

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

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

VOL. XIII.

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

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NO. 21.

## Original Poetry.

### THE FIRST FALL.

BY A. KNIGHT.

["All mankind having sprung from Adam by natural descent, sinned in him, and fell with him, in his first transgression."]

He fell from grace and lost his place  
In Eden's pleasant shade,  
As 'twas his choice to heed the voice  
Of that once beautiful maid.

The serpent came and played the game  
That Eve believed was true,  
She heard the snake and did partake,  
To her the blame was due.

The fatal tree they both could see,  
No wall excluded the dame;  
Its scent was sweet, she longed to eat;  
No sword to guard the same.

The Devil knew just what to do,  
To foil God's noble plan,  
Assumed the snake, made Eve partake,  
And, through her, ruined man.

Old Satan knew what God would do,  
Who did his vigils keep,  
His end was stained white God remained  
Upon his couch asleep.

At cool of day he came that way  
To see his new-made pair,  
His voice went out in signal shout,  
No Eve nor Adam there!

But soon they came, disclosed their shame,  
Their bleat aprons too,  
They saw not why they both should die  
For heeding what was true!

For, with their shame, their knowledge came,  
Of good and evil, too;  
The serpent's word, which they had heard,  
Was demonstrated true!

God told them they should die that day,  
The serpent told them no!  
"You then shall see," like Gods you'll be,  
And God well knows 'tis so."

The Gods declare in sheer despair,  
"Man is like one of us,"  
Lest he learn more, and Heaven explore,  
Let us pronounce a curse!

The Devil saw—disclosed the flaw  
In God's eternal plan;  
'Tis true man fell, but not to hell,  
Deny it, if you can!

You'll not deny, he did not die  
The day he ate the fruit;  
Disclosed his eyes,—became more wise,  
Fell upward from the brute!

It were his joy, man to destroy,  
But this he could not do,  
His sentence changed to aches and pains,  
For me as well as you.

It seems to me,—and you'll agree,—  
There's no sufficient plea,  
To guard with strife and cherub's knife,  
That lonely, precious tree!

But stranger still, say, if you will,  
Why God in anger grows,  
When he had placed what they did taste,  
So near before their nose!

I ask you now to tell me how  
Salvation's plan is given;  
Will God's decree restore the tree,  
And take us all to Heaven?

### JOY IN TRUTH'S COMING TRIUMPHS.

BY A. W. BLAKESLEY.

Come, sing with the angels from God's brighter land,  
Who link with earth's lonely their dear, loving hands!  
Who, roses of love, bind with lilies of truth,  
As crowns, on the heads of both aged and youth!

Sing altogether! sing, sing, sing!  
Earth's night wanes to morning,—its Winter to Spring!  
Sing and be happy; and welcome the day—  
With earth's richest music, and Heaven's sweetest lay!

That day's struggling sunlight looms up on the sky!  
And soon from the world error's darkness will fly!  
At truth's healthful fountains the world we shall see,  
Will gather and drink, and be healed, and be free!

For this we will labor,—for this we will pray,—  
'Till glows the high-noon of millennial day,  
Thus, working and singing with angels we'll go,  
'Till God, as His angels, dwells with us below!

Then man will be happy,—be wise,—and be strong!  
Will see the vast difference between right and wrong!  
Truth's beauteous banners, in glory unfurled,  
In triumph will wave o'er a truth-loving world!

New York, Jan. 2, 1873.

"He who ascends to mountain tops shall find  
The loftiest peaks most wrapped in clouds and snow;  
He who surpasses or subdues mankind  
Must look down on the hate of those below.  
Though high above the sun of glory glow,  
And far beneath the earth and ocean spread,  
Round him are icy rocks, and rudely blow  
Contenting tempests on his naked head—  
And these reward the tolls which to those summits led."

### A NEW MEDIUM. Spirits Write Independent of Physical Hands.

S. S. JONES, DEAR SIR—I learned to-day that you are anxious to obtain as correct a statement as possible of all the proceedings of our experience, through the mediumship of Major Stevenson, that took place in my house last Winter. I have been very anxious to have the manuscript you hold presented to the public long before this. The medium, Major Stevenson, is a man well known in Omaha. I have known him for four years. He has resided with me for some eighteen months. He is a man above reproach—an educated gentleman, and one that is exceedingly careful of his opinions—very skeptical to what he does not understand. I have talked with him on the subject of Spiritualism (before his experience), without eliciting any interest on his part. A year ago last fall, Reed, the "Mysterious Man," came here. I accompanied Stevenson to see him. He was placed on the Committee, which brought him in contact with Reed. The effect was wonderful. He said to me that he intended to know how these things were done—meaning what he had witnessed at Reed's seance. One evening not long after the experiment was made, no one being present but myself and wife, I tied his hands securely together, then tied him to the chair. After that he asked for a drink. A tumbler full of water was held to his mouth, and he drank half of it. The tumbler was then set on the table near him. He was then left alone for a few minutes in a dark room. Within twenty minutes I went into the room with a light and found the medium tied as when I left him, with his coat off, the water gone, and the tumbler bottomside up. I told him what had been done. He wondered at it, and said he knew nothing about it, or when it was done. Chairs were fastened on to his arms and released; a guitar was used; loud raps were frequent; many questions were asked and answers given. I asked, "Can you untie the medium?"

"Yes."  
"Now?"  
"Yes, Sir."  
"Shall I go out of the room?"  
"Yes."

In a few minutes the raps came against the door with force. On opening it we found the medium at liberty. So much for the first night. Some four weeks later, the experiment was repeated, with the addition of two young men to our party, making four besides the medium. M. S. Paine took the precaution to place paper and pencil on the table near the medium, stating that it was no more trouble to use a pencil than to move chairs, etc. The result is as follows: The medium was tied as before and left alone in the dark room. In due time a loud rap was heard. We entered the room, and found the medium tied, and lo and behold! writing was found, and in these words:

"I will write with envelopes sealed." Signed, "Swenden."

You may imagine we were a little surprised. The next thing discovered after retiring for a few moments was:

"I will communicate alone."  
We retired again, and the next thing seen was the medium coming into the room. His appearance was unnatural. He took a seat by the stand, and commenced inclosing half sheets of common letter paper in envelopes, and sealing them. Six were so inclosed. I asked, "What are you going to do?" He made no reply. At the same time, one of the young men wrote two or three questions and inclosed them as the others were, which made seven packages in all. The medium was tied as before, the envelopes laid on the table, and the room darkened. Soon a loud rap was heard.

The call was answered, and we found the following on the open paper lying on the table:

"Save all envelopes here. Keep silent. What now shall be done will be the spirit wonder."

We retired again, and directly were summoned and found the following:

"My medium is my oracle for you, let him direct."  
A question by one of the young men—"Shall the medium open the envelopes?"

You will understand that after each question was asked, we left the medium, and returned when called by raps. The answer was,

"Yes."  
"When?"  
"To-night."

The medium directed Mrs. Paine to take such an envelope. She opened it, and to our utter astonishment, a communication was found addressed to "Sarah," that being her name. We retired and returned on a signal being given, and I was directed to take such a one. I opened it and found the following:

"T. Paine, the human vitalizer! The birth man! The originator of principles for humanity and the world! I am immortal—so are the principles I taught, as given me by the spirit of progress, existing from the beginning. Good and right were created to exist, have existed, and will exist forever. I am with the eternal good that was born of God. I am now immortal."

"(Signed), T. PAINE."  
The original communication is in a frame or I would send it to you.

Then followed the opening of the other four—one for each of the young men, one for the medium, and one for Doctor Benjamin, who was not present. The one with questions could not be found. When came the following, which was found on the open paper:

"We will write no more to-night. \* \* \* will be with you in a few nights again. Keep

silent and secret until then. What is seen to-night is the wonder of earth. You must obey the medium, strictly."

So much for the second night.  
The third seance was the time when the following communications were produced:

"PLATO, SOCRATES AND ARISTOTLE—1 TRIO.  
[Communicated by Homer.]

"If you would teach great truths to others, first begin to teach yourselves. Humanity's proudest conquest is conquest over self."

"If the mind sow not good seeds, it plants the thorns."  
"Men who make an idol of error, make a martyr of truth. Bigotry and superstition become their arbitrary masters."

"Bear and forbear is a hard but good philosophy. Bear and forbear with patient care, and censure not what you cannot change or control."

"Knowledge is secured through industry. Idleness is a curse."  
"Seek ye the spirit's paradise. Truth and wisdom dwells in perfection there."

"LUCRETIUS, HIPPOCRATES, ARISTOTLE.  
[Communicated by Homer.]

"Souls of earth and daughters of men! One truth, one life, one death! The three stages passed, you step out of the material vestibule, and spiritual light is secured. What then? Perfection's progress—on, on, and on—in a life luminous with knowledge, glowing with every wisdom. Live in your lives on earth that your condition may be good; and being good, your harmony runs parallel with us. Our conduct is withheld from the sinful curious, the disbelieving mind, the skeptic heart. In truth, have ye full faith? All other forms are valueless. It is the law of our God, the universal regulator. It rules alone our circle."

"PLATO, SOCRATES, SENECA AND SWENDEN-BORG.  
"Spiritual light is our element."  
"We can control and illumine mankind."  
"All materiality is at our command."  
"We hold you, child of earth, and will use you as our special wills determine."  
"Yield and fear not."

"ANAXAGORAS, EMPEDOCLES, PLATINUS.  
[Communicated by Homer.]

"The mind is troubled with theories beautiful, yet vague; grand, but dim. The mortal structure is the anatomizer's base. How they pry with reason's lever to raise the hidden mystery of its construction. The minutest view is a mystery; the vital artery a puzzle; birth of life a secret; all a vast realm of mystery that baffles the most arbitrary scrutiny of the keenest professional reason."

"Men are born; nations peopled; the earth teems with human life. That earth is but a little offspring of a power that is, and was, and shall be. Material and the immaterial blend. Creation is forever. Worlds are beyond years, unnumbered. Your world is but a little star in the master's universe of light. Your thought is of the soul; would learn of its pervading power. It is and ever will be to the finite mind an unanalyzed illuminator. The spirit tongue talks to you to-night—not to impose nor teach, but to lay in the lap of your soul, material for study and research. Truths—startling truths, that have existed, still exist, and shall exist, forever. Your race, in all its reason—often obdurate and stubborn—is but the reflex of thousands of centuries."

"Look! listen! If the Chaldean Astrologers, and the Oxygyn Magis could trace their genealogies to Japhet, one of the sons of Noah, and by a record, show their familiarity of letters and sciences hundreds and thousands of centuries since, those mighty realms—ocult to you and yours, your people and the age—how would you answer? What would you say?—what utter? Would you be dumb? Look! Look! to Aristotle and the Paripatetics ever will remain indebted. Ask the dim Sannassey's how life began—how constructed, and what the origin of acquired ideas and thoughts? Who took the opposite doctrine of innate ideas from Plato, Descartes, and Leibnitz. Whom did Plato take them from?—From Socrates, and Socrates from what? Unfold the dusty centuries and witness Socrates bowing before the great power of the now almost forgotten Icladic Priesthood. Who laid the foundation of the Corporeal Philosophy? Can you answer? Maschus, the Phoenician. Who, with a bold hand, stripped bodies of their sensible qualities? Democritus. Who, with a bolder hand, would drive matter from the world? His disciple, the fearless Protagoras. Listen, Anaxagoras, Empedocles and Platinus gave life to the system of generation and nutrition. Buffon's system of the same but simply reflected theirs—the originators. Buffon's treatise on organic molecules, were known and treated by the same ancient brains. The existence of animalcules in *semene masculino* on which another and more perfect system of generation has been founded by Sew, Enhoek, Hartsoeker and Vallisnien, is clearly intimated by Plato, Hippocrates and Aristotle."

"The sexual system of plants, circulation of the blood, and the system of generation by ova, maintained by Harvey. Steno is but the revival of opinions common with the ancients. The weight of air was known to Aristotle; its elasticity to Seneca. Timeus was not ignorant of electricity. What does this all indicate? What does it foreshadow? What should it prove?—Man's immortality. An essence of the infinite for a season rules the finite when it departs; its union with humanity fulfilled, the finite returns to its finite origin; the infinite to the sphere of its infinite master—its immortal origin."

There were present at that time, Dr. Benjamin and wife—Maj. Armstrong—District Clerk and wife—W. R. Bartlett, member of the legislature—A. J. Simpson, one of the most prom-

inent gentlemen in Omaha, and an expensive carriage manufacturer—Maj. Croft, Professor of music—the two young men who were previously present, besides myself, wife and daughter, twelve in all. The proceedings of the evening were as follows as nearly as I can give them: The medium was tied as before. After sitting a short time alone, he called Maj. Croft to his side. The Major complied with the request, and remained with him some thirty minutes. Then Major Croft returned to the room very excitedly. Exclaimed something is going to be done. He hardly had finished the sentence, when the medium appeared at the door entirely free, and commanded all to form a circle, and then closed the door. The medium looked unnatural. The circle was formed. Soon he presented the directions you hold, and before that was read the lessons were presented and then followed in rapid succession the four half sheets, one at a time, a few seconds only intervening between each presentation, which constituted the long communication, and immediately after the communication of two pages, to Dr. Benjamin in answer to a medical question presented to the medical board some four weeks previous.

The medium came into the room where we were, seated himself by a stand, and commenced passing half sheets of common letter paper to each one of us, until he gave out ten. They were then returned to him one at a time, he enclosing them in envelopes, sealing and marking the sealing of each one. The medium took all and passed into the dark room, laying them on the table. In a few moments the medium presented six of the letters, to six different persons, one at a time, each one opened and read by its holder. The one handed to me you have. The other four could not be found. The medium during the time was unconscious of what had occurred, and much surprised when he learned what had taken place.

The fourth night of the seance I have nothing new to offer, with but one exception. The medium being tied as before and in a dark room a chair was fastened to his arm. While in that condition the door was opened and the medium asked Mr. D. R. Stevens, of Mammouth, Ills. (who was here on a visit, a thorough skeptic of the deepest dye), to come and examine the chair, the room being light, which he did. Now comes the particular part. While Mr. Stevens had hold of the chair and watching it carefully, it passed from the arm of the medium to Mr. Stevens. Five persons present were looking at it.

Now understand me, the hands were securely tied together as all could see. The leg of the chair was found between the arm and body of the medium, the same as it would be, if you should pass your arm around the leg of the chair, between the round and seat and then tie your hands together, and under those conditions the chair passed from the arm of the medium to Mr. Stevens. At the time the chair passed from the arm, nothing was displaced, and all we could discover was the chair separated from the arm at the time Mr. Stevens was holding on to it.

Respectfully,  
H. E. PAINE.

Omaha, Neb.

### THE MEDIUMSHIP OF MR. POTTS.

Beans Passed Through the Ceiling—A Button Dissolved and Passed Through a Floor—Direct Spirit Painting.

BY ISAAC KELS0.

A month or two ago an article appeared in the JOURNAL supposed to be written by Mr. Potts, of Harrisburg, Penn., concerning manifestations which took place at his house in the presence of a Unitarian clergyman. As I am the man referred to, I wish to make a brief statement of the facts so misstated and mixed up in that article.

I received some weeks ago a letter from Mr. Potts, informing me that he was not the author of the statements that appeared in the paper, but that the account was written by some one who had got the story second hand. He desires that I should give to the public a true statement of the matter. I have delayed complying with his request, only on account of sickness. Now for a brief statement of the facts. But first let me say, that my visit in the family of Mr. Potts is a green spot in my memory, and fragrant as a flower garden with the perfumes of sweet recollections. He is a charming man, and has a charming family. Two of his sons are mediums. As to phase of mediumship, they differ widely. I saw but one of them. He is certainly a most extraordinary medium. His powers are truly wonderful. Let me condense what I have to say on the subject. A few hours after my arrival the young man came in. After an introduction and a few minutes' conversation, his father requested him to play for me on the organ. He sat down at the instrument turning his back to me, and began to play. He struck the keys a few times and suddenly stopped. I perceived that he was entranced. With altered voice he addressed me, and gave me a name I can not now recall. I at once understood that a spirit was speaking to me through the organism of the medium. "You have been to Moravia," said the voice, "I was there too. I can tell you where you generally sat in the seance room—by the piano. On Wednesday you gave your seat to a very old gentleman. Three of your spirit sisters were materialized, and your mother. I helped materialize them."

And thus the voice went on, minutely and accurately describing my experience at Moravia, in all its prominent features. After a

while the medium, pointing up to the ceiling, said, or the voice through him, "Your valise is up in that chamber. Let me tell you what is in it." And then went on with an exact description of every article.

Mr. Keeler (at whose house, a mile out of Moravia, I had witnessed the materializations already referred to), had given me a half pound or more of beans of a rare quality for seed; they were in my valise. Said the voice, "I'll give you some chemical experiments. I'm going to decompose some of those beans and bring them out of your valise, down through the floor." Having seen such astonishing manifestations at Keeler's, I was prepared to believe largely in the marvelous, but could not quite have faith in this proposed chemical miracle. "Here come the beans," said the voice; "You can't see them because I've turned them to gas. But I'll recompose, and drop them into your hat." I held my hat, and lo! to my great surprise, four of the great white beans dropped down into it. This was in broad daylight, and the medium still sat with his back to me. "I see a glass-button in your valise," said the voice, "that is a harder substance than the beans; let me show you that by chemistry can decompose and recompose that as well." I remembered dropping a pretty glass button I had found, into my valise. In a few seconds here came the identical button. But I must cut this story short. These experiments may look small in the eyes of some, but to the thinking mind, they discover a wonderful law, and give intimation of spirit-power too grand and startling for language to describe. I dare not make a full statement of the spirit manifestations through him. I would not be believed. His brother, no less remarkable in his peculiar phase, was absent, I think in Indiana. He was a medium for painting and photographing; for instance a large sheet of paper, say a yard wide and eight or ten feet long, might be spread out on the floor, and after the young man was in the room long enough for his magnetism to be diffused, say five or ten minutes, he would withdraw, lock the door, leaving in the room no pencil, brush, or colors, and yet upon returning after about an hour, the great sheet of paper is found covered with wonderful pictures—likenesses of living men and women in the community, and likenesses of deceased friends and acquaintances,—landscapes, trees, blossoms, and birds, besides allegorical and symbolic pictures. Rolls and rolls of these paintings were shown to me. And then his spirit photographs were taken in groups, and not beside, or with any one in the form, as is the usual way, but the camera being pointed at empty space, three, four, and I think sometimes a half dozen faces would come on the plate, faces of the departed, very clear and distinct. The young man's father writes me that the phase of this son's mediumship has recently changed to that of materializing, and that spirits now come and put on tangible bodies, as they do at Moravia, show themselves in the light, talk, sing, and answer questions. It is remarkable that the spirits do not allow these mediums to make any money by their peculiar gifts. All they do by way of gratifying the public in giving spiritual manifestations, is for nothing. But I must close this hastily written imperfect sketch.

St. Louis, Mo.

### Letter from Philadelphia.

DEAR JOURNAL—I write you to let you know in regard to a series of meetings that have been commenced here that promise to be very interesting. The first of the series was held Sunday evening in Columbia Hall, corner 9th and Spring Garden streets. The hall was full, and the exercises of a most interesting character. The meeting was opened by an invocation through J. William Van Namee, M. D., and all who have heard the eloquent and beautiful influences that speak through this medium, will readily understand us when we say, all felt its hallowed influence, and felt as if lifted above the scenes of earth. Next there followed an address by J. Wm. Van Namee, M. D., on subjects from the audience. Five subjects were ably and eloquently handled in one address of about half an hour. Then the peculiarly gifted medium, Keene, passed through the audience, describing spirits present, giving communications from them, and giving seven full names, all of which were recognized by those present, and bringing overwhelming proof of immortality and power of spirits to return. The exercises closed by Dr. Van Namee giving seven poems on subjects from the audience. Certainly I never attended a better meeting, never saw a more completely satisfied audience, and feel that a great work will be done by these two mediums for the cause of truth. They intend holding three more meetings in this city, and then will visit other places, anticipating in the Spring or early Summer a western tour. During the Winter they will visit places within convenient distances of Philadelphia. May success attend them, and their labors for truth be rewarded, is the wish of  
Yours truly,  
J. H. MILLS.

In criticizing the evidence given by Doctor Letheby before the Royal Commission on the London water supply, Dr. Hassel, in "Food, Water, and Air," maintains that "it is a fact, notwithstanding Dr. Letheby's evidence, well established and generally accepted, that cholera is communicable by water, and has, over and over again, been disseminated by the water contaminated by cholera discharges. It is also a fact that on more than one occasion that dreadful disease has been communicated by Thames water."



New York Department.

BY.....E. D. BABBITT, D. M.  
 Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

WHAT DO SPIRITUALISTS BELIEVE?

A Lecture by Thomas Gales Foster, delivered at Apollo Hall, New York, on Sunday morning, Jan. 5th, 1873.

Since last I addressed you, another year with its joys and griefs has been numbered with the past. It is a great truth that the year that has departed is not dead. It still lives in its inevitable results, and you must all meet it again in the future. Time is not merely a recurrence of days and years counted by Chronology, but an interminable chain of causes and effects indelibly notched on the soul which carries the record forward. Each mind should be prepared in spite of all mistakes, to meet his or her record in the future. Another year has dawned; another twelve months of experience, I trust, is before you all. Hence the importance to all of you to inquire. How do I stand? What do I believe? Not that I would insist upon the orthodox idea of the importance of mere belief. That faith which relies upon belief founded in reason, is a sure guarantee for a wholesome future. "As a man thinketh, so he is." Would it not be well for each individual to inquire what he does believe?

The Spiritualist in general terms may say, I keep the holy faith in God and man, that takes away from death its sting and communes with the angels every day. Independent of external authority, the Spiritualist believes in the existence of one primal infinite Cause, and that this Principle embodies all life and motion, in fact the whole Universe from the animalcules to solar systems. He believes that man is a microcosm of the vast macrocosm, immortal and divine, and partaking of the Infinite. He is proud of the body on account of its intermediate and wonderful powers. His faith is as broad as the universe, reaching from the lowest depths of nature to the inaccessible heights of the Spirit World. In this faith is to be seen an unbroken chain from man to the highest arch-angel, giving a grand conception of God, higher than that of a God who wrestled with Jacob, or had to come down to see what they were doing at the tower of Babel. Man is not totally depraved, and this Universe is no longer to be considered as under a ban and the domain of the Devil. It teaches that this Infinite God, has given to man a boundless field for his development. It has given achievement, hope, faith, nature, art and knowledge. True faith is not to smother the higher aspirations. The Spiritualist believes that man is an individualized being—that the Spirit is the real being, and when through the phenomenon of death he changes, the man lives on as a man, the next world being a continuation of this, just as real; that death is but the translation of the spiritual element into another sphere, and that he is subject to the same law of eternal progress as here. He further believes that the spirit has the power of still manifesting itself to those left behind, so that to the Spiritualist there is no death in the wide Universe of God. Ask the Spiritualist, Where is your loved and departed? His beautiful faith sustained by science, will tell him that he may dwell with the flowers, on the mountains, on the ocean; may mingle with the golden light of the setting sun, or with the higher glories of the Universe, or is still near him to bless him. It tells him that in whatever plane of the future he be, his beloved will be forever his beloved. What the infinite wisdom of his Father has created, the infinite love of his Father will sustain. Then Spiritualism stands pre-eminent above all other faiths of the world. If this faith touching the immortality and eternal progression of man is not true, then he must still reject all systems of orthodoxy. The law of eternal progress stands pre-eminently above that system of alchemy that teaches that one may be saved in a moment by another. The Spiritualists do not claim they have something new. These facts have always existed. I do say, however, that this grand system has concentrated the truths of the past and in this sense is a new system. The old orthodox views entertained by Presbyterians, Episcopalians, Baptists, Methodists, etc., as to death's determining the fate of man, asserts that the soul goes into some indescribable nondescript place, finally to be lost or saved. Ask the members of these churches if they really believe that their mother or sister has gone to Hell because she did not belong to the church, and they will tell you no. They are far ahead of their preachers. A volcano is already making signs of an appearance which shall explode these false doctrines. Spiritualists denounce these doctrines as being at war with all the nobler hopes of humanity, and are called Infidels. Are you willing to be called Infidels on account of such doctrines? The Spiritualist believes (or professes to) that each one has the perfect right to individual conscience, that each one should cultivate his own self-hood or manhood, a grand truth. In the swinging of the great pendulum of progress from one extreme, it has oscillated to the other, and run to some extent into selfishness. It must come back. It is prophylactic and antiseptic in its nature. You must judge others with charity. You know not the conditions, influences and ante-natal circumstances of their lives. Each should allow to the other what your beautiful religion allows to every one. But you say, such a one is injuring the cause. If Spiritualism was not born of God, it would have been killed long ago by its professors. (Applause.) Says one, "Spiritualists disagree." Well, that is natural. If ecclesiastical bodies should allow perfect freedom, they would differ too. Variety in Unity is the law of the Universe. If Spiritualists would agree to disagree, they would see the beauty of their religion, as the flint and steel produce the spark on account of their difference. The only way to do this is to go to the Hall, not to attack your brother or sister, but to reform yourself. (Applause.) Thus, then, my brother and sister, cultivate this beautiful religion this year, if it gave you happiness last year. Let the church, the world and fashionable society condemn you as it may, yet live up to your high privileges and you will rise to higher joys. Oh! Spiritualists, strive to have each day's occupation bless the day following. Strive not to condemn others. Strive to preach more effectively by your lives than I can preach through this Medium. Then when you leave the shores of time, you will be received on the other shore by beloved spirits, and your career shall ever grow brighter and more beautiful.

The Misses Grover and Crosby.

Have established themselves at No. 316, 4th Avenue, New York, as healing, test and business mediums. They seem to be earnest and effective workers. Miss Grover will answer calls to lecture. See advertisement.

New York Electro-gymnasium and Healing Institute.

Having originated a system of Magnetic, Electric and Musical Gymnastics of a more attractive and vitalizing character than the old methods, we have moved to No. 350, 3d Avenue, New York, in order to have spacious rooms. Some of the best speakers on Physiology and Hygiene in New York have been engaged to lecture in combination with the gymnastics. We shall thus combine theory and practice, explaining life and then giving life. Our general movements are to be timed by the notes of the harp, but what are called Musical Gymnastics are made with a musical instrument which I have invented, and named the *Gymnasticon*. One of these is held in each hand, and when the movements are made, beautiful and harmonious notes are brought forth, making it a fascinating exercise. This does not interfere with our private healing. Such Physiological gymnastics not only increase one's vigor but cure disease.

MEMPHIS, TENNESSEE.

Tests given through Foster—A Practical Joke.

BY D. W. HULL.

When I closed my article about Mrs. Hollis, I told the readers of the JOURNAL I should try to tell them something about Mr. Foster, if my health would permit. Unfortunately I have not found the extra strength which would allow me to perform that much extra labor. His rooms being full all the time, it would be quite tiresome even if I had the time to wait. During the past week the papers have been full of accounts of his seances. He has made few, if any, failures, and given hundreds of tests. The *Appeal* of Friday gave a number of tests witnessed by one of its reporters, from which I make the following selections:

TEST NO. ONE.

The names had been written upon slips of paper by one of the party, (Mr. Brown), folded up tightly, and laid upon the table. Mr. Foster cast his dark blue eyes searchingly for an instant over the slips, and then picking up one at random, placed it on his brow, meditated an instant, and then said: "Mr. Brown, the initials of the name of the person whose name you have written will appear on my right arm, in letters of blood." Grasping the slips of paper fast in one hand he held out the other, and to the astonishment of all present the outlines of the letters "R. B." were to be seen growing brighter and brighter on the back of Mr. Foster's right hand, as that gentleman exclaimed in a triumphant tone, "The name written was that of your brother, Robert Brown."

TEST NO. TWO.

Then picking up another slip he said, after placing it on his forehead for an instant, "This is one of your ancestors who died in a foreign land many years ago. His name was one well-known in his own country." Mr. Brown remarked, "You astonish me, sir. That is perfectly correct. Now, can you give me the substance of a conversation which took place many years ago in a lawyer's office in the city of ——— between certain parties all of whom are now dead, but whose names I will furnish you, in regard to a will which two families were at law about?" Mr. Foster—Please furnish the names. Mr. Brown having written the names on a slip of paper, handed it to Mr. Foster folded up tightly. In an instant after placing the paper on his forehead, that gentleman exclaimed, "The dispute was in regard to some land to which some of the members of two well-known families laid claim." Mr. Brown—That is the fact, and I think there is not a single person this side the Atlantic that knew about that meeting, and it is doubtful if any of the parties who were present at that meeting are now alive.

TEST NO. THREE.

Mr. Brown—I wish to ask a few questions in regard to a deceased brother. I have written his name on this paper (placing it on the table). Mr. Foster—Your brother died in ———, at the name of a place which I can not pronounce, but the spirit will write it, and also a *fac simile* of your brother's signature. After this was done, Mr. Brown was introduced to his great grandfather and great grandmother, and other relatives. Mr. Robinson next prepared some slips of paper. I am informed that his spirit friends came rapidly. But I will relate the next case.

TEST NO. FOUR.

Mr. Foster—Here is the spirit of Maggie. She wants to communicate with you. Mr. Robinson—I don't know anything about her. I never knew her. Mr. Brown—Oh! that's all right, I know her. She's an old sweetheart of mine. Send her to me. Maggie having been safely sent over the table to Brown, Mr. Robinson was particular to know what disease his brother Bob died of.

TEST NO. FIVE.

Mr. Foster—His death was accidental—was it not? Mr. Robinson—No sir; it was not. Mr. Foster—The spirit says the death was accidental, but if you will write the names of several diseases, the spirit will pick out the right one as you touch the letters on this alphabetical card. Mr. Robinson did so and at the letter "S," three knocks were given—the word "stroke" pointed out from among the list of diseases, and the French term *Coup de Soeil* found written on the back of the paper. After several

OTHER MANIFESTATIONS.

which I am told were "even more wonderful, striking, and startling" than those referred to above, the seance closed. Last Sunday morning's *Avalanche* contained the following:

SPIRITUAL JOTTINGS.

The throng of persons seeking admission to Mr. Foster's seances increases each day. Saturday morning a circle of seven men were with the medium, which was succeeded by a circle of five, one of whom was a lady. The medium's powers were in admirable play. All the kinds of tests mentioned in Saturday's *Avalanche* were given with astonishing rapidity and clearness, and in every instance save one, the tests were declared by the sitters to be perfect and satisfactory. One sifter asked of his spirit friend: "Did you suffer much before you died?" to which the answer came: "Yes."

SUFFERED LIKE HELL!

I am now happy and in a condition of development and progress, and a d—— sight happier than I was here." The spirit explained that he did not swear in spirit-life, but was permitted to employ these expressions, habitual to him in his earth-life, as a test of his identity, to the correctness of which his friend, the sifter, gave his assent. At the close of this seance one of the gentlemen present, after expressing his perfect grat-

ification at the tests he had witnessed, remarked that he had been for many years a zealous member of the Methodist Church, and a believer in its general doctrines; but that some years ago he was thought to have died, and that during the few hours which he lay in the death-trance the curtain was removed, and he saw enough of what we call the future life to know this eternal hell of fire and brimstone, about which there is so much talk, was all false-rol.

A JOPLY FEMALE SPIRIT.

In the next seance a gentleman asked a female spirit what was the favorite air she used to hum. The answer was: "Polly, put the kettle on, Let's all take tea."

which the gentleman promptly declared to be correct. During this sitting all sorts of names and precise dates were furnished with singular promptness, and a considerable number of predictions were given. Some of the questions and answers were remarkably piquant and significant, and this was probably the most satisfactory seance given by Mr. Foster since his arrival in Memphis.

SPIRIT WRITING.

was a noticeable feature. A name was called for, and the spirit having signified a wish to write it, the medium took a piece of blank paper and pencil in one hand and held them under the table. Within ten seconds they were withdrawn, when the name appeared written in reverse style, so that it was to be read only through the paper or by holding it before a mirror.

THE CLERGY.

During the day several clergymen interviewed the Spirit World, apparently unmindful of the Scripture injunction some of them have been fond of quoting: "Seek not unto them that have familiar spirits," etc., which only adds another to the evidences that the world moves. After all, they are perhaps only making "the communion of saints" a practical verity, instead of a mere "form of sound words."

Rev. Samuel Watson is about to publish a communication from John Wesley, "who" as he believes—"being dead yet speaketh," as well as other matters, which may cause misgivings among many who are at ease in Zion. —*Avalanche*.

Appropos to the above comes

A VERY UNPIOUS SELL.

Certain individuals about the city whose piety excelled their virtue, had been heard to say that they could by no means be induced to attend a circle either with Mr. Foster, Mrs. Hollis, or any other medium. To test the candor of this statement some mischievous person addressed what purported to be autograph letters to each of the said individuals, inviting them to a private seance for their special benefit at 9 o'clock on Friday evening. Each one went supposing that no one would know it, as they were the only ones to be favored thus. But when they got there, each was surprised to find his neighbor there, a neighbor, too, who was so much opposed to "Spiritism" that he would rather not let him know that he had come to see Foster.

After a time one of them wished to go to room No. ———.

Clerk—Who do you wish to see, sir, in that room.

Victim—I wanted to call on Mr. ——— Foster a moment in answer to an invitation extended to me personally.

Clerk—That is not Mr. Foster's given name nor is that his room, and more than all that, Mr. Foster has been gone to the theatre for two hours. Come up to-morrow and you can find him in rooms No. 11 and 12.

Thereupon said pious individual ejaculated something about the piety of spirit mediums, and left very abruptly.

When two or three more had sneaked up to the clerk on the same business the rat was not smelt, but discovered.

A Significant Plea.

BY LYMAN C. HOWE.

The Spirit of intolerance that has characterized the Universalist Sect in all its dealings with Spiritualism for the past ten years—with occasionally an honorable exception where manhood has overruled the spirit of the denomination—is explained in the pulsing plea of Rev. Edwin C. Sweetser in the *Christian Union* for Dec. 25th. Hear it?

"Why do the clergy of the so-called Orthodox churches still continue to refuse the name of 'Evangelical' to their Universalist brethren? Why do they exclude Universalists from their Evangelical gatherings? Why, for instance, is no Universalist clergyman ever invited to speak at an anniversary meeting of the Congregational Union? Why was no Universalist invited to form one of Mr. Hepworth's installing councils? Why not apply to the Universalist denomination the same broad principles recently shown toward the Rev. Mr. Jackson? \* \* \* I do not know of a Universalist clergyman in the State of New York—scarcely one in the country—who could not conscientiously give his assent to every one of the 'Cardinal facts and doctrines,' which are mentioned in this week's *Union* as having satisfied the counsel of his (Mr. Hepworth's) Orthodoxy. We believe in the sinfulness of man, the need and reality of a change of heart, the Divinity of Christ, the atonement for sin by his death and the rewards and penalties of a future life. We preach the truths from Sunday to Sunday with as much earnestness, I think, as clergyman of other names. We never have denounced Calvinism in stronger terms than have lately been used by certain Orthodox ministers and editors. We never have preached the final salvation of all mankind with more explicitness than certain ministers of the church of England, and yet they are freely admitted to, and we excluded from, the charmed circle of Evangelicalism. Why is this? Can it be that our faith is not understood by the Orthodox clergy? Will not the *Christian Union* deal with this matter one of these days? We only ask to be judged and treated as our case deserves when we have had an impartial hearing."

It is the common testimony of our speakers and workers, that the Universalists, as a sect, are the bitterest and most intolerant class of bigots with whom we have to contend. Many of them secretly acknowledging convictions in common with ours, and stealthily counseling with mediums and confessing the reality of spirit communion, while they openly ridicule, dis-fellowship and slander us; and for what? Clearly to win the smiles of Orthodoxy, by ignoring their own history, waiving the small issue of endless torment, and proving by persecution that they are sound and in full sympathy with the essential doctrines of all "Orthodox Christians—not excepting that of "future rewards and punishments" (or Hell for the unconverted), upon which the entire system of Universalism was constructed! Universalism made a bold and successful assault upon sectarian theology and struggled against the popular current with faith in reason and trust in the All Good, worthy the great *idea* of its founders, and did much to establish the right of all to freedom in religious thought. But when the new light dawned, and dared the dogmas

of the church, showing no respect for systems honored with age and ripe in ignorance, the stagnation of ages was stirred to revolution, and the selfish and superstitious idolatry of which the strength of Sectarianism is composed, opened its vials of wrath, and Universalism stood in the back ground, trembling between the challenge of Heaven and the storm of Earth, too weak to step forth and welcome the new and powerful ally of freedom and universal brotherhood, and march on to certain victory, and too thoroughly committed to the great heresy of final salvation for all men, to find a welcome in the arms of "Evangelical Christians." And for the past 15 years Universalism, as a distinctive power and prominent system, has been quietly losing its identity. And now, too weak and too far behind the age to stand out and hold the torch lit at the altar-fires of Heaven for the waking and thinking millions, the only alternative is to shrink back into the fossil shell of theology they so bravely fought, and beg to be included in "The charmed circle of Evangelicalism!" *Osequious Slaves!* There is room enough for you, Brothers of a kindred faith, to hide under a bushel, ignore the essential principles of your creeds and repose in the "Charmed circle of Evangelicalism," where reason is at a discount, manhood below par, original sin and innate depravity sweet incense and soul soporifics, bloody atonement a precious pastime, and Hell a divine ordinance for the good of the cause! We have "a charmed circle" of Spiritualism, where angels and men may counsel together and dogmas are at a discount.

All are welcome to our Brotherhood whatever be the color of their creed, but we have no ambition to chronicle the names of converts who come with the air of obsequious penitence and ignore the best things they ever said or did for the sake of recognition and acceptance in the "charmed circle" of popular favor. We will not ask you if you believe in and preach the "sinfulness of man, the need and reality of a change of heart, the divinity of Christ, the atonement for sin by his death and the rewards and penalties of future life." If you believe in man and are willing to recognize and work for the common Brotherhood, we will give you the fullest measure of opportunity for making the most of what you possess, and adding thereto according to your ability.

Insanity, "Obsession," False Communication, False Doctrines and Kindred Subjects.

BY G. D. MOSHER.

In all ages of the world, leaders of prominent religious sects, have passed an ordeal of spiritual "temptation" or scrutiny to prepare their minds for their mission—not only these but less conspicuous persons have been subjected to similar experiences. This is particularly the case among the mediums of Modern Spiritualism, where leadership and "settled speakers" are "played out." Each medium, however, has a part assigned him, and the preparation is in accordance with the assigned duty of each. These are each a recipient of a special or general creed, embracing certain doctrines, or a certain philosophy beyond which no new truth is revealed by the spiritual tempter or preceptor or perceived by the recipient. Whether Jesus perceived the true character and motive of his tempter, is a question that admits of some doubt, as his creed has been so mutilated and modified that it is difficult to discern the true import of the original. I am inclined to the opinion, however, that Jesus did discern, that his tempter possessed a character opposite from that attributed to him by the devotees of the Orthodox religion, as the basic principles of the creed assigned him seem to antagonize with the Devil and Hell doctrine.

To illustrate the principle of the revelation of special creeds to special recipients or mediums, we will come down to the time of Modern Spiritualism, and give an example. An amiable young lady in one of the Eastern States, being cradled in Universalism, and taught to believe in the one-plan doctrine of that denomination, became a speaking medium of rare ability and was controlled, as a matter of course, by the spirit of a Universalist minister—preached the doctrines of that persuasion. This however, was not her true mission, as appears from the sequel, as she had not yet passed the ordeal. She was in due time led up to the spirit of the spirit to be tempted of the Devil ("low order" of Spiritualists), and for several days and nights, she was tormented by foul imprecations, loathsomeness in the extreme! Her prayers were of no avail in relieving her of her tormentors, but at length they ceased their troubling, and angels came and ministered unto her, and she thereafter preached (to her) new doctrine that there were all grades of character in the Spirit World, the same as in this. She did not, however, discover the true character of her tormentors, as this was outside of her mission.

Swedenborg, according to his own account, was tormented with "evil spirits," but did not discover their true character. He says, "When I was about to go to sleep, it was stated that certain spirits were conspiring to kill me, but because I was secured I feared nothing and fell asleep. About the middle of the night, I awoke and felt that I did not breathe from myself, but as I believe, from Heaven. It was then plainly told me that whole hosts of spirits had conspired to suffocate me, and as soon as they made the attempt a Heavenly respiration was opened in me, and they were defeated.

I will relate a similar experience of my own: At one time while at my mother's house (some fifty yards distant from that of my own), and had retired for the night, I was told that my body was left standing at my own house, like a statue; but I was connected with it by "the umbilical cord of electricity" (of Davis), and could return to it, provided it did not fall over and receive a mortal wound, of which there was imminent danger, of which there was life enough in the body to talk, and that it was conversing with individuals in the earth form, but as my spiritual self was separated from it, I could not speak to make those of supporting it, thereby preventing an accident. The body did fall over upon a chair and a terrible gash was cut in the side, which would prove mortal unless I could obtain the services of a certain physician who lived several miles distant, and who was the only one that could save my life. But I could not tell those around me to "go for the doctor quick," as I was only in the condition of a spirit; but by a tremendous effort, I might spring like a cat in catching a mouse, upon the first person that came near the bed, and by throwing my arms around their neck, I might impress them to secure the required assistance. I accordingly made a leap the first opportunity, and fell full length upon the floor, several feet from the bed. This brought body and spirit together, thus ending this incident. I have not told the worst of the dilemma in which I was placed. I was told that I was a fit subject of hell, if I did not recover from the effects of the terrible wound inflicted, but if I did recover, and would go and preach the gospel of Jesus Christ as understood by the Methodist church, there would be a chance for me to escape eternal damnation. I have given but an

outline of one of quite a number of similar exhibitions, which lasted for some two weeks, day and night. At intervals, angels administered to me and gave me solace, and in which I saw the unfolding of beauty and beatitudes. During most of the time I was passing this ordeal, I was considered a fit subject for the insane asylum, but for some cause I did not get an interior view of that institution. Mosherville, Mich.

Is the Spiritual Life a Delusion?

BY J. TINNEY.

In the *Banner of Light*, of December 23d, 1872, G. B. Stebbins, in reply to a friend who takes the ground that such is the case, after stating what occurred in his presence at Moravia and North Collins, says, "Unless sight, hearing and feeling are a delusion; unless the inward witness of the spirit friends talked so much about be a delusion; unless reason and intuition be put in the same category, unless we decide with the writer of the Orthodox hymn, that, This world is all a fleeting show, for man's illusion given, I find the cause and origin in the mastery of spirit over matter."

From time immemorial to the present, mankind have been trying to solve the problem of existence on the alleged mastery of spirit over matter, and are seemingly no nearer the solution than in the start. Poor encouragement, this at best, and if not a delusion it must be a near relative. That there is an organic law which if understood and obeyed, would be productive of peace and harmony where all is now discord and contention, none but mental imbecilities or unreasoning bigots will for a moment doubt, and just so far as any ism or deduction is in accordance with that law, just so far they must be correct—any further they can not be. This we assume to be a fact that can not be controverted. It is a conceded fact that all forms of existence are composed of four primary elements, viz: Spirit, Gas, Fluids and Solids. It is also a demonstrated fact that three of these four are convertible into each other. Why the fourth, spirit, is made an exception to the rule, we are not informed, and however ridiculous it may seem, we claim that mind is just as dependent upon matter as matter is upon mind, and we have yet to see the first shadow of evidence to the contrary, or why the rule that converts three elements into each other, is not equally applicable to the fourth.

If mind or spirit is supreme over matter, and Father God is supreme over Mother Nature, then it is certainly a logical deduction, that Father Man is supreme over Mother Woman, as they represent the same relative condition, and are subject to the same law, and if the injunction, "Wives be subject to your husbands in all things," is correct, they are his property and subject to his will, and are entitled to no rights he is bound to respect. This we say is a legitimate deduction from the premises, but doubt whether some of our female friends would be willing to accept that doctrine as a finality. The conditions represented in the male and female exist in everything, and are just as necessary to the existence of worlds as their outgrowth. Now, because we do not understand the progress of transfer from the one condition to the other, is a poor excuse for denying it, or for assuming that either transfer is a final one. We see a logical necessity of the conscious existence of those who have passed from the visible to the invisible, and that they do manifest themselves as at Moravia and elsewhere, we have sufficient evidence; but we do not believe they are eternally to remain there any more than we are to stay here, but that from one condition to the other eternally, either on the ascending or descending grade, is a law that knows no exceptions and has no beginning or end. But if our deductions are based upon a wrong, it is useless to extend them, if as the world at large believes, one condition is supreme over the other three. If solids, fluids and gas are convertible into each other and spirit is an exception to the rule, we want the evidence of it, and would respectfully ask Christians and Infidels, Spiritualists and Materialists, one and all, to furnish it. We have been fed on faith long enough, and want more substantial food than any ism has as yet furnished, and expect to find it in the reciprocal relations of all things instead of the supremacy of one fourth over the other three. On that base there will be no trouble in organizing; to try on any other is a useless waste of time, if the history of the past is allowed as evidence.

Westfield, New York.

Water Witching.

Bro. JONES: Since my article on Water Witching appeared in the JOURNAL, I have seen several others upon that subject. I do not write at this time to offer anything new, but to try, if I can, to make plain to W. S. W., how to ascertain the distance the water or mineral is below the surface. First, take your switch and pass along over the earth till the top of it turns down—mark that point directly under where it turns down. Secondly, place your forked switch up as at first, then walk directly backwards until the top turns down as at first—mark that spot. Now the distance from one mark to the other is the depth below the surface from the first mark to the water; or, again find the first mark, then take a green switch or sprout three or four feet long, take the little end in your fingers, sit down with the large end of the switch directly over the place designated as the vein, with your hand resting upon your knee, which is placed upon the ground. Sit that way for a minute or two, and the stick will begin to nod, sink down and rise up again in succession, until it sinks as many times as it is feet deep to the water, when it (the stick) will remain perfectly quiet for a time, when if it is still held in that position, it will nod as before.

As to what Mr. Benton said, it is perfectly useless to notice, for I have heard such and similar expressions about water watching ever since I was a boy. The same is said about Spiritualism. It is a fact that you may take a switch, as Benton says, and make it turn; but take the switch in the hands as every "water witch" does, walk steadily—it makes no difference how fast, and when the person, who is a diviner comes over the water, the switch will drop over instantly; but let one who is not thus organized take the switch, hold it the same way, and walk, and it will not turn any. Have strangers try the experiment at different times, and each one will locate it at the same place precisely. How is that, Mr. Benton? It will also turn to money, a watch, or any thing of that kind that may be concealed on the surface, or beneath the ground. If you do not believe it, come over and I will find a man who will have you lay down a silver dollar or watch, cover them so he can have no idea where they are, and let him walk over them with his stick, and every time he finds it he has it, every time he fails, he is to give you one. Would such a test satisfy you?

W. J. ATKINSON, M. D.

Pisgah, Mo, Dec. 13th, 1872.



Arts and Sciences.

BY Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr, Address Lock Box 330, Mobile, Alabama.

A Walk and Talk with Spirit Friends.

(CONTINUED.)

“Friend Bishop, let us return to earth, It's high pretense and humble worth, Behold that mansion and see there— A pauper starves in freezing air; Behold that nabob's coach-and-four— There starves an orphan at his door; Behold that Gen'ral and his train, Murd'rers of helpless victims slain; Behold those chiefs of low-born race, Soaring vultures of pomp and place, Who ask, and turn and ask again, Why do the common poor complain? In response I can but sigh, And in starvation's name reply.”

'Tis night-time, and the frozen ground Is cheerless to behold; The rich are wrapped and coated round, And e'en the rich are cold. See that old man on the road— His looks are thin and white; I ask him why he is abroad In this cold bitter night? “It's bitter cold, indeed,” says he, “Yet 'gainst this storm I'm come; Alas! I'm asking charity For starving ones at home.”

Here is a child but five years old; She begs aloud for bread— Says, “I'm starved and freezing cold, I'm homeless—mama's dead.”

Here comes a woman scantily dressed, With apprehension wild; A starving babe's upon her breast— She leads another child; I ask her why she wanders thus, “Mid winds so cold and drear; She says, “We starve, oh! pity us— Save us—we're freezing here. She tells us how her husband died Away in lands afar— Fighting on a tyrant's side, In a crusading war!”

Here is an almost crazed one— A woman on the town; I ask why she, so sad and lone, Strolls forth in such a gown? She wraps it round her form and says, “I've nothing else to wear; I'd seek to live, but earth's cold gaze Is more than I can bear. I'm friendless, helpless, and in part, An outcast of shame; With saddened soul and sickened heart— Without a home or name. Though society assumes to scorn Weak women on the town, Her hypocrites are baser born Than those they trample down. Self-righteousness—earth's harlot queen, Who prides in our disgrace, Enfold's a sense of crime within But hid by pomp and place. Go, leave me, let me wander where I'm doom'd to breathe the breath Of helpless sorrow and despair, And of living death.”

“Bishop, when I see scenes like this, The Devil, though I am, I call my 'hell' a home of bliss— This pompous world a sham! Out thieves! who smile upon the sky, While plund'ring shame and poverty.”

The Bishop could but look amazed, As at Cosmos he wildly gazed; At length his courage broke the spell Of hope and fear, that rose and fell, And he said, “I mean it civil— Indeed, sir, are you the Devil? If you are, and this is your hell, I strangely doubt if man e'er fell.”

“Yes, Bishop, you and Prelate Babble, Measured out to tame the rabble; Have often scanned the upward sky, As pigs scan slop poured o'er the sty, Ever grunting for each to feed— Poor hungry 'Heathen' souls in need.”

“Now, Bishop,” interrupted Joe, “Didn't you want a dime or so? You told us 'bout the Holy Word— Giving the poor, and serving the Lord, And thus kept pressing evermore, Your blood redeeming moral bore. Aint you ashamed, after what's passed To meet the Devil in Hell at last?”

“Bishop,” said Cosmos, be at ease, You've much to learn yet, by degrees, Your Joe Jenkess wanted filling, Pig-like fattened on your swilling, As he who finds you in the lurch, They'll all turn 'gainst you and their church. Happy are all Heathen races, Unschool'd in such Christian graces.

“Fashion, thy name is Pig-head Joe; Thine is each pig-head belle and beau; Pig-head women with grunts deride, And pig-head men respond aside; And pig-head men have pig-head tastes, And swap their lives for little waists; And pig-head men have pig-head tastes In habits more perverse than beasts; All pig heads, as pig-heads pretend, They are perfection to the end.

“Pig-head's chief fool, on folly brags, The rest respond in tinsel rags. La mode de Paris, leads their fame, Outside of which, all dressing's shame; Big I pig-heads gross and frightful, In fashion are “recherche,” delightful, Who this and that in turn have tried, As hot-house moth-worms butterfly'd

“Big I pig-heads go in crowds, To worship humbugs of the clouds; They love bull-beats, cock-fights, lewd roasts, Swill tub slanders, sensation ghosts, Monkey mermaids in hash and stew, And gulp them 'till they purge and spew.”

Turning to Joe, Cosmos said, “Sir, You must reform if you stay here; Turn-coats and hypocrites in Hell, As yet have never prospered well. Were you burned up, you'd but make smoke Too suffocating for a joke.

“Oh! folly, folly, human elves, You this bring upon yourselves, Are you stirred by such a vile fate, You can but 'sins' perpetuate. As machines, are you forced to be The engines of your misery, Was it your fall or ambition, Brought you to this sad condition?”

Bishop, you know the Nazarene, Of Godlike love and humble mien, Rode in Jerusalem 'mid the mass, On the famed youngling of an ass. Bishop, who of your aping race, E'er rode an ass with such a grace? Who'd do it now?—the world would laugh, And fatten-egg the stupid calf. The belles and beaux would yell outright, And children scream, with dead affright; Yet, if money was in the case, The world would ride a moon-tired ass.

“Such are the masses by pomp led, To higher aims of honor dead; Who catch each humbug, as it flows From sordid fountains and venal shores; As filth is caught by rooting swine, That makes them look so plump and fine, And such perversion's modern race Saved by 'God's blood redeeming grace; Who go each Sunday God to seek, Yet lie and cheat throughout the week, And Sunday next, in whining tone Put on the saint, a number one; And with long faces shed their sins— Go home, again and grease their chins.

“No wonder their God thus beset, Fumes up so often in a pet; 'Tis he alone in fact can bear With such vile pigmies as they are; God's doubtless sorry he made 'em; In fact, I think, he wait's to trade 'em. But I'm too sharp, it's no go here, They'd break up hell in half a year.” “But,” said Cosmos, “I now leave you; Friend Quaker Bunt will show you through.”

“I'd learn,” said the Bishop, forsooth, The true extent of Bible truth.” “In part,” said Blunt, “if not en-masse,” It says Job “sat upon an ass,” And commentators all agree, That is a Bible truth *per se*. It has some grains, 'mid much chaff— One tithe as much as half of half; Its grave re-hush of Mosaic cooks, Makes it but the re-hush of books; Yet good enough to swell you know, Such bigots as poor Pig-head Joe; Such as in wallows choose to lie, And would leave heaven for a sty.

“Would you learn how Pig-head sails, Turn them right, and pull their tails They'll go at once more in this way; Than you could drive them in a day; Or should your pig-head prove a mule, To govern him there is a rule— When in the 'studs,' turn him apace, And whip him, he'll back past the place.

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Spirit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers emblem of hope, in the cross bar of which is her correct name. This picture is fully recognized, and a beautiful test.

Mr. Winslow, Boston, MASS.

Spirit cousin and brother. This picture is fully recognized, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Mrs. Tinkham, Lowell, MASS.

Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress.

Mrs. Cottrell, Boston, MASS.

Spirit child sitting in its mother's lap. This picture is also a most excellent test, not only on its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

Mrs. H. B. Sawyer, Winona, MINN.

This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of doing a child, while she stands the spirit husband, and places the spirit babe in its mother's arms.

Master Herrod, N. Bridgewater, MASS.

This young man is a medium. Before sitting for this picture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled. Also a picture was taken while he was entranced, and shows his double.

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Emma H. Britten, FORMERLY Emma Hardinge.

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CHICAGO, SATURDAY, FEBRUARY 9, 1873.

## Spiritualistic Phenomena.

Spiritualism still continues to make rapid strides in progress. Day after day the means of communication are enlarged; new avenues opened and improved methods adopted whereby the denizens of earth can hold communion with those who have passed through that change designated as death. It shall be our aim to present the various phases of the Spiritual Phenomena as they occur in all parts of the inhabitable globe, and we shall carefully scrutinize our home and foreign exchanges devoted to Spiritualism, and shall cull therefrom everything of interest, and occasionally present the same to the readers of the JOURNAL. In this country great progress is being made in the development of Mediums, greater interest is awakened, and the spirit of investigation revived among all classes.

Among the list of prominent men claimed as Spiritualists in the United States, are many names that are household words, yet occasionally one is attached thereto that should be expunged. While on earth, the venerable Horace Greeley was recognized as a man of liberal thought and feeling, and by many he was regarded as a Spiritualist.

## ARE CALAMITIES FIXED FACTS?

Whether the misfortunes that often afflict the children of earth are fixed facts, just as certain to occur as the sun is to rise and set (as commonly expressed), or the moon to pass through its various phases, is a question that has always excited unusual interest. In nature everything proceeds with mathematical precision, and wise ends are subserved in the various departments of creation by the constant changes that are transpiring. How could the Spirit World predict that a murder would take place at a future time, a ship be wrecked, a fearful accident happen to a train of cars, a river inundate the surrounding country, unless they were all fixed facts in the grand routine of the various works of existence. The fact that future events are often foretold, seems to indicate that they are planned or arranged beforehand.

The *Echo*, a paper published in New Zealand, gives an account of a strange dream that seemed to establish the fact that events are often known before they transpire. The dreamer in this case was a Chinese schoolboy, at Shanghai, who told his schoolmaster that he had dreamed his stepmother murdered him, and hid his remains in a jar under the floor of her house. The schoolmaster re-assured his pupil at the moment, but subsequently missing him for two days from school, remembered the dream, and rushed to the house of his stepmother to inquire for the boy. Receiving an unsatisfactory answer, and full of suspicion of foul play, the man tore up the floor of the room, and found the corpse of his pupil out up and stowed away in a jar precisely as the poor boy had described. The case has been authenticated before the Chinese Courts, and the murderer, executed, after being carried to the six gates of the city to receive the execrations of the people.

## ANOTHER CASE.

The Groton (N. Y.) Journal gives an account of a lady, who, while attending school at Oswego, dreamed that she read her own name upon a tombstone. She was so much affected by it that she disliked to stay in school longer, went home, and was almost immediately smitten with illness which ended in death.

The same paper relates an incident, where a little boy of four or five years, living with his grandmother, in Western New York, awoke her one night saying, "Grandma, I haven't any papa now—no papa or no mamma. Papa's dead, out where the squirrels are." He refused to be comforted and moaned into uneasy slumber. The incident was told the next day, with a prediction that the farmer would be heard from. News came before nightfall that he was killed with many others in the railroad disaster.

## GUARDIAN ANGELS.

The poet has beautifully said:

"The sweet to think the pure ethereal being  
Whose mortal form 'twixt us with the dead,  
Still hover round unseen, yet not unseen,  
Benignly smiling o'er the mourner's bed.  
She comes in dreams, a thing of light and brightness;  
I hear her voice, in still small accents tell  
Of realms of bliss and never fading brightness,  
Where those who loved on earth together dwell.  
Ah! yet awhile, blest shade, thy flight delaying,  
The kindred soul with mystic converse cheer;  
To her rapt gaze, in visions bland displaying,  
The unearthly glories of thy happy sphere.  
Yet, yet restrain! 'till freed like thee, delighted,  
She spurns the thralldom of encumbering clay;  
Then as on earth, in tend' rest love united,  
Together sees the realms of endless day.

## MONEY BROUGHT TO A CIRCLE.

The *Harbinger of Light*, a Spiritual paper, published at Melbourne, New Zealand, gives an account of manifestations that occurred at Sandhurst, that are somewhat similar to those given through the mediumship of the Potts Brothers. Money was brought to the circle. Some five pounds in one pound notes, and about 19s. 6d. in silver and coppers were received. Three pounds were taken out of the medium's father's desk by the invisibles, and two picked up, one in Melbourne, and one in the Camp Reserve. One of these was given by order of the spirits to an aged lady, and the other retained for further orders. The other three, of course, were returned to their owner; small articles of clothing from the medium's house have been repeatedly brought to the circle. One night being clear and starry, the circle having met as usual, the doors and windows being locked and bolted, and the medium thoroughly searched by two ladies, she was controlled by a spirit calling herself "Estelle Livermore," who brought into the circle from the house of the medium, half a mile distant a ladies' work-box full of nicnacs, and all in their places undisturbed. The circle sat, under strict test conditions. The spirits say that they bring these things to convince people that they live and can communicate with mortals. They say, too, that as mediums become developed, they will bring much larger articles, and give still more convincing tests of their presence. A writer in speaking of these circles says, "Nine persons, says the New Testament, were present and saw Jesus taken up into Heaven (why not before all Jerusalem), and nine persons were present in the circle when the box came. I can supply you with the names of nine respectable persons who were present and witnessed the miracle. But who and what were the nine who saw Christ taken up into Heaven? If the one class of evidence is to be rejected, upon what principle is the other to be received?"

## A HAWK BROUGHT TO A CIRCLE.

The editor of the *Spiritualist* gives the following remarkable incident: "There is abundant evidence that certain disembodied spirits sometimes attach themselves for a long time, to individuals whom they first meet by chance; we could give several curious facts to prove this, did space permit. It is difficult to obtain exact knowledge as to the extent, if any, to which spirits can influence the thoughts of persons not mediums. Once at a seance at Upper Norwood, at which Mrs. Guppy was the medium, Mr. Coleman asked that Mr. Guppy's hawk should be brought to him from Highbury—seven or eight miles off. The hawk was instantly placed in his hands, dead, and it was subsequently ascertained that it had been killed by a cat at Highbury, a few minutes before Mr. Coleman asked for it at Norwood."

## MARRIAGE OF MISS KATE FOX.

The intelligence is communicated by the same paper (published in London) that on the 14th of Dec. last, Miss Kate Fox, through whose mediumship the tiny rap was first produced at Hydesville, N. Y., was married to Mr. Henry Dietrich Jencken, barrister-at-law, etc., etc., at the old parish church, Saint Marylebone, Eng. The marriage ceremony was performed in the presence of a few personal friends only.

The bride was dressed simply in white and lace, with a half wreath of white flowers in her hair. Miss Ogden, her companion, who was richly dressed in black silk and point lace, carried her veil; at the altar stood Dr. Bird, who gave away the bride; a few other intimate friends were likewise present. The marriage service was conducted by the Rev. Mr. Braithwaite.

In the course of the few speeches which were made on the occasion, most heartfelt good wishes for the happiness of Mr. and Mrs. Jencken, were expressed. The spirits, also, took part in the proceedings by means of loud raps emanating from various parts of the room; they also manifested their presence by repeated movements of the breakfast table, which, despite of its burden, including the huge wedding-cake, was tilted several times bodily off the ground.

There was nothing to mar the pleasure of the party, except a toast which was given by Mr. Jencken, in which he alluded to some trials which his bride had passed through since her arrival in England; a tinge of sadness then passed momentarily over her face. Messages of private nature, for Mr. Jencken, from Miss Fox's departed mother, were spelt out. Mr. Harrison asked whether the spirits could carry a message that morning to any friends in America. The raps said, "Yes; to Maggie" (Miss Fox's sister). He then asked them to say, "Your sister Katie was married to-day in the presence of nine loving friends." He asked if they could also give the message to Mr. Mansfield in New York, as so many different spirits were able to communicate through him. The spirits replied that they would try. This was at three o'clock; so that the time in America was then about ten in the morning. Some jocular remarks were also made by the spirits, and one of them of the name of Taylor signalled out—"Jencken is his own master" no longer.

The *Medium and Daybreak* also alludes to the wedding in the following language:

"On the 14th of December last, a wedding

was celebrated at Saint Marylebone Church, which, in point of interest merits, from the circumstances under which the marriage took place, special record.

The betrothal of Miss Kate Fox to Mr. H. D. Jencken had been known to a large circle of friends (for some time, both in London and New York; but the fact had purposely been kept private, as it was considered desirable to make the whole proceedings as quiet and accompanied with as little ostentation as possible; even the Rev. Mr. Braithwaite, the officiating minister, was not aware who stood before him.

On the morning of the 14th, three carriages might have been seen drawn up in the courtyard of the Parish Church of St. Marylebone. Who would have dreamt that two souls were to be united before the altar of God! Entering the church, there stood before the altar Kate Fox—we cannot call her otherwise; under this name she is known throughout the length and breadth of the States of America. Yes, Kate Fox, whose name is familiar to every Spiritualist; there she stood in white and lace, the wreath in her hair—the treacherous orange wreath that carries the symbol of flower and fruit within its foldings, as the great spirit-world bears us and our *terra firma* within the folds of its loving and protecting mantle. Poor Kate Fox! her sensitive, feminine features agitated, pale, yet full of resolve, for her chosen friend stood next to her, and she had to utter the words "I will," in response to the Rev. Mr. Braithwaite's question, imposed by the marriage service. As the prayer was uttered, and the solemn words were spoken, both bride and bridegroom knelt, when, lo and listen! there came subdued echos from friends beyond the grave, rap, rap, fell gently on our ears as the prayer concluded, "Amen." From the altar the party entered the vestry; here again came the spirit signs of approval, as two of the friends—Dr. Frederick Tomkins and Miss Ogden, attested the certificate of marriage of the newly wedded couple.

The group that stood around the table was of singular interest. Mr. H. D. Jencken and his friend, Dr. Tomkins, with their high, massive foreheads, looking grave and deeply moved; then Mr. H. C. Pennell, the poet, whose every feature told how deeply his sensitive soul was worked upon by what was happening around him, and then the true and kind friends of Kate Fox—Dr. Bird and Miss Ogden, the latter singularly, tastefully and richly attired in black silk and white point lace. Who would have thought that this little group included elements of interest to the world at large? Well, from the vestry room to the luncheon room, at 45 York Street, Portman Square, the few select guests were soon seated at the breakfast table. Silence preceded the merry chat that followed; it was as though a voice from another world had hushed the busy hum of men. When the spirits again manifested their presence, the sparkling friend, the true cliquot, soon, however, broke in upon the silence. A merry interchange of greetings now took the place of former reserve. Toasts came as freely as if they had been prompted by unseen powers; when lo! there came spirit messages of love, congratulations of approval. First came a message from the departed mother of Kate Fox, addressed to Mr. Jencken—message of love and sadness. The terrible cruelty her child had experienced at the hands of those whose duty it ought to have been to have shielded her, appeared to thrill through the very words as they came echoed by the spirit-telegraphy. Then came a message from J. B. Taylor, whose watchful presence had followed poor, defenceless, sensitive Kate Fox through the dark pathways and labyrinths of this great Babel—London. "We were with you at the altar," said the message, and after dwelling upon matters of private interest, concluded with greetings more in harmony with the feelings of the guests. "Jencken is no longer his own master," was then spelt out, and a volley of raps responded to the merry laughter of the company. Again and again the spirit-friends joined in with those of the body, and assented to kind greetings by loving messages; and finally, when every class was raised to toast to our invisible friends, the breakfast table, though groaning beneath a richly-served and handsomely-laid repast, and a huge wedding cake, was repeatedly raised off the floor.

The luncheon finished, the young married couple soon prepared to take their departure. In their journey through life the sincere wishes for happiness and welfare of many friends will follow them."

In conclusion, we improve this occasion (not only for ourselves but in behalf of millions of Spiritualists throughout the world), to congratulate our dear Sister Kate in her new matrimonial relations, and may angelic blessings be showered upon her through mortal life; and may she and her companion never have occasion to regret having voluntarily submitted to the tying of the silken cord that binds the twain as a unit.

## BERNADETTE SOUBRIOUS.

In number ten of this Volume of the JOURNAL, we gave an account of the healing spring at Lourdes, France, and the remarkable visions of Bernadetta Soubrious. Though a Catholic and under the especial guardianship and care of that religious denomination, still we have no doubt but that she is a most excellent medium. Those who perused the elaborate article in question, will remember that Bernadetta saw a spirit, "a radiant Virgin in white," without Jewels or Coronet. The apparition held a long chaplet on her arm. Bernadetta fixed her eyes on the beautiful vision, then seeing it smile, and make the sign of the cross, she did likewise, and then the spectre vanished. Afterward the strange visitor re-appeared, and pointed out to her the spot where water would soon flow, that would possess remarkable healing properties. A writer in the Daily (England) Telegraph, has visited Lourdes, and in giving a detailed statement in reference to the medium Bernadetta and the spring, says that during his stay in Lourdes, he made it a point to make himself acquainted with everything connected with the vision which had been seen in the previous year. He was one of the party of five, and they all made up their minds to make inquiries at the convent. On going there the Superioress at their request brought forward the girl who had seen the vision. She had what was called a fish-hook on her head,—in other words, a handkerchief with a tail stuck up,—and in appearance she seemed puny and child-like. He was struck by the modesty and quietness of the child, and on questioning her he received her story. She went with her sister and a companion, on the 11th of February, to the side of the neighboring brook for the purpose of gathering wood. The sister and the companion crossed it, but as the child was delicate and of tender frame, they induced

her to remain where she was. When they were gone she observed a figure surrounded with light, and presently she saw a lady in white with a blue girdle around her waist. The lady spoke to her in French, and said, "Conception Immaculee." He closely examined her about the exact expression used, and asked if the lady did not use the words, "la mere," in what she said, but the girl said, "no," and in his attempt to catch her tripping he was entirely nonplused. Thousands of visitors to Lourdes had questioned the girl, but she had never deviated from her original statement. When in one of her ecstasies the local doctor examined her, and found by the regularity of her pulse that she was neither suffering from catalepsy nor from excitement, and having inquired into the matter as an unbeliever, he candidly confessed that he believed that she fixed her vision upon something which was unseen by other people. A commission—composed of bishops, canons, chemists, doctors and men chosen simply because they were Infidels—was appointed, and thirty miracles, wrought through the water of the grotto in which the vision appeared, were submitted to them. Of the thirty, six were rejected, because they might be explained by natural causes; nine were rejected on account of insufficiency of evidence; and with regard to the other fifteen, the only explanation which the scientific men could give was that science had not sufficiently advanced to show that this particular water could cure blindness.

## Prayer Meeting in a Ball Room.

A correspondent in the *Inter-Ocean* gives an account of a Prayer Meeting in a Ball Room in the city of Amboy, Ill. The causes which led to this novel arrangement were as follows: Rev. Mr. Wardle, of the Methodist Episcopal Church, commented one Sunday evening in church on modern dancing and its anti-Christian tendency, and the impropriety of secular festivity on Christian holidays. This led to considerable correspondence between himself and Mr. A. W. West, "leader of the orchestra," which resulted in an invitation from the latter to Mr. Wardle and all the clergy of Amboy, to attend his New Year's Eve Ball, at Fasoldt's Hall, and conduct religious worship for twenty-five minutes before the dancing was to begin.

The challenge was accepted, and just at 8:30 P. M., the time appointed, Mr. Wardle, accompanied by three other ministers of the place, appeared at the door and were met and conducted to the stage by Mr. West, who made some explanation to the assembly. Then Mr. Wardle arose and, aided by his three ministerial brethren, sang the hymn commencing

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;"

whereupon the four ministers all knelt in prayer, Mr. Wardle leading in a most earnest, old-fashioned Methodist prayer of twenty minutes' length, closing by all the members joining him in repeating the "Lord's Prayer." Then they united in singing, in a most spiritual manner, "Shall we gather at the river?" The whole scene, though novel and unprecedented, was sublimely solemn and impressive.

We think the innovation a good one, if the prayers were rightly made. We can imagine the kind that would have the best effect. It is as follows:

"Oh! God, the giver of every good and perfect gift, direct your attention to this ball room and may those who are intending to engage in the dance, take only such steps as will reflect to thy honor and glory! Oh! God, render Bill's limbs more pliable, make his feet more supple, his body more graceful, that he may not be a burden to his partner, oppressing her and rendering her prematurely weary. Oh! Lord, impress upon the minds of all here a preference for Square dances—such as the Money Musk, Pop Goes the Weasel, and Fisher's Hornpipe, and inspire them with a deadly dread of Round dances, such as Waltzes, Polkas, etc. We would implore thee, oh! Heavenly Father, to have each one dance easily and gracefully, and those who can not, we would advise them to attend Prof. Snow's Dancing Academy, 62 South Halsted street, Chicago, also the dances of the "Star and Crescent Club!" We would further petition thee, oh, King of Kings, to suppress that most detestable of all steps, the "Highland Fling," and may he who attempts to take it, fling himself out of the window, and never be heard from again this side of Pandemonium! May this dance be orderly, productive of much innocent amusement, and may the rule, oh, God, "Laugh and grow fat," be applied to these youngsters.

"We would further petition thee, to render each one intensely somnolent long before the morning hours are ushered in—in other words, fearing we are not understood, we would supplicate thee to render each one sleepy—to inspire all with an intense yearning for rest at the proper time of retiring. As it is said in 2 Sam. 6:14, that "David danced with all his might before the Lord," therefore may all here to-night consider themselves before the Lord, and dance with all their "might" accordingly. Let them throw the *might* of their power into all the steps, from the one required when the musician calls out, "First two forward and back," to that most delightful step first taken by Fisher Hornpipe, Esq., and Mr. Highland Fling, and required to be taken when the stentorian cry is heard, "Balance to your partners!" As the holy writ declares in 1 Sam. 21:11 that they did sing in their dances, therefore you will do likewise, making selections from the text book used exclusively by the Methodist church. And, oh, God, as it is stated in thy holy word, Exodus 22:19—"He saw the calf and the dancing," showing conclusively that no dance should be conducted without a real calf,—but as several young men here to-night are as green as a calf, that animal, oh! God, can properly be dis-

pensed with. We further implore thee to bless the violinist—inspire his soul with harmony, and his arms and fingers with strength. You will also bless that red-faced Dutchman with that great, big instrument in the corner, that he blows with his mouth; make his breath as strong as the mighty winds, and may the notes he produces be as soft and sweet as those made by the Eolian Harp.

"And thou, great and mighty Potentate, we would inform you that the capital of the nation delights, this Winter, in a new Sensation, called the Kiss Quadrille. When it comes to swinging corners, each gentleman kisses his partner. The grand promenade, oh, God, is a grand kiss all around, and when it comes to the fashionable jig everybody kisses everybody. Oh, Lord, Shakers do not participate in this dance—its heavenly deliciousness is not known to them on this earth! In Roman 16:16, most holy God, thou dost declare thy wishes by stating, "Salute one another with a holy kiss, therefore we say if the Kiss Quadrille is introduced here to-night, may each kiss be a holy one, and as variety is the spice of life, it should not be repeated too often. And if any Shakers present, may they, too, throw away their prejudice and participate in the Kiss Quadrille, and sustain them, oh! God, in the innovator, and do not allow them to go into too great ecstasies through the intoxicating sweetness of the kisses. We ask all this for Christ's sake—Amen.

P. S. We forgot to ask thee, Almighty God, to bless the supper, and sanctify it to the use of each one. Amen."

Such a prayer as the above would certainly be original,—not a thing is asked for that is not reasonable. Ministers of the Gospel will be permitted to read that prayer on all dancing occasions, thereby saving extra brain labor.

## Bastian and Taylor.

Our readers are familiar with the name of Harry Bastian. He is one of the most remarkable mediums of the present age. His mediumship has improved wonderfully since his visit here two years ago, and yet it was good at that time.

His circle of spirits are now able to demonstrate their power in many ways, to the entire satisfaction of intelligent skeptics, that there is a power outside of, and beyond the control of the medium, which does things with as much system and intelligence as could be done by the most skillful man with all necessary appliances at his command. Yes, and much greater things are scientifically done through his mediumship, with gross matter, than any mortal Scientist has yet succeeded in doing.

We do not propose in this brief notice to go into a detailed report of Mr. Bastian's *seances*. Suffice it to say at this time, that while he is securely tied, solid iron rings are put upon, or taken off, in any room, in one second of time—contrary to any known law of matter. Every safeguard that skepticism can devise to guard against fraud, is adopted on those occasions. Musical instruments are played with skill and harmony, when every one present has evidence positive that no person in this life executes the same.

Interesting conversation is held by any one desiring to do so, with spirit friends. The so-called and considered dead—those whose mortal bodies we know are buried in their graves, come and show themselves time and time again, until they are fully recognized; they speak in audible voices and hold conversation with those loved ones who feel sufficiently interested in them to attend these *seances*.

In future numbers we shall report many facts in regard to things that transpire at these most remarkable *seances*.

Mr. Bastian will continue to hold these *seances* every evening at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, until notice to the contrary.

Mr. Taylor who accompanies Mr. Bastian, is a most excellent test medium. He will be found at our reception rooms at any time friends may call for his services.

Mr. Bastian will hold *seances* at the regular Seance Room during the day for private parties, to suit their convenience. Address or call upon him at RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, South-east corner of Adams Street and Fifth Avenue.

## Who can Explain the Law Governing Spirit Control.

Mrs. A. H. Robinson, the celebrated healing and business medium of Chicago, is almost daily in receipt of letters from patients, testifying to the fact that the spirits who control her do, while they are wearing the magnetized *positive and negative papers* (which she prepares and sends to them while under spirit influence), make themselves felt and often seen. Sometimes they are enabled to hold long conversations with them. The question is, how do the magnetized *positive and negative papers* aid them in so doing? Who can solve the problem? It certainly is a subject worthy of thought.

The following letter incidentally alludes to a case in point.

MRS. A. H. ROBINSON—DEAR SISTER.—As you have helped me so much, I feel confident you can do something for my husband. He has been troubled for many years with a lame back. He is laid up weeks at a time. He suffers with other difficulties. His limbs are becoming numb, also very weak. He complains of much pain running up the spine to the back of the head (causing headache), also through his hips. You will please find enclosed a lock of his hair.—H. T. Merman, 47 years of age—please examine his case, and send a prescription, for which you will find enclosed three dollars. As for myself, I don't know whether I need any more of the magnetized papers or not. Perhaps the medicine answers all purpose, although I can feel the spirits work over me when I put them on, and can rest better. Address, H. T. MERMAN, Ontario, Vernon County, Wisconsin.

MRS. H. T. MERMAN.

December 30th, 1872.



THE MYSTERY OF EDWIN DROOD.

Dickens' Great Novel Finished by the Master's Own Hand--A Communication from the Spirit World.

An exchange says that the mystery of Edwin Drood is finally to be divulged, and by no less an authority than Mr. Dickens, or rather by the spirit of the departed novelist. In an inland village of New England, we are told by a correspondent of The Springfield Republican, there reside a young, industrious and somewhat illiterate mechanic, who recently became conscious of remarkable "mediumistic" powers, and from a skeptic has become consequently an ardent disciple of Spiritualism, and is now the channel of communication between those who believe with him and their departed friends. During the past few weeks he has received visitations from the spirit of the great novelist, and has taken up the story of "The Mystery of Edwin Drood" precisely where Dickens left it when stricken by death, and is carrying it forward to completion. He writes only during these "visitations," and at the dictation of the ghostly "Boz." He describes Dickens as sitting by his side, and "the glorious beauty of his eyes is wonderful to behold." The continuation opens with a preface and dedication, both brief, particularly the latter. The dedication is to "the poor, the honest poor, who are bound with the iron bands of poverty," and the first chapter of the spiritual production begins with the caption, "What did the organ say?" The most remarkable circumstances of all, however, is the reproduction of the curious jargon of refrain of "Winks," alias "Deputy,"

Widdy, widdy wen I-ket--ches--lm--out--ar--ter--ten Widdy, widdy wy Then--E--don't--go--then--I--shy Widdy, widdy wade cock warning. "Of course," says the correspondent, "if this medium had ever read the work, his production of the above might be accounted for, but he had never seen the book, and probably never heard of it. He failed to recognize the features of Dickens at the first visitation, and on relating the circumstance to a friend, coupled with an account of what was communicated at the time, the latter was led to believe that the features were those of the lamented author, and upon producing a picture of Dickens to the medium, he exclaimed at once, 'That's the man!' Be skeptical as we may, we can not but wait with no inconsiderable interest the termination of this somewhat remarkable transaction, and 'The Mystery of Edwin Drood' may yet be solved, but in such a way (as we said before) as to render the 'mystery' more mysterious than ever."

ASTOUNDING MESMERIC POWER.

According to the Homeward (India) Mail, a curious case of mesmerism is recorded by the civil surgeon of Hoshungabad. A young woman named Nusee, aged twenty-four, was married some twelve years ago; she, however, did not go to her husband's house for two years afterward. After staying with him for eight days, she suddenly became insensible, and remained so for two or three days. She was taken back to her mother, and soon got well. Then follows a very remarkable history. During the next four or five years she never entered her husband's house without falling insensible and remaining so. He was very kind and attentive to her; she liked him, but whenever he came into her presence she at once sank into this state. This went on until she became emaciated and exhausted, and at last her parents applied to the Court for a separate maintenance for her. While she was in Court, the husband entered, and she instantly became insensible, and was carried to the hospital, where the case was carefully attended to by Dr. Cullen, in March last year. While in this state her pulse was even, breathing soft, her body pliant, but she could eat nothing. Experiments were carefully made to see if there was any trick about it. While she was in bed, her husband was muffled up and made to walk through the ward. She said she felt he was near her, and she was by no means well, but had not seen him anywhere about. Next day this experiment was repeated, and she actually became insensible as before. When the husband left the place she recovered. The experiment was tried in all sort of ways. He was made to pass behind her, and to be near her in a separate ward, but this had no effect, but whenever he was brought to look on her face, though muffled up, or disguised as a policeman, as a Sepoy, and so forth, she was at once influenced. The experiments were continued for about a month, and the conclusion was that the husband unconsciously mesmerized her. The Court came to the conclusion that it was impossible that she could live with him, and a separate allowance was ordered. The husband was asked to try if he could not remove the effect, seeing that he had the power to cause it, but he was quite frightened at the idea of having the power, and could not control it in any way.

Mrs. M. J. WILCOXSON is laboring at Lawrence, Kansas. At a circle recently held on Wabash Avenue, Dr. L. Lewis, medium, those present were entertained by the spirits diffusing throughout the circle several kinds of delicious perfumes. Mrs. F. A. LOGAN, assisted by her sister, is lecturing on Temperance and the Rights of Women. Our Exchanges where she has lectured speak highly of her success. THE ATLANTIC MONTHLY for this month is of particular interest to our readers, containing among other articles, "A sketch of Jefferson" and "Interesting Reminiscences of Paine," and the second chapter of the "Autobiography of Robert Dale Owen."

Mrs. ADDIE L. BALLOU is still laboring with most excellent success at Atlanta, Georgia. Those desiring her services should address her at once.

GEORGE W. FULLER, of Natick, speaks in Lowell, Mass., January 26th; Portsmouth, N. H., February 2d, and North Scituate, Mass., April 6th, 1878.

MR. LYMAN C. HOWE lectures at Clyde, Ohio, during February and March. Will during that time deliver week evening lectures, within a reasonable distance of that place, to those so desiring his services. He is ready to make engagements for the Spring and Summer months.

J. WILLIAM FLETCHER, trance speaker, lectures in Lunenburg February 2d; in Ayer Junction, February 9th; New Bedford, February 16th, and in North Scituate, February 23d. March 2d, he will lecture in Lunenburg; March 23d, in South Easton Unitarian Church, in the afternoon, and at White's Hall in the evening.

BASTIAN AND TAYLOR are receiving many invitations to visit different parts of the country to hold seances. They are very grateful for the confidence reposed in them, but having permanently located at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, for several months at least, they will be compelled to return a negative answer to all such requests.

They will be happy to meet their friends at their new quarters, where they will be prepared to give seances in the day time as well as evenings.

Post-office Stealings.

The stealings from the mails are fearful. Our advices show that since the middle of October one hundred and thirteen letters, with money in them, directed to this office, have never come to hand. Let every one who sends money to this office get post-office money orders when they can do so, for sums of two dollars or more, which will cost ten cents only, and we will stand the expense. You keep the number and date of the same. If you cannot get money orders nor bank drafts, get your letters registered, which will cost five cents, and we will stand that on letters containing three dollars and upward.

We again ask every one to cut out the petition to Congress which has been printed in this paper for the last three numbers, and circulate it among your neighbors; get men and women to sign it--as many as you can conveniently, and send it on to your Congressman, with a request that he present it in a proper manner to Congress. Everybody will sign such a petition when presented to them. All are interested in the matter, and no person is to lose by Congress ordering all post-offices to be made money order offices, at not more than double postage rates.

If you don't get more than five names each, they will count when multiplied by all of our subscribers. Many other newspaper publishers will join in the movement, as we have all suffered alike by post-office thieves.

Stirring Times in Memphis.

D. W. Hull is stirring up the dry bones of old theology in Memphis, Tenn. He challenges the ministers in the following language:

REVEREND SIRS:--The late action of the Methodist Conference, in addition to other things, demonstrates that you, as yet, have no kind disposition toward Spiritualism. One of your number has seen fit to publish a pamphlet, in which he charges the manifestations of Spiritualism to the Devil, and claims that the Bible interdicts Spiritualism, styling it "necromancy." You have, also, upon several occasions, thrown out charges upon the character of Spiritualists. These things shall not go unchallenged while I remain with you. You must either discuss these points, or the public must know that you have asserted that which you will not attempt to prove in the presence of an opponent. I therefore invite you to a public discussion of a proposition embracing the subject matter of dispute. The discussion to continue not less than six nights of two hours each.

City Entertainments.

[For the week ending, Feb. 24, 1878.]

McVICKER'S THEATRE.--Madison street, between State and Dearborn streets. The charming sketch of "Kerry" will continue to be presented, and it will be followed by the play of "The Phantom," one of the best of Mr. Boucicault's purely sensational pieces.

AIKEN'S THEATRE.--Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Engagement for six nights and one matinee of the talented artist Mr. J. W. Albaugh, who will appear in a thoroughly successful sensation founded on Bret Harte's Poems, and presented with new scenery and magnificent effects, including a stream of real water falling from the extreme height of the building.

HOOLEY'S OPERA HOUSE.--Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Monday, Tuesday, Wednesday, and Wednesday matinee, the imitable comedian and Chicago favorite, John Dillon, in his great impersonation of "Paul Pry," in which character he is without a peer.

MYER'S OPERA HOUSE.--Monroe street, between State and Dearborn streets. A good olio precedes a very amusing bill, in which several other more popular dramas recently produced are cleverly burlesqued. Among these are "The Black Pocket Book" and "Ar-rah-na-Brogue," the latter of which travesties is wonderfully amusing.

NIXON'S AMPHITHEATRE.--Clinton street, between Washington and Randolph. Professor McAllister will continue to juggle, perform feats of legerdemain and distribute cheap gifts. The audiences for the last week have been very large.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

A LECTURE

By Mrs. A. E. Mossop, delivered at Institute Hall, Philadelphia, November 17th, 1872.

The subject given us by the ministering angels, will be found in the tenth verse of the 13th chapter of Romans: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Man in a state of innocence, uncorrupted by the influence of false education, bad example or bad government, possesses a taste for all that is good, pure and beautiful. He is capable of great power, and has an intellectual capacity that tends to advance his nature to the perception that the Universe is one vast temple, so filled with magnificence and glory, that all the efforts of his being are called forth in admiration and wonder, and as he walks forth into this temple, his soul is filled with love as he listens to the sweet sound of harmony and sees the bright sunlight floating over sea and land, he is well satisfied with himself, and with Mother Nature. All that surrounds him tends to make him happy. He rejoices that he has been made capable of enjoying this great wonder; that God has giving him power to realize and understand something of it. Man is constantly struggling and laboring in this garden of sunlight, amid the beautiful blossoms, whose perfume is scattered by the hand of nature.

Where in the great temple of the Universe is man to be found, reveling in this beautiful and wonderful state of happiness that nature intended he should. This beautiful temple that nature intended he should worship in, alas, is not in so many places as the angels who labor in your midst desire. Yet he is to be found happy, basking in the sunshine of spiritual truth, where the laws of nature are not ignored or violated; where the loud voices of discord are not heard crying in the place of the still small voice that ever speaks within man.

Nature reasons well; nature teaches that which is for the benefit of man. Through her vast temple there is no discord--all is love, peace and harmony! Love is the sweet perfume of the flowers; it is the burden of the songsters of the forest. Love's sweet power is seen plainly through every part of creation--in everything that moves upon the face of the earth! Love is the most pure and Godlike impulse of the human soul. How is the starlight of truth hid by the false teachings, false doctrines that are in the world? How is the voice of man stifled by the systems and governments that are antagonistic to the laws of nature? How many are there crushing out the very essence of life? Passing through the street day by day, we see the funeral procession. How many bright and beautiful mansions are clothed in sack-cloth and ashes, because the laws of nature, have been violated, because mankind does not heed the simplest lessons in the great Book of Nature. These forms of ours, grand and beautiful, wrought by the Hand of Nature, must be cramped and destroyed until they are illy fitted for the spirits to dwell in, and the spirits cry for more room, more light! At the same time the light burns in the temple of nature, trying to force back the clouds and darkness, that the tablets of the law may be seen clearly.

Love is a natural element within your heart--love for all that is pure and beautiful, and it is only the false seeds that are sown,--those false systems of life and education, that tend to make man depraved. Nature hath well fitted him to labor in the garden of life, but as he comes under the power of despotism, he is no longer the moral hero that nature intended him to be. He becomes withered, and unlike the glorious specimen of humanity, that nature intended him, and the angels desire him to be. Look at the history of Italy and Greece,--see there the broad blue mantle of the sky spread in all its glorious beauty, as fair and as bright to day as when they revelled in power, when prosperity smiled upon these nations, but to-day you view the piles of ruins--one vast field of destruction! It was because man stifled the voice of reason and of nature, and became subject to a despotism and slavery of mind and body, that all these ruins are to be seen to-day, where once civilization and comfort abounded, and art was seen in its greatest perfection.

Man may form governments and establish laws, but if they are not in accordance and co-operation with nature's everlasting laws, they will not stand--they will not bring him into that system of brotherly love and freedom, that all the world in its better moments is crying out for.

How many poor frail bodies that are all over the land, whose spirit is passing out of this life into another. The physician is called, but all the art of medicine, all his knowledge can not find a remedy for the broken heart, that love and appreciation which the soul is crying out for, and the want of which is crushing it out of this form!

You see the little child going out into the fields in the spring time--it reaches out its hand in fitful glee to catch the flowers, and this is just as natural as it is for the flower to raise its face toward the sunlight. So the child gathers the flowers and presses them to its heart. Men and women are but children of a larger growth, and along the broad avenues of life nature has planted the undying flowers of virtue, of beauty and love, and if we use the God-given powers of reason so as to understand and know these, we shall find them. Spiritualism in all her shining garments, as she passes up the broad avenue of progress and of development, scatters by the wayside the flowers that she has brought from the interior gardens of spirit-life, and as they fall, you may gather them up in their fragrance--they speak to you of a heaven of love!

The violators of nature's laws have always brought suffering, and will bring darkness and misery now as they ever have upon the human family. Go into the white city of the dead, and look at the little mounds there--how many children have left their bodies and gone to spirit-life, and how many of those that are left have poor diseased bodies, instead of going forth in the full glory of healthy and vigorous bodies, in the pure, free atmosphere of heavenly love. All this results from the violation of nature's laws. Nature says, "We want free air." Nature says, "Grow and develop." We want strong forms. We want bodies to have an opportunity to bring forth the bright flower of the spirit to perfection. The systems of education to-day do not meet this demand of nature. The child must sit in just such a position, just so many hours, and recite a certain number of lessons in a certain time.

Nature says the sunlight and the air are free--they come to the buds and blossoms, but the children are too often hid away in dark rooms and places where the sunlight

seldom comes. Nature says, if you would have men and women that shall walk in the majesty and glory of a high manhood and womanhood, you must let the physical be well developed--you must not crowd the brain with things that it can not comprehend. How often do you see the forces of life so exhausted that when a child reaches manhood, it is scarcely able to do anything. The great men and women of to-day have been those who have lived to grow strong in early life. Nature says, "Love ye one another." Christ in his glorious and beautiful inspiration says, "Another commandment give I unto you, that ye love one another." Love is the pure and holy sound of heavenly music; love for the great cause that you have espoused, shall make you strong. Love shall be the holy tie that binds Spiritualists together. Ye have been favored in receiving truths of great importance, and unto whom much is given, from them much will be required.

Hide not your light under a bushel. A city that is set on a hill can not be hid. According to the revelations that have been given unto you, so shall it be required of you. Theology has said we have sufficient to answer all the needs of human society. They have grand temples, beautiful works of art, and richly carved columns, but humanity is crying out for something better, something deeper--for more of the God-given principle of love that Jesus taught. The cry comes from high and low--they say we will have a free religion; but many of the people know not how capable they are of enjoyment. They have lived in such false systems, have shrunk away from the light, thinking that there was something terrible in it. But there is an earnestness in the desire for something free and better, something that will lift them to a higher plane, that will give woman as well as man a sphere of action where they may be untrammeled.

Spiritualism works in co-operation with the voice of Nature. It declares that there is nothing for nothing, but always something for something. You have no right to claim any privilege for yourself that you are not willing to give to another. Nature says there is a universal atmosphere of love and liberty for all to participate in, and Spiritualism repeats that in the great temple of light all are to be free! Oh! that we had the power to trace in still plainer words the importance of this subject. Whatever system of law or government is not in accordance with nature, will not meet the demands of the human soul, but there is a pure free theology arrayed in snowy white garments, that walks side by side with Spiritualism, that will satisfy the most ardent desires of your souls. There are wonderful capacities in the human soul, and these are vast resources in the great temple of Nature, that are capable of satisfying the cry for knowledge and understanding. Nature says that love worketh no ill. Nature has shed abroad through her grand and glorious temple, the light that will fill your soul with happiness and peace. It is her desire that man should be happy, that he should be pure, that he should be free, that all should wear upon their brow the bright, shining torch of truth.

Let love and charity go hand in hand--speak kindly one to another. Be ye just and good in accordance with the teachings of the angels. We know there are many brave workers among you, and we ask you to work on to bring forth the grand and glorious spiritual platform of freedom and truth, that shall bless the world and lead it on to higher and better conditions.

For this end the spirits labor with you, and we repeat, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

Let love and charity go hand in hand--speak kindly one to another. Be ye just and good in accordance with the teachings of the angels. We know there are many brave workers among you, and we ask you to work on to bring forth the grand and glorious spiritual platform of freedom and truth, that shall bless the world and lead it on to higher and better conditions.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

BROTHER JAMES SHAW, an old resident of Joliet, Ill., a firm intelligent and devoted advocate of the Philosophy of Life, passed from the natural to the spiritual plane of existence on Thursday morning, Jan. 17th, 1878, aged sixty-one years, cause of his demise congestion of the lungs.

BROTHER SHAW was an active business man, and will be missed by his large circle of acquaintance. That he will speedily report from the other shore we doubt not. His inimitable firmness, perseverance and courage, will not be thwarted by the portals of so-called death.

THERE! THERE! IT IS DONE!

Yes, reader, my soul-child is born and his name is Rastus Wake-up-the-dead-churchmen, which being interpreted means COMMON SENSE THEOLOGY.

This child was begotten by the condition of self-evident principles, hence he is profoundly legitimate. He stands alone from his birth, says nothing but in rhyme, and never talks without saying something. He was born without any "veil over his face," but with the key to the theological mysteries in his hand. So I bes, Pharisees and Hypocrites turn pale in his presence and yet he is a spicy, serio-comic fellow who cracks jokes just as easily as he cracks the shell of popular appearances. See how he floors the Devil.

The uncontrolled propensity Of heads too full at the base, Now answers well to all the Devil That ever cursed the race.

Thus he answers hundreds of the gr. vest. questions of theology. More than three thousand of these logical, self-evident, well digested rhymes await your acquaintance. These two hundred camp meeting subscribees will please take note and send for the prodigy. Price, per copy of 10 rhymes \$1.50. In common garb \$1.25. In morning wrapper \$1.00. Address his private Secretary D. Howland, Hamilton, Lewistown, Me.

P. S. Rastus was not "still-born" nor born to be still. Agents are jubilant; expression and post-masters are already busy in his service. HE TAKES because both his eyes are "single" to the naked truth.

Dr. Brown & Carroway.

Who are now making a successful tour through the Northwestern States, will make examinations and prescribe for diseases, for those who may be unable to visit them personally, by means of a lock of hair. Give name and address plainly. Enclose fee and stamp. If they are unable to get into sympathy with the patient will return money.

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DR. BROWN & CARRWAY, Des Moines, Iowa. v13n1419

Cleveland National Convention.

To ATTENDANTS:--All persons, who wish to be provided for during their attendance at the meeting at Cleveland, to take place Feb. 19th, proximo, will please address Mrs. Carrie Lewis, 288 Euclid Ave., to that effect, immediately. Notice of place and time of meeting will be announced in the daily papers of that city, on the day previous to the meeting.

JOHN W. EVARTS. Centralia, Ill., Jan., 7th, 1878.

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Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Edwin Forrest.

A new scene has been presented, and the curtain has been raised. Not egotistically, I trust, I come out on this new stage, and make my debut before the world, in that great drama of life that knows no farce. I still retain my strength and power to take part in this glorious drama. I am myself still, and will continue on forevermore. I walked out of earth life when I was summoned, and made my debut here and received applause that far exceeds that of earth. I would not return again to earth, for all the honor and applause I could receive.

I can come, and will come and assist my poor brother and sister actors in many ways. Although I went suddenly, my piece was well prepared so that I could come back in the first act. I have learned one great thing, and that, indeed, is, that life is not an idle dream. I have learned that, in order to be duly appreciated before passing away, we must duly appreciate the labors of others.

With all that has been accomplished for suffering humanity, little has been done for her or she who is an actor by profession. Let me tell you that the theatrical profession is too much neglected by the church in spiritual things. I am glad to hear recite one thing, which is that one of my fellow actors in New York came to this medium, and how thankful we are, that we were permitted to come and do our part.

The curtain has indeed raised, and revealed that magnificent scenery, whose artist is the great artist of nature, who never makes a mistake. I am at rest, but studying that great piece that I may come again, and recite upon other boards besides this. Let me tell you that the world is in darkness, and they must come to the great bulletin board of truth, and drink knowledge from the temple of light. Who shall say that this is a farce? Life is no dream, but we must take our part as actors.

Cornelius T. Cavlin.

Yes, the shadowy forest [Forrest the actor had just given a communication] speaks to us and tells us that he had passed to the other side and beheld the beauties and light of the evergreen shore, as it is revealed to us through the positive things of the new creation. Indeed, first comes trouble and affliction; then come the happy moments when the warm rays of the Sun appear and bring new life. See the buds coming forth in the Spring time, after waiting patiently until the frosts of Winter are past.

Oh, each one of us should be thankful for these shadows that come in our path—they are as needful as the great fires that sweep over the land. The angels will come and kiss the souls of suffering ones, and speak encouraging things for the future. Oh! how grand the thought that fire consumes all, but the ashes fertilize the soil, and then comes the Spring showers which cause the flowers of the soul to bloom. Give this out to the world, and let them know that there is not a flower suffering, but there is a shower to comfort it, and at last they will reach their goal.

Mary T. Harris.

Oh! send forth these happy greetings to the world. Send them, one and all! A New Year's greeting to each individual one of this little, but mighty band, and to the editor of the JOURNAL convey the greetings of a redeemed spirit, and may his many cares fall lightly upon him, as well as upon all his readers. May he so conduct his paper, as to have it respected for its truth. May he have his life written in that eternal journal above. May he so live that the RELIGIO-PHILOSOPHICAL JOURNAL will continue forever and may angels from the spheres of light bless him day and night.

I am grateful, and more than grateful, to think that I have been redeemed by getting this communication published in that paper. I have tried to be first, but the first must be last. It makes an impression on the soul to have these communications sent forth to the world. A happy New Year to all.

Rev. Noah X. Kingsford.

I would have him go to Dr. Slade's in New York, and he will be convinced by investigation. I mean one of my brother ministers of the Min'er's Circle in this city [Philadelphia]. Tell him in the name of humanity, in the name of God, and those who are near and dear to him, to go there and investigate, and he will be satisfied, and get as much as anything he will receive through this medium. Happy greetings dear friends, to you from the angels.

Thomas Wilson.

Well, I have often been told that if I would only wait until the season of perfect fruit should come, that I would gather in a harvest, and I did it. I have tasted of the sweet waters of that friendship that can not fade. I have drank of the cup loving angels have passed to my lips, and I would give to each one of you the clear waters without any dregs. My name is Thomas Wilson, and I lived up there, not very far from where that man lived who used to paint the Indian portraits [Catin].

Tudey Entwisle.

I died in the streets of London, England. It does not seem to be so very far from here. I want to know by what power and how I came here to America from London? It seems so strange, but I suppose that I am welcome here. I heard tell of this while in England. Once I went to hear a speaker in London, who seemed to be an American. Something she said rung in my soul. It is something to hear with the ear, and quite another thing to hear with the soul.

I never had much liking for the priests, as they are always taking from you for God's sake. I am not willing to drop God, but think it would be better to drop "for his sake." I came here from one of the steamers at New York, with the medium when recently there. The lady speaker told me something about a medium, but let me tell you that the philosophy is grand. I want this to be published in the Medium and Daybreak of London. They called me Tudey Entwisle, and I was a coal carter.

The Mass Meeting.

BRO JONES—The call for the Mass Meeting is almost a settled fact. While it is desirable that the call should be signed by hundreds, yet those already obtained warrant making the same. I yet hope to receive many names. Every society in the country should be represented in the call. I herewith send the names I have received requesting that the call be

made. Many of them have written me very enthusiastically upon the success of the meetings, and I believe the call will cause an assembly that shall be large, intelligent, earnest and determined. Although this meeting will not be called for any specific object, other than to obtain the sense of the masses of the Spiritualists, it should be generally known that it has been inspired by the failure of our present National Association to rally the masses under its banner, and of the terrible influence the Woodhull clique is exerting against the interests and opinions of true Spiritualists and their cause. We must stand before the world in our true light, not represented even in a one-sided manner, to say nothing of being represented in dishonorable doctrine, or, if it may be so called, in extreme radicalism. The following are names of signers to call: G. W. Kates, P. H. Pritt, Jr., J. A. Bittman and T. C. Fahnestock, Cincinnati, Ohio; Miss Lizzie Keyser, Covington, Ky.; Mrs. Emma Hardinge-Britten, Boston, Mass.; Albert Stegeman and Lamila Stegeman, Allegan, Mich.; Moses Hull, Ymeland, N. J.; P. T. Johnson, Ypsilanti, Mich.; Wm. B. Fahnestock, Lancaster, Pa.; Thomas Haskell, West Gloucester, Mass.; Seward Mitchell, Corvallis, Maine; F. P. Baker, Topeka, Kansas; Jemima M. Webster, Harrisville, O.; Rev. T. H. Stewart, Dr. J. S. Brown and Dr. G. W. Carpenter, Kendallville, Ind.; Hon. Wm. Dickenson, Rome City, Ind.; Hon. Wm. S. Prentiss, Prairie Town, Ind.; James Hall, Lagrange, Ind.; P. B. Randolph, Boston, Mass.; George M. Taber, John P. Allen, Mrs. S. J. Lewis, S. T. Russell, Mrs. Ruth Peep, John W. C. Robinson, Wm. W. Lewis and Mrs. M. A. Henry, Springfield, Ohio; J. D. Smith, Hallsport, N. Y.; Daniel White, M.D., Carlinville, Ill.; Noah W. Parker, Tipton, Ind.; Wm. Jordan, Port Huron, Mich.; J. H. Garretson, Richland, Iowa; O. S. Poston, Harrodsburg, Ky.; S. A. Thomas, Camden, Ind.; Geo. C. Waite, Holyoke, Mass.; Amos Benton, Dr. Bradley, F. V. Herzing and H. Bieber, St. Marys, O.; G. G. Parrott, J. M. Hussey, Wm. Hamilton and M. Nichol, Mendon, O.

MORE NAMES

are wanted in order to make the call as effective as possible. A good-sized convention of callers will insure such a gathering as seldom has been convened in this country.

One month more will be given to receive names. All who are interested in the cause of Spiritualism, should take part in this proposed meeting, in order to protect and further its claims and demands.

It is now almost decided that the meeting shall be called. The place for holding it remains, as yet, undetermined upon. Friends, you should "rally once again," that we may regain lost ground and plant our standard far in advance of any position yet held by us. Do not permit a small body or clique to rule or dwarf the proceedings of the meeting.

Let the voice of the whole be heard. Spiritualism has right and truth on its side, therefore we must protect it. We must diffuse its teachings for the relief, instruction and uplifting of mankind from sin, ignorance and bigotry. Spiritualists, our doom is being rung as effective advocates of truth. If you wish to save, to continue our cause in usefulness in public estimation, in growth of adherents, then rally, rally to this call now or never!

LYCEUM EXHIBITION BOOK.

I have concluded to endeavor to originate and compile a book to contain Declarations in Poetry and Prose; Dialogues in Poetry and Prose; Fairy Operas; Tableaux Vivant and Recitative; Silver Chain Recitations for a given number and for the whole school; short Farces, Burlesques, etc.

This book I intend for the use of lyceums as an assistant in getting up entertainments, anniversary exercises, etc. I wish to appeal to all our lyceums to forward me anything of this kind that they possess, of an original character. I hope our speakers and authors will also favor me with their contributions. This will be such a book as, I am sure, will be welcomed by all our lyceums and by each family of Spiritualists.

Ever for Progress, Yours, etc.,

G. W. KATES.

Cincinnati, O.

"Fun in the Country."

The Beloit Free Press, under the above head, gives an amusing account of one of Charles H. Reed's Seances:

The other night the "Mysterious Man" was announced to display his peculiar abilities at the Free Church in Manchester. Of course, there was a full house, for the people out that way are just as apt to relish a show of that kind as Sam Goodwin or Jack Sherwood are here in the city. So everybody went, mostly, among them Milt. Everett, the Murrays, Jim Ross—in fact, 'twould be hard to mention one, either in Manchester or Turtle, who did not go.

Before proceeding in the performance, a committee was selected to tie the "Man of Mystery." Upon this committee were H. J. Murray, J. M. Everett, and others. Milt. was used to ropes, and hadn't any objection to giving the performer a fair sample of good, square, country tying. He tied his feet to the chair; he tied his hands, his arms, his legs, and would have tied his ears had they been a trifle longer, until the only part of his body that he could move was his head. Full twenty minutes were exhausted in this task before the committee on rope rested from their labors. An expression of satisfaction rested on Milton's dark features. In his mind's eye he already saw the discomfiture of the stranger. Triumph was nigh, and the angel of Victory hovered about with the laurel wreath to crown the victor. The "Mysterious Man" ordered the light blown out, in classic phrase, desired him to "douse the glim." Immediately after the command came to illumine, and there in his chair sat the "Man" in his shirt sleeves, with the coat on the floor which he had worn while being tied, and over and around which the rope had passed. The capillary substance surmounting the heads of the committee appeared to have an upward tendency, but Everett gallantly rallied. Pulling of his own coat, he thought it might not be as easy to play tricks with that. Out went the lamp. Again was the match applied, and there, the picture of serene innocence, sat the "Mysterious Man" with Everett's coat on his person, under the ropes! There was a marked upward movement of hair this time, sure, and Milton's usually dark features were not so dark. The light was put out once more, and in five seconds' time the coat was discovered descending from the ceiling as the flickering match was applied to the lamp. This time Everett "aved," and while he carefully examined his garment, he endeavored, to coax the hair on his head into a recumbent position. After some further tricks of a similar character the committee left the platform, some of them entertaining the opinion that the d— had broken his chains and had been about, while all were willing to admit they couldn't see through it.

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

LONDON, ENGLAND.—J. B. Dickenson writes. I have attended two seances of Mrs. Jennie Ferris Holmes, of America. My own spirit son Eugene presented himself.

ALBANY, N. Y.—Almira Teachout writes.—I feel that you are doing a good work. May God and the angels bless you, is the ardent wish of your friend.

GRANITE, COL.—Extract from a letter to A. B. Severance, M. D.—A. St. Clair writes.—I have just received yours of the 15th, and am perfectly satisfied that you do not profess more than you can perform.

CEDAR RAPIDS, IOWA.—Lemon Irish writes. I have made arrangements to devote all my time from now on, to healing the sick and preaching the gospel to the poor.

DENVER, COL.—Orson Brooks writes.—The JOURNAL must be sustained. "Blow your trumpet with coat of and sleeves rolled up," and I for one, in my feeble way, will do what I can for you.

PRINCETOWN, MASS.—E. Paine writes.—If any of the friends happen to visit this out-of-the-way place, they will find me ready to welcome them to the best of my abilities.

WILMINGTON, OHIO.—J. J. Brown writes. We think your valuable paper is doing good, and should have a wide circulation. All who love the truth have a common interest in the spread of truth, especially the great truth of immortality.

BISHOP CREEK, CAL.—Mrs. L. Hutchinson writes.—I saw a notice of the funeral of Judge Boardman, in the JOURNAL. In him, I feel I have lost a teacher and a friend, for a time, at least; but, like the sun, gone for a night to come forth the brighter in the morning.

MANKATO, MINN.—C. H. Andrus writes.—We have had the brave and good J. L. Potter here. He gave four lectures between Christmas and New Years, which were well attended. What we need now is a first-class medium for physical manifestations, one whose influence is strong enough to enable the spirits to manifest themselves.

NEW YORK.—Wm. I. Young writes.—This free-love, or rather free-justice—far practically this is its outcome—is making sad havoc here in New York. Many a wife finds herself deserted while surrounded by numerous self-starving offspring. So also many a husband now mourns that woman is no longer the angel of the household, while his children grieve for the loss of a mother's care.

GRATTAN, MICH.—Jennie Storey writes.—We cannot express the pleasure I take in perusing the column of the noble JOURNAL, as it comes each week, so richly laden with fresh inspirations from the angelic world. Truly you have a noble mission to perform, and may the "loved ones" that have crossed to the other shore, still continue to instill into your mind those glorious truths.

DEKALB, ILL.—Mrs. Mary M. Barber writes.—I have been a seoffer at Modern Spiritualism. I can have patience with others, for I know by myself how they are—they can not remove the scales from their eyes themselves. There has got to be a convincing power at work to break up the darkness before them, and let in the light, before they can see the beautiful truth and purity of Spiritualism.

STAUNTON, ILL.—Isaac Ferris and Dr. A. M. Mitchell write.—We send you twenty dollars in one bill-office order. Credit each of us with ten dollars for the dear old RELIGIO-PHILOSOPHICAL JOURNAL, and long may you live to send it to the inhabitants of earth to break upon them the bread of eternal life.

Thanks. Many of our subscribers who are years in arrears, are beginning to wake up at the alarm of trumpet blasts we are compelled to sound. Angels have promised us that they will touch the hearts of the negligent, in our behalf. We believe it.

WINCHESTER, IND.—S. A. Winchester writes. I feel happy to say that free thought is gaining very rapidly in this part of the country, and I hope the time is not far distant when I can do more for the advancement of truth than circumstances will permit me of doing at present. I will say that Mrs. Colby is doing a noble work here and other places.

CAIRO, ILL.—S. L. Ruffner writes.—I had the pleasure of being present and participating in the organization, this week, at this place, of a society which took the name of the Scientific Liberal Association. It is made up of Atheists and Spiritualists. We intend to investigate the subject of Spiritualism along with other questions of science. Prof. Denton, of Boston, is expected to give us a course of lectures next month. I may inform you more fully in regard to our association, soon.

PORTLAND, OREGON.—W. H. Chaney writes. To-night will conclude my five days' discussion with Prof. T. Campbell, President of Monmouth College. He is the first and only Christian who has ventured to meet me in a discussion of the Bible on this coast, and is generally conceded to be the champion Christian debater. It does not become me to speak of the merits of the discussion, but I learn that even the Christians feel that Prof. Campbell is only "second best."

DECATUR, IOWA.—W. D. Moore writes.—I think the better plan would be for Bro. Sanford to visit each district and organize the Spiritualist force, and take whatever they could raise for him, and on his next round they would by their united efforts be able to raise his price. People here are willing and anxious to investigate. Many of them never heard a rap or any other spiritual phenomena. They say give us the evidence. Show us your works and we are willing to believe.

BOURBON, IND.—P. Heller writes.—Our circle meets two or three times a week. Glorious manifestations come from the spirits. Last Sabbath evening great demonstrations were made at the house of Mr. Cless. Departed friends came and showed themselves to some present. Music was heard by others. A child of Mr. Cless, age about twelve, could see and point out different spirits walking about the room. Bro. Jones, we have the manifestations, and can we not now have a lecturer, such as Mr. Wilson.

KANSAS CITY, MO.—James L. Mortin writes. In this western city the gospel of humanity has many adherents, and is now being proclaimed to the listening multitude, not only by the able lecturer now with us, Mrs. M. E. Barry, but by scores of lesser lights. Captain Winslow, of your city, by the many tests of spirit presence, has done much to open the eyes of priestridden humanity here, and make deep inroads into the dark pit which the church theology of the past has cast its blinded votaries.

ANDOVER, OHIO.—Harriet Dayton writes.—In far-off Eastern Ohio the sunlight of Heaven has shone down! Little by little for the few past years have the angel-whisperings been heard among us, and many feasts of truth have been spread, of which we have partaken freely. These have been separated by seasons of rest until hunger had to be called for more food. But lately Robert G. Jones has been here. May angels bless him for the good work he has done for us! He has had crowded houses, made up of all creeds and classes of our village, even amid heavy storms of snow and sleet.

MARYSVILLE, MO.—A. A. Noc writes.—The world moves. Thanks to the angels for their efforts in trying to enable man to keep pace with it. One year ago not a single copy of the JOURNAL was received at this place. Now the three names I send make up a list of five, with a good prospect for more. Thus you see, Liberal ideas are being planted here, and where the seeds of Liberal ideas are sown and take root, they never can, never will be eradicated. I hope that all Spiritualists will be true to their high and holy calling, and work in harmony with the angels that are trying to promulgate truth and eradicate the false teachings of Old Theology.

BOULDER, COL.—Joseph Wolff writes.—Inclosed you will find an extract from the Boulder County (Col.) News, of Jan. 10, 1873. It tells a beautiful tale of a certain Reverend. I think it well enough to place before you a list of "unfortunates." The News failed to say that the Reverend gentleman was booted out of Cricket, (in Denver), one of the worst gambling and drinking hells in the world. I will not attempt to praise the JOURNAL. It is above any efforts of my pen in that direction.

HICKMAN MILLS, MO.—T. Scott writes.—It is with the greatest pleasure I send you inclosed three dollars for the renewal of the JOURNAL, which comes to us like an "apple of gold in a picture of silver." If my fervent desire could be realized, it would be read by every intelligent person on the face of the globe. Error has indeed taken very deep root, like our prairie grasses; but as clover will root out these when sown, so will truth eventually remove error.

BRYAN, TEX.—H. Moore writes.—We have organized a society here, although we have but few mediums. There are a few believers here in Spiritualism, but quite a number desire to investigate (which you know is equivalent to belief when they once commence to investigate) among them a number of clergymen. We hope to obtain good results. Our mediums at present are not sufficiently developed to give satisfactory results to investigators; but we know our friends in the Summer-land will not permit our efforts to prove unavailing.

VINELAND, N. J.—J. B. Dutton writes.—Bro. Wilson, let us hear from you often. We love to read the cheering tests given by you to earth's mortals. They seem to open the windows of Heaven and bring the two worlds so near together that we seem to be in close proximity to loved ones gone before. And we love to hear now and then from your Farmer Mary, and how she is prospering on the farm while the "Gentle" One is dealing such hard and effective blows on the head of old bigotry and superstition. Bro. Kellogg has been speaking to the Spiritualists in Vineland. He is very much liked here and is doing good in the cause of humanity.

OSSEO, MINN.—H. H. Smith writes.—The church by their cry of free-love and infidelity have made us appear odious until public meetings in Minnesota can not be sustained only in a very few places, except when some new lecturer comes along, and then our gatherings are small. Our believers are either weak-kneed or very indifferent, or else it would not be so. In Minneapolis our best believers have fled back into the Unitarian or free religious ranks, because there they can go without the stigma that would be heaped upon them did they attend the spiritual meetings, and by so doing build up the cause of the angels, which must be done if the gifts are to be increased and made what they ought to be, that spirit intelligence and power may be received as it might be. Our mediums in this State are not willing to assist in carrying on meetings right in their own vicinity, unless they are paid for every minute of their time, and yet they ask the people to employ them, and think hard if they do not. It seems to me that such mediums stand in their own light, and would do better if they, by their work, would make it more popular.

MOBILE, ALA.—W. Persons writes.—Did you ever think of the theologic idea that there must be a great First Cause for all that is in this world, and that God is the Creator of all things? Now if he is, what was he before he created anything? If anything he created, must it not have an end? Is it not true that there is nothing that can increase the amount of what exists in the aggregate? If one part increases another the other is diminished. If a lake be absorbed of its elements by any of the processes of nature, it being taken up by the atmosphere, so sure will it descend, if not to the original spot, somewhere else. The law of compensation exists, and nothing can be lost after the domain of the vast universe. Absorb any element and it only serves to increase other conditions. Then what use for a God. Nature takes care of herself. Matter as well as spirit always exists—always will. Not one particle of matter can be destroyed. Burn it and you find it in gases and they again are absorbed, enter into and help form other bodies which comprise the stupendous world that matter and spirit were indestructible, so is thought, the emanation of mind. Again, there is no passivity—all is motion, action; valley moves to valley; mountain moves to mountain; hilltop moves to hilltop; all earth moves.

HARRISBURG, PA.—H. Breneman writes.—It has been some time since I wrote you concerning Spiritualism in Harrisburg, Pa. Our society is progressing. We hold meetings regularly every Sunday afternoon at two o'clock, in Barr's Hall. In the absence of a speaker, we read lectures and sing. After the lecture, we give an opportunity for any one to speak for, or against Spiritualism. Then we give the spirits an opportunity of speaking through the Potts Brothers, by giving tests, and spirits identifying themselves, which is very satisfactory to the audience, and makes our meetings very interesting. Now let me tell you that the spirit, Patrick Oer, (through Andrew Potts) still gives manifestations by finding money and relics buried beneath the earth's surface. Let me relate a circumstance that occurred on Christmas day. I went with Andrew to Middletown, ten miles below Harrisburg, on the line of the Pennsylvania Railroad, to visit some friends, and after returning home on our way to the depot after night, Andrew and I stepped down and picked up two five dollar bills frozen in the snow, and when entering the cars we found four dollars in bills lying on a seat that a lady had just left. On our way home Andrew was controlled, the spirit showing us how he controls when he takes his medium to those traveling expeditions, occasionally stopping at places only where the spirit wishes. I could give you much more that is done through this medium, showing conclusively there is an intelligence outside of him. The money found in this way is not used by the medium, but is entirely distributed by the spirit for traveling with his medium and for charitable purposes.

CORRECTIONVILLE, IOWA.—John P. Hobbs writes.—A few struggling souls dwelling in the valley of the Little Sioux River and its tributaries, anxious for more light and to be participants in the invigorating influences of angel-inspirations so comparatively abundant in these latter days through the instrumentality of media, were fortunate in securing the services of our esteemed Bro. Wilson for a course of ten lectures, which were delivered by him at Smithland, commencing Sept. 8th, 1872. He more than answered our expectations, both in the matter of tests and lectures, especially the last of the course on the subject of Diabolism, which was acknowledged by all, both skeptics and friends, to be the grandest thing of the kind they had ever listened to in the circle of their lives. Many received from the lips of our inspired brother the most striking proofs of their departed friends. To say the least the Spiritualists of this locality, so far as I have knowledge, feel justly proud of E. V. Wilson as a spiritual teacher and leader, and hope he may ever be sustained and kept in the field by the higher powers, against all opposition. And we are none the less proud of the career of our beloved RELIGIO-PHILOSOPHICAL JOURNAL, the great organ of truth and progress to all the world—never daunted, but ever fearlessly maintaining its reputation for truth, honesty and fidelity to the cause to which its columns are mainly devoted; and may its visits, like angel ministrations, never cease to beautify and make happy our earthly homes and lives. There is another item which I should like to add at this time in reference to Palmer Rogers. I was made vividly conscious on one occasion not long since, of a spirit presence, it occurring after I had retired for the night. One arm being extended and uncovered, I was awakened by very palpable taps on it. Hardly had I recovered from this startling sensation when a dulcimer which rested on a table and which was closed, and which I had just turned on, gave forth sounds, carrying the impression that this spiritual devil is a patron of the fine arts, and music his especial delight. Distinct raps on a bureau which stood in one corner of the room, next drew my attention; but pretty soon the spirit, not satisfied with these slight demonstrations of his presence, proceeded to an adjoining room, where I then heard the well-known tones of friend Rogers' Indian control, who seemed to be engaged in relieving the distress of a sick wife and child. Returning to my original story, I, in turn, felt the gentle influences of spirit control, and was caused to utter sound in a language entirely foreign to my native tongue.

without having had any previous knowledge of the same. Though the humble writer of this is unaware of being controlled for any special purpose, he yet is often made conscious of the presence of the immortals in this manner, and acknowledges a debt of gratitude to them for the benefits he has already received, and is daily receiving through their kindly ministrations.

DON'T BE POISONED with the sticky, filthy, dangerous Hair Preparations, but use NATURE'S HAIR RESTORATIVE, which is perfectly clean and transparent, and entirely free from all dangerous drugs. It will positively restore Gray Hair, prevents the Hair from falling off, will cause it to grow when prematurely lost, removes dandruff and keeps the head in a perfectly healthy condition. Try a bottle and be satisfied that it is the greatest discovery of the age.

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

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

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable. She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of Tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.

Agents wanted.



CATALOGUE OF BOOKS FOR SALE BY THE

Religio-Philosophical Publishing House.

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

Table listing various books such as 'An Hour with the Angels', 'Astrological Origin of Jehovah-God', 'Arcana of Nature', 'The Devil and his Fiercy Dominions', 'The Biography of Satan', 'The Devil and his Fiercy Dominions', 'A Devil', 'The Biography of Satan', 'The Devil and his Fiercy Dominions', etc.

Table listing various books such as 'Living Present—Dead Past', 'Cloth', 'Lessons for Children About Themselves', 'Mayweed Blossoms', 'Mormonism', 'Magic Staff', 'Man a Religious Animal', 'Ministry of Angels', 'Manual for Children', 'Morocco', 'My Affinity', 'My Amity', 'My Childhood', 'My Childhood', 'My Childhood', etc.

Table listing various books such as 'Railroad Time-Table', 'Arrival and Departure of Trains', 'SUMMER ARRANGEMENT', 'CHICAGO, BURLINGTON & QUINCY', 'CHICAGO & NORTHWESTERN', 'MILWAUKEE DIVISION', 'CHICAGO & ALTON', 'MICHIGAN CENTRAL & GREAT WESTERN', 'CHICAGO, ROCK ISLAND & PACIFIC', 'PITTSBURGH, FORT WAYNE & CHICAGO', 'PITTSBURGH, CINCINNATI & ST. LOUIS', 'LAKE SHORE & MICHIGAN SOUTHERN', 'ILLINOIS CENTRAL', 'CHICAGO, DANVILLE & VINCENTS', 'PITTSBURGH, FORT WAYNE & CHICAGO', 'PITTSBURGH, CINCINNATI & ST. LOUIS', 'LAKE SHORE & MICHIGAN SOUTHERN', 'ILLINOIS CENTRAL', 'CHICAGO, DANVILLE & VINCENTS', etc.

Advertisement for 'The New Wonder! NATURE'S HAIR RESTORATIVE!' featuring a portrait of a woman and text describing the product's benefits for hair restoration.

Advertisement for 'NEEDLES AND NEEDLE CASES' and 'Philosophy of Creation' by Warren Chase & Co., including details about the journal and other publications.



Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country unless we so direct. Write short letters, and to the point, in plain talk, stating just what you mean and want, and always date your letters.

From Lexington, Kentucky.

Readers of the Frontier Department, we present you this week with the following account of our debut, in the ancient and conservative city of Lexington, Ky. Lexington is a Railroad centre, county seat of Fayette county, situated in the centre or near the centre of the State. Fayette county is bounded by Madison, Jessamine, Scott and Bourbon counties, which, taken together, form the famous Blue Grass region, claimed as the most fertile and productive district in America—noted for its wealth, liberality, expensive elegance of its people, the beauty and fashion of its ladies, its agricultural importance, and its splendid thoroughbred and blood stock of all kinds, unsurpassed in quality by any country in the world! The leading newspapers are the Daily Press, and the Weekly Statesman and Observer. There are four national banks and three private ones in the city. Its manufacturing interests are three woolen mills, three flouring mills, seven manufactories of bagging, five carriage factories, one rope factory, one foundry, one cotton mill, besides many others of a more local character, and of less importance. The best hotels, are the Phoenix (at which we dined yesterday sumptuously—had an introduction to mine host, Gen. Robinson, who knows how to keep a hotel), the St. Nicholas (on the European plan), Southern, and Fayette.

The population of Lexington is put down in the census at 14,800. This region has become classic from its associations with the Clays, the Boones, Breckenridges and other notables in the history of Kentucky.

From what we have seen of Lexington and its people, we are favorably impressed with their kindly natures, generous hospitality and intelligence.

Our audience last night was a thinking one, and such a one as we love to speak before. The field here is a rich one, and open to the acceptance of the truths of Spiritualism. There must, however, be no nonsense, cant or hypocrisy preached here. The speaker and medium must be prepared to do battle with intellectual giants.

Last night, Jan. 16th last, we gave nine tests of marked and startling character. To Mr. H., we delineated his character, and then mentioned four dates in his life's history, giving incident and details, all of which were approved sav. One, we then stated, "Ladies and Gentlemen, we frankly confess to you, that we have been posted in regard to this man's history. The parties posing us are two spirits now with him—one a female who died long ago when a little girl—she is now a full grown woman, clothed in a loose garment down to the feet. She is a brunette in complexion, dark eyes, very dark glossy hair, features oval, hair full and hanging loose over her shoulders. This woman is your sister. The other spirit is a man, and we believe he is your father or belongs to your father's family. He is tall, of commanding appearance, and unlike you in every respect—he is fair, has grey hair, is clean shaven, forehead high and full, and was seventy-five or eighty years old when he left the form."

"I am in your hands, Sir, and you are to prove or disprove this statement. We close the door behind us cutting off every avenue of retreat. What we have stated is true or false? What say you?"

Mr. H. replied: "So far as my character as a man is concerned, I shall leave the people that know me to decide. In regard to historical events in my life, you have reported them very correctly—save in this statement of eight years ago—that I do not identify."

Mr. J. B. Sandusky rose and said, "I have known this man from his boyhood up to the present, and I could not have read him as correctly as Mr. W. has done this evening. We then asked him, "What about your sister?"

"I had a sister who died, a young girl, of cholera, in 1833. I was quite young at the time, and only remember her as a little girl, hence could not testify of her clearly from memory. I do not identify the man."

"Will you describe your father?"

"Yes; my father was six feet one in height, of a commanding appearance, and fair of complexion—had grey hair, and at his death wore a long full grey beard. He died between seventy and eighty years of age, and has been dead about eight years."

"Had your father worn this beard all his life?"

"No; only a few years before his death." Several gentlemen confirmed the accuracy of our description of the father of Mr. H., minus the beard.

We then turned to Mr. W. saying, "We see by you, and between you and the gentleman sitting on your right, a young woman," fully describing her. "It is our opinion she is your daughter. She does not say so. It is only our opinion—I have never buried a daughter."

"No; I have never buried a daughter."

"Do you identify this spirit woman as one that you know?"

"No; I do not."

Turning to the other man on his right, "Do you identify this spirit woman?"

"Yes; you have described my daughter who died some four years ago, as correctly as I could have done."

hand on his shoulder familiarly, saying, 'Old friend, does this shake your skepticism in regard to Spiritualism?'

"Yes, it does," said the man. "Did you know the man," we asked? "Yes, I did."

Then many said it was Tom. Marshall, and all were exceedingly surprised. Thus we have opened the ball and intend to keep it rolling on and on until the victory is won.

E. V. Wilson's Appointments for February

We will speak in Philadelphia, Sunday and Monday evenings, the 2d, 3d, 9th, 10th, 16th, 17th, 23d, 24th, twelve lectures; in Wheeling, W. Va., on the evenings of Tuesday, Wednesday, Thursday and Friday, the 4th, 5th, 6th and 7th of Feb.; in West Chester, Pa., on the evenings of Tuesday, Wednesday, Thursday and Friday, Feb., 11th, 12th, 13th and 14th, four lectures; on the evenings of Tuesday, Wednesday, Thursday and Friday, the 18th, 19th, 20th and 21st of Feb., we will lecture at Rogers Ford, Pa. That Orthodox clergyman who has expressed a determination to call to account the first man or woman who dare deliver a lecture on Spiritualism in this place, will please observe—we will dare, and shall hold ourselves ready to account for what we do.

On Tuesday and Wednesday, Feb. 25th and 26th, we will speak in York, Pa.—two lectures. The friends of Spiritualism in the above places will arrange for our coming as per our letters. Let us have truth, "and the truth shall make us free."

To those of our subscribers who have not received their paper, we wish to state that our letters dated Oct 21st and 27th, containing thirty-five names never reached our office in Chicago. We have, however, attended to the matter and all are in receipt of their papers before this.

Tobacco Antidote.

BRO. S. S. JONES: I see you advertise for agents to sell Mrs. Robinson's Tobacco Antidote. I want to know your terms to agents. I tried it lately, and it cured me. I only desire to sell here at home—so if you wish me to act as agent, please give me your terms.

A. E. CRAM, P. M.

Rivers Grove, Iowa, Jan. 20th, 1873.

We are daily in receipt of many letters inquiring terms to local and traveling agents, for Mrs. A. H. Robinson's Tobacco Antidote. We reply thus publicly to your inquiry, as it will answer the questions to all who wish to become agents and save writing.

The Antidote sells always at two dollars a box, and one box is sufficient to cure any one of the habit of using tobacco, when directions are strictly followed, without the least deleterious effects.

We furnish it at wholesale to agents for twelve dollars per dozen, in not less than one dozen packages. Keep no open accounts with anybody—strictly cash business. Address, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illinois.

\$5 to \$20 per day! Agents wanted! All classes of working people, of either sex, young or old, who make more money at work for us in their spare moments, at all times, than at anything else. Particulars free. Address, G. S. HANCOCK & CO., Portland, Maine.

FIRST SOCIETY OF SPIRITUALISTS. Services at 10:30 A. M. and 7:30 P. M., at 99 West Randolph St. LYMAN C. HOWE speaker. Children's Progressive Lyceum 11:30 A. M. Sea's free.

THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

DRUNKARD STOP! Your wife, children, friends and the angels cry stop! Dr. Beers has cured thousands with a remedy given him through Spirit Aid. It can be given without the knowledge of the patient. If desired, sent to address for \$3.00. Send for circular and conclusive evidence. Address the General Agent, G. G. Mead, Zumbrota, Minnesota. v13c2016

TREES! TREES! TREES!!

Some eight years since, traveling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment in trying to raise the common apple, and believing Providence had made simple provision, and that varieties of fruit could be found adapted to such localities, and noticing the CRAB APPLE found in and around in all sections and cold spots, we saw it was necessary to get valuable varieties of fruit of that species of tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much preferred to the apple for sauce, pies, cooking, drying and cider, and some valuable to eat from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.

Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast failing, may find them equally valuable both for fruit and stocks. But we do not recommend for stocks the slow growing, common varieties. We have some varieties, much more vigorous growers than the apple, being as large as five years as the apple at nine or ten.

They generally bear the second year, and number to whom we have sold in lots have gained a barrel each, from trees only five years planted, which sold in Boston, at TEN DOLLARS A BARREL, giving them \$7.50 EACH TREE, net. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1872, writes in reference to the fruit of trees purchased of us, and planted three years last Spring: "I gathered last Fall from the 30 trees 43 barrels. 29 I sent to Boston, which sold for \$173, besides one barrel of Hydrocotyle (one tree) sold for \$12 from the remainder I made five barrels of cider. If I had had then the experience in shipping fruit I now have, I would have received from one third to one half more than I did."

The following is from one of our most respected citizens, a large and successful fruit grower:

E. SHARP & SON: You inquire how I succeeded with the crab trees I bought of you four years ago. I came into bearing the second year, and last Fall I sold over 40 dollars worth of fruit.

LaSalle, Niagara Co., N. Y., May, 2nd, 1872. A. M. Chesbrough. His experience induced him to purchase of us last Spring 500 more of the same kind.

We sent our fruit to Boston last Fall. One variety we sold at \$16.66 and the other at \$10 a barrel.

Value of stocks.—The Wisconsin Horticultural Society strongly recommended them for the apple. A correspondent of the Country Gentleman writing from Farmington, Maine, states the following: "It is claimed for this method that the trees are hardier, more vigorous and come into bearing the second year. I myself, last autumn, visited an orchard of 400 trees thus treated nine years old, which yielded the past season 220 barrels of very fine fruit."

A gentleman from Pennsylvania, stated to us lately, that his father planted a crab orchard and some years past grafted it entire to choice kinds of apples, that it commenced bearing the second year, and although other orchards in the vicinity had failed of fruiting, that had to be abandoned every year and had made a vigorous growth and was now the most valuable orchard in that part. And should New England and other parts where the apple is failing, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.

WE HAVE FOR SALE A GENERAL ASSORTMENT OF NURSERY STOCK, AND OVER A MILLION TREES OF APPLE AND CHERRY OF DIFFERENT VARIETIES, ADAPTED TO ALL LOCALITIES, FROM ONE TO FIVE YEARS GROWTH.

The senior partner having seen over eighty years of active life, it is intended soon to close our business, and we shall sell at very reasonable prices. Should individuals or neighbors join and order 300 or more, they will be furnished much below the retail prices. They can be boxed and sent to any railroad depot ordered. E. SHARP & SON Lockport, N. Y., Jan. 15th, 1873. v13c2016

CITIZENS' PETITION

To the Honorable United States Senate and House of Representatives in Congress Assembled:

The undersigned citizens of the United States deeply realizing the importance of improving the facilities and safety in transmitting small sums of money through the mails, do respectfully but most urgently solicit your attention and action in the premises.

From our experience and information upon the subject we do verily believe that many hundreds of thousands of dollars are annually purloined from letters by officials who have the handling of the United States mails. It has become a burthen and a source of annoyance which we are unwilling longer to endure. We know that the remedy for the evil is simple, and justice demands a prompt adoption of a measure which will remedy it in every post-office throughout the United States.

Millions of dollars are transmitted in small sums every year by people in moderate circumstances for newspaper subscriptions, books, small articles of merchandise, and other purposes too numerous to mention; a considerable per cent. of which never reaches its legitimate destination. A revenue in these cases is paid to the Government, and yet there is no equivalent rendered.

The Postal Money Order System, so far as it extends, is a safe and convenient mode of transmitting money through the mails, but the tariff of expenses, on small sums, is too high.

The Registry System is expensive and unsafe. It is not what the people require.

We most urgently ask your honorable body to speedily take this subject under consideration, and to extend the Money Order System to every post-office in the United States, with such a low rate of expense as shall be equitable and just toward the people, and as in duty bound, etc.

Cut the Foregoing Petition Out, and get every person over the age of twenty-one years, to sign the same and forward it to your Senator or Representative in Congress.

This is a matter that interests every newspaper publisher, as well as every citizen in the United States. Will all newspaper editors publish this, or something similar, at once, and request their readers everywhere, to cut out and circulate the same and forward to their respective members of Congress and Senators? Let us move together and secure a redress for the wrongs we are all suffering.

PROGRESSIVE Harmonical Community

Has been chartered, according to the Laws of the State of Iowa founded on the principles of the Harmonical Philosophy, where there will be chance for all persons to develop the higher faculties of their nature and to secure all the comforts of material life, with the least possible labor. A good medium and also a good cook particularly required. For particulars, address with stamp, for return post.

G. W. GORE, Lamaille, Marshall Co., Iowa. v13c164t

The Progressive Community!

Is located near CEDARVALE, P. O. HOWARD CO., KANSAS; it is free from debt and has 300 acres of choice land. The founders started the community nearly two years ago, have such improvements as are necessary for a comfortable living, and now the CO-OPERATION OF EARNED COMMUNITIES wanted for the BETTER REALIZATION of a true home based on EQUALITY, FRATERNITY and LIBERTY. For particulars Address WM. FREY. v13n14

THE FRIENDSHIP COMMUNITY

Is located near Buffalo, Dallas Co., Mo., where it has 500 acres of good prairie and wood land, on which its members all live and work together, giving all their property and labor for their mutual assistance and support. No interference is made with the religion or marriage of the members; but equal rights are allowed to all, both men and women, in its business affairs. A few more members can now be received. "THE COMMUNITIST," its monthly paper, will be sent free to all desiring further information. Address Alexander Longley, Buffalo, Dallas Co., Mo.

Talks To My Patients

Hints on Getting Well and Keeping Well. BY MRS. R. B. GLEASON, M. D.

The author says, "I do not write for the public or 'the profession' but for the friends who want Hydropathic and Hygienic hints to help them meet their home duties. The book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or nurse at hand, to advise in emergencies, or to guide in those matters with which woman's life is so replete. The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain or better still, how to avoid it. Cloth 12 mo 228 pp. \$1.50; Postage 30 cents. \*For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and 5th Ave., Chicago.

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GIVEN FOR ALL DISEASES AT THE Spiritualist Home 148. W. Washington-St. CHICAGO, ILLINOIS. Patients from abroad accommodated with good board and lodging at reasonable rates. Three or four Magnetic Physicians are always present. v13n13

TO THE SICK EVERYWHERE!!

After having been frequently importuned, both by MORTALS and IMMORTALS, to let my light shine, I have finally consented to use my powers for the benefit of humanity.

INVALIDS sending age, sex, lock of hair with leading symptoms of disease will get DIAGNOSIS and PRESCRIPTION, for \$3. All medicines sent at cost.

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BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS PHENOMENA, AND THE VARIOUS THEORIES REGARDING IT WITH A SURVEY OF FRENCH SPIRITISM

"Search where thou wilt, and let thy reason go To ransom Truth, even to the abyss below!" This interesting work by one of America's foremost writers in other fields of literature is written in the authors best style, there is not a dull page in the book. 400 pp. \$1.25, postage 10 cents.

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SECOND SERIES. INCIDENTS IN MY LIFE.

BY D. D. HOME.

"Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."—Dr. Z. Chambers.

All Spiritualists and Investigators will hail with delight, another volume from Mr. HOME. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says:

"About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in consequence of the suit 'Lyons vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adare, now Earl of Dunraen, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.' I now present the public with the second volume of 'Incidents in My Life,' which contains my narrative to the period of the commencement of the Chancery suit."

CONTENTS. Preface. Introduction. CHAPTER I.—Reviews and Replies.—Letter to "Times." 2.—Sir David Brewster.—Lord Brougham.—Letters and Testimony.—Dr. Elliotson.—Prophetic Incidents. 3.—Expulsion from Rome.—Discussion in House of Commons. 4.—S'udge, the Medium.—Mr. Robert Browning.—Fancy Portraits. 5.—Nice, America, Russia.—The Double Seances in London. 6.—Lecture.—Notice in "Star."—Falsehoods in "All the Year Round." 7.—Spiritual Athenaeum.—Identity.—Guardians of Strength.—Spirit Mesmerism. 8.—New Manifestations.—Elongation.—Voices.—Perfumes. 9.—Elongation and Compression.—Handling of Fire. CHANCERY SUIT.—Mrs. Lyon's Affidavit in support of the Bill. My Answer to the Suit. Mr. W. M. Wilkinson's Answer to the Suit. Price \$1.50, postage 30 cents. \*For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams Street and Fifth Ave., Chicago.

A Good Head of Hair Restored by a Spirit Prescription.

ANITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mr. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired. M. K. SMITH. Springfield, Mo.

Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., enclosing \$3.00, which covers full expense of diagnosing, remedy, and postage or expressage.

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The Positives cure Neuralgia, Headache, Rheumatism, pains of all kinds; Diarrhoea, Dysentery, Vomiting, Dyspepsia; Flatulence, Worms; all Female Weaknesses and Derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarletina, Erysipelas; all inflammations—acute or chronic—of the Kidneys, Liver, Lungs, Womb, Bladder or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds, Scrofula, Nervousness, Sleeplessness, etc.

The Negatives cure Paralysis, or Palsy, whether of the Muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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Mrs. Maud E. Lord's Great Clairvoyant Liver Remedy and Blood Purifier.

This preparation was given Mrs. Lord while in a clairvoyant condition. It has been well tested and has won for itself the name of the Golden Discovery, the Wonder of the Age, and which we offer the public without any fear of competition. It is composed of active remedies particularly adapted to the difficulties above named, balanced by others, rendering it a favorite panacea in many other difficulties that arise from an unhealthy state of the Liver. It not only finds its positive anchorage upon the Liver,

THE GREAT RESERVOIR TO THE HUMAN SYSTEM, cleansing and bringing a healthier tone and permanent cure, but it gives tone to the digestive organs, dispels languor, acts upon the kidneys and bowels, has a grand effect upon Catarrh, Scrofula, Dyspepsia, Bilious Diseases, Fevers, and Inflammatory Difficulties, allays Nervous Debility, and by cleansing the biliary organs, it REMOVES BOTH PATCHES and BALLOWNESS FROM THE SKIN.

It will also remove the effects of poisonous and deleterious substances that have long remained in the system. THIS REMEDY CONTAINS NO POISONOUS DRUGS, IS PURELY VEGETABLE, gentle in its action, and is calculated to find all the offending elements and diseased places in the system, to loosen the bowels, and do a great work without weakening the patient or producing pain or catharsis; while if sufficient is taken (directions followed) it will cure the most rigid constipation.

WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confidence present to the world, already flooded with remedies, all claiming rare virtues, and many as specifics. This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfaction. We ask the public to give it a fair and impartial trial, feeling sure no prejudice can, after testing it, prevent all from adopting it as a

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