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

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From the London Fortnightly Review, May, 1874.
A Defense of Modern Spiritualism.

BY ALFRED R. WALLACE, F. R. S., &c.

It is with great diffidence, but under an imperative sense of duty, that the present writer accepts the opportunity afforded him of submitting to the readers of the *Fortnightly Review* some general account of a widespread movement, which, though for the most part treated with ridicule or contempt, he believes to embody truths of the most vital importance to human progress. The subject to be treated is of such vast extent, the evidence concerning it is so varied and so extraordinary, the prejudices that surround it are so inveterate, that it is not possible to do it justice without entering into considerable detail. The reader who ventures on the perusal of the succeeding pages may, therefore, have his patience tried; but if he is able to throw aside his preconceived ideas of what is possible and what is impossible, and in the acceptance or rejection of the evidence submitted to him will carefully weigh and be solely guided by the nature of the concurrent testimony, the writer ventures to believe that he will not find his time and patience ill bestowed.

Few men, in this busy age, have leisure to read massive volumes devoted to special subjects. They gain much of their general knowledge, outside the limits of their profession or of any peculiar study, by means of periodical literature; and, as a rule, they are supplied with copious and accurate, though general information. Some of our best thinkers and workers make known their researches to the readers of magazines and reviews; and it is seldom that a writer whose information is meagre, or obtained at second-hand, is permitted to come before the public in their pages as an authoritative teacher. But as regards the subject we are now about to consider, this rule has not hitherto been followed. Those who have devoted many years to an examination of its phenomena have been, in most cases, refused a hearing; while men who have bestowed on it no adequate attention, and are almost wholly ignorant of the researches of others, have alone supplied the information to which a large proportion of the public have had access. In support of this statement it is necessary to refer, with brief comments, to some of the more prominent articles in which the phenomena and pretensions of Spiritualism have been recently discussed.

At the beginning of the present year the readers of this Review were treated to "Experiences of Spiritualism," by a writer of no mean ability, and of thoroughly advanced views. He assures his readers that he "conscientiously endeavored to qualify himself for speaking on this subject" by attending five seances, the details of several of which he narrates; and he comes to the conclusion that mediums are by no means vulgar impostors, but "jugglers of the most ingenious order," that "spiritualistic mind falls a victim to the most patent frauds," and greedily "accepts jugglery as manifestations of spirits;" and, lastly, that the mediums are as credulous as their dupes, and fall straightway into any trap that is laid for them. Now, on the evidence before him, and on the assumption that no more or better evidence would have been forthcoming had he devoted fifty instead of five evenings to the inquiry, the conclusions of Lord Amberley are perfectly logical; but, so far from what he witnessed being a "specimen of the kind of manifestations by which Spiritualists are convinced," a very little acquaintance with the literature of the subject would have shown him that no Spiritualist of any mark was ever convinced by any quantity of such evidence. In an article published since Lord Amberley's—in *London Society* for February—the author, a barrister and well-known literary man, says: "It was difficult for me to give in to the idea that solid objects could be conveyed, invisibly, through closed doors, or that heavy furniture could be moved without the interposition of hands. Philosophers will say these things are absolutely impossible; nevertheless, it is absolutely certain that they do occur. I have met in the houses of private friends, as witnesses of these phenomena, persons whose testimony would go for a good deal in a court of justice. They have included nobles, members of parliament, diplomats of the highest rank, judges, barristers, physicians, clergymen, members of learned societies, chemists, engineers, journalists, and thinkers of all sorts and degrees. They have suggested and carried into effect tests of the most rigid and satisfactory character. The media (all non-professional) have been searched before and after seances. The precaution has even been taken of providing them unexpectedly with other apparel. They have been tied; they have been sealed; they have been secured in every cunning and dexterous manner that ingenuity could devise, but no deception has been discovered and no imposture brought to light. Neither was there any motive for imposture. No fee or reward of any kind depended upon the success or non-success of the manifestations."

Now here we have a nice question of probabilities. We must either believe that Lord Amberley is almost infinitely more acute than Mr. Dunphy and his host of eminent friends—so that after five seances (most of them failures) he has got to the bottom of a mystery in which they, notwithstanding their utmost endeavors, still hopelessly flounder—or, that the noble lord's acuteness does not surpass the combined acuteness of all these persons; in which case their much larger experience, and their having witnessed many things Lord Amberley has not witnessed, must be held to have the greater weight, and to show, at all events, that all mediums are not "jugglers of the most vulgar order."

In October last the *New Quarterly Magazine*, in its opening number, had an article entitled "A Spiritualistic Seance," but which proved to be an account of certain ingenious contrivances by which some of the phenomena usual at seances were imitated, and both Spiritualists and skeptics deceived and confounded. This appears at first sight to be an exposure of Spiritualism, but it is really very favorable to its pretensions; for it goes on the assumption that the marvelous phenomena witnessed do really occur, but are produced by various mechanical contrivances. In this case the rooms above, below, and at the side of that in which the seance was held had to be prepared with specially constructed machinery, with assistants to work it. The apparatus, as described, would cost at least one hundred pounds, and would then only serve to produce a few fixed phenomena, such as happen frequently in private houses and at the lodgings of mediums who have not exclusive possession of any of the adjoining rooms, or the means of obtaining expensive machinery and hired assistants.

The article bears internal evidence of being altogether a fictitious narrative; but it helps to demonstrate, if any demonstration is required, that the phenomena that occur under such profane forms and varied conditions, and in private houses quite as often as at the apartments of the mediums, are in no way produced by specially constructed machinery.

Perhaps the most prominent recent attack on Spiritualism was that in the *Quarterly Review* for October, 1871, which is known to have been written by an eminent physiologist, and did much to blind the public to the real nature of the movement. This article, after giving a light sketch of the reported phenomena, entered into some details as to planchette-writing and table-lifting—facts on which no Spiritualist depends as evidence to a third party—and then proceeded to define its standpoint as follows:

"Our position, then, is that the so-called spiritual communications come from within, not from without, the individuals who suppose themselves to be the recipients of them; that they belong to the class called 'subjective' by physiologists and psychologists, and that the movements by which they are expressed, whether the tilting of tables or the writing of planchettes, are really produced by their own muscular action exerted independently of their own wills and quite unconsciously to themselves."

Several pages are then devoted to accounts of seances which, like Lord Amberley's, were mostly failures; and to the experiences of a Bath clergyman who believed that the communications came from devils; and, generally, such weak and inconclusive phenomena only are adduced as can be easily explained by the well-worn formulae of "unconscious cerebration," "expectant attention," and "unconscious muscular action." A few of the more startling physical phenomena are mentioned merely to be discredited and the judgment of the witnesses impugned; but no attempt is made to place before the reader any information as to the amount or the weight of the testimony to such phenomena, or to the long series of diverse phenomena which lead up to and confirm them. Some of the experiments of Prof. Hare and Mr. Crookes are quoted and criticised in the spirit of assuming that these experienced physicists were ignorant of the simplest principles of mechanics, and failed to use the most ordinary precautions. Of the numerous and varied cases on record, of heavy bodies being moved without direct or indirect contact by any human being, no notice is taken, except so far as quoting Mr. C. F. Varley's statement, that he had seen in broad daylight, a small table moved ten feet, with no one near it but himself, and not touched by him—"an example of the manner in which minds of this limited order are apt to become the dupes of their own misgivings."

This article, like the others here referred to, shows in the writer an utter forgetfulness of the maxim, that an argument is not answered till it is answered at its best. Amid the vast mass of recorded facts now accumulated by Spiritualists, there is, of course, much that is weak and inconclusive, much that is of no value as evidence, except to those who have independent reasons for faith in them. From this indigestible mass it is the easiest thing in the world to pick out arguments that can be refuted and facts that can be explained away; but what is that to the purpose? It is not these that have convinced any one; but those weighty, oft-repeated and oft-tested facts which the writers referred to invariably ignore.

Prof. Tyndall has also given the world (in his "Fragments of Science," published in 1871) some account of his attempt to investigate these phenomena. Again, we have a minute record of a seance which was a failure, and in which the Professor, like Lord Amberley, easily imposed on some too credulous Spiritualists by improving manifestations of his own. The article in question is dated as far back as 1864. We may therefore conclude that the Professor has not seen much of the subject; nor can he have made himself acquainted with what others have seen and carefully verified, or he would hardly have

thought his communication worthy of the place it occupies among original researches and positive additions to human knowledge. Both its facts and its reasoning have been well replied to by Mr. Patrick Fraser Alexander, in his little work entitled "Spiritualism: a Narrative and a Discussion," which we recommend to those who care to see how a very acute yet unprejudiced mind looks at the phenomena, and how inconclusive, even from a scientific standpoint, are the experiences adduced by Prof. Tyndall.

The discussion in the *Pall Mall Gazette* in 1868, and a considerable private correspondence, indicates that scientific men almost invariably assume that, in this inquiry, they should be permitted, at the very outset, to impose conditions; and if, under such conditions, nothing happens, they consider it a proof of imposture or delusion. But they will know that, in all other branches of research, Nature, not they, determines the essential conditions, without a compliance with which no experiment will succeed. These conditions have to be learned by a patient questioning of Nature, and they are different for each branch of science. How much more they are expected to differ in an inquiry which deals with subtle forces of the nature of which the physicist is wholly and absolutely ignorant! To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt with known phenomena, is practically to prejudge the question, since it assumes that both are governed by the same laws.

From the sketch which has now been given of the recent treatment of the subject by popular and scientific writers, we can summarize pretty accurately their mental attitude in regard to it. They have seen very little of the phenomena themselves, and they can not believe that others have seen much more. They have encountered people who are easily deceived by a little unexpected trickery, and they conclude that the convictions of Spiritualists generally are founded on phenomena produced, either consciously or unconsciously, in a similar way.

They are so firmly convinced, on a priori grounds, that the more remarkable phenomena said to happen do not really happen, that they will back their conviction against the direct testimony of any body of men, preferring to believe that they are all the victims of some mysterious delusion whenever imposture is out of the question. To influence persons in this frame of mind, it is evident that more personal testimony to isolated facts is utterly useless. They have, to use the admirable expression of Dr. Carpenter, "no place in the existing fabric of their thoughts into which such facts can be fitted." It is necessary, therefore, to modify the "fabric of thought" itself; and it appears to the present writer that this can be done by a general historic sketch of the subject, and by showing, by separate lines of inquiry, how wide and varied is the evidence, and how remarkably these lines converge toward one uniform conclusion. The endeavor will be made to indicate, by typical examples of each class of evidence and without unnecessary detail, the cumulative force of the argument.

HISTORICAL SKETCH

Modern Spiritualism dates from March, 1848; it being then that, for the first time, intelligent communications were held with the unknown cause of the mysterious knocking and other sounds, similar to those which had disturbed the Mompesson and Wesley families in the seventeenth and eighteenth centuries. This discovery was made by Miss Kate Fox, a girl of nine years old, and the first recognized example of an extensive class now known as mediums. It is worthy of remark that this very first "Modern Spiritual" manifestation was subjected to the test of unimpaired examination by all the inhabitants of the village of Hydesville, N. Y. Though all were utter skeptics, no one could discover any cause for the noises, which continued, though with less violence, when all the children had left the house. Nothing is more common than the remark that it is absurd and illogical to impute causes of which we can not discover the cause; to the agency of spirits. So it undoubtedly is when the noises are merely a noise; but it is so illogical when these noises turn out to be signals, and signals which spell out a fact, though wholly unknown to all present, turns out to be true? Yet, on this very first occasion, twenty-six years ago, the signals declared that a murdered man was buried in the cellar of the house; it indicated the exact spot in the cellar under which the body lay; and upon digging there, at a depth of six or seven feet, considerable portions of a human skeleton were found. Yet more: the name of the murdered man was given, and it was ascertained that such a person had visited that very house and had disappeared five years before, and had never been heard of since. The signals further declared that he, the murdered man, was the signal; and as all the witnesses had satisfied themselves that the signals were not made by any living person or by any assignable cause, the logical conclusion from the facts was, that it was the spirit of the murdered man; although such a conclusion might be to some in the highest degree improbable, and to others in the highest degree absurd.

The Misses Fox now became involuntary mediums, and the family (which had removed to the city of Rochester) were accused of imposture, and offered to submit the children to examination by a committee of townsmen appointed in public meeting. Three committees were successively appointed; the last, composed of violent skeptics who had accused the previous committees of stupidity or connivance. But all three, after unlimited investigation, were forced to declare that the cause

of the phenomena was undiscoverable. The sounds occurred on the wall and floor while the mediums, after being thoroughly searched by ladies, "stood on pillows, barefooted, and with their clothes tied round their ankles." The last and most skeptical committee reported that, "They had heard sounds, and failed utterly to discover their origin. They had proved that neither machinery nor imposture had been used; and their questions, many of them being mental, were answered correctly." When we consider that the mediums were two children under twelve years of age, and the examiners utterly skeptical American citizens, thoroughly resolved to detect imposture, and urged on by excited public meetings, it may perhaps be considered that even at this early stage the question of imposture or delusion was pretty well settled in the negative.

In a short time persons who sat with the Misses Fox found themselves to have similar powers in a greater or less degree; and in two or three years the movement had spread over a large part of the United States; developing into a variety of strange forms, encountering the most violent skepticism and the most rancorous hostility, yet always progressing, and making converts even among the most enlightened and best educated classes. In 1851, some of the most intelligent men in New York—judges, senators, doctors, lawyers, merchants, clergymen and authors—formed themselves into a society for investigation. Judge Edmonds was one of these; and a sketch of the kind and amount of evidence that was required to convince him will be given further on. In 1854 a second Spiritual society was formed in New York. It had the names of four judges and two physicians among its Vice Presidents, showing that the movement had become by this time respectable, and that men in high social positions were not afraid of identifying themselves with it. A little later Prof. Mages, an eminent agricultural chemist, was led to undertake the investigation of Spiritualism. He formed a circle of twelve friends, most of them men of talent, and skeptics, who bound themselves to sit together weekly, with a medium, twenty times. For the first eighteen evenings the phenomena were so trivial and unsatisfactory that most of the party felt disgusted at the loss of time; but the last two sittings produced phenomena of so startling a character that the investigation was continued by the same circle for four years, and all became Spiritualists.

By this time the movement had spread into every part of the Union, and, notwithstanding that its adherents were abused as impostors or dupes, that they were in several cases expelled from colleges and churches and were confined as lunatics, and that the whole thing was "explained" over and over again—it has continued to spread up to the present hour. The secret of this appears to have been, that the explanations given never applied to the phenomena continually occurring, and of which there were numerous witnesses. A medium was raised in the air in a crowded room in full daylight. ("Modern American Spiritualism," p. 279.) A scientific skeptic prepared a small portable apparatus, by which he could produce an instantaneous illumination; and taking it to a dark seance at which numerous musical instruments were played, suddenly lighted up the room while a large drum was being violently beaten, in the certain expectation of revealing the impostor to the whole company. But what they all saw was the drumstick itself beating the drum, with no human being near it. It struck a few more blows, then rose in the air and descended gently on to the shoulder of a lady. (Same work, p. 337.) At Toronto, Canada, in a well-lighted room, an academy and locked piano. (Given work, p. 463.) Communications were given in raised letters on the arm of an ignorant servant girl, who often could not read them. They sometimes appeared while she was at her household work, and after being read by her master or mistress would disappear. (Same work, p. 198.) Letters closed in any number of envelopes, sealed up or even pasted together over the whole of the written surface, were read and answered by certain mediums in whom this special power was developed. It mattered not what language the letters were written in; and it is upon record that letters in German, Greek, Hebrew, Arabic, Chinese, French, Welsh, and Mexican, have been correctly answered in the corresponding languages by a medium who knew none of them. (Judge Edmonds' "Letters on Spiritualism," pp. 59-203, Appendix.) Other mediums draw portraits of deceased persons whom they had never known or heard of. Others healed diseases. But those who helped most to spread the belief were, the trance speakers, who, in eloquent and powerful language, developed the principles and the uses of Spiritualism, answered objections, spread abroad a knowledge of the phenomena, and thus induced skeptics to inquire into the facts; and inquiry was almost invariably followed by conversion. Having repeatedly listened to three of these speakers who have visited this country, I can bear witness that they fully equal, and not unfrequently surpass our best orators and preachers; whether in finished eloquence, in close and logical argument, or in the readiness with which appropriate and convincing replies are made to all objections. They are also remarkable for the perfect courtesy and suavity of their manner, and for the extreme patience and gentleness with which they meet the most violent opposition and the most unjust accusations.

Men of the highest rank and greatest ability became convinced by these varied phenomena. No amount of education, of legal, medical or scientific training, was proof against the overwhelming force of the facts, whenever these facts were systematically and perseveringly

inquired into. The number of Spiritualists in the Union is, according to those who have the best means of judging, from eight to eleven millions. This is the estimate of Judge Edmonds, who has had extensive correspondence on the subject with every part of the United States. The Hon. R. D. Owen, who has also had great opportunities of knowing the facts, considers it to be approximately correct; and it is affirmed by the editors of the "Year-book of Spiritualism" for 1871. These numbers have been held to be absurdly exaggerated by persons having less information, especially by strangers who have made superficial inquiries in America; but it must be remembered that the Spiritualists are to a very limited extent an organized body, and that the mass of them make no public profession of their belief, but still remain members of some denominational church—circumstances that would greatly deceive an outsider. Nevertheless, the organization is of considerable extent. There were in America, in 1870, 20 State Associations, and 105 Societies of Spiritualists, 207 lecturers, and about the same number of public mediums.

In other parts of the world the movement has progressed more or less rapidly. Several of the more celebrated American mediums have visited this country, and not only made converts in all classes of society, but led to the formation of private circles and the discovery of mediumistic power in hundreds of families. There is scarcely a city or a considerable town in Continental Europe at the present moment where Spiritualists are not reckoned by hundreds, if not by thousands. There are said, on good authority, to be fifty thousand avowed Spiritualists in Paris and ten thousand in Lyons; and the numbers in this country may be roughly estimated by the fact that there are four exclusively spiritual periodicals, one of which has a circulation of five thousand weekly.

(Continued on 2nd page.)

To the Spiritualists and Liberalists of Iowa.

Friends, seventeen years ago I commenced my labors as a liberal progressive lecturer or preacher, in your State. I began my work with much fear and trembling. I hoped for immortality, but had no positive evidence. Only one thing was entirely satisfied of, and that was, that popular evangelical orthodoxy was, for the most part, a superstitious lie. I knew that the Bible was not the word of God, that Jesus was not God, and that the doctrines of total depravity, the literal resurrection of the body, vicarious atonement, salvation through Christ alone, eternal torment, etc., etc., were one and all abominable falsehoods. But I was not fully satisfied as to a future life. This was the rub, "To be, or not to be" was the question. Still, with all my doubts and fears, I could not give up the ship. An unseen power pushed me forward. Gladly would I have given up the struggle for more light and victory over error, but I could not. All those years of trial and discipline I felt, deeply felt, that I was within the stern grasp of an invisible power that was positively my master. But, friends, nine years ago, by the power of modern Spiritualism, I passed from my chrysalis state of doubt, fear and uncertainty, to a clear, positive and unmistakable knowledge of the eternal fact, that the human soul lives after the death of the body. This evidence, the great want of humanity and the hope of the world, was just what I needed to make me strong, steady and firm, and hence, since then, my pathway has been straightened smooth, and my course onward and upward.

Now with this statement as a renewal of my acquaintance with you, I hereby announce that I am coming to your State again to deliver courses of lectures on Modern Spiritualism and all the live issues of the day, and also hold public oral discussions with any "Priest of Baal" who dare come out of his dark den and cross swords with me.

Also, I have a series of lectures on the new science of "psychopathy," which treats of mental medicine and mental cure for all corporeal maladies and moral diseases, which I propose to deliver on week evenings wherever I can do so.

Let me say, then, that all who wish my services, as above stated, can address "John Chaney, Esq., Osceola, Iowa," who will make engagements for me throughout the State.

Further, I may state that Dr. Wm. Cleveland, a first-class healer from Chicago, will accompany me.

And, now, to my many friends in Ohio and Michigan, where I have labored, and whose friendship and generous patronage I have enjoyed for several years past, I take this method of introducing to your acquaintance, Dr. T. E. Taylor, now of Canton, Ill., as one of the ablest and boldest defenders of modern Spiritualism in the field. I have just held a two days' meeting with this brother, at Cambridge, Ill. I have heard him deliver five lectures, and he is found to be the core. He speaks extemporaneously, mainly by inspiration, and when he gets thoroughly under control, is truly eloquent, clear, logical, and powerful. Dr. Taylor is no coward, but speaks straight out, hits the mark every time, and defies all opposition. Most cordially do we recommend to the Spiritualists and Liberalists of Michigan and Ohio this able and efficient minister of the new gospel; and as we hope to be successful in Iowa, so we trust that Bro. Taylor and all our brethren in the field may everywhere likewise be successful.

A. J. FISHBACK,
Cambridge, Ill.

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(Continued from first page.)

A DEFENSE OF MODERN SPIRITUALISM.

Deductions from the Preceding Sketch. BY ALFRED R. WALLACE, F. R. S., ETC.

Before proceeding to a statement of the evidence which has convinced the more educated and more skeptical converts, let us consider briefly the bearing of the undoubted facts, that (to keep within bounds) many thousands of well-informed men, belonging to all classes of society and all professions, have, in each of the great civilized nations of the world, acknowledged the objective reality of these phenomena; although, almost without exception, they at first viewed them with dislike or contempt, as impostures or delusions. There is nothing parallel to it in the history of human thought; because there never before existed so strong and apparently so well founded a conviction that phenomena of this kind never have happened and never can happen. It is often said, that the number of adherents to a belief is no proof of its truth. This remark justly applies to most religious whose arguments appeal to the emotions and the intellect but not to the evidence of the senses. It is equally just as applied to a great part of modern science. The almost universal belief in gravitation, and in the undulatory theory of light, does not render them in any degree more probable; because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is for the most part a blind belief accepted upon authority. But with these spiritual phenomena the case is very different. They are to most men, so new, so strange, so incredible, so opposed to their whole habit of thought, so apparently opposed to the prevailing scientific spirit of the age, that they cannot and do not accept them on second-hand evidence, as they do almost every other kind of knowledge. The thousands or millions of Spiritualists, therefore, represent to a very large extent men who have witnessed, examined, and tested the evidence for themselves, over and over and over again, till that which they had at first been unable to admit could be true, they have at last been compelled to acknowledge its truth. This accounts for the utter failure of all the attempted "exposures" and "explanations" to convince one solitary believer of his error. The exposers and explainers have never got beyond those first difficulties which constitute the *prima animorum* of Spiritualism, which every believer has to get over, but at which every stage of investigation no converts are ever made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these, but who, in broad daylight, sees objects move without contact, and behave as if guided by intelligent beings; and who sees this in a variety of forms, in a variety of places, and under such varied and stringent conditions, as to make the fact to him just as real as the movement of iron to the magnet. By explaining automatic writing (which itself convinces no one but the writer, and not always even him), you do not affect the belief of the man who has obtained writing when neither pencil nor paper was touched by any one; or has seen a hand not attached to any human body take up a pencil and write; or, as Mr. Andrew Leighton, of Liverpool, testifies, has seen a pencil rise of itself on a table and write the words: "And is this world of strife to end in dust at last?" Thus it is that there are so few recantations or perverts in Spiritualism; so few, that it may be truly said there are none. After much inquiry and reading I can find no example of a man who, having acquired a good personal knowledge of all the chief phases of the phenomena, has subsequently come to disbelieve in their reality. If the "explanations" and "exposures" were good for anything, or if it were an imposture to expose or a delusion to explain, this could not be the case, because there are numbers of men who have become convinced of the facts, but who have not accepted the spiritual theory. These are, for the most part, in an uncomfortable and unsettled frame of mind, and would gladly welcome an explanation which really explained anything—but they find it not. As an eminent example of this class, I may mention Dr. J. Lockhart Robertson, long one of the editors of the *Journal of Mental Science*—a physician who, having made mental disease his special study, would not be easily taken in by any psychological delusions. The phenomena he witnessed fourteen years ago were of a violent character; a very strong table being, at his own request and in his own house, broken to pieces while he held the medium's hands. He afterwards himself tried to break a remaining leg of the table, but failed to do so after exerting all his strength. Another table was tilted over while all the party sat on it. He subsequently had a sitting with Mr. Home, and witnessed the usual phenomena occurring with that extraordinary medium—such as the accordion playing "most wonderful music without any human agency," "a shadow hand, not that of any one present, which lifts a pencil and writes with it," etc., etc.; and he says that he can "no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact—as, for example, the fall of an apple to the ground." His record of these phenomena, with the confirmation by a friend who was present, is published in the *Dialectical Society's Report on Spiritualism*, page 247; and, as a striking example of the facts, he reasserted the facts, but denied their spiritual origin. To such a man the *Quarterly Review's* explanations are worthless; yet it may be safely said, that every advanced Spiritualist has seen more remarkable, more varied, and even more inexplicable phenomena than those recorded by Dr. Robertson, and is therefore still further out of reach of the arguments referred to, which are indeed only calculated to convince those who know little or nothing of the matter.

EVIDENCES OF THE FACTS. The subject of the evidences of the objective phenomena of Spiritualism is such a large one that it will be only possible here to give a few typical examples, calculated to show how wide is their range, and how conclusively they reach every objection that the most skeptical have brought against them. This may perhaps be best done by giving, in the first place, an outline of the career of two or three well-known mediums; and, in the second, a sketch of the experiences and investigations of a few of the more remarkable converts to Spiritualism.

CAREER OF REMARKABLE MEDIUMS.

Miss Kate Fox, the little girl of nine years old, who, as already stated, was the first medium in the modern sense of the term, has continued to possess the same power for twenty-six years. At the very earliest stages of the movement, skeptical after skeptical, committees were appointed to endeavor to discover "the trick," but it was a trick this little girl baffled them all, and the proverbial astuteness of the Yankee was of no avail. In 1860, when Dr. Robert Chambers visited America, he suggested to his friend, Robert

Dale Owen, the use of a balance to test the lifting power. They accordingly, without preparation, with the medium, took with them a powerful steelyard, and suspended from it a dial scale weighing one hundred and twenty pounds. They used a bright gas-light, the feet of the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over but not touching the table, it was made lighter or heavier at request, so as to weigh at one time only sixty, at another one hundred and thirty-four pounds. This experiment, he it remembered, was identical with one proposed by Faraday himself as being conclusive. Mr. Owen had many sittings with Miss Fox, for the purpose of test, and the precautions he took were extraordinary. He sat with her alone; he frequently changed the room without notice; he examined every article of furniture; he locked the doors and fastened them with strips of paper privately sealed; he held both the hands of the medium. Under these conditions various phenomena occurred, the most remarkable being the illumination of a piece of paper (which he had brought himself, cut of a peculiar size, and privately marked) showing a dark hand writing on the floor. The paper afterwards rose up on to the table with legible writing upon it, containing a promise that was subsequently verified. (*Debatable Land*, page 293.)

But Miss Fox's powers were most remarkably shown in the seances with Mr. Livermore, a well known New York banker, and an entire skeptic before commencing these experiments. These sittings were more than three hundred in number, extending over five years. They took place in four different houses (Mr. Livermore's and the medium's) being both changed during this period, under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure, purporting to be Dr. Franklin. The former figure was often most distinct and absolutely life-like. It moved various objects in the room. It wrote messages on cards. It was sometimes formed out of a luminous cloud, and again vanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which, though at first of strong and apparently gauzy material texture, yet in a short time melted away and became invisible. Flowers which melted away were also given. These phenomena occurred least when Mr. L. and the medium were alone; but two witnesses were occasionally admitted, who tested everything and confirmed Mr. L.'s testimony. One of these was Mr. Livermore's physician, the other his brother-in-law; the latter previously a skeptic.

The details of these wonderful seances were published in the *Spiritual Magazine* in 1838 and 1839; and the more remarkable are given in Owen's *Debatable Land*, from which work a good idea may be formed of the great variety of the phenomena that occurred and the stringent character of the tests employed.

Miss Fox recently came to England, and here also her powers have been tested by a competent man of science, and found to be all that has been stated. She is now married to an English barrister, and some of the strange phenomena which have so long accompanied her attach themselves to her infant child, even when its mother is away, to the great alarm of the nurse. We have here, therefore, a career of twenty-six years of mediumship of the most varied and remarkable character; mediumship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result—that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists.

Mr. Daniel D. Home is perhaps the best known medium in the world; and his powers have been open to examination for at least twenty years. Nineteen years ago Sir David Brewster and Lord Brougham had a sitting with him—sufficiently acute and eminent observers, and both, of course, thorough skeptics. In the "Home Life of Sir David Brewster," we have, fortunately, his own record of this sitting, made at the time, although six months later, in a letter to the *Morning Advertiser*, he made the contradictory statement: "I saw enough to satisfy myself they could all be produced by human hands and feet." He says: "The table actually rose from the ground when no hand was upon it," and "a small hand-bell was laid down with its mouth on the carpet, and it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham. And he adds, speaking for both, "We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism." Coming from the author of "Lectures on Natural Magic," this is pretty good testimony.

These and far more marvelous phenomena have been repeated from that day to this many thousands of times, and almost always in private houses at which Mr. Home visits. Every body testifies to the fact that he offers them most simple facilities for investigation; and to this I can myself bear witness, having been invited by him to examine as closely as I pleased an accordion, held by his one hand, keys downward, and in that position playing sweetly. But perhaps the best-attested and most extraordinary phenomenon connected with Mr. Home's mediumship is what is called the fire-test. In a state of trance he takes a glowing coal from the hottest part of a bright fire and carries it round the room, so that every one may see and feel that it is a real one. This is testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall and many others. But, more strange still, when in this state he can detect the same power in other persons, or convey it to them. A lump of red-hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other persons. Mr. Hall, in a communication to the Earl of Dunraven (given in the *Spiritual Magazine*, page 178), says: "Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot!' Mr. Home had moved a little way, but returned, still in a trance; he smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal still red, showing beneath the hair."

When taken off the head—which it had not in the slightest degree injured or singed the hair—others attempted to touch it, and were burnt. Lord Lindsay said Miss Douglas was also had hot coals placed in their hands, and they describe them as feeling rather cold than hot; though at the same time they burn any one else, and even scorch the face of the holder if approached too closely. The same witnesses also testify that Mr. Home has placed

red-hot coals inside his waistcoat without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames, yet not being the least singed. The same power of resisting fire can be temporarily given to inanimate objects. Mr. H. Nisbet, of Glasgow, states (*Human Nature*, Feb., 1870), that, in his own house, in January, 1870, Mr. Home placed a red-hot coal in the hands of a lady and gentleman, which they only felt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper. He then took a fresh and blazing coal and laid it on the same newspaper, carrying it around the room for three minutes, when the paper was found, this time, not to have been the least burnt. Lord Lindsay further declares—and as one of the few noblemen who do real scientific work his evidence must be of some value—that on eight occasions he has had red-hot coals placed on his own hand by Home without injury. Mr. W. H. Harrison (*Spiritualist*, March 15th, 1870) saw him take a large coal, which covered the palm of his hand, and stood six or seven inches high. As he walked about the room it threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was thus held for five minutes. These phenomena have now happened scores of times in the presence of scores of witnesses. They are facts, of the reality of which there can be no doubt; and they are altogether inexplicable by the known laws of physiology and heat.

The powers of Mr. Home have lately been independently tested by Sergeant Cox and Mr. Crookes, and both these gentlemen emphatically proclaim that he invites tests and courts examination. Sergeant Cox, in his own house, has had a new accordion (purchased by himself that very day) play by itself, in his own hand, while Mr. Home was playing the piano. Mr. Home then took the accordion in his left hand, holding it with the keys downward, while playing the piano with his right hand, "and played it beautifully in accompaniment to the piano, for at least a quarter of an hour." (*What Am I?* Vol. II, page 885.)

As to the possibility of these things being produced by trick, if further evidence than their mere statement be required, we have the following by Mr. T. Adolphus Trollope, who says, I may also mention that Bosco, one of the greatest professors of legerdemain ever known, in a conversation with me upon the subject, utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art."

Mr. Home's life has been to a great extent a public one. He has spent much of his time as a guest in the houses of people of rank and talent. He numbers among his friends many who are eminent in science, art, and literature—men certainly not inferior in perceptive or reasoning power to those who, not having witnessed the phenomena, disbelieve in their occurrence. For twenty years he has been exposed to the keen scrutiny and never-ceasing suspicion of innumerable inquirers; yet no proof has ever been given of trickery, no particle of machinery or apparatus ever been detected. But the phenomena are so stupendous that, if impostures, they could only be performed by machinery of the most elaborate, varied and cumbersome nature, requiring the aid of several assistants and confederates. The theory that they are delusions is equally untenable, unless it is admitted that there is no possible means of distinguishing delusion from reality.

The last medium to whose career I shall call attention is Mrs. Guppy (formerly Miss Nichol), and in this case I can give some personal testimony. I knew Miss Nichol before she had ever heard of Spiritualism, table-rapping, or anything of the kind, and we first discovered her powers on asking her to sit for an experiment in my house. This was in November, 1866, and for some months we had constant sittings, and I was able to watch and test the progress of her development. I first satisfied myself of the rising of a small table completely off the floor, when three or four persons (including Miss N.) placed their hands on it. I tested this by secretly attaching threads or thin strips of paper underneath the claws, so that they must be broken if any one attempted to raise the table with their feet, the only available means of doing so. The table still rose a full foot off the floor in broad daylight. In order to show this to friends with less trouble, I made a cylinder of hoops and brown paper, in which I placed the table so as to keep feet and dresses away from it while it rose, which it did as freely as before. Perhaps more marvelous was the placing of Miss N. herself on the table; for although this always happened in the dark, yet, under the conditions to be named, deception was impossible. I will relate one sitting of which I have notes. We sat in a friend's house, round a centre table, under a glass chandelier. A friend of mine, but a perfect stranger to all the rest, sat next Miss Nichol and held both her hands. Another person had matches ready to strike a light when required. What occurred was as follows: First, Miss Nichol's chair was drawn away from under her, and she was obliged to stand up, my friend still holding both her hands. In a minute or two more I heard a slight sound, such as might be produced by a person placing a wine-glass on the table, and at the same time a very slight rustling of clothes and a tinkling of the glass pendants of the chandelier. Immediately my friend said, "She is gone from me." Light was at once struck, and we found Miss N. quietly in her chair on the centre of the table, her head just touching the chandelier. My friend declared that Miss N. seemed to glide noiselessly out of his hands. She was very stout and heavy, and to get her chair on the table, to get upon it herself, in the dark, noiselessly, and almost instantaneously, with five or six persons close around her, appeared, and still appears to me, knowing her intimately, to be physically impossible.

Another very curious and beautiful phenomenon was the production of delicate musical sounds, without any object calculated to produce them being in the room. On one occasion a German lady, who was a perfect stranger to Miss Nichol, and had never been at a seance before, was present. She sang several German songs, and most delicate music, like a fairy musical-box, accompanied her throughout. She sang four or five different songs of her own choice, and all were so accompanied. This was in the dark, but hands were joined all the time.

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house at a very early stage of her development. A present was my own friends. Miss Nichol had come early to us, it being mid-winter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled

or broken, not the most delicate point or pinule of the ferns was out of place. I dried and preserved the whole and have, attached to them, the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day.

Similar phenomena have occurred hundreds of times since, in many houses and under various conditions. Sometimes the flowers have been in vast quantities, heaped upon the table. Often flowers or fruits asked for are brought. A friend of mine asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth about its roots. One of the most striking tests was at Florence, with Mr. T. Adolphus Trollope, Mr. Trollope, Miss Blagden, and Colonel Harvey. The room was searched by the gentlemen; Mrs. Guppy was undressed and redressed by Mrs. Trollope, every article of her clothing being examined. Mr. and Mrs. Guppy were both firmly held while the table. In about ten minutes all the party exclaimed that they smell flowers, and on lighting the candle, both Mrs. Guppy and Mr. Trollope's arms were found covered with jonquils, which filled the room with odor. Mr. Guppy and Mr. Trollope both relate this in substantially the same terms. ("Dialectical Society's Report on Spiritualism," pp. 277 and 372.)

Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? Delusion it cannot be, for the flowers are real and can be preserved, and imposture under the conditions described is even less credible. If the gentlemen who came forward to enlighten the public on the subject of "so called spiritual manifestations" do not know of the various classes of phenomena that have now been indicated, and the weight of the testimony in support of them, they are palpably unqualified to test them, but keep back their knowledge, while putting forward trivialities easy to laugh at or expose, in a supposition I cannot for a moment entertain. Before leaving this part of the subject, it is well to note the fact of the marked individuality of each medium. They are not copies of each other, but each one develops a characteristic set of phenomena—a fact highly suggestive of some unconscious occult power in the individual, and wholly opposed to the idea of either imposture or delusion, both of which almost invariably copy pre-existing models.

INVESTIGATIONS BY SOME NOTABLE SKEPTICS.

In giving some account of how a few of the more important converts to Spiritualism became convinced, we are of course limited to those who have given their experiences to the public. I will first take the case of the eminent American lawyer, the Hon. W. G. Edmonds, commonly called Judge Edmonds; and it may be as well to let English skeptics know what he is thought of by his countrymen. When he first became a Spiritualist, he was greatly abused; and it was even declared that he consulted the spirits on his judicial decisions. To defend himself, he published an "Appeal to the Public," giving a full account of the inquiries which resulted in his conversion. In writing the *New York Evening Mirror* said, "John W. Edmonds, the Chief Justice of the Supreme Court of this District, is an able lawyer, an industrious judge and a good citizen. For the last eight years occupying without interruption the highest judicial stations, whatever may be his faults no one can justly accuse him of a lack of ability, industry, honesty or fearlessness. No one can doubt his general sanity, or can believe for a moment that the ordinary operations of his mind are not as rapid, accurate and reliable as ever. Both by the practitioners and suitors at his bar he is recognized as the head, in fact and in merit, of the Supreme Court of this District." A few years later he published a series of letters on Spiritualism in the *New York Tribune*; and in the first of these he gives a compact summary of his mode of investigation from which the following passages are extracted.—It must be remembered that at the time he commenced the inquiry he was in the prime and vigor of intellectual life, being fifty-two years of age:

"It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a firm believer in the reality of spiritual intercourse. During twenty-three months of those twenty-seven, I witnessed several hundred manifestations in various forms. I kept very minute and careful records of many of them. My practice was, whenever I attended a circle, to keep in pencil a memorandum of all that took place, so far as I could, and as soon as I returned home to write out a full account of what I had witnessed. I did all this with as much minuteness and particularity as I had ever kept in any record of the trial before me in court. In this regard, during that period, I preserved the record of nearly two hundred interviews, running through some one thousand six hundred pages of manuscript. I had these interviews with many different mediums, and under an infinite variety of circumstances. No two interviews were alike. There was always something new, or something different from what had previously occurred; and it very seldom happened that only the same persons were present. The manifestations were of almost every known form, physical or mental; sometimes only one, and sometimes both combined.

"I resorted to every expedient I could devise to detect imposture and to guard against delusion. I felt in myself, and saw in others, how exciting was the idea that we were actually communing with the dead; and I labored to prevent any undue bias of my judgment. I was at times critical and captious to an unreasonable extreme; and when my belief was challenged, as it was over and over again, I refused to yield, except to evidence that would leave no possible room for cavil.

"I was severely exacting in my demands, and this would frequently happen. I would go to a circle with some doubt on my mind as to the manifestations at the previous circle, and something would happen aimed directly at that doubt, and completely overthrow it as it then seemed, so that I had no longer any reason for doubt. But I would go home and write out carefully my minutes of the evening, cogitate over them for several days, compare them with previous records, and finally find some loophole—some possibility that it might have been something else than spiritual influence, and I would go to the next circle with a doubt, and a new set of queries.

"I look back sometimes now, with a smile, at the ingenuity I wasted in devising ways and means to avoid the possibility of deception. "It was a marked feature of my investigations that every conceivable objection I could raise was, first or last, met and answered." (Continued on 6th page.)

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CHICAGO, SATURDAY, JULY 18, 1874.

A Mirror for Self-Constituted Empires to See Themselves In.

WHEREAS, Brother E. V. Wilson has now closed an engagement of five Sundays with us, and having commenced the same under peculiar circumstances...

Resolved, That, in our opinion, few, if any, of the many speakers occupying spiritual platforms, fill them better than Bro. Wilson...

The above resolution was unanimously adopted by the First Society of Spiritualists of the New York, at a meeting in Robinson Hall...

Our readers are generally well advised of the reasons why E. V. Wilson commenced and now persists in misrepresenting the objects this paper had in view when his department was closed.

It is also known that he has always pursued a similar course of misrepresentation and bluff towards all antagonists.

Not long since he got a few individuals to endorse him in the name of the "Officers of the First Society of Spiritualists of Chicago."

It is an old and true saying that a stream can not rise above its fountain—a bitter fountain does not send forth sweet waters.

Now he gets an indorsement, and if he did not write the preamble and resolutions himself, and get the "Officers" of that society to adopt them...

That avowal was equivalent to a confession that he made the call with a limitation as a deceptive means of getting Spiritualists to attend, whom he knew would not, otherwise do so.

A better class of people are nowhere to be found than the Spiritualists of Elgin and vicinity. To deceive them into co-operation with him in holding a meeting at that place...

That avowal was equivalent to a confession that he made the call with a limitation as a deceptive means of getting Spiritualists to attend, whom he knew would not, otherwise do so.

But, to deceive, and get people to attend, was the prime object; and it was apparent to all so soon as he announced from the platform that "social freedom" and any thing and every thing else was germane to Spiritualism.

Judge Holbrook, Prof. Shaw and a few others contended to the contrary, but to no effect. Many true Spiritualists then left the convention.

The Moses-Woodhullites were there with a preconcerted plan of theirs, with Wilson to carry every thing in that direction with a perfect storm. They knew that the true Spiritualists had already ignored the meeting and would not attend.

Have the authors of the above preamble and resolutions ever read his department, and if so, why did they not know of him?

Who has circulated any reports against him "through Jealousy or erroneous impressions?" Whom do they mean?

The RELIGIO-PHILOSOPHICAL JOURNAL has nothing to be jealous of Wilson for, nor can it in truth be said it entertains "erroneous impressions, calculated, if not intended, to injure him."

Wilson, through his own puffing of himself in the "Frontier Department" of the JOURNAL, has secured calls in almost all parts of the United States. He had become noted. The Woodhull "social-freedom" question was sprung upon Spiritualism during that time...

But by and by the plot thickened—the "social-freedomites" warned us that our Department Editors were with them, and that we had better fall into line. The Department editors were informed that their position must not be left in doubt.

Dr. Child of Philadelphia and Dr. Babbitt of New York at once responded, emphatically defining their position in opposition to the "social-freedom" infamy.

Wilson did not come to time. When called upon by us to define his position, he claimed that his views were well enough known, and that it was not necessary for him to define his position, and argued that nine-tenths of the Spiritualists were sympathizers with Mrs. Woodhull's doctrine...

Times rolled on, and conventions were held at Rockford and at McHenry, Illinois, at which very few speakers, but "social-freedomites," took any part. Wilson was present and affiliated with them as "hall fellow, well met."

At the Rockford Convention, one hundred dollars was raised for Mrs. Woodhull to buy her a printing press, which was raised by the solicitation of her admirers—Wilson and others, but not one dollar of which was ever used or intended to be used for any such purpose.

Wilson's affiliations with that class aroused the indignation of the true Spiritualists to that extent, in different parts of the country, that we were constantly reminded that he was no friend to that kind of Spiritualism which was unmingled with the pernicious doctrine of "social-freedom."

All of these facts, and many more, compelled us to demand of Wilson an emphatic ignoring of Woodhullism under the positive assurance that his department in the paper would be closed if he did not do so.

After many groans and sighs, and complaints of being tired, he promised to write such an article for publication. It came the next day prefaced by extracts from a letter written by an old gentleman in Indiana, who warned him of the general opinion that prevailed in that State...

He called the meeting, saying in the call, that nothing would be discussed at that meeting but that which was germane to Spiritualism, and when the meeting commenced, he openly declared that "social-freedom" was germane to Spiritualism.

Our cotemporary says "this gentleman" (alluding to the "Gentle" Wilson) "has been lecturing to the general acceptance of his hearers." All this may be true. One of his hearers in a private letter says to us, "You forced him to put himself upon his good behavior, and he well knew it would not do for him to fellowship Moses-Woodhullism; hence he berated Woodhull, Moses Hull, and the whole tribe of 'social-freedomites' in his very 'gentle' style."

To those who have been familiar with his peculiar mode of conducting meetings, this piece of news will excite no especial surprise. He had been advised of the fact that he would not be retained for the second lecture if he in the least degree advocated "social-freedom," hence he was fully prepared to pour from that jug which had stood upon his left shoulder so long unmolesed.

This brought out the resolutions published at the commencement of this article, and as a necessary result compels us in view of several thousand new subscribers we have received within a few weeks, to show to them at least the facts in the case, thereby enabling the public to judge of the propriety of the preamble and resolutions of the self-constituted umpires.

We learn from the Prairie News, that the spirits have been at work in a gleeful manner at Okaloza, Mississippi. The surrounding country was startled with the announcement that the spirits had been thus intruding upon one of the neighbors, cutting up all kinds of capers so astonishing as to cause the inmates of the house to tremble with fear, and even to leave their home at the dead hour of midnight.

Brickbats, pieces of plaster, hoot-jacks, smoothing irons, etc., were made to fly through and across the rooms, hitting members of the household on the back, head and feet, which resulted in no serious hurt, only bruising a little now and then the tender parts, and causing them to move to other positions. As soon as this startling announcement was made public, several of the citizens of Okaloza repaired to the scene of brickbats and plaster, to reconnoitre the premises, and to examine into the cause of these strange freaks.

Soon after their arrival, and greatly to their astonishment, brickbats and plaster fell about the room, and a smoothing iron, lying under the bed, came flying out, and tumbling about struck a young lady on the foot. The visitors stood aghast at this strange and invisible agency, as no living human being could be seen or found except those crowded together in a room through fear and curiosity, and up to this date the whole affair to them still remains a mystery.

In conclusion the News says: To admit that it was the work of some departed spirit commits us to Spiritualism, and to deny that it was the work of a supernatural agency, is to contradict the evidence of some of the parties present, so we will not express an opinion as to whether it was a supernatural or natural agency which caused those flying missiles to invade the private sanctuaries of our country neighbor. Perhaps, if it is a spirit of the dead, it will reveal itself in a manner so unmistakable, that even the blind will recognize its presence.

And now comes the Memphis Appeal, and relates the case of Coal Oil Charley's ghost, as follows: Our readers will remember the story of Coal Oil Charley. It was he as was unjustly supposed who aided in causing the death, at an interior town, of a Louisville drummer seated beside him at the table. A coal oil lamp was overturned by one or the other of the drummer's friends, he was robbed of his money on the spot, and died many days after in unutterable anguish.

Wilson soon after called at this office, and proceeded voluntarily to declare that he should make no more explanations in regard to his views upon the Woodhull question. We made no reply, whatever, nor did we care at that stage of the matter, to have him do so. We felt that he had not only disgraced himself but our paper, by his course, long enough.

His department was closed with the year. We were disposed to close it in silence. But Mr. Wilson commenced, immediately after we closed the department, telling the people at his meetings, that he had withdrawn from the JOURNAL on account of its personalities! This doubtless was an amusing reason to those who had been in the habit of reading his articles in the Frontier Department, which always teemed with personal abuse towards those with whom he differed, to say nothing of his habit of perverting facts when the "Gentle" Wilson could be lionized thereby.

As a matter of necessity we have been compelled to publish facts when the man unblushingly falsifies his whole record for his own benefit, before a society who assume to think that somebody is "jealous of his popularity."

Our cotemporary says "this gentleman" (alluding to the "Gentle" Wilson) "has been lecturing to the general acceptance of his hearers." All this may be true. One of his hearers in a private letter says to us, "You forced him to put himself upon his good behavior, and he well knew it would not do for him to fellowship Moses-Woodhullism; hence he berated Woodhull, Moses Hull, and the whole tribe of 'social-freedomites' in his very 'gentle' style."

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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.

LECTURE.

By Robert Dale Owen, Delivered at Lincoln Hall, Philadelphia, June 21st, 1874.

(Phonographically reported for this department of the Journal, by the Editor.)

(CONTINUED FROM LAST WEEK.)

Speaking of the similarity between the manifestations of the first century and the present day, he said:

Let us take one for illustration. We are told that the disciples of Christ saw him walk on the water. Most persons have said this was a miracle. I want to tell you what happened more than thirty years ago, as related to me by a most trustworthy person, a physician who is not a Spiritualist, but whose name I promised not to use. He lives on Staten Island, New York, and has been there as a physician for thirty years. I believe there is no physician on the island more respected than he is for professional skill, and for truth and upright-ness; and if I think of a recommendation, he is in a member or an orthodox church. He told me that when he was about twenty-five years of age, he was assistant physician in a large hospital in one of the Swiss cantons, bordering on Lake Constance. It was the hospital of the Canton, and received charity patients. Among others, they had a woman, about thirty to thirty-five years of age, who had been more or less ailing all her life, chiefly from nervous derangement. She was subject to fits, and she was a natural somnambulist; she walked about in her sleep. Her relatives had been very much alarmed at this, fearing that some day she would break her neck, getting on the tops of houses and so on.

Of course a patient like this was watched a good deal. The doctor told me that he paid particular attention to her case. When in a state of somnambulism, she was able, as is often the case, to predict crises of her disease; when she would be taken, how long she would be sick, and sometimes what she should do. This last the doctor said he received only if it agreed with his own opinion. On one occasion she predicted that the next day she would walk on the water. The doctor related this to the physician-in-chief, who said, you must watch her to-morrow, because she will, if she falls into the state, probably walk into the lake and be drowned.

The next day she was in the somnambulant state, and tried to get out of the house; the chief physician, my informant, and two or three others followed her to see what would happen, keeping pretty close to her. It was considered best never to attempt to wake her when she was in that state. She walked up to the edge of the lake, and stood there a little while looking at it, and when they were about to arrest her, she stepped out on to the water and did walk out some thirty or forty yards where it was much beyond her depth, and then turned around and walked back and stepped on to the shore, as from a platform. When the doctor related this to me and came to the principal point, he said, Mr. Owen, I don't like to tell this story. I don't wish to be considered a man who speaks untruths, or who is subject to hallucinations. Perhaps my audience may consider this story all a fable, but let me say if such things happened 1800 years ago, I do not see why they should not happen now.

Let us take another illustration. The greatest of Christ's powers was the gift of healing. When John, as you know, sent to inquire about Christ, he said to tell John what is happening; the dumb speak, the deaf hear, the lame walk and the sick are healed. The gift of healing is a gift among us. I can testify to that, because I have experienced it in my own person, and we have overwhelming evidence in regard to it.

Take another example, "Come and see a man who told me all things that ever I did," said the woman of Samaria, speaking of Jesus. To-day we have many among us who can look back through our lives and describe many of the incidents thereof. One of the most remarkable examples is that of the German, Heinrich Zschokke. He relates the case of a young man whom he accidentally met in a company, and who greatly ridiculed the power. Zschokke began to describe his early life, and went on until he reached a point where the youth had stolen some money from his employer. He said to the young man, shall I tell it all, to which he assented. He then said, you went into a private parlor, where you were an apprentice, and took from a strong box, belonging to your employer, a certain amount of money, naming it. The youth frankly confessed the truth of the narration.

There is another power which has been claimed from the days of Melchisedek, that of prophecy. Shall I give you an example of prophecy, a modern one, quite recent. Many of you have seen the face simile of the writing of a baby. Doctor Child has shown you that in this hall. The result of this strange phenomena has been to excite throughout Europe the greatest surprise.

Mr. Jencken has already received from Russia and Germany, and from Holland, letters of inquiry in regard to this wonderful baby, asking him to test its powers, and he very properly replied, as he informs us, that his medical adviser forbids him to do so on pain of injuring the little child. I think this is one of the most remarkable phenomena of our day, and this fact was prophesied. There are friends of mine living on Madison Avenue, New York city, Mr. and Mrs. Townsend; they told me that in the winter of 1869-70, four years ago, before Kate Fox had the slightest idea of going to Europe, Mrs. Townsend had invited her to spend the Christmas holidays with them. One night she went up to Kate Fox's to whom the guest's chamber had been assigned, and spent the night with her, hoping to obtain manifestations. Waking before day, they got to talking, as ladies will do. Mrs. Townsend said, "Kate, you are a strange creature. You will never get married. You will be sure to die an old maid." There came a loud rap on the head-board, and there was spelled out through the raps, "Kate will be married, and will bear a child who will be the wonder of the world. Kate herself will be a cypher in comparison." "His mother," said Mrs. Townsend; "it is to be a boy." It was not said that she was to go to Europe; that was a mistake, as published in some European papers.

This was related to several friends of Mrs. Townsend's long before Kate went to Europe. I don't think it necessary to go into further details. The facts are that Kate went to Europe; was married to a barrister of high standing, whom she had never heard of, and this celebrated baby is their child.

Again, you recollect that handwriting on the wall of the temple. Last Monday afternoon,

Katie King presented herself at the aperture of the cabinet at Mr. and Mrs. Holmes's and asked Mrs. Holmes for a sheet of paper. This was given to her and she beckoned to me to come up. Handing the paper to me, Katie said, "put your private mark upon it, Mr. Owen." I took the paper and examined it very carefully; then wrote three German words on it, as I handed it to her, with a pencil. She said, "An English friend wishes to write to you." I confess I did not pay a great deal of attention to that, but two or three minutes afterwards I noticed a bright object at the other aperture of the cabinet. It was a detached band, luminous and white like Katie's, but larger, finely and delicately formed; it was brilliant to look upon; it held my pencil as it do. Just in the front there floated in the air the paper. The side next to the hand was quite luminous, as if it had been rubbed with phosphorus. There was no visible support; it seemed to float in the air—of course there must have been some power holding it. The hand approached it and began to write near the top of the page. It wrote the full page, taking about four minutes; then the paper turned over, and I saw the hand begin to write again, and wrote about half way down; then the hand held the paper out to me and I took it. It proved to be a communication of a dialectic character, signed by Fred. W. Robertson.

The Rev. Frederick W. Robertson, an English clergyman, incumbent of Trinity Chapel, Brighton, England—a man very celebrated in his day as an eloquent preacher, an Episcopalian of the liberal school, he died about twenty years ago. I had occasion in "The Debatable Land" to speak of him in terms of commendation. I took the paper down to the Franklin Library the next day, and through the kindness of the Librarian I found an English edition of "Life and Letters of Frederick W. Robertson, M. A.," edited by Stopford A. Brooke, M. A. In its second volume there is a copy of a bust of Mr. Robertson and underneath it a fac-simile of his signature. Mr. Lloyd P. Smith and I compared the signature on my paper with that in the book, and they were almost identical. It was not the handwriting upon the wall, but it was rather better; I have had it photographed and shall publish it in my next book.

The substance of what I have endeavored to lay before you to-day, is this: I consider that primitive Christianity—the Christianity of the gospels, fairly interpreted, is the best evidence of Modern Spiritualism; that primitive Christianity supports modern Spiritualism, while modern Spiritualism supports primitive Christianity.

The following questions were submitted to Mr. Owen:

Q.—What phases of mediumship do you consider the highest and most important?

A.—I do not assume to decide, but if you wish to know what Paul says, these are his words: "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." He considered prophecy the highest, and he may be right.

Q.—What were Robert Dale Owen's religious views in former days?

A.—In the July number of the Atlantic Monthly, which has just appeared, I have given an account of my life for four years—when Frances Wright and I published the weekly paper called The Free Inquirer. In that article you will find not only my religious views but hers. My article in the next number of the Atlantic Monthly, shall be in answer to the question, how I came to study the spiritual phenomena.

Q.—Have any communications in any age ever come directly from God to man?

A.—Only by natural laws, and from spirits or spiritual power; so far as I have had evidence, never. I believe that in the spiritual world the same law prevails as here; in both we receive indirectly through our fellow creatures. As to infallibility I do not believe in it. If a teaching came directly from God, it would upset the economy of the world. If some received infallible communications and others did not, it would place the receivers in the same situation that the Catholic church assumes now, that all truth is within their church and nothing without it. This would justify those who destroy those who differ from them.

Q.—How do spirits see matter?

A.—I suppose I shall know more about that when I get on the other side. I don't know much about it now.

Q.—How may we know when impressions are from spirits, and when from other causes?

A.—I don't think we can always know that. I have sometimes written what seemed to me from impression, and at other times I have been entirely unable to write. I have found that if I wrote when I did not feel like it, probably the next morning I would throw it in the fire. I think almost all of us have seasons when we are favored, and other occasions when we are not.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only furnish the communications with their names, but select some that I may report as given through other mediums, whose names will be given with their communications.

A NARRATIVE.

The Experience of John King (Sir Henry Morgan), given through Henry T. Child, M. D.

CHAPTER IV.

EXPERIENCE IN SPIRIT LIFE.

Much has been said of a day of judgment, and a great judge. I soon found that that day was all the time, and that judge was the conscience in the interior depths of my own soul. It is true that this had been so long buried beneath the accumulations of crime that it burned dimly and like a flickering lamp gave but little light, the atmosphere in which I lived could not support any flame, and yet that lamp, dim and uncertain as were its feeble rays, was as inextinguishable as God himself.

I have told you that I was irresistibly impelled to arrange and classify all my life actions. The effects of these were all stamped upon me, as they always are upon every one. The causes, however, I was compelled to search out and have them set before me in all their painful realities. I will only detain you to illustrate the practical workings of a few instances. First, that of the little boy already referred to—one of the companions of my early days. I saw clearly now that my unjust and cruel treatment had shortened his days in earth-life, and at times I was filled with an intense desire to go to him and ask his forgiveness. I had no difficulty in seeking him, but I could not get to him. I knew that he could

come to me, but how to induce him to do that I knew not. Like Dives and Lazarus, "there was an impassable gulf between us."

As time passed on, I felt the desire to converse with him continually increasing. By a law in spirit-life, the desires of all spirits may be seen by those on the same plane or above them, whenever a good result will flow therefrom. I began to realize this, and the hope sprung up in my breast that some one who had access to the young man, would be moved to intercede for me. I was quite impatient then, but I see now that there are laws governing all these things, and that until the right time came, both for him and me to meet, there would be no communication taken from one to the other, by those who could at any time do this; nor would either of us have a consciousness of the other's thoughts and conditions. At length after much weariness and intense suffering, Katie said to me, at a time when I was not thinking about it, "Father, we have known how much you desired to see that lad, and we saw how necessary it is for you to meet when the right time comes and have an understanding of the relations which subsist between you, and of the debt you owe to him for the injury you have done him. The desire you have to see him is a beginning in the right direction, a preparation for the work you have to do for him and for yourself, but it must be placed and intensified into a condition that will enable you to do all that is required for both. The longer he remains in the suffering state you see him, the more difficult it will be for you to remove that, but you can not hasten that time by impatience; the right time is fixed by the laws governing these conditions, and if a meeting were to take place before that time, it would only be a failure, and throw you further back. A reconciliation that is not thorough is a loss to both parties.

"How often in earth-life do we see wounds covered up so as to become corroding ulcers by apologies, pretended acknowledgments, hasty and insincere actions."

I waited as patiently as I could, and was learning that which was a very important and essential lesson for one like myself, who had been accustomed to brook no restraint, but in the full exercise of a mighty will, pursue any course which seemed to give me pleasure.

At length, after long suffering and waiting, the time came, when we were permitted to meet. I found that I was an innocent and blameless young man, very much like the child that he had been on earth. He had not retained any malice toward me; he was not in his nature to do so. I related to him without any affectation, just how I felt about him, and about what I had done to him. He seemed a little surprised, and was not at all disposed to condemn me. This actually hurt me more than if he had, for the wrong which I had done him was more clearly revealed to me than ever, and I saw very plainly that it was not any vindictive feeling on his part, or an injured person that caused suffering to the one who has injured them, but the act itself, and the suffering was more intense, though perhaps not so long continued where that vindictive feeling does not exist.

I found that I had been the means of keeping him in a greater degree of ignorance, and that it was necessary that I should show to him what wrong I had done to him, and how I had kept him back in his career.

This was a very difficult and embarrassing task for me to accomplish, for there was a strong disposition on my part to let him remain just as he was, when I found that he did not blame me.

For a long time I was engaged in helping him onward in his life journey, doing many things which I was prompted to by Katie and others, so that he might go forward as nearly in the line he would have walked if I had not crossed his path, as it was possible, and I must say it was with feelings of regret that, after I had accomplished my work and we had become so much interested in each other as companions, that he passed on and left me conscious of being far behind him, a feeling which though not desirable, was for my own good.

Communications through Katie E. Robinson of Philadelphia.

One of her guides said we intend to give communications from men and women from different parts of the world. Napoleon the Third will say a few words at this season. These spirits gather in America and come to our mediums, and when the world's people understand that they are coming as individuals without any title or pretensions, they will welcome them as men and women, not as emperors, kings or queens, and will realize that they have an interest in the workings of the progressive religion and Philosophy of Spiritualism.

I have been invited this morning by a class of good and noble spirit-friends, who are engaged in giving to the people some thoughts concerning the progress of Spiritualism, and by a circle of noble men and women of your nation, I was invited to give something for your paper.

I, Napoleon, was a Spiritualist and a medium, fully believing that the spirit of my uncle, Napoleon the First, was my guide, who watched over me, and I recognized that his power was not as in olden times, that of an ambition to conquer the whole world and make every nation bow at his feet. Physically I had inherited something of the same kind of feeling, but I know my guide always endeavored to impress me to be a true spiritual man, and in my dealings with the French people to act a noble part. When I commenced my career, I endeavored to do so, and had I followed the impressions I received from spirit-guides instead of the impulses of my nature, I might have been at the head of the nation yet. The people of my land are an excitable people; they are very generally subject to spirit influences, and I doubt whether they are now able to govern themselves long at a time.

Lafayette and your glorious Washington, with others, have often held councils in regard to this subject. It will be through Spiritualism that France will come to be a republic. I should be much pleased to see freedom and harmony there under the guidance of spiritual truth and power as it must be, as the minds of my people come to receive these truths. It was rather the weakness of my nature than any fault that led me little by little into those disasters which terminated my government as a man and my life.

If I had obeyed my spirit-guides—if I had strictly kept watch of all that they told me, I should have been saved from the disastrous downfall, and peace and happiness would have crowned the last years of my life, and my beloved France would have been much more happy and prosperous.

I believe all these things are destiny, and everything was to take place as it did, and my mind can grow out of the ignorance and superstition, the theological blindness that now envelops them; they can not escape these conditions.

I want to see my beloved France a free and independent nation; her people in the enjoyment of the fullest liberty. I long to see all feelings of bitterness and jealousy pass away, and peace and love dwell in all the land with all her people.

It is the aim of many spirits, in conversing through our mediums to-day to advise the people to avoid all strife and contention; to act and speak for the good of each one, so that in the end peace can be brought about, liberty and truth prevail in the minds of the people, and wars and fightings cease forever; then shall peace and love reign triumphant over all lands and among all people.

GEN. ROBERT LEE.

By invitation of a number of spirits who were my friends in earth-life, I have come this morning.

Good morning. I must say that this is new business for me, but like all spirits I am anxious to return and speak to my friends, and therefore gladly accept the invitation. My name is Robert Lee, late commander of the Southern forces, I have come to speak, not only to our beloved South, but to all the country. I can see that the seeds of spiritual truth are being scattered all over the land, and I wish to do my part of this work. I understand something of the Spiritual Philosophy, but like most men in public life, my mind was engrossed so fully that I paid very little attention to it. Since I came here, seeing that the door was opened for Lincoln and others, I am glad to avail myself of this opportunity to send a word to my friends, especially to those who mourn over me as lost to them. You know I was educated for war. I have no word of defense for it now. I know that there were noble and true men who fought, and died for their country. Many of us have met here, not as foes who crossed their hostile blades on earth, but as friends, Southern generals and Northern generals, Southern soldiers and Northern soldiers, and laying aside all the bitter feelings of antagonism, we can talk over the familiar scenes of the past. We form a part of the grand army of spirit-life, who are gathering up thoughts, truths and principles, and as we concentrate our forces, we shall march forward to victory. I rejoice to know that the time is at hand when we shall stand forth materialized, and be recognized by our friends, the dear ones whom we have left behind.

I have met Lincoln and Sumner, and we greeted each other as brothers, thanking God that the feelings which pervaded so many breasts in the late war have passed away, and the North is recognizing that there are noble men in the South, and the South that there are the same in the North. Now it shall be seen by all nations that we can stand together firm and decided to defend our country. I am happy. I feel that there is a great deal to do. I am not prepared to say I am a Spiritualist, but I am an individual spirit, desiring the progress of this religion, seeing what good it is to do for humanity. I with many others, shall continue to come to the BANQUET OF LIGHT, and here and at other places where we feel that we can do good. I go back to my beloved South and watch and hope for its rising to prosperity and greatness. I trust that anger and jealousy shall never again arise to distract our beloved country, and that her flag may wave in peace over all the land. I am often with my old friend Stowe's Jackson. He was a medium in his life. He thought it was right to defend our homes, and so did I, but it seems that destiny was against the South, and now we see it was for the best, and we look back from the spirit-land with feelings of love and a prayer earnest and deep that the South may rise and bloom again with prosperity and peace.

What is Poetry.

AN IMPROVISATION BY MRS. NELLIE T. J. BRIGHAM.

'Tis not merely sound-like singing, in the rhyming of the words, 'Tis the power that stirs the spirit, as the morning wakes the birds; All the sound that swells the ocean, and the music of the breeze, And the spirit's deep emotion, like the swaying of the trees; All the fragrance of the flowers, and the life of bird and bee, Are but fragments nature gives us of her perfect poetry.

'Tis the joy of life's best feeling singing at the dawn or even; 'Tis the soul of hope revealing through the clouds, the gates of heaven; Or life's music that is deepest, sweetest, and in still unspoken, For to give it full expression all the harp strings would be broken; So within the life of mortals silence with its poetry, Waiting till the life immortal gives it angel minstrelsy.

PASSING AWAY.

On every thing that is around us, in the night and in the day, Yet is written this expression, all this life must pass away, Yet it dieth not, but changes—changes through its joy or strife, And through all its many changes hath a higher phase of life. Life is passing, 'tis not dying. It is born for higher spheres, Where the angels sweet replying, dryeth all the streams of tears.

A WISH GRATIFIED.

A lady writes, walking one day in the stillness of a summer evening— "When the hazy clouds, pale relics of a recent storm, had drawn their thin gray shadows out upon the sky, and I gazed in it in beauty, my eyes were attracted to the beautiful blue of the southern sky, against which was a fleecy, silvery cloud, and in the warm blood of sixteen, I wished I had a dress just like that. Time passed on, and one day a box arrived from an aunt, six hundred miles away; her sister had died and she sent to her nieces three new silk dresses. Imagine my feelings when mother held up a blue silver silk dress, and read from a slip on it, 'For Katy.' My thought was, an angel heard my wish, and inclined her heart to send it to me. Since then I have loved the angels of God. Moral: look to heaven for aid."

LITTLE BOUQUET.

Contents for July, 1874.

Bernard Wilson, by Henry T. Child; The Young Mimics (Illustr.), by Malcolm Taylor; She Kissed the Dead, by Homer Greens; Little Babies, by Mrs. F. O. Hoyer; Mediumship of a Baby; The Poor in Heaven; The Prisoner's Dream; The Wall of a Lost Spirit; A Little One's Prayer; Fruits of Christianity, by J. L. Potter; Home Influences, by Gurtia De Force Cluff; Remarkable Little Boy; A Picture, by Elizabeth Akers Allen; I Did Not Do All I Could Do for Him; Laughing Children; The American Bison (Illustrated); How a Subma-

rine Diver Works; Shall My Boy Strike Back? by Eleanor Kirk; How to Govern and Train Children; Natural Artist in Virginia, by Hans Ruppel; Where is God? by Mrs. A. H. Adams; Anecdotes of Birds; Japan; A Fable; Do Fishes Think? Childhood in Siew-Bread; "I Choose that Color"; Editorial Department; What is Force? The Rearing of Children.

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A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment, or mediumistic development. All letters inclosing \$2 and two three-cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren-st. DR. CYRUS LORD v16n1518

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A Spiritualistic Quarterly

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Gospel of Truth

to be found throughout the book:

Q.—I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from? A.—My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering. Q.—Is education and knowledge the same thing? A.—Not exactly; education purifies the way and means, and the act of acquiring knowledge, while knowledge is something acquired or gained. Q.—Must we have education to be civilized? A.—Education is the main spring to civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness. Parents should send for it and put it in the hands of their children in place of catechisms or any Sunday-school book now extant. Price 50 cents, postage, 8 cents. Address Religio-Philosophical Publishing House, Chicago, Ill.

(Continued from 2nd page.)

"I have seen a mahogany table, having a center-leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a globe in his hand, and the lamp retain its place, though its glass pendants rang again."

"I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched; and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs."

Having satisfied himself of the reality of the physical phenomena, he came to the question of whence comes the intelligence that was so remarkably connected with them. He says:

"Preparatory to meeting a circle, I have set down alone in my room, and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when not a person present knew that I had prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken to as if I had uttered them; and I have been astonished that my every thought was known to, and could be disclosed by, the intelligence which was thus manifesting itself."

"Still the question occurred, 'May not all this have been, by some mysterious operation, the mere reflex of the mind of some one present?' The answer was, that facts were communicated which were unknown then but afterwards found to be true; like this, for instance: when I was absent last winter in Central America, my friends in town heard of my whereabouts and of the state of my health several times; and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So thoughts have been uttered on subjects not then in my mind and utterly at variance with my own notions. This has often happened to me and to others, so as fully to establish the fact that it was not our minds that gave forth or affected the communication."

These few extracts sufficiently show that the writer was aware of the possible sources of error in such an inquiry; and the details given in the letters prove that he was constantly on his guard against them. He himself and his daughter became mediums; so that he afterwards obtained personal confirmation of many of the phenomena referred to in the letters and "reports" occurred to him in the presence of others who testified to them as well, and thus remove the possibility that the phenomena were subjective.

We have yet to add a notice of what will be perhaps, to many persons, the most startling and convincing of all the Judge's experiences. His own daughter became a medium for speaking foreign languages of which she was totally ignorant. He says: "She knows no language but her own, and a little smattering of boarding-school French; yet she has spoken in nine or ten different tongues, often for an hour at a time, with the ease and fluency of a native. It is not infrequent that foreigners converse with their spirit-friends through her in their own language." One of these cases must be given:

"One evening, when some twelve or fifteen persons were in my parlor, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Svangelides, of Greece. Ere long a spirit spoke to him through Laura, in English, and said so many things to him that he identified him as a friend who had died at his house a few years before, of whom none of us had ever heard. Occasionally, through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. acquired in the could be understood if he spoke Greek. This residence of the conversation for more than an hour was on his part, entirely in Greek, and on hers sometimes in Greek and sometimes in English. At times Laura would not understand what was the idea conveyed either by her or him. At other times she would understand him, though he spoke in Greek, and herself while uttering Greek words."

Several other cases are mentioned, and it is stated that this lady has spoken Spanish, French, Greek, Italian, Portuguese, Latin, Hungarian, Indian, and other languages which were unknown to any person present.

This is by no means an isolated case, but it is given as being on most unexceptionable authority. A man must know whether his own daughter has learned, so as to speak fluently, eight languages besides her own, or not. Those who carry on the conversation must know whether the language is spoken or not; and in several cases—as the Latin, Spanish, and Indian—the Judge himself understood the language. And the phenomenon is connected with Spiritualism by the speaking being in the name of, and purporting to come from, some deceased person, and the subject matter being characteristic of that person. Such a case as this, which has been published sixteen years, ought to have been noticed and explained by those who profess to enlighten the public on the subject of Spiritualism.

Our next example is one of the most recent, but at the same time one of the most authentic, converts to the truth of Spiritualism. Dr. George Sexton, M. D., M. A., LL. D., was for many years the coadjutor of Mr. Bradlaugh, and one of the most earnest and energetic of the secularist teachers. The celebrated Robert Owen first called his attention to the subject of Spiritualism about twenty years ago. He read books, he saw a good deal of the ordinary physical manifestations, but he always "suspected that the mediums played tricks, and that the whole affair was nothing but clever conjuring by means of concealed machinery." He gave several lectures against Spiritualism in the usual style of non-believers, dwelling much on the absurdity and triviality of the phenomena, and ridiculed the idea that they were the work of spirits. Then came another old friend and fellow-secularist, Mr. Turley, who, after investigating the subject for the purpose of exposing it, became a firm believer. Dr. Sexton laughed at this conversion, yet it made a deep impression on his mind. Ten years passed away, and his next important investigation was with the Davenport brothers; and it will be well for those who sneer at these much-abused young men to take note of the following account of Dr. Sexton's proceedings with them, and especially of the fact that they cheerfully submitted to every test the doctor suggested. He tells us in his lecture, "How he became a Spiritualist," that he visited them again and again, trying in vain to find out the trick. Then, he says—

"My partner, Dr. Barker, and I invited the Brothers to our houses, and in order to guard against anything like trickery, we requested them not to bring any ropes, instruments, or other apparatus; all these we ourselves had determined to supply. Moreover, as there were four of them, viz., the two Davenport Brothers, Mr. Fay, and Dr. Ferguson, we suspected that the two who were not tied

might really do all that was done. We therefore only requested two to come. They unhesitatingly complied with all these requests.

"We formed a circle, consisting entirely of members of our own families and a few private friends, with the bare exception of Mrs. Fay. In the circle we all joined hands, and as Mrs. Fay sat at one end she had one of her hands free, while I had hold of the other. Thinking that she might be able to assist with the hand that was thus free, I asked, as a favor, that I might be allowed to hold both her hands—a proposition which she at once agreed to. Now, without entering here at all into what took place, suffice it to say that we bound the mediums with our own ropes, placed their feet upon sheets of writing paper and drew lines around their boots, so that if they moved their feet it should be impossible for them to place them again in the same position; we laid lace on their toes, sealed the ropes, and in every way took precaution against their moving. On the occasion to which I now refer, Mr. Bradlaugh and Mr. Charles Watts were present; and when Mr. Fay's coat had been taken off, the ropes still remaining on his hands, Mr. Bradlaugh requested that his coat might be placed on Mr. Fay, which was immediately done, the ropes still remaining fastened. We got, on this occasion, all the phenomena that usually occurred in the presence of these extraordinary men, particulars of which I shall probably give on another occasion. Dr. Barker became a believer in Spiritualism from the time that the Brothers visited at his house. I did not see that any proof had been given that disembodied spirits had any hand in producing the phenomena; but I was convinced that no tricks had been played, and that, therefore, these extraordinary physical manifestations were the result of occult forces in Nature which I had no means of explaining in the present state of my knowledge. All the physical phenomena that I had seen now came clear to me; they were not accomplished by trickery, as I had formerly supposed, but were the result of some undiscovered law of Nature, which it was the business of the man of science to use his utmost endeavors to discover."

While he was maintaining this ground, Spiritualists often asked him how he explained the intelligence that was manifested; and he invariably replied that he had not yet seen proofs of any intelligence other than what might be that of the medium or of some person present in the circle, ending, that as soon as he did see proofs of such intelligence he should become a Spiritualist. In this position he stood for many years, till he naturally believed he should never see cause to change his opinion. He continued the inquiry, however, and in 1865 began to hold séances at home; but it was years before any mental phenomena occurred which were absolutely conclusive, although they were often of so startling a nature as would have satisfied any one less skeptical. At length, after fifteen years of enlightened skepticism—a skepticism not founded upon ignorance, but which refused to go one step beyond what the facts so diligently pursued absolutely demonstrated—the needful evidence came:

"The proofs that I did ultimately receive are, many of them, of a character that I can not describe minutely to a public audience, nor indeed have I time to do so. Suffice it to say, that I got in my own house, in the absence of all medium other than those members of my own family and intimate private friends in whom mediumistic powers became developed, evidence of an irresistible character that the communications came from deceased friends and relatives. Intelligence was again and again displayed which could not possibly have had any other origin than that which it professed to have. Facts were named known to no one in the circle, and left to be verified afterwards. The identity of the spirits communicating was proven in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doctrine of spirit-communication was proved beyond the shadow of a doubt. I soon found myself in the position of Dr. Fenwick in Lord Lytton's 'Strange Story.' 'Do you believe,' asked the female attendant of Mrs. Greville, 'in that which you seek?' 'I have no belief,' was the answer. 'True science has none; true science questions all things, and takes nothing on credit. It knows but three states of mind—denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment.' This describes exactly the phases through which my mind has passed."

Since Dr. Sexton has become a Spiritualist he has been as energetic an advocate for its truths as he had been before for the negations of secularism. His experience and ability as a lecturer, with his long schooling in every form of manifestation, render him one of the most valuable promulgators of its teachings. He has also done excellent service in exposing the pretensions of those conjurers who profess to expose Spiritualism. This he does in the most practical way, not only by explaining how the professed imitations of spiritual manifestations are performed, but by actually performing them before his audience; and at the same time pointing out the important differences between what these people do and what occurs at good-séances. Any one who wishes to comprehend how Dr. Lynn, Messrs. Maskelyne and Cook, and Herr Döberl perform some of their most curious feats, have only to read his lectures on "Spirit Mediums and Conjurers," before going to witness their entertainments. We can hardly believe that the man who does this, and who during fifteen years of observation and experiment held out against the spiritual theory, is one of those who, as Lord Amberley tells us, "fall a victim to the most patent frauds, and are imposed upon by 'jugglery of the most vulgar order,' or who, as viewed from Prof. Tyndall's high scientific standpoint, are in a frame of mind before which science is utterly powerless—'dupes beyond the reach of proof, who like to believe and do not like to be undeceived.' These are brave words; but we leave our readers to judge whether they come with a very good grace from men who have the most slender and inadequate knowledge of the subject they are criticising, and no knowledge at all of the long-continued, and conscientious investigations of many who are included in their wholesale animadversions."

Yet one more witness to these marvelous phenomena we must bring before our readers—a trained and experienced physician, who has experimented in his own laboratory, and has applied tests and measurements of the most rigid and conclusive character. When Mr. Crookes—the discoverer of the metal thallium, and a Fellow of the Royal Society—first announced that he was going to investigate so-called spiritual phenomena, many public writers were all approval; for the complaint had long been that men of science were not permitted by mediums to inquire too scrupulously into the facts. One expressed "profound satisfaction that the subject was about to be investigated by a man so well qualified;" another was "gratified to learn that the matter is now receiving the attention of cool and clear-headed men of recognized position in science;" while a third declared that "no one

could doubt Mr. Crookes's ability to conduct the investigation with rigid philosophical impartiality." But these expressions were evidently insincere, and were only meant to apply in case the result was in accordance with the writers' notions of what it ought to be. Of course, a "scientific investigation" would explode the whole thing. Had not Faraday exploded table-turning? They hailed Mr. Crookes as the Daniel come to judgment—as the prophet who would curse their enemy, Spiritualism, by detecting imposture and illusion. But when the judge, after a patient trial lasting several years, decided against them, and their accepted prophet blessed the hated thing as an undoubted truth, their tone changed; and they began to suspect the Judge's ability, and to pick holes in the evidence on which he founded his judgment.

In Mr. Crookes's latest paper, published in the Quarterly Journal of Science for January last, we are informed that he has pursued the inquiry for four years; and besides attending séances elsewhere, has had the opportunity of making numerous experiments in his own house with the two remarkable mediums already referred to, Mr. D. D. Home and Miss Kate Fox. These experiments were almost exclusively made in the light, under conditions of his own arranging, and with his own friends as witnesses. Such phenomena as percussive sounds; alteration of the weight of bodies; the rising of heavy bodies in the air without contact by any one; the levitation of human beings; luminous appearances of various kinds; the appearance of hands which lift small objects, yet are not the hands of any one present; direct writing by a luminous detached hand or by the pencil alone, phantom forms and faces; and various mental phenomena—have all been tested so variously and so repeatedly, that Mr. Crookes is thoroughly satisfied of their objective reality. These phenomena are given in outline in the paper above referred to, and they will be detailed in full in a volume now preparing. I will not, therefore, weary my readers by repeating them here, but will remark, that these experiments have a weight as evidence vastly greater than would be due to them as resting on the testimony of any man of science, however distinguished, because they are, in almost every case, confirmations of what previous witnesses in immense numbers have testified to, in various places, and under various conditions, during the last twenty years. In every other experimental inquiry, without exception, confirmation of the facts of an earlier observer is held to add so greatly to their value, that no one treats them with the same incredulity with which he might have received them the first time they were announced. And when the confirmation has been repeated by three or four independent observers under favorable conditions, and there is nothing but theory or negative evidence against them, the facts are admitted—at least provisionally, and until disproved by a greater weight of evidence or by discovering the exact source of the fallacy of preceding observations."

But here, a totally different—a most unreasonable and most unphilosophical—course is pursued. Each fresh observation, confirming previous evidence, is treated as though it were now put forth for the first time; and fresh confirmation is asked of it. And when this fresh and independent confirmation comes, yet more confirmation is asked for, and so on without end. This is a very clever way to ignore and stifle a new truth; but the facts of Spiritualism are ubiquitous in their occurrence and of so indisputable a nature, as to compel conviction in every earnest inquirer. It thus happens that although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philosophical skeptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we per contra? Neither science nor philosophy, neither skepticism nor religion, has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism! This being the case, and fully appreciating the amount of candor and fairness, and knowledge of the subject, that has been exhibited by their opponents, it is to be wondered at that a large proportion of Spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them? They say that the movement is going on quite fast enough; that it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but can not in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of the press are borne good-humoredly, and seldom excite other feelings than pity for the willful ignorance and contempt for the overwhelming presumption of their writers. Such are the sentiments that are continually expressed by Spiritualists; and it is as well, perhaps, that the outer world, to whom the literature of the movement is as much unknown as the Vedas, should be made acquainted with them.

INVESTIGATION BY THE DIALECTICAL COMMITTEE.

There are many other investigators who ought to be noticed in any complete sketch of the subject, but we have now only space to allude briefly to the "Report of the Committee of the Dialectical Society." Of this committee, consisting of thirty-three acting members, only eight were, at the commencement, believers in the reality of the phenomena, while not more than four accepted the spiritual theory. During the course of the inquiry at least twelve of the complete skeptics became convinced of the reality of many of the physical phenomena through attending the experimental sub-committees, and almost wholly by means of the mediumship of members of the committee. At least three members who were previously skeptics pursued their investigations outside the committee meetings, and in consequence have become thorough Spiritualists. My own observation as a member of the committee and of the largest and most active sub-committee, enables me to state that the degree of conviction produced in the minds of the various members was, allowing for marked differences of character, approximately proportionate to the amount of time and care bestowed on the investigation. This fact, which is what occurs in all investigation into these phenomena, is a characteristic result of the examination into an imposture or delusion. Has, invariably, exactly opposite results; those who have slender experience being deceived, while those who perseveringly continue the inquiry inevitably find out the source of the deception or the delusion. If this were not so, the discovery of truth and the detection of error

would be alike impossible. The result of this inquiry on the members of the committee themselves is, therefore, of more importance than the actual phenomena they witnessed, since these were far less striking than many of the facts already mentioned. But they are also of importance as confirming, by a body of intelligent and unprejudiced men, the results obtained by previous individual inquirers.

Before leaving this report, I must call attention to the evidence it furnishes of the state of opinion among men of education in France. Mr. Camille Flammarion, the well-known astronomer, sent a communication to the committee, which deserves special consideration. Besides declaring his own acceptance of the objective reality of the phenomena after ten years of investigation, he makes the following statement:

"My learned teacher and friend, M. Babinet, of the Institute, who has endeavored, with M. E. Liela (now Director of the Observatory of Brazil), and several others of my colleagues of the Observatory of Paris, to ascertain their nature and cause, is not fully convinced of the intervention of spirits in their production; though this hypothesis, by which alone certain categories of these phenomena would seem to be explicable, has been adopted by many of our most esteemed savants, among others by Dr. Hecle, the learned author of the 'History of Chemistry,' and the 'General Encyclopedia;' and by the diligent laborer in the field of astronomical discovery whose death we have recently had to deplore, M. Hermann Goldschmidt, the discoverer of fourteen planets."

It thus appears that in France, as well as in America and in this country, men of science of no mean rank have investigated these phenomena and have found them to be realities; while some of the most eminent hold the spiritual theory to be the only one that will explain them.

This seems the proper place to notice the astounding assertion of certain writers, that there is not "a particle of evidence" to support the spiritual theory; that those who accept it betray "hopeless inability to discriminate between adequate and inadequate proof of the facts;" that the theory is "formed apart from facts;" and that those who accept it are so unable to reason as to "jump to the conclusion" that it must be spirits that move tables, merely because they do not know how else they can be moved. The preceding account of how converts to Spiritualism have been made is a sufficient answer to all this ignorant assertion. The spiritual theory, as a rule, has only been adopted as a last resource, when all other theories have hopelessly broken down; and when fact after fact, phenomena after phenomena, has presented itself, giving direct proof that the so-called dead are still alive. The spiritual theory is the logical outcome of the whole of the facts. Those who deny it, in every instance with which I am acquainted, either from ignorance or disbelief, leave half the facts out of view. Take the one case (out of many almost equally conclusive) of Mr. Livermore, who, during five years, on hundreds of occasions, saw, felt and heard the movements of the figure of his dead wife in absolute, unmistakable, living form—a form which could move objects, and which repeatedly wrote to him in her own handwriting and her own language, on cards which remained after the figure had disappeared; a form which was equally visible and tangible to two friends; which appeared in his own house, in a room absolutely secured, with the presence of only a young girl, the medium. Had these three men "not a particle of evidence" for the spiritual theory? Is it, in fact, possible to compile or suggest any more complete proof? The fact must be got into before you can abolish the theory; and simple denial or disbelief does not get rid of facts testified during a space of five years by three witnesses, all men in responsible positions, and carrying on their affairs during the whole period in a manner to win the respect and confidence of their fellow-citizens.

"The objection will here inevitably be made: 'These wonderful things always happen in America. When they occur here, they are not to be taken into account.' Singularly enough, after this article was in the press the final test was obtained, which demonstrated the occurrence of similar phenomena in London. About the middle of the month of August, 1873, those who can not digest American evidence. For some years a young lady, Miss Florence Cook, has exhibited remarkable mediumship, which latterly culminated in the production of an entire form purporting to be the spirit, and which appeared barbed and in white flowing robes while she lay entranced. In dark clothing and seated in a cabinet or adjacent room. Notwithstanding that tests of an apparently complete character were employed, many visitors, Spiritualists as well as skeptics, got the impression that all was not as it seemed. The fact was, that the supposed spirit to Miss Cook, and also to the fact that two could not be seen at the same time. Some supposed that Miss C. was an impostor, who managed to conceal what she had done (although she was afterwards searched), and who, although she was rarely tied with tapes and sealed, was able to get out of her bonds, dress and undress herself, and get into them again, all in the dark, and to complete and fulfill a number of other feats of detection. Others thought that the spirit released her, provided her with a white dress, and sent her forth to persons in the room. The belief that there was something wrong led one gentleman—an earnest Spiritualist—to seize the supposed spirit and endeavor to hold it, in the hope that some other person would open the cabinet-door, and that he might be really there. This was unfortunately not done; but the great resemblance of the being he seized to Miss Cook, its perfect solidity, and the vigorous struggles it made to escape from him, convinced this gentleman that it was Miss Cook herself, although the rest of the company, a few minutes afterwards, found her bound and sealed just as she had been left an hour before. To determine the question conclusively, experiments have been made within the last few weeks by two scientific men, Mr. C. F. Varley, F. R. S., the eminent electrician, made use of a galvanic battery and a sensitive electrical apparatus, and passed a current through Miss Cook's body (by passing a wire connected soldered to wires to her arm). The apparatus was so delicate that any movement whatever was instantly indicated, and it was impossible for the young lady to dress and get up as usual without breaking the circuit. Yet under these conditions the spirit-form did appear, exhibited its arms, spoke, wrote, and touched several persons; and this being so, it is remembered, not in the medium's own house, but in that of a private gentleman in the West End of London. For nearly an hour the circuit was never broken, and at the conclusion Miss Cook became entranced in a deep trance. Since his remarkable experiment Mr. William Crookes, F. R. S., has obtained, if possible, still more satisfactory evidence. He contrived a phosphorus lamp, and armed with this, was allowed to enter the dark room accompanied by the spirit, and there saw and felt Miss Cook, dressed in black velvet, lying in a trance on the floor, while the spirit-form, in white robes, stood close beside her. During the evening this spirit-form had been for nearly an hour walking and talking with the company; and Mr. Crookes, by permission, clasped the figure in his arms, and found it to be, apparently, a real living woman, just as the skeptical gentleman had done. Yes, this figure is not that of Miss Cook, nor of any other human being, since it appeared and disappeared in Mr. Crookes's own house as completely as in that of the medium herself. The full statement of Messrs. Varley and Crookes, with a mass of interesting detail on the subject, appeared in the 'Spiritualist' newspaper in March and April last; and has been since reprinted in a long tract, which is a most valuable experiment. Mr. William Crookes, F. R. S., has obtained, if possible, still more satisfactory evidence. 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CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

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

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astrological Origin of Jehovah-God', 'A Discourse on the Nature of the Human Spirit', etc., with prices listed next to each.

Table listing various books for sale, including titles like 'Koran, with explanatory notes, by George Sale', 'The Ancient Band', 'Photographs', 'EULIS!', 'The New Wonder!', 'Mrs. Robinson's Tobacco Antidote', etc., with prices listed next to each.

Wonderful Works of Art! "The Ancient Band."

This unique and strangely beautiful gallery of Pen-Cell Paintings, consists of 32 life-size bust portraits of Pre-Historic and Ancient Spirits.

With many of the grandest thinkers and actors of historic times. The work is exquisite, and challenges the admiration of critics in art, and the astonishment of all beholders.

Photographs. REDUCED PRICES.—To meet every wish of the public, the prices of the photographs have been put at the uniform price of—

EULIS! DR. RANDOLPH'S MASTERPIECE. READY IN JUNE. Also a large and magnificent Photograph of the author, by POOLS, of Nashville.

The following is from the greatest mind in Pennsylvania, and the ablest living American critic, JOHN F. KAPP, Esq., of Sunbury:

"The contents of the book 'EULIS' are certainly beyond anything the world has yet known, and will revolutionize thought and action. Its usefulness is incomparable; its clearness the essence of lucidity; its brilliancy quite magnetic, and its value beyond that of any book of this century!"

The New Wonder! NATURE'S HAIR RESTORATIVE! "Ring out the Old, Ring in the New."

Contains no LAC SULPHUR, NO SUGAR OR LEAD, NO LITHARGE, NO NITRATE OF SILVER—Is not a health nor hair DESTROYER.

Articles called by its name are dyes, and it will kill what they destroy, not restore the hair. It restores gray hair to its original color by the simple process of new growth.

Use it straight along, and at sunset you will have the hair restorer at your service. It is a habitually used is a certain preventive of falling out, baldness, and gray hair.

DR. G. SMITH'S Patent, Ayr, Mass. Prepared only by PROCTOR BROTHERS, Gloucester, Mass.

Mrs. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco...

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco...

TESTIMONIALS. I have used tobacco between fourteen and fifteen years, and I have been cured of it by the use of Mrs. A. H. Robinson's Tobacco Antidote...

TESTIMONIALS. I have used tobacco, both chewing and smoking, about twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and let me free, with no desire to smoke again.

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Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

AGENTS WANTED FOR THE HISTORY OF THE Grange Movement OR THE FARMERS' WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American Farmer against the extortions of the Railroad Companies, with a history of the rise and progress of the Order of Patrons of Husbandry; its objects and prospects. It sells at eight cents. Send for specimen pages and terms to Agents, and see why it sells faster than any other book. Address JONES BROS. & CO., 187 and 189 Clark St., Chicago, Ill.

MICROSCOPES.

We are happy to announce to our numerous readers that we have made arrangements to be supplied with the very best low-priced MICROSCOPES that are manufactured. These we are now handling have none of the deficiencies complained of in most cheap microscopes. They are made of the very best materials, are finished in good shape, and are not only well adapted for use, but are also ORNAMENTAL.

No. 1655 MICROSCOPE, Brass body, 3 inches high, One Object Lens; Power 40 Diameters, or 1600 times the area.

No. 1660, The Universal Household Microscope. Price \$3.00. The most convenient, complete, and Powerful Microscope ever offered for this low price.

Toledo, Ohio, Gen. Agent for Dr. Randolph's Works. The picture of this celebrated author goes as a premium to the subscriber for 20¢ books.

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It is the important parts of a first-class instrument, is readily adjusted, and well calculated not only to answer, but to insure. It has a firm tripod base of cast iron, and the facility of inclining to any angle for convenience of observation; an adjustable eye-piece or draw-tube, and two object glasses of different powers, with one prepared object, all packed in a neat wooden box with hinges and locks. It has a magnifying power of twenty to 100 diameters, or 400 to 10,000 times the area.

These Microscopes can be sent by express, they cannot go in the mails. Our friends will please recollect this when ordering and give shipping directions. PREPARED OBJECTS.

We have a large variety of objects neatly prepared and mounted on glass prepared slides, well calculated for either of the above instruments. Price \$1.50 per dozen, or 15 cents each. Must be ordered by express.

BOOK OF THE MICROSCOPE. An interesting Book on the Microscope, with over 400 illustrations and directions for collecting and preparing the objects will be sent to any address on receipt of 75 cents, or 50 cents to those who buy the microscope.

Save Fifty Dollars! THE NEW FLORENCE. PRICE, \$20 below any other first class VALUE, \$30 above any Sewing Machine.

Every machine warranted. Special terms to clubs and dealers. Send for circulars to the Florence S. M. Co., Florence, Mass., or to H. S. Shipley & Co., 86 Lake St., Chicago, Ill.

TELE KIRBY HARVESTING MACHINES. Self-Raking Reapers! Combined Reapers & Mowers! Two-Wheel Mowers!

A COMPLETE VARIETY. From which all classes of Farmers can select the Machines best suited to their wants.

Important Improvements! Manufactured at AUBURN, N. Y. Branch Offices and Warehouses at CLEVELAND, O., ST. LOUIS, MO., CHICAGO, ILL. Address D. H. OSBORNE & CO., AT EITHER PLACE.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

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, when the most speedy cure is the desired 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 case, leading symptoms, and the length of time the patient has been sick, when she will, without delay, return a most potent prescriber and remedy for eradicating the disease, and permanently curing all curable cases.

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 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 determines the success of the cure.

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A Good Head of Hair Restored by a Spirit Prescription.

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. I had been told by many that I could never be restored, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 123 Fourth Street, Chicago, Ill. I had been told by many that I could never be restored, and firmly believed that nothing could restore my hair.

Mrs. R. immediately prescribed for me. I did not get the ingredients for the Restorative until some time in June, 1874. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three weeks, when I could see that it was accomplishing strange, etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but on the contrary, had told me that I never would get a head of hair.

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

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

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

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

Address Mrs. A. H. Robinson, corner Adams Street and Fifth Ave., Chicago, Ill. The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

NEW BOOKS, G. W. Carleton & Co., Publishers, NEW YORK.

FEMALE BEAUTY and the Art of Pleasuring. From the original French of Ernest Feytaud. This famous treatise of this book in Paris, will insure its being widely read in this country. Price \$1.50.

COMODORE ROLLINGPIN—A rich new story by the famous Western author, Commodore Rollingspin, containing stories, sketches, ballads, and burlesques. Profusely illustrated with laughable pictures. Price \$1.00.

SHE LOVED HIM MADLY—A deeply interesting and exciting novel, which when once commenced, will not be laid aside until finished. Price \$1.00.

DICKENS, SELECT NOVELS—The select novels of Charles Dickens, Captain's new illustrated edition, in ten volumes, beautifully illustrated, bound, and put up in a handsome box. Price, \$15 complete. These ten volumes comprise the most frequently read of his works, and being a miniature library in themselves, to those who are looking for a present, at a moderate price, nothing could be better. Only \$15.

A Quarterly Meeting.

Cambridge is the county seat of Henry Co., Ill., a village of 1200 or 1500 inhabitants. It is located in the midst of a beautiful agricultural district. The churches, are, of course, all well represented, as houses, priests, etc. The Spiritualists are numerous in the county, and last Saturday and Sunday, June 27th and 28th, they held their third quarterly meeting for the third year of their organization. Dr. Taylor, of Chicago, was engaged as their speaker for the occasion, but on seeing his name announced for the same time in Wisconsin, they became alarmed and wrote to Bro. S. B. Jones, to send them a speaker lest they be entirely destitute in that direction. So, as I learn, Bro. A. J. Fishback being in Chicago, on his tour towards Minnesota, Bro. Jones handed him the letter and urged him to go to Cambridge as it was a case of emergency. In the meantime Dr. Taylor had written to the friends at Cambridge, that he would be on hand to fill his engagement at the quarterly meeting, that it was a misunderstanding that led to the announcement that he was to be in Fond du Lac and Cambridge at the same time. Bro. Fishback was already on his way and arrived the evening before the meeting was to commence. The next morning Dr. Taylor arrived. Here was a dilemma. The society is not wealthy and had only made financial arrangements for one speaker. But here were two—both had come on good faith—at considerable expense and at the sacrifice of other work and other pay. What should they do? Did both of these men stand up and claim their rights? Not so; but like true men, they managed the matter to the satisfaction of all. Bro. Fishback called on Dr. Taylor at his room in the hotel and said to him, like a noble and honorable man as he is: "Now, Doctor, this is your meeting by priority manages the whole matter without any reference to me whatever." And he with that magnanimity, characteristic of a genuine "old Virginia gentleman," said: "Bro. Fishback, if the matter is left to me I'll tell you what I propose to do: We will divide the labors of the meeting, work harmoniously together and do these people all the good in our power, and whatever they can pay us, we will divide equally between us." Of course that was satisfactory to Bro. Fishback and made the friends feel just as good as they could possibly.

Well, the meeting commenced at 2 1/2 o'clock p. m. on Saturday, and the key-note was given by Dr. T., who spoke half an hour on "Putting ourselves into right relations to forces that are about us though unseen by us." Then came Bro. Fishback with his soul overflowing with love for all mankind, and warming up on his theme—"Love and Union," he threw a magic spell over the audience, and what little feeling had previously existed in the society on matters of secondary importance melted away like wax before the fire.

Saturday evening, Dr. Taylor made the principal address on, "How I came to be a Spiritualist!" He had a fine and appreciative audience and the general verdict was that the argument based upon his facts, was a telling one; and then followed Bro. Fishback, taking up the same line of thought in a very happy view, and most pleasing manner. The nine o'clock hour was on Sunday morning, and was mostly spent in conference; at 10 Mr. Fishback came on with one of his superb addresses on "The Seven Pillars in the Temple of the Coming Religion." This was an admirable address and was listened to with the closest attention. Dr. Taylor followed with remarks on "The Horse that the Priest Rode Upon" and for a few minutes "trotted him out" in a gay style.

Dr. Raymond, the leading physician of the town, said to Dr. Taylor: "It is a God-send or an angel-send that brought, or sent you two men here together. Our wounds are going to be healed and we are going to have peace and union and prosperity." And so we all feel. The afternoon was spent in treating the sick by Dr. Cleveland and Dr. Taylor, and in conference. A number of cases were treated publicly, gratuitously and successfully. The speaking was mostly by Dr. T. and Bro. F. and among the happiest efforts made by these gentlemen was the impromptu effort of Sunday afternoon. The Court room was filled to repletion. The best of order prevailed and good was accomplished. The last meeting was held in the evening, when Dr. T. gave the principal address on "Spiritualism Indicted and a Motion to Quash." This was one of the doctor's happiest efforts of all and made a profound impression on the minds of the audience. Bro. Fishback closed with some of his happy inspirational farewell words and the audience was dismissed with Dr. Taylor's benediction, as follows: "May the Blossoms of Friendship never be Nipped by the Frosts of Disappointment." "Amen."

REPORTER.

BEBUILDING!

Strange form of Mediumship.

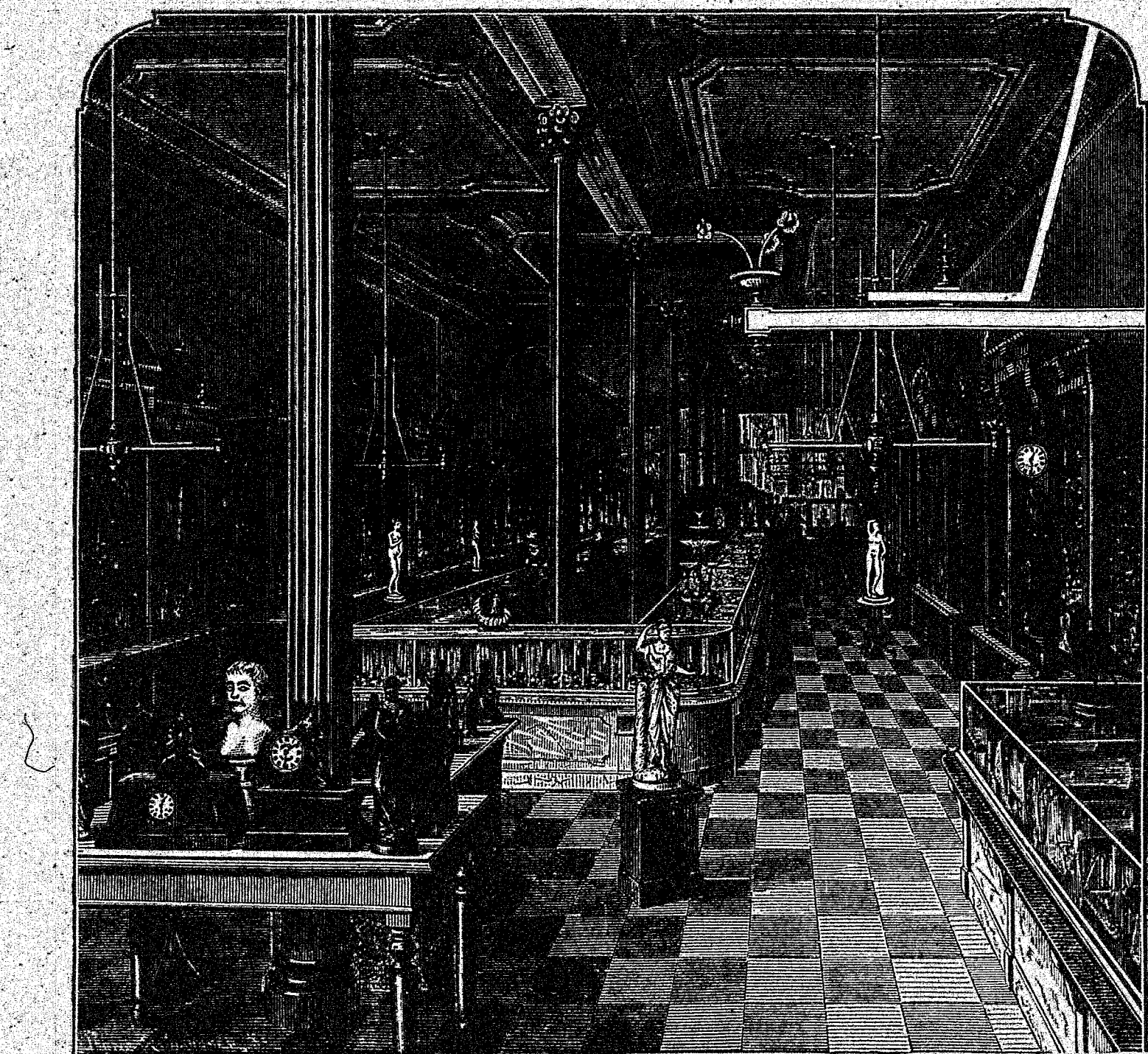
BRO. JONES.—In the JOURNAL for July 11th, I notice a poem, said to have been written by Mr. Lucas, while under influence, with "incredible speed." I would not be understood as calling in question the veracity or mediumship of any one, yet this plagiarism is so great that it seems to demand correction.

The poem in question is copied from a volume of poems entitled "Blossoms of our Spring," by Hudson and Emma Tuttle, where it has the title of "Commissioned," (page 100.) It is indeed an exquisite poem, as are all that Mrs. Tuttle writes, and Mr. Tuttle may well be surprised that it could be originally produced in such a rapid manner.

The controlling spirit seems to have referred the authorship to Ora Wilburn, and perhaps the true explanation is, that a blunder was made, carelessly or ignorantly, in the name of the author.

H. BROWN.

DR. J. K. BAILEY informs us that he expects to soon pass through the dominion of Canada, via Grand Trunk Railway, from Port Sarنيا to Kingston. He will consider any calls for lectures or other work, in his line, from the friends on or near the route. He has had much experience and success in healing the sick, and in developing clairvoyance and other forms of mediumship. His terms will be reasonable. To secure his services, at least possible rates, he must be addressed, without delay, at Port Huron, Michigan. Brother Bailey, we are informed, gave excellent satisfaction in his lectures and conference speech, at the Sturgis and Dimondale (Mich.) meeting, and rendered good service in securing subscribers for the JOURNAL. He spoke at Byron, Mich., Sunday, 5th inst.



GILES, BRO. & CO.

Among the many attractive and commodious trade palaces of which new Chicago boasts, that of Giles Bro. & Co., of which we give above an interior view, undoubtedly bears away the palm. The main room is 35x150 feet, with high frescoed ceilings and marble floors. Immense mirrors divide the beautiful cases of silver plate which extend in dazzling array from front to rear. Neither watches nor ornaments are among the necessities of life, but believers in Spiritual philosophy are usually admirers of the beautiful and artistic in any form. We may say that the admiration and passion for precious stones and ornaments of gold seem to have been as firmly implanted in the human mind as the generation of the Delty, or a love for the beautiful, and a development of this taste, from the savage ages, has kept even pace with progress in architecture, sculpture and painting. The ancients classed among their most famous artists those cunning artificers who reproduced in the smallest space some grand national event or religious ceremony, or the face and form most endeared to their memories. Many of these works have existed long after the wonderful pyramids, temples and palaces have crumbled to dust. The early Jewish history teems with accounts of the fabulous display of precious stones and metals used in the ornamentation of their temples, holy symbols, and in their dwellings and attire. There are few, from the humble laborer who plights his faith in the never-ending circle of gold for the most opulent, who do not sometimes require the services of the artificers of watches or jewelry—we therefore, feel justified in devoting this space to this House, whose fair dealing and business integrity will be vouched for by thousands of their customers and friends, both in Chicago, and through the North-west.

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A Fraternal Call.

That veteran in the cause of Spiritualism, W. BARR, Esq., of Harrisburg, Pa., while on a visiting tour among his many friends in the Northwest, made Chicago a point, and gave us a fraternal call, long to be remembered. He had not only many kind words for us, but he brought us a long list of subscribers to the JOURNAL. The good seed he is sowing will bring forth good fruit, and result in a rich harvest of investigators of the Philosophy of Life.

Bro. BARR related many incidents in the mediumship of the celebrated Potts Brothers. We expect he will write them up, ere long, for the JOURNAL. He is just the man to make up the pages in history, hereafter to be copied by the future historian, from the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

Our friends traveling through Harrisburg, should not forget to call on Brother BARR; his doors are ever open to true Spiritualists, but he stands far above reproach upon those pernicious doctrines which have so unjustly disgraced true Spiritualism, for some time past.

Letters of Fellowship.

The Religio-Philosophical Society granted letters of fellowship to Bro. Augustus Mornas, Breese, Greene Co., Ill., to J. T. Haughly, of Paola, Kan., and J. Dunton, of Angona, Iowa, on the second day of July, constituting them regular ministers of the gospel, and authorizing them to solemnize marriages according to law.

Mrs. S. A. ROGERS HUYDER, trance and inspirational speaker, would like to make engagements in the South for an Autumn and Winter campaign on account of the extreme cold of the New England States. Mrs. H. being very sensitive to the cold since her sickness. Her address is Haverhill, Mass., Box 125.

Business Notices.

C. BROWN, of Warsaw, we will comply with your request when you write and give State.

AMANDA HOLDEN, please give post office, will then renew your subscription.

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