

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL INFORMATION

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

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S. S. JONES, Editor,  
PUBLISHER AND PROPRIETOR.

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NO 19

## STILL AMONG THE ANGELS. The Most Wonderful Phenomenon Yet.

A Spirit Materialized, walked out upon the Rostrum, seated herself in a Chair near a Stand, and wrote a Communication for the RELIGIO PHILOSOPHICAL JOURNAL.

LETTER FROM J. H. MENDENHALL.

BRO. JONES:—I should undoubtedly feel my self a monopolizer in the columns of the JOURNAL, were I to write as much upon any other subject as that of the great science of life, as demonstrated through Modern Spiritualism. But knowing the deep interest you take in promulgating this grandest of all philosophies, and knowing, too, that the world of mankind, whether honest enough to own, or not, feel a deep interest in these modern revelations from the higher planes of wisdom, I concluded to ask you for a little more space, to give publicity to a phenomenon which I regard as having no parallel in our modern revelations; and is prophetic of, if not the actual epoch of a new and higher phase of spirit revelation and usefulness in this fast progressive age. On the night of June 24th, 1875, at a light seance held in Dr. Pence's seance room, Mrs. Stewart, medium, and some ten persons present, all of whom, I believe, were more or less mediumistic, the following communication was received in the manner below given. Suffice it to say, that the seance was opened by Minnie (spirit) announcing that she now had the medium in her charge, although her health would not admit of her being used very long on the occasion. Belle, whose name is becoming endeared to the many readers of the JOURNAL, for the interest she manifests in her efforts to give satisfaction to all who visit Mrs. Stewart's seances, now came forward on the rostrum, leaving the shutter of the cabinet open, presenting the medium to the view of all, remarking, "I am sorry that the medium's health is so poorly, as we were expecting to give you something extra on this occasion." She now called for a fan and fanned the medium a few moments, then closed the door, but soon reappeared on the rostrum making the following remarks:

"Mr. Mendenhall, please set a stand upon the rostrum; your lady is going to materialize. Sister Mendenhall wishes to write a communication, and I make this request of you all, that none of you ask any questions while she is writing, but all of you keep quiet. Please now set a chair on the rostrum."

Mr. Hook and myself placed the stand and chair on the rostrum as directed, when Belle retired, and gave place to one who came out neatly attired in a dark brown lustre dress and basque, white collar and other neat fixings about her neck, white wristlets, dark ribbon or belt around her waist, and white cotton stockings and gaiters upon her feet. Her hair was very dark and hung

around her neck and shoulders. Several times she threw those curls back over her shoulders with her left hand, quite visible to all. I have described Mattie thus particular for two reasons; first, because she presented a new feature for this place, through the mediumship of my aged mother, to make her appearance to me, if possible, in this identical style, as I told her that I could better recognize her in this manner of apparel than any other. My brother Amos heard her thus promise me. My second reason is, that hundreds of her friends and acquaintances in earth-life, will readily recognize her identity from this her native style of costume. Mattie made her bow, walked gracefully to the stand, taking her seat in the chair. Called for a knife to sharpen a pencil, and after using it for that purpose, remarked, "I guess this will do." She then adjusted a sheet of foolscap on the stand for writing, rested her left elbow on the stand with her hand up to her left temple and forehead, as if in a meditative mood, holding at the same time the pencil in her right hand. Looked at me now an instant, as I thought, with a smile of gratitude over her countenance, for my face was within four feet of hers, and wrote the following communication which I give verbatim et literatim.

"SEANCE ROOM, SPIRIT ROSTRUM, June 24th."  
DEAR MR. MENDENHALL:—I take pleasure in fulfilling my promise. I think you will have that much confidence in me. You ask me to-day to write you a lengthy communication on any subject that I saw fit to write on. I am happy but I can't see as it has ever been religion that has caused my happiness. I look at religion like this; if every body wanted to go to Europe, one starting from one point, and one from another, and so on, we would all get there. All striving for Heaven, one going this way and another that way, and finally all get there; the only thing I look at in this—so many get here on some one else's responsibilities, and a Spiritualist gets through on his own responsibilities. Let mother alone, Mr. Mendenhall, in her religious views; her mind is not in a condition to receive Spiritualism. She will get through safe if she does have to come on some one else's responsibilities. You know that mother is old, and like many other old people, has become childish in many things. I must dematerialize myself.

Good-bye, MR. MENDENHALL.

P. S. I thank the audience very kindly for their kind attention.

MATTIE MENDENHALL.

Allow me to say here, Mattie covered the sheet of paper with a penknife, and passed the half containing the communication to me, and then with a bow, retired to the cabinet, re-

ceiving my thanks. This communication was read by Dr. Pence, to the audience, even before I read it myself, as all can testify, as also the original, which I now have in a frame, will show that I have not changed it in so much as one letter or even its punctuation. Once, during the writing, Mattie arose and opened the door of the cabinet that we all could see the

MEDIUM IN HER CHAIR,  
unconscious, and then resumed her seat and pencil finishing her communication. Again I will add below a short communication I received of Mattie by independent slate writing, the day previous to the circle, that the reader may see how it was that the above communication was given as the fulfillment of a promise. I wrote to Mattie the following question, known to no one but myself: "Dear Mattie, will you please write me a good long letter on any subject you may choose." Answer: "Dear husband, I don't see as I can write on any subject at present; but when I get power to materialize, which I will soon, I will write you a letter to be published in your article. I am just waiting until I can give you something extraordinary."

DEAR READER, you now have the whole matter before you, and can test thereby, not only the faithfulness of an angel companion; but you can realize the eternal truth of your immortality, and through this, the annihilation of distance, the blending of time and eternity, and the sweet converse with human and angels.

Next came a Miss McClain, one of Mrs. Stewart's controlling band, a fine looking lady dressed in white, with a dark belt and shawl or sash over her shoulders and round the back waist; white stockings on her feet; shoes minus. She remained a few moments and remarked in answer to request, "I would willingly shake hands with you all, but the medium's condition will not admit of my getting too far away from her. Being now recognized by those of her acquaintances, with a few other friendly remarks, she retired. A gentleman (spirit) of very good appearance and symmetry of person, opened the door of the cabinet, and directed his attention to a lady, Miss Thayer, of Bloomington, Ill., and her mother. By stature, general form and gestures of hands, he was recognized by Miss Thayer as her brother Orlis. He was attired in a suit of dark clothes, white shirt front and stockings. Now

CAME MRS. TEED,  
the well known medium in her earth-life, and an intimate friend since her departure to spirit-life, of Miss Thayer. Miss Thayer thought she readily recognized her, as she had frequently seen her clairvoyantly. A Mr. J. Thomas, of Los Angeles, Cal., thought, too, that he recognized her person. Mrs. Teed was dressed in apparel very much like in style to that in which I saw her attired in Ohio, in 1873. Those last two persons were unable to manifest further evidence of their identity. Seance closed and we all felt that it was good to be there.

JUNE 29th, LIGHT SEANCE, No. 2. Before inditing the phenomena witnessed at this seance, it is but justice to the medium, also her managers, that I speak of her (Mrs. Stewart) ill health, especially as it seemed at this period, as it will show what wonderful phenomena may be expected of her when in possession of her full powers in good health. Mrs. Stewart had been complaining for some days from the effects of common female troubles; then, upon this, she was thrown into apparently an irrecoverable condition of weakness on beholding her little daughter, as was then thought, badly wounded by falling from an iron picket fence, though we are glad to say, the wound was not so severe as expected, and the little girl is quite recovered. Mrs. Stewart had not been able to give any seances for five nights; and we were fearful that she could not be used for some time to come, with various but as there were many persons from various localities, extending from California to Ohio, waiting anxiously to witness the demonstrations of their immortality as given by the angels, it was suggested by Dr. Pence and H. G. Pitkin, that we consult Mrs. Stewart's controlling band with regard to her safety in conducting a seance in her present condition. This done, Charles Smith, Supt. of the Band, consented, and the medium was actually

CARRIED UP STAIRS  
to the seance room and down again in a chair, feeling none the worse of the act, as she informs me this morning, but bids fair for a speedy recovery. Quite a number of persons were present, and after music by Dr. Pence, Minnie announced, "We got em medium good now, but we can't go em give much show em to night, cause medium not well." Belle now appeared, bid the time of night, and then remarked, in tones of much feeling and sympathy for the medium, "I am sorry to have to say, we can not give a good seance to night, for the medium is in very bad condition. Please don't urge anything. We take pleasure in doing all we can, and will do the very best we can under the circumstances." With these remarks, Belle, in her pure white dress, retired to the cabinet.

A fine looking gentleman soon appeared on the rostrum, in dark suit, white front or shirt bosom and in stocking feet. He seemed to be glad of this his first opportunity of showing himself from the Summerland, walking several times partly across the rostrum, waving his hand in salutation, was unable to speak, and therefore unrecognized. Minnie gave his name as Sylvester, the son of Dr. Pence, who had passed into spirit life some twenty-seven years ago, when an infant. Next was a lady spirit, with white or skirt waist and dark skirt, with white stockings. I believe she was not recognized. Then came a lady

dressed in a very dark brown, almost black dress, white collar and stockings. Her form was very symmetrical, movements graceful and showed much anxiety to be recognized. A Mr. R. Wickersham, of Wilmington, O., feels quite certain that this lady was his wife; but as he was some distance from the rostrum, he could not discern the features so as to warrant a positive declaration of her identity. A large lady now appeared, whose style of costume was quite different from that of those who preceded her. Her apparel seemed to be of a fine texture, and sleeves rather short. A Mr. Hurd from near South Bend, Ind., is quite sure she is his wife, who passed into spirit-life on the 10th of March last, and promised him before her departure, to meet him on the first opportunity.

Again, I will refer to Belle, as I see I have omitted some important items connected with her display. By request of Mr. Pitkin, she cut, with a pair of scissors, several pieces from her dress and distributed them among those who expressed a wish for the same. She frequently threw the cabinet door wide open, that all present could see the medium in her chair, and seemed to regret that she (the medium) was too poorly to be brought out upon the rostrum. But the most endearing and interesting scene of all, was the interest and care that Belle seemed to take in the medium's welfare, as she kept her eye almost constantly upon her. A jovial conversation between Minnie, Mr. Pitkin and others, closed the present seance, and those present who were unaccustomed to such phenomena, were asking of each other, "How can these things be?"

JUNE 30th, LIGHT SEANCE, No. 3.—A good audience present. Medium in cabinet, and music by Dr. Pence. Minnie soon announced the medium under her control, when Belle, in her emblem of purity, appeared on the rostrum, leaving the door open with

MEDIUM IN PAIR VIEW.  
Belle was cheerful, conversed freely, and was weighed twice by a Mr. Conner, varying her weight from 81 to 112 lbs. She cut from her left temple a lock of her flowing hair, and placed it upon a white handkerchief, near the front edge of the rostrum, covering the lock with part of the handkerchief, and then stepped back to the cabinet door, resting her hands quietly on her side and the door, when all of a sudden, the lock of hair flitted itself out, very serpent like, and crawling near to Belle's feet, ascended on the out side of her dress, halting for a moment about her waist, and then attached itself to where it belonged. Minnie announced my name, and said, "Your Squaw em want em table on stand." Mattie and chair being put on to the rostrum; Mattie (my wife) appeared in costume heretofore described, beautiful as an angel, bowed gracefully and took her seat near the stand, called for a knife and brought a pencil to a very sharp point; then resting her elbow and hand as described in a former seance, penned the following beautiful lines:

O! who can estimate the worth,  
Of spirit's way to come to earth,  
How delectate our friends would be,  
If we could not return to thee.

We, on earth may no more meet,  
Mournful seems this mystery;  
We may hold communion sweet;  
Angels whisper this to me.

We may not her form discern,  
Ye we know she will return,  
She's gone to join a noble band,  
Who loves her in the Summer-land.

Mattie passed the paper to the front edge of the table, when I arose and asked her if she was done, to which she bowed and whispered "Yes, Sir." Bid the time of evening and retired.

Bill now appeared in a white shirt, dark pants, with a leather belt around his waist, and white stockings, but soon returned, and came out with a pair of heavy stogies. Expressed himself as having great confidence in the audience; spoke of his having been a slave in Virginia, but that he is a free man now. He sat flat upon the floor, to give his measure, patted upon his person with his hand to show his solidity, whistled and played many other of his regular negro pranks. I think he is the blackest fellow I ever saw. Bill now retired, and a young man by the name of Henry Wright, appeared, dressed in a fine suit of black, and conversed with his mother, moved freely over the rostrum, and then retired. Next, a young man, Charles Ury, made his appearance with vesture similar to the last described, with the addition of a hat, which he lifted and made his bow. He was unable to converse, and shortly retired. "Either he or Henry, (I do not remember which), left his measure in height on the front of the cabinet, which he marked with pencil. A very fine looking lady next appeared, in neat dark costume, and was recognized by a Mr. Eystones, of Crawfordville, Ind., as Miss Elsie Cummins. She advanced to the front of the rostrum and acknowledged her identity by patting his hand, then retired.

Minnie now remarked that Mrs. Teed, Maggie, and many other spirit friends were present and anxious to materialize; but that Mrs. Teed had great sympathy for the medium in her weak condition, and their materialization was deferred till a future seance. Audience dismissed with a surety of having seen and conversed with the angels.

JULY 1st, LIGHT SEANCE, No. 4. About twenty-five persons present, among whom were three new arrivals (ladies) from Cleveland, Ohio. Medium cabinet, and music by Dr. Pence. Minnie announced her presence, and directed her conversation to the lady arrivals from Cleveland, showing from her re-

marks she was quite intimate with their thoughts, and object of their visit here. Belle made her appearance, now give orders for tempering the light, and then brought the medium to the door, moving in such ways as to satisfy any skeptic of the presence of two distinct personages. Belle was dressed

IN PURE WHITE,  
having a large silk shawl thrown loosely over her shoulders. She conversed freely for some minutes, and then retired. A young lady next appeared, and gave her name as Mary Jane Hurd; was recognized by her father, who resides near South Bend, Ind. This scene was very affecting to the father. The lady (spirit) was neatly appareled in white waist dress with what seemed to be a dark silk skirt, and fine silk sash arranged about her waist. A tall gentlemanly looking person next made his appearance, dressed in a neat fine black suit, hair dark and eye brows heavy, with chin beard. He was instantly recognized by Wm. Garner, of Council Bluffs, as Samuel Dillan, his son-in-law, who passed to Spirit-life in April last. He walked near the front of the rostrum, and acknowledged Mr. Garner's identity by taking him by the hand. This being his first materialization, he darted back quickly, when Minnie remarked, "Sam em afraid him lose himself." Now a strange lady (spirit) appeared, very beautiful in form, and medium size. The upper front of her dress was white with dark apron over her shoulders, black silk lace apron and white stockings. Her hair was dark and hung down to her shoulders. Making no special sign of recognition for any one, I asked her to direct her hand toward her friend, when she immediately waved it in a way

TO INHIBIT ALL.  
She then retired, leaving a good impression on the audience. Now, and last, a fine looking lady (spirit) appeared, dressed in black, and was readily recognized by Robert Wickersham, of Wilmington, Ohio, as being his wife. She walked forward, patted him gently on the hand and retired.

I have been more particular in describing the apparel, that the unobserving reader may see the impossibility of the medium taking into the cabinet, so many different suits, especially as she herself had to be carried up stairs in a chair to her cabinet. A lively conversation now took place inside the cabinet between Minnie, the Indian Squaw, and Bill the negro. The conversation represented them as being in dispute; and this controversy alone would satisfy any reasonable mind, that there was then the dialect of two distinct nationalities, and neither one of them that of the medium. Seance closed.

JULY 23, LIGHT SEANCE, No. 5.—All things in order, Minnie announced the medium in her possession. Soon an elderly lady (spirit) made her appearance, with black dress, white cap with black border and black silk handkerchief. This lady was readily recognized by Mr. J. Thomas, as being his mother. There was quite a resemblance in the general appearance of the mother and son. She walked forward, shook hands with Mr. Thomas and then retired. Belle came next in her usual costume of white, and conversed freely with all who sought to converse with her. The main discourse was on the subject of mediumship as dictated by Charles Smith, Superintendent of the band. It will not be long, I trust, before Belle will be able to deliver a good lecture to a public audience. In reply to a question pertaining to clothing that spirits appear in, she remarked, "We bring the clothing with us; make them by machinery in the Spirit-world,

OF VERY FINE MATERIAL,  
wear them here and gather grosser material surrounding us here, and make them visible to you." She remarked, that in her materialized form, she was as supple as when in her earth-life, loved to come back and converse with her friends, but preferred her spirit-life to this; gave a short history of her former life and retired. Samuel Dillan next appeared in black suit, was recognized by Mr. Garner, with whom he shook hands heartily and disappeared. Minnie now announced my name and said, "Chief em first time squaw em, what wear em hair round em neck, come em back, come now. Not em squaw em what write em; first time squaw em." Soon Maggie (my first companion) came out in black, with white collar and stockings. Her hair hung in ringlets or curls down to her shoulders, she looked very natural, shook hands with me and retired. Next a young man dressed in black, announced his name, shook hands with me and was recognized by Mr. Eystones, as being his son Isaac. Now came a good looking boy, dressed rather in showman style, announced his name and shook hands with his brother; was recognized as Henry Wright. He passed into the cabinet, and soon placed himself in a sitting posture in the aperture, perhaps a minute, and then descended carefully out on to the rostrum, bringing the curtain out with him. Retiring to cabinet, Belle soon came again, adjusted the curtain in a manner very like a good house keeper, and then spoke of their purpose to make great improvement in the phenomena ere long. Spoke eulogizingly of Mr. Mott as a medium, and regretted very much that he failed to get here; as we had expected him on a visit. Belle called my name now, and said she was going to write me a communication before I left for home—bid us good evening and retired. Seance closed. Now, in conclusion, I wish to add, for the instruction of those who are interested in developing mediumship, that Mrs. Stewart's rapid and wonderful development, is doubtless due to the superior management of the seances. In her address, Belle (spirit) in full materialized form standing upon the rostrum, in

PLAIN VIEW OF ALL,  
with a clear and distinct voice heard by all, complimented the committee controlling the seances in the highest terms, thanking them in behalf of the spirit band to which she belonged, for the care they had taken of their medium, ever surrounding her, as far as possible, with pleasant and harmonious relations; and by their sympathies sustained her against the unjust attacks, and sneering insinuations of dishonest skeptics. In admitting parties to the seance room, money is not made a consideration. The unappreciative are not invited, and the dishonest skeptic, when known, is not admitted. Those who attend are required to treat the medium and company with proper respect. Should any refuse to comply with the conditions, they are at once expelled. Great care in seating the audience is used, and perfect order maintained. She (Mrs. Stewart) refused to travel for the purpose of giving seances; in this she is fully sustained by the committee and her spirit band. Belle, in her remarks upon this subject, said, "That those mediums who are traveling for this purpose, are constantly coming into rapport with new and antagonistic relations, and can not develop readily into higher conditions." By the introduction of ventilating pipes, the cabinet is made as comfortable as an open room. In short, everything tending to promote comfort and development of the medium is introduced regardless of expense. This should be done for all true and genuine mediums, if we would be blessed with relations of wisdom and love from the Supernal plane.

We the undersigned do certify that the above is a true and correct account of the seances given at Mrs. Stewart's rooms, and that we were eye witnesses to the same.

JOHN THOMAS, LOS ANGELES, California.  
ROBT. WICKERSHAM, Wilmington, O.  
H. G. PITKIN, Memphis, Mo.  
WM. GARNER, Council Bluffs, Iowa.  
L. P. E. WHEEDON, Winteret, Iowa.

MEDIUMSHIP OF MISS LAURA MORGAN.  
During my recent visit at Terre Haute, I made it a part of my business to attend the seances of Miss Laura, daughter of John L. and Mary Ann Morgan, now in her fourteenth summer; and though her mediumistic powers are by no means fully developed, I am induced, from a sense of justice due her, to write up a brief sketch of her wonderfully promising and others. True, like most of other mediums, Laura sometimes fails to satisfy the profound skeptic, and even the expectancy of her many friends, yet her phases of phenomena, if given but a short time back, would have astonished the most marvelous mind. Her phases of mediumship are such as the exhibition of materialized hands in the day light, independent slate writing, and music on piano. One satisfactory element connected with her seances, is, she will not sit for any phenomena under genuine test conditions, being well tied, with her hands

FILLED WITH FLOUR,  
and will allow search to be made, by opening the cabinet door at any instant of the occurring phenomena. I have seen in day time, when Laura was in the cabinet under test as above described, a dozen hands, one at a time, of all sizes from that of a small child up to full grown, thrust out of the aperture, with palms of the hands open, minus flour; thus showing they were not Laura's. Balls and other instruments are used when in cabinet. Her independent slate writing differs in some respects from that of other mediums. Instead of the pencil being reduced to the small dimension of a wheat grain or apple seed, the spirit, with her, uses a common length pencil, while Laura holds the slate in one hand under cover. I have in gas light circles, in her presence, held the slate myself, when the spirit would receive the pencil from my fingers and write a short communication thereon, with a detached materialized hand in fair view of all present, Laura's hand at the same time being tied and filled with flour. Sometimes the spirit would draw on the slate an imperfectly formed face, and sometimes hide the pencil from our view, and return it only when I would confess my inability to find it.

On several occasions, the spirits played music on the piano, manifesting a fair degree of musical skill; frequently allowing us all to see their materialized fingers strike the keys. Mattie (my wife) played for me, a piece entitled, "I will send for you shortly." It was a beautiful piece, moderately well executed. In conclusion, Laura bids fair, if under good conditions, to cope with the celebrated mediums at an early day.

Cerro Gordo, Ind.

Suicide of a Dog.  
A recent number of the *Devine Spirit* contains an interesting article on the "Suicide of Animals." It states: "The evening before last a little dog was seen to descend to the banks of the river near the Pont-Royal, and eagerly look about as if interrogating the waters. Presently the form of a man was seen, but soon sank out of sight. The dog no longer hesitated, but swam to the spot, dived down, returned, dived again, and returned no more. He had plied his master."

"Madame B., of Rue St. Anne, had a dog she dearly loved, and who dearly loved his mistress. Madame B. died, and the utmost care could not assuage the grief of her pet. Plaintive cries and a refusal of food expressed his sorrow, and one day he was in the lap of Madame B.'s niece at an open window, he leaped out and was killed."

New York Department.

BY E. D. HARRITT, D. M.

Subscriptions and Advertisements for this paper taken by E. D. Harritt, D. M., No. 8 Clinton Place, N. Y.

Farewell Words.

Having edited the New York department of the RELIGIO-PHILOSOPHICAL JOURNAL for several years, and finding my time exceedingly occupied with healing the sick and my literary duties, I have now concluded to close my labors in this department and bid my readers, many of whom have spoken so kindly of my humble efforts, an affectionate adieu. I shall thus leave the department open to some one who can devote more time and give more items of interest than I have done, in case the proprietors of the JOURNAL shall see fit to continue it. My intercourse with Mr. Jones and Mr. Bundy has been pleasant and harmonious, and for their kindness and courtesies I am under many obligations. At times I shall send a communication to the readers of the JOURNAL, and thus keep up the old links of acquaintance. The energy of the JOURNAL, the financial and business skill of its managers, its strong blows against the free-love heresy have with many other things commended it strongly to my mind. I had expressed my opinions on the free-love question before I with others, was called upon to give them. While I by no means would charge all free-lovers with advocating free lust, yet it strikes me that human passion and animalism have a great deal to do with their theories. Barum says liquor drinkers reason from the stomach, but I fear too many free-lovers reason from the back door. Marriage should doubtless be modified so as not to be a despotism, and the laws for a harmonious union of the sexes with temperate understandings should of course be better understood, but it seems to me absolutely necessary that there should be some legal restrictions, especially for woman's protection, both during and after marriage. In case a married couple find they can not after an earnest and sincere effort, live together in peace, a rational divorce law should be appealed to. In the JOURNAL's fight against impurity in the social relations, I say God speed! Let us be in earnest against wrong doing, tender against wrong doers, except when the public safety requires their exposure.

In their Magazine for the young, the LITTLE EVOQUEE, they are doing the younger members of our spiritual households, an exceedingly great favor. It is a beautiful work, furnished at just two thirds the price of ordinary magazines of the same size, and is full of delightful lessons and pleasant reading matter for minds which are in a plastic condition, and which by all means should be rightly formed. The fact that the RELIGIO-PHILOSOPHICAL JOURNAL COMPANY have built themselves a palatial home, six stories high, as a headquarters for the Spiritualists of the whole West, is a matter of pride to all of us, and must give a feeling of independence to its owners. It behooves very long they shall see their way clear to publish neat and spicy daily paper, under able editorship and devoted to humanity and free thought, it will be another great blessing to the community. There is many a senseless filing at Spiritualists in our present dailies, which the realist of a sharp editor could throw into confusion and teach the sender more prudence in his remarks.

Friends of men and angels, hold up the hands, not only of these publishers, but of every other worthy editor and publisher in the shining cause of progress. The battle of Gog and Magog is to be fought! The great contest between truth and error is at hand! Humanity is to be emancipated, beautified, glorified! Lift your voices, wield your pens, put on the whole armor of knowledge, and love, and truth, and if in the battle you shall sometimes bleed and sometimes grow faint, remember that victory shall crown you at last, and a diadem of immortal life be placed upon your heads when you reach the brighter shores beyond!

And now a few words about myself before closing. In the Monthly Journal of Life, which I propose as an exponent of a better science of life, I shall ask no money until sufficient encouragement has been given for carrying it through safely. Those willing to subscribe, may send in their names, not their money, as an encouragement. Its price will not exceed \$1.50 per annum. I am gradually developing a somewhat extensive work on Human Life and its Relations to the Visible and Invisible, which I wish to issue during the coming year or years, and I wish to gain as many facts and phenomena of real life, which are remarkable and thoroughly proven as possible, especially such as are connected with the dynamic and spiritual forces, with the healing of the sick and with the future as well as the present life. I shall be thankful to receive an account of individual experiences written concisely, and with permission to publish them. The color or character of the magnetic emanations from different parts of the human head or body, as seen by clairvoyance would be highly interesting and instructive. The facts of the invisible are yet to be woven into a complete science and well at last give man the true key of Power.

I have now running through the press, a handsome chart of health, over a yard long, whose bold type is intended to proclaim to all surrounding eyes nature's gospel of life and health. By being hung up in our homes and schools and lecture rooms, the same chart can preach its lesson for years until even stupid persons may take heed and obey. Its headings are as follows: The Laws of Nature, the Law of Power, the Law of Harmony; how to Promote Health; how to Destroy Health; how to Cure Disease; how to Dress; how to Eat; what to Eat; how to Bathe; how to Sleep, etc. It is intended to be a self-doctor, which will greatly aid the parent and teacher in rearing the young on true and high sanitary principles. In a few days as soon as it is issued the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, will be abundantly supplied with it. Its price unmounted will be 30 cents, postage 5 cents; mounted with rollers, binding and various 60 cents, postage 8 cents. It is furnished thus cheap that it may be spread by agents and others into all quarters.

A Magic Mirror.

A lady resident in a large city in New York State purchased some time since in Europe one of those magic mirrors in whose black concave surface the "omniscient clairvoyant," as Maj. Buckley called those whose interior vision is opened while the person is awake, are able to see the wonderful phantasmagoria of the spirit world.

It is formed apparently out of a great black onyx, some 15 inches in diameter, and is polished more highly than cut glass, is framed in black, and rests upon a crimson silk pad in a handsome morocco case. At a recent seance the powers of the bow of fate were fully exemplified. A clairvoyant woman, gazed at it, and for more than two hours described without a moment's intermission, landscapes, emblematic groups, scenes transpiring by land and

sea, in the snowy fastnesses of the far north, and on the burning sands of the Great Sahara Desert. The forms of deceased friends flitted across it, and messages were displayed on white sheets, or paper screens held up before the seeress's eye. A man in a mounted cavalier would dash into the field of vision, or the exciting episode of a lion chase be exhibited. The potency of the magic mirror was vouched for in the earliest historic periods. The ancient Egyptian soothsayers used a drop of ink in a polished metallic basin, or a dark fluid held in the palm of the hand. In modern times the most famous among the adepts in the form of divination was Dr. Dee, whose magic crystal is still preserved in the British Museum, and who fell a victim to the ignorant intolerance of his times.

The true magic mirror is prepared by a High-caste priest, with solemn and peculiar ceremonies. Its potency is supposed to depend upon the nature of the ceremonies, and it may be made to represent either the dark or the light side of nature—to attract either good or evil spiritual influences.

Very large sums have sometimes been paid for a good mirror, and the one in question was thought a great bargain at the price of \$350. It having come from India—Spiritual Scientist.

Thoughts About Religion, and Common Sense Views of Spiritualism.

BY D. D. BILDEN.

"It must be so—Plato, thou reasonest well! Else, whence this pleasing hope, this fond desire, This longing after immortality?"

In further discussing the evidences tending to prove that Spiritualism is a fact, before giving my own personal experience to some extent, as I propose to do in this article, I desire to state another rule of reason, which I deem more particularly applicable to the class of evidence I am about to present, believing it will be of service to us in our endeavor to arrive at correct conclusions respecting these spiritual phenomena. It is this: As the facts tending to prove any given proposition are multiplied, the probability of its correctness is not only increased, but the probability of the truth of each one of the supposed facts is also increased. That this rule may be the better understood, let us again illustrate. Scientists make discovery, or believe they do, that the earth is depressed at the poles twenty-six miles, and that it is correspondingly bulged at the equator—being turndrop-shaped. They can not ascertain this fact with satisfactory certainty. But so far as the discovery goes it indicates that the earth has been at one time a molten mass; and that it has been rounded by the same law that moulds the dew-drop. Its depressed and bulged condition being due to its revolutionary motion. All this seems probable enough, provided other facts be found to support the supposition. They reason thus: If this is a truth, the other planets must have been moulded by the same law, and each should be bulged and depressed in a ratio corresponding to their quantities of matter, and the rapidity of their motion. Jupiter being more than twelve hundred times larger than the earth, with a revolution every ten hours, should be depressed at her poles six thousand miles. Addressing their attention now to Jupiter, they find the facts corresponding exactly to their theory. But they can not be wholly certain of the fact, though the probabilities are a hundred to one that it is correct. To remove this doubt they now direct their observation to the earth. They find that the earth contains heat, and that as they penetrate the earth, the heat is increased at a rate which would give them molten matter at a depth of less than a hundred miles. They also find that wherever there are volcanic eruptions at any point on the earth's surface, that there are simultaneous disturbances at other craters thousands of miles distant, indicating that the craters of volcanoes are but the breathing places of the fiery mass beneath; and that they each border on to a universal sea of molten matter. They are now observing the moon, and find that the relation which it sustains to the earth would exist had the earth the weight of a solid mass. That the phenomenon of the moon can be accounted for on the supposition that the earth's interior is melted and greatly expanded. These facts are not only all in harmony, but the multiplication of them has increased the probable truth of each of the doubtful facts, and they now unhesitatingly reach the conclusion that Jupiter and the earth, and probably the other planets, are depressed at the poles; as well as that the earth is now, still at no great depth a molten mass.

It may thus be seen that as the facts of Spiritualism are multiplied (and their name and variety are legion) the probability of the spiritual hypothesis is not only increased, but also is increased the probable truth of each one of the supposed facts or test cases. Like the stones in an arch, they support each other. Or like the particles and rocks which make up a mountain, they blend and constitute a unit they stand together, and they can not, without doing violence to truth, be separated.

Having thus illustrated the rule of cumulative proof, let us now take a glance at a few of the facts: My wife and myself have a lady friend living at the base of the mountains, twelve miles from Denver, whom we will call Mrs. R., who is a most excellent clairvoyant. We have been acquainted with her intimately for nearly five years—we frequently visit her at her home and she as frequently stopping with us in Denver, and sometimes quietly visiting with us for a week or more at a time, thus giving us opportunity to investigate and probe this matter, if possible, to the bottom. This Mrs. R. possesses intelligence and truthfulness in a high degree. So that after this long and intimate acquaintance we still regard her as one of the most worthy persons we have ever known. Our acquaintance commenced in June, 1870 when we called on her at her home, never having seen her before, and she never having seen or heard of us before we believed. We apologized for having called strangers as we were, but told her we were interested in Spiritualism, and had come to learn, if possible, something more about it. She asked us to be seated, and immediately commenced and described our little son in Spirit-life, whom she said she had seen enter with us, with wonderful accuracy, giving us at the same time many other tests and wonderful proofs of his personal presence, which I can not now relate.

In the year 1868 I had two native gold rings manufactured at Central City, of a peculiar pattern, one of which Mrs. B. and myself soon after presented to a lady friend in Ohio, whom I will call Mrs. W. The other was worn by Mrs. B. on her watch chain, which on the occasion I am about to describe she had on her person. On the 17th of July, 1870, the lady in Ohio to whom we had given the ring departed this life. Upon receiving intelligence of her death, a few days subsequently, we made another visit to the house of our friend Mrs. R. No person in this Territory that we are aware of ever knew or even heard of our Ohio friend, and Mrs. R. certainly did

not know that any such person had ever lived.

Upon meeting Mrs. R. upon that day, however, she informed us immediately that our son had visited her frequently, and that he had introduced to her, in spiritual life, a lady (giving correctly the Christian name of our deceased friend) introducing her as his teacher. We requested a personal description, not disclosing any knowledge on our part, and obtained one wonderfully minute and correct in every particular. While we were thus talking, Mrs. R. started up and made the following remarks: "Why, she's here now. She shows a ring on her left hand pointing to it with her right. She bows to you and smiles, as much as to say you gave it to her, and she directs my attention to Mrs. B.'s chain." Continuing she said: "It was not a plain ring like the one I see on Mrs. B.'s hand, but one of those chased ones." Then getting up and walking close up to Mrs. B. so as to inspect her chain, she said: "Why, it is precisely like the one on your chain. It is a fac simile of that." The matter of having presented this ring to Mrs. W. had entirely gone out of our minds, and it took a moment's thought to recall the matter to memory.

Mrs. R. often told us of children she saw in spirit life in the company of our son, giving such descriptions of them as that we readily recognized them as the departed children of our friends in the East. In two instances she gave the names of the children thus seen; and instances numbering not less than six that I now recall to memory, where she had described persons otherwise wholly unknown to her, she readily and confidently identified and picked out their photographs under the most difficult circumstances.

We have talked with Mrs. R. time and again as we say by the hour, in the fullest confidence, reasoning and speculating upon this matter of hearing and seeing in every possible aspect of it, and have thereby, we think, sounded her mind, which, though by no means shallow, is yet apparently as transparent as water to its very depths, and we feel sure that both she and her husband, a man of excellent good judgment, believe and trust in the matter of her visions, as they trust the earth upon which they tread.

I have never visited Dr. Slade, the great slate writing medium of New York, but I have learned so much about him through those I trust, that I do not hesitate to state that one may go there a stranger, concealing his name taking with him two common school slates placed face to face, and securely screwed together before leaving home, having a small piece of a slate pencil between them, and may never lay his hands off his slates nor let them get out of his sight for one moment. And yet under the conditions he may have his slates written full on the sides facing each other, and the matter written may relate to many matters known only to him, and some deceased friend, whose name will be signed to the communication. A very particular friend by name of M., whose honesty and competency can not be questioned for a moment, a wealthy citizen of New York, now traveling in Europe, lost a son, who died here in Denver in the month of July, 1871. He is not a Spiritualist, but at my suggestion he called on Dr. Slade; and under date of Dec. 10, 1871, he wrote me the following results: "The Doctor and myself took a seat at a plain table say about three feet square, and very soon after placing our hands upon it raps were heard under it and on our chairs. Dr. S. asked if any friend of mine were present, and the affirmative answer was given. He then took an ordinary school slate and held it under the table between us with one hand, while the other hand rested on mine on the top of the table. Before placing the slate under the table he placed on it a small piece of slate pencil about the size of a kernel of wheat. He held the slate close up to the bottom of the table, consequently the only space between it and the table was that made by the frame of the slate. I immediately could most distinctly hear the sound of writing on the slate, and on examination there was plainly written: 'My dear father, I am doing all I can to give you proof of my existence.' The signature was not very legible, except the W., being too near the corner of the slate to write it in full. The slate was again in the same manner placed under the table and again the writing distinctly heard, the result was: 'My dear father, I am so happy to meet you here this morning.' (Signed) A. W. (Signifying the full name of the deceased son.) Dr. S. then handed me the slate and I held it under the table and received a communication without his touching it. Dr. Slade then produced a plain, small sized, eight-keyed accordion, and handed it to me to examine, which I did both externally and internally, and as I am well acquainted with the construction of the instrument, was well satisfied that there was no deception in it. Dr. Slade then held it in one hand by the strip on the bottom, not touching either the keys or the bellows part, the instrument being in plain view, requested a tune played, when 'Home Sweet Home' was sweetly played with taste and feeling. Another communication was received as follows: 'If you will come again we will give you more.' Our sitting then ended, I am aware that many would say that I am deceived in all this, but under the circumstances I believe myself to be the most competent judge, and fully believe that I was not deceived. The room was the back parlor, and I should say about 16x18 feet in size. The table stood in the middle of the room without covering and open underneath. The manifestations were in open day, about 11 a. m., and no person was in the room but Dr. Slade and myself.

I am the more ready to accept the report of Mr. W., because I have had similar experience myself. It was here in Denver, in September, 1874, two of us had a sitting with Mrs. Hollis, of Louisville, Ky., in open day, when we received communications written on a slate purporting to come from persons who died before Mrs. Hollis was born. She was a stranger to us, and we to her, and yet the names of at least six individuals well known to us were written on the slate under circumstances which render it absolutely impossible that the writing could have been done by any human hand. Some of the persons whose names were written on the slate, died more than forty years ago, and one of them had not been thought of by us, we think, in twenty years, and they were wholly unknown to any person west of Ohio.

When Charles H. Foster was here in Denver, a year ago, I called on him at his rooms, at the hotel where he stopped, and had a seance with him, which I will describe in part. I called upon him as a perfect stranger. There chanced to be no one present except his agent who traveled with him. I feel confident that neither of them had ever seen me before, and I purposely withheld my name, so that Mr. F. had no sort of clue to who I was. In less than two minutes he spoke of a lady and a boy being present together, in spirit life, and said they had come to me. He said the initial letters of the lady's name were S. A. W., the same as our Ohio friend who had been introduced to Mrs. R. years before. Soon he took up his pencil and wrote a communication addressed to me, containing two or three appropriate sentences, and signed the name of my son to its full, not omitting the initial letter of

the middle name. Subsequently he spoke and said "your brother, Andrew C. Belden is here, and will give you a test of his presence." Said he, "his name will come out on the back of my hand." Holding up his hand I saw the letters A. C. B. coming on his hand. He has a soft white hand; I saw the letters forming. They commenced coming like the blood comes to the surface in a lady's cheek when she deeply blushes. The color got deeper and deeper, unmistakable as the initial letter of my own name on the sign of my office. Denver, Col.

The "Godless" Common Schools.

The Western Catholics, of Chicago, which is bitterly sectarian and blindly dogmatic, utters the following diatribe against the American common-school system:

"One of the most striking signs of the infidelity of the age in which we live is the ignoring by the Government of religion in education. This fact also exhibits as strong a line of demarcation between Catholicity and Protestantism as do the radical differences between the two in actual dogmas of faith. The heretics of the period, most of whom should, perhaps, be termed Athelata, place secular before religious instruction; elevate the earth above heaven; the body above the soul, and prefer time to eternity. It was similar infamous principles which infidelized France and caused her to retrograde instead of holding her place in the van of European nations. Directly religion was excluded from her schools they became mere training places for godless firebrands and incendiaries, who are all embraced in the general designation—Communists. Order was turned into disorder, and the country reverted to chaos. To this are we drifting in the United States. The premonitory signs may be more easily read than the prophet interpreted the writing on the wall; and as surely as he foresaw, by reason of a turning from God, the greatness and glory of an ancient Kingdom passing away, we may foresee that the vastness in extent, wealth, and power of this Republic will not avail to make the people truly prosperous and happy when stripped of religion.

All the stock arguments hashed and rehashed up from time to time by the Protestant press in favor of our common school system have been answered and refuted centuries ago. First principles teach us that parents are the custodians of the moral, religious, and physical welfare of their offspring. These natural guardians ought not to be ousted of their jurisdiction by any process of artificial law. In all things Nature is superior to art; and quite as much mischief is worked if we seek to destroy the natural guardianship of children as if we fly in the face of Nature in any other respect, such, for example, as setting the plain rules of health at defiance. The State is only entitled to stand in loco parentis towards those little ones who have lost their natural protectors, and even then the evident wishes and intentions of the parents ought to be carried out by proxy. Such of them, and they are a third of Chicago's population, as desire that religious and secular education should go hand in hand ought not to be balked in that desire by any human law.

The corollary to be deduced from the general principles stated is, that the denominational system of education is the only sound one. It is just as economical as any other. The injustice of Protestantism is singularly exemplified by its permitting the Catholics to pay for two systems, as they are compelled to do under the present order of things. They are taxed for the common schools, which they can not use, and they have to support, in addition, their own educational establishments.

[Why can't they use the common schools? Three-fourths of them have done so for the past four-score years.—Ed.]

Not to put the matter too finely, this is merely legal robbery, a feat that is no more to be commended than the occupation of the highwayman. To say that such a state of affairs is anomalous would be to employ a feeble expression. All unsound theories, when reduced to practice, inevitably lead to anomalies, of which the case in point is a striking instance. But the injustice of making Catholics pay 200 cents on the dollar against Protestants' 100 cents for education is trifling compared with the graver evils which are wrought in this connection; for, after all, money is a small matter when set off against immortal souls and social disorder. We venture to assert that our common school are nothing but nurseries and hot-beds of infidelity, and, moreover, they turn out bad citizens.

[The morals of our citizens, who have received their education in the common schools, will at least compare favorably with the morals of those who have been taught in schools under charge of priests.—Ed.]

No sound Catholic would enter a Protestant church or have his child go to any but an exclusively Catholic school. Neither a Protestant school nor one in which religion is ignored suits a Catholic parent or child. The former would rather allow the latter to grow up in ignorance of the alphabet than enter such a place. We do not care now to elaborate on the iniquity; it has been too often exposed. We only refer to the matter as changes are being made by the Board of Education, and therefore, it was reasonable to suppose that a new leaf would be turned over. We have little faith, however, in all the new members nominated by the Mayor. Some of them would doom a Catholic to the stake and would oust a Catholic from any employment. But it remains to be seen whether the common sense of the community will tolerate much longer the injustice complained of towards those who number more than a third of the entire population of Chicago. If the denominational system be refused, why not give the Catholics their pro rata share of the school fund, and let them educate their own children? We warn the incoming members of the Board as to how they shall demean themselves. The Catholics must not continue to be plundered as they have been for the support of schools which, as a body, they can not use. We may be told that this matter more properly belongs to the Legislature than to the Board; but the latter have great influence in the connection, and unless they exert that influence for good they will bring down upon themselves the execration of all good citizens, whether Catholics or Protestants.—Chicago Tribune.

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Removal.—At Home. We can now be found at our new RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, two blocks south and in plain view from the south and east fronts of the new Postoffice and Custom-house building. It being three stories higher than any building near it, and surmounted with a flagstaff, can be designated anywhere on Dearborn street, from South Water to Twenty-Second streets. The building stands just south of Harrison street, and fronts east on Dearborn street and west on Fourth Avenue. All letters should be addressed RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILL.

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

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed. The remedy is harmless, and not unpalatable.

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

Address Mrs. A. E. Robinson, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, Chicago, Room 2.

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

Medium's Column. MRS. MARY E. WEEKS, TEST & BUSINESS MEDIUM, 409 W. Randolph St., Chicago. Hours—from 10 A. M. to 9 P. M.

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SPIRITUALIST BOARDING HOUSE. Spiritualists visiting Chicago for one day or more, will find a pleasant home at reasonable charges at Mrs. Huddleston's Boarding-House. [Formerly Mrs. Wright's], 148 West Washington street. Mrs. Huddleston is an excellent test medium, and gives private test sittings. Terms, \$1 each person. v10231

The Deluge. Reviewed: Showing the genuine origin of the Biblical narrative, with scientific conclusions that the catastrophe was produced by natural causes. Rational Review of Theology; and Origin of the Trinity. The three pamphlets sent postpaid to those including 50 cents to the author, Mr. B. CHAYEN, Richboro, Bucks Co., Pa. [v102352]

FRANK BAKER, S. W. OSGOOD, Notary Public. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS, Rooms 15 & 16, TIMES BUILDING, CHICAGO. v10231

HERMAN SNOW, Dealer in Spiritualist, Liberal & Reform Books and PAPERS. No. 819 KEARNY ST., Up Stairs, West Side, a few doors North of Bush, SAN FRANCISCO, CAL. Agency for the RELIGIO-PHILOSOPHICAL JOURNAL, and other Liberal and Reform Papers.

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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 check of half for examination, either for medical treatment, or for spiritualistic development. All letters inclosing \$3 and two 5-cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services, send call or address me at 100 Warren-ave. DR. CYRUS LORD. v1021300v

500 AGENTS WANTED, to canvass the Union for THE NEW GOSPEL OF HEALTH. A book of great merit, of the progressive philosophy of health, and the principles of healing with out drugs or stimulants. Inducements are such that from \$75 to \$100 per month are realized. Applicant, by letter must enclose postage stamp. Andrew Stone, 20 N. Y. Lung and Hygienic Institute, Troy, N. Y.

Book Notices. THE NEW GOSPEL OF HEALTH: An effort to teach people the principle of vital magnetism, or how to replenish the springs of life without drugs or stimulants. By Andrew Stone, M. D. Physician to the Troy Lung and Hygienic Institute, etc., etc. Illustrated with one hundred and twenty-five engravings and plates. Lung and Hygienic Institute, Troy, N. Y. 1875. Pp. 320, octavo. Price, cloth, \$3.50, postage 35 cents; paper covers, \$1.25, postage 25 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

It appears from the preface that Dr. Stone acts only as editor of this volume, which consists of articles or lectures on various important and interesting medical subjects, claiming to have been written by the spirits of Drs. Rush, Bell, Mott, Ashly Cooper, and others, through the mediumship of Mrs. M. S. Emerson, of New York.

The book consequently has especial interest to Spiritualists, aside from its intrinsic merit, as a part of the mass of accumulating phenomena which are developed under the name of Spiritualism.

The great difficulties in the way of such communications, are well presented in the preface, and should teach the thoughtful believer to exercise extreme caution in his investigations.

After the first five lectures there was a delay on account of the failure of the medium's health, only one or two being received in a year.

It will be observed by the skeptic, that the chapters claiming such entirely distinct authorship, do not vary in style, and that the writers all take similar views. This will be urged as an objection, but really it has little weight. Until we thoroughly understand the process by which ideas are impressed on the medium's mind, it has none whatever. The medium must of necessity to a greater or less extent, unconsciously color every thought which passes through his mind.

As a medical work, this volume presents a strange peculiarity, which is its freedom from technical terms, and the barbarous Latin jargon of medicine. It is written for the people, in plain and direct language which can not be mistaken.

Another peculiarity is that it rarely recommends medicine. Its remedies are diet, air, exercise and magnetism. It is replete with practical suggestions and valuable thoughts, and no one can read it without becoming wiser and better.

"One of the Twelve Apostles!" To THE EDITOR:—"Who killed Cook Robin?" "Who hit Billy Patterson?" "Who first started the Spiritual Temple in Boston?" These are all very weighty questions, no doubt in the estimation of "one of the twelve apostles," who rushes into print, to correct a grave error committed by some one writing from Boston, to your paper, signing himself "Observer."

Now, Mr. Editor, as far as I can learn both these correspondents are slightly mistaken. Having been in Boston during the time the subject has been agitated, and being present at several meetings connected therewith, I think I can put you in the possession of the facts. The first I heard of the present movement was at the last lecture of Dr. Taylor before the Music Hall Society of Spiritualists. It was there that the present scheme was first mooted by the lecturer, not by the name now given it, but as a "Conservatory of Spiritual Philosophy."

On several occasions after this the Doctor called attention to the matter of the Rochester Hall Meetings, and finally at his suggestion, the "call," referred to by your correspondent, was issued. This call was mainly prepared by Dr. Taylor himself at the request of two noble workers in our cause, connected with the Children's Progressive Lyceum, the efforts of the "twelve apostles" having utterly failed to consolidate the Boston Union, the Children's Progressive Lyceum and the Ladies' Aid Society.

The "Call" was responded to, and a large meeting assembled in Rochester Hall, and Dr. Taylor was specially invited to "address the meeting, as he had given the subject more thought, probably, than anyone else." He did so, proposing the construction of a Grand Temple that should combine the sanitarium, seance rooms, the auditorium, the art gallery, the scientific department, hotel accommodation, etc. Since then the cause has progressed under difficulties, a new society has been formed and the C. P. L. and the L. A. S. have been consolidated with it. Everything is now in a fair working order and nothing will defeat its ultimate success except just such littleness as is indicated by the letter of "one of the twelve."

The project of a Temple is nothing new. I heard of that in England years ago, but I consider it to be mainly due to the efforts of Dr. Taylor, that the present project is so far successful, and is therefore entitled to the credit of it.

Yours Faithfully, ROBERT COOPER Boston, Mass.

Scientific Investigation of Spiritualism. EDITOR JOURNAL:—Not your but mine the fault of the omission of the concluding paragraph of my article on the above subject, in your issue for the 10th of July. HUDSON TUTTLE.

THE CONCLUDING PARAGRAPH. If Spiritualism be true the savants have studied the husk. A new element enters into all their calculations and disturbs all their theories. More especially is the department of psychology disturbed. The science of the soul, which the Materialists have sought to blot out, expands until it permeates the universe. It remains yet to be written. In its realm of subtle forces, and evanescent substances, experimental research has never systematically entered, the facts are still to be recorded, its principles deduced. The men who have devoted their lives to building up an opposing system, with gross matter for its beginning system, with gross matter for its beginning system, with gross matter for its beginning system, will overturn their life-long labor. With rare exceptions they will adhere to past beliefs and usages. New men must take the initiative in the infinite field here opened, and lay broad and deep the foundations of the temple of spiritual sciences, which is really the science of life, in its physical aspect and its immortal relations.

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

From the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

CHICAGO, SATURDAY, JULY 24 1875.

GOD OR NATURE—WHICH?

The Nature and Power of Cyclones.

A cyclone consists essentially of a rapidly ascending column of air. This involves two other functions: First, a rushing in of the air at the under part of the ascending current; second, an out rushing at the upper.

When a mad ox escapes from its enclosure, and pitches right and left into unoffending citizens, it is then that efforts are made to arrest its progress, and bring its insubordinate spirit into subjection.

The ascension of air with a higher sensible temperature would not alone suffice to supply the tremendous power of the cyclone. The difference of temperature, even in extreme cases between lower and higher strata, is wholly insufficient to account for the enormous energy developed by our cyclones of hundreds of miles in diameter.

When the heated air, as already described, rushes up in a column, it becomes subjected to less and less pressure, because there is less and less air above it.

The above is from the Popular Science Monthly, and gives, perhaps, a correct theory of the nature and power of a Cyclone. This effort to understand nature, and interpret her ways, her modes of action and intentions, is one of the prominent characteristics of this enlightening 19th century.

works of nature, that his subtle Satanic Majesty does in the human family—its mission seems to be to tear down, to devastate, to destroy—to cause trouble and disaster on all sides.

It is well then that the Popular Science Monthly has seen fit to take hold of this question, endeavoring to solve the nature of the Cyclone, and we do hope it will eventually be enabled to devise some means whereby it may be controlled, so managed that so much misery will not result from its course.

When a mad ox escapes from its enclosure, and pitches right and left into unoffending citizens, it is then that efforts are made to arrest its progress, and bring its insubordinate spirit into subjection.

The Spiritual Scientist.

THE SPIRITUAL SCIENTIST is the name of a paper published at the Hub, a city which is full of loveliness and the glory of the descendants of the Puritan fathers.

We desire to state that Boston is the place referred to, but that it is the capital of Diakland, we are not prepared to say. It is there that THE SPIRITUAL SCIENTIST goes forth, endeavoring to make itself felt among the literati of the land.

In the first place he presents in an able manner the claims of the SCIENTIST on the Spiritualists, then he makes the astounding declaration that the BANNER OF LIGHT is the "most widely circulated," and that the RELIGIO-PHILOSOPHICAL JOURNAL has the "largest circulation."

Now, as the editor of the SCIENTIST is undoubtedly zealous and ambitious, though ambiguous in his statements, we give him the right hand of fellowship. You know, good brother, it is not loud praying, holier-than-thou exhortations, or noisy sermons that count with the Lord, so much as giving pork, beans and clothing to the poor; nor does noisy pretensions count so much with the people, as the facts,

air, the facts! We are willing to acknowledge that you publish a very interesting paper; that "the Brotherhood of Luxor" are a host, and that you are one of the best men living, but having taken the front rank with the RELIGIO-PHILOSOPHICAL JOURNAL, we propose just to keep a few paces ahead of any other paper; and should anything happen to this terraqueous globe in these days of grasshoppers, cyclones, earthquakes, and domestic broils, and if he dissipated like a snow-flake before the rising sun, you may rest assured that we shall not miss issuing a single number of the JOURNAL, but will open an office immediately in the New Jerusalem!

The editor of the SCIENTIST may not be aware that the Chicago fire did not seriously interfere with the regular issue of our paper. The following week it went forth—looking eluded—of course, but nevertheless bearing the immortal imprint at its head, the RELIGIO-PHILOSOPHICAL JOURNAL!

A GHOST IN ALBANY.

An Unknown Human Face that was Distinctly Pressed Against a Pane.

The latest remarkable "ghost story" comes from the Albany (N. Y.) Argus. It appears from that paper that one evening, a week or two since, a lady residing in one of the southern wards was returning to her home, from a social gathering at a private house, near the hour of midnight.

In the morning a simple inquiry, which attracted no attention, elicited the fact that there had been no living person in the house the previous night other than the usual members of the family, and a critical comparison of the features of each one with the face she had seen, a sharp impression of which was fixed in her mind, convinced the lady that it was not that of any one of them.

The most startling and mysterious of the phenomena remains to be told. As if to convince them that their imagination had not been worked up by any means to create the impression they had detailed, there appeared upon the bottom of the gentleman's foot the next morning, plainly printed in a color quite like blood-red, the fac-simile of the thumb he had felt beneath it, and upon the foot of the lady was as clearly discernible the likeness of the inside of a human hand.

Mrs. Cruger.

It appears from the New York Sun, that Mrs. Cruger, of New York, was an old lady of great wealth, high social standing and culture. But one day, seven or eight years ago, she was so unfortunate as to fall to the ground, and a derangement of her faculties followed.

The investigation of Spiritual manifestations by Prof. Wagner of St. Petersburg, and his complete conversion to the cause, has caused great commotion in the scientific circles of Europe.

Board of Missions and the American Bible Society had been anything but religious organizations, they would not have troubled this insane person's money, but the Devil has done them a great deal of service in one way and another, and they can not understand why they should not use him to bring them a little revenue.

Spiritualisms

The St. Louis Democrat says: "We have heretofore called the attention of the Christian clergy to the rapid increase of Spiritualism, and have very plainly intimated that if they ever expect to do anything to prevent the spread of this new and dangerous heresy, they ought to begin the work without any loss of time."

Viewing the subject in a business light alone, and churches, if they succeed, must be conducted on business principles. It is evident that Spiritualism is undermining our Orthodox Christianity to an alarming extent, and that nothing seems to be more natural than that those doctrinal institutions which are already established should combine to make an end of innovators and intruders upon the fields which they claim as their own.

It is possible that the clergy do not regard Spiritualism as a competitor with Christianity? The Spiritualists surely claim that their system, or delusion, or whatever you may please to term it, is a religion, and that it is the best as well as the most rational.

It is certain that Spiritualism is daily drawing upon the membership of the churches, and that thousands who might otherwise have been converted have drifted into the vortex of Spiritualism. Will the clergy insist upon it that this is a mere temporary delusion? It is only twenty-seven years since the manifestations began, and see how the delusion has spread.

ANOTHER FALL.

A Methodist Clergyman in Tennessee, Suspended for Certain Unprofessional Eccentricities.

We learn from a special dispatch to the Chicago Tribune, under date of July 10th, that the Commission appointed by Bishop McTear, of the M. E. Church South, has been sitting at Murfreesboro the past few days, investigating the ministerial misconduct of the Rev. J. W. Hanner, Sr., Presiding Elder of that district.

He admitted having sent an anonymous letter to a respectable young lady named Paralee Naller, conveying a desire for close intimacy, and referring her to certain passages in the Songs of Solomon. The letter was inclosed in an envelope with the letter-head of the Southern Methodist Publishing House.

"That John W. Hanner, Sr., is not only guilty of what is improper and reprehensible in the highest degree in a Christian man and minister, but his conduct in the affair deserves the formal verdict that he is guilty of immorality in writing a letter to a young lady, dated June 25th, apparently designed to corrupt her and seduce her from the path of virtue, and couched in terms intimating a readiness to be the instrument of her ruin."

Enthusia in the Ascendant.

The investigation of Spiritual manifestations by Prof. Wagner of St. Petersburg, and his complete conversion to the cause, has caused great commotion in the scientific circles of Europe.

France may imprison mediums, and Germany in slow gulfers, utter materialistic scoffs, but the grand Empire of the North, moves to the

front by appropriating \$120,000 for the investigation of Spiritualism, and the Imperial University is to lead the movement!

The Dubuque Camp Meeting.

The fates controlled, greatly to the disadvantage of those who would have been glad to have had a creditable meeting, and worked hard to that end.

The first great mistake was made in the call, in not ignoring so-called "social freedom" from the consideration of the meeting.

If Spiritualists wish for a good meeting they will not hesitate to exclude a doctrine from their platform, infamous in its very nature, when it is known that its advocates intrude it continually upon the people, under the plea of a free platform, and that it is a cardinal doctrine in Spiritualism.

Nineteen out of every twenty who believe in spirit-communion, utterly deny that "social freedom" finds any argument in its support in the Spiritual Philosophy, and yet the twentieth one is allowed to bring disgrace upon the nineteen by impudent intrusion of his or her licentious doctrines before a Spiritual meeting.

The friends of the Dubuque meeting erred in this very particular. They wished for harmony, and consequently made no restrictions in their call. Mrs. J. H. Severance backed by the faithful Woodhullites, including E. V. Wilson, who insisted that she should be made the delegate to represent the Spiritualists of Wisconsin, (the Wisconsin Spiritualists will doubtless ignore his assumption), at their intended Centennial meeting next year at Philadelphia, was on hand, and made a free loss speech, not a whit behind Woodhull's great fervescence at Chicago three years ago.

Under such a disgrace, and the inauspicious weather, the Dubuque Camp Meeting proved a great failure.

The infamous speech was paroled out to, and mouthed about by the rowdies of the city to the general disgust of all Spiritualists that were not devoid of self respect, in attendance upon the meeting. All were glad when the meeting was dispersed.

Most unfavorable articles have been published in regard to the meeting, while very little attention has been paid to any one but the advocates of "social freedom." Indeed the casual reader would suppose that some or very few, but Woodhullites were in attendance.

We learn that the leading Spiritualists of Iowa, have made up their minds to call another meeting soon, ignoring entirely the "social freedom" free-love element, and endeavor to retrieve what has been lost by indiscretion in allowing the intrusion of that doctrine upon their platform at the Camp Meeting.

Light as a Motive Power.

Prof. Wm. Crookes, at the weekly meeting of April 22d of the Royal Society of London, read a paper on his recent researches into the motive power derivable from light. This profound thinker whose investigations of the phenomena of Spiritualism has created such widespread interest both in Europe and America, has for years pursued the most subtle researches into the laws of light, in its relations to motion, and has perfected delicate and ingenious mechanisms whereby the light of the sun is made to cause a wheel to revolve as falling water would do.

In its physiological aspect this great discovery is of equal importance. The value of light as a health-preserver and restorer will have become more inestimable as its laws are discovered.

The consequences in all departments of science which will flow from this grand discovery, are incalculable.

The opposers of Spiritualism will no longer sneer at the accuracy of scientific attainments of Prof. Crookes, for he has arisen to the sublimest heights investigation ever carried a student of nature. Having become, as it were, the scientific champion of Spiritualism, this substantiation and inconceivable exaltation of his claims, is of the greatest importance to that cause.

A. J. FISHBACK has again taken up his residence at Victoria Station, Jefferson Co., Mo.

BROTHER L. H. GOBLE, of Great Bend, N. York, has our thanks for his services in extending the circulation of the JOURNAL.

THANKS TO BROTHER B. S. HAVELAND, of Fort Dodge, Iowa, for the two cabinet photographs. They are true to the life, and will remain welcome guests in our art gallery.

BROTHER GILES STEPHENS gave us a call on his way home from the Dubuque Camp Meeting. Mr. Stebbins stands high as a literary man and lecturer.

Mrs. H. MONS attended the Dubuque Camp Meeting, and is filling appointments in Minnesota and Wisconsin. Letters will reach her addressed to Prescott, Pierce, Co., Wis.

We attended Brother J. M. Peebles' lecture at Grow's Opera Hall, July 11th, on the Darwinian Theory. It was eloquent and logical throughout, riveting the attention of his audience. We made a report of his lecture and shall publish it soon. Mr. Peebles has taken high rank as a literary man and his addresses are always entertaining and instructive.

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 Race St., Philadelphia.

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.

An Invocation.

BY NELLIE J. T. BRIGHAM, AT LINCOLN HALL, PHILADELPHIA.

Oh! Thou heavenly Spirit to whom we bring the countless questions of our nature, teach us of thy being, and thy love, whenever our eyes open to the light or the shadow of the day, to the blossoming and the fading life around us!

Communications Through Katie R. Robinson, 2123 Brandywine St., Philadelphia.

AUGUST W. AVERY, OF HAVERTILL, MASS.

The clouds are passing away, and preparations are being made for grander spiritual manifestations than have ever been received.

We perceive that there is to be a sifting, a gathering together of those who will protest not only against all fraud and deception, but who will not have anything to do with those conditions which lead the sensitive and impressionable into temptation.

WE are seeking to present to the world those truths that will awaken an interest in every home and every heart, and as you do your part we will be able to accomplish this end.

CLEMENT JONES, OF TRENTON, N. J.

In the city of Trenton Spiritualism is looked upon as a foolish and fanatical theory, and some think that there are none but low people connected with it or interested in it.

MARY WARNER.

Only a few words am I able to send to my husband and friends. I would like to say to him, turn your thoughts to that important subject that to-day fills many home circles with pleasure and peace.

COMMUNICATION THROUGH DR. PAXON.

The dawn is breaking over the human mind, and in its light a power has come by which man shall understand himself as he never has, shall comprehend the atmospheres that emanate from his brother, and learn their effects upon himself, and thereby gain a freedom that shall lift him above the inharmonies of the flesh.

Grove Meeting at Columbia, Pa.

Ninth Annual Meeting of the Pennsylvania State Society of Spiritualists. A three days' Grove Meeting in conjunction with the Pennsylvania State Society will be held at Heise's Woods, near Columbia, Pa., on Saturday July 31st, Sunday and Monday August 1st and 2d.

TERRA HAUTE, IND.—Some one sends us an article written for the Terra Haute Evening Gazette, by "S. S. Baldwin," "Spiritual exposé." The article is exactly adapted to the minds of bigots.

PENN MEDICAL UNIVERSITY of Philadelphia. This is one of the most liberal schools in the country, being open to both sexes, and affording equal opportunities to all students.

THE Spiritualists and others who attended the Liberal Meeting at Geneva Lake, Wis., speak in high terms of our good brother, M. D. Cowdery.

FURST & BRADLEY'S HORSE RAKE takes the premium and every farmer should have one. See cut and advertisement on page of this paper.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

J. R. GRIFFIN, Grizzly Flat, California, \$ 35 Who will next be inspired to a similar deed of noble charity? We shall report.

Postage Must be Prepaid.

Occasionally a subscriber remits only \$3 to renew the JOURNAL. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$3.15 and that will renew and pay the postage for one year.

Business Notices.

MEDICAL DIAGNOSIS by look of patient's hair, (give age and sex). Diagnosis and prescription, \$3.00. Vegetable remedies prescribed only. Specific for fever, and acute MINERAL EXAMINATION, parties sending a specimen, prepaid, by mail or express, giving state and county, can have the locality examined, mines located, etc. Terms, \$10.00. Address, F. Vogl, Post Office, box, 818, Station A., Boston, Mass. v18n1813.

The noted mediums, Dumont C. Dake, M. D., Mrs. Della E. Dake, and Charles A. Barnes, M. D., will heal at the Clark House, Minneapolis, Minn., during the Summer. This great opportunity should not be overlooked by invalids in the Northwest. Magnetic remedies sent to any address. v18n1914.

Millions of intelligent women say that Dobbin's Electric Soap, (made by Cragin & Co., Philadelphia), is in every respect the best soap ever made, and will do three times the work of any other. Try it.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too invidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid.

APPLICABLE FOR RHEUMATISM AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminister St., Box 2519, v18n1913.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON—MEDIUM—CHICAGO—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians

think it a cancer and others the reverse. I am a man in my thirty sixth year, have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. POLLARD.

Los Nietos, Cal., Oct. 3rd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mrs. A. H. ROBINSON—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. POLLARD.

Los Nietos, Cal., Dec. 9th, 74.

Mrs. A. H. ROBINSON—I write to you again and send lock of hair. My head is well, but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. POLLARD.

Azusis, Cal., May 28th, 75.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed.

I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn tightly and smoothly over me. I thought first I had been smothered in the Spirit-world, I was so free of pain.

Yours respectfully, Mrs. A. H. ROBINSON, Topeka, Kan., April 19th, 75. Box 551.

Mrs. Robinson's Tobacco Antidote.

The above named cure remedy for the appetite for tobacco in all its forms, is for sale at this office, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the system on either box or followed by newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will analyze this remedy, and one particle of gentian root be found in the same. Address RANSOME PATENT OFFICE, FURNITURE HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. ROBINSON'S Tobacco Antidote. Mrs. A. H. Robinson's Tobacco Antidote cured me of my habit, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MERRICK.

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

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

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

Oswego, N. Y. One of the best of Waukegan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Enclosed find two dollars. Please send me a box. D. H. FOSTER.

Oshkosh, Wis. For sale at this office, \$1.00 per box. Beat free of postage. Address, RANSOME PATENT OFFICE, Publishing House, Adams and Fifth Avenue, Chicago. Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

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

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure in the case, she will select 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, age, leading symptoms, and the length of time the patient has been sick when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

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

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

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

Terms.—Diagnosis and first prescription, \$3.00; each subsequent one, \$1.00. Psychometric Delimitation of character, \$3.00. Business Medium, \$5.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must be accompanied by the expense of postage, and the name of the recipient, and the address. N.B.—Mrs. Robinson will not give any advice unless to any one. If privacy is required, it must be by letter, and the name of the recipient, and the address, must be strictly complied with, or no notice will be taken of letters sent.

To the Afflicted with Catarrh

I have taken the liberty of publishing a few extracts from letters received from persons who have been cured by Dr. KAMANN'S CATARRH TREATMENT, and respectfully ask a careful consideration of them. I know that CATARRH is often pronounced incurable, but I assert that it is easily cured. It may not be as especially cured as many other complaints, for it is always in the chronic form. This Treatment commences to give relief almost from the start, and often cures in a month or two; while in some cases, of twenty or thirty years' standing, it may take several months. I have one case of twenty-eight years' standing. It took a year to cure it, but it was a perfect cure, not a symptom of return for the last three years. Now, I am speaking of cures, not of palliation or temporary relief, such as is effected by the various washes or remedies injected into the nostrils.

The Summer Season is the time to cure your Catarrh. Few persons attempt to cure Catarrh until forced to do so from sheer inability to tolerate their sufferings any longer; and as the worst paroxysms of the complaint are brought on by exposure and colds, it follows that a cure is scarcely ever attempted, except during the cold season of winter. Now, this mode of treatment will not only prolong the process, but may in the end fall to effect a cure. The disease is always most uncontrollable and less disposed to yield to remedial means, while the membrane, which is the seat of disease, is irritated to the highest point by the presence of a bad cold.

But on the approach of warm weather this cause of irritation is removed, and a cure is more readily effected. If you desire to cure your Catarrh, take advantage of the opportunity offered by the warm weather, when the power of the disease is reduced to the lowest, and the least resistance is offered to the curative properties of the medicine.

EXTRACTS FROM LETTERS

What a well-known citizen of Pittsburgh says: Sir—This is to certify that I, the undersigned, had CATARRH of the head for many years, passing from one stage of the complaint to another, until I experienced in my own all the phases the disease usually assumes, even in spite of all remedial treatment, of iodine, vegetable anulis, douches, ointments and caustics, the disease never yielded a check, until I used Dr. KAMANN'S TREATMENT, which I used for three years. These years have now passed without any return, or any symptom of a return, of the complaint.

Respectfully yours, PROF. J. M. PAXON. Pittsburgh, Pa., Feb. 16, 1875.

PITTSBURGH, Pa., Feb. 22, 1875. J. C. TILTON, Esq.—Dear Sir:—For the last four years I have been afflicted with NASAL CATARRH, to such an extent as to make me truly miserable. It seriously affected my throat, and I fear its natural tendency was to the lungs. I was treated by the most skillful physicians, but received no permanent relief. Fortunately, I met Dr. John Campbell, of Allegheny City, who informed me that he had been using Dr. KAMANN'S CATARRH TREATMENT in his practice for the past six months, with extraordinary success, in all forms of Catarrh. He referred me to several patients who had been cured, after referring to all the remedies commonly used by the medical profession. Dr. Campbell also told me that he used it in Catarrh of the bladder, and in his extensive practice he made a specialty in fact. Dr. Campbell is in the highest praise. The result was, I first used the LOCAL TREATMENT for a few weeks, and now I am well. I also used the BLOOD POWDERS, as directed, and may add to continue to use them longer. I feel that Dr. KAMANN'S CATARRH TREATMENT has been a real blessing to me. I heartily recommend it to persons having Catarrh complicated with other ailments. Persons similarly afflicted can write to or call on Dr. Campbell, who will give full information as to my case and many others.

Very respectfully, F. H. BOWEN.

GREENCASTLE, Mo., May 4, 1875. Mrs. J. C. TILTON—I have given your medicine to two persons, and it is giving good satisfaction. One in Green-castle which is doing so well is about 17 years old—daughter of Dr. M. P. Archer, of this place. She had not smelled anything for six years, and it about 24 hours from first use she could smell. She has been getting better ever since. From the recommendations which the doctor has been giving, quite a number are making application for it. I feel that it is a most valuable medicine. I had not intended to order until I heard from all who are using it, but there are several who are insisting on my sending immediately. I have concluded to order a half gross so I will be entitled to the control of Sullivan county. Yours truly, E. E. PAMDLER.

GREENCASTLE, Mo., June 5, 1875. Mrs. J. C. TILTON:—Dear Sir:—I desire to say to you that my daughter, aged 17 years, has been afflicted with Nasal Catarrh for twelve years, and for the last six years her smell was entirely destroyed. Large kernels of lumps had formed under each ear. We tried many of the different remedies of the day; also several different physicians, without receiving any benefit whatever, until I procured a box and bottle of your Dr. KAMANN'S Catarrh Treatment of your agent, E. E. Prindle, Green-castle.

She commenced its use about the 10th day of April, 1875, and in about twenty-four hours she could smell some. She has been giving quite a number of testimonials with the local treatment and since with the very best results, as her health is improving rapidly in every way. She is still using the treatment and feels a confident that she will soon be entirely free from a disease which was fast taking her to the grave.

I would feel that I was doing injustice to the afflicted did I not recommend your Treatment to those suffering with this terrible disease, Catarrh.

I shall ever feel grateful to you and your agent for the happy result of the use of your medicine.

Yours, respectfully, M. P. ARCHER, M. D.

PITTSBURGH, Ohio, May 10, 1875. Mrs. J. C. TILTON, Pittsburgh, Pa.—Dear Sir:—I esteem it a privilege and duty to say that KAMANN'S Catarrh Cure, furnished to me by you last winter, is curing a Catarrh on me of six years' standing, and which I have vainly used several other remedies; that it has cured two cases in my family beside, and I am told has cured every one in this place who is using it. It is a grand relief to all of the greatest scourges of the age. Pastor Presbyterian Church, Findlay, Ohio.

WHEAT MILTON, Ohio, May 17, 1875. Mrs. J. C. TILTON—Sir:—I send you enclosed \$5, for which send me half gross DR. KAMANN'S CATARRH TREATMENT, also the Premiums. I will send orders for the agents in Dorke, Miami and Montgomery counties soon. I know this is the best remedy out for what it is intended, as I have had practical proof. Send circulars and posters and blanks, so that I can fill them out to suit my agents.

Yours, respectfully, E. L. D. WILLIAMSON.

ALLEGANY, May 17, 1875. J. C. TILTON—Dear Sir:—I have had Catarrh for a number of years. Have used all kinds of remedies, and been treated by the most skillful physicians in different parts of the country, but with no good results until I procured some of Dr. KAMANN'S CATARRH TREATMENT, and after using it for three or four months I can say that I have been cured. I have been well now for over six months.

Respectfully, E. A. SAWYER.

Price per bottle, \$1.00. Price of Blood Powders per box, 1.00.

If your druggist does not keep the Treatment, call on the nearest agent, or address: J. C. TILTON, No 104 Sixth Street, Pittsburgh, Pa.

On receipt of \$3.00 will send sample of each free at express charges. v18n1914

NIAGARA



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The Witch of Endor

Indicated: God in the Constitution; Review of the Deliberate, Rational, Review of Theology; and Origin of the Trinity. These Pamphlets and other Tracts sent postpaid to those enclosing ten cents to the author, M. B. CRAVEN, Richboro, Bucks Co., Pa.

THE New Gospel of Health:

AN EFFORT TO TEACH PEOPLE The Principles of Vital Magnetism;

How to Replenish the Springs of Life without Drugs or Stimulants.

BY ANDREW STONE, M. D., Physician to the Troy Lung and Hygienic Institute.

Its aim is to set before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or stimulants. The subject matter is divided into thirty-eight sections, and purports to come from physicians, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium knowledge which shall be even more powerful for good than the masses that their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume.

The book is illustrated with over 100 engravings. 219 pages, cloth, \$3.50; postage 25 cents; paper covers, \$1.25; postage 25 cents.

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100 Miles from Missouri River, Along St. Joe & Denver R. R. on ten year's time, no interest first year—one-tenth payable first year. These lands were first choice along the celebrated Little Blue River—some are the richest in the West. Address for all particulars, W. H. WATSON, the owner and patentee. Also lands in Holt and Howell Co., Mo. The increase in value of these lands exceeds any other real estate in the West. For sale, wholesale and retail, by the RUTLEDGE PHILOSOPHICAL PUBLISHING HOUSE, Chicago. v18n1914

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TURKISH, MAGNETIC, HOT AND COLD BATHS, always in readiness with complete and efficient help. Patients received at any time for board and treatment. Mrs. and Mrs. Atwood devote their whole attention to their patients. Mrs. Atwood's clairvoyant powers are second to none, has had twenty years' practical experience in diagnosis and treatment. We also furnish our patients free of charge the celebrated Mineral Magnetic Water, which is pronounced by D. A. Lapham, Hygienic Geologist, of Wis., to be the strongest on record. This water, combined with the bath, operates like a charm. We also diagnose and send magnetized papers to those not able to attend the Cure. Diagnosis and prescription, \$2. Magnetized Papers, 50 cents. Magnetic Water, delivered on the cars at Watrogon, Wis., \$8 per barrel; half barrel, \$4.50; gallon, 50 cents. Office and Bath room cor. of 4th and Center Sts., Winona, Minn. v18n1715

ISAAK ATWOOD, Eau Claire, Wis.

\$250 A MONTH—Agents wanted everywhere.

Business honorable and strictly legal. Particulars sent free. Address J. W. ORTH & CO., St. Louis, Mo. v18n1713

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THE LIFE OF CHRIST, THE MESSIAH OF THE OLD TESTAMENT, by George W. Owen. One of the few novels of a moral, practical bearing, setting forth the most prominent abuses of the day, interpreted into a tale, entertaining as a play, and as a history. The book is published by Lee & Shepard, Boston, and 618 Broadway, N. Y. Price, \$1.50. Agents wanted. v18n1611

THE WORLD'S

Sixteen Crucified Saviors;

OR CHRISTIANITY BEFORE CHRIST.

CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Abuses of the Christian New Testament, and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the history of Sixteen Oriental Crucified Gods.

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\$1.65 pays for this paper one year, 50 new trial subscribers, and we pre-pay the postage after the first of January.

Biography of Jonathan Koons.

[We propose to publish several articles and biographical sketches from the pen of Jonathan Koons, written in the early days of Spiritualism, and which first appeared in the Lockport (Pa.) Medium. Several of Mr. Koons' children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most startling character.—EDMON JOURNAL.]

EDMON MEDIUM.—DEAR SIR—In resuming the continuation of my last subject, in letter No. 5, I will in the first place, take note of a singular occurrence that took place with Mr. B., the husband of the strange subject of the present discourse. Mr. B. and this betrothed "Rib" of his, did, by no means lead that sort of a life that tends to promote the greatest degree of happiness in matrimonial relations; and, as a general thing, the cause of their family broils rested upon his "offensive" companion. The passing requirements of the wife of Mr. B. were always importunately and impudently addressed in an imperative mood. When these imperative prerogatives did not receive Mr. B.'s strict and implicit attention, he very frequently was met with a predicated wish from his wife, that he was removed out of existence.

It happened in or near the year 1817, that Mr. B. became very singularly affected. He would represent himself in the character of different persons, sometimes singing, sometimes dancing, sometimes exhorting, sometimes praying, then probably in the next place he was heard swearing like a pirate. As a natural conclusion by the neighbors, he was pronounced "Crazy." Watches were set to guard and protect him. My father was ready to take his turn with others, and being led on by curiosity, he was willing to take a double tour upon the watch guard. During one of my father's watch tours, Mr. B. seemed very much affected with a nervous, spasmodic attack, which manifested itself with a jerking and twitching of the nerves and muscles. Mr. B. requested father to assist him to the outer door, and as they reached the door, Mr. B. sunk into the arms of my father and to all external appearance expired. My father helped himself to a seat near the door, and suffered the body of Mr. B. to recline across his knees. He remained in this position lifeless, as it was thought, until a small girl could be dispatched nearly two miles distant for assistance. At the near approach of an assistant, after the lapse of at least two hours, Mr. B. evinced signs of life. He was then placed upon a bed. Shortly after this, Mr. B. gave utterance to a torrent of articulate sounds, resembling language. But none present could gather a single idea from what was then uttered. After some time the articulation was changed into an English dialect. In this he gave utterance to dark ideas, affirming that he had "visited heaven and hell!" And said he saw his father, his grandfather, and others he knew, in hell and continued by saying that hell was his portion, if he were removed from earth at that time. After remaining in this strange condition some hours, he recovered to a rational state of mind, but very seriously affected by what he declared he saw, in consequence of which he became quite morose. After some months, however, he manifested a sudden revival; he became cheerful, lively and good humored. He met the imperative prerogatives of his wife and family with an air of self complacency and firmness which set at naught all their exasperating and provoking attempts. A friendly acquaintance inquired of Mr. B. how he became possessed of such a self-commanding power over his former passions? Why replied he, after being released from the "infernal and intricate condition," to which he had been subjected, "I was led captive by an irresistible aspiration for deliverance and redemption from the hideous satanic vortex into which I had fallen." "This" continued he, "led me to daily prayer and supplication."

He continued further: "One day as I was engaged in pruning and dressing a small nursery of fruit trees, my aspirations gave renewed impulse to the indulgence of prayer to Jesus Christ for protection and deliverance. Suddenly it seemed as if the heaven opened to my view, and angels were descending in choirs of celestial strains of seraphic anthems of praise and hallelujahs, which burst asunder the satanic bonds and shackles that gravitated my soul to that horrible gulf of mental despair to which I was doomed for a season; and my soul seemed to mount aloft with unspeakable joy and gratitude for its gracious deliverance; and ever since that happy moment, I have power against worldly temptations."

I will add further, that the prevailing opinion of the neighbors was, that Mr. B. was bewitched by his wife. This conclusion was probably drawn from the impressions of Mrs. B., during her husband's infatuated state, and the implications of Mr. B. himself, while thus infatuated. Mr. B. implicated his wife and eldest son, as being instrumental in doing him to perdition, which was given in exchange for the vile-implications of his wife.

The foregoing case will admit of two solutions, one agreeable to "Orthodox" Christian views, and the other according to modern philosophies, relating to spirit influx. The philosophy of spirit influx, combined with common sense, would teach, that Mrs. B. was controlled as a medium, by a set of vile spirits; and Mr. B. was subjugated to their influence, through the instrumentality of his wife, and was afterwards taken in charge, and protected in answer to his prayers and aspirations, by a more bright and elevated order of spirits. But unfortunately for me, at that age I was not favored with proper facilities whereby to form what I now consider correct conclusions. I consequently had to grope my way under fears and misapprehensions of ghouls, devils, hobgoblins, and an angry and revengeful God, until of recent date, like Mr. B., my aspirations burst asunder the trammels and fetters of my former education, and superstitious fears, under the influence of recent revelations and attractions. Another remarkable occurrence that might be deemed worthy of record, took place upon, and within the household and premises of my own father. In the first place, my fourth sister while an infant at the breast, was singularly changed from a perfect state of *obedient* to a state of *disobedient*—the cause of which manifested itself in such illusive forms that completely obscured its locality or origin, from the grasp of detection. The child was deprived of rest by day and by night for about eight days. In the next place, an extensive expansion of its little breast took place, similar in appearance to that of adult females during pregnancy, from which the mother extracted a fluid, very similar in appearance to that of her own breast. During all this time, the child was convulsed, similar to the effect of an fright, which was accompanied with terrific screams. All medical treatment proved ineffectual. At length a friend proposed an invasion of its bed and clothing, and of everything connected with the child. After this adjustment of turning things upside down, inside out, etc., etc., was made, the child passed into a quiet repose, which continued until her mother doubted became equally alarming as her former state. After she aroused from her death-like slumber, she proved perfectly restored.

In the next place, the cattle, sheep, hogs, horses, and even the fowls took a disease, which continued until the premises became depopulated of its domestic inhabitants. Every horse died, and nearly every thing else on the farm. Very frequently while feeding the hogs and poultry, one of the flock would commence reeling, and then with a tremendous effort would spring into the air to an incredible height, and fall back upon the ground lifeless, to all appearance. On several occasions their apparent dead carcasses were committed to the flames (in the way of experimenting), and they revived and took flight, partially burned to a crisp. During the continuation of these troubles, my father was busily engaged in an attempt at detecting the cause. But all his attempts were frustrated or defeated. In the meantime he continued his visits to Mrs. E., who was almost universally ready to tell him what last died, without a known opportunity of gaining previous information, and very frequently was also able to tell him what would suffer next. This course led to unfavorable conclusions, by all who were acquainted with the fact. At length my father sought counsel of one by the name of Exline, who at once informed him that his premises were assailed by a Satanic influence, and instructed him how to set a guard against it; and whatever the cause of the cessation may have been, the fact is, the disaster ceased on applying the remedy, from that time hence, and his farm was soon again replenished.

The foregoing relation, to a Bible believer, may seem almost as miraculous as that reported in the Bible, relating to the Devil's entering into the swine, and that of the case of old fisher Job, and many others. I claim however, a decided advantage in favor of the above statements, over those cases referred to in the Bible, as I can produce a number of living witnesses who will testify to the truth of the same, while those in the Bible are mere assertions without proof. The foregoing is not the only case within my knowledge of this kind. A Mr. Nickum, who resided several miles distant from my father, lost every living creature on his farm in like manner, after which he recovered an uninterrupted state of prosperity, his troubles were attributed to the instrumentality of another of these witches of whom my own personal knowledge is limited.

One single occurrence relating to the last person referred to, of this character, will cover my own experience. This remarkable personage called on a visit, at a Mr. Daniels, who was a neighbor to my father. During her stay at Mr. M's., she "witch" (so-called) and some others were seated upon a front porch, during the approach, and entrance of a very noble cow into the front yard. The cow stopped in the yard, directly in front of where the party were seated. She was made a subject of conversation by this singular person, who offered various remarks referring to the noble appearance of the animal. In a few moments the cow fell to the ground as if shot in the head with a rifle ball. Her host sprang to his feet, and threatened her with violence, providing she did not restore her to him instantly. There lay the cow all in a tremor. The suspicious ghost plead "not guilty," without effect. Her host insisted that she was an agent in producing the passing effect. This charge was accompanied with a renewed and vehement threat of his vengeance upon her; in the meantime, she was equally engaged in a plea of innocence. In the midst of their carping, the cow sprang to her feet and fled. The manner in which the case terminated, led to the general conclusion, that the cow was "bewitched."

These are facts that can not be easily dodged, and every one is left to draw his own conclusions respecting them. In the autumn of the same year with the latter occurrence, Mr. McDaniel, beefed said cow, and between the natural skin of the animal and flesh, was found a ball, about the magnitude of a common sized walnut,—composed of animal substance. The external parts, or covering of the ball, was of similar material, form and appearance as the skin of a young calf, with the hairy side upwards. The ball was filled with hair, exclusive of that which grew upon the inside of the skin of the ball itself. This deposit of hair was, undoubtedly, made by the usual shedding of the hair of the ball itself, which forbids the conclusion with myself, that the origin of the ball was of so recent a date as the time of the singular occurrence. Hence the conclusion, that the remarkable occurrence, and the cause of so singular a production as the ball, are both attributable to two distinct causes, whatever they may be. In 1833, I saw just such a ball at J. Barnard's tan-yard, at Bloody Run, Pa., which clung to the skin of a beef that was slaughtered in the place. The ball, with its contents, was carefully examined by myself, the tanner, and several others, and it corresponded in every respect with the one described; and my opinion is that neither "witch, wizard, nor devil," had any agency in their production, and that they are attributable to similar causes that produce similar ruptures in human beings. With regard to the forenamed disasters of "dumb brutes," there remains an important query with me, yet to be solved. Is the brute creation susceptible of spirit influx? If this fact can be established with some additional evidence to that recorded in the Bible, relating to Balaam's ass, the bears in the days of Elijah and the raven, the dove at Christ's baptism, the lion that devoured the prophet of the Lord, for disobedience, the devils entering the herd of swine, etc., etc., then I will be ready to draw a conclusion. But as the case now stands, I only add, if the foregoing cases, according to Bible record, are true, I can see no exception to the conclusion that similar disasters are attributable to the same and similar causes, through the instrumentality of such persons who, from some cause of other, received the epithet of witch and wizard, and if the wielding of a controlling influence over devils, thus rendering them agents in the performance of certain acts, entitles them to the epithet of witch and wizard, I see no cause why Christ, Elijah, and others, should not share the same title?

I will now return to the case of Mr. Lovett, whom I quoted in my last preceding letter, and see what can be learned from his acts. Mr. L. was frequently employed in castrating cattle and horses. On one occasion he had a call in the discharge of this profession by a neighbor to my grandfather. The subject to be operated upon was a valuable young horse. After the engagement was made with Mr. L., another operator offered his services, and deprived Mr. L. of fulfilling his engagement. A few hours after the job was dispatched, Mr. L. called at my grandfather's, while on his way to fulfill his engagement, when he was informed that he had lost the job. He paused a moment and then replied:

"Never mind, I will get my wages yet." He then changed the subject, and was content to tarry a few hours, as though he knew what was pending; and to the utter astonishment of all, who should step in but his late employer, who earnestly solicited him to go with him and stop the bleeding of his horse as he could not live in his present condition. "Very well," said he, "if you will pay me the full amount of my fee for the castrating, I will save your horse. This proposition was readily complied with, when Mr. L. bade him go home, for his horse had stopped bleeding.

His employer obeyed, and when he went home he found everything true to a word.

Another case of Mr. L.'s related by a friend of truth and veracity, as follows: "Mr. L. and myself had occasion to pass through the neighborhood of Mr. H., who owned two very savage dogs, which I very much dreaded; on expressing my fears to him he replied, 'Pshaw, the dogs will not notice us.'"

"That can not be," I replied, "I know their natures too well." "Now, remark what I say," continued Mr. L. "when we get to the house, you will see both the dogs in the yard through which we must pass, and, without noticing us in the least, the larger dog will lie down on the north side of the path, and the smaller one on the south side of the same path, and will remain there while we pass close between." This conversation occurred at least a half a mile from the house, and before we came in sight of the premises where the dogs were; and true as a gospel, everything he predicted "came strictly to pass."

I could quote numerous other cases; if necessary, but enough is given to speculate upon. Now, if we understand what was intended by the office of those whom the Bible language designates "charmers," we might draw a conclusion with reference to the principle, in the exercise of such a power or influence. These facts will only apply to a psychometrical, a spiritual, or a magnetic interposition, among all the accepted sciences of the day. The same may be said in the case of sorcery. I have witnessed the magnetic influence of these upon birds, chickens, lambs, etc., and have captured some species of serpents with full grown birds and squirrels in their stomachs, which they evidently had captured under what we now call magnetism, psychology, etc.

Yours ever, fraternally,  
JONATHAN KOONS  
Mildred, Athens Co., O. Dec. 28th, 1856

Progress.

BY C. W. COOK.

Galileo was imprisoned, and Bruno was burned by the zealous Christians, for proclaiming to the world scientific truths which are now universally accepted. Let Protestants should say of their mother, "We are holier than thou," was the Romish Church did these things, it is well to remind them how Michael Servetus was burned by them for presuming to place his own construction on the Bible; how Quakers had their tongues bored; how Baptists were whipped; and how England, Ireland and Scotland were deluged in blood, or covered with the ashes of the burned, by whichever Christian (?) sect gained ascendancy in the times immediately succeeding the Reformation. But thanks to the divine principle of progression, the advancement of science and the increase of intelligence attendant thereon, have brought about a better state of things in this favored land of ours.

The wisdom of such noble souls as Paine, Jefferson, and Franklin has here utterly divorced Church from State, but the old priestly bigotry, intolerance and persecution survive; yet how modified their method. Let no one hereafter say that the churches are not progressive, for the rack, the stake and the dungeon, once such powerful and unanswerable arguments in the hands of Christians (?) have now given way to more refined methods for silencing speech, preventing inquiry and prohibiting free thought. Churches themselves, however, deserve no credit for this improved state of things; it is with them now as it was more than eighteen centuries ago, when one said to the churchmen of his day, "Ye will not all come, but ye shall all be drawn" into the wake of progression. And so it is. There is an irresistible power which moves all things from good to better and creeds and churches are included in its onward march whether they will or no. Though they are ever in the rear of human progression, and throw every obstacle in the way of its onward and upward movement, still, after a time they advocate the very truths they once condemned and unblushingly exclaim, "O, we always told you so!" Occupying ground after ground of those whom they now denounce, while the progressive thinkers of the age go on to explore new truths, dragging the dead weight of "old theology" after them.

But I must tell the readers of the JOURNAL, now in one of the fairest counties of Illinois, Christians are employing their "progressive" methods of argument against the results of scientific inquiry. A young man, a graduate of one of our Western colleges, whose name I could give were it not that he has already suffered so much from priestly persecution and bigotry, sectarianism, that he requested me to withhold it "lest a greater calamity come upon him," was lately ejected from his position as Principal of the public schools in a little village, for no other reason than that he held to the theory of evolution and progressive development as enunciated by Darwin, and now considered as mainly established by a majority of the best scientific minds in both hemispheres. His minister, (for the young man was a member of a Protestant church, and grew up from childhood therein,) on learning that he held these views, expostulated with him thereon. But when his arguments silenced the minister, and when he showed him many things wherein the Book of Revelations was at fault when compared with the book of Nature, and that the former must therefore be the work of fallible man, and that, too, in the infancy and comparative ignorance of the race, instead of the work of an Omnipotent Deity, the priest, "being filled with the spirit" of intolerance, rather than with that of the love of truth and brotherly charity, exclaimed "Then you are not fit to teach this school, if you hold such sentiments as these!" Silencing, if not convincing, no doubt this argument was intended to be. But the young man did not, like Galileo, retract; and the minister, being of course, influential in the community, and a member of the School Board, ousted him from his position at the next term of school. Thus do blinded bigots seek to take the bread and butter out of the mouths of those who dare to entertain, and more particularly to declare sentiments opposed to the fossilizing notions of "old theology," and thus are they using their arguments to maintain the crumbling creeds of the day.

The young man now requested a letter of honorable dismissal from the church, stating as his reason therefor, that his views no longer harmonized with its creed. But no, this could not be granted. A pigmy sentence of excommunication must be pronounced against him. So now he is a mark for the venomous shafts of all priestly bigots, and of their more intolerant, because more ignorant, followers. But he has "fought the good fight," he has gained the victory! Henceforth he is a free man unsharpened by creeds and chains, and his corroding influence of policy. He can now exclaim, "Thanks be to God, who giveth me the victory," through truth. "I'll bow the knee to Baal (the riches, and the kingdoms, and the opinions of the world,) henceforth no more forever. Truth, and not priests, nor Bibles, nor creeds, is my guiding star! My honestly entertained convictions will I pro-

nounce it need be, in the face of the whole world!" And I may add the increasing intelligence of the whole world will nobly sustain him and all like him, who are honestly and earnestly seeking and aspiring after the good, the true, and the beautiful. As proof of this I may mention that notwithstanding this ministerial zealot had warned his congregation against reading Darwin's works, and the like. One of his sisters in the church said to me, "They say it's dangerous to read Darwin's books, but I'm going to read them and see for myself what he has to say." Yes this is the growing spirit of the age, "I will see, hear, and judge for myself!" Our youth seem to inhale it with the very air they breathe. So courage, brothers! A better day is near! The golden morning dawneth! And all things shall yet be interpreted in the light of human reason and measured by the unerring standard of Nature.

Warsaw, Ill.

Voices from the People.

FALLSINGTON, PA.—Ebenzer Hance writes.—That I am satisfied with your paper may be implied, as I have been a subscriber since it first started.

KOKOMO, IND.—D. H. Robertson writes.—I want your paper, for to me it is an eye-opener, meat and drink, and everything I could ask. I just got hold of the last issue to-day, and I think it is ahead of anything I ever saw.

KINGSTON, IOWA.—Wm. Vorhels writes.—I have used one box of Mrs. Robinson's Tobacco Antidote, and it has cured me. I am entirely free from the appetite for tobacco. Please send me six boxes.

BLOOMINGDALE, ONTARIO, CANADA.—B. B. Bemis writes.—Long may you live to enlighten the public through the medium of the JOURNAL, is the wish of the subscriber.

SPENCER, IOWA.—M. Hines writes.—I like your paper, and shall continue to take it. I would like to hear from Judge Holbrook often, as I think he is one of the soundest men that writes for the JOURNAL.

PALMER, ILL.—Mrs. S. M. Halley under the date of June 28th writes.—The 4th of July is approaching, and I think that I can not feel independent until I have paid for the JOURNAL. I have taken the JOURNAL nearly seven years, and it is still my friend and preacher.

MANSON, IOWA.—Wm. G. Boswell writes.—The JOURNAL is my Bible. I can not well do without it. Although I am nearly 72 years of age, still I get out a few dollars to supply spiritual food, and the JOURNAL is about all I get in this locality.

COUNCIL BLUFFS, IOWA.—Mary B. Williams writes.—Some portions of your paper very much have taken it, I believe, for six years, and would not give up the knowledge and new ideas that I have gained from it, for many times over the price I have to pay.

BURNSIDE, PA.—Alex. McConlough writes.—The little portable monitor on the wrapper of the good old JOURNAL, says to the imperishable one in my soul, that I am in arrears almost a month for the Spiritual food so bountifully spread in the columns of your valuable paper, for which I would not lack its presence readily for twice its cost.

GENEVA, WIS.—M. D. Cowdry writes.—Rev. Samuel Watson, of Memphis, Tenn., has favored us with two lectures, according to previous announcement. He is as able and eloquent as a speaker, as he is a writer; and on important occasions, when his services can be secured, he can be relied on to represent creditably the Spiritual Philosophy.

Dr. E. B. Wheelock writes.—Those who may pass West through the city of Dubuque, Iowa, may do well to make the acquaintance of Mr. W. L. Holcomb, or Mr. J. Robertson, at 234½ Jay Junction, 20 miles west of the city. I have just concluded a course of four lectures here, on my way from Marshall to the Camp Meeting, creating a lively interest, with just opposition enough for a palatable seasoning for our dish, and in part spoliation of the town; for they have just been asking for a few hundred dollars of their liberal "heathen," to finish a church for "us, the righteous." But I have wisely shied up the flies, about the feed of their "frogs," and I think hereafter, it will be quite difficult for their sectarian "shepherds" to get their milk.

MEMPHIS, MO.—Mrs. M. P. Henderson, M. D. writes.—Will you inform the readers of the JOURNAL, that I am now at Memphis, Mo., from which place I will deliver a lecture on Bible Spiritualism, in this State or near, reconciling the phenomena of the past with the developments of the present age. I became clairvoyant in the treatment of disease, and prescribe under control. Am often used as a healing medium, especially when the patient has lost vital force in any part of the system and is therefore out of the reach of remedies, which would otherwise be through me brought to the diseased part when nature rendered again vigorous appropriate to its use the remedies supplied by the prescribing intelligence; returning health is the result. I will add, that the remedies are often found in necessary articles of diet, without which, it is impossible for the patient to recover; or it may be, that some article of habitual use is to be laid aside in order to prevent the inroads of the disease.

THAGA, N. Y.—J. S. Davis writes.—We have recently had a remarkable performance here, by one Prof. S. B. Davis, who claims to be an expert in Spiritualism. He announced that his performance would commence at 8 o'clock, at which time about sixty-five persons were present, but when 8 o'clock arrived the Professor was not to be seen; however, along about 9 o'clock, when there had got to be about 100 people present, the Professor came out on the platform, and let his tongue lash around through his mouth for several minutes, trying to tell what a "bummy" Spiritualism was and is. He claimed to be one of the best mediums in the United States; that all his performances were done exactly as other mediums do them; that the meaning of "medium" was "trickery," that by calling it Spiritualism it was apt to produce more excitement, and draw a larger crowd, consequently it would pay better.

We desire to say for the information of Mr. Davis, that true mediums will submit to tests; will allow themselves to be tied with ropes, their sleeves sewed together, twine fastened about their wrists and fingers, in fact, so secured that the practice of fraud is impossible. When a medium refuses to let you see the needle and thread, and sewing wax, set him or her down as an impostor, and have nothing to do with them. When such men as Baldwin advertise to do what mediums do, make them submit to like tests, and then they will fall every time.

HOMER, LA.—Wm. H. Maxey writes.—I have in my family five grown mediums, myself one of them, and we have many tests which would convince any of the direct communication from the other world to this. I am a good spiritual telegrapher, and somewhat of a healing medium. We all have been experimenting by ourselves, and now and then let a friend into our circle, though Spiritualism here is unpopular; such I think will change many now, who are secretly asking me to let them come to our circles, and yesterday while in town, a Methodist preacher, a strong democrat, had the headache very bad, and I relieved him completely in fifteen minutes, and shortly afterwards two others came to me with the same headache, and were like me, relieved by Spiritual influence, all free of charge. The minister had a long confidential talk with me on Spiritualism, as an inquirer. I had loaned him sometime ago, the Debateable Land, and one of A. J. Davis' works. He has read each copy twice through, he told me. He seemed to be pleased with them. I told him if he was with us we could show him much of what he read about in those works. I should not be surprised if soon we have a stir this way

amongst the churches. I and my wife are Missionary Baptists, but we have not been taken to account yet, and when we are, we will have a lively time on the subject, and perhaps "items" for you.

SIKLERVILLE, N. J.—Oliver Biles writes.—I love the JOURNAL. I love all the thousands that read it, for I know that each one of them is receiving more than old orthodox ever gave to the world. How thankful we all should be for the blessings we receive from the Angel-world, and from the many friends that commingle their thoughts, hearts and soul, with us. When we look back in the mind's eye, to the time the Great Medium was upon earth, and read his history, how he had no place to lay his head even, how he traveled from place to place, just to do good, without recompense or reward, and the sufferings (mentally) that he must have had, from the scolding, sneering, back-biting people, and then see how pure and good a life he lived, we the followers, can realize how thankful he was that he was enabled to commune with the near and dear one that had passed on before. Constant inspiration was a continual feast to him, to me, and the thousands of others that are in constant communion with the Spirit-world. A great many thoughts crowd themselves into my mind every time I contemplate the beauties of the Spirit-world.

NORTH BEND, NEB.—Clenda Dodge writes.—Please pardon an aged lady while I attempt to express a few thoughts with my pen. I do not claim to be a scientist and therefore must claim your indulgence for a few moments, while I give some of my views concerning the Spiritual Philosophy. I am reading your JOURNAL and find in it many able views; also some which I can not accept. I must further say that I am a writing-medium, and although I have offended some of my best friends thereby, yet I feel that I am blest by this power, for when I read the Bible, I feel as if I were a guardian telling me how much, if any, of what I read can be relied upon as truth concerning spirit-life, and this I feel compensates me for the loss of all friendship. Can I do less than appreciate such a gift, which gives me the assurance, through my own organism, without being entranced, that—although my dear friends have left this earthly form, yet they are not dead, not lost,—neither are they in a hell of fire. I am favored with the spirit presence of many whom I never knew while they remained in the earth-life, among whom are Abraham Lincoln, George Washington, William H. Harrison, Benjamin Franklin, Thomas Paine, and others. I feel that I have no need to go to a materializing circle, to learn the truth of Spiritual Philosophy. I like the step you have taken against social freedom or free love, for it is one of the most beautiful things in society, and I hope to be able to take your good JOURNAL, for by it I learn what is passing throughout the world. I am thankful that Dr. Child and R. D. Owen exposed that humbug, and hope they will continue until all are exposed.

Perfectly Restored to Health by Spirit Power.

MANSTON, March 23d, 1876.

Mrs. A. H. ROBINSON,  
MY DEAR FRIEND AND SISTER:—You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health. I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven-day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a little what the spirits can do. [Then followed a description of her case.] I will enclose an order of two dollars and a lock of her hair. I have become partially developed within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours,  
M. A. LEONARD.

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURED.

PRAIRIE CITY, Jasper Co., Iowa,  
March 25th, 1876.

Mrs. ROBINSON, Chicago, Ill., DEAR SISTER:—Your letter dated the 15th of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$3.00. Please accept this with best thanks. I remain yours in truth,  
EDWARD SCHULLENBERG.

NO MORE FALLING OFF OF HIS HAIR.

Mrs. A. H. ROBINSON, CHICAGO, DEAR SISTER:—I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly,  
PETER MAJERUS.

510 North Lee St., Bloomington, Ill., March 25th, 1876.

ONE BOX CURED HIM, AND HE WANTS IT TO BE SOLD.

TAMA CITY, Tama Co., Iowa,  
March 14th, 1876.

Mrs. A. H. ROBINSON:—I sent to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured the hankering desire for tobacco on me. I would say, tobacco chewers, try it. It will cure you. I want the agency of Tama County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dozen boxes?  
Hoping to hear from you soon, I remain,  
W. F. BURLEY.

Reply: You can have them at wholesale rates—\$12 per dozen, and order one-half dozen at a time, if you wish to do so.

Mrs. A. H. ROBINSON,  
Chicago, April 12th, 1876.

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PSYCHOMIST AND ELECTRICIAN,

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For sale, wholesale and retail, at the office of this paper.

INCIDENTS IN MY LIFE. BY D. D. HOME.

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

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

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

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THE Spiritual Magazine

Devoted to the elevation of our race and country, is published at Memphis, Tenn., by SARA WATSON. Belonging to no sect or party, - allied to no creeds or catechisms, it will be interesting upon all subjects. Following the teachings of Jesus, Science and Spiritualism are perfectly harmonious. - This periodical will be published from this standpoint. This has been our spirit teaching for a score of years, and we expect to adhere to these principles, we expect to extend to those who may differ with our respectful consideration and claim nothing for ourselves. We do not expect to adhere to others, to have their own views and to express them fully, respectfully to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as unoccupied. We have extremes greatly in the majority against us, but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon us; the day long looked for is at hand when the plow shall be lifted from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$1.50 per annum. To all Ministers, \$1.00, postage paid. Address: S. WATSON, 233 Union St., Memphis, Tenn.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SEXUAL PHYSIOLOGY. BY H. T. TRAIL, M.D.

The great interest now being felt in all subjects relating to human development, was also the book of interest to every one. Besides the information obtained by its personal bearing of the various subjects treated in improving and giving a high direction and value to human life cannot be over-estimated. This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; how and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is humorous, and should be read by every one. With eighty fine engravings. This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Price, \$2; postage 20 cents.

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Seances at Oxford, Indiana.

BROTHER JONES.—I am glad to see that Spiritualism is still progressing all over our country, and that new mediums are being developed for new phases of mediumship. It is clear that the angel world may be able to reach all classes of persons; for you know that you can not reach all alike. Some can be convinced by the many; others by moving ponderous matter; some by trances; some by clairvoyance; others by dark circles and materializing seances; so in order to meet this varied want, there must be a variety of manifestations, and they must come in all the varied ways that there seems to be a cry for knowledge of the next world, but it must come our way. Now, we here in Oxford, are no exception to this rule, for we, both skeptic and Spiritualist, have a preference for Miss Jennie Curtner and her trumpet circles, with that sharp and witty test spirit "E." Panel, and that noble and good Dr. Myers, to prescribe for the sick and give us good moral lectures, that if lived up to in this life, will make us better citizens here, and fit us for the next sphere of our journey through eternity; not through any fear of a burning hell, or through fear of the old mythical Devil, but teaches us to do right, because it is right to do right, and by so doing we are developing our better natures and at the same time developing those attributes that were given us for use and not abuse. Sister Curtner has been with us twice since I wrote you last. The first time we had what we called two failures; one was caused by over stocking the medium in numbers of persons present, and a portion of them having themselves saturated with whisky which soon spoiled the magnetic conditions that are necessary for these or any other circles. The second one was spoiled, partly in numbers, for it is nearly impossible to keep the people away when they hear that Miss Curtner is here, but the greatest drawback was for the reason of one certain gentleman being present. This gentleman brought with him his wife, who is in spirit life, and she is greatly grieved and dissatisfied with the actions of her husband in regard to a certain lady (as near as we can find out from our guides), who was also present. As soon as conditions were made for her, she seized the trumpet and used all her power in an effort to strike this lady, and done so several times. The lady became alarmed, and the medium, who is clairvoyant, could see this woman and declares that she is terribly in earnest. She also became frightened and called for a light. So that ended the circle for that night; and right here there is capital for a sermon that might, if properly written up or delivered, go far towards answering the stale question, "What good is Spiritualism doing?" The other circles she held while here, the first time, were grand—fully demonstrating to all that the laws of God, that govern spirit-communication, must be complied with, if we would hold sweet converse with those that have gone before. Our sister has just left us again, only making us a flying visit, in order to hold a healing circle for a young man here in this place, whom the spirit, Dr. Myers, is treating. She also held one test circle, when we all had our spiritual strength renewed, and skeptics were convinced of the truthfulness of spirit-communication. I can not at this time go into detail of the many tests, and spirits that were described and names given, but will mention one or two. I will not in this short letter tell you again the manner of how these tests are given, for I done that once before, but I will simply say that while all were holding hands, the medium in the circle with the rest, lights being put out, the spirit "E" picked up a tin trumpet that was sitting in the middle of the circle on the floor, and in a clear voice, that persons out in another room could hear distinctly, joined in with us in singing the "Sweet By and By;" not using the words that we were using, but other words that none of us knew, and when we all would stop singing, he would keep right along with the song, floating the trumpet all over the room while singing. Then he said, "There is an old man here, a little past middle age. He wears his hair cut right straight round and parted near the middle. He has a large turn-down collar, nearly large enough for a pocket handkerchief. He is dressed in old-fashioned style. Do any of you know him?" No one seemed to know him. "Well," said "E," "his name is John O. Waddles." Immediately three persons spoke up and said that the description was complete, and that they knew him well. Among other questions that were asked about this man, one was, "Can he tell us what his religious belief was?" In a moment "E" says, that he stated that he was a "Common Stocker." None in the house understood what this meant, except these three men, who knew the man. They tell me that this Waddles, when in the body, belonged to a sect of people, that lived on a farm together, and held all things in common, and were called "Common Stockers." This Waddles was a Parabolical lecturer, and also taught that it was possible for spirits to commune, although he had no personal knowledge of that fact. This was considered one of the grandest tests we had here. This man has been in Spirit-life about fifteen years, and has not been in the minds of any of those three men for ten years. Some other spirits were described and named that were not recognized. There was present a young man who was a skeptic, but an honest and earnest investigator. He asked several test questions of "E," who answered them correctly as far as he knew them. "E" says, "I see by you a lady who is your mother," fully describing her. Then this gentleman says, "Can you tell me what my religious belief is?" "E" says, "You have none fixed; you are floating and skeptical looking for truth. I see that your mother and other spirit friends around you were Catholics. Your mother is a very bright spirit. She shows me a cross. She is not a Catholic now." Then the gentleman says, "What profession ought I to follow, I have been studying very hard about the matter and can not determine?" "E" says, "If you could add to yourself more government, you would be successful at a school teacher." "Well," there is another matter I have been studying about; could you tell me something about that?" "Well," said "E," "you have asked me and I will tell you. You are thinking most about marrying, and your mother shakes her head and says, 'Wait awhile; not yet.'" Thus this honest and intelligent son carried on sweet converse with his bright spirit mother for over a half hour, the son receiving tests that were convincing in their very nature to his skeptical mind. All of the tests were true to the letter, and he admits to me to-day that they were grand and beyond the possible chance of collusion. Thus, brother, you see the good work goes on. Not a day passes but some one makes inquiry of me about when we are going to have that trumpet medium (as they call her) back again; both skeptic and church member are anxiously inquiring. They want facts—not theories; they have had enough of them. The churches say "believe," while the Spiritualists say, "you shall know." We do not ask you to

believe, but to come and investigate, and know for yourselves that we do live after the phenomenon called death; and and do communicate with those in the body when conditions are favorable. Sister Jennie will be with us again as soon as Dr. Myers gets all of his patients in a condition that he can leave them, for you must know that Dr. Myers, though in spirit life is yet treating patients in the body, and that successfully, having never lost a case yet. He can always tell the patient the first circle he holds for them, whether he can do them any good or not.

CAPT. WM. C. THOMAS  
Oxford, Ind.

The Papacy and Universal War.

BY EUGENE LAWRENCE, IN HARPER'S WEEKLY.

A post and a humanitarian, G. Whittier, has recently pointed to the priests as the primary cause of warfare in Europe, and to a form of Christianity that seems constantly summoning the nations to arms; nor can any one fall any longer to see that but for the insidious interference of the papacy one-half the world might lay aside its armaments and give itself to the happy toils of peace, and that one word from the Vatican would still the fears that agitate all civilized races, and soften the burdens of millions of the suffering poor. Had Pius IX bidden his bishops and his people submit to the laws of their country, and suffer with patience whatever might befall them, he would have proved his descent from the benevolent Peter by a humility and a tenderness more effective to convert than a hundred anathemas, or the most logical chain of argument from a doubtful text, and by meekness and mercy might have won the sympathy of mankind. He need but speak to the bishops of Posen and of Ermeland, and Germany might sink at once into repose. A generous surrender of the fabled patrimony of Peter would relieve Italy from all fear of a foreign invasion. A gentle suggestion to the ultramontane faction in France would leave its people republican and free. One word of peace and resignation would soften the lot of half mankind. But that word Pius IX will never speak. He forbids his people to obey any law that he has not sanctioned, covers with maledictions those rulers who have repelled his arbitrary interference, fills Germany with religious discord, excites the rising and vengeful hopes of France, and is as merciless and as relentless in extreme old age as when he shot down Roman patriots at Mentana, or filled the prisons of Bologna with the noblest of the Italians. Priestcraft, indeed, was never used for more unworthy ends or with such malevolent energy, and it seems that even many German Catholics are shocked and grieved at the persistent malice of their spiritual head. Deputy Jung, in the Prussian House, said recently that thousands of his Catholic fellow-subjects of the Rhenish provinces were heartily opposed to the extravagant claims of the papacy, and would be rejoiced to see them repelled by still more stringent measures, and he added that in Prussia the Roman Catholics had always been treated with an excessive liberality, which they had repaid by a cruel ingratitude; that they had been used, and behaved, like spoiled children; had been cherished by the liberality of Berlin, and had repelled by conspiring against Prussia at Rome. Nor can any one doubt that the practice of the Papal Church has always been to return the favors of the civil governments by new aggressions and fresh menaces. Nothing apparently but war will now satisfy this new form of medieval superstition, and already Cardinal Manning tells us that Europe is on the brink of a fierce religious convulsion, more terrible than any it has known in three hundred years, and both Mr. Gladstone and Mr. Disraeli seem to share in his opinion, while Prince Bismarck is never weary of asserting that the only disturbers of the public peace are the Pope and the Jesuits, and that they are resolved to envelop the new empire in the flames of civil discord and in a chain of foreign foes. It is, therefore, with no peaceful purpose that the Pope has annulled all the recent Prussian legislation against his own pretensions, and it is not without reason that Germans near with a deep extraordinary attention, if not alarm, the anathemas of the Vatican against their father-land. If New York were surrounded by a chain of enraged and hostile states, if half the world around it were in arms, if the Pope were on the side of its enemies, should declare its laws invalid, and excite its ultramontane population to rebellion, if an ambitious Austria on the other, might form some conception of the painful eagerness with which our people would listen for each note of warfare, and sigh for that repose which could possibly only be won by total change in the form and constitution of the Papal Church. Such is the real condition of Germany. The war between the North and the South, between the Spanish and Italian elements and the German, is far from its end; a sudden reverse might destroy for a century the free schools, the churches, the liberality and the progress, of three hundred years, and lay Northern Germany low before the intense unity of a Catholic coalition. In this moment of suspense the most startling trait in the condition of the Continent is the enormous armaments that they may at any instant be summoned to action. Major Brackenbury, in a recent lecture delivered at London before many of the chief officers of the English army, estimated that 10,000,000 men could be put under arms at once in Europe. "Everywhere," he says, "arsenals and dockyards resound with the clang of hammers." The horrible machinery of war was never so complete as now; never since the time of the first Napoleon has civilization wasted so much of its energy on that destructive toll which Homer painted and denounced in the dawn of history; never was there a moment when men of peace should seek to calm and soothe the passions of nations, and labor to avert the fatal encounter. Yet what are the Pope and his ultramontane followers doing? The priest, one might think, at such a time would everywhere teach his purest lessons of humanity, and win the praise that Divine lips have awarded to the peace-maker. But from the unhappy Pope to the obscurest Jesuit the whole power of papacy is employed in exciting the evil passions of men, and urging on a European war. The Pope does not attempt to hide his rage. His enemies, or rather his opponents, are "rippers or hell-born miscreants, devils;" he covers them with his maledictions; and invokes upon them the judgments of Heaven; an inundation or an earthquake he thinks a proper chastisement for them, and in the midst of a profuse profession of piety and devotion, clamors for his revenge in Europe and America. His bishops and his people repeat his language and swell with his raging passions. In Belgium they menace Germany, in France they threaten Italy, in Spain they close universities and schools, in America they assail public instruction, and awaken a furious discord in the heart of the republic that has given them a shelter. The whole Jesuitical faction among us, unconscious of the rare privileges of a freedom it does not merit, employs its various abilities in complaints and denunciations of

the government under which it has sought refuge, and, having been expelled from nearly all other free countries, now plots the ruin of the land where it has found a home.

The papal priest is every where the harbinger of public disturbances or private crimes, and the whole busy hierarchy of cardinals, archbishops, bishops, and metropolitans, clad in crimson garments and covered with the painful memories of centuries of spiritual tyranny, seem as destructive to the welfare of mankind as a general pestilence or famine. In Brazil they defy the laws and invoke insurrection; in Mexico they massacre and rebel; in Ohio and in New York they corrupt the public morals; in Europe this unhappy sect enforces a general armament, and summons mankind to war. It must evidently become a question for Europeans to determine how they can best repress the rancorous spirit of their priests, and how convert the papacy into an agency of peace. Except, indeed, the religious one, and that absolute rule which the Pope insists upon imposing on the nations, there is no other point of controversy that might not be determined readily by a general congress and a public treaty; and with the absence of the incitements to discord given by the army of cardinals and prelates, there appears no reason why the European powers might not dismiss their standing armies to the pruning-hook and the plow. There seems, indeed, a strong tendency toward this pacific feeling in the liberal parties of France, England, and Germany; it pervades naturally all the laboring classes; and as the people grow in power and unity throughout Europe, it is not wholly utopian to hope that a confederation of nations may succeed that anarchy states which is now liable to be thrown into fierce convulsions by priests and politicians, and that the people will at last put an end to the terrors of war. Yet, unhappily, so important is the crisis, one more violent appeal from the Vatican may cover Europe with bloodshed, and the intrigues of the Jesuits in feeble Belgium are sufficient to startle mankind with the omens of universal discord. Our own country is the only one that is as yet almost beyond the power of the papal malice; here the priest-hood can not as yet stir up the flames of civil strife; here they have not heretofore been able to rule in our politics or govern the opinions of our people. Our example for the past six years of a Republican administration has been one of a sincere and resolute pursuit of peace, and the European governments and people may learn from our practice how to abandon their standing armies and reduce their navies to an inconsiderable force. It is, indeed, the highest praise of our Republican administration that at the close of a violent internal strife it at once disbanded its vast armies, placed all its trust in the free support of the people, and found everywhere, except in a few disturbed districts, a swift return to good order and peace.

The Governor of Massachusetts is not ashamed to attend the consecration of a papal archbishop, and to lend his political sanction to the interference of a foreign prelate in our religious affairs. Would he have gone to join in the ordination of a Congregational minister, a Methodist or Episcopal bishop? Why should Massachusetts officials attend a sectarian and dangerous rite, offensive to freedom and peace? Do not our political leaders know that the cardinals and priests whom they have assisted to consecrate are stirring up war in Germany, France, Italy, Austria, and that the papacy has always been the bitter foe and persecutor of popular progress and human freedom? A pope annulled the Magna Charta, the foundation of English liberty. The papacy destroyed Albigenses, Wycliffites, Hussites, Huguenots, and Lutherans, the authors of modern progress. Popes ravaged Germany two hundred years ago, and Jesuits covered the Netherlands with horror. Huguenots, Hollanders, and Irish Protestants fled from the papal murderers to settle the New World. The papal party in France strove to prevent Lafayette and the liberal French from lending aid to our ancestors, and all Catholic Ireland prayed for our destruction. The priests excited the horrors of the French Revolution by a fanatical and unyielding bigotry. The Pope and the Jesuits flourished amidst the reactionary days of the Holy Alliance. In every Spanish state in America the hand of the papacy has been raised against popular progress. But the other day it declared invalid the laws of Guatemala and Brazil, as it has done those of Prussia. Already the Jesuits have seized upon republicans in Europe and America streams from the scarlet robes of the papal priests; and all liberal Germany, all republican France, all Italy and England and educated Spain, point to the papacy and the Jesuits as the last and bitterest foes of freedom.

EUGENE LAWRENCE

An Incident at Mr. Herne's Seance.

From the Medium and Daybreak, N.Y.

On Monday last Mr. Herne held a seance as usual at the Spiritual Institute, on which occasion Mr. and Mrs. Petty, and their son, the well-known Newcastle mediums, were present. The lights were scarcely extinguished before the manifestations commenced. The telescope-table around which the sitters were arranged with joined hands was immediately raised about a foot at one end, and descended with forcible raps on the floor. Meanwhile, the guitar, tubes, before lying on the table, were floating about in the air. The usual phenomena took place, such as touches by spirit-hands—some of them in accurate response to requests—playing on guitar, ringing the bell, spirit lights, "John King's" voice, and a little badinage from "Peter" with a gentleman who had endeavored to bring the phenomena into discredit at a London Club. But to these we wish to give no more than a passing notice here. The sitting, after having been suspended for a short time for the purpose of ventilating the room, was resumed, when the following curious incident arose. Three raps were heard upon a part of the table near which I sat. Upon inquiry as to the meaning of it, an answer came through Mr. Herne, (who was entranced) in a man's voice unlike that of any control hitherto witnessed, and in a tone certainly very distinguishable from that of the medium. It consisted of only one word, and that word "No." The following conversation between the control and the sitters then arose:—"Friend, will you be kind enough to give us your name?" "No." "Do you wish to make any communication?" "No." "Will you tell us why you have come?" "No." "Are you a relative or friend of any one present?" "No." At least twenty questions of a most opposite character were asked, with the view of drawing out the control, to which the one and only answer came, "No." Such as—"Are you alive?" "No." "Are you dead?" "No."

An impression crossing my mind that we

had here a spirit either unaware of his true condition, or whose mind was swayed by one all-absorbing thought, I asked—"Are you aware you are a spirit?" "So are you." "True; we are all spirits, but we are embodied spirits, still living upon the earth." "So am I." "No, dear friend, we think you are mistaken; you have passed away from earth and left your material body behind you in the grave." "Buried? No more than you." "Well, good friend, you must have come here for some purpose. Can't we help you in any way?" "It can't move." (This was uttered in a very earnest tone.) "What is it that can not move?" "They don't move; they can't move." "Do explain, dear spirit, what you mean, and let us aid you in your difficulty." "They can't move. Spirits can't touch matter."

Light now broke in upon our minds that the control was referring to the instruments, tubes, etc., that were on the table, and we resumed—"Do you mean that the things on this table can not be moved by spirit-hands?" "Yes. Only by men. Spirits can't come back to earth." The case was now clear before us. This spirit was under a grave hallucination. We, therefore, with one consent, appealed to the manifesting spirits present, thus—"Peter, or whoever may be present, please convince our friend here by moving the things on the table." To assist in this we commenced singing, but before we had gone through a verse, the voice of the control was again heard in a tone of almost bewilderment—"It moves!" "Yes they are moving!" (The instruments were floating about as usual.) I then said—"Dear friend, you are now convinced that spirits do touch matter?" "Yes, they move. Ah!" "Are you convinced that spirit-hands alone move these things?" "Yes, yes—none of you!" "Are you also assured that departed spirits like yourself can come back to earth?" "Yes, yes. Oh!"

There was a slight pause, and then in a solemn, convincing, and earnest tone, which must be heard to be appreciated, this control said—"I AM DEAD!" And thus the spirit left us. "Cissy," one of Mr. Herne's usual controls, then spoke through him. We inquired of her if she would give us any particulars of our strange visitor. With her characteristic desire to help us, we soon learned that the gentleman with whom we had been conversing had been a lawyer. That he was dead, but never having experienced the change looked for at death he did not know he was dead, and would not believe he was dead before he came to this circle through the medium. His belief was that he was confined in a lunatic asylum. Not that he was really insane, but he wanted to get to his office to put matters right, and could not do so, and in consequence, he had been in great distress. He had met a lady in spirit-life (although he did not know it was in spirit-life, but thought he had met her upon earth), who reproached him with tampering with deeds and documents in relation to her family property. Stung with remorse he was anxious to go to his office to rectify matters, but found he could not. In some strange way he felt himself completely cut off from it, and powerless to do anything. So far as I could understand "Cissy," this lady endeavored to persuade him that he was really dead, and could not bodily go to his office, but that spirits had the power of communicating with earth, and of even moving bodies upon it, and that he might perhaps take advantage of this to undo the grievous wrong he had committed in life. All this he regarded with utter disbelief. He was "not dead any more than she was," and, even if he were, "there was no returning of spirits after death to this earth, nor could spirits possibly touch matter." It appears this lady promised to obtain the aid of a lady friend of hers in spirit-life who could convince him of his error on all these points. She appealed to that lady. "It was the good 'Katie King,' and he was told that if he would attend the above seance on Monday evening, and take control of the medium, 'Katie' showing him how he should have conviction brought home to his mind. He came, as I have above described, with the results detailed. Now, here are facts worth more than passing notice. Serious reflections upon them will repay I will but barely enumerate the reflections which this case suggests. How impressive, and under some circumstances, how the change called death. Prejudices, how they cling to the soul, even in the after life! Conscience, how sharp it stings beyond the grave! Yet what love reigns there to help and guide the erring ones! Inter-communication between the two worlds, how great a blessing! Embodied spirits on earth may lend a helping hand to disembodied spirits on the other side. On this latter point it is my purpose to write more anon. From my visits to various circles, private and public, I have a strong conviction that far greater uses may be made of them than at present, with few exceptions, are aimed at. Above we have an instance. And in any work to ameliorate the spiritual condition either of the living or of the dead, we may have the assurance of angel hands coming down to unite with us. Again I say, in this narrative we have an instance thereof. The sweet, good angel, "Katie King," what a noble work she is doing from her upper sphere, while we mortals are too often bickering among each other, and know something of "cold shoulders." She told us the other evening that she had twenty-five pupils whom she was teaching to materialize through Mr. Herne, that they might make glad the hearts of their earthly friends, and demonstrate to the world the truths of Spiritualism. Let us heed the lessons these things teach us, and each one his to his work.

R. LINTON.

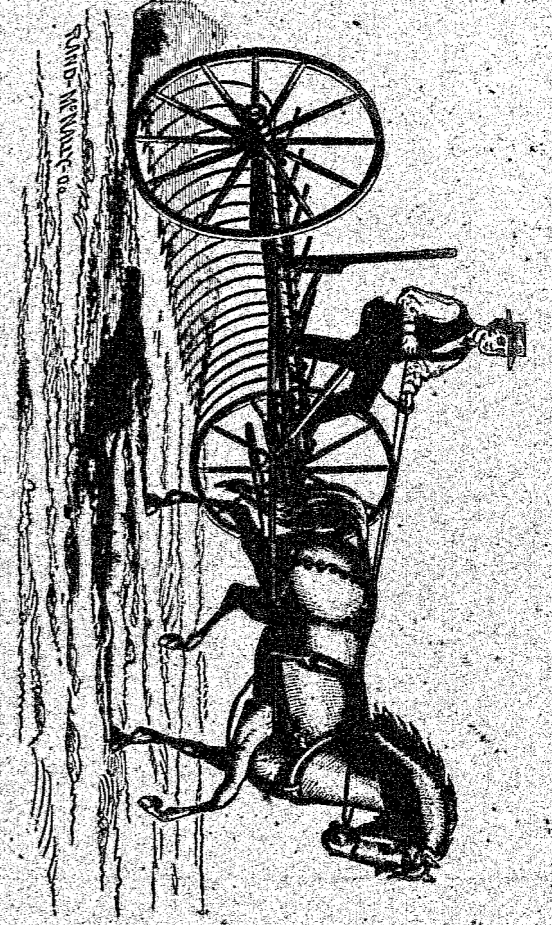
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Quarterly Report.

The Spiritualists of Northern Wisconsin convened in Spiritual Hall, Omro, as per notice. A goodly number present. President Potter in the chair. The meeting called to order at 8 o'clock P. M., Friday, June 25th. The Sec'y, being absent, Dr. J. C. Phillips was chosen pro tem. The various committees appointed and balance of the afternoon spent in conference, participated in by many of the friends. FRIDAY EVENING.—Meeting opened by inspirational song by Mrs. Olive Smith, followed by a lecture by Mrs. A. H. Colby. Session closed by song from Mrs. Smith. Adjourned till Saturday morning at 9 A. M. SATURDAY, A. M.—Conference in which Bros. Pratt, Bishop, Potter and Gilbert took an active part. Many thoughts elicited. Song by Mrs. Smith. Lecture by Mrs. Colby. "How to educate children" being the subject. Session closed by song. SATURDAY EVENING.—The meeting opened by song from Mrs. Smith. Lecture by Mrs. Colby, after which a great portion of the audience engaged in tripping "the light fantastic toe." SUNDAY MORNING.—A heavy rain set in (which would have disheartened any but Spiritualists) continuing till nearly eleven o'clock. The programme for the morning was a session of the "Children's Progressive Lyceum." Adjourned for dinner. Immediately after dinner the Convention proceeded to elect officers for the ensuing year, with the following result: Bro. Isaac Orvin, of Oakfield, President; Mrs. F. E. Smith, of Neenah, Vice President; Dr. J. C. Phillips, of Omro, Secretary. Next meeting to be held in Oakfield. SUNDAY EVENING.—Song by Mrs. Smith. Mrs. Colby then gave the closing lecture to an audience of at least four hundred persons. The convention then broke up, all the friends saying it was the best meeting they ever attended. ISAAC ORVIN, PRER. DR. J. C. PHILLIPS, SEC'Y.

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