

New York Department.

BY.....E. D. BABBITT, D. M.

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IS THE SPIRIT MAN THE REAL MAN?

A Lecture delivered on Sunday Morning, January 12th, 1873, at Apollo Hall, New York, by Thomas Gales Forster.

Spiritualism, if I understand it, teaches the existence of one Almighty Primal Cause, or Infinite Principle whom we call God or Good, and in this all true philosophy must in some sense rest. Everything in the Universe, from the infusoria to the archangel, exists by virtue of this power. By a profound study of nature, the human mind may approximate to some knowledge of the Deity, but being finite, can not measure infinity. Man is an evolution of Deity, a divine result of the great Macrocosm. The great medium of Nazareth said what each of us may say, "I am in the Father, and he in me."

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sect of the Christians. His worshippers were persecuted, as were those of the sect of Christ and of Serapis, and their mysterious worship was often proscribed in Italy. Etruria had been for Italy the cradle of these Asiatic initiations. We pass now to Adonis. The Phœnicians worshipped the sun under the name of Adonis, which in their language signifies "my Lord."

It follows according to the theory which we have established in regard to the Sun and the religious and allegoric genius of the Orientals, that the Phœnician Adonis must be born, die, and return to life and pass successively as the Sun from heaven to hell, and from hell re-ascend into heaven. Now this is really what we find announced in the ancient traditions concerning Adonis, and in the celebrations established in his honor.

Adonis is a young man of rare beauty, of whom the Goddess of Spring and of the Graces is desperately enamored. He is torn from her by his death, which is caused during the hunting season by a horrible wild boar that wounds him in the groin, and robs him of the generative faculty. Adonis descends into hell; he is lamented on earth; the Goddess of Hell, Proserpine, retains him six months with her; but at the end of this period he is restored to life and to his lover, who enjoys him thus during six months, to lose him and recover him again. The same sadness and the same joy succeed each other, and are renewed every year. The year in recommencing its circle brought back Adonis to life, and the Spring by its return restored to Nature her young lover blooming and radiant.

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Goddess of Spring and of generation. They pretend, says this author, that Venus afterward recovers Adonis, when the Sun, after having passed through the six signs of the inferior hemisphere, re-appears into our northern one and restores to light and day their empire over night. The wild boar that inflicted upon him his death-stroke is the symbolic image of the repulsive Winter, represented by an animal that feeds upon its fruits, and takes pleasure in moisture and dirt.

The good and evil of nature depending absolutely upon the Sun and his march in the Zodiac, his return must have caused joy as his departure sorrow; and the worshippers of this star, in the worship which they rendered to him and the hymns which they addressed to him, must, in particular, have marked in a striking manner the contrast of Nature and the condition of man at the two principle epochs of the solar revolution at Autumn and Spring.

Such is the foundation on which have been established the celebrations either of sadness or joy, and the groundwork upon which the solar fables have been embroidered; and these are more or less ingenious according to the greater or less degree of intelligence possessed by the priests and mystery-makers. The groundwork is the same; the embroidery is different in its shades and figures, as also in its richness. Vossius, in his treatise upon idolatry, adopts absolutely the explanation of Macrobius, and acknowledges that the death of Adonis or his absence is nothing more than the departure of the Sun toward the southern regions in Autumn and Winter.

We conclude, then, with all these authors, that the death and resurrection of Adonis ought not to be understood as the death and resurrection of a man, but as those of the Sun, considered in the principle epochs of his annual movement, and the growth and cessation of periodic vegetation corresponding with the return of the long days or long nights, which share between them the annual circle, and which bring back physical good and evil into the universe. Therefore Adonis will have the same characters as Bacchus and Osiris; and his mysteries will be as those of these two Divinities, the mysteries of the God of Light, and will include the recital of his combats against the Prince of Darkness, over whom he triumphs every year at the vernal equinox; that is to say, that we find again in these mysteries that which Plutarch asserts to be the base of all the ancient religions, namely, the theory of the two principles, and the allegoric recital of their victories and defeats.

Let us now pass again to the misfortunes and victories of the God of Day—Horus or Apollo, the son of Isis, lost and re-found—and we shall see that they are absolutely established on the theologic foundation. The name Horus or Orus is derived from the Hebrew and Phœnician word Or, signifying light. It is beyond doubt that whenever the Greeks speak of this God, they tell us that he is the same as their Apollo or the God of Light. Horus, according to his title of God of day and of light, was son of Osiris and the goddess Isis, as we have shown in our chapter upon Isis. We shall give here a summary of what we have there said, and add to it some new developments.

Bootes, placed in the sky at the side of the Virgin mother of the Sun, was considered to have the charge of bringing him up; at least, he presided with the Virgin at the birth of the God Light, since he ascends with her at midnight and bears her company.

Horus was persecuted by the dark serpent-shaped Typhon, as Apollo and his mother were by the serpent Python—that of the Pole which brings back the frosts and long nights of Winter along with the Balance, and which ascends always after the Virgin or mother of the Sun. This is the serpent of which Horus became subsequently conqueror, when Osiris, his father, issuing out of hell, came to assist him in subduing it.

Horus or Apollo had his tomb at Delphi, and his temple was built over it. Horus, before obtaining his triumph, had been torn to pieces like Bacchus; but he was afterward called back to life by the Goddess his mother, who gave him not only life but immortality. All the ecclesiastical authors speak of the mournful ceremonials instituted by Isis on the occasion of the loss of her son, and of the songs of joy that succeeded them as soon as she had re-found him. These ceremonials nearly resembled those which the same celestial Virgin, called Ceres, had instituted on account of the loss of her daughter, whom she lamented and sought for all over the earth, and who had been ravished from her by Pluto, the Prince of Darkness or King of Hell.

Lactantius depicts to us the mourning of the priests of Isis during all the time in which Isis seeks for and laments her son, who has been carried off from her, and the public joy which bursts forth as soon as she is considered to have found him again. Epiphany also describes the grief and delirium of the priests in these ceremonies. It seemed to resemble the fury of the Bacchantes when they bewail and seek after Bacchus. The passage from Minutius Felix, previously cited, also confirms what we have said about Horus, lost and re-found by his mother, who afflicts herself and becomes joyful by turns, and respecting the ceremonial performances of mourning and joy which represented afresh this death and mysterious resurrection. Julius Firmicus gives us the same picture of the mourning and succeeding joy of the priests of Isis on the death and resurrection of Horus.

It is not difficult to recognize by these characters the Adonis of the Phœnicians, or the God Light dead and brought back to life. Wherefore Macrobius, who has given us the explanation of the first, furnishes us with that of the second by the same physical and Cosmogonic principles. "Amongst the Egyptians," says the learned author, "Apollo or the Sun takes the name of Horus. When these people wish, under this name, to consecrate a statue to the Sun, they represent him with his head shaved, with the exception of a small tuft of hair which they leave him on the right side. They intend by this the season of the year when the days are shortest, and when he had lost all the increase of power which he had previously received, the Sun being come to the most contracted term of his daily career, which happens at the Winter solstice. But again, this star, issuing out of the narrow and obscure prison in which he had been confined, proceeds on his way toward the Summer solstice, lengthens the days unceasingly, and regains his empire." It is especially on the passage to the luminous hemisphere that the God Sun Horus takes the name of Apollo or the conqueror of the serpent Python. The victory of the god Horus over the Adder, according to Plutarch, is absolutely the same thing as that of Apollo over Python and that of Osiris over Typhon—a monster bristling with serpents; as

that of Jupiter or Ammon over the Titans, and that of Bacchus over the Giants who had dismembered him; lastly, as that of Christ over the old Serpent, Prince of Death and of Darkness, who had introduced evil into the world.

All these triumphs were fixed at the vernal equinox. In Greece, the victory of Apollo over the serpent Python was celebrated by sacred public games.

Denis the traveler speaks of festivities of the Spring celebrated in the isles of Greece, and he calls them festivities of mutual felicitation and rejoicing for having escaped the dangers of the dark season. These are the Hilaries of the Romans. They were celebrated by hymns and songs in honor of the amiable and beautiful God of Spring, who had just commenced his happy reign. It was after the destruction of the ancient world by the Deluge, or the catastrophe of some kind which was always imagined to terminate each period at the approach of the equinox, that Ovid describes the triumph of the God Sun Apollo over the serpent Python just as the world begins to be renewed, and when the celestial character Phœton, placed on the equinoctial point of Spring, takes in hand the reins of the horses of the Sun.

According to Diodorus it was at the vernal equinox that the northern nations, of whom Horos or Apollo was the great divinity, celebrated the return of their God to the sign of the Lamb or Ram, and they prolonged these celebrations until the rising of the Pleiades. The immersion of the Pleiades continued forty days, which amounts to just the number that Christ remained upon earth after his resurrection and before ascending into Heaven.

In the work of initiation into the mysteries of the Sun under the symbol of the Lamb, it is only after the great Serpent has been conquered and chained in Tartarus that the new earth and new Heaven are seen. Above is placed the Holy City, whose head is the first of the twelve signs, that in which the Sun enters as a conqueror in Spring—in a word, the Lamb, who illuminates by his light the sacred city with twelve foundations and twelve gates, in which is raised the throne of the Lamb, whence flows the river of Time, on the banks of which is planted the Tree of Life, which bears its twelve fruits, one for each month. These alternations of the victory of day over night and night over day, this succession of activity and repose, of creation and destruction in the sublimity Nature, often described under the tragic forms of death and resurrection, of tearing asunder and reunion of the limbs of the Divinity, were expressed amongst the Phrygians in a more gentle manner by a succession of watching and sleep on the part of the great God of Nature, or the Lord Sun. They celebrated in Spring festivities on account of his awakening. The Paphlagonians put him, like Saturn, in irons during the Winter, and chanted his liberty in the Spring; others, indeed, in the same country, supposed a mutilation, and a cessation of fruitful energy. Such were the dogmas of the initiates into the mysteries of Atys. We will state here in a concise manner the principal features of the sacred fiction concerning him, and a part of the ceremonial of these celebrations.

In Phrygia the Sun was worshipped under the name of Atys, a young man who was beloved by Cybele, mother of God or of the Gods, or under that of Esmun and Esculapius by Astrone, Queen of the Gods and of the Phœnicians. The manner in which he was represented, does not permit us to doubt that it was the God Sun, the soul of Nature and King of Olympus that was intended to be honored under this emblem. He had the pastoral sceptre and the flute with seven pipes—two symbols, one of the power which this star exercises over Nature, and the other of the universal harmony of which he is the chief. He wore on his head the Phrygian cap, sown with stars—symbol of the celestial vault in which he circulates. He received the name of Atta or of Papa, which both convey the meaning of Father, a title of honor which, like that of Lord, was given amongst all nations to the Divinity and to the Sun, King and Father of Nature. It was the title of Jupiter amongst the Bythinians, who called him Atta and Poppa, as the Scythians called him Poppous. The best-known legend in regard to Atys says that Cybele, as before stated, became amorous of the young man, and that he refused the solicitations of the Goddess, and found no other means of repressing her desires and escaping from her pursuit than by injuring himself in the same manner as the wild boar injured Adonis, in cutting off from his body that part which his lover desired. This last version constitutes the foundation of the explanation of the mysteries of Atys and of Cybele by the Emperor Julian; it is also that which Julius Firmicus adopts. The last writer adds that the Phrygians, wishing to perpetuate the remembrance of the grief which the Goddess felt at seeing herself despised, established ceremonials of annual mourning; and that in order to console the grief of the Goddess, after having given burial to her lover they sing his resurrection and build temples in his honor. The same ceremonies are renewed every year.

Damascius, in the history of the mother of the Gods and of her lover, whom he names Esmun and Esculapius, has adopted also the last tradition. In it the Goddess recalls her lover to life by restoring his warmth. He has preserved concerning the lover of Cybele a characteristic fact which is common to him with the Sun and with Christ. He says that he lighted a great light in the midst of darkness. This also is what is said of Christ by the prophet Isaiah, "The people who walked in darkness have seen a great light." This passage of the Jewish prophet has always been regarded as a prophecy of the birth of Christ.

Julius Firmicus admits that the Pagans referred all this adventure to physical causes, and gave explanations of it drawn from Nature. He disputes them; and in fact those that he repeats are not admirable; but bad explanations do not destroy the force of true ones, and even by these it remains verified that it had not been forgotten that good reasons were to be sought for in physics—a plan which we follow in this work. St. Athanasius, in speaking of this fable and other monstrous adventures of the Gods, acknowledges also that the most learned people amongst the Pagans justified these apparent absurdities in maintaining that they were but allegories relating to the Sun, to the stars, and to Nature. St. Augustine also agrees that, according to Varro, all these fictions referred to the order of the world. Among the different physical explanations which the ancients have left us of the fable of Atys, the only true one is that of Macrobius, who ranks it in the class of resurrections of Osiris, Horus, Adonis, etc., and refers it altogether to the march of the Sun, in the Zodiac, according as by his departure or approach he abandons the earth to mourning and sterility, or restores to it in due course its fruitful force, as well as to the day its preponderance over the nights. This learned author tells us that all these religious ceremonies in which mourning and joy succeeded each other alternately had for their subject the departure of the Sun and his return toward our latitudes, and he fixes the famous celebration of his return at the same day on which primitive Christians had fixed their Easter-day, on the 25th of March, at three months distance, day for day,

from the epoch of the birth of the Sun and of that of Christ, happening on the 25th of December. It is at this date, 8 ant. kal. April, that the ancient calendars fix the commencement of Spring. It is on this same day that the Hilaries, or joyful festivities for the resurrection of the Sun and the increase of light and heat, were fixed in the same calendar where we find the *natalis invicti Solis* placed at 8 ant. kal. Januar. The birth of Christ absolutely follows that of the Sun and that of Nature. He is born and triumphs at the same epochs of the year at which were celebrated the birth and triumph of the God Sun, of that Sun who had been represented as a young child at the Winter solstice and as a vigorous young hero in the Spring. The celebration of Easter, which we hold the same day on which the ancients held the Hilaries in memory of the triumph of Light or of the Prince of Light over the Prince of Darkness, is the most gay of all our festivals. All its songs are consecrated to joy; *Alleluia* is a cry of joy, and this cry is repeated incessantly. The choristers then sing, "This is the day that the Lord hath made; let us rejoice," etc.; *Lac dicit*, etc. The name of the Lamb is incessantly repeated; his nuptials are spoken of; young men and young women are invited to sing the King of Heaven, conqueror of the shades of night, who now enters into his glory: *O flis et flis*, etc. The priests are clothed in white, the favored color of the God of Light, and which contrasts with the mournful colors which had been worn on the day of the death of the God, whose return to the reign of light is then celebrated. The priests multiply tapers; the temples are brilliant with new fires; in short, everything expresses the joy of a triumph. And why is this triumph of the Hilaries? "Because," says Macrobius, "at this time of the year the Sun assures to the day a preponderance over the night." What do we celebrate ourselves? the defeat of the Prince of Darkness and of the Serpent who had introduced evil into the world, and the glory of God who transports us into the reign of light. The reader can see that it is absolutely the same thing. Who is this liberator? He whom St. John speaks of as light and life; the light that shines on the eyes of every mortal. Under what form does he triumph over the frightful serpent? Under that of the Lamb; that is to say, under the form of the animal of the Zodiac where the Sun arrives at his exaltation and achieves his triumph, and in which this star finds himself again on the 25th of March. The epoch of time, the astronomic forms, are absolutely the same for Christ as for the Sun, both being repairers or restorers of Nature and the natural evils of the Winter season. Why seek for spirituality when everything is physical, and distinguish Christ from the Sun when it is known that both one and the other bear in ancient theology the name of *only Son of God*, as we read in Plato? Like Christ, the Sun was mourned for; and ceremonies of mourning assumed for the occasion of this pretended death, preceded, as in the religion of Christ, by some days, the joy of his triumph celebrated at the Hilaries or on the 25th of March. For Macrobius expressly mentions "that the celebration of the Hilaries was preceded by some days of mourning, during which people feigned to weep for the unfortunate catastrophe of the God whose triumph they were about to sing." He adds, that "the same theological idea constitutes the basis of the celebrations of mourning and of joy of all the religions whose worship is addressed to the Sun; such as those of Osiris, Adonis, Horus," etc. Such is that of Christ. In the same manner as Christians suppose Christ to have died suspended on a cross, the worshippers of Atys represented him in his Passion attached to a tree, or by a young man tied to a tree which was cut with due ceremony. In the same manner as, in the first centuries of the church, Christians called to mind the mystery of the Passion of Christ by the wood on which he was supposed to have died, and at the foot of which was the slain lamb that represented him, so also the worshippers of Atys placed the equinoctial Lamb or Ram at the foot of the tree which was cut in the middle of the night, in which the mystery of his sufferings was celebrated.

(TO BE CONTINUED IN AN EARLY NUMBER.)

A Cold Baptism—Inhumanity.

On that cold Monday, the 30th of December last, the rite of baptism was administered to three ladies by a minister of the Disciple persuasion in one of the towns in this county. A hole was cut in the ice, and with the thermometer down to zero the minister entered the creek tightly enveloped in a waterproof suit and immersed the three ladies. The ladies had on their usual wearing apparel—no waterproof vestments for them. Before the ladies could be taken to the nearest house their hair and clothing were frozen stiff. One of them is confined upon a sick bed with the chances against her ever recovering and the other two are ill from the effects of their immersion. Such cruel impositions as this looks to an outsider either as if the minister had merged the better feelings of the man into his zeal, or he was afraid that the religion he had imbued into the ladies would not stick and he was obliged to thus perform the rite to get them into his church before they backslid.—Cleveland (Ohio) Plain Dealer.

REMARKS BY D. A. EDDY.

The women are alive yet—one is past all recovery; the others may possibly survive with health impaired for life. We read with horror the accounts of human sacrifices in heathen countries—such as Australasia and Polynesia, but what shall we say to this murdering system, this sacrificing to the Moloch of Christian superstition, idolatry, and fanaticism here at our own doors? If there is any place on the face of this planet where missionaries are needed, it is right here at home among people calling themselves Christians, whose idolatrous teachings and practicing culminate in such acts of cruelty as the above, producing death with misery and suffering beyond description. Cleveland, Ohio, January 17th, 1873.

In speaking of the burning of Chicago, the editor of *The Advance*, a religious newspaper, says:—

"God's wisdom and love saw the blow to be necessary in the interest of righteousness and of his holy and moral government, and he had the firmness to inflict it. There is something sublimely solemn in such an act of God, which to the thoughtless and wicked seems heartless, but which in reality is the supreme grandeur of moral courage, which dares to do a right thing at immense cost."

Talk of sending missionaries to the Heathen! A man who can thus condescendingly compliment his Creator for the display of moral courage needs the attention of the whole Board of Foreign Missions.—Boston Courier.

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On the Connection of Christianity with Solar Worship.

[TRANSLATED FROM THE FRENCH OF M. DUPUIS]

(Continued from No. 16 of the JOURNAL.)

[The series of articles we are now publishing under this head are taken from the *Medium and Daybreak*, an English publication. They are of especial interest, and should be preserved by every student of the Harmonical Philosophy.]

He was often represented at the side of the Virgin his mother, or of Ceres, called the Holy Virgin, sometimes Isis, as we have before observed; these two names being those of the Virgin of our constellations, or of her who rises at midnight at the moment of the birth of Christ. He was then called the Bacchus Mystes, or the God of Mysteries.

Bacchus had the name given to him of Son of God. He was exposed in the mysteries on the mystic van under the emblem of a child just born. In short, this Bacchus of the Orphic Odes, or of the mysteries, who was born at the solstice of Winter, as Macrobius says, descended into hell and rose again from the dead; this God, Son of God as Euripides calls him, and Intelligence of God, has then the mysterious character of Christ, or the God Light of the Mithriatic sect, and also of the

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CHICAGO, SATURDAY, FEBRUARY, 16, 1873.

Bastian and Taylor.

There was a time in the history of the world when the Philistines ranked high as a warlike people, although, in fact, but few in number, and not capable of even withstanding the assault of one modern regiment of Yankees. When, however, that nation existed, exerting a controlling influence over the affairs of neighboring tribes, a distinguished character then lived, whose commanding appearance, intelligence and shrewdness had won for him a high position in the ranks of Israelites. This personage was Saul, whose romantic career as a warrior was first predicted by Samuel, a distinguished medium, who was consulted by Saul when he was searching for his father's asses. He said to Saul the moment his eyes rested upon him, "Behold the man whom I spake to thee of, this same shall reign over my people." But, as well known, though Saul realized all that Samuel predicted, finally the enemy triumphed over him, and he was compelled to seek a woman (medium) who had a familiar spirit. He sought the woman at Endor, and through her mediumship, he conversed with Saul, and the end of his unhappy career was predicted.

Coming down to more recent periods in the history of the world, we find distinguished characters rising up on all sides, who are accustomed to consult familiar spirits. Those who have held, and continue to hold, responsible positions, like Saul, go forth to consult familiar spirits, for why should your friends in the Spirit World be anything else but familiar with those they loved on earth? Can you make, by any possible expression of meaning, the word "familiar" opprobrious? It is to us, in one sense, a term of endearment, for the more your spirit friends love you, the greater their efforts to become familiar with you.

At the present time all classes are interested in the various phases of mediumship, as manifested in this age of the world. This is particularly the case with physical manifestations, which are becoming interesting to all classes except a few would-be leaders among the ranks of Spiritualists, who, inflated with vanity and egotism, have derided in bitter terms all dark circles—prophesying that they would soon pass away, and be remembered only as the rubbish of Spiritualism. They must feel some chagrin and mortification when they witness the rapid strides that the exalted spirits are making in producing physical manifestations; for it must be admitted by every candid observer, that those manifestations which approach the physical plane the nearest, must be the most convincing to the skeptic, and bring us in closer rapport with our spirit friends. Hence we are induced to place physical manifestations among the first in importance in spiritual phenomena, and believe that they rank as high as the highest.

Among the mediums for physical manifestations that are now before the people, none ranks higher than

HARRY BASTIAN.

His gentlemanly deportment, his integrity of character, and suavity of manners, have won for him a host of warm friends all over the country, and wherever he has been he has reflected honor on the cause which he represents. Though he has only been a public medium for four years, yet during that time he has been instrumental in convincing hundreds of skeptics, that our spirit friends can and do return to earth. He has held seances in New York City, Boston, Portland, Buffalo, Rochester, Syracuse, Auburn, and all the other principal Eastern cities, to the entire satisfaction of the skeptics and the friends of the cause.

LIFTED ON TO THE TABLE.

At the seances now held at our Seance Rooms, he submits to be tied in the most approved manner, and allows pennies to be placed on his hands, feet, head, etc., showing conclusively that it is utterly impossible for him to produce the manifestations. While secured in this manner, the musical instruments are moved and played upon, and spirit voices heard. While his hands and legs are tied to-

gether, and then securely fastened to a chair, the spirits exert force sufficient to lift him on to a table.

In order, however, to more impressively manifest their presence, they tie the medium in a very peculiar manner, the result of which we call the

"WHAT-KNOT."

This knot excites the admiration of all. Sailors and experts at knot tying, never saw its like, and it is not often that one alone can unravel it. Indeed, this "What-knot" should be exhibited by the side of Barnum's "What is it?" If the "Gordian Knot" could be tied in that manner, divorce laws would soon become obsolete on our Statute Books, and Chicago Divorce Lawyers would be compelled to seek a different kind of business. In this "What-knot," there seems to be no beginning or end to it, and the rope does not run in one direction particularly, but tangles itself up on general principles, and puts a person in mind of a spider's nest that has been made into a pill. This "What-knot" can easily be unravelled by the "familiar" spirits that accompany Harry—indeed, it only requires them about one minute to accomplish what will often baffle the skill of any of earth's children. We leave the "What-knot" in order to give a description of other remarkable feats. While Harry was sitting by the side of the table securely tied, with pennies on his hands, feet, head and shoulders—rendering it impossible for him to move without jarring them off—a solid iron ring was placed upon his arm, and then taken off. Two athletes present knew that ring was not solid; it could not be solid; something wrong somewhere! Whereupon, one of them struck it with his knife, and it sent forth a shrill note that no fractured ring could. Then they caught hold of it, determined to pull it apart, but in that they signally failed. They finally admitted that it was perfectly solid. These feats were accomplished during the dark seance. During that time spirit voices were heard, beautiful phosphorescent lights floated around the room, different ones were touched by spirit friends, and a beautiful tune,

HOME, SWEET HOME,

was played on the harmonica, by Miss May, one of the medium's controlling spirits. To interest the circle still farther, one of the spirits took the guitar, and elevating it above the heads of the circle, sounded notes that seemed to be off in the far distance, and then gradually brought the sound nearer until it approached the circle. The dark seance then closed, and the medium, securely tied and confined in a sitting posture to the chair, was carried to the cabinet, while the circle, with a light burning, waited to see the

MATERIALIZATION

of hands and faces. Several hands were first presented, then an arm, apparently that of a lady with a large flowing sleeve richly embroidered with lace. Minnie, a sweet little girl whom we knew in earth-life, then appeared at the aperture, an angelic smile of love resting on her features. She was recognized by several present.

An old lady with spectacles and a white cap then came, and was recognized as the mother of one of the gentlemen present. Her features could be distinctly seen, and turning to her son she said, "Bless you, Bless you, My son." Several more spirit faces were seen and recognized, one, an Irishman, who died in the Hospital in Dublin, Ireland.

TWO REPORTERS OF THE DAILY PRESS.

A few evenings since he was visited by two reporters of the daily press, who, intensely skeptical, resolved to solve the mystery, believing all the manifestations the result of mundane agencies. Mr. Bastian submitted to the most trying and rigid tests.

His hands were tied together, his legs were fastened to the chair, and then the rope passed around his body, over his coat and then securely tied. Fearing, however, that the knots would fly apart through the instrumentality of the Psychic force of the medium, they sealed each one, rendering this subtle agent as powerless as a drop of water to do its mysterious work. While thoroughly secured in the manner described, his coat was taken off, much to the astonishment of the two reporters. Then, in order to bury their skepticism, the invisible agents put the coat of one of the reporters on the medium while still tied the same as before described, and the knots sealed. Not satisfied, however, with doing these supposed impossibilities, the spirits passed on to his arm the rung of a chair. During this seance, the father and mother of a gentleman and lady in attendance, presented themselves at the aperture several times, and were fully recognized.

APPEARANCE OF JOHN BROWN.

Mr. B., a prominent Spiritualist of Chicago, furnishes the following statement:

I had the pleasure of witnessing a cabinet seance, held by Messrs. Harry Bastian and Taylor on the afternoon of January 30th, which was so satisfactory and successful, that I feel it a duty to report it in brief. Our party consisted of three ladies and two gentlemen. The seance was opened with a dark circle, during which spirit friends carressed, and in one instance, conversed with us. At their request, Mr. Bastian entered the cabinet, and had the door closed. It was dark in there, but light on in the room where we sat. Pretty soon a hand was shown; then another, bearing a rose bud which was held out in the room and emitted a delightful fragrance. Then came a child's face which seemed to develop out of a cloud that hung just inside of the window. It was recognized as the child of a lady present.—Other children came, all being fully or partially recognized. Then came a man's face which a lady said was her husband. On being recognized the features grew brighter and he smiled, tossed his hand to his wife and disappeared. Reappearing, he kissed his hand and spoke words of endearment. Then appeared a venerable man with flowing beard, whom no one knew as the features were indistinct. He was asked if he was a relative of any of the party, and answered, "No; only a friend." "A friend to whom?" He pointed directly at the

writer. I said, "I can not recognize you; can't you show yourself plainer?" He disappeared a moment and then returned with a rope, which had a hangman's noose in it. He held it up with one hand, and with the other slipped the noose slowly. I said, "Do you mean you were hung?" He bowed assent, and as he did so the face approached the opening of the cabinet and grew luminous, and in a chorus several persons exclaimed, "It's John Brown." The likeness was perfect, and I knew him as well as I do my early friends whom I meet daily. I expressed my gratification at the meeting, and he replied, "It is not the first time I have appeared to you, nor will it be the last."

I conversed freely with him four years ago, in the presence of Mrs. Shaffer, of Dayton, Ohio, while having a seance in company with his brother, J. R. Brown, of Cleveland. He assured me of his strong friendship, and on my referring to his brother (an intimate friend of mine who is dying of consumption), he said, "He is no better and will pass over soon, but tell him I am prepared for his reception, therefore he need not fear."

I have had many proofs of Spiritualism. I have talked with the spirits, etc., but this is the first time I ever saw them face to face. I know I did see them. This new phase of spirit manifestation is a grand reality, and I am glad to know that it is becoming quite common.

Mr. Bastian will remain in Chicago for several weeks at the Seance Rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, giving all an opportunity to witness the extraordinary manifestations given through his mediumship, which are far more satisfactory in many respects than those given through Mrs. Andrews at Moravia. She will not submit to be tied, or allow any one to test her powers in any manner whatever, consequently can rarely give satisfaction to skeptics. In fact, she will indignantly repel any one who hints at test conditions, and, of course, many who would otherwise visit her, now refrain from so doing. Mr. Bastian, on the contrary, will submit to being tied in the most secure manner—then will allow pennies to be placed on various parts of his body, rendering it impossible for him to move and avoid detection. It is useless to make an effort to convince skeptics of the truths of Spiritualism without the close application of test conditions. We give below the comments of the secular press in regard to Mr. Bastian's mediumship:

AMONG THE SPIRITS—DARK ROOM SEANCE WITH SUPERNATURAL JUGGLERS.

[From the Dubuque Times, March, 1871.]

A committee of two consisting of T. L. Bowman and C. J. Reed, were then appointed to come forward and tie the victim securely to his chair which was done in the most secure manner possible. His feet were tied together knot after knot, while his hands were secured to the back of the chair in such a position that it would seem impossible to move them. All being ready, the lights in the room were extinguished, while the company joined hands. A few seconds passed, and then raps, low and faint at first, but gradually increasing in volume, could be heard on the floor and ceiling. Pretty soon a cracked voice spoke through the trumpet, requesting the Emerson band present, to favor the spirits with a waltz, a request that was complied with instantly, and then all the articles on the table joined in. The bells rattled furiously, the guitar, played upon by invisible hands, traveled up and down the room, ever and anon bumping against the heads of the spectators, the castinet leaped from the table to the floor, and then back, while the trumpet flew about with a perfect looseness. At the end of a minute or so lights were called in and there sat the medium firmly bound to the chair, just as he had been left by the committee. Again the room was darkened only to find the medium unbound and the ropes scattered upon the floor, or thrown in the laps of the committeemen, a performance which was repeated with variations a number of times. Once when the medium was bound hand and foot he was found seated upon the table in the chair still tied, and with the castinet upon his head. In getting down, however, he required corporeal assistance. A number of other striking and peculiar manifestations were submitted and then the seance came somewhat abruptly to a close by the spirits, bidding one and all present good night, and thus ended the show. We have no comments to offer, preferring to let our readers frame their own conclusions.

SUPERIOR MENTAL AND PHYSICAL MANIFESTATIONS.

[From the Banner of Light, 1871.]

At a private seance held on Tuesday evening last, at the residence of Charles Wing, Esq., in Charlestown, four voices, differing as much in all essential characteristics as would the speech of any four mortals, held intelligent and familiar conversation with the visitors, while the mouth of the medium was filled with water. Musical instruments floated about the room, being played upon softly at times, touching the visitors, and again bells, tambourine guitar and harmonicon played in concert, while the medium was bound fast to his chair. While thus bound, chair and medium were both lifted upon the table. While firmly bound, hands and feet, paper being placed on the floor, and the position of his feet being determined by marking around them with a pencil—a coin being placed on the toe of each boot; also upon the top of each knee; also upon each hand, as the arms were tied across the breast; also upon the head—the guitar was instantly taken from the table, and while floating about the room most delicately vibrated by some exquisite touch, immediately succeeded by a loud clash of instruments, and a call for light, when a solid iron ring was found upon the medium's arm, but the position of the feet and the coins undisturbed. The seance occupied some two hours, and was entirely satisfactory to all present.

A NUT FOR THINKERS TO CRACK.

[From the Portland Monitor.]

There are those who profess to believe all mediums for physical manifestations to be impostors and deceivers. There are those who believe that Mr. Bastian is a trickster, deceiving the people. But how he can himself, unaided, accomplish such a feat as the following, we would like to have explained. At one of his seances, held at the residence of Mr. J. W. Mansfield, last Monday evening, it was proposed to try an experiment with a pair of patent handcuffs, such as are used by our police. The Invisibles said they would try and see what they could do with the "brace lets if they would put them on. Mr. B. was accordingly securely handcuffed by officer Hall, and the company withdrew to the front parlor, leaving him alone with the "spirits." A great racket immediately ensued; ringing of the bells, playing upon the other instruments, moving of furniture, etc. When a light was called for, a chair was found hung on his arm—his arm, passing between the seat and the rounds, and around one of the back legs. The officer unlocked one of the "bracelets," and removed the chair. It could be done in no other way without breaking it. He then re-

locked it on Mr. B.'s wrist, giving the key to a lady for safe keeping, and they withdrew as before. After sitting a few moments, a light was called for, and he was found sitting with his arms folded, and the "bracelets" lying on the floor, unlocked. Can any one believe it possible for him to unlock and remove the handcuffs himself? Our police officers will tell you that it is utterly impossible for any man to get away when they are put on his wrists, yet they were unlocked and taken from his wrists while the only key to them in the house was in another room.

Mr. Bastian is accompanied in his travels by Malcom Taylor, one of the most gentlemanly and genial souls that it has been our fortune to meet. Although he is not a medium for physical manifestations, he is a most excellent trance and test medium; he is also clairvoyant and clairaudient. Mr. Taylor is a young man, only 22 years of age, his fine intellectual countenance exhibiting the genius that distinguishes the poet—those who delight to revel in the elysian fields of poesy, and hold communion with those master spirits of the past, whose souls bubbled forth in sweet songs! Though his verse lacks that richness which distinguishes the productions of some of the older poets, yet there is a beauty and harmony therein that indicates a native genius, which, when fully matured, will send forth scintillations that will surely attract attention. We predict for him a brilliant future. One of his controlling spirits is Mrs. F. Hemans, who, through his organism, improvises poetry. While Mr. Bastian is holding a dark seance, Mr. Taylor sees and describes spirits, and often gives their entire name.

Carrie M. Sawyer.

The above-named lady, now Mrs. Carrie Baker, has written us a long letter, in which she assures us that she has fallen into the society of a gentleman and wife—both good mediums—by the name of Mr. and Mrs. Gibbons; that the three are traveling together as successful and truthful instruments in the hands of angelic beings who would benefit mortals.

Carrie writes apparently in the spirit of deep sorrow for the past, and a desire to do well in the future. She relates circumstances of unfortunate influences that controlled her actions in the past.

The language of her letter indicates a sincere desire to be a true woman. Truthfulness has not in the past been a leading trait in her character. The reason therefor may be as she asserts. We certainly shall be most happy to witness evidence of the reform she professes, and no one will be more willing than ourself to draw the mantle of charity and forget the past. That Mrs. Carrie Baker possesses remarkable mediumistic powers we doubt not. People who may seek knowledge through her mediumship, will do well to scrutinize with great care, and never leave a loophole open for a possible deception; and at the same time, we advise every one to treat her with kindness—never alluding to the past so long as she evinces a desire to be truthful in the future.

The subjoined extracts from a long repentant letter have the semblance of truth, and are in accordance with our doctrine of eternal progression.

In speaking of her connection with Mr. and Mrs. Gibbons, she says:

"I heard of a Mr. Gibbons and his wife—the latter being a very excellent medium. They witnessed four of my seances.

"I went to an artist to have my likeness taken, and Mr. Gibbons's spirit mother appeared on the plate with me. They were both very much delighted. The gentleman and his wife then made a proposition for me to travel through this State with them, and hold seances. I consented to do so. So far, we have had a splendid success. There is a very intelligent class of spirits with me now, and they are doing a good work. I have been giving tests—under control and clairvoyantly. The people seem satisfied with the result in all the places that we have visited, except, of course, the skeptical world. I allow investigators to try any test they please, so far as I am concerned. We shall hold seances in many of the largest cities between here and Chicago. We shall probably be in your city in February, and then, Brother, I want to have a good long talk with you. Can I have that pleasure, or not? Please let me know by return mail, and you will confer a great favor on me. I will let you know from time to time how we prosper, if you wish it. Mr. Gibbons has a great desire to correspond with you, and let you know of facts as they occur with us. He and his wife will go to Chicago with me, so you will have an opportunity to see them. They will stop with me at my house No. 10 North Ada Street. I will tell you another thing, I have changed very much. * * * * *

"Now, once more, Brother Jones, with a heart-felt yearning for truth, I hope and trust that you will do all you can for me. Have feelings for me. Try me, and if I prove false, then I will never beg for forgiveness, but this time I do sincerely beg to be forgiven by you and by every person who may feel hard toward me. Trust me; take me back to your confidence; help me to overcome these undeveloped influences. The spirits say that you will look favorable upon these facts, and take me back to your confidence. And now, pardon me for writing you such a long letter, but what I have written to you I beg that you will give me an opportunity to prove.

"Hoping to hear from you by return mail, I remain yours, for truth.

MRS. CARRIE M. BAKER.

Chauncy Barnes.

Under the head of voices from the people, No. 18, Volume 13, we published an inquiry by A. G. Gardner of Rutland, Ohio in regard to Chauncy Barnes.

We did not notice the purport of the inquiry until our attention was called to it by a friend in West Virginia.

We disclaim all intention of harming our aged Brother, neither do we think that Bro. Gardner had any such intention in making the inquiry.

We know Brother Barnes, he has as fine a test phase of mediumship as any medium in the country. He is an eccentric man—very sharp in his eccentricities. Who is authorized to pass judgment upon him? We are not, most certainly. If he is in prison, we know

not what it is for. If it be a fact, our friends should visit him and see that he is not wrongfully detained.

Millions of people have been wrongfully incarcerated, and have suffered martyrdom for opinion's sake—John Calvin roasted Michael Servetus before a slow fire, at Geneva, Switzerland, because he (Servetus) believed and so taught that, "Christ was the son of the eternal God, while Calvin taught that he (Christ) was the eternal son of God. Servetus while surrounded by the burning faggots cried out, Oh! Christ, thou son of the eternal God, save me! save me!"

His executioner, by the authority of Calvin, said to him, "Change it, change and say, save me, thou eternal son of God, and you shall be released." Servetus could not do so to save his life. Now whatever Chauncy Barnes may say, we doubt not that he is under a power that impels him on as irresistible as was Michael Servetus in the hour of his martyrdom.

Be assured, brethren, he is not one of the self-constituted martyrs simply for notoriety. He is a humble man who loves to do for goodness' sake what he supposes to be right.

We entreat you who are near him to see to it that he is not allowed to remain in prison. Bail him out if necessary—secure for him a fair trial and call upon us to contribute to the expenses, and we will respond.

HON. ROBERT G. INGERSOLL will, on the 20th of February, deliver at Fairbury, Illinois, an oration on Voltaire. He will have a full house.

DR. DANIEL WHITE has removed to Sedalia, Mo., where he may be addressed until further notice.

MRS. MATTIE HULETT PARRY will you please inform us where you are engaged to lecture during February? Your letters can not be found.—ED. JOURNAL.

FRED HARRIS, Assistant Postmaster at Jamestown: As you do not give any State we are at a loss to know to which of the sixteen offices of that name to send your book.

THOMAS S. WILSON, Box 134, Wabash, Indiana, desires to correspond with some one who has a few hundred dollars of ready means, in regard to business.

JUST ONE, is the name of a charming chromo published by the "Ladies' Own Magazine" Company, as a premium to the subscribers. It is a real gem, both as to design and execution, and must prove a great success.

CHINESE records in astronomy go back twenty thousand years. The eclipses and conjunctions of planets in the days of Fedo—ten thousand years ago—have been recalculated by astronomers, mathematically demonstrating the truth of the Chinese astronomical records.

E. F. BEALS, President, and L. D. Smith, Secretary, send the following:

The Central New York Association of Spiritualists will hold a special meeting at New Berlin, Chemung Co., N. Y., on the 15th and 16th of February, 1873. Good speakers will be present and a good turnout is desired. Let all classes of religious people come and hear what can be said for Spiritualism.

BRYAN GRANT, whose lectures on Spirit Communion have been so enthusiastically received thus far, goes to Vineland, N. J., in February, and to Albany, New York, in March. There is a growing demand for scientific elucidations of spirit phenomena, and societies wishing to hear this able advocate of the most beautiful of all sciences should write before his "book" for the year is closed.

WM. PHILLIPS, President, sends the following notice: The Quarterly Meeting of the Oakland County Society of Spiritualists, will be held in Farmington, Mich., on the 15th and 16th of February. Good speakers will be in attendance. A cordial invitation is extended to all, hoping that the free thinkers throughout the country will attend, making a good audience, which is essential to mutual improvement, and profitable to all.

Fits Cured by Spirit Power.

To whom it may interest: The undersigned feels in duty bound to state the following facts, and ask for their publication in the RELIGIO-PHILOSOPHICAL JOURNAL:

I have a daughter by the name of Mary Shollenberger, of the age of eleven years the present month. Her health was always good until last July. On the second day of that month she received a sun-stroke, from which time she was treated daily by the best physicians I could employ—of both Allopathy and Homeopathic schools—for about seven weeks, during which time I took her into the country by advice of her physicians; and I did everything I could to restore her to health without avail.

During all this time she suffered from convulsive fits—three and four times a day. She has been known to lie from 11 A. M. to 3 O'clock, P. M., and often two hours and over. During such time she was often severely hurt by flesh wounds, but unconscious of pain.

After exhausting the skill of physicians without relief, as a last resort, I, by the advice of a neighboring friend, applied to Mrs. A. H. Robinson, the Healing Medium, of Chicago, for advice and treatment.

Mrs. Robinson, under spirit control (as was claimed) said that my daughter could be cured, and states the manner in which she was affected. She furnished me certain spirit-magnetized papers, as she called them, to enable (as she said) her spirit guides to get in rapport with my daughter in her hours of sleep. She also prescribed other pleasant remedies, all of which I procured, gave and applied as directed, with the most happy results.

From the day I applied the remedies, my daughter began to get quiet; her paroxysms became less violent and less frequent until they entirely ceased; and I am happy to say she is now in perfect health and strength, and has been since the first three weeks after Mrs. Robinson prescribed for her.

Any one is at liberty to call on me and see my daughter, at 166 Dekoven street, Chicago.

MRS. DOROTHY SHOLLENBERGER.

I certify that the foregoing statement in regard to my sister is true.

LOUISA DORA SHOLLENBERGER.

[Continued from First Page.]

self before the public by casting a slur upon another. Whatever the motive may be, the charity certainly is more than doubtful.

AGNES McDONOUGH.

After the appearance of this card in the *Enterprise*, Agnes came again before the public in a solemn oath, attesting the truth and genuineness of the phenomena of the week's interview with her departed, but now returned father:

STATE OF NEVADA, } ss.
County of Storey, }

I hereby swear before Almighty God, that no "yes," or whisper, mentioned in yesterday's card, ever passed through my lips or teeth, and I further swear that I never knocked upon the wall, or any other object to deceive, during the week I was speaking to my father.

AGNES McDONOUGH.

Subscribed and sworn to, before me, this 14th day of November, A. D. 1872.

GEORGE H. DANA,
County Clerk, Storey County.

A few words by way of improvement, and I relieve your patience:

1. Here are facts that are not, and can not be gainsayed, even in the very citadel of opposition to Spiritualism—facts of spiritual phenomena, as good as the best Spiritualist in the land could ask for—facts credited as such, by five Catholic priests, a Catholic Vicar General, a Catholic bishop, a Catholic editor of a leading Catholic journal, and many other persons as good, wise and bigoted as they, all attesting the truth of the phenomena, however, much against their will.

2. The spirit returning attests that he had been in hell, purgatory, or great mental suffering for six years. This was either true or false. If true, it was a psychological influence produced upon his soul, mind, or spirit by, and through teachings received from the church. If so, and for one I do not doubt it in the least, here is a reason as high as heaven, why every true philanthropist should arise, and "teach every man his neighbor," till the influence of such an accursed doctrine be forever broken. I have no doubt there are thousands of people in hell to-day who have no business there, and are suffering because of their misguided and damnable teachings received from a paid and pampered priesthood.

If the attestations of McDonough were not literally the truth, he simply—Catholic-like—justified the means to the end, and hoaxed the whole Catholic brotherhood, that he might be the means of awaking an interest on this subject in the Catholic church.

In any event it is good enough!
"Lay on," then my friend, "MacDuff."
Come again, my good friend, "Mac."
And give the priests another whack.
Their giddy heads have surely whirled,
As they gazed your accents from the other world.

Rev. Samuel Watson's Defense.

The incidents connected with the life of Rev. Samuel Watson have excited great interest all over the country. Since he withdrew from the church, the *Western Methodist* has handled him somewhat roughly, but would give him no space in its columns to defend himself. The *Memphis Avalanche*, however, gives him the free use of its columns, and he comes out with the following article:

[From the *Memphis Daily Avalanche*, Jan. 16th.]

EDITOR *AVALANCHE*:—You have observed that the *Western Methodist* has devoted nearly one entire page to my case. I thought I would pay no attention to anything it might say in regard to that matter. Advice, however, that is entitled to respect, has changed my mind in regard to it. Others think I should notice some things mentioned by the editor of that paper.

"Mr." Johnson having refused to publish my first letter, giving an account of the clock striking, published first in the *Appeal*, and copied by the *St. Louis Christian Advocate*, after he had permitted Dr. Jones to assail me in his paper, and would not publish my last reply without striking out about half of it, and his subsequent course, utterly precludes me from asking anything from him or the paper he controls.

Knowing your manly independence and your disposition to do justice to all, I ask your indulgence to notice a few items in the case of Samuel Watson. He says:

Last Summer, Mr. Watson published a book, the title of which is, "The Clock struck One, and Christian Spiritualist." His book was put on sale in Memphis and elsewhere. Copies were sent to editors of religious and secular journals; and a number of them noticed the book, and among others the *Western Methodist*, which condemned its teachings. If any other journal published in the interest of Southern Methodists gave a notice of the book, we are not aware of the fact.

This is, to say the least of it,

A SLIGHT MISTAKE.

I sent no "copies to editors of religious and secular journals." I sent a copy to the *St. Louis Christian Advocate*, because it was with Dr. Bond, the editor of that paper, that I had the controversy. He was sick at the time, and died without noticing it. I sent no other copy to any journal out of this city, and when I gave "Mr." Johnson a copy, I told him expressly that I did not do it because he was an editor, but as a friend. He replied that he should notice it, to which I did not object. I sent copies to all our bishops, and several old friends at Nashville. A minister who resides there having told me that the editor of the *Nashville Christian Advocate* thought strange that I had not sent him a copy, I immediately wrote to McFarrin & Hunter to hand Dr. Summers a copy. At the same time I wrote him why I had not sent him the book that I did not wish him to notice it. One other Methodist editor wrote to me to send it to him, and he would send the money for it, or notice it. I sent him a copy, and wrote him that I did not want his money, or any notice of the book. Yet "Mr." Johnson makes the impression that the book was snubbed by our church editors, and that he alone condescended to notice it. And when he did, and permitted Dr. Jones to write two lengthy articles in the *Methodist*, he had not the independence to say that it was for sale immediately under him at Messrs. Boyle & Chapman's or Cleaves & Smithwick's.

WHO RAISED ALL THE TROUBLE.

The fact is, it has been Mr. Johnson, through the *Western Methodist*, that stirred up all this commotion. If he had followed the advice given him by the Senior Bishop and kept silent, the book never would have attracted half the attention it has. It has never been advertised in any paper, and yet a much larger edition than is usual have been nearly all sold.

AN "OPINION."

Again, he says of the document he wrote that it "bound Mr. Watson thenceforward to put that book in the hands of no human being, by gift, loan or sale." I have not met with any

one who entertains that opinion but himself. If the chairman of the committee of thirteen so understood it, why did he receive from me a copy the night we met, and had the document before us? And why did so many members of the Conference request me at Somerville to send it to them, some of whom were members of the committee; and why am I receiving letters almost daily from members of the Memphis and other Conferences to send them the book?

Before I would send a copy to them I consulted my Presiding Elder and Judge R. J. Morgan (who happened to be in my office at the time), and they both told me to send them. Yet this is one of the grave charges for which I was to be arraigned and expelled from the church if I did not withdraw. I am rejoiced to know that I am free from such a trammel, and now I will say that as long as there is a copy at Boyle & Chapman's I will send it to any member of the Memphis Conference gratuitously who will write to me for it.

IN THE "OLD PATHS."

"He 'purposed' to seek and walk in the 'old paths' of Methodism." That is true; and so I told the Conference that I entertained the same views that Wesley and Dr. Adam Clarke did on this subject. I still maintain that I am on true Wesleyan ground, and that I am walking in the "old paths" marked out by the founder of the Methodist Church, as will be seen by "The Clock Struck Two," soon to be published by Messrs. Boyle & Chapman.

Mr. Wesley believed in this intermediate state, and gives in his journal and other writings, numerous cases of those who had passed away, returning and identifying themselves to their friends on earth.

HIGH AUTHORITY ON "SPIRITS."

I copy the extract quoted by Bishop McTeir from his sermon, "It is very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to Heaven, but this opinion has not the best foundation in the oracles of God. Paradise is not Heaven. It is, indeed, if we may be allowed the expression, the ante-chamber of Heaven, where the souls of the righteous remain till after the general judgment they are received into glory."

Dr. Clarke's opinion was substantially the same. I copy from the *Western Methodist*, this quotation from Clarke's Commentary: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness."

"I believe their is an invisible world, in which various orders of spirits, not human, live and act."

"I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

If Dr. Clarke were living and published to the world his belief, I think it very probable that some would do with him, as I have heard expressed publicly, in regard to Charles Wesley, that "they would turn him out of the church."

This is Modern Spiritualism, so far as the phenomena are concerned, if I am capable of judging. These are the "old paths" in which I propose to travel, having had for many years past, ocular demonstration, that what Doctor Clarke, in the line says, is true.

WHAT A POPULAR WRITER SAYS.

A very popular writer expressed this sentiment: "Oh wad some power the giftie gie us To see ourselves as others see us."

Here is the mirror held up for some of us to see ourselves as we are seen by others: After noticing the book, charges, etc., the editor says: "Now if Mr. Watson had known of 'the old paths of Methodism' he would have reminded his judges that John Wesley, the founder of Methodism, was a full believer in the phenomena precisely similar to those which Mr. Watson testifies to, and teaches in his book. These phenomena occurred in the Wesley family, and may be found fully described in their memoirs. Satisfied through these phenomena of the truth of many of those developed in the witchcraft persecutions and of the substantial truth of all that Spiritualism claims, John Wesley gave utterance to these memorable words, which we commend to the attention of the Rev. Mr. Watson and of the judges to whose rebuke he was succumbed: "With my last breath," says John Wesley, "will I bear my testimony against giving up to Infidels one great proof of the invisible world—I mean that of witchcraft and apparitions, confirmed by the testimony of all ages."

"Mr. Watson, in his present action, would seem to have strayed away from the 'old paths,' if the words, the experiences, and the belief of the founder of Methodism are to be taken as of any account. We are amazed that such gross ignorance as to the strongly avowed convictions of the very founder of their sect should have been manifested by his professed disciples, the clerical lights who sat in judgment on Mr. Watson and his book."

A QUESTION OF IGNORANCE.

I do not know that Mr. Wesley said that with his "latest breath," but I know that he gives all the same in his journal as his views, and says that when we do away with these things, that we do away with the Bible. What a pity some Methodists do not know more of the opinion of the founder of their Church, they would perhaps have more charity.

There were some other points that I wished to notice, but must defer it for the present.

I am yours for truth,

SAMUEL WATSON.

Spiritualists of Philadelphia.

At a meeting of the Board of Trustees of the First Association of Spiritualists of Philadelphia, the following resolutions were adopted: Deeming the present eminently opportune, and the demand imperative for a declaration of our attitude in relation to certain social questions that are now struggling against the bigotry of the Church and the power of the State, in the person of certain of its advocates to obtain a hearing from the public rostrum, therefore we hereby

Resolved, and announce to all whom it may concern, that our platform is free for the discussion and presentation of all subjects having for their aim the emancipation and elevation of all classes of both sexes, to the attainment of a freer, purer and nobler life.

Resolved, That the above be read in our public meeting on Sunday morning, January 19th, 1873, and sent to the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light* for publication.

HENRY T. CHILD, M. D., President,
JAMES M. SHUMWAY, Secretary.
Philadelphia, Pa.

Washington County, Nebraska.

Our friend, Doctor William J. Young, of 97 Christopher street, New York, desires to hear of a party (a Spiritualist preferred) residing in or near De Sota, Washington County, Nebraska, who will take charge of, and dispose of his land in that township.

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.

The Cause in this Vicinity.

Never before has Spiritualism occupied so favorable a position or commanded so much respect. During the past year it has made rapid strides among all classes, and the physical manifestations, which some of our friends thought were to pass away, have been more general and far better than in any former period.

Our association in this city has been working very harmoniously, and we have had very successful lectures both last Winter and this, at Institute Hall, north-east corner of Broad and Spring Garden streets. The audiences, which we have observed, changed considerably every year, have been large and very much in earnest. Our present course commenced in October. A. A. Wheelock was the speaker and he gave us some very stirring and sterling lectures. His enthusiasm was appreciated by the audiences and his work was well done. He was followed in November by Mrs. Mossop, a new speaker among us, a young lady of fine talents, who had been educated in the Catholic church, but who was brought out upon the rostrum a little more than two years ago, when we reported her first address at Richmond, Ind., and published it in this JOURNAL. She is an able and eloquent inspirational speaker, and gave good satisfaction.

She was followed by Mrs. M. S. Townsend, one of the old and faithful standard bearers of Spiritualism, who has improved very much during the six years since she spoke for us in this city. The earnestness of feeling with which she handles all subjects can not fail to make an impression wherever she goes. She is a thorough and radical reformer, and the lessons she gave will be as seed sown on good soil.

She was followed by another new speaker, Miss Jennie Leys, (pronounced Lees), who has stirred our people into an enthusiasm, such as we have seldom seen in Philadelphia. Her lectures have been thronged so that many could not get into the Hall. She has only been in the lecture field about two years, and was brought out of the church through spirit influence, and if her health, which has been very poor indeed, so much so that she has several times been given up to die, should be restored, she will make a most decided mark in the world. Brother J. M. Spear, was influenced at the close of one of her morning lectures to speak of her mission, and give her the name of Joan of Arc, saying, however, that the first Joan was called in the hour of her country's peril to go forth armed with the implements of external warfare, while she is to be armed with those "spiritual weapons which are not carnal but mighty through God to the pulling down of the strong holds of wickedness." On another occasion, Mr. Spear was entranced and said, "You have been called to do a work that no other living being can so well accomplish. Apparently alone—a single individual, frail in body, mighty in intellect, noble in aspirations, self-forgetful by nature—she stands before the people, and moves them to revere God and love humanity. Her inspirations lift them to a higher and diviner plane. Fitted for this beautiful work, prepared for her sacred mission, she comes to this city, here to receive a new baptism, here to gather a higher inspiration; here to be clothed with yet superior power, to go forth and speak to the people, saying, "These dry bones must live" and "death and darkness and inactivity are no longer to be." God hath in his wisdom, chosen men in the past. They have spoken as they could, and have done nobly and generously their portion of labor, but this age calls forth women from the seclusion and domestic retirement, and from various of the more private avocations of human life, and almost immediately they become prepared to do a work which the sterner sex would not venture to undertake. They who shall see this and know this—nay, more, who shall feel it, will love the favored one as brothers, as sisters, will cheerfully give her that strength that she may need not only to finish her mission in this favored city, but to go forth with renewed strength to speak to others, saying to them as she passes on, "The mountains are to be leveled, the rough places are to be made smooth, the crooked ones to be made straight, and preparations made for the coming of that holy spirit which is to fill every heart, stir every mind, warm and enlarge souls and call the wanderers home to God." Then as she passes on, she can sweetly sing the truthful words, "Nearer my to God thee, Nearer to thee." Drinking the waters of everlasting life, flowing from the throne of God, she is to inspire others to forsake the follies, weaknesses, idiosyncrasies and selfishness, which have surrounded them, and bring them into union with God and with one another. Sending her blessed spirit over the rivers and continents and seas, gathering nation to nation, war ceasing, love becoming universal, peace covering the whole earth, then man will see fit to prepare the planet on which he dwells, so that the angels of God will come and dwell with men, and God will dwell with them, and they will feel that he is their God and they will be as one with Him.

We have a sketch of her experience which we shall be glad to lay before our readers at the proper time. Her lectures were among the most profound and radical we have ever listened to—they are calculated to awaken thought and stir the deep fountains of human life, and thus do great good in the world. She is to be followed by our Brother Editor, E. V. Wilson, of whom we need say but little to the readers of the JOURNAL. He is very popular in Philadelphia, giving such a combination of strength and gentleness, apparent rudeness when aroused, yet coupled with the most tender and loving feeling that would help any one.

He is one of the grandest workers of the age, and we hope if our health, which has been very frail during this severe winter weather, will permit, to give our readers some reports of Bro. Wilson's sayings among us.

We have two lyceums in this city. The original, which had been hibernating, has been very successfully re-organized and is in a flourishing condition. Louden Engle is conductor, and Mrs. S. M. Shumway, guardian. It meets on Sunday afternoons in our Hall.

Lyceum number two, at the Thompson St. church, has moved onward steadily since its origin. Mr. George Jackson is conductor and Mrs. Hartley, guardian.

The church on Thompson street, below Front, was formerly a Universalist church, but has been dedicated to Spiritualism for many years—regular meetings are held there.

There are numerous public circles in our city which are doing a good work, and we have a long list of public mediums who are quietly furnishing hundreds of tests to the seekers. Our papers are more eagerly sought after, but we think there should be an effort to extend their circulation everywhere.

Married.

Married at the house of Dr. Jennings in Philadelphia, on the 14th of January, 1873, Riley M. Adams and Harriet Mitchell of Vineland, N. J.

We were called upon to assist in and witness this interesting ceremony, by our friends, and having stated that while on the one hand marriage had been a source of much suffering where uncongential and improperly mated persons have been bound by legal ties, on the other hand where there is a proper physical, mental soul union from which result the greatest freedom and the most perfect confidence, then it was a source of profound happiness, in which each one became a true helpmeet to one another, without any restraint upon the proper and legitimate actions which life called for at our hands. Believing, as I did, that all such marriages should be encouraged, and that the parties who have such feelings are the ones to consummate the marriage, I read the following certificate, which being satisfactory to the parties, they signed it, she assuming the name of her husband. It was also witnessed by the parties present.

Whereas we—of— and—of— feeling drawn to each other in bonds of affection and love, and having respect for the customs of society in regard to the public announcement of marriage, hereby declare that we have entered into MARRIAGE RELATION with each other on grounds of mutual and perfect equality, and with promises of faithfulness unto each other.

In the presence of the angel hosts and of our earthly friends, we subscribe our names.

Witnesses.

New Books.

THE CONSTITUTION OF THE UNITED STATES, by Geo. S. Williams, A. M. This work on the Constitution is the result of several years' experience in teaching classes in this branch of study, and has been prepared with special reference to the wants of pupils in the test of the school-room drill, the general interest of the public, and to aid in elevating the standard of instruction in our public schools. The merits of the work consist in the brevity, accuracy, and perspicuity of its definitions, and the pertinency of the notes and references; securing on the part of the pupils a familiarity with the text of the Constitution, and furnishing, without loss of time and labor, to teachers such additional sources of information as they may need for more full information. If studied carefully in our schools it is calculated to foster a love for order, law, and justice, and prepare the young for the various and responsible duties of citizens and electors under our system of representative government.

From HON. WILLIAM K. McALLISTER, Justice of the Supreme Court of Illinois.
WAUKEGAN, ILL., Jan. 13, 1872.

From my first knowledge of your work on the Constitution of the United States I have felt a deep interest in it, and have therefore examined it with considerable care; because I have a firm conviction that an accurate understanding, by the intelligent masses of the people, of the theory of our Government, Federal and State, and their proper relations to each other, is indispensable to the perpetuity of the system. The statesmen—the great living teachers of former times to whom the people would listen—are all gone, and the masses are thrown upon their own resources. While they repose in fancied security, the process of withdrawing power from them and the States, and centralizing it in the Federal Government, may be silently and steadily going on. That our youth should be educated up to an accurate comprehension of the system is highly necessary; but that this branch has been neglected, not only in general education, but in the preparation of young men for the bar, must be confessed. It is my individual opinion that no person should be admitted to the bar who does not possess a fair degree of knowledge on this subject. Your work, as far as you have gone, embraces clear and well-supported expositions of the Constitution of the United States, and goes further to facilitate an acquaintance with that instrument than anything I have seen.

Respectfully yours, etc.,
W. K. McALLISTER.

MR. GEORGE S. WILLIAMS.

Our esteemed friend, Major W. M. Taylor, Clerk of the Supreme Court at Ottawa, sends us this valuable book which we shall soon keep on sale.

City Entertainments.

[For the week ending, Feb. 9th, 1873.]

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. The minstrels came out with a new programme last night full of good songs, dances and laughable sketches, which may serve to keep an audience in good humor for a week to come. Mr. Myers is keeping up the standard of this popular class of entertainment, which merits every encouragement, and the theatre is receiving a liberal share of patronage.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Byron's drama, "Blow for Blow," has been presented at Hooley's to a good audience. The play contains many points of absorbing interest, and has several well defined characterizations, among which may be chiefly noted John Drummond, by Mr. Padgett, and Charley Scraggs, by John Dillon. This latter part is brimful of humor, and as enacted by Dillon, it is one of the best numerous delineations which has been presented for some time.

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Clara Louise Kellogg, and other equally as distinguished characters, are now at McVicker's, charming enthusiastic audiences. Of course, they will attract great attention during their sojourn in the city, for how could it be otherwise with real genuine merit? The audiences in attendance have been the most brilliant that ever assembled in Chicago. Wednesday, Lucca—Faust. Thursday, Kellogg—Linda. Friday, fifth opera night—Lucca. Saturday, Grand Lucca matinee.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT. Address Station D, Box 61, Office 1147 Broadway, New York. Money refunded when not answered.

Felons Cured! NO FAILURE. In 15 to 20 hours. Send \$3 to Dr. G. M. Binkley, Springfield, Clarke County, Ohio. v13n3073

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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 of conclusive evidence. Address the General Agent, G. G. Mead, Zumbrota, Minnesota. v13n2016

DR. O. L. BELCHER MAGNETIC HEALER.

Cures all kinds of Chronic diseases by laying on of hands. Will cure the sick, the lame, etc., this Winter at No. 22 East Main St., Susquehanna depot, Susquehanna Co., Pa. The poor are healed without price. v13n19m3

J. W. VAN NAMEE, M. D. Electric Magnetic and Clairvoyant Physician. 1012 Cherry St., Philadelphia, Pa.—Mondays, Tuesdays and Wednesdays. 404 Dean St., Brooklyn, N. Y.—Thursdays, Fridays and Saturdays. Examinations made by lock of hair. Send for circular containing testimonials. v13n1814

Misses Helen Grover & Lizzie L. Crosby HEALING, BUSINESS, AND TEST MEDIUMS. Magnetic treatment given. Examination and treatment given from lock of hair or photograph, to patients at a distance. Miss Grover, Jr. Business Control of Miss Grover, will advise on business by letter as well as personally. Terms from \$2.00 to \$3.00. No. 316 4th Ave., New York City. v13n1944

W. H. MUMLER

DESIRES TO ESTABLISH AN AGENCY IN EVERY CITY AND TOWN IN THE UNITED STATES FOR THE SALE OF HIS WONDERFUL Spirit Photographs. FOR TERMS ADDRESS WITH STAMP, STATING NUMBER OF INQUIRIES. W. H. MUMLER, 170 W. Springfield St., Boston, Mass. v13n1847

The Well-known Psychometrist A. B. SEVERANCE.

Will give to those who visit him in person, or from photograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$3.00 for full delineation; brief delineation, \$1.00. A. B. SEVERANCE, 457 Milwaukee St., Milwaukee, Wis. v13n1814

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Baths, Electricity & Vital Magnetism! A new, beautiful and vitalizing system of Electric, Magnetic and Muscular Gymnastics for maintaining health and curing disease! Popular lectures given on Physiology and Hygiene by the principal and by several eminent physicians in connection with the gymnastics. Incompetence, optimum-eating and other Chronic diseases radically cured. Mrs. Robinson's celebrated tobacco antidote kept. Dr. E. D. BABBITT, Principal, 350 3rd Ave., near 26th street, New York. v13n1814

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It will be gratifying to millions of sufferers throughout the world to learn that in their behalf a Materializing Circle has been formed consisting of more than a score of chemists and physicians from the invisible world in which diseases of every kind or name will be successfully treated and many of them cured by the magnetic touch of SPIRIT HANDS or by medicines gathered from the elements by the same invisible source. Invalids from a distance unable to visit the institution by enclosing \$5.00 will have medicine sent to them. Satisfaction guaranteed in every case or money refunded. Address: SPIRITUAL AND MAGNETIC HEALING INSTITUTE. Care of Ray Calkins, Springfield, Ills. [v13n1691]

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Makes Clairvoyant Examinations, gives Magnetic and Electrical treatment and medicines. Treats all forms of disease, with great success. Cures Catarrh, Incontinent Consumption and Cancer, Dyspepsia, Epilepsy, Paralysis; Piles and Fistula without the knife; private diseases of men and women. Examinations and prescriptions \$3.00; with medicine for one month's treatment, \$5.00 to \$10.00. Agree cure, warranted; by mail, \$1.00. Constipation cure warranted, \$1.00. Sitzings for healing at a distance each, \$1.00. Send lock of hair, name, age, sex and leading symptoms. Come to or address SAMUEL MAXWELL, M. D., 73 South Sixth St., Richmond, Ind.

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.

Examination, ————— \$ 2.00
Prescription, ————— \$ 1.00
They will send magnetized paper to all who may apply on receipt of address and 50 cts.
Address till further notice
v13n1419
DRS. BROWN & CARRWAY,
Des Moines, Iowa.

MRS. A. H. ROBINSON,

Healing, Psychometric & Business Medium,
CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$3.00; each subsequent one, \$4.00. Psychometric Delineation of character, \$5.00. Answering questions, \$3.00. The money should accompany the application to insure a reply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporters, amanuenses, and postage.
N. B.—Mrs. Robinson will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

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

All orders with the price of books desired, and the additional amount for postage, will meet with prompt attention. An Hour with the Angels. Astrological Origin of the W. Hull. Analogy between the facts of the Bible and modern Spiritualism, by T. G. Forster. Age of Reason and Examination of the Prophecies. Artificial Somnambulism, by Dr. Fahnestock. Alice Vale, by Lois Waisbrooker. American Crisis, by Warren Chase. Answers to Questions, Practical and Spiritual, by A. J. Davis. Arcana of Nature, by Hudson Tuttle. Vol. I. History and Laws of Creation. Arcana of Nature, by Hudson Tuttle. Vol. II. Philosophy of Spiritual Existence, and of the Spirit World. A B C of Life, by A. B. Child. Arcana of Nature, by Hudson Tuttle. Vol. III. Approach to Death, or, Disembodied Man, by Randolph Cloth. Approaching Crisis, by A. J. Davis. Apostles, (Transected by Hudson Tuttle and Stella Key to the Summer Land, by A. J. Davis. Astro-Theological Lectures, by Rev. Robert Taylor. 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SPIRITUALISM.

Nuts for Theologians to Crack—the Bible full of it, and Mr. Wilson ready to Prove it.

His Lecture Last Night.

[Lexington, (Ky.) Daily Press.]

Notwithstanding the severity of the weather last evening, and the fact that the younger portion of our citizens love Rip Van Winkle better than they do communion with friends "not dead, but gone before," the lecture room of the library building was comfortably filled with an audience composed of thinking men and women of the city, gathered to hear Mr. E. V. Wilson, of Chicago, Illinois, discuss the interesting question of Spiritualism—interesting because so little understood.

In the audience we noticed a couple of our most eminent divines, one of whom a short time ago made this subject the occasion of a discourse, rich in thought and covering a broad field of study.

The lecture of itself occupied considerably longer time in its delivery than we had anticipated, though during the whole time he was listened to with the most marked attention.

We regret that we are unable to give to Mr. Wilson's lecture the particular attention it deserves, but the lateness of the hour at which he closed, and the crowd of matter already on hand, prevents us giving more than a hasty notice of his remarks.

Beginning his remarks, he announced himself a radical in the strictest sense of the word, though not abusive. He next declared his firm belief in, and adherents to, the doctrine of Spiritualism. While he is a Spiritualist, he is at the same time a firm believer in the Bible, drawing therefrom his views and theories on Spiritualism.

To use his own expression, he "believed more in the book than most preachers do, differing from them only in the conclusions drawn." Mr. Wilson advocates the theory that the mind is the best of man, and that while the body molds and returns to mother earth, the soul lives on and enters into another—a new life.

While he believes in the Bible, he denies that he is a Christian, that is in the sense in which a Catholic would disclaim connection with the Methodist Church, and vice versa. He declares that man is a necessity to God; that the mouth of man is the mouth of God, and that all communications emanating from God must come through man.

In support of the spiritualistic theories advanced and advocated last night, he quoted quite a number of passages from Holy Writ, dwelling particularly upon the history of Saul and the Witch of Endor.

He commented freely upon the practice of preachers of alluding to this character in Old Testament history as "the old hag," etc., and claiming that if they disbelieve that portion of Sacred History, they must reject the whole, and at the same time arguing that she was a medium.

In the New Testament he drew largely from Revelations and the writings of Paul to prove the existence of spirits, and the ability to exercise mediumistic powers. There were a number of other arguments advanced to support his theory, but our want of space compels us to pass them by. Leaving the Bible for the time being, he asserted that the powers of mediumship displayed by the Witch of Endor, are being daily exercised in this age of improvement, and to prove his assertion he entertained his audience at some length with the revelation of incident from his own history. Many of these instances and illustrations were full of interest, and the impressive manner of their relation detract not one whit from that interest.

We regret that we are not able to give our readers this morning some of these remarkable illustrations. They were well worthy an appearance in print.

The next advance made by Mr. Wilson was upon what he chose to call animal Spiritualism, and, if we understood him correctly, he invested the lower grades of animate creation with a spiritual nature, and gave them the power of going above their position and possessing themselves of the tangible in man, de-throned of his mental faculties. To prove this he mentioned a large number of instances of rabies caused by the bite of dogs, snakes and insects.

The next and most interesting portion of the lecture, albeit all was interesting, was this wonderful exercise of his clairvoyant powers before the audience. If we are not mistaken he gave nine different exhibitions of this unique attribute, and of the entire number only two of them failed, and one of these, dating eight years back, was not remembered by the gentleman who was the clairvoyant's subject.

Besides being a Spiritualist Mr. Wilson is something of a Phrenologist, and his description of the temperament of Mr. Williams was, by gentlemen well acquainted with Mr. W., said to have been eminently correct. From the life of that gentleman he gave a number of excerpts, and in every instance, save one, he was correct. With Mr. Hale, Mr. Williams, Dr. Sharp and lady he was wonderfully correct in picturing scenes from their past life, the mention of which by Mr. Wilson were not in the slightest anticipated by the parties, and which had long since been buried beneath the dust of "dead years long ago."

His evidence of his ability to speak of the past, and speak with accuracy, sets at rest the idea of "mind reading." We have heretofore been skeptical on this point, but last night we were convinced that once at least there was no "mind reading," or exercise of psychic force.

As Mr. Wilson intends delivering a course of lectures in this city, our citizens will have an ample opportunity to hear him, and through the columns of the Press we will endeavor to keep them posted upon his lectures.

In appearance Mr. Wilson is large and commanding, a florid complexion, a heavy suit of hair falling upon his shoulders, with flowing beard, nearly white, (as is his hair.) As a speaker he is fluent, and well calculated to interest. During his stay in this city we predict for him good audiences.

Mr. Seward's Religious Views.

We present our readers the following as the conclusions of a great man. Are they Spiritualistic or of the Advent faith—which? At any rate they are worthy of careful attention. Mr. Seward does not mention the name of

Christ once in connection with his views, notwithstanding he refers to "an enlightened view of the Christian religion." "She still lives in the condition which the church styles the place of departed spirits," etc. but see what a correspondent of the New York Herald from Auburn says:

The religious views of Mr. Seward are quite a topic of discussion just now, and in that connection it may be proper to give the Herald readers experiences of one of his intimate clerical friends, who says that Governor Seward firmly believed the doctrine of the immortality of the soul or spirit, and of its ultimate reunion of some form of immortalized body after the interval of separation called death, according to the intimation contained in the fifteenth chapter of St. Paul's First Epistle to the Corinthians.

It was his manner of expressing his ideas upon the subject to say that there is not any real death; that the life with which a human being is invested at his birth is an emanation from the Deity and is immortal; that the first clay body in which it is tabernacled wears out and perishes; that the spiritual life continues to exist thenceforth in a disembodied state until the occurrence of the greatest of all marvels, the great consummation, viz: the resurrection and rehabilitation of the body, its union again in some form with the life or spirit, and the creation of a new heaven and a new earth, when man ascends to a higher sphere of existence.

Hence it was his habit to speak of what we call death as a temporary sleep of the body, and of the future state, so called, of the soul or spirit, as the

TWO FUTURE STATES OF EXISTENCE. The first time the Governor mentioned his views at length upon this subject was at the burial on Fort Hill of Judge Miller.

"His dust merely sleeps temporarily," he remarked; "but the Judge himself is still alive." Then in a measured and very impressive manner, he repeated a few lines from the hymn to Death.

"Such," he continued, "is the doctrine, the faith and the hope of the Christian religion. It is the adopted destiny of man."

In the month of June of 1865, when the sexton was preparing the grave of Fort Hill for Mrs. Seward, the Governor went there, in company with Baron Steeckel, General Hancock and Dr. Norris, to give the required directions, and sat for a while with them upon a rustic seat on the ground, when the Baron remarked that he was unable to realize the fact that Mrs. Seward was dead.

"She is not," replied the Governor, "she still lives. She still lives in the condition on which the church styles the place of departed spirits." There is no such thing as death of the soul of life. It is the body alone which sleeps, and that only for a limited but unrevealed season. So we read and so we believe.

"That," returned the Baron, "is a very comfortable reflection."

"It is not only a comfortable reflection," continued the Governor, "but it is consolation afforded by an enlightened view of the Christian religion."

The same was advanced by the Governor at the time of burial by the side of her mother of his daughter Frances.

PROGRESSIVE Harmonial Community. Chartered Nov. 25th, 1872. Founded on the principles of the Harmonial Philosophy. Address G. W. GORE, Box 42, Lamelle, Marshall Co., Iowa. v13n16m12

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The Progressive Community! Is located near Cedarvale, P. O. HOWARD CO., KANSAS; it is free from debt and has 320 acres of choice land. The founders started the colony nearly two years ago, have such improvements as are necessary for a comfortable living, and now the Co-operation of EARNEST COMMUNISTS wanted for the BETTER REALIZATION of a true home based on EQUALITY, FRATERNITY and LIBERTY. For particulars Address Wm. FREY. v13n21m4

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Physiology and Hygiene of Marriage. THE HERALD OF HEALTH for February contains a scientific paper of remarkable value on the above subject. It is translated from the French of Debuy and should be read by every person married and single. The January number contains a most excellent essay on the CONDUCT OF LIFE, written by that old heathen philosopher, Isocrates, 3,300 years ago. Each number contains over 50 pages and is full of most valuable matter. THE SCIENTIFIC AMERICAN says, "The Herald of Health contains more sensible articles than any monthly that comes to our sanctum." We will send either of the above numbers for 15 cents, or both for 30, or a year for \$1.00, or a sample of last year for nothing. WOOD & HOLLBROOK, 15 Leight St., New York P. S. "The March number will have a paper entitled DO MOTHERS MARK THEIR CHILDREN?" And another giving statistics against vaccination. v13n22m13

THERE! THERE! IT IS DONE!

Yes, reader, my son-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 is perfectly 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. Scilicet, "Fustians 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.

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INTOR 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 Mrs. 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, and the constriction of the 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 inclosed 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.

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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 ample provision, and that varieties of fruit could be found adapted to such localities, and noticing the crab apple flourish and fruit in all sections and conditions, we saw it only necessary to get valuable varieties of fruit of that species of tree to obtain the desired object.

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 for medicine. We recommend for stocks the slow growing, common Liberator. 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 fruit the second year, and numbers to whom we have sold in lots are gathered 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. 18th, 1872, says in reference to the fruit of crab trees purchased of us, and planted three years last Spring: "I gathered last Fall from the 280 trees 43 barrels, 29 I sent to Boston, which sold for \$172, besides one barrel of seed (being too ripe) sold for only \$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. They 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.

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A gentleman from Pennsylvania, stated to us lately that his father planted a crab orchard and some years past granted 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 he done abundantly 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 falling, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.

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"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 truth 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 'Lyon vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Diocetical 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 Adeade, now Earl of Dunraven, 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 continues my narrative to the period of the commencement of the Chancery suit."

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