pack I drew a number of cards, which she arranged in order. She then surveyed the palm of my left hand attentively, turned to a book of open hands, selecting one, studied the cards before her, and then began to tell me of my past, present, and future. Of the first she certainly told me much that could not be known even by my nearest friends, much that had almost passed from my own memory. Of the second, she told me with the same accuracy. Of the future, there was sibylline obscurity about some things; about others, clearness and unambiguity. For example: I had spoken of leaving Paris in two days. 'Vous resterez encore deux mois a Paris!' she replied, fixing her eyes on mine. I might mention a score of similar remarks where she was equally positive and correct. In short, at a distance of five years from the time of the interview, I frankly state that not one of her predictions, reasonably to be expected within that time, has failed." Talma, Madame de Staël, Mademoiselle George, and Horace Vernet have each at different times given accounts of interviews with Mademoiselle Lenormand, agreeing that her predictions were not at random. Of the last, in 1809, that with thirty years he would stand so high as an artist that the King of France would send him to Africa to paint the storming of a fortress there; which took place in 1820. As she had told Napoleon of his exile, she foretold Murat the place and time of his death

twenty years before it occurred. The Duchess of Courland, a lady well known in the fashionable world of her day, whose youngest daughter married Talleyrand's nephew, sanctions an account more remarkable than that of President Von Malchus, but there is no time to refer to it here. Turn we now to another branch of Mademoiselle Lenormand's wonderful skill in occult science. Her oracular divinations of lucky numbers in a lottery threw other exploits into the shade. She once declared to Potier, the comic actor, that one, two, and even three prizes were assigned by destiny to every man; but that she could not tell when and where any person's fortunate numbers were, without inspecting his hand. Potier, very naturally, asked what his own fortunate numbers were. Looking into his left hand and consulting his books, she replied: "Mark the numbers 9, 11, 37, and 85; stake on these—but not sooner than sixteen years hence—in the Imperial Lottery at Lyons, and you will obtain a *quartier*." This was in 1810. In 1820, Potier remembered the prediction, staked on the four numbers the sorceress had named, and added a fifth, 27, the number of his birth. Old people in Paris talk to this day of the sensation produced when the five numbers Potier had set his money upon were drawn. He won 250,000 francs—a sum which made a rich man of him, and when he died, in 1840, his heirs divided a million and a half. Potier's good luck excited the desires of Tribet, an actor of a few talents, but of many children. He flew to Lenormand; but she declined to answer. He besought her on his knees; but she remained inflexible. Mademoiselle perused his hand, indeed, but only shook her head in silence, and left him. Tribet followed—repeated how poor he was—declared that his happiness was in Lenormand's hands—and urged that he was father of ten children, whom he could not educate, and about whose future he was in despair. The Sibyl replied: "Do not desire to know your numbers; if fortunate, you will abandon your profession, become a gambler, beg for your family, and commit suicide at last." Tribet bound himself by a solemn oath that he would never again play, and still continued to do so. Overcome by the poor man's earnestness, Lenormand at length said: "I will tell you the numbers. More than that, I will tell you that one of them denotes the year of your death. It is 28. Another is 13, your name festival; a third, 66, is the number of your age. There is still another number that is full of good luck for you, but you once wounded yourself on the stage." "I did so, twelve years ago." "Well, since the wound, that number cannot be traced in your hand." "But I know it," replied Tribet. It is 7—a remarkable number to me all my life. At seven years of age, I came to Paris—seven weeks after, I entered the Royal Institute—at three times seven years old, I fell in love—my salary is 700 livres—and a man at number 7, on the boulevard, told me to come to you. It is my fortunate number." "Good! Good, then, 7, for your quarters: very likely this number will win also." Tribet staggered from her presence like one drunk with joy. He bet not money enough to stake a large sum; and the prophetess had declared, as she did in all cases, that to stake borrowed money would not answer. The poor actor had only twenty francs. He staked the whole. *Tirage* arrived. Each of the four numbers came out, not one failing. Tribet, who, the day before, had not a sou, found himself the possessor of 96,000 francs. He was mad with delight; he rushed, hatless, through the streets; he told every one he met that he had become a capitalist, and he took a box at the theatre, to hear himself play. What Lenormand had prophesied came to pass. Good luck crazed him. He abandoned his family, left for London, became a constant guest at the hazard table, lost committed suicide, and his body was recovered from the Thames. All this, too, in 1829—the number she predicted as the year of his death. This event was a terrible shock to Lenormand. She called herself Tribet's murderer, execrated her art, and for more than a year after steadily refused to divine numbers for the lottery. In 1830, however, the following circumstances occurred: A man, one day, hadly entered her cabinet, stating himself Pierre Arthur, a printer, and begging her intercession with Monsieur Jerome, his creditor, who was pursuing him with bailiffs. Jerome, with his attendant, followed him into the house. Lenormand readily undertook the office of intercessor, and applied to the usurer's compassion. It was in vain. The creditor retorted. Taunts followed. A scene, in which all the parties would have been implicated with the police, was threatening, when Mademoiselle Lenormand, controlling herself, took Jerome's left hand, and, studying its lines, said to Pierre Arthur: "If you possess five francs of your own, not borrowed, but honestly-earned money, go and stake it on 37, 87, and 88, in the Royal Lottery. The *tirage* is to-day. Tomorrow you will be the possessor of 24,000 francs." Pierre had not a sou. Jerome, however, replied: "Thank you, Mademoiselle; I learn for the first time my fortunate numbers, and will profit by them." The sorceress had but one resource. To her, prizes in the lottery were denied. If the numbers designated became hers, they would not be drawn. She instantly sent her servant to secure the three numbers; and the result was, the disappointment of Jerome, but not the release of Pierre Arthur. Eight days before the death of Louis XVIII, Lenormand gave the following five numbers as destined to come out at the next drawing: First

the number of the King's age, 68; the number of years he had reigned, 36; the year of the entry of the allies into Paris, 14; the day the King had ascended the throne, 26; and the number fixed to his name in the list of the sovereigns of France, 18. All the numbers were made public. The prediction had been a topic of sport at the *salons*. The numbers were known, paraded in handbills, published in newspapers, long before secured, and so much talked about as to be in every body's mouth. Residents in Paris, in September, 1824, well remember the surprise, as directors of the lottery remember the reckoning, when it was announced that the five numbers, named by Mademoiselle Lenormand—68, 36, 14, 26, and 18—had drawn the principal prizes. The Countess de Normandy says: "In 1809, Mademoiselle Lenormand, entirely ignorant of me, during an interview of an hour, predicted what has followed within twenty years: my preservation of the lives of three State prisoners; my acquaintance with Lord Byron; my journey to Italy, at the request of Pope Leo XII; my Maltese cross, and my visit to Paris. I learned one lesson from that horoscope, and that was, never again to pry into the secrets of futurity." The writer saw Mademoiselle Lenormand nineteen years ago. She was then past seventy-nine, and appeared still older. Her immense frame, well covered with adipose flesh, was a good deal bowed down, and her gait unsteady. She leaned heavily upon a cane. Her hair was of snowy whiteness, and fell in masses of curls upon the rich *noire antique* silk and Valenciennes lace she wore. She spoke in tones remarkably sweet and clear, without any of the piping or quavering of old age, and her eyes—black and piercing—seemed to retain all the brilliancy of their youth. She resided in a handsome and well-furnished dwelling; kept carriage, horses, and liveried servants; and still practiced her occult profession. Her reputation then was certainly not what it had been during the days of the Empire; but many persons consulted her, and those mostly of the upper classes. Besides her ordinary quest one, she asked, at this time: "Do you prefer to go up or down?" "Does a height make you dizzy?" "Have you in moments of calmness ever desired to die?" Her guesses—if guesses they were—of past personal history were certainly remarkable, and her predictions of the future have been wonderfully verified. It is not germane to the question of her gift's as to how she knew the life of a stranger—an American—in the past. There is a possibility, never so remote, of collusion. But how did she foresee that the time-hurried traveler, who was asking her questions, would remain a decade of years in Europe; that a great civil war would call him back to his own country; that the nearest in blood to him would pass through loss and suffering to honor; and that out of the dregs of his people the Queen's lover would live to see one rise who would be the leader of his nation? The writer can only say that years ago she had told Mademoiselle Lenormand predicted to him nearly twenty years ago. We have said that our Sibyl was alive last November. She was then ninety-eight years old. Our informant represents her as decrepit, bowed almost double, deaf, toothless, nearly blind, treacherous, palsied on one side, and wholly incapable of locomotion. "But," he adds, "she is the sorceress still. Carriages wait at her door. Ladies of rank frequent her *boudoir*. The remarkable predictions she makes are more remarkably verified. I dare not write what she told Madame Vernon was to be the future of the Emperor. If it should prove true—which now seems impossible—the parallel between the nephew and his uncle would be complete." What has been here narrated is authentic. It is a problem for the physiologists. They fathom animal magnetism. Let them try their plumage in the mystic eries of the palm and the stars. No mist is impenetrable to modern thinkers—no million opaque. Of Mademoiselle Lenormand let me say, in conclusion, this is true: She seeks truth in the stars, as geologists seek it in the rocks, or mathematicians in figures. She contrived to be blind in during an age of her earlier years, when there was no faith in God or his angels, in the devil or his imps. Only the other day, when a laborer was killed by a fall from the Corso in Rome, his fellow-workman, leaving the corpse, and running to consult his "Book of Dreams," invested instantly fifteen *bajocchi* in the lottery, on the corresponding numbers to *pauro, saugue, cascata*—fear, blood, fall—and won a prize of three hundred. The world will not be robbed of its heathenism. There was no monopoly to the old Roman *haruspices*. And as to the art of Mademoiselle Lenormand, whether it be mere chance, or undiscovered properties of numbers, or real understanding with the invisible world,—which we leave the reader to consider—it is evident that the time-honored trade in human credulity is not among the things that are past. Maggie Mitchell did a good deed lately. An old actor, for fifty years residing in New York, was, through an unfortunate speculation and the villainy of others, reduced to abject poverty. During his professional career he had been well acquainted with Maggie, and a short time since, his pecuniary condition becoming known to that lady, she sent him a handsome sum to provide for his immediate wants, and also sufficient to place him for the balance of his years in the "Old Man's Home." A man in Norfolk was examined for insanity because he claimed to have invented a flying machine. As he had never tested the machine himself, but had frequently, offered to let others try it, he was acquitted.

A PECULIAR RELIGION.

Worship of the Moquis Indians.

The *Deseret News* says that the Moquis occupy six villages, located some distance south of the Colorado river. The number of inhabitants are about three thousand. Valpe is the name of the principal village. They differ from Indians generally, having dark brown hair and eyes instead of black, and dark skin, but not copper colored. Their religion cannot be strictly called idolatrous, as they do not worship images, but consider them the representation of ideas. Their religious rites and ceremonies appear to be simple and at least harmless in their tendency. They call their deity "How-we-ona," or Sun-Father. They believe that he governs that orb, and has the dispensing of his blessings of light and heat. This god is represented by an image, made of wood and stone, of a favorite chief, who died more than three generations ago. This personage now resides in the heavens, from which he dispenses the blessings of life, and especially those of rain and fruitful seasons, upon the faithful. If his children are not humble and obedient he punishes them by withdrawing his blessings. The "How-we-ona," or sacred temple, is the head workshop of the village, but at the time of religious ceremonies it is vacated by the laborers and used exclusively for sacred performances. The representative of their deity sits enthroned on a rude pedestal in the north end of the building. His head and breast are decorated with costly beads and feathers and strings of sacred sea shells, which were worn by their fathers, who came from the sea shore. The eyes of the image are directed to the middle of the floor, where are placed wooden images of all kinds of domestic fowls, such as doves, chickens, &c. These images are painted and decorated with feathers in imitation of nature. By the side of these images of fowls are placed the skins of wild beasts, hung on a pole of the music plant; among these that of the fox predominates, as that animal is considered more sacred than others. Corn and water are placed before the fowls. In worshipping their deity, the men form in rows in front of the image, and speak and sing in his praise, accompanied by the music of rude instruments, among which was a curiously constructed flute, which had descended to them from their forefathers. There was but one religious ceremony in which the women joined the men. The head work shop, the great central place of worship in a village, but there were also other minor ones. The principal religious ceremonies take place in the month of February. In the center of this village is a public square, where there is a wide stone altar about two feet high and three square. On this, sacrifices of fowl are laid on sacred days. Among these offerings is a small burleskin sack containing holy man. Around this altar men dance in rotation. During the ceremony the aged men and women of the village take a pinch of the holy meal, breathe on it, sprinkle a little on the backs of the dancers, and throw a little to the west, east north and south. This is the signal for the dance to break up. The ideas and principles of their religion are eminently utilitarian. They dictate all the relations of life. They religiously abhor an indolent man, and order is the first law of every household and of every public institution and ceremony.

The Baptist and Presbyterian. In one of the villages of Kentucky, recently, a Baptist minister and a young Presbyterian clergyman preached in the same house "night after night," both preachers being present at each meeting. One evening the Presbyterian, after a sermon on infant baptism, proceeded to baptize several babies. The little candidates made a great outcry, which was of course noted by the Baptist man. Next day a number of the converts of the latter were to be immersed in the river near by. At the appointed hour a large concourse gathered on the banks, the Presbyterian being one of the number, and standing close to the water's edge. After the candidates had been immersed, the Baptist took hold of his Presbyterian colleague and said:—"Now, Sir, I will immerse you!" The latter amazed, demurred. "Come along; I am in a hurry!" replied the damp divine, and dragged his brother into the water. Alarmed and indignant, the young Calvinist declared at the top of his voice, that he did not believe in immersion; was opposed to it, and would not submit to it. The audience was very much excited by the scene. The Baptist released his hold and said:—"Young man I will not immerse you to-day; but if ever again I see you baptizing little ones against their own will, and in spite of their cries and kicks, as I saw you do last night, I will dip you into the water as sure as there's a God in Israel! You bet! Let us pray!"—*Harper's Magazine.*

Greeley advises budding lima beans in preference to grafting. He also rebukes the practice of shaking and polling strawberries from the tree. They should be picked separately, by hand.

The late James T. Brady once remarked that his experience convinced him that a man's wife was his best lawyer.

The freedmen of the South now own five hundred and eighty-four school-houses.

Original Essays.

MESMERISM OR ANIMAL MAGNETISM.

By Wm. S. Fainestock.

There is scarcely a newspaper printed that does not contain some remarks in regard to mesmerism or animal magnetism, and it would seem to be as difficult to shake of the belief in its efficacy as it is to establish anything in its favor, and the more absurd the views entertained may be, the more tenaciously are such opinions held on to.

There are, however, many causes which have led even thinking minds to believe that such a fluid has an existence, and among the number are the false ideas promulgated by Mesmer and his immediate followers, who took up his ideas, like many of the present day, without making the necessary experiments to prove whether his theory of the state was true or not.

In Mesmer's time, mystery was added to mystery, and superstition to bigotry, while appearances were taken for facts, until it was almost impossible to know whether there was any truth commingled with the falsehood.

The commissioners appointed by the French king, among whom was Dr. Benjamin Franklin, by a series of well devised experiments, soon proved that animal magnetism had no existence in nature, and consequently could have no influence in producing the state usually ascribed to it.

A detailed account of these experiments can be found in the "Rapport des Commissaires-charge's par le Roy de l'Examen du magnetisme animal; a Paris 1784," and ought to be read by every one who has a desire to have a true exposition of the facts. The most unhappy and deceptive cause, which has been the means of inducing many to believe in the existence of an animal magnetic fluid, is that of mistaking appearances for facts.

It is not to be denied that persons say that they receive magnetic fluid, and that it has enabled them to throw persons into the "magnetic state," even at great distances, when there, apparently, was no possibility that the subject could know anything about what they were doing or desired at the time. This, so far as appearances go, had no doubt taken place, but it certainly was not done in the way that operators suppose it to have been effected.

Subjects, it is true, have often fallen into this condition when at a distance, and at the very time that the so-called operator may have walked or desired them to do so, independent of any will on his part, or that they, being clairvoyants, did not know what he was doing, and making no resistance, let themselves fall into the condition in the same way that they had done before, when both were in the same room.

The facts in the case, therefore, are, that being clear minded, they can, at any time or at any distance, know the mind of the person who has had them under his care, but they can also enter the state, and feel the desired effects, independent of him or any one else, when they have been taught to know their powers before they enter the state.

If the condition and the capabilities of persons while in this state be perfectly studied—all prejudice aside, and purely for the sake of truth, it will soon be found that the mind has no power to produce this condition, or to influence subjects in any way, if they do not desire that he shall do so. But as it is true that the faculties of the brain can reach out to any distance and know the mind of the instructor, it follows that they can, or may also, be dependent of their own consciousness, because the medium of perception for any organs necessary for that recognition, can act independent of the functions of consciousness in the same organs, and the fact of their doing so, may, and often has been ascribed to an outside influence which positively never existed.

The animal magnetic theory has not only retarded the progress of the science, but has been the cause of all the ridicule, the opposition, and the mistakes which have taken place, and led those who believed in it, to depend upon its supposed virtues as a curative power, when they were depending upon a myth. Accordingly, some were enabled to do good, in an indirect way, viz, by the laying on of hands, but they unfortunately ascribed the cures which were made, to the effects of animal magnetism, instead of the true cause, viz, faith, or a belief that the means employed would have the desired effect.

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patient may at will draw upon him or from him a fresh supply, and even from some distance, the least quantity in their systems may be unconsciously let rise into dominion.

I very often say to a patient, "Take this magnetized article, and the moment you wish, fix your eyes upon it, and the time you wish to sleep, and you will go to sleep, and awake at the time you set."

I put X to sleep at my lecture in Bloomington. The next morning thinking of me he went to sleep, and the first of his brother to awake him. He was instantly in the room with him, he rushed to me, and was easily awakened.

I had a patient that I was treating for disease, who informed me one day that every night in her natural sleep, she went into the magnetic state, and that she received it from me. Of this, in her normal condition, she remembered nothing. When she informed me she was in the clairvoyant state, she said:

"You can stop it by forbidding it." "Does it benefit you?" I asked. "Oh, yes."

All the cases of insensibility of parts when walked up, are so many results of the operator, mainly through this agent of the will.

This fluid links together all who mutually love each other. When I have a patient in magnetic sleep in fourth, fifth, or sixth degree, which, in my experience, no one put in rapport, they are as dead to all but me. If now I mesmerize a glass of water of which the subject drinks a portion, let any one take a sip of that water, and they will be heard in the patient.

This fluid is the light by which all clairvoyants see. When my clairvoyants take the hand of a stranger to look in him, it has often occurred that the clairvoyant has said, when I had no idea of it:

"Doctor, this man's body is all dark. I can't see a bit in him." Instantly I seize his other hand, and lock through him to the patient, who after a minute says:

"That will do Doctor; I can see well enough now." The word imagination has no fixed meaning—cannot be used in science, where it means anything. I express it by the phrase, "force of an idea," in which I may write as:

A person can do much that the magnetizer tells them that they can. The telling links his power to them.

S. UNDERHILL, M. D. Franklin Grove, Ill., September 20th, 1870.

The Hollow Globe Theory.

Our friend and brother who recently put out a work to defend his theory that the interior of this earth is inhabited, not by spirits of the damned, but by physical beings, etc., writes us a spicy and peppery letter about our slight notice of his theory and the work, and feels sure that we do not know that there is a light fire in the center of the earth, and that the heat is not, because the heat in the deep deep artesian well in St. Louis finds the last few feet did not show an increase of heat, etc.

This may or may not be so; but we have good evidence that if they could bore deep enough the metallic sugar would melt, and that long enough before it reached the heat, for the inhabitants he treats of. One swallow will not make a summer, nor will one mind settle a new theory that sets aside all the facts of geology.

Our friend is, no doubt, honest, but his theory is certainly, to our mind, no nearer the truth than the theory of our Advocate, who expects to find the old world burned into purification to fit it for the true saints, who are only the few who believe as they do on this subject.—Banner of Light.

BROTHER JONES—I perceive the Western Editor of the BANNER OF LIGHT is still exercised concerning the Hollow Globe theory, and is out with a finger length article in his department of that paper, in which he says some things that seem to require notice and correction.

Firstly, we have never said the interior surface is inhabited by human beings, either damned or otherwise.

Secondly, we do not set aside one of the facts of geology, but we do disprove very many inferences and opinions held by geologists and scientific men.

Written for the Religio-Philosophical Journal.

The Lord Instructs a Jewish Prophet while sitting at a table.

"And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet."—1 Kings 18: 20.

Believers in the Bible lay great stress on what they consider an absurdity and the most trivial nonsense, that spirits should communicate to mortals at tables and in other similar ways; and they also urge as a strong objection to the claims of Spiritualism the fact that the communications by mediums are not always reliable, concluding that one or more unreliable communications invalidate all claims of the medium to be the medium for genuine communications from spirits.

In the thirteenth chapter of first Kings, is an account which shows that these same objections apply with equal force against the spiritual manifestations of the Bible.

There came a "Man of God," or a prophet, and delivered a terrible message to Jeroboam the king, on account of his idolatry. The origin of this message was demonstrated by striking physical manifestations, that dried up the king's arm, and rent the altar and poured out the ashes. True to the spiritual influence that controlled him, the prophet refused the refreshments and the rewards of the king, and turned to go home another way. Now there dwelt an old prophet in Bethel, who, when he had heard all the wonderful works that the "Man of God" had done, went after him and found him sitting under an oak and said unto him, "Come home with me and eat bread."

But the "Man of God" refused; for the Lord had commanded him not to eat bread nor drink water in that land. But the old prophet said unto him, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, 'Bring him back with thee into this house, that he may eat bread and drink water.'" But he led him home.

Whether the old prophet or the angel lied, is not clear; but in either case, the unreliability of the prophet is asserted. The temptation of hunger and the urgency of the old prophet led the man of God to doubt the reliability of his own spiritual impressions, and he went back with the old prophet, and did eat bread in his house and drank water.

"And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying: Thus saith the Lord, 'Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back and hast eaten bread and drunk water in the place of which the Lord did say to thee, 'Eat no bread and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.'"

This prophecy was reliable, for it was fulfilled, the disobedient prophet being slain by a lion the same day.

We usually ascribe similar effects to similar causes, and the ancient manifestations related in this chapter, are so strikingly similar to those taking place now, that it seems to me that an unbiased judgment cannot fail to ascribe them to a similar cause. A brief comparison will make this conclusion inevitable.

First, The ancient influences moved the stones of the altar and poured out the ashes; the modern influence moves tables, chairs, bells and musical instruments. By what logical method can we ascribe the modern manifestation to electricity, trickery, or the devil, and the ancient manifestation to the Spirit of God? What would science say to a theory that would teach that the lightning that shivers a modern church spire, is not the same kind of lightning that rent the sacred oak of the ancient Druid?

Second, By what process of reasoning do we conclude that the kind of power that caused the skin on Jeroboam's arm to dry up, was not the same kind of power that caused the skin on Mrs. Mohere's arm to assume the form of letters, symbols and pictures?

Third, The prophet by whose mediumship these wonderful physical manifestations took place, was led, by the influence of another prophet, to do this. The genuineness of his own prophecy, did not thus throw some doubt on the divinity of his mission, and the genuineness of those physical manifestations in the presence of King Jeroboam? If it does not, then it equally follows, that when a medium distrusts, or renounces his or her mediumship, it is no positive proof that their communications were not genuine.

Fourth, As they sat at the table, the prophet, who, a few hours before, had given a lying communication, was now inspired by the Lord to utter a prophecy which came to pass. Here is a case where a genuine communication was received from the Lord as the prophets sat at the table, but there is not a single instance in the Bible where a communication was received from the Devil while anybody sat at the table. The Bible, then, so far as it has any bearing on communications at tables, favors their origin from God and spirits.

Fifth, The old prophet's deceptive communication, caused the death of his brother prophet who was slain by a lion or a bear, according to what he said. Was it not the duty of all lovers of good order and good morals among the Jews, to put down these prophets whose teachings led to such terrible results? A graver charge than murder was never alleged against modern mediums.

Sixth, A few hours after the old prophet had given his deceptive communication which had such a terrible result, he was influenced by the Lord and gave a reliable communication, showing that the prophet was subject to reliable and unreliable influences in the same day, just as mediums now are subject to the control of different spirits, some of whom may be more reliable than others.

Here we see that there is a complete parallel between the ancient prophecies and modern mediums, and again I ask, by what rule of logic, or formula of science, do we attribute the ancient manifestations to the Lord, and the modern, to the devil?

HENRY STRAUB, D'waglar, Mich.

Written for the Religio-Philosophical Journal.

"SETTLED SPEAKERS."

denca than merely eloquent language; we are deficient,—so much so that in our yearning after proper expression, we neglect all Spiritual Philosophy, all devotion, all unmistakable proofs, which now convince the skeptic, and displays to us the power of the spiritual qualities of man. Now in reference to "settled speakers," Spiritualists in general are not strong enough to sustain a settled speaker. It has been tried, and the termination has been no speaking at all; therefore, we must travel from place to place, speaking "The glad tidings of great joy." Some people would call us "itinerants,"—we do not stand on opposition? We should feel strong when we meet opposition, for then we know we are agitating the old orthodox law, and liberating humanity.

Written for the Religio-Philosophical Journal.

The Human Soul.

Pre-existent Consciousness of the Human Soul Prior to Its Incarnation in a Material Body.

BRO. JONES.—We beg permission to present your many readers of the RELIGIO-PHILOSOPHICAL JOURNAL, a synoptical view of the science and philosophy of the above subject, as entertained by many minds in the immediate spheres of this planet, who are yet wandering in the labyrinthian mazes of theoretical speculation, concerning the origin of the human soul.

The theory of these minds is, that the souls of all humanity existed from eternity, in a pre-conscious state, with an instinctive proclivity to incarnate their being in the extreme outer elements of life, and thus begin their progressive career of acquainting themselves with life's unfoldings, which otherwise would not be accomplished; and also, if one life-experience is not equal to that attainment, as many re-incarnations are to recur as will be sufficient to accomplish that ultimate. And it should be noted also, that no philosophical, systematical or analogical demonstration of their theory has yet been made; and we undertake to say, fearless of any abrogation of our statement, that it is a misconception of facts, which stand immovably based in the self-existent, eternal divine, positive and negative principles of the grand elementary system of nature.

Thence are we induced to undertake to show in as concise a manner as duty briefly will permit, the true science and philosophy of the pre-existence of all forms of life's unfoldings, which we will demonstrate philosophically, systematically and analogically to the clear, certain and self-evident perception of all intelligent and intellectual minds.

First then, we will premise the grand elementary system of Nature to be the great germ of all life's unfoldings; of whatever possibilities of development they may be, whether planets, or positive and negative principles, which are the self-existent eternal consistencies of planets and whatever else of the properties and qualities of elemental substance are in being.

We say with positive knowledge, that all organic forms with their properties and qualities, stand in principle in mathematical outline and mechanical organization in the elements of life; the primary, innate properties and qualities of which, these principles are, and will eventually move all elements into organic order, and bring them into harmony and congeniality with themselves, in divine perfection, for these principles are innately divine and perfect.

Now, as all of life's unfoldings (among which, are the mental organisms of humanity) are the result of the progressive refinement of material substances, to prepare them for the development of their innate properties and qualities; among the highest of which, may be cited the intellectual consciousness of human organisms, minds, made up of all the universal, positive, most refined elements, as to its soul-like principle; and likewise fellow-mated with the universal negative or earth-side, of most refined elements, for a counterpart, that the mental organism may operate in positive and negative reciprocal concert.—one in principle, to develop the great principle of intellectual consciousness; as an offering of organized mind; without which; organization, nothing of intelligence, or thought, or other operation of the human faculties could possibly occur; so that it will be seen from our premise, that, although soul principles stood as innate, positive properties and qualities in the material elements of life, mathematically dimensioned and mechanically organized in all their divine perfections of truth; yet they could not express intellectual consciousness alone; as every soul must have its fellow, taken from the negative—feminine side of elemental nature, for the expression of its desires and will-power, etc.

Now we here say, as knowing what the science and philosophy of the laws of being will fully sustain us in demonstrating, philosophically, systematically and analogically, that neither side of the animated organism (and more especially a human) can be unfolded prior to its planet, from whose elementary principles they spring.

As to the error of re-incarnation, we are now prepared to show in brief, it is an impossibility, that the soul, from the deficiency of proper development, is by some (in general, as all are not subject to it) law compelled, after having lived a life in the flesh, to re-inhabit their mental organisms—spirit as they have it,—of which, any such organism in our system of the science and philosophy of being, is necessarily ignored. As we know that what is denominated spirit by so many minds in the intermediate sphere of planetary life, is that essence of the know principle, eliminated from both sides of the mental organism, in their efforts to investigate their surroundings; and as the light and life of intelligence,—quickenning the intellectual powers of mind to comprehend what is said to it,—in a word, it stimulates the soul's innate desire to know.

Now, the re-incarnation of the human mental organism is not an absolute fallacy. Minds in the intermediate sphere can, and do return to their native planet, and find an affluive organism, with which they can blend, and thus sympathize with their associate, and fill out the physical-mental-order of their material experiences; the refined essences of which, all will need for the reorganization of a new mental structure, which will introduce mind within the veil of harmony, where, knowing all the laws of his being, his sins and iniquities will be wiped from remembrance. But as to any other re-incarnation of mind than the above, we utterly ignore; and think if true, we should have known the fact, having an existence in consciousness prior to your planet's organization.

J. RUSSELL ROBINSON, Winona, Minnesota.

Despatches from Tours announce that a young girl of that city is creating the most intense excitement by imitating the example of Joan of Arc. Hundreds of enthusiastic persons have joined her standard. Her appeals for recruits are said to be singularly patriotic and eloquent.

Written for the Religio-Philosophical Journal.

THE WANDERING JEW.

By H. D. Goodwin.

The story of the Jew who had witnessed the crucifixion, and had been condemned to live and wander over the earth until the time of Christ's second coming is one of the most curious of legends of the middle ages. In 1238, it is said a certain archbishop of Amiens came to England, and stated that he had often entertained the wandering Jew, who had told his story as follows:

At the time of the suffering of Christ, when the Jews were dragging him forth, and had reached the door, Gortaphilus, a porter in the hall, in Pilate's service, struck Jesus on the back with his hand, as he was going out, and said, "Go quicker; why do you loiter?"

And the Savior, looking back at him with a severe countenance, said to him: "I am going, and you will wait till I return." And accordingly as it was said, this Gortaphilus is still awaiting his return. At the time of our Lord's suffering he was thirty years old, and when he attained the age of one hundred years, he always returned to the same age as at the time when our Lord suffered. After Christ's death, he was baptized by Ananias, and called Joseph. He dwelt in Armenia, or other Eastern countries; is a man of a few words, and does not speak unless questioned by bishops or religious men, and then he talks of old times of what occurred at the crucifixion, and of the apostles, their preaching and creeds. He never smiles while talking, and looks forward with fear to the coming of Christ, lest he should find him angry. He refuses all gifts that are offered to him, and is content with simple food and clothing. It was supposed to be wandering about the world, but was not seen again until he made his appearance in Hamburg in the winter of 1512. He had now changed his name to Anselmus, and had modified his story somewhat. He said his original occupation was that of a shoemaker, and that the Savior said to him when he spoke to him so rudely, "I shall stop and repose, but thou shalt go on," upon which the Jew was seized with an irresistible desire to wander, and had left his wife and children, whom he had never seen since, and had traveled from one country to another till he came to Germany.

On this occasion, the Jew spoke good German, but when he or another person under the same character appeared in the Netherlands, in 1575, he spoke Spanish. A few years later he arrived in St. Ransbourg, and presented before the magistrates, informed them that he had visited their city just two hundred years before, which proved to be true by a reference to the registers, and returned thence to France, where he made his appearance in 1694, and caused a considerable sensation. At that time he was thought to be the same Jew who was visited by hurricanes, it is believed, in the present day; these visitations accompany the Jew in all his wanderings.

In April, 1764, the wandering Jew or some person who professed him, appeared in Brussels, where he told his story, but changed his name to Isaac Laguedem.

The wanderer, though still supposed to be traveling in some part of the world, was lost sight of in the old countries.

In the year 1767, an aged man appeared in Virginia giving his name as William Hotchkiss, which name is to be found on records there, and remained in that state for many years, after which he moved to Vermont, where he was known and respected by old people who afterwards migrated to Illinois, where Hotchkiss was seen and recognized. Hotchkiss moved to St. Louis about the year 1854, where he may still be found living a life of usefulness, though one of the strangest, if not the most singular man on our earth.

He is in conversation a polite gentleman. He is aged looking. He will not tell, nor does he like for any person to ask his age. He is of the Jewish cast of features, and has many of their old notions. He firmly believes that he is to live on this earth until the second coming of our Lord Jesus Christ—indeed his views on this subject are very strange, and peculiarly his own. He performs many wonderful cures, as he says, by magnetism which he has learned from his father, and those whom he cures as worthy, and whom Jesus will save at the last day. He says that he now lives in this world upon the supply of magnetism which he takes from those with whom he comes in daily contact. He has a young wife, and a child about two years old.

The only fault we could find in him is his want of cleanliness. He is the dirtiest man on earth, and as if he never washed himself or the rags in which he is clad. He is commonly known as the dirty doctor, the snapping, the snoring, color, or faint doctor, all of which have a significant meaning. He states that he and his children have of "Radicals and Kays," as those whom he has to help him to remove disease, are named by him, will save within the next year for Jerusalem, to rebuild the city, and that the New Jerusalem shall not be for the Jews alone, but for all the nations of the earth.

In this case of longevity the question arises, does transmigration take place, or is it just him, does the individual soul remain in the old body? Should not the latter be just as likely as the former? If we believe the story of Elijah, or that of Jesus ascending to heaven, does not all, when the Bible tells that "flesh and blood cannot enter into the kingdom of heaven."

*William Hotchkiss is the name, and may or may not be so printed.

LETTER FROM JOSEPH S. BURR.

J. S. Burr, writing of the faults of newspapers, says of the JOURNAL: "It contains so many good things that I cannot consent to do without it, therefore you had inclosed three dollars for another year, hoping that in future you will stick closer to the text, and give us more of the heavier matter of the law of Spiritualism, and the laws governing the same,—such like matters as Wm. B. Fainestock, M. D., and some other contributors furnish you."

In all the spiritual papers, in the National and other conventions, etc., I see and hear much laudation of the philosophy of Spiritualism. Suppose you treat us to more of it, (or else the facts), in your patronage does not increase? You hold and teach that the phenomena of Spiritualism exists, and operates in accordance with natural laws. If so, such laws may admit of some explanation, and many, yes, all, are anxious to somewhat comprehend said laws,—mere type drolls cannot supply the place of reason.

Yours for progression and reform, J. S. BURR.

REMARKS.—All right, my brother. You can comprehend why our paper is christened RELIGIO-PHILOSOPHICAL JOURNAL. It deals in the philosophy of life. That is natural religion! Simpletons ridicule the name! They are too weak to comprehend truth—a philosophical fact. Hence the long winded stories you refer to, suit children of greater as well as lesser growth. Milk for the babes, you know.

The celebrated artist, Rosa Bonheur and Edward Fryer, were allowed to pass through the Prussian lines on their way out of Paris, as one enthusiastic newspaper writer expresses it, "with their palette for safe conduct, and their mail sticks as fairy wand." Rosa Bonheur is now in London, and there is a rumor afloat that she is coming to America. We hope it may be our great good fortune to be able to furnish home, friends and patronage to the woman who has demonstrated the highest artistic ability, as the possession of her sex.

Miss Fanny Rutherford, of Grand Rapids, Michigan, is city physician. When the Rutherford couple feeling a young fellow's pulse and then it beating like all possessed, how does she know whether it's fever or Fanny?

Original Poetry.

Written for the Religio-Philosophical Journal, TO THE MEMORY OF T. B. W.

BY JANE M. STEVENS.

It was Spring—gay, balmy, beautiful Spring— And her lady zodiac was, with buoyant Step and placid mien, arraying Nature's Matchless form in holiday attire. With Queenly grace he robed the fields and forests In garments of the richest green; and with Gentle kiss awoke the bright-hued flowers, Who, with starry eyes and perfumed breath, peeped Forth from many a grassy bed and woodland Bower. Lovely birds, in sweetest song and plumage, warbled their sweetest songs amid The waving branches, while a soft gossamer Cloud, like angel baroque, were floating in the Azure depths above.

It was a scene upon Which the lover of the beautiful, with kindling eye, and wildly throbbing pulse, gazed North, enchanted. The air was fresh and balmy; Soft breeze floated upon its Ambient waves, and with low, solemn Melody, stole through the forest, to the weary couch of the invalid. They tenderly caressed his wasted cheek; toyed With the dark tresses that shaded his pale, But ever thoughtful brow; and lovingly Whispered of the time when he, perchance, with The firm step of health, would again walk forth Amid the radiant scenes which Nature had so liberally bestowed on their gentle Hope of friends, but calmly said, "O'er fragrant, Flowery May would leave them, he, too, should raise away."

They knew not their loved one spoke Prophetic words; yet ere fair Luna hung O'er her silvery crescent on the sky, and the moon had lit the eastern and sky were Mantled in the glory of departing Day; He and his lady awoke to weeping Friends around, and soon as the morning Star faded in aerial light, he closed Through the golden gateway, to realms of Immortal Life.

That beautiful, fair of Intellect, in its departing hours gleamed With an unwonted splendor. Oh, who can say The dark horizon of annihilation? Nay, ransomed spirit crowned with the glorious Impulse of Divinity, thou shalt never die. Friends may mourn that one so young and gifted should thus early pass to a better world; To know that art now in the bright morning Of thy existence; that in the higher Life to which thou hast ascended, every want of thy spirit shall be met; that brighter And yet more dazzling truths shall greet thine Enlarging vision; that in the future Future of thy being, thou mayest ever Study the wondrous power of him whose hand Attuned the countless universes; that the Happy life, and whose mighty soul pulsates Through our humanity.

Written for the Religio-Philosophical Journal, "GIVE THE DEVIL HIS DUE."

By N. Kinney.

BROTHER JONES—Dear Sir: Please allow me a little of your space in the JOURNAL, to discuss a question that appears to me of no little importance, and one that I think ought to interest Spiritualists all over the country.

I have observed considerable being said of late through the columns of your paper on the characteristics and merits of Spiritual Mediums, and of the necessity of their being sustained and encouraged. Now, I cordially concur in all, or nearly so, that has been written on the question, and would add that they are persons who, above all others, are entitled to the broadest charity and sympathy from all who endorse the Spiritual Philosophy, on account of their peculiar organizations and the circumstances under which they are usually placed, if for no other reason. They all have to undergo the severe ordeal of public censure and ridicule from the oppositor, as well as an occasional snub from weak kneed believers, who have not independence enough to defend their own doctrines; so that, upon the whole, their calling is an unenviable one; but, nevertheless, a very useful one, and should be sustained accordingly.

But while I am all things ready to speak in their behalf, and defend them in their labors to demonstrate the truth, so long as they are sincere and honest in those efforts, I am equally as zealous in their denunciation, when ascertained that they are tricksters and deceivers for the purpose of making money, among other mercenary motives.

I have no sympathy with mediums who will resort to trickery or deception, to furnish the honest seeker after truth with communications, or any kind of information that is false, when he has reposed confidence enough in them to seek information or comfort at their hands. It looks to me, like too sacred a thing to be thus trifled with. We have too many examples set before us daily, of practical hypocrisy in the Orthodox church practices. We see enough of the ministers of the Gospel taking up that profession, to improve the opportunity for iniquity, without mediums perverting so good a cause as they represent, for similar purposes.

To show persons, and that all our mediums are not at all times worthy of our support, I propose giving some facts which came directly under my own observation, which will illustrate more clearly than any other thing the subject under consideration.

On Oct. 31st, I visited one of the most celebrated mediums in this country. It was Charles Foster of New York. His reputation has been nearly, if not quite, equal to that of any one in this country; and some might think, perhaps, if anything was discovered not quite right with him, it had better not be mentioned, for the sake of the cause. But it is not my way to screen any one who is corrupt, let his position or reputation be however high.

I had never seen the man before, but had often heard of him; so I readily complied with his customary method of getting information, and receiving tests, which was to write down the names of several of my departed friends, on little strips of paper, and hold them up and lay them on the table before him. He soon announced that spirits were present, and very free and ready to communicate; and from this fact he stated that he inferred that this was not new business to me.

But I made him no reply to the suggestion until repeated in such a manner that I thought he was desirous of an answer; whereupon I told him that it was not, and that I was not investigating to convince myself of the truth of Spiritualism, for I had been a firm believer for more than twenty years; but was desirous of tests for the benefit of others, in the promulgation of the cause.

It all went on pleasantly, until some demonstration of one kind or another was reported to be received from each person whose name I had written, when the performance was at an end, and I could get no more.

I felt, therefore, not quite satisfied,—wondering to myself why I could get nothing from any one except whose name was put on the little strip of paper. Upon conversing with a friend, who had also visited Foster, I learned that he had thought of the same question I raised, after he had left,—that of getting nothing from any but the ones whose names were written. So I concluded I would go again, and prepare myself to test the gentleman, which I did two days after, taking the precaution to write the names on the strips of paper before going to his house.

He remembered me very well, and cheerfully proceeded to gratify my desire to obtain a few more tests in addition to those already received. I accordingly laid my papers on the table with a pen in my hand, as per regulations. But matters did not seem to work so well as usual. Answers were not correct, etc., while upon he complained of conditions,—bad atmosphere in the room, which I thought not improvable for an incessant smoker.

Upon opening the window and airing the room, he pronounced conditions more favorable, and said he could do better. And surely so it appeared to be. The conditions had become so far improved that he could get communications from spirits in the form as readily as from those out of it; for he then promised me a written communication with name signed, and related a vision connected with the case, and handed me the slip of paper on which I had written the name,—which he said corresponded with the name signed to the communication,—all of which was true. But the name happened to be that of a friend living then, and now, in Murray street, New York, doing business, and whom I had left but a short time before. This, kind matter, is a fact, and I have said communication in my possession.

But I did not abandon the search yet. With rather unpleasant feelings I continued; in the inquiry a short time longer, until I received a communication from my own spirit,—my own name being written also, with the test! I then thought it about time to discontinue the unprofitable investigation. I had often heard opposers to Spiritualism claim that communications called spiritual were only the operation of one mind on another, without either being conscious of the fact. But when Foster began to describe a spirit answering to my name, I thought I had a demonstration for the opposer.

Now, Brother Jones, and readers of the JOURNAL, I wish to say in words that cannot be misunderstood, that I am down on all such chicanery, and that there are any Spiritualists who have any apologies to make for such seamy, I would like to hear them. And yet I do not doubt that Foster has been one of the best mediums in the world, and may yet be at times, and even be a subject of sympathy as an individual. But when it is known that he has become unreliable as a medium, he should be mustered out of the ranks of Spiritualism with disgrace.

Whether the cause is drunkenness or flowing the profession for money-making, I care not. The deception practiced should be condemned.

I would give some other prominent names who follow the practicing of their mediumship as a profession and livelihood, who I think merit censure from Spiritualists and honest people, but I refrain from doing so, because I have not demonstrated their falsity or fraud.

But I incline to the position that most of mediums who travel the country as exhibitors of feats, or physical manifestations, for admission fees, or otherwise, solely as a livelihood, become perverted and more or less corrupt. I can call to mind no prominent exception, unless it be the Davenport Brothers, who, as far as I have been able to judge, are honest and fair.

Do not think I would ask such persons to spend their time and energies in so perplexing a calling without compensation,—not at all; that is not what I mean; neither should they become so proud as to think of nothing but the money, to the injury of the cause; they could so nobly advance.

I am aware that their line is often ungratefully encroached upon, and patience worn out and health destroyed. I only ask just to do fair play. It is as necessary that we should strive to reform our own ranks as those of other institutions. Let us get the beam out of our own eye before we attempt to get the mote from our neighbor's eye.

Waverly, N. Y.

REMARKS.

Yes Brother: "Let us get the beam out of our own eye before we attempt to get the mote from our neighbor's eye."

Your wholesale declaration that "most of mediums who travel the country as exhibitors of feats or physical manifestations, for admission fees or otherwise, solely as a livelihood, become perverted," is most unkind and unjust.

You believe in the genuineness of the Davenport Brothers, while thousands of others believe them *arrant humbugs*. The mere fact of a belief for or against a proposition, is no evidence that it is true or false. The Nazarene is as devoutly believed to be an impostor by all Hebrews as all mediums for physical manifestations are believed to be impostors by those spiritual sages who teach that anything that can be done in the dark, can with equal facility be done in the light. We have received the greatest corroboration from the class of mediums you refer to,—a perfect verification of man's immortality. We love truth,—we seek for it in all its phases; our aspirations are crowned with success.

Persist, my brother, amidst great trials, and great will be your reward. The mediums you refer to, my brother, are of a superior order. We speak of their mediumistic qualifications without regard to any other trait of character they may possess. But rest assured that they, as well as all other persons, are true to their own organisms. The Nazarene could not have been a Napoleon Buonaparte. If Napoleon had possessed the organism of the Nazarene, he would, doubtless, have been a very poor general.

Good mediums are mostly on the negative plane of life, and have very poor ability to force their way successfully against popular prejudice. Hence the necessity for true, philosophical Spiritualists to deal kindly with them, and defend their rights. Such is the mission of the RELIGIO-PHILOSOPHICAL JOURNAL.

A writer from Cheyenne has a curious theory to account for the beautiful moss agates of the Rocky Mountains. He says: "Our theory of the production of these singular stones is that of photography, executed by Nature in her own laboratory and gallery. If the stone is closely examined, it will be observed that, instead of moss, it shows a minute but perfect copy of the sage bush. In the region where found, moss is very rare, while the entire surface is covered with a thick growth of sage. If man, with chemically-prepared paper and other substances, can reproduce images by the refraction of light, why, then, is it impossible for Nature, substituting reflected rays through the agency of the clouds for the camera, to reproduce in her own gallery miniature photographs of surrounding objects?"

A writer in one of the religious journals, says: "It is unfortunate for many excellent schemes for the improvement of the human condition that the Creator when he made man, endowed him with so large a proportion of human nature."

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A SEARCH AFTER GOD.

Does Design in Nature Indicate the Existence of a God.

NUMBER EIGHTEEN.

In our previous article we took the position that Design in Nature was no evidence of the existence of a God, and presented the difficulties that would arise in assuming that position.

The human body, for example, is a wonderful combination of matter, and there are many things connected therewith well calculated to excite within us a spirit of investigation, and we exultingly exclaim, there is a design connected therewith!

In the beautiful edifice, we see connected therewith a design, and we trace the same at once to man. The house does not unfold, however, like the flower, like the tree, but through the direct instrumentality of intelligent beings.

We can trace it to its source, the human mind, just as easily as we would follow up a river to the spring or fountain from which it sprang.

Again, we find that the house was built with hands, and we trace the work back to the mind of man. Tracing the origin of man back to God on the same principle, the first man must have been made by hands also.

It is with no little difficulty that we pursue the investigation of this subject. There are so many obstructions to remove, so many difficulties to overcome, so many false theories to refute, that our progress is rendered exceedingly difficult.

In this question of design, there are many points to consider. We do not wish to confuse our readers, but to render their pathway clear that they may understand this grand subject, and when they refer to God, know something in reference to the prerogative in regard to whom they are conversing.

How do we explain the origin of man, if we

cannot trace his origin to the Divine Architect of the Universe? If no God, then Chance rules—it is God. But matter is eternal. What was before it? Fool to ask that question. What came after it? Nothing that was inherent in it. There is nothing new under the sun. Chance is a myth. Matter being eternal, it can exist independent of any governing power. Was the governing power contemporary with matter? If so, it is as old as matter. Supposing no God, matter would be left. Supposing no matter, who would know that God remained? Which is palpable to the senses. Matter, of course. We know that matter exists. We know of no design independent of mind. If a design exists, there is mind connected with it. There can be no design in that which is eternal. Is there design in the lump of clay? It is matter. If a design, then it would infer that something was before it, which would carry the idea that matter is not eternal.

Design implies a priority of action. The mind conceives the house before it is built, but the house is not the outgrowth of the mind in the sense that the flower is the outgrowth of the soil. The flower is in the soil, but the shadow of the house only is within the mind. Please mark well our position. In the house there is evidence of a design, and we trace it back to the human mind, and there we behold its shadow, its outlines complete. In the flower we see evidence of a design, as beautifully elaborated by Andrew Jackson Davis, and to what place can we trace its shadow, its outlines? If the analogy holds good, we should trace it to the mind of some one, and then we would find the shade of a beautiful flower. But you will lock in vain for the mind, perhaps, that conceived it—especially the mind of God. The flower is an outgrowth of the earth, but the house is not an outgrowth of the mind in the same sense. In one is the reality; in the other the mere outlines or shadow. Now glance at the difference, and ponder this subject well. The flower, or the component parts thereof, exist in matter, and to what mind shall we trace the shadow of the beautiful rose?

According to our Logic, matter is intelligent, for God said, "Let there be light, and there was light; let the waters be gathered together into one place, and let the dry land appear, and it was so." We can infer from this, then, that matter is intelligent, otherwise it could not obey his voice. But who will believe such a statement? Not one of any sect. Now, the earth brings forth the flower: Hands do not make it, the same as they do the house. If design is connected with the flower, then matter is ceaselessly obeying the behests of some one. The brick that falls from the chimney, descends to the earth. The power that brings it down is not intelligent, neither are the forces that unfold the rose intelligent. Now, if God conceived the Universe, the shade thereof must have existed within his mind before it was brought forth, the same as the house within the mind of the mechanic, hence there was a time when there was no world or systems of worlds.

To be continued.

The Benevolent Fund.

All remittances made to this fund will be accredited applied to the sending the JOURNAL free to poor widows and orphans who may desire to read it. Address S. S. Jones, 189 South Clark Street Chicago.

New York, Nov. 27th, 1870.

BRO. JONES—DEAR SIR—I enclose find three dollars for the JOURNAL, to be sent to the poor in prison and out of prison, and two dollars to our Brother Joseph B. Ker, of Jansville, W. S. Respectfully, E. TERRY.

REMARKS.—In behalf of the poor generally, and Brother Joseph Baker especially, we thank you Brother Terry. The Angel World, the good and true everywhere, will bless you. These contributions to the BENEVOLENT FUND are instrumental in sending the RELIGIO-PHILOSOPHICAL JOURNAL to very many poor women who otherwise would be deprived of its heart-cheering and soul-consoling words. Bro. Baker is an old veteran in reform, now sick and poor. Thank God it is no disgrace to be poor. Blessed are the poor, for they shall be remembered by the charitable. Remember the poor with a spirit of generosity, and your reward shall be abundant and satisfactory.

Eaton County, Michigan Spiritual Association.

A meeting of friends to consult on the formation of a County Society of Spiritualists, was held at the house of Jabez Ashley, in Windsor, Eaton County, Sunday, October 9th, and the following persons chosen a committee to call a county meeting to perfect such organization, and to prepare a constitution and by-laws to be laid before such meeting for adoption or rejection, at its pleasure.

Benjamin Bartlett, of Eaton Rapids; Jabez Ashley, of Windsor; Dr. Geo. W. Lusk, of Eaton Rapids; Addison Koon, of Windsor; Mrs. Adelia M. Koon, of Windsor, and Mrs. Geo. W. Lusk, of Eaton Rapids.

After consultation in regard to the importance of the object aimed at, and unanimity of feeling on the subject, the meeting adjourned, hoping for future action full of benefit.

In pursuance of this meeting, arrangement have been made to hold a two days' meeting in Sampson Hall, Charlotte, Eaton County, Michigan, December 10th and 11th, commencing Saturday at 10 o'clock A. M. All friends of progress are cordially invited. Ample arrangements have been made by the citizens of Charlotte and vicinity to entertain friends from a distance. By order of Committee. Geo. W. Lusk, M. D. Sec.

A valuable salt mine was recently discovered at Kittanning, Penn., by workmen who had lored to a depth of one thousand and twenty-five feet, in quest of it.

Literary Notices.

The Young Folks' Rural.—The Chicago Evening Post says: "H. N. F. Lewis, Esq., the well-known publisher of that admirable weekly, the Western Rural, has projected a new rural and literary journal, under the title of The Young Folks' Rural. It is a new thing in journalistic ventures, and will create a stir among the Coming Men and Women. Mr. Lewis is just the man to make it a 'big thing.' The Young Folks' Rural is only \$1.00 per year, and an advertising rate of December 25th, will get the November and December numbers both free. Single numbers, ten cents, or will be sent free to those who wish to form clubs. Clubs can be raised in every city, village, school district or neighborhood in the United States. Write for Premium List. Address H. N. F. Lewis, Publisher, at either Chicago, Ill., Detroit, Mich., Columbus, Ohio, or Kansas City, Mo.

The Eclectic Magazine.—The December number of this sterling monthly is at hand, closing up Volume XII of the new series, and announcing increased attractions for the coming year. The table of contents is even more than usually comprehensive, and presents the very cream of foreign current literature. Among the most noticeable articles are "Literary Writing;" "Father Arjund;" another installment of "The Fisherman of Aigue;" "Ruskin's Lectures on Art;" "The Sargasso Sea;" "Baron Von Moltke;" "Napoleon and Paris;" and so on, to the number of nineteen. Everybody who loves good literature should have the Eclectic, and the present is a good number to experiment with. Published by E. R. Pelton, 103 Fulton St., N. Y. Terms, \$5.00 per annum; single copies, 45 cents. A portrait of Cornelia embellishes this number.

Miscellaneous Poems.—This is a pamphlet of 45 pages, published by William Bush, of Chicago. The author's efforts, as presented in this publication, are merely introductory to a larger work, which he purposes to publish soon. His writings bear evidence of inspiration, and will be read with pleasure and profit.

The Old and New, for December, is replete with interesting articles. Its contents are as follows: "Wanted, a Statesman;" "Athens and her Enemies;" "Tary at Home Travel;" "The Holy Grail;" "The Improvisatore and the II. C.;" "The Last Week;" "J. J. Benson's 'Rip Van Winkle,' 'Sparrows,'" "An Xmas;" "Pink and White Tyranny;" "December;" "Natural and R. v. old Religion;" "Vintage;" "The Dying Gladiators;" "Form;" "Farms;" (Payable in advance), \$1.00 per annum; \$2.00 for six months; single numbers, 35 cents (mailed postage). Club Rates:—Three copies, \$10.00; five copies, \$15.00; ten copies, \$30.00; and each additional copy, \$3.00. For every club of ten subscribers, an extra copy will be furnished gratis. ROBERTS BROTHERS, Publishers, 143 Washington St., Boston.

The Herald of Health always contains something of interest to those who desire to maintain their health. The December number is unusually well freighted with valuable articles. It should be in every family. Wood and Holbrook, Publishers, 13 & 15 Laight St., N. Y.

The Atlantic Monthly for December is on our table, containing ideas fresh from the minds of the ablest writers in the country. The contents of this number are rich and varied, and well calculated to please and instruct. "The Atlantic" is one of the most popular monthlies, and is read with interest by all classes.

Our Young Folks is certainly one of the best magazines of its kind now published, and should be in the hands of every family. The contents for December are of that character eminently well calculated to instruct the young, and to cultivate a taste for reading of the right character. Fields & Osgood, publishers, Boston.

Fortal Evils—Their Causes and Cures. By Mrs. Maria M. King, William White & Co., Publishers, Boston. Mrs. King is well known among Spiritualists as a profound writer, and this work will be read with deep interest by all classes. This one will be succeeded by several others on subjects of deep interest to all.

The Overland Monthly for December is full of interesting articles. The contents of this number are as follows:—"The Last of the Sibyls;" "Life in the Bush;" "Tom and His Wife;" "Pansies;" "Gray's Peak—To It and Up It;" "A Frontier Post and Country;" "A Naturalist's Rambles in Northern Mexico;" "Mother Hoxley;" "Aspects of Walker's Administration in Kansas;" "Mr. Ebb's Story;" "Manitoba—The Red River Country;" "A Cruise in the Coral Sea;" "His Answer to 'Her Letter';" "Current Literature;" "The Andes and the Amazon; or, Across the Continent of South America;" "The Mississippi Valley; Its Physical Geography;" "Sketches of Creation;" "Geology and Physical Geography of Brazil;" "Light-houses and Light-ships."

"Whatever is, is Right."

The above is the name of a paper started at Newburg, New York, L. Scott, editor. A. B. Child is one of its contributors. It is liberal in tone and sentiment, and therefore we hope it will receive a good support. We take the following extract from its pages:

"The evidence that whatever is, is right, is the evidence of God, of infinitude. Creation shows it, life is filled with it, in the ruling elements of heaven and earth, in the lawful power of mental action, in the light and in the night, in the sunshine and the storm, in peace and in commotion, in gladness and in sorrow, in pleasure and in pain, in goodness and in sin, appears the force and purpose of nature, of infinitude.

Who does not believe the truth that whatever is, is right? Who does not give credit to the evidence that God is everywhere? Who does not intuitively feel the fact, that behind the free moral agency of man there is the will of God active and supreme? Who doubts the lawful source of thought and action—the cause of words and deeds? who so infidel to God, so skeptical of his presence, so atheistic as not to give credit to the evidence everywhere present of one great ruling cause; infinite in wisdom and power and love?"

"The Young Folks' Rural."

This is a rural and literary monthly journal for young people of the country and city, and is designed for the cultivation of a taste for rural life. It is published by H. N. F. Lewis, editor of the Western Rural, and will answer admirably the purpose designed. The first number is nicely printed, and profusely illustrated, and contains a large amount of reading matter, it being about the same size as the JOURNAL. It should be in every family. See advertisement.

Nature's Hair Restorative is the result of four years' study and experiment. It is now perfect itself, and no more to be compared with the other preparations now flooding the market, than "tanglefoot" whisky is to pure Bourbon. See advertisement.

THE JOURNAL.

THE JOURNAL of this week will be found well freighted with choice productions from some of our ablest writers and speakers. The address of Thomas Gates Forster, on the 6th page, will be read with pleasure and profit. He is one of our most gifted speakers. On the 2d and 3d pages the articles entitled "Mesmerism and Magnetism," "Underhill vs. Fabrestock," "The Hallow Globe Theory," "The Lord Inspires a Jewish Prophet," "The Human Soul," "To the Memory of J. B. W.," "Give the Devil his Due," etc., etc., will be read with great interest. On the 1st page, "The Last of the Sibyls," is peculiarly interesting. On the 8th page will be found Brother Wilson's Department, as usual, full of spice. On the 5th page, Brother Childs, unfolds new truths in relation to the 6th sense, etc. On the second page will be found the usual editorial articles.

The JOURNAL is wholly devoted to Spiritualism. It will contain addresses, from time to time, from our most distinguished speakers. Its contributors rank among the ablest in the country. From its pages the Spiritualist can glean food for the mind,—have his soul illuminated with ideas that only find expression in its columns. We shall have but little space to devote to subjects outside of the Spiritual Philosophy. Our circulation is constantly increasing; our success established. We publish just such a paper as Spiritualists need. Induce your neighbors to subscribe for it. Work for us, and we will work for you with renewed zeal. The 1st of January is approaching. Let our list be doubled then. Will not each of our 15,000 subscribers send us an additional one on that day? If you cannot send subscription for a year, send for three months. Aid us and you will aid the cause, and angels will bless you.

Astonishing Manifestations.

BRO. JONES—I notice in the last JOURNAL, in Bro. Wilson's department a statement of a remarkable cure at Council Bluffs, Iowa.

The statements therein set forth, being of such an astounding and definite character, and occurring as stated in our own time and neighboring state, my first impression was, not doubting the authority myself, to take the paper at once, and present it personally to our brave Dr. D. S. and M. D. in this place; but when on inquiry by my wife, I discovered that it was Dr. —'s wife and son who were the prime actors in this remarkable cure, the starch was at once taken out of my resolution, and the whole thing fell like a wet blanket around me.

Now Bro. Jones, what I wish to ask is this—Brother Wilson asserts that he is prepared to prove his statements, in the name of humanity and the spirit world, can we not have the authority of names and date, otherwise this astounding manifestation of spirit power is comparatively lost to the world.

Hyde Park, Dec 2nd, 1870. L. A. FISHER.

Another Testimonial.

This is to certify, that for twelve years I have been a great sufferer from disease, during a large portion of which time, I have been under medical treatment, until within a few weeks past. My disease was complicated. I suffered from almost every complaint that my sex is subject to. During the last year, it took on the form of dropsy and dyspepsia. I could not take food or drink into my system, without giving me great distress. I, as well as my friends, came to the conclusion that there was no help for me. My physicians all gave me up as incurable.

About the first of October last, I accidentally saw the advertisement of Mrs. A. H. R. Robinson, the great healing medium, residing at 149 4th Avenue, Chicago. I immediately applied to her, frankly stating the many symptoms of my complaint, and sent her a check of my salary. She at once returned me a full statement of my disease, with full directions what to do, and a simple prescription, as a remedy to arouse the latent forces in my system.

Swift to say, she was perfectly correct in all she told me, and her prescription acted like a charm in curing me from all the ills I had been suffering from for twelve long years.

I am now free from all symptoms of dropsy, and can eat and drink any food I desire, and it digests easily and without giving me the least pain. I can be smiling, fleshy and vigorous—indeed my health is excellent. I can, and do most cheerfully assert that I am entirely indebted to Mrs. Robinson's wonderful powers as a healing medium, for the great change.

Since she commenced treating me, many other cases that she has treated, have come within my observation, and I have not known her to fail in a single instance.

All sick people should write to her for a prescription. I feel that I can safely say that no case can be worse than mine was, unless it be an absolute consumption of a vital organ. She cured me; she cures others. I say emphatically to the sick everywhere, do not give up, but try her. She cures by letter as well as when the patient is present. Address her at 149 4th Avenue, Chicago, Ill.

Mrs. P. J. Brooks. Cincinnati, November 11th, 1870.

Two Rock.

Some of our writers from the above mentioned place, and says he wrote to us on the 17th of September, and enclosed two dollars, but omitted to stamp his letter, consequently after it had went to Washington, D. C. it came back to him. He wrote again on the 10th of November, and that letter with two dollars enclosed, came to hand, giving the above facts about his first letter; but this time he omits to sign his name to his letter. We have the two dollars, but don't know whom to credit, as we have seven subscribers at Two Rock, Cal. We will credit when advised whom to credit it to. Other careless correspondents will take warning, and see to it that they give post office address in full, and sign their names to their letters.

—Mr. Brooks, the developing medium, and Mrs. Brooks, the splendid test medium, are to be found at 149, Fourth Avenue.

—Mrs. A. H. Robinson, one of the very best healing, test and business mediums in the world, is at her home, 143, Fourth Avenue, Chicago.

—Some one in Council Bluffs, Iowa, intending to write the editor of this paper, mailed an envelope, directed to him, on the 20th ult., but omitted to inclose his or her letter.

Personal and Local.

—Miss M. Lou Hopper, of St. Louis, Mo., has entered the lecturing field, and is said to be a forcible and entertaining speaker. Her address is 1806 North 10th street, St. Louis, Mo.

—Mrs. Bolla A. Chamberlain is actively engaged in the cause of Spiritualism. She has lectured at Northfield, East Castle Rock and North Hampton, giving many tests of spirit presence. She is now at Prescott, Wis.

—A New York editor makes use of the following apt figures: "The night wore on to midnight, at which the hands of the City Hall clock shut together like a pair of scissors at twelve, dividing the day which has been from the day which is to be, letting the latter drop into the great wastebasket of the past."

—Miss Mary E. Currier, the musical medium, has taken up her residence at Chelmsford, Massachusetts, where she will be ready in a few days to resume her seances.

—Have you read "Health by Good Living?" —"Beyond the Breakers," by Robert Dale Owen, is a progressive novel of very great interest. Price \$2, postage 24 cents.

—Brother Cundill informs us that the Spiritualists of Maquoketa, Iowa, are having a hall built, large enough to hold a good sized audience, and that soon the railroad will be completed there.

—All poets are more or less megalomaniacs. Even a writer in the Missouri Republican, is willing to acknowledge that Shelley was controlled by spirits. He says: "We are told that he was addicted to waking dreams or trances, and that it was with a dully he could be roused from them. When he did return to consciousness, his eyes flashed, his lips quivered, his voice was tremulous with emotion; a sort of ecstasy came over him, and he talked more like a spirit or an angel than a human being."

—Minerva Sirdam writes in reference to the JOURNAL, but does not give her post office address.

—W. H. Pauby, M. D., sends us one dollar to pay on his subscription, but fails to give his post office address.

—W. P. Nichols writes to us, stating that many of our contributors misquote the Scriptures. When they read this, they will be more careful in the future.

—We called on a family on Sunday last, residing near 188 29th street. They have a little boy about four years of age, who a few months ago was taken sick, and pronounced incurable by a council of three physicians. Mr. Norgrove, who has a thorough knowledge of psychology and magnetism, sent word to the family that after the physicians had given the child up as incurable, he would relieve him in ten minutes, from all pain. The bereaved parents sent for him to make the last effort for their child's recovery, and within ten minutes after laying hands on the child, he had it in a magnetic sleep, and the next day it was able to stand alone. Mr. Norgrove resides at 188 29th street, and is a remarkable healing medium.

—Epes Sargent says: "Spiritualism teaches that in spite of all drawbacks and apparent retrogression, amelioration is the fundamental law of our being. Were it not so, we could not believe, as we do, in the creative benignity. The deductions, so far as they are in accordance with facts and known psychological laws, must have a scientific import and value. The spirits, or spiritual forces, do perpetrate what seem trivial tricks, they tie knots in pocket handkerchiefs, throw stones, pull the hair of mortals, cuff them, or lift them off their feet; and do many things neither reverent nor dignified. Shall we deny facts, because they puzzle us? Shall we seek to adapt the facts to our pet prejudices and preconceived notions? or shall we accept our philosophy and our notions to the facts?"

—The Davenport Brothers are now South. The Charleston News alludes to their performance as follows: "Mr. Lacoste was the act of closing the doors, when one of the instruments was thrown over his head, and fell to the floor. The fastenings were examined, but not a wrinkle had been disturbed. The instrument was replaced, and secured in the same manner with the same result. A hat was thrown from one of the audience, and put on the head of one of the brothers. In the act of closing the doors again, it was transferred by some invisible agency to the head of Mr. Lacoste. It did not change in the fastening. This occurred in the broad glare of the gaslight."

—E. G. Bartlett, writing from LaMoine, Warren County, Iowa, says: "Brother E. B. Whelock gave us four lectures on his way South. He was well received and liberally paid, considering the number of brethren here. The universal cry is for more of the same kind. Speakers going through on the S. S. M. Railroad, will notify me when they will be in Chariton, Lucas County, Iowa. I will furnish free transportation to our place and back, and the people have always been quite liberal in paying what they are able, to compensate them for their labors."

—"In Louisville, John A. Dickinson," says the Investigator, "described as a large wholesale merchant, also as a high-standing member of the Christian church," and as respected by all, was found guilty of affixing a cancelled revenue stamp to a deed of conveyance. The jury, in consequence of Mr. Dickinson's many virtues recommended a "fine of one cent," but the Judge took a totally different view of the matter, and imposed a fine of one thousand dollars."

—We now have on our shelves a supply of Maria M. King's new book, "Social Evils, Their Causes and Cures," price 25 cents, postage 2 cents. This is the first of a series of cheap books to be published by the same author.

—There is an unabated demand for "Underhill on Mesmerism;" and "Artificial Somnambulism."

—Some orthodox papers have gradually progressed out of the "infant damnation" theory; and now a Christian paper contains the following: "Infants, when they die, are received into the arms of a loving angel mother, by whom they are nursed and educated, until they become among the purest and happiest angels of the highest heaven."

—"The Fountain," A. J. Davis' new book, is having a rapid sale.

—Thanks to the brother for that Brooklyn Herald.

—The man who owns great blocks of real estate, and great ships on the sea, does not own one moment of to-morrow.

—Dr. H. Crane is now healing the sick at Camden, Arkansas.

—The holidays are approaching, and all are anxious at such times to make some one's heart glad. Now, supposing that each of our numerous readers should send a contribution to Austin Kent, either on Christmas or New Year's—why, they would never miss the amount, while one suffering being would be made glad.

—C. Fannie Allen lectured at Crosby's Music Hall on Sunday Inst., to a large and appreciative audience.

The Postman.

ADDRESS: By Thomas Gates Forster.

Published in Pamphlet Form, by the American News Company.

I am to address you this evening, my friends, upon the analogy existing between the Bible and the facts of modern Spiritualism, and in the very outset I can but exclaim, in the language of modern inspiration:

"Is God asleep, that He should cease to be All that He was to Prophets of old time— All that He was to Poets of old time— All that He was to Heroes of old time— Their sun bright minds in adamantine mail of coruscating, and waited the world with Him. And spoke with His deep voice on their tongue, And acted with His pulse within their heart. And died, or seem'd to, on our vantage to die, Envisioning in light, as if the sun Gather'd its fire back into itself? Is God less now than when he sang, And smote with his right-hand the nap of space, And all the stars from His electric breath, In golden galaxies of harmony. Went chafing out, heart-flushed with life from him? Open thy soul to God, O man! and talk through thy untried faculties with Him. Who is wit, save through faculties of mind, Spoke to the Fathers."

SPIRITUALISM TEACHES WHAT?

Spiritualism, as you know, teaches that, after the phenomenon of death has occurred, and the human body has been deposited in the common wardrobe of humanity—the graveyard—man has an individualized, conscious, spiritual existence, and that these spiritual existences of men can, and under proper conditions do, communicate with the friends left within the firm. These are the peculiar items of faith that distinguish the Spiritualists from every other class of religionists; and these items of faith are based upon peculiar phenomena that are being presented daily, and almost hourly, through a certain class of persons denominated "mediums." There is a large portion of men in Christendom, however, who have been instructed by the clergy to believe that these mediums are charlatans, and that the doctrine professedly taught by the Spiritual school is an absurdity, and opposed to the facts and the teachings of the Bible. With this class of men in Christendom I am at issue to-night.

THE FACTS OF THE BIBLE AND THEIR FACTS OF SPIRITUALISM ANALOGOUS.

I propose to show that the facts of Spiritualism are not only not antagonistic to the facts of the Bible, but they are especially analogous; indeed, that there is such a striking analogy existing between the two as to be perceptible to the most casual observer. The phenomena of the Bible, it is claimed on the part of ecclesiasticalism, are classed under the head of miracles; and a miracle, they tell you, is constituted through a deviation from the course of Nature. As to the intelligent mind is forced to inquire, Who, then, under this interpretation of the word "miracle," can tell when one is performed? for who, even in this age of earnest inquiry, knows what is the course of Nature? In the time of Moses and Jesus, men were not so well informed as to-day they are with regard to ecchthological ideas; and hence were more liable to run into error in drawing their deductions from the phenomena by which they were surrounded. Spiritualism affirms that a miracle, in the theological meaning of the word, is scientifically, philosophically, and morally impossible; and that if it were possible that one should be performed, with this interpretation, it would destroy not only the divinity of the Bible, but divinity itself. And how? Thus:

No one will deny, I presume, in this intelligent audience, that God, the Divine Father of the universe is in finite in all His attributes, and that Natural Law is the outgrowth, or the effect, of the divinity and perfection of these attributes. Hence, all things must have been arranged in the wisest and best possible manner, for the wisest and best possible purposes. Hence, also, the performance of miracles—in the sense attributed to them by ecclesiasticalism—would be to find a system of religion upon the inharmonious of the divine attributes—and to legislate, therefore, from the Deity, that which all His orders infinite. The Spiritual school, then, is warranted in its declaration that a miracle, thus interpreted, is utterly impossible. The corollary of this is, that all the various phenomena that are recorded in the Bible must have been performed through the harmonious action of natural law; that none of the Patriarchs, the Prophets, the Sers, and through Jesus and his Apostles, were derived from without the domain of nature.

I propose now to enter into a comparison of a few of the phenomena of the past with those of the present. Before I do so, however, perhaps I should present this premise, that, in the allusions which I shall make to the facts of the Bible, I do not wish to be understood as entertaining any disrespect of that book. I have previously said that I do not believe that it should be accepted or rejected as an infallible entity. I now say that there are thousands of Spiritualists, to-day, in America, who have more respect for it than they had before they were Spiritualists; because they are enabled now to look at the Spirit which maketh alive, and not at the letter which killeth, and thus they are enabled to perceive, in the N.W. Testament, an advance upon the old; and in Spiritualism, an extension of the conditions and teachings of the New, with a higher and brighter light shed upon the obscurities of both by the glorious rays of the Gospel of the hour.

In the sixteenth chapter of Genesis (to begin with the first book) it is stated that an angel appeared to Hagar, Sarah's maid, in the wilderness, and comforted her.

In the eighteenth chapter of Genesis, it is stated that three angels, in the form of men—mark you—appeared to Abraham upon the plains of Mamre, and that Abraham fed these angels with material food; and that, during the interview, the important promise was made to Abraham by these angels, that through his seed all the nations of the earth were to be blessed; and it is alleged upon this declaration thus made to Abraham. That declaration was made by angels, appearing in the form of men—just as they do in New York to-night. I leave it to those who believe in the truth and beauty of the Christian plan of salvation, to determine from this whether or not there is any reliance to be had in spirit communion.

In the nineteenth chapter of Genesis, it is stated that two angels appeared to Lot in the gate of Sodom, and warned him of impending danger. Lot followed their advice, and escaped. And I can but add here that, if there were more faith among the Spiritualists of the day in what they must know to be true, many of them would listen to advice from angel-life, and avoid many of the difficulties incidental to earth-life. It is a fact my friends, that if the gifted recent President of these United States had listened to a spirit warning, through spirit mediums, in Washington and elsewhere, he might have lived longer, to have carried out his own peculiar views with regard to American Institutions.

In the twenty-first chapter of Genesis, it is stated that an angel again appeared to Hagar, on behalf of the poor by Ishmael, and again

comforted the mother. Oh! are there not many instances to-day in New York, and throughout the extent of this beautiful country, who can attest to the fact that angels do comfort them in their loneliness!

In the twenty-second chapter of Genesis, Jacob is reported to have had a beautiful dream, in which he saw a ladder extending from earth to heaven, up and down which angels were ascending and descending. Modern Spiritualism is proving, to-day, that there is an intellectual and affectional ladder reaching from earth to heaven, bright with beckoning angels. Will you believe in Jacob's dream, and call modern media charlatans?

In the thirtieth and thirty-first chapters of Genesis, Jacob is said to have had another dream, in which he receives the curious advice—to be a yeast of life—by means of which the property of his uncle Laban is restored to himself; and directing the team, likewise, he is advised to leave his uncle Laban.

In the thirty-second chapter, it is related that after having left his uncle Laban, he meets the angels in the road, and he calls them his God's H's; and after he had sent his servants to meet his brother Esau, an angel, in the form of a man, wrestled with him until the breaking of the day. Now this formerly seemed rather absurd to some of the Spiritualists; but my friends, since their recognition of modern phenomena, they can readily believe it; because there are mediums in New York to-day who know that physical force from an unseen personage has been repeatedly exerted toward mediums. And there is another analogy here: Jacob was distressed, and worried, and fretted—just as many of our Spiritualists are sometimes worried and fretted when you go to a medium—because the spirit would not tell its name.

I am alleged among other things—that the tendency of modern Spiritualism is demoralizing; that the communications received through modern media are calculated to lead men and women into error. Will now, I am not going, my friends, to inquire as to the truth or falsity of this statement, further than to see if the analogy does not hold good, even here.

In the third chapter of Exodus, it is stated that while Moses was watching the flocks of his father-in-law, Jethro, near Mount Horeb, an angel appeared to him, and appointed him to the captaincy of the Israelitish host's in their contemplated exodus from Egypt. In the course of the interview between the angel and Moses, the angel directed Moses to the effect that the Israelitish women should fraudulently possess themselves of the jewels and the ornaments of the Egyptian women; in other words, steal them. Did you ever receive such advice, as that through Mansfield? Did you ever receive such advice as that through Charles F. S. or that through Dr. Slade; or through any of the mediums of New York City? No. And yet modern Spiritualism is demoralizing, and ancient Spiritualism must be accepted by mankind, or man kind must be damned!

In the fourth chapter of Exodus, it is related that an angel preceded the host's of Israel in their final exodus from Egypt.

In the twenty-second chapter of Numbers, it is related that an angel appeared to Baalam by the way, as he was proceeding to the camp of the Moabites—the ruler of the Moabites having sent for him, in order that he might come and curse the Israelites, whose excoedments he had begun to fear; and in the same chapter it is stated that Baalam fell into a trap with his eyes open! exactly the language of Modern Spiritualism with regard to some of its mediums, and precisely the condition, frequently, of Emma Harbridge Britten and Vera Tappan.

There is a certain class of Spiritualists existing to-day—and you should be thankful, my friends, that the number is growing smaller by degrees and beautifully less—who are very much like old doubting Thomas, of the New Testament. They will go to a medium, and get the most convincing evidences of identity and intelligence, and it is but just twenty-four hours; they need to be converted every morning on every evening. Well, the analogy will hold good here also.

In the sixth chapter of Judges—while Israel was oppressed by Midian—an angel appeared to Gideon, and appointed him to the captaincy of the Israelites against the Midianites. Now Gideon was one of your doubting Spiritualists; he did not believe what the angel told him; and he asked of the angel a test, which was this: that he might be permitted to place a fleece of wool upon the ground, and that during the night the ground should remain dry and the fleece of wool become wet. The angel did this for Gideon, and so effectually—the record states—that a bowlful of water was wrung from the fleece of wool. Still Gideon was not satisfied; and he said, Will my Lord permit that I again place the fleece of wool, and may the ground become wet and the fleece of wool remain dry? The angel of the Lord did this, and still Gideon was not convinced until—as is related in the seventh chapter—there is the tumbling of a cake of barley-bread into the Midianitish camp. All that I can say with regard to these manifestations is, that the next time any of you doubting Spiritualists, visit Mansfield, or any other medium, I hope you will find an angel as complaisant as the one that visited Gideon.

In the thirteenth chapter of Judges, an angel appeared to the wife of Manoah, who was barren, and promised her a birth of a child. Afterwards the angel appeared to Manoah and his wife at the same time; and the record states that the wife conversed with the angel, and did not know that he was an angel until he disappeared in the flame of their own burnt offerings.

In the fifth chapter of Joshua, it is related, that when Joshua was proceeding against Jericho, he saw a drawn sword in his hand. He advanced to him, and demanded to know on which side he fought. The record states that the angel of the Lord replied that he appeared there as the captain of the Lord's hosts, and that he would fight on Joshua's side.

In the nineteenth chapter of first Kings, it is recounted that an angel appeared to Elijah more than once while he was fleeing from the anger of Jezebel to Mount Horeb, and that the angel fed Elijah with material food.

You have some circles, perhaps, in New York—and there are circles elsewhere—where it is professed that spirits bring material substances—flowers, etc. I venture to say that, if bread were brought, the fanaticism of incredulity is so great to-day, in New York and elsewhere, that you could hardly find a circle of Spiritualists that would believe in the phenomena, unless an angel should tell them who grew the wheat and who made the bread.

Many of the opponents of Spiritualism think that they have a clincher in the declaration that the spirits of modern times, through modern media, will falsify—in other words, that they will lie. Well, let us see if the analogy will not hold good here. It is claimed that, among the circles of Spiritualists, there are lying and evil spirits controlling the public media. Therefore, I say, let us see how the analogy holds.

In the twenty-second chapter of first Kings, it is stated that God Himself put a lying spirit into the mouths of all the prophets of Ahab, in order that he might be deceived.

In the ninth chapter of Judges, it is stated that God sent evil spirits between Abimelech and the men of Shechem; and the men of Shechem acted treacherously to Abimelech.

God cast the fireanness of His anger upon the Egyptians—by doing what? By sending evil spirits among them.

In the sixteenth chapter of first Samuel, it is stated that an evil spirit from God came upon Saul. With what had grace, then, do these allegations against this much expiated and much misunderstood system come, at least from Biblical objectors? "Oh! but then your spirits are so material!" the objectors say—particularly the Biblical objectors. "I cannot believe that an angel of God would come, and, through this gentleman or that lady, tip the table. I cannot believe that spirits would use ropes to tie the Davenport, or other mediums, and use horns to speak through." "It is too material," said a most gifted and highly educated and cultivated woman to my medium recently—she herself the widow of a distinguished Unitarian minister. She said, "Mr. Forster, I cannot conceive how you can suppose, for a moment, that such a spirit as my husband, or your father, could give a material manifestation." Now this is all practical—mistake, unhappy practical.

Had not God as much to do in making the Material as the Etheric? Who shall estimate what portion of God's bright Universe shall be put to honor, and what portion to dishonor? But let us see whether the analogy here will hold, and whether there were any Material mediums in the olden time.

In the sixth chapter of second Kings, it is stated that Elisha, who was certainly one of the best mediums of the olden time upon whom the mantle of the gifted Elijah fell—had Elisha, through the power controlling him, caused a soft iron axe to swim upon the river Jordan. Elisha's axe any less material than John King's horn, or Dr. Slade's slate? In the twenty-first chapter of first Chronicles, it is stated that David had offered God numbering the people, and that God had given him the choice of three modes of punishment; and further, that David's means of communication with God were through God, the Ser. Now, they had mediums then, and, according to this record, David—a man after God's own heart—communicated with God through one of them. Gad, the Ser, was the agent by whose means David received the decision of God, as it is claimed. Examine the manifestations of Andrew Jackson Davis, the Ser; compare them with the manifestations of many of the Sers in New York City, and other cities, to-day, and judge for yourself which of the two gives the greater evidence of Divine authenticity.

In the twenty-first chapter of second Chronicles, it is related that a handwriting came from Elisha the prophet to Jehoram, King of Judah, when, as the chronology proves, Elisha had thirteen years before, gone to heaven in a chariot of fire. Now, how could Elisha give the handwriting to Jehoram, King of Judah, unless there was a Mansfield or some other medium there, through whom to do it?

In the thirty-fourth chapter of second Chronicles, perhaps you will recollect, it is told that when Josiah was King of Israel he determined that he would rebuild the House of the Lord. He sent Hilkiah and others to superintend the removal of the rubbish, and to make arrangements preparatory to this rebuilding. Hilkiah found a book; he submitted it to the scribe; the scribe submitted it to the King; the King directed that it should be submitted—to whom, think you?

To Huldah, the prophetess and medium! The voice of Huldah was believed by King Josiah to be the voice of God, and, consequently final; and Huldah decided that this book was the book of the law of the Lord given by Moses. And this occurrence took place one thousand years after the date assigned to the life and writings of Moses.

Now, you believe the Pentateuch, many of you. You believe that the law of the Lord, as given by Moses, is important; and yet the world is dependent for that book upon a spiritual medium by the name of Huldah, and a woman at that. You have many such prophetesses and mediums in New York and elsewhere, to-day.

You Biblical objectors believe in the book of Moses as given through an inspiration of Huldah, and yet you denounce these women who are secessant and prophetesses and clairvoyants for exhibiting their mediumship, when they are just as good, just as pure, just as perfect, just as intelligent, just as honest, and just as honest as ever Huldah was.

Let us now turn to the twenty-ninth chapter of the Bible, which is a very remarkable chapter. It is represented as uttering a prayer against the mediums, and so makes use of this expression, "May their tables become a snare; and may that which was intended for their welfare become a trap." Now, it is difficult I admit, to tell what this text alludes to; but, if it is an allusion to corresponding manifestations of the present day, no one but an experienced investigator of Spiritualism can tell how deep must have been the malignity of any man's heart who could have uttered such a prayer.

In the first, second, and third chapters of Ezekiel, it is written that the prophet is favored by visions; and in the course of one of them, he distinctly states: "The spirit entered into me, and enabled me to hear the voices from the sky." Just what is claimed by many of the trance mediums to-day.

In the third chapter of Daniel, Shadrach, Meshach, and Abed-nego were cast into a fiery furnace, and an angel was seen walking with them; and through the magnetic emanations of themselves and the spirit, the fiery furnace was prevented from injuring them.

In the fifth chapter of Daniel, the finger of an angel, with electric fire, wrote upon the walls of the terrible Babelian "Maze, Maze, Maze, Maze, Maze," and a spiritual medium interpreted the spiritual cryptograph.

In the sixth chapter of Daniel, Daniel is reported to have been cast into the den of lions, and, by the magnetic emanations of his own person, a power is brought to bear that controlled these wild beasts. This is indicative of the great truth—which you will learn, Spiritualists, as you advance in your glorious philosophy in the higher and better knowledge of the occult forces of the Universe—that mankind is destined to be able to control everything beneath it.

In the tenth chapter of Daniel, it is stated that after fasting, Daniel was entranced—not only the fact, as it exists to-day, but the exact physiology also. After fasting—the practice with many of the mediums of the present day—Daniel was entranced, and a spirit approached him in the form of a man, and spoke to him, and touched him. Precisely similar manifestations are occurring about hourly all over the land. You Biblical objectors, believe in those of thousands of years ago, and deny those of to-day.

In the ninth chapter of Nehemiah, it is said that, on a certain occasion, all the people praised God. What for? Because He sent a good spirit to talk to them.

In the ninth chapter of first Samuel occurs a little history, which I will give briefly. It is recorded that a number of the asses belonging to Kish, the father of Saul, had strayed away; that Saul's father sent him and one of his servants to search for the asses; that after they had been searching for some days, Saul became fatigued, and remarked this fact to the servant, and suggested a return. The servant said to him, "Behold, now there is in this city a man of God, and he is an honorable man: all that he saith cometh surely to pass; now let us go thither; peradventure he can show us our way that we should go."

Saul said, "Behold, if we go, what shall we bring the man?" The servant said, "Behold, I have here at hand the fourth part of a shekel of silver that will I give to the man of God to tell us our way."

It was customary in those days for mediums to take money for their manifestations. In the present day they are condemned for it. The good Samu I to take money for telling where the asses of Kish had strayed. It is said further that God had appeared to Samu I the day before, and had told about the asses, and had told him, likewise, that Saul would come, and that, when Saul did arrive, he must detain him for a day, and anoint him to become King in Israel. When Saul reached Samu I, Samu I told him that the asses of his father had returned home, and that now Saul's father was sorrowing for him; nevertheless, he must remain a day with him. He did remain a day, and he went forth anointed as the future King of Israel. But he went forth also my friends, with another blessing—with precisely the condition that has been engendered in a thousand instances in the present day by a visit to strongly magnetic mediums. He left, a medium himself; and as the evidence of it, you will find that in the sixteenth chapter it is related that he was controlled, as many mediums are in their earlier development, by an evil spirit. How did he get rid of the evil spirit? By precisely the same method that Spiritualists and mediums get rid of undeveloped spirits to-day—by calling in the agency of Music and Harmony. David was sent for that he might play upon his harp, thus creating a better condition; and the evil spirit departed. Is there not a striking analogy in this entire chapter between the facts there related and those of modern times?

You have all heard of the "Witch of Endor," as she is called—the woman referred to in the twenty-eighth chapter of first Samuel. Now, my friends, the Bible does not call that woman a "witch" from the beginning to the end of the chapter; the word "witch" is not in the chapter; it is in the heading only, and that heading, you of course understand, was supplied by the translators. If you don't believe me, read it when you go home. The Bible never calls her a witch. She was a good woman, and a good medium, and a benevolent, kind hearted woman, too; for, although poor in this world's goods, she set before Saul all that she had. She gave him, too, what would be called in modern phraseology, a "sitting," and the result was that he saw and heard the spirit of Samu I, and he received a communication, and a prophecy that came true. A way, woman of the olden time. Moderns are sometimes called "witches" in the present day. One or two hundred years ago they were called "witches" in Massachusetts, and were hanged for it. Mediums, do not be alarmed when they call you "witches"; rest assured that the Witch of Endor—is she is called—was a good woman, and was doing God's work in the best way she knew how, and no one else can do any better.

In the language of my text, this morning, from the eighth verse of the thirty-second chapter of Job, is not the declaration this—listen, and declare it. But there is a spirit in me, and the inspiration of the Almighty giveth him understanding. In the next chapter—the thirty-third—it is stated: "In a dream, in a vision of the night, when sleep falleth upon me, in slumbering; upon the bed, God openeth the ears of men and sealeth their instruction"—every word of which the Spiritualists, and only the Spiritualists, believe.

ILLUSTRATIONS FROM THE NEW TESTAMENT.

Turn over to the first chapter of Matthew; there you will find that an angel appeared to Joseph, and explained to him the condition of Mary. If any such manifestation should occur to-day, what would the backbiting and ostracizing tendency of New York do with the poor woman? What would be done everywhere with a woman, if such an explanation was made to-day from the spirit-world? And yet, my friends, the whole crime of the various atonement rests upon what the angel said to Joseph.

In the twenty-eighth chapter of Matthew, we are told an angel appeared to the two Marys at the sepulchre, and performed a physical manifestation. He removed the stone from the door of the sepulchre, and what is more, he did it in the dark. Now, why should there be such a prejudice against modern Spiritualists—Dark Circles? Why should even Spiritualists denounce certain men and women who are mediums, and change them with distinctness in dark circles, when they would believe them upon any other platform? Why, my friends, would you refuse to accept a picture, because the daguerrean artist had to go into a dark room to arrange his chemicals? Conditions, only, are necessary for the effect of the manifestation. Besides, why are you so suspicious?

Does not the Almighty Maker of the Universe hold a Dark Circle open; in every twenty-four hour; and through its agency are not all the table lands of the earth turned upside down? And further, are you not, by this succession of darkness to light, enabled to witness the sparkling divinities that are glittering in the bright plateau of infinitude, and to pursue the moon in her course of brightness and of beauty? Then I ask you to lay a lie this determined prejudice. Believe me honest until you prove them otherwise; when you have proved them dishonest, then reject them.

In the first chapter of Luke, it is stated that an angel appeared to Zechariah and his wife and promised them the birth of John.

Now, Zechariah and his wife were very aged, and they did not believe what the angel said. The angel told Zechariah that, in proof of the truth of his mission, Zechariah should remain dumb until it was fulfilled; and he did remain dumb. Now the Spiritualist can more readily believe this than any other religionist, because similar manifestations are daily occurring throughout the country.

Some years ago, in the city of St. Louis, where my medium then resided, a gentleman was struck dumb by the spirits controlling his wife, because he refused to allow her to manifest her mediumship; and he remained dumb until he consented. Some years ago, likewise, when I was speaking through my medium upon a distant island in the Gulf of Mexico, a lawyer in the audience was struck dumb and remained so for hours; and similar manifestations frequently occurred.

In the second chapter of Luke, you recollect, it is stated that the angels appeared by night, and in the dark, to the shepherds, and that an electric light shined all around them, and the glorious declaration went forth, "Glory to God in the highest, on earth, peace to all good-willing men!"—as this text ought to be rendered.

In the ninth chapter of Luke, it is related that when Jesus, John, James, and Peter were upon the Mount, these Apostles saw Jesus—in the Transfiguration—conversing with Moses and Elias.

Now, Spiritualists, you are called believers in Necromancy! Mediums—I see there are a number here—you are called necromancers! What is the meaning of the word? What do these gentlemen mean when they call you necromancers, and believers in necromancy? The origin of it is this: nekros the dead, and manthano to learn—learning from the dead. What was Jesus doing when he was talking with Moses and Elias, hundreds of years after they were dead?—was he acting in the manner of men. I congratulate you, mediums, that you are in such good company.

In the third chapter of the Acts is an account of a manifestation where the same power is displayed, and the same law brought into exercise that is exhibited through Dr. Newton, of New England; now through Dr. Parker, through Mrs. Crendall, and through a number of other mediums in your city, at this very time—that is, the power of healing. In that chapter, Peter is stated to have cured a diseased person:

In the fifth chapter of the Acts, it is related that the Apostles are enabled to exercise a power which, if you visit Mansfield four times in succession, you will see manifested toward some person. They read what was in the thoughts of Ananias and Sapphira, and told them what they were about.

In the twelfth chapter of the Acts of the Apostles, it is related that Peter was arrested and put into prison, and that, on his own part, and on the part of other Apostles, there was hourly expectation of his execution. Upon one evening, while he was in prison, the Apostles had assembled together in an upper chamber of the house of Mary, the mother of John. If a modern Spiritualist, perhaps, should write this history, he would say that they were holding a circle in the upper story of Sister Mary's house. While they were holding this circle in the upper story of Sister Mary's house, an angel appeared to Peter in the prison—so the record says—and Peter was entranced; the chains fell from him; the doors flew open, and he was led by the angel into the street. Peter himself says that he did not awake until he was in the house of Sister Mary and rapped at the gate; the Apostles heard the rapping, and then went down a flight, by the name of Rhoda, to see what that rapping was. Rhoda came down, and heard the voice of Peter; she was so rejoiced that, not stopping to unfasten the gate, she ran back and told the Apostles that it was Peter.

They told her she was mad; that they knew that Peter was in prison, and that he was in hourly expectation of execution; they insisted that she was mad. She said she was not mad, and insisted that it was Peter. The rappings continuing all the time, the Apostles then (listening to the rap) said that it must be his angel. Now my friends, if angels, or spirits of the departed, cannot rap, and could not rap in the days of the Apostles, why should they have said that it was the angel of Peter rapping at the gate?

In the tenth chapter of the Acts, it is stated that, whilst Peter was upon the housetop at Joppa, he fell into a trance; in the twenty-third chapter of Acts, it is related that whilst Paul was at the temple at Jerusalem, he fell into a trance—exactly the phraseology of modern Spiritualism. But, turn over a few pages, until you get to the first chapter and first Epistle of that wonderful work, the Apocalypse, and you will find that it is said in the first verse that John is about to receive the mysteries of that Book through an angel; and, in the last chapter, when the communication was completed, John—p. ychology, as all the apostles, and, indeed, most minds of that age were, with the idea of a personal God—when he saw the angel that had given him the communication, to king so bright, and beautiful, and ethereal, fell down to worship at the feet of the angel. The angel said to him, "See, thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this Book; worship God." Now, my friends, that is precisely what modern Spiritualism is saying to the age: "We are thy fellow servants; we are thy brethren; worship not us; worship God; but take our advice, and benefit by our experience." And I ask you, now, if, in this brief epitome—for necessarily I have had to make it so—if there is not a striking analogy existing between the phenomena of the centuries that are past and of that in which we live?

RESUME.

If there was a law existing in the first century of the Christian era, by means of which Abraham could talk with the angels in the form of men; by which Lot could receive a warning from angels—in the form of men; by which Jesus could converse with Moses and Elias; by which John could converse with one of his fellow-servants upon the isle of Patmos—I say, if there were a law in existence then by which these things could be done—and they could only be done through law, if God be unchangeable and His laws eternal—answer to your own consciences, why may not spirits commune to-day? Who has given authority to ecclesiasticalism to declare that the canon of Revelation is closed? I tell you, "No, the canon of Revelation is not closed. God is as living and as beneficent to-day as ever He was, and as imminent in space, and in spirit, as ever He was." Can you believe that God would permit the angels to visit the rebellious J. W., perpetually, and not permit them to visit the intelligent mind of the present age? A way with such ideas of God; such a God would be a partial and unjust God. No, my friends, this is not a striking analogy existing between the phenomena of the centuries that are past and of that in which we live!

CONCLUSION.

Brother and sister Spiritualists, stand up in the strength of your manhood and your womanhood, and defend your cause by living a loving and a truthful life. It is the cause of humanity. It is the grandest system, my friends, that the world has ever known; it has science as its basis, and philosophy as its means of expression. It has for its beneficiaries the entire human family; and it is destined a grand and glorious truth, that is destined to benefit mankind amid all the relations of life. It is calculated, in fine, to benefit you here; to improve all the conditions by which you may be surrounded; to enhance your happiness within; to make you the agent of happiness to others. It is calculated to draw you nearer and nearer the truth, as you become more and more cognizant of your alliance with the angel-world. It is calculated to lift the soul from the gross and groveling things of earth; to expand, and enlarge, and purify the affections; to make better women and better men of you, and to lead you on to higher, and higher, and still higher conditions even in Time; and when you shall be called to leave these shores, you will find that there is a Divine System of mathematics in the skies, in the study of which you will be called on by angels to engage, with God Almighty as the Great Geometer; and then higher and higher you shall rise, higher and higher still, until far beyond, where the bright-eyed stars are singing their everlasting anthems, you shall inhale the very atmosphere of God.

