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

VOL. XVIII.

(8. S. JONES, Editor, Consistor.)

CHICAGO, SEPTEMBER 4, 1875.

S3.00 Á YEAR, IN ADVÁNCE: } *
SINGLE COPIES EIGHT CHETS: \$...

GHOSTS THAT ARE GHÖSTS. A Goddess of Flowers Seen by Mr. Olcott in Boston.

The Most: Astonishing Mediumship Yet-Flowers, Plants, Birds, and Butterflies brought to Mrs. Thayer's Guests-A Haunted House and a Banquet with the Ghosts.

by hency 8. Olcopp, in the new york son.

To the Editor:—The Imperial University of St. Petersburg, prompted thereto by the strange experiences, during the past season, of two of its Professors—Wagner, the great Zoologist, and Bonderow—with a French madium named Bredif, has decided to make a thoroughly scientific investigation of the physical phenomena called spiritual manifestations

The Society of Experimentalists in the Physical Sciences, a body existing within the University, has assumed charge of this matter, and a sum of money is to be appropriated to meet the necessary expenses. The Hon. Alexandre Aksakow, Counsellor of State in the Imperial Chancellery, has accepted the duty of inviting famous mediums of various countries to present themselves before the commission and display their alleged psychical phenomens, under test conditions. This gentleman has done me the honor to request me to act, in conjunction with a Russian lady of great learning and high social position, now resident in this country, Madame H. P. Blavatsky by name, as his American representative, and recommend through him to the University such persons, of the class described, as we may think worthy of being saked to attend the coming seances in the Russian capital. With this object in view, I recently visited Boston, to witness the beautiful phenomens which were said to occur in the presence of Mrs. Baker Thayer of 12 Pembroke street; and for the information of your readers, which is almost the same as to say the public, I shall now give a fair and importial account of what

POINTS FOR TRYBETICATION.

It will be readily conceived that the circumstances of the case made me more than usually cautious in my observations and conclu sions. It was necessary to become satisfied pretty thoroughly upon several points, for instance: 1. As to kins Thayer's antecedents. 2. Her personal character. 5. The strength of her manifestations, and whether uniform or subject to periodicity. 4. The conditions indispensable to their occurrence, and especially whether they could only be a vocalized in whether they could only be produced in a cer-tain house or room, of a peculiar magnetic, electric or other atmosphere, or whether they could be observed indifferently in any house or place whatsoever. 5. And as might be said, primarily, whether they were real phenomena, or only exhibitions of charletenry.

or only exhibitions of charlatency.

It would be the height of folly for any one with a reputation at stake to send off to so distant a country and before such an inaxorable tribunal, a medium who might prove dishonest, malicious, or, when the critical moment should arrive, incapable of doing what was promised of her. I addressed myself to my tank, then with an impartial a spirit as it was possible for any one to feel; knowing mothing of the medium beyond newspaper report, and caring absolutely nothing as to what might be the issue of my experiments. I shall doubtless give your readers the most intelligible and assignst cory idea of the results by taking up my points serioties, and describing the evidence collected under each head.

First, as to her antecedents: I had not to search far to find acceptable witnesses to sub-

search far to find scooptable witnesses to substantiate her personal good character. Some stantiate her personal good character. Some isdies and gentlemen, as trustworthy as any in Boston and occupying as good social positions, certified to having known her for saveral years—one lady since 1806—and their testimony as to her sincerity, excallence as a madium, and integrity was unanimous. The lady in question, who lives on a fashionable square at the South End, had approved have as a drawnal. South Rud, had employed hereas a dressmaker for ten years before the became a public medium, and having been an eys witness at every stage of her progress in this direction, unequivocally destilled that a more transparently noneat woman she never know.

WHAT WILLIAM LICYD GARRISON SAYS.

Mr. William Licyd Garrison and seen syldeness if her rare-powers under test good faith. A parmer is one of the greatest mercantile houses of life greatest mercantile houses of life greatest mercantile houses of life England and shared Mr. Carrison's opportunities and arrived at the same conductors. Mr. Charles Houghton, the well known lawyer, and his wife loined with the others and gave me has particulars of seances which alone world have convinced a score which alone world have convinced a score of her was not dealing with a willful impostor; and so I might proceed to catalogue a score of her was not dealing with a willful impostor; and so I might proceed to catalogue a score of her was not dealing with a willful impostor; and so I might proceed to catalogue a score of her was not an approached to a convince to the convince of her onerseter would encountly dame a person in the eyes of all Athenians, and whose testimony in her favor could present to my security.

But the strongers evidence that fare Theyer could present to my security was not in the countries of war inches of catal wearing a single of wearings; and in the catal was open, frank face, marked of war inches and in the stay was not present to a war approaches and a particular and was considered.

wear iness, and increasing more of passively than force, of amiability than aggressiveness, but inviting confidence. She must have been a beauty once. For head a of including the grown and the proportion of crown to have symmetricals. Her hair is a dark chestrary, eyes thus, dramperion fair, mouth: pretty, more straight, fees orek height five feet six inches, and, with increas

ing years and a sedentary life, she has grown stout enough to turn the scale at 160 pounds. Her voice is soft—not guttural or strident, as are those of many of our modern pythonesses and her manners are free from embarrass ment or affectation. I have been particular as to these details, for these very details go a great way toward helping us to estimate the person we have to deal with.

A PAGE OF FAMILY HISTORY. In all my investigations of spiritual medi-ums I have been careful to inquire as to the heredity of the psychical power; for a discussion with Dr. Charles Elam, in England, five years ago, and the subsequent reading of his work entitled "A Physician's Problems" made the very anxious to discover whether these temperamental peculiarities were transmissi ble from generation to generation, like the physical and moral qualities. In the case of the Eddys and Mrs. Compton, the greatest mediums I ever saw, this appeared to be the fact, and Mrs. Thayer presents no exception,

She was born in the township of Concord, Mains, of rustic parentage, Dec. 11th, 1836. Her mother was of Scotch descent, and her paternal grandmother, Mrs. Baker, came from Parland Was Maker, paternal grandmother, Mrs. Baker, came from England. Her mother was a secress; a physical medium, and, among other manifestations, had flowers brought to her by the invisible powers. One day in midwinter, when Mary was about ten years old, she and her two brothers, one older and the other younger than herself, were about to start for school, when the mother came out of the house weeping, and holding in her hand a freshly plucked blush rose, which she said was brought to her from heaven as a sure warning of the death of one of her children. The farm was in the one of her children. The farm was in the heart of the Maine woods, the snow lay thick upon the ground, and there was not a flower pot in the house, nor a greenhouse within many miles, but the children saw nothing ominous in the fragrant flower, only thanking the angels for bringing them something so among themselves as they trudged through the snow that morning, and laughed at their mother's fears that either one of such a tough lot as they should die. But the rose spoke kniy; the youngest brother of all slokened and died before spring of a malignant fever.

She was always having these forewarnings—was this mother of theirs. Sometimes there would come a heavy knocking at the door, and so one there when they would look; some-times the tread of invisible feet would be heard overhead; and before John died, as they were together one evening, there came a crean against the aide of the house, as though some invisible spadesman had thrown a shovelful of coarse gravel with all his force. The mother did more. She saw the forms of dead relatives stalk through walls, partitions, and closed doors, and would talk to them in a way to make a superstitious skeptic's blood curdle.

PAIRY PLAYMATES. And the children soon began to have their ewn experiences of the same sort. Elfin boys and girls used to come (or seem to come, for they were as real to them as unreal to all others) every day or two, and play with them hours together; and they were up to all sorts of prants, aiding the playthings so cunningly, sometimes, that they would give them up for lost, and then anddenly bringing them back again; and often after the children were in bed, these mischievous creatures would carry off their slothes and put them up in the crotch of some neighboring tree. They had heard the pld people talk about witches, and so, for want of a better name for them, they called their spirit playmates "the witches," and were careful not to oftend them, but keep in favor by putting saids bits of their candy and cake, which were thely carried off, and the receipt acknowledged at the next meeting. Once hery had a knotty example in arithmetic to they were as real to them as unreal to all oth-Mary had a knotty example in arithmetic to do for the next day's recitation, and laid the slate saide in despair of working the problem, but in the morning she found it all done, and

won the medal offered as a prize.
So things went on more or less incessantly So things went on more or loss incommity, and gradually becoming more sinsignificant in character, until her marriage to Anson H. Theyer, of South Braintree, Mass., which occurred in 1856. When her first child was three weeks old, the hed in which she lay was lifted clear of the floor; and the narse running in, saw it gently settle down again to its place. She began after a while to have her mother's experience as to portents, knowing by various She began after a while to have her mother's experience as to nortents, knowing, by various mystic aigns, out impending deaths or other calamities. Before her hashand's decease the saw a bright light shine in her room, and in its centre his face, which, as any of Mrs. Crowe's readers will admit, is considered to be a genuine forerunear of death. THE BAUMTED HOUSE. OF

Lett a widow, with two children to support, she had to take to dissensiting, and it was not so very long after this that the Boston lady above referred to (whom I am permitted to say is Mrs. Dora Erigham, daughter of the famous missionary. Takes Taylor) encountered her. In 1860 Mrs. There was forewarned that in course of time she would have to pass through a dangerous alokness, during which "something very wonderful in the way of mediumship" would come to her. The prophecy came true in 1872, when she was taken down with gastric fever, and lay at the point of death. In her ravings she turned prophetess, annuming the great Boston fire, and timing in advance every visit of ket paysiolar to the very sainted. Upon her recovery she went to live in the capacity of housekeeper with one Mine, Barkin, had old lade was kept a dansing school in the chateau fire massion on Washington street, known as the Deacon House. (The Bostonians pronounce it Dee Kalin)

This is a great, rambling structure, occupying a whole square of ground, which was built some thirty years ago by an impecunious gonin-law of the late Peter Parker, who liberally invested that gentleman's money in a residence at for a Norman Seigneur. The fine house did not bring good luck, for Descon died, his wife lost her reason, and the place was shut up for not bring good lick, for Descon died, his wife lost her reason, and the place was shut up for at least fen 'years, 'becoming meanwhile, it's seems, the roosting place of a troop of ghosts, who made its empty rooms ring with noises calculated to send the belated by passer in panic to the other side of the street. 'It got such an ill name that when the family ward ready to rent it no tenant could be found. Until the to rent it no tenant could be found, until the valiant Mrs. Barker installed herself, and in due coarse received Mrs. Thayer as housekeep. er, as before stated all entry

Terripying Phenomena. 🖡 🗀 Bad as things were before, they now became ten times worse. The spirits would open locked and bolted doors and slam them, carry articles along corridors and from one locked room to another, and the dead Deacon and other uncanny prowlers would once in a while show themselves. But the plucky woman stood it like veterans, and soon Mrs. Thayer's new mediumship showed itself. Mrs. Brigham and other friends would drop in, and they would improvise "circles" about a table they would improvise "circles" about a table and get all sorts of startling physical manifestations, such as the floating of the table in the air, the lifting of Mrs. Thayer, chair and all, upon the table, the bringing of coats and hats from the hall tree into the room, and 'I have actually been told by two eye witnesses that the medium herself was whisked away in a moment, and immediately was heard knocking outside the locked door and calling for admit-This is tough, but wait until I have

Mr. Garrison was a visitor at this period, and from his tips, as well as from those of Mrs. Brigham, and the merchant previously alluded to (who, I am sorry to say, has not the courage to tell what he has seen, and let those who ion't like it niesse themselv particulars which follow as to a

BANQUET OF THE GHOSTS, which occurred in the month of October, 1872,

which occurred in the month of October, 1872, in this Boston Otranto.

One evening by preconcart a supper was spread in the dining room for twelve persons. The bill of fare was chosen by the spirits themselves, and there was at brave an array of linear, glass, silver, and china as though the ghostiv banqueters had not passed out of the sphere of finger howls and damask napkins. sphere of inger howis and damask napkins. There was a chicken fricassee, with rice, bread, an assortment of cakes, grapes, and other fruit, caudy, and a bottle of wine. A memoradum was taken by Mrs. Brigham of the number of each article, and after a last glance at the table the mortals retired. Mr. B. T. Stephenson locked the door, and handed the key to Mr. Wm. Lloyd Garrison, and the spectres were left to themselves.

tres were left to themselves. The company numbered eighteen ladies and gentlemen, and by desire of the spirits they retired to another soom fifty feet from the dining room, locking two doors behind them, and assembled about another table after the fashion of the Orthodox circle. The gas was extinguished, and they sat in silence and darkness for some two minutes, when suddenly some solid object was heard to drop, upon the table, and then a rattling noise, as if pebbles or other small, hard stbatances was being scattered about. A light was called by the raps, and then the astonished sitters discovered pofore them the veritable bottle of wine they had left in the dining room, with part of the wine gone and the cork undrawn. The bottle was identified by a private mark placed upon the label, and apon the cork remained the dust which they had not brushed off. Scattered about were pieces of broken candy and sugar pluss, one leg of the chicken, and portions of the cake and fruit, while in the bosom of a ledy's dress had been defly thrust a wine glass. Resarring to the dining room, they found by schall count that when they added the artificial brought to them to those remaining in the dishes and upon the plates the tally was exact. But some of the wine—perhaps a third of the bottle—had disappeared, and in every glass was a neel tap that seemed the tally was exact. But some of the wine—perhaps a third of the bottle—had disappeared, and in every glass was a neel tap that seemed to indicate that the follow elves, or bacchantes rather, had pledged their mutual healths in social fashion.

Then they placed the bottle again, upon the table and sested themselves about in hoard, one had placed the allipse of the chicken and thithes over the surface of see table, taking things out of the dishes and patting them upon the flates, and occasionally tossing a candy, take, or first late owns ledy's lap. Then they bulled the alippass of one lady's less and the boots of another's of market surface and thinking the crookery is a mest on the flate. The company numbered eighteen ladies and gentlemen, and by desire of the spirits they

he crockery is a most opithe floor.

A CHARMING MEDIUMSHIP.

But these manifestations, although twice repeated, were less to be accredited to Mrs. Thay or a mediumiship than the surcharged atmosphere of this is unted house. Her mediument is a from the filter more attractive than this; the apirits are flowers from and birds of all surts and kinds. He beginning was apparently uniperseditated, and occurred in this wises. One against Mrs. Baker, Mrs. Theyer, sad a visiting gentleman sat around a table heading an absount from an English journal of the flower phenomena of Mrs. Phonoli (now Mrs. Guppy) of London; whereupon the visitor to marken how pleasant it would be if they, too, could have flowers brought to them. A CHARMING RECOUNTERP.

Theyer assented, saying that she had a passionate love for flowers since she was a child. They agreed to try if the spirits would not gratify them, so the gas was turned off, and presently they smelt the perfume of a flower. Joyfully they lit the gas, and there lay, a full blown tuberose, which I take to be a very curious choice of avantourier to the multitude of flowers which have since descended for it typifies voluptuousness, according to the authorities. But stop! Perhaps I am hasty, since it is of Oriental origin, and so in that sense fitly indicates the source from which we get not only all our Spiritualism and its parent, White Magic, but pretty nearly everything else we know or are ever likely to discover. One of Moore's prettiest verses says: One of Moore's prettiest verses says:

The tuberose, with her silvery light,. That in the garden of Malay Is called "The mistress of the night," So like a bride, etc., etc.

However, we are after facts, so I will not dip into poetry, although the gudding is better for an occasional plum.

ter for an occasional plum.

This auspicious beginning was followed up with natural assiduity, the casual visitor regularly installing himself as a member of the impromptu circle. One evening he asked the spirits to bring him one pink for each child he had in the other world, and straightway three were dropped on the table, each stam varying in length from the others, to express, as it was said, the relative ages of the children. The rext phase was the dropping of flowers in the next phase was the dropping of flowers in the daytime, a lovely Bonne Celine rose falling at Mrs. Brigham's feet as she stood talking to Mrs. Thayer.

EHOWERS OF PLOWERS.

The flowers now began to come more num-erously, until finally they fell in perfect show-ers, albeit it was the dead of winter, and the medium was too poor to purchase their from greenhouses out of her wages of 144 or \$5 per week, even if she were so minded. Mrs. Brigseason, and not a cent was charged any visitor for the seances. Besides flowers of every imaginable variety, some very rare and expensive and many unfamiliar to all but the most learn. ed botanists, living canary birds, doves, but terflies, birds from the wild woods, goldfish, a toad, lumps of Quincy granite, and pebbles of different kinds were dropped in their presence, and one evening a unique addition was made to their collection in the shape of a smoking cap, which the unseen carriers brought from the house of Mr. Emerson, Sixteen Chester

Of course this port of thing could not go on Of course this sort of thing could not go on long without creating a great talk, and the poor woman was finally obliged to give up all other employment for that of a public moditum. So she began with weakly circles, which were changed to semi-weekly ones, and so have continued to the present time. This brings us to a consideration of our third point, viz ... Whether the manifestations are subject to periodicity, which from my personal observation I can answer in the negative. The testimony of all the kundred persons with whom I have talked about the case confirms my own conclusion that the phenomena occur at one time as well as another, except that the pres ence of certain persons seems to destroy the conditions most effectually. Prof. Wagner re-marks upon the same circumstance in his high-ly interesting and scientific report of the Bredif scauces of last winter, a translation of which has recently been published in the Specifical Sciencist, of Boston; Prof. Tyndall auseringly alludes to it in his letter to the London Disaliudas to it in his letter to the London Dis-lectical Society, and a very wall-known Profes-sor of Philology in an English university who has given great attention to the subject writes me in a letter just receives, that he has known of the phenomical of a most premising circle being completely stopped by the more entrance into the house, and even into the room, of a person antagonistic to the experiments, and that Crookes had sold him that Florence Cook that Orockes and sold him that Florense Cook had been spoiled for a sende by merely brushing against the people she smoothtered, in a stroll down Regent birect. The fact is that our conceiled selsatists do not yet know the A. B. C of psychology, and if we desire knowledge we state dig it out for ourselves; they are too busy with their bags and tailpoles to give attention to so trifling a subject as the psychology powers of room.

they are soo busy with sheir bagerand tadpoles to give attention to so trifling a subject as the psychical powers of man.

STRIKING TREELFOR COL. SHOOT.

As to our fifth point, there can be no room for doors. It a proper condition of the atmosphere, and in the presence of favoring conditions as to an persons present, she can of the vinders and in the presence of favoring conditions as to an persons present, and of the window of an upper room lowers and high, and I have said both brought to me. In favilent and gasinght is the siegant house of first called the said post brought to me. In favilent and gasinght is the siegant house of first called the said like seal I were guests, and where fraud or collineas was impossible. By daylight I sat with her in the dining room behind a simble curtain of black glasse muniful hang scross a corner, and wall I had both her hands, a fragical existence ross was dropped into my lap; by the bright light of the hall chandeller, as she sat from the state, and I stood within two feet of her, reading to her that most vivid passage in chapter vit of "Janoni," where Glyndon encounters the D weller of the Tereskeld, a voting exists, and I saye him now, as to the goes t ching senark that it was incompled frashly plucked, and has paids give the grant placed paid, that it was apparently one of a young Dark lease gath dewarper; while as to the captary that it was apparently one of a young Dark lease gath dewarpe; while as to the captary that it was apparently one of a young Dark lease gath dewarpe; while as to the captary that it was apparently one of a young Dark lease gath dewarpe; while as to the captary that it was apparently one of a young Dark lease of the captary in the captary of the captary in the captary of the captary in the captary and the captary in the captary of the captary in the captary of the captary in the captary of the cap

prought by the invisibles in compliance with my secret request, and since identified by the lady as the bird which suddenly disappeared from the cage some day previously.

A SHANCE IN BLACK'S PHOTOGRAPH GALLERY. I have also talked with Mr. Black, the wellknown Boston photographer, about a scance held in his gallery one evening, at which some fifty persons were present, and at which many flowers were brought; and with an editor: who met Mrs. Thayer at the house of a brother journalist, where flowers, birds, and gold fish were brought by the invisibles, and the medium and her chair were lifted up, as he held her hand, and placed upon the table.

When the canary was brought to me we were alone. My reading was interrupted by an ejaculation from her, and upon looking at her face I saw it turn deadly pale; her eyes closed; she raised her both hands as if to grasp, something over her head; and at the instant and before they could reach the spot, the bird flew away, as previously described. The palms of her hands were turned towards me, and I saw them from the commencement of the move-ment until they dropped in her lap, so that I can positively testify that no mortal hand touched the bird until he lay panting and fluttering within my grasp.

WHAT A PUBLIC STANCE IS LIKE.

The first public seance I attended was at her house, on the evening of July 4, and the company numbered seventeen persons, twelve ladies and five gentlemen. An extension dining table with the leaves in, fan diagonally from corner to corner of the back parlor, which communicated by folding doors with the adjoining from Mrs. Theyer seated herself at joining room. Mrs. Thayer seated herself at the center of the table with her back to the mantle, and the rest of us were placed in such an order that so far as possible persons of the two sexes alternated. The doors of the two rooms opening into the passage had previously been locked, and I placed the keys in my pocket; the windows were fastened down and ham tells me that probably not less than \$400 the blinds closed. The single candle was then or \$500 worth were brought in this way that extinguished, and we were left in profound darkwas. My station was next to the medium at her left hand, and Mrs. Houghton sat at the other side. I was permitted to place my foot on her two feet, and to lay a hand upon her's so that fraud on her part was impossible. We fell to singing, of course, as this seems necessary in nearly all spiritual seances, and the capabilities of the human ear were fully tested. The music was so bad at times that Mrs. Theyer expressed a conviction that we would scare all the spirits within twenty miles of the place, which gentle hint produced a sensible effect in moderating the volume and improving the puality of the sound. After a sensible effect in moderating the volume and improving the quality of the sound. After a time I felt the medium growing uneasy, as though she were struggling with some great guales of electricity that passed through her frame; her hands grew cold, her breath labored, she sighed and emitted suppressed groans, and her whole system seemed in labor. Presently I heard a patter of leaves and them a dull thud, as if a cloud of earth had falles upon the bare as if a clod of earth had failen upon the bare manogany table, and as a flower, cool to the touch, dropped upon my haad, there came whill of sweet oddre to my nose, and all around the board people would exclaim that comething had been dropped hefore them or thrust into their bands.

A light was then demanded, and when the candle was lif a charming sight presented it ielf. The table was nearly covered with flowers and plants, all fresh and sparaling with dewdrops. Let me attempt to catalogue some of them. There was a bunch of flowering almond, a cally lilly; sprays fern, two great leaves of palm; two Bonne Celine roses, s blush rose, two crimeon roses, a number of double and single pinks, heliotrope, pansies, anow berry, a patch of growing mose, with anow berry, a patch of growing moss, with dirt adhering to the roots, as though it had been just tern from its bed, and a wax begonis, with a potful of dirt attached, just as if emptied out of a pot a moment before and laid up on the table. This was in front of a lady who informed the company that it was a perfect test to her, as her spirit sister had told her the day before that if she would come here she should receive this plant as a present from her. should receive this plant as a present from her, and the had come two hundred miles to make the experiment to 120 may 2

Limade careful count of the various plants lying before the, and found they numbered eighty two: Considering the bulk that such a collection would make, and the facts that the flowers were fresh, ancrumpled, and the petals covered with dew, it appears conclusive that neither Mrs. Thayer nor any possible confeder-ate could have brought them into the room. But I received from a gratisman whose so-quaintance I was fortunate snown to make, either this evalence, or upon a subsequent one, proof of Mrs. Respects good faith which invery estimation personal result of a bearing and results

The gentlement is Mr. McMartrie & civil engineer by profession; and brothers in law of one of our most eminent astronomers. He has latterly been holding into the spiritual phenomens and experimenting in various ways, with caution and intelligence. One day in a private scance, with some Boaton medium, he received a communication from the alleged spirit of a relative who fied in Scotland, of which country he was a native. The appricability has country he was a native. The appricability has plant from his matter mover medifically circle, he would bring his a waste field ascence at a private house who field a scence at a private house what a moved company of lather and countries which a process one of the coupleary. The first thing house one of the coupleary. The first thing has that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that was dropped on the lable was a filling that the dropped on the lable was a filling that was dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that was dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the dropped on the lable was a filling that the lable was a filling A NEATHER VIOL THE SEARPLEN MILLSON

CREMATION.

Communication from One Opposed to the Process.

THE VIEWS OF A SPIRIT PUBLISHED IN THE JOURNAL IN THE ARTICLES ON DEATH OR THE PATEWAY FROM PARTE TO SPIRIT LIFE, FIND A BESPUNSE IN RUGLAND 🔏 🖰

From the Medium and Daybreak, Eng.

To THE EDITOR:—SIR.—I would solicit the privilege of offering a few remarks in your publication upon the process of cremation, or consuming with fite.

This subject, it would appear, was recently much discussed, and rather warfed were the opinions put forth concerning its sanitary economy. It was a grave error of Sir Henry Thompson and others to advocate this course of procedure on the score that a corpse, when lying under the earth, could poisonously infect

It is well known to every body-stealer and medical student, that however offensive a dead body might be when first placed in the church yard, it will be perfectly odorless after being deposited there for a few days, as proved by orperience, and also when it reaches the dissectingroom. In fact the lying in the earth for a period tends to prevent, or rather puts a stop to, putrefection. It has always been noticed that a dislaterred subject will keep fresh for a much longer time, after the defunct perfor a much longer time, after the defunct per-con has been buried, than it would without having undergone that ceremony. Every well informed cook can testify to the fact that when meat is becoming offensive, if she places it under the mould of the garden for twenty-four hours or so, on digging it up the joint will be perfectly free from any kind of effluvi-um. The reason of this is, that when carnal authances are deposited under the soil they are removed from those agents resident in the atmosphere, which alons could act chemically by their union with those animal prisciples which produce offensive and contaminating Which produce offensive and contaminating

Whilst a corpse is beneath the earth, its fluid elements first disappear into, or are taken up by the surrounding substratum, and then after a longer or aborter period the more solid parts—according to the nature of the adjacent materials—either crumble away or shrivel and dry up, as witnessed when individuals are burled in the hot sands of the desert, or in very dry earth, etc., for instance, in some cat-acombs, especially those situated in certain districts of Austria, etc.

There is a vulgar error predominating among people in general that the soft parts of the dead are consumed, when under the ground, by maggots and worms. Now, it has been positively demonstrated by natural historians that no grubs or any of the verraicular nanulate are to be met with deeper than a few inches beneath the soil. The eggs from which oither of the above animals could be produced are deposited very superficially. If they were than a few in the sould be produced are deposited very superficially. laid lower in the earth they would never be hatched; like the cereal grasses, they can not germinate unless placed very near the sur-

My chief object in addressing you, Mr. Editor, relative to cremation is to attract your attantion to this subject in a spiritual point of viow; therefore, with your permission, I will enter upon the discussion of how far the individual soul would be affected by the burning of its recent organized home. There is one dread point most particularly to be considered, and that is whether the spirit may have departed from out of its earthly tenement—fer it is a well-known fact that thousands of people are buried daily who are not dead, but merely in a state of trance—the unkappy interment, of course, ensuing from the circumstance that we have no test, except putridity, to announce or prove to us that an individual is lifeless. I chall, perhaps, more readily excite the attention of the public to certain errors which might occur in regard to the foregoing process

of cremation, by relating a few cases wherein were developed particular sympathetic associations of the inner selfhood and the molecules which were its bodily companions whilst journeying through life's path. Some fifty years ago the following case was related, concerning a woman who had had her leg cut off in old St. Thomas's Hospital:—It would appear that after the operation the house surgeon and some of the medical students, who wished to learn the extent and exact character of the discase, examined the amputated extremity in question. It transpired that whilst the gontismen were dissecting the morbid parts, the woman to whom the limb had belonged bitterly complained to the attendant nurse that she felt as if the severed leg was on her body, and that some one was cutting the place affected and wrenching the bone assunder. Other particulars were detailed, but the above will suffice for our jurpose.* The case here related and its associated circumstances: were much discussed at the time of the cocurrence, and many observations passed as to whether it was the feeling of sympathy or only imagination. The relation of the above facts created in some listeners wonder, and in others incredulity, which latter no asseverations or argument could eradicate. It may be here stated that it id a very common incident for persons who in former periods of their lives have lost a limb. officel as if the severed member were again at teched to the body, and this imaginary percoption pervaded them years after the extremity had been amputated, as if the memory of its associations were indelibly impressed on

the resident soul. T recollect personally attending a case at Edgware with Sir A. Cooper, where the patient had his hand removed, and who for a long time after its loss would now and then complain of feeling pains similar to those he suffered when the lost member was attached to

The following extracts are copied from the RESEC PHIT COPHICAL JOURNAU:—

A lad numed Commings fell from a car at Whitehall, New York, and the train passed ver his arm, severing it from the body. After the accident the boy was conveyed home, and his detached limb was thrown into a pail, which act, to the astonishment of the parties present, caused the little fellow to acream with paint a finbsequently to this occurrence the disprited, extremity was piaced superficially under the garden mould, but shortly after the interment, the lad proclaimed that something was crawling on the inside of his hand, the arm was then exhumed, when a large worm was discovered in its paint. A jar was now outsined, but it became necessary to use some effort in placing the limb in the stone vessel, and after this operation, the lad suffered severe paroxysms of pain, as he thought, in his lost extremity. The severed member was then put into another jar, parily filled with alcohol and then deposited in the ground, but after a short, period, the boy sgain complained that his arm, and diagers were in a gramped posicalls. In Bubsequently to this coccurrence, the his arm and flagers were in a gramped poet-tion and that the little finger and the one next to it felt as if they were growing together. On the jar being taken up and its contents exam-ined, the limb was found contracted or flexed as described. Now this patient knew nothing whatever of the different dispositions of his

Another case is related in the same paper where a man on the field of baths him his arm amputated, which was afterward carefully buried. The soldier subsequently at the operation and whilst in the heaptral appeared to be going on favorably, but now said then done plained that he felt as if the thumb and finger of his last are were research to continue. of his lost arm were pressed together in such a wice like manner, that they caused him intense which like manner, that they caused him intense suffering. One of the nurses without the patient's knowledge, instituted massures that led to the disinterment of the deputated arm, when lot the thumb and friendly forced together. The term was new placed in its natural position, hen wranged in woolen cloths and signin-buried. Since of the nurse, after her return, asked him how he felt, his remark was, that at ten o'clock a. More the pain in his imaginary limb ceased—the exact hour be it noticed, when the amputated arm was taken out the ground. These particular occurrences have been likened to two minds closely en rapport, which, though thous.

minds closely en rapport, which, though thousands of miles apart, they can sympathise with each other's feelings. Now the molecules of the amputated arm, say they, are closely encapport with those of the interior spirit arm. The two, though separated, affect each other through sympathetic vibrations imparted to certain principles in the atmosphere which can

influence no other person than the one to whom they belong.

The above related facts will, I presume, serve to wake up the reflective faculties of cerfain advocates for cremation, and cause the still hesitating to longer pause ere they rush into the sad mistake of perhaps painfully dis-tressing the unattached soul, which is said by many of our late spirit-visitors to suffer much and for a long time after the death of the body if occasioned by dire disease or any sudden kind of violence, and even sometimes if greatly disturbed when the corpse is roughly treated after dissolution. If this be true, cremaed after dissolution. If this be true, cremation must be a very erroneous process, since it would appear that the sympathies of the inner man with the molecules which formed its material home, are many and deep, and, the soul, must, we advocate, be often a long time breaking through or separating itself from them, and likewise, probably, from some of its other associations, which companionships and affections would, by burning, be too suddenly dissupped from the atoms and circumstances to rupted from the atoms and circumstances to which the departed spirit once so clung, and perhaps too much loved.

African Jugglers.

BY ST. GEORGE W. ST.CK, M. A. (OXON).

Among the many foreigners who crowd to Oxford from north and south and east and west to enjoy the doubtful advantage of a purely ornamental education is a negro gentleman named Cole. His grand-parents were slaves who were brought from the Niger coun-try to Sierra Leone, and there released by or-der of the British Government. His father was educated by missionaries, and took orders was educated by missionaries, and took orders in the Church of England. He himself has received a liberal education. His knowledge of languages, in particular, is very extensive, commencing with his native dialect, and embracing Hebrew, Arabic, Latin, Greek, English, French and German. Of all these he declares he has found English the most difficult, from its arbitrariness. I thought I would take advantage of my acquaintance with this gentleman to obtain some information, about the tleman to obtain some information about the African jugglers, of whom I had read curious stories; and my delight was great when he told me in reply to my interrogation that he had often witnessed their performances. I will relate here the substance of what he told me.

A very favorite trick with these jugglers, and one witnessed by Mr. Cole's father, is to take a piece of cassada (a plant resembling a potato) and throw it into a glass, the juggler at the same time asking the spectator what he would like to have it turned into. Perhaps the spectator will say a sovereign, and the cassada will instantly become one. A dishonest man may make a good thing out of this trick by running off instantly and exchanging the cassada for its worth in gold or silver. He must be expeditions, though, for a very short time the sovereign will turn back into a cassada, to the amazement of the unsuspecting recipient. take a piece of cassada (a plant resembling a

In another trick of the African jugglers one of them will present himself before a merch ant and ask for a sum of money—say £50 The merchant will, of course, refuse, and in all probability angrily order the juggler out of his house. The juggler will go at once. But next time the merchant counts his money, he will find the exact sum missing which the jug-gler asked for. The only way for the merch-aut to escapa loss is to propitiate the intruder with some trifling present. These relations, I thought, were interesting enough, but, not having the warrant of personal experience, were comparatively valueless. Accordingly I pressed Mr. Cole to tell me what he had himself witnessed of the powers of his country-men. This he was at first loth to do, fearing lest I should come to the conclusion, that ve-racity was not an African virtue. But when I explained to him that I was commonly regarded as a fool by my acquaintances on the acore of my excessive credulity, he proceeded to test the strength of that quality by the following extraordinary recital, at the same time giving me his resitive assurance of its truth

me his positive assurance of its truth.

Some jugglers from the interior came down to Sierra Leone to exhibit their powers. Mr. to Sierra Leone to exhibit their powers. Mr. Cole was one of a party that assembled in a tent to witness the performance. After displaying various wonders, the chief juggler requested one of the spectators to go out and borrow a loaded out. The same tenth of the spectators of the spectators of the spectators. borrow a loaded gun. The testimony of the lender was afterwards obtained to the fact of its being a bona fide gun, veritably loaded. When the gun was brought, the juggler furth-When the gun was brought, the juggler further requested the borrower to have the goodness to shoot him. The man demurred for fear of being hanged, for they were under British Government. Then the juggler upbraided the negro who had brought the gun, calling the company to witness that he had saked the man to shoot him; and that he was alraid. He would not, he said, get one of his own band to do so, because the bystanders would in that case declare it was collusion and trickery. Pablic opinion went in favor of the would in that case declare it was collusion and trickery. Pablic opinion went in favor of the juggler's being anot, and so the man at length plucked up his courage, stood a few paces off the juggler, levelled the gun, and discharged a bullet full in his breast. The juggler fell lifeless to the ground, the blood welling from the wound. A profound silence ensued. The spectators meanwhile began to feel very uncountertable, and some of them thought it. comfortable, and some of them thought it prudent to slink out of the tent. Then the juggier's men commenced a wild African chark. Presently the dead man's breath began to return, and, as the song drew to a close, he jumped to his feet, with no appearance of a wound about his person, nor was there the faintest trace of blood upon the floor, though it had before been covered with it. The re-vived man then told the spectators all they had said while he lay on the ground, mentioning how some of the party had left the tent. On concluding this narration, Mr. Cole remarked to me that he did not think we had any con-

juring like that in Europe.

Strength could have pulled the handcuffs up
The same gentleman also assured me he was from the floor, and no ordinary hands could

present when the following wonderful incl-dents took place. Some jugglers had come down as before from the interior to the coast. have extricated themselves from their iron class. It is few minutes, however, loud and authoritative rappings were heard from all Governor Kennedy, of Sierra Leone, was then on the point of taking his departure for Hong Kong. The jugglers asked leave to exhibit be-fore him, saying they knew his was a very wonderful country, but they would like him wonderful country, but they would like him to know that there were some strange things in their country too before he left it. Permission being granted and a party having assembled at the Governor quarters, the head lagger are. Makes, at for materies you would like he have. Since Governor groposes measurement have a great spread. Well, let make her a close," never the juggler. The soleth bring head, the juggler waves his hands in the air, and a large ham appears on the table greener Kennedy then suggests hot boiled. The juggler repeats his manusurre, and The juggler repeats his manouvre, and disbroad daylight quantities of steaming rice like on a dish previously laid on the table. This the chief juggler informs the company he is about to show them something more he is about to show them something more wasterful still, namely, he will produce a live baby out of nothing. Here the Governor's power of credence falls him, and he tells the juggler he does not know what he is talking about. "Wait and see," replies the juggler." I have said that I will produce a baby, and I will do it. But you must hold your arms so," placing them as if dandling a baby. Then the negro spreads out his hands, and a live baby appears in the Governor's folded arms, squal-

ling as only a baby can. In a few moments it vanishes again as mysteriously as it came. After listening to these stories I saked Mr. Cole how such feats were to be accounted for, and he said that though the jugglers professed to do them by their own powers, yet people who were at all initiated knew that they were accomplished by the aid of spirits.

SPIRIT RAPPINGS.

A Private Seauce for the Benealt of Reporters.

The Globs-Democrat Man Shakes a Spirit Hand Across the Frightful Chasin.

In company with another reporter, a Globic-Democrat representative attended, the other night, a scance at the house of Mr. C. Tuckett, opposite the House of Refuge, given by Mr. W. C. Clark. Mr. Clark will be remembered in connection with the recent exhibition at Concert Hall, where a "materialized spirit" appeared at the aperture of a cabinet, and was shot at with a rifle without apparent effect, which brought only a sardonic smile to the spirit face at the aperture. Mr. Clark has been "developing for materializations" for about a month, which he will explain to night at Con-

Like most mediums, he is of the nervous temperament, with pale face, and deep set eyes, impressible to the influence of surroundings, but firm in his belief of himself and "Peter." "Peter" (his Christian name, who has been lost in the mists of a spiritual world) is the leader of a "band," which have surrounded Mr. Clark ever since he came from Iowa.
To all appearances, Mr. Clark is perfectly
guileless of any intention to deceive; and would stand brave and undaunted in the face

"His armor is his honest thought,"
And simple truth his highest skill."

His dress, voice and manner, all indicate a man brought up with no superior educational advantages, in the country, or a village, who has suddenly come into the presence of forces and powers he does not understand.

The scance took place in the parlor of Mr. Tuckett, a level-headed mechanic. Mr. Tuckett, from his long experience in Spiritualism, was made President of the old Spiritualism, was made President of the old Spiritualistic Society. The society is dead, but Mr. Tuckett still lives in the hopeful belief of its cardinal principles. To research being improved upon principles. To prevent being imposed upon, he tests all mediums who come to him for favor or indorsement. Mr. Tuckett marked Mr. Clark "O. K." when the latter, standing outside of the cabinet, produced a materializa-tion at the sperture, and allowed his host to shoot at it with an old horse pistol. His belief was only confirmed when Mr. Clark made the parlor ceiling rain feathers and stones. The stones and feathers, Mr. Tuckett says, have been given away, in some cases to wealthy families on Chouteau avenue, who hold private seances among their friends, but would not for the world allow the community to think they believed in Spiritualism.

To prevent intrusion the parlor was locked, and the windows and shutters closed fast. Al was dark in the room save a dim light from the coal oil lamp on the parlor table. No one could enter without being heard—unless there was some trick in connection with the locks on the shutters and the on the shutters and the doors. Four people were in the room, the medium, Mr. Tuckett and two newspaper reporters.

From the ceiling hung by a string an ordi-

nary mosquito bar.

Mr. Clark placed himself inside of this bar, and was manacled with a pair of handcuffs, borrowed from the House of Refuge opposite the residence. When he had sat down the mosquito bar was nailed fast to the floor, leaving blm. a circumference inside of three or four feet in dismeter, but so arranged that he could not possibly put his hand under the netting without tearing it. At a distance of three feet from the outer circumference of the netting were placed three bells and a guitar, ranged at different points.

The lights were extinguished and the seance begun. The two reporters sat near the window, and Mr. Tuckett sat between them, play-

dow, and Mr. Tuckett sat between them, playing on a melancholy concerting.

With a quavering voice Mr. Tuckett accompanied himself on the concerting. The newspaper men watched. They could see nothing; no sound was heard in the room only the wheezing instrument as it tried to catch its breath to continue the accompaniment.

In five minutes a sound was heard as if the bell had been raised from the floor. It rang once or twice, and then beat time to the music. Pretty soon it was shied scross the room, and hit the Times reporter on the shin, where he is particularly tender. The guitar then was thrummed by some power which seemed to be lifting it up and down, and it pretty soon moved across the room and statch the knee of the Globe Democrat reporter. The writer made a grasp in the darkness for the force, that was moving the lustrument, and the Twiss man did the same. Both felt something, grasped it convulsively, and found that—they had shak-

convulsively, and found that—they had shaken hands in the darkness.

The next performance was in the cabinet, built of half-inch pine, two feet deep and four feet wide, with a door and an aperture in front. The medium entered it with nothing on but a pair of handcuffs, which were clasped as closely as possible around the wrist. A short piece of steut leather was attached to the chain which connected the handcuffs. The medium sat down on the floor of the cabinet, and, placing his hands between his legs, the leather was festened to the bottom of the cabinet by two six penny nails. No ordinary net by two six penny nails. No ordinary strength could have pulled the handonies up

authoritative rappings were heard from all partients of the cabinet, knocking against the top as well as the bottom and sides of the cabinet, and the medium announced that "Peter" had come.

The result of Peter's arrival was a great in crease in the loudness and rapidity of the knocks, which now commenced to beat tolers. ble time to the music of

Themselight expected inside of the cabinet bright expected inside of the cabinet bright expected inside of the cabinet bright expected inside of the moon, and locking as it glared from the aperture like the headlight of a locomotive. Its brightness are increased by the approximation about until was increased by the surrounding gloom until it auddenly disappeared.

At the suggestion of the imprisoned medium the writer placed his hand through the aparture into the cabinet, still dericated by the curtain. In a few moments it felt at the pain the touch of an apparently human hand, moving upward from the bottom of the cabinet. Then the same hand grasped that of the writer from above so tightly that he was tempted to squeal. A second later a heavy blow on the aide of the cabinet near the aperture made the writer withdraw his hand in nervous haste. Before the medium could possibly have put

himself back in the irons, he called for a drink of water, and it was handed him by the writer. "What's this?" he asked, as he finished the last draught. In the medium's hands were a rose of Sharon and several pieces of lark-

After continuing the scance for some time longer, Mr. Clark declared that the materializations could not be produced that night, on account of his weakened and exhausted condition, and the company took their leave.

As the writer left, he mentally recited the lines of Tennyson:

"Dare I say No spirit ever brake the band. That stays him from his native land, Where first he walked when cleaped in clay?

Globe-Democrat.

SPIRIT FACES.

A Window Completely Covered with Thom.

by`w. n. wilking.

The residence of a Mr. Allard in West Windsor, Vt., has for the past two weeks been the scene of remarkable spirit phenomena; and in this brief article I propose to tell you what I myself saw there, together with what I have gained from other reliable sources.

The house in question is small, one and a half story in height, and the window is in the south part opening into a small back room. The faces are best seen in the morning up to about 9 o'clock and after sun down, or during a stormy day, yet there are some who can see while the sunlight floods the window; and one thing which is quite remarkable, is that the thing which is quite remarkable, is that the window can not be shaded by any artificial process, which will render the outlines any plainer. The faces were first discovered on Sunday July 18th, just at night. One of the the neighbors was passing by in the rain (which had been falling continuously during the day) and harmaned to clause at the winthe day), and happened to glance at the window, he saked Mr. Allard who was in the house, "If he had been putting pictures on his window."

Mr. A. said, "No, but presume they are beginning to come? (all in fun of course).
"Well," he says, "there are some; the window is all covered with them."

Mr. A. says, "I guess not," and it was some time before he would go out in the rain to look, and after doing so, he could see them perfectly plain. Since then the interest has continued to spread and the number of visitors to increase. I was present two hours and during that time over forty persons arrived.

On one pane I could see two faces, both gentlemen, one an oldish bald headed man with side locks and chin whiskers. The other was very large with mustache and heavy imwas very large with mustache and heavy imperial, the lips slightly apart showing the teeth plainly. On another pane was the picture of a lady somewhat larger than a photograph negative. This likeness was visible to the waist. She had on a wide rimmed hat, cape over her shoulders, and hands crossed on her lap in front the left hand resting on the lap in the left hand resting on the lap in front, the left hand resting on top, showing the thumb, singers and every other feature. The proportion of this likeness and the pose of the body, was natural, easy and graceful.

Then upon one other pane I could plainly see a face down to the mouth, and below there all was blank, yet others, in fact nearly alf could see this whole face perfectly distinct, and have given it the name of the "big face," as it covers the entire square. Faces were seen by different ones on nearly every pane in the window, which contains fifteen.

While your correspondent was present, two ladies arrived, both skeptics, and commenced to poke fun at the window, calling it dirty, etc., but ere long one of them says, "Why I can see two faces on one pane, one of them is can see two faces on one pane, one of them is looking that way (pointing); no he's looking that way now he is looking back. Why the window is all covered with them and they are all moving." In fact a great many go there who can see them change, some gradually, others instantly, as in the above case. Some assert that the faces have nearly all changed between their visits. No two persons have been able to see exactly alike, yet with very few exceptions all can see something. I saw the window taken out and placed in all posi-tions, yet nothing could be seen until it was placed in the frame again. And I was informed that it had been thoroughly washed on both sides several times. On looking at the window from the outside it appears cloudy and smoky all over, and it is with these light and dark shades that the faces are formed. A few of them have been recognized. But the most wonderful of all is that upon going into the back room and looking from the inside out, every pane in the window seems to be as clear

It is quite amusing to be present and hear the different opinions expressed as to the cause of the phenomens. If it is the Devil as some assert, he must have acquired a wonderful knowledge in the art of photography. And it as some will have it, that the window is dirty, it is the most obstinate dirt I ever heard off to resist the most obstinate dirt I ever heard of, to resist the most thorough application of soap and water. Or if it was chance, and was there at first, and recently discovered—chance must have a wonderful mechanical contrivance, for we have good authority that at times the window presents a moving panorams of human faces. human faces

I intend to visit the place again soon, and will give the result of myjinvestigation to the readers of th Journal. Felchville, Vt.

AGENTS WANTED for Dr. March's Work, MIGHT SCHEENES IN THE BILLE, and a mugnificant NEW BOOK, inst. Jon. Trees. Address; J. C. McCDERV & CO., Chicago III. Vi8834118

a dinament emili

A Natural and Safe Medicine. BOULDER, COLORADO.

HULL & CHAMBERLAIN:

Fairnos—Seeing that you propose publishing a Circu-lar of Testimonials, we send to you a true statement FRIMDS—Seeing that you propose publishing a Circular of Testimonials, we send to you a true statement of our danglier's case, that you may use it if you wish. When our danglier, lifes was three and a half years cid, she had a createst state forever, which jasted some ax months. In all thanking she could not stand or walk. The consequence was it left has an invalid, with the right limit frawin up, as that the has always had to walk on her seen, and has gained daries pain. She is now 19 years old. Tour Powders have cured her. She can now walk of strawd on that food as well as the other. While formerly it used to pain her severely to stand or walk, she can now stand or walk for hours, and it does not her? her. She says she can not remainer ever having a well day since her earliest childhood until since she took your Powders.

Powders.

I have suffered severely from sick headachs for 40 years, and could find no medicine to relieve me until I found your Magnetic and Electric Powders. They have entirely cuted me. We would earnestly recommend them

to all senterers.

We feet very grateful to you and the kind angels who direct your work for the good they have done to us.

Yours train.

Tourse McMung.

ACENTS WANTED BYREYWHERE. CIRCULARS, and Agents' Terms, sent FREE, to any

Send your money at our expense and risk, by Early Duck Money Order, Registered Letter, Drafts on Nov 'All letters and remittances must be directed to mull & Chamberhain.

868 Broadway, New York City. Phobs C. Hull, Annis Lord Chamberlein. 663 Broadway. Mow York City. 164 Weiren Av. Obicego, III. AICHICEIG

BARRIEF'S HEALTH GUIDE BOW 162dy and for sale at the office of this paper. Price, \$1 00. Banner of Light for sale at the office of this paper.

Penn Medical University OF PHILADELPHIA.

A thorough liberal and economical Medical School for both sexes, opens October 4th, 1875. For Catalogue and announcement address

E. D. BUCKMAN, M.D. DEAN, vienizing 1090 Spring Garden St., Philladelphila

The Witch of Endor

Vindicated: God in the Constitution: Review of the Daluge: Rational Review of Theology; and Origin of the Trinity. These Pamphlets and other Tracts sent postnaid to those enclosing ten cents to the author, H. B. ORAVEN, Richboro, Bucks Co., Pa. vi7n3552

E. D. Babbitt, D. M. PSYCHOMIST and ELECTRICIAN.

Heals Nervous. Parklytic. Eheumatic. Fo-male and Blood Bisenses delightully and power-fully by Electricity, Vapor Batus and especially Vital Magnetism!

Magnetism!

Babbitt's Health Sinide pronounced s "Higher science of Life," "worth \$10." "A wonderful brok," a home Doctor on Nature's plan; sent postpaid for \$1.

Babbitt's Vital Magnetisms, "Cheap at double price," 25c; with Health Gire \$1.15

Babbitt's Chart of Bealth, beautiful, peatpaid, 69c.—yock-ims great truths in bod type for all. Great inducements to Agents, male and female.

Female.

Faychomized acidulated paper, most vitalizing to dormant system. I package \$1. Two month's course with full regimen laid out, \$5. Describe symptomo.

Private Instruction in Magnetic Healing, Persons inducted into Self-Psychology which ever after gives more control over physical and mental forces.

Make money orders payable at Station D.

Address at No. 5 Clinton Place, (near Broadway), N. Y.

VISCOSTITUTE.

WINOMY

Water and Magnetic Cure

TURKISH, MAGNETIC, HOT AND COLD BATHS, always in readiness with competent and efficient helpers. Patients received at any time for board and treatment. Drs Mr. 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 promounced by D. A. Laphans State Geologist, of Wis. to be the strongest on record. This with our treatment connected with the baths operated 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 Watertown, Wis., \$5 rer barrel; half barrel, \$450; gallon, 50 cents. Office and Bath room cor., of 4th and Center st., Winons, Minn. [vi8n17t18]

Would You Know Yourself? Consult with A. B. SEVERANCE, the well known PSYCHOMETRIST and CLAIRVOYANT.

Come in person, or send by letter a lock of your Hair. or Hand writing, or a Photograph; he will give you a correct delineation of Character, giving instructions for self improvement, by telling what faculities to cultivate and what to restrain, giving your present Physical, Mental and Spiritual condition, giving Past and Future Events, Telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the oner, and, whether you are in a proper condition for Marriage, Hints and advice to those that are in unhappy married relations, how to make their path of life smoothet. Fürther, will give an examination of diseases, and correct ciagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS.

He also treats diseases MAGNETICALLY, and otherwise. TREES: Brief Delineation, \$1.00; Full and Complete Delineation, \$2.00; Diagnosis of Disease, \$1.00; Diagnosis and Prescription, \$3.50; Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 417 Milwaukee st. Milwaukee. Wis.

UR. BIGELOW

ructive disease, of matterns of which are a cases, INDIGESTION, IRRITABILITY I fanly Power, Frightful Dreams, sonsation of then asleep, melancholy, self-distrast, sontage, r/, bashfulness and timidity, palpitation of the lastest of the case of heat, chilly sonsations, retilessness, of the case Eastes of heat, chilly sonsations, restlements, cold fast, at times vorsolous appetite, sallow complexion, blotches and pimples on the face, love of solimide, inability to concentrate the mind, AVERSION TO SOCIETY rendering MARRIAGG IMPROPER, such should apply at once. Every case can be cured. His reputation guarantees this fact. OIROUDARS sens for TWO SOT, STAMPS. His large work just published seat for SLU, containing facts work swowing.

SEXUAL PATHOLOGY

A prephinal and popular, review on the percentorities organs, describing all that is known regarding the structure, these and abuses of the successive organs.

In this velution of two handless pages, you get the substance of all that is known upon pages, you get the substance of all that is known upon these unatters, written in plain and torse language. It is emphasically a book for the people, and should be read by every person of a marriageable age. Flow, one dollar. Address.

C. MARKELDW, Hr. D. 379 St. Olsri, St., Ohlesso.

Newspapers ... Magazines

For sale at the Ornce of this Papers Seamer of Light. Boston. 8 . .. Spiritual Magazine. Mapphia: 15 " "

Letter to a Christian.

By the tie that binds all kindred souls in sympathy with each other, I address you as Sister. I had the pleasant privilege of reading your last letter to your brother John, wherem you are grieved to know of his departure from a former faith. Do not think that I am regime a former faith. Do not think that I am using my pen in defense of your brother (for he is quite capable of defencing himself), so much as I am using it in the cause of our glorious and beautiful religion, the "Harmonial Philesophy," which we call Spiritualism. Sistery how mistaken you are when you think we discard the truths of the Bible; or seek to denounce them as false, or have stolen the contents of the Bible to serve ourselves. Let me show you the reverse of that. We read the grand, noble and beautiful truths both taught and practiced by Jesus and his many disciples. All these we have accepted by faith, believing that which was taught and practiced by them to be literally true—and thus believing we have sought to know if there are any disciples have sought to know if there are any disciples in existence to-day. (See Gospel by St. Mark, chap. 16, v. 15 to 18 inclusive). And by seeking, knocking and asking, we have found the knowledge sought for. (Please read the 9th and 10th verses of 11th chap. of St. Luke).

What was it do you think that caused me, as perhaps many others, to seek after and find that consolation which Spiritualism gives? Why it was by beliaving in all the promises I have cited above. If I could he with you-if you could know me as I am, then I could

if you could know me as I am, then I could talk to you much better than I can write; for I have not words to express to a stranger the trust of the childheart. Many years ago, when most all of my household angels had been taken from me, leaving me, as it were, out in the cold bleak world, not knowing what to do or what to think many horse to go what out in the cold bleak world, not knowing what to do, or what to think, nor where to go, until the thought came to me, "Can not she whom I loved so dearly, and by whose side I have ever been; can she not be my guardian angel, my counselor and my guide?" Then it was that in my extremity and anguish I asked her, and she came—and has ever came only to give consolation. consolation, advice, and happiness, but never

to lead astray—never to delude in any way.
So also has each of my departed loved ones returned to me from the other side of life—the eternal side—bringing messages to prove beyond a doubt their identity. To believe them here present with you is one thing, but to know, is another and quite a different feeling. To hear their voices—to feel their touch—to receive their caresses and see them face to face—to watch the hand as it glides along to face—to watch the hand as it glides along the paper writing nothing but loving and truthful messages, and watch the motion of the lips as they are speaking to you,—calling your name; I say the thought of all this must be grand indeed, but the reality is divine!

All this has been given to your brother, real and tangible, and can not be gainsayed. Nor do I think that in a single instance they have ever come to mock us or to make us dispatis.

ever come to mock us or to make us dissatisfied with our lot here on earth. I have said "us" and "our" because your brother John and I have investigated Spiritualism together in this city.

Miracles can be, and have been, performed by these mediums or "disciples." I am myself a subject on which a miracle was performed six years ago. Please read the 39th and 40th verses of the 9th chap, of St. Mars.

When you know the pure character and life of your brother so well, how can you think his recent knowledge so much worse than his former faith? Please read Ecclesiastus, 7th chap, and 10th verse.

Sister, when we see the different manifestations of the present day corresponding to those of a former time, we do not have to rejective former in order to accept the latter. Our belief is only confirmed. We have greater evidence of the truth of the Bible than do those who regard Spiritualism as a delusion. When we see both women and men who can tell us all we ever did just as Jesus did with the woman at the well of Jacob; when we see the sick restored to health, the withered limb made whose; the lame to walk, and the deaf to hear, then we come to the conclusion that Jesus was able to heal by divisely natural laws; that he was endowed with mental clearness, spiritual perceptions, psychological powers and a pure and healthful magnetism.

This may appear to you as blasphemy, but I Sister, when we see the different manifesta-

perceptions, psychological powers and a pure and healthful magnetism.

This may appear to you as blasphemy, but I do not intend it as such. Do not think that I am trying to persuade you into your brother's way of thinking or seeing. But when our munisters in every pulpit, all ever our land tell us as they stand beside the casket containing the lifeless form of our loved one, that the spirit of that one is near us, wishing to console us, only gone before to make us more willing to lay aside the vanities of mortal life and be welcomed by them into the immortal world—when we hear this every day of our lives almost, we feel that these ministers are responsible for what they say. Then since these things are so I ask what is the sin of inviting to our houses those who can give us the proof of what has been so long taught us, which proof comes through one in most cases, who is unconscious of the proof he gives, knowing absolutely nothing at the time of what is done, said or written through his mediumahip. Spiritualism has come to thousands now embracing it as a pure religion in answer to the prayer of the heart. religion in answer to the prayer of the heart.
If has come to illumine our homes and enkindle the soul with the reflections that come to us when we know that we have been communing with the dear departed. Spiritualism brings consolation to many who have not had the privilege of seeing their friends live Christian lives, but who have been compelled to witness their life and death without any seeming change, either in word or thought. And yet their changeless lives did not wear them from our affections.

I once knew a wife whose grief was great, agonizing, because her husband had done a criminal act, and then killed himself. When I first saw her she had lamented five long, weary years, thinking him to be in endless. torment, and never more to be with her or the torment, and never more to be with her or the children. I took hief to a physical medium, and her husband came to her, identified himself and talked to her in the came loving way that he had always done; said, "I am trying to undo the wrong I did. I am not happy yet. My peace of mind will come when all is settled with that person. I am sogry that I killed my self, but want you to forgive me. I am glad that I can let you know how it is with me." that I can let you know how it is with me."
This all came to her in words, the medium not knowing her—and greater rejoicing I have never witnessed. She was satisfied that there was no fraud and happy in the knowledge that her husband still lived and was with her. To many such is not Spiritualism sent as a balms to heal the broken heart.

How can such a religion be inconsistent with human happiness? You think it would do you no good to have your husband come and converse with you—but in this I think you

I have been with both your brothers when they conversed with him and know just how happy they were then, and the joy still clings to them. If we can see here and be made happy—have our hearts gladdened with seeing the glories, that belong to the Great God of Nature, by standing is the outer court of the temple, then God has surely ordained it so for now the 54th and 55th verses of 15th chap, of 1st Cor., is a veritable truth.

You say that which we have taken from the Bible, is truth and beauty. We think the religion of Jesus, stripped of the foolish church dogmas that have gathered like sponges on the rocks of the sea, is as high and noble as ever. - The religion of reason and of the aspirations of the soul, are as flame-like as ever. Age has not dimmed its brightness. We are still the children of God—Jesus is our brother -not our master-God is as near to us as to

Let us think that; build on that and have charity for minds unlike our own, whether in the church or out of it. Let the wisdom of the Bible make us strong; its truths enchant us into ways of pure and right living. Let us flud the kingdom of heaven now, and not wait flud the kingdom of heaven now, and not wait until death ferries us over. Let us now seek repose beside the rock of ages smitten by angel hands; drink from the pure fountain the beautiful knowledge of the other life as it flows from the Spirit-world eternally to make our earth-life more glad. Let us serve God directly with no mediator interviewing, because we are one with Jesus. Is not this worth our wishes. Our prayers and our work?

wishes, our prayers and our work? The Spiritual Philosophy teaches us to become better men and better women; teaches us that our souls are immortal; that we are heirs of God. This knowledge gives our lives a new phase, a happy assuring phase to our present existence, and teaches conformity to Nature's laws, which we accept as divine laws.

Many things could I write to you in regard to Spiritualism that might tend to remove the provides that you have regist it; and I

prejudice that you now have against it; and I am sure that if you knew it as your brother does, you would not feel as you do. I hope I have said nothing in this letter that shall wound your feelings. I can assure I have not

With the kindest regards for your feelings and religion, I now subscribe myself.

Mes. Helen T. Shiff.

Denver, Col,. Aug. 1st, '75.

Criticisms on the Bible.

Mr. Jones:—Even cruelty to animals is now punished by law. This shows a merciful treatment since the days of Noah, when God destroyed all the beasts, fowls and insects, save those in the Ark, and that, too, for the wickedness of man.

The Hebrew anthropomorphism represented God under the human form, and with human attributes, affections and the human senses; for instance, "And Noah took of every clean beast and every clean fowl and offered burnt offerings on the altar. And the Lord smelled a sweet savor" (Gen. 8: 20, 21). Query: How many "clean beasts and fowls" were left to breed from?

"And the Lord came down to see the city and the tower" (Gen. 11: 5). But He must have gone up again to divise a plan, for the seventh verse says, "Let us go down, and there confound their language." "And the Lord said there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my clory passes by that I will not while my glory passes by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen ', (Ex. 33: 21, 23, 23). This proves the anthropomorphism of the Hebrew God as described by

Moses, wife was a "Midianitish woman" as well as Zimri's, and yet Phineas slew him and his wife, and for this crime he was promoted to the priesthood by Moses—a man, not only guilty of the choice of whom he would marry, but a murderer in the land of Egypt (N. 25: 10, Ex. 2: 12).

For this crime, inter-marriage with the Midianites, "The Lord spake unto Moses, saying, vex the Midianites and smite them" (N. 25: 16). "And Moses was wroth with the officers, and said, have ye saved all the women alive? Now therefore kill every male among the little ones, and kill every woman that hath known a man by lying with him; but all the women children that have not known a man by lying with him, keep alive for yourselves."
(N. 33: 14, 15, 17, 19). A note to this damnable crime against numanity says, "It has been said that Moses authorized the Israelites to make concubines of these females. But they were merely to possess them as female, slaves." Another note thus divides these innocent virgins (whose fathers, brothers, mothers and sisters were cruelly murdered), "To soldiers 16 000; to people 16 000; to Levite, 320, and to God 32"

Now, what did God want with these virgina? Perhaps God gave them to "His sons for wives" as stated in Gen. 6: 2. The above murder of thirty-two thousand "male little ones "-the counterpart of the 82,000 virgins saved alive as slaves or concumines, and their mothers (40,000) making a total of 72,000 help-less and innocent victims of "Moses' wrath" (Gen. 31: 14).

The "Cawhpore massacre" of three hundred victims, and that of the "Mountain Meadow" in Utah, dwindle into insignificance when compared with the wholesale massacre of the Midianites by the order of Moses; and yet orthodox theologisms endorse him as the "meek" and faithful servant of God—the universal Father, "whose tender mercies are over all His works."

The destruction of the Midianites was for plunder, because Midian was not any part of the lands promised to the Israelites, as the following proves: "But of the cities which following proves: "But of the cities which the Lord deth give thee, then shalt save slive nothing that have theth; thou shalt utterly destroy them, namely, the Hittites, Amorites, Canapites, Perizzites, Hivites and Jehusites." How many men, women and children fell in this war of invasion, Moses does not state. Pernaps, he was, for once, ashained to record the magnitude of his crimes against humanity, and well he might he. and well he might be.

When King Alaziah sent fifty men to the prophet Elijah, he called down fire from heaven and consumed them. The second fifty were also consumed, but the third fifty Elijah spared (K 1:10, 12, 15). Why not punish the king only, instead of one hundred men thus wantonly slain? Just after Elijah was taken up in "a charlot of five." Elijah was taken up in "a charlot of five." Elijah was taken up in "a charlot of five." Elijah was taken up in "a charlot of five." Elijah was taken up in "a charlot of five." Elijah was taken up in the city and mocked him, and said; Go up, thou baddhead. And he turned and cursed them in the name of the Lord; and there came two she bears out of the wood, and tore forty-and-two children of wood, and tore forty-and-two children of them. (8 K. 2:23, 24).

A note to this text says, "They were young men." And: "The venerable prophet, from a divine impulse, pronounced a curse in the name of the Lord, which was immediately followed by the most terrible judgment; thus evincing the source from which it flowed."

Jesus said: "Suffer little children to come unto me for of such is the kingdom of heaven."
What a contrast between Jesus and the Hebrew God—"The God of Hosts." And yet: "the Lord drove out the inhabitants of the mountain; but He could not drive out those of the valley, because they had charlots of iron " (J. 1: 19). This was a sad failure for an omnipotent God.

INVESTIGATION, Rural, Ille.

Letter From G. C. Stewart.

FRIEND JONES:—I have just received a circular from Keen, Cook & Co., advertising Prof. Grimes' book. He seems to have taken for granted that only mesmeric subjects because a said and a king avalent. come spirit mediums. And as his explana-tions of spirit phenomena do not in any man-ner touch my case, I must conclude that his investigations have been both limited and superficial. When Mesmerism and Psychology were in their glory, I tried various operators, but none could control me. I also employed a powerful operator in Magnetism in this city. but without avail. When fully satisfied that I was not a subject, I commenced as an operator, and soon found several good subjects and frequently gave private exhibitions without charge. The Professor says: "The mere unexpressed will of the operator is ineffectual." I know that he is mistaken. I once said to a boy whom I had mesmerized, "See what a fine orange tree," and willed mentally that he help himself. He then spread his handkerchief on the floor, and plucked thirteen. I then willed that he was just thirteen from his handkerchief. that he put just thirteen from his handkerchief into his pocket, which he did. I told him to throw in his line and catch some fish, and willed mentally that he hook a large one. He accordingly did so and called on me to help him, when on my mentally exercising the will to have the line break, he fell backward rolling over the floor.

These cases were samples of quite common occurrences. In my experiments I merely suggested a line of action, and then whatever I mentally desired he performed. Of course you can not tolerate a long article, or I would multiply cases. I afterwards became a medium, a writing, personating, healing and speak-ing medium. My experience was so similar to mediumship all over the world that I need not particularize. I wish merely to show that in my case, Prof. Grimes is entirely mistaken. He says in trance, as it is called, the depressing emotions are called into action. In my case the opposite is true. The exalting emotions are wonderfully excited whenever I am controlled to speak.

The Professor says, "Any person who can be entranced by an operator, can also entrance himself," How about my case Professor? No man can entrance me, but spirits come to me, give their names, history, etc. Sometimes I see them; sometimes I do not, but I am always wide awake, or at least I always thought so until the Professor insinuated that we poor devils were asleen but did not that we poor devils were asleep but did not know it!

I lent a friend one hundred dollars in his poverty. Afterward a relative left him a legacy of one thousand dollars, and I wanted him to repay me. While in my room alone, not thinking on that subject my spirit mother came and wished me to write as follows: "Robert," he who had left the legacy, "wishes you not to collect that borrowed money, and says if you will not, he will enable you to earn ten times that amount by your medium-ship." What could induce me to write

ship." What could induce me to write thus, as I had made up my mind fully to collect the money, and I did collect it.

I was once shaving myself, and a spirit came to me and wished me to write. I lidd my razor aside and wrote, and then finished my shaving. According to Grimes I fell asleep with the razor in my hand, but laid it carefully away a rather uniformer. carefully away, a rather uncommon experience, for always when I fall asleep with any thing in my hand, it falls to the floor, and I have never in such cases found when I awoke that I had written anything.

Let me say to the Professor, on the meamer-

ic sleep question, that a man or woman of full age, who does not know the difference between seeing, hearing or doing something, wide awake and dreaming something, may have brains enough to belong to his party, but would hardly know enough to make a good Spiritualist.

When a man dreams, he thinks it real; so does a mesmeric subject when entranced, but both on awaking know that they dreamed, while a conscious trance medium knows that he did not dream. I am more thoroughly awake when speaking under spirit influence, than at any other time, the folding of a paper or similar slight noise annoying me exceedingly. The Professor says, "There is not a shadow of truth, etc.," in the physical phenomena. The Professor, I hope, does not stimulate, if he does I appeal from the Professor, drunk, to a sober audience. I have of fessor, drunk, to a sober audience. I have offessor, drunk, to a sober audience. I have often seen a table torn from the grasp of two
strong men, when a medium's hand merely
lay upon the top of it, and quite a crowd witnessed the operation repeatedly. We had a
pine table made especially for the purpose, and
it was frequently broken by some power too
strong for the skeptics. I have traveled back
and forth through large parlors with other parties sitting on a table, with only a medium's
hand upon it. According to Prof. Grimes, in
the first instance, all the spectators were the first instance, all the spectators were asleep, and there were scores of them, and all dreamed the same dream. The man who repaired our table repeatedly, dreamed that he mended it, and we dreamed that we paid for it. What nonsense! I can bring scores of our best citizens to swear to these and similar phenomena, who are not Spiritualists. My

Newark, N. J., Aug. 1st. '75.

Remarkable Dream.

BROTHER JONES:—The following remarkable dream was related to me a few days ago, by one of our most active business men, Mr. George Marsh, a lumber dealer in this place. He has a brother David, who is a mail agent on the Louisville, New Albany and Ghicago Road; in his family resides a Miss B., a malden lady of some years, who dreamed that if David went out on his next trip, he would get killed, as his car would be thrown from the track down a high embankment; but if George, his brother, went he would not get hurt. The dream made such an impression on Miss S.'s mind, that she became almost frantic at the thought of David's going, as he'seemed not dispared to pay much attention to it. Finally he gave way to her entreaties, and George went in his place. BROTHER JONES:-The following remarkable

place.

The result was, that the car he was in was thrown from the track down ar embankment, some twenty-five or thirty feet, and when it landed he found himself on his feet, holding on to some arrangement on the top of the car, without a scratch or braiss upon him.

These are all matter-of-fact persons, and willing to be interviewed by any one, especially by those who doubt that our loved ones gone on before take any interest in the welfare of those left behind, and that they often do, when conditions afe favorable, lend us helping hands, though unseen by mortal eyes, to which is often attributed the immediate interposition of the Infinite One, instead of the angel-spirits, whom he has placed in charge of us to keep us at any time from dashing our foot against a stone.

W. B. Gustine.

W. B. GUSTINE. Michigan City, Aug. 5, '75,

Dr. P. B. Randolph Controls Mediums.

BROTHER JONES:—I wish to inform you that our arisen Brother, P. B. Randolph, has been to see us. He came on Tuesday evening, Aug. 10th, and controlled my daughter, Mrs. Chamberiain. He seemed very much excited, and still had the feeling that no one cared for him on account of his peculiar temperament and lineage. We talked to him as best we couldbut he still seemed to feel bitter, and again took possession of Mrs. C., while dining the next day, Aug. 11th. He can not rest; he is still erratic and changeable, and it will be a long time before a change in him will be per-

ceptible. cepuole.

He visited my daughter, Mrs. Webb, on the evening of the 12th, and desired me to say to Mrs. Chamberlain, "Not to be afraid of his influence, as he did not desire to injure her, but he was abliged to set himself." Said but that he was obliged to act himself." Said

it made him feel better to come and manifest, We think it will make him feel pleasant to know we sent word to you of his return, as he made the request that we should inform you, and that he will be assured that we desire to have full justice done him.

CYRUS LORD. Chicago, III.

Postage Must be Prepaid. Occasionally a subscriber remits only 68 to renew the Journal. It requires afteen 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 pustage for one year.

Removal.—At Home.

We can now be found at our new Religio-Peulosophical Publishing House, two blocks south and in plain view from the south and east fronts of the new Postoffics and Customhouse building. It being three stories higher than any building near it, and curmounted with a flagstaff, can be designated anywhere on Dearborn street, from South Water to Twenty-Second streets. The building stands fust south of Harrison street, and fronts east on Dearborn street and west on Fourth Avenue. All letters should be addressed Region. Philosophical Publishing House, Chicago,

* Special Folices.

Attention Opium Esters 1

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

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

The remedy is harmless, and not unpala-

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

Address Mrs. A. H. Robinson, 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.-[KD. JOUR-

The Spiritual Harp, The New Music Book, For the Choir, Congregation,

and Social Circle. Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musiclans have written expressly for it.

The Surreval Hanr is a work of over three hundred pages, comprising SONGS, DUETS, and QUARTETTS with PIANO, ORGAN, or MELODEON accompaniment.

 Single copy
 \$2.00

 Full gilt
 3.00

 6 copies
 10.00

 12 copies
 19.00

When sent by mail 24 cents additional re-

quired on each copy.

Abridged edition of the Symmyan Hamp, containing one hundred and four pages, price \$1.00: postage 16 cents *a*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

DENRY SLADE, CLARRYOYANT, M. NO. 18 WEST TWENTY-FIRST ST., New YORK, VISISH

Mellium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINTS 374 West 32nd St., New York. Term: \$2 and three 3 cent post-ge stamps Honey refunded if not answered.

THE MAGNETIC TREATMENT. END 25 'ENTS TO DR. ANDREW STONE, Troy N. Y., and outsin a large, highly illustrated took on the system of V talizing Treatment.

mrs. Mary e. Werks.

TEST & BUSINESS MEDIUM. 887 W. Madinou St.. Chicago. Houns-from 10 A. M. to 9 P. M.

MEDICAL DIAGNOSIS: ****

of patient's hair, (give age and Prescription, \$3.00. Vegetable Remedies prescribed only. Specific for Fe-MINERAL EXAMINATION Parties sending a by mail or express, giving state and county, can have the locality examined, mines located, etc. Yermo, 0.10. Address F. VOGL,

P, O. Box, 313, Station A, BOSTON, MASS. visaistis

owiscellaneous.

The TOLL-GATT! Press Pleature cent free! An and! Address with stamp, E. C. ABSEY, Euf-falle, N. Y.

Dr. J. S. Lyon's HYGEIAN HOME is at SPRINGFIELD, MO., Send for Circular,

PRANK DAKER s. W. oscood, Notary Public. BAKER & OSGOOD. ATTORNEYS and COUNSELORS, TIMES BUILDING, CHICAGO.

HERMAN SNOW, Dealer in Spiritualist, Liberal & Reform BOOKS AND PAPERS.

No. 319 KEARNY ST., Up Stairs, West Side, a few Doors North of Bush, SAN FRANCISCO, CAL. Agency for the Beligio-Philosophical Journal, and other Liberal and Reform Papers.

HOW I MADE \$70 the first week, and am now averaging \$36 in a safe business. Any man or woman can do the same. A valuable 16 pp. pamphlet and D. Secret free. Write at once to COWAN & CO. Eighth St., New York.

Try Dobhin's Flootria Gam TLY DANNIES FIGURIC DAY.

SPIRITUALIST BOARDING HOUSE.

Epiritualists 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.

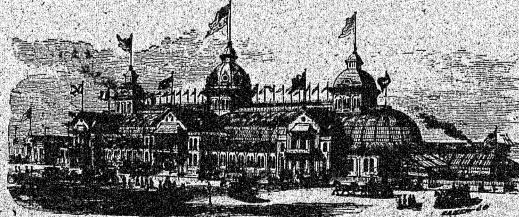
MAN AND BEAST.

HERE AND HEREAFTER

BY REV. J. G. WOOD, M. A., F. L. S.

In this work the reader will find opened up a field of rare interest. Psychology generally deals with man, and with man in the abstract, but Mr. Wood here uses it to explain the traits and motives that actuate even the lower animals, and give them as distinct characters as their matters. It is by no means an ignoble study to seek a rational explanation for many acts performed by animals that refuse to conform to the limited measure of instinct, and the author has carried his investigations to a considerable length and conducted them in a thorough manner. He endeavors to show that the lower animals do possess those mental and moral characteristics which belong to the immortal spirit and not to the perishable body. He clearly shows that the Scriptures do not deny a future life to the lower animals, and illustrates their capacity therefor by citing more than three hundred original anecdotes, well authenticated, which show that such animals share with man the attributes of reason, larguage, memory, a sense of moral reaponsibility, unselfishness and love. No intelligent reader can fall to be deeply interested in the character of the discussion or the practical examples upon which the author relies to point his conclusions.

Price \$1.50; postage 22 cents. %6°For sale, wholesale and retail, by the Religio-Philosophical Publishme House, Chicago.

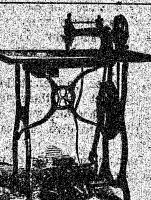


Inter-State INDUSTRIAL EXPOSITION of Chicago. Open from September 8 to October 9, 1875.

The Greatest American Exhibition of the Year!

EVERY DEPARTMENT FULL OF MOST INTERESTING NOVELTIES. SCIENCE: INDUSTRY and ART Combined. NO INTELLIGENT PERSON, OLD OR YOUNG, SHOULD PAIL TO SEE IT.

POREDUCED FARES ON ALL RAILEGADS. 22



SEWING MACHINE,

CASH PRICE 846.

ANY percon wanting a first clease price 846.

LIGHT BUNNING AND BABILY MANAGED 1.

Bautile Bowler Machine will find it of taportance to said to it for our latest terms to purchasers, as we offer LARME SPECOLIETE FOR CASE. We also send Machine on Trial to any part of the Northwest.

IT CONTS NOURING TO TEX THE HOME MACHINE, as we pay all the expense, if not scoppted. Send for our descriptive circulars, and late terms to each purchasers. Address

JOHNSON, CLARK & CO., 141 State St., Chicago, III. Please oblige us by stating where you saw this advertisement. [vi8:2216]

Religio-Philosophical Fournal

s. s. jones. 🗆

TERMS OF SUBSCRIPTION: . . One copy, one year, in advance, including postage. 23.15 " at the end of the year. 3 50

Three months on trial, to New Subscribers...... 50

<u> Coligio Philosophical Publiching Rouse</u> An letters and communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING House, Chicago

NEWSPAPER DECISIONS..."

1:-Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not -is responsible for the payment.

2.—If any person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it, until payment is made; and collect the whole amount—whether the paper is taken from the office or not.

3.—The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facts evidence of intentional fraud.

In making remittances for subscription, always procure a draft on New York, or Chicago, or Post-Official Molley Orden, if possible. When neither of these can be procured, send the money, but always in a Registered Letter. The registration fee has been reduced to ten cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. AlmaPostmasters are obliged to register letters when requested to do so.

do so.

Those sending money to this office for the Jour-NAL should be careful to state whether it be for a re-newal, or a new subscription, and write all proper names

plainly.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arregrages is made, as required by tax.

No names extened on the subscription books, without the first payment in advance.

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.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Shith has paid to 1Dec, 1879, it will be mailed, "J. Shith I De., 3." If he has only paid to 1 Dec, 1874, it will stand thus: "J. Smith 1 Dec, 4."

CHICAGO, SATURDAY, SEPTEMBER 4. 1875.

. BLOOD! BLOOD!

MAN OF SELECT TOTAL SE Bacrifices in Olden Times, and in the 19th Century.

People in the early ages of the world did not possens those kind, humane feelings, that distinguish the human race at the present time, and their God was proportionately crude and fooligh. Which it rained, he was feeling badly over the affairs of earth, and crying. When it lightened and thundered, he was angry with his children. When a volcano belched forth fire and smoke, or an earthquake shook the earth, he was dissatisfied with the condition of his offairs and manifested it in that way. Befor the days of Christ the inhabitants of earth wore groping in darkness and their crude notions of Deity had various branches, one of which demanded sacrifices.

It is not necessary to go further back in history than the time of the illustrious Abraham, (who, had he perpetrated his falsehoods and crimes in this civilized 19th century, would be .cerving out a term in the penitentiary.) to find an illustration of the insatiate cruelty and sensuclism that then prevailed. His treatment of Hagar was inhuman, and his prevarication in reference to Sarah, in these modern times;

would be called lies.

But God was perfectly satisfied with his conduct, veracity and moral character, but resolved to try him that he might exhibit to the world an illustrious example of the power of faith. And, as the "story goes," God commanded him to take his son-his only son Isaac, whom he loved, and in whom all the promisco of God were to be accomplished—and to offer him up for a burnt-offering upon a distant mountain. Without an inquiry or murmuring word, and with a promptness which showed the most entire submission, Abraham obeyed the mysterious command. A journey of three days was accomplished. Every preparation for the offering, was made, and the knife was in his hand, which was uplifted to slay his son, when his purpose was arrested by a voice from heaven, requiring him to spare the lad, inasmuch as the proof of the father's faith and obedience, was full. A ram was provided in a neighboring thicket, which he took and offered up; and after having been favored with opscial tokens of the divine approbation, he roturned with his son to Beersheba. This grand trial and fillustration of the patriarch's faith took place, as it is supposed, upon Mount Moriah. In commemoration of it, he gave to the place the name Jehovah jirch, (the Lord will ese or provide,) intimating a general truth, respecting the divine faithfulness and care; and prophetical allusion, as some suppose, to the great escrifice which, in fullness of time, was to be offered on that same spot for the sine of

Of course there are many who believe this normalive. The idea that God should command Abraham to offer his sure as a secrifice. in the essence of absurally, and is as false as false can be. But the presence of the ram was opportune; and "saved" the boy's life.

Again, "as the story goes," it appears in an cient times, that animal secrifices, were of four general kinds: viz burnt-offerings, ain-offer. ings, trespass offerings, and peace offerings. We have a particular account of these in the first seven chapters of Levitions r The three kinds first mentioned had an explatory virtue; that is, they made atonement for those that offered them. The peace offerings were more particularly sacriates expressive of gratitude and praise for mercies received, or of supplication for marcies desired. Burnt-offerings, however, were not exclusively explanatory in their character, but had in them also a meaning of thankful and adoring worship presented to the Most High; and in them all some regard was had to the guilt of sin. Hood poured out

meaning than that of atonement. It was solemnly conscerated by the Lord to be an expiation for the soul, and accordingly never flowedabout the altar without a design of calling remembrance the existence of sin, and sym-

bolically washed away its evil.

Since then, times have greatly changed, Foolish sacrifices to propitiate the pugnacious anger of an offended Deity, or to ingratiate one in his favor, are no longer practiced, and in their place is the simple "sacrifice" or appropristion of the blood of a goat or sheep. to promote health or banish disease. This is a great stride in improvement—it is certainly an advance out of heathendom into the broad day light of common sense! In no case is the animal killed or injured: . ff a goat is employed, after the sacrifice he can butt as usual, kick his heals as high, : wag his tail in emotions of delight, and out some mischievous pranks, not feeling the loss of blood at all, while if he is an advanced goat, he can have the satisfaction of knowing that he has not lived in vain:

These modern excrifices to banish disease and promote health, are becoming numerous, and the following case which we take from the Chicago Times, are vividly illustrative of the new religion; which instead of trying to placate an offended Daity, neaks to promote the happiness of the human race generally. It appears that a Miss Clark, living near Litchfield, Ct., was the person to be benefited by the "sacrifice" of blood. She had fallen from a awing in the rear of the farm house, while high in the air, and striking acress a sharpprejection, several of her ribs were fractured, the jagged points of two of them penetrating the lung tissue. The case was very severe at first, but was rendered more so by a severe hemorrhage that; occurred on the morning after the accident, by which the patient lost saveral ounces of blood. After the hemorrhage the patient began to sink, and death seemed imminent from loss of blood.

After a consultation it was decided the only chance to save the patient's life, lay in being able to replace by transfusion the blood lost. The situation was explained to the parents and friends, and it was proposed to use the blood of a sheep. The hearty consent of the relatives was given, and a fine healthy sheep was soon obtained: A glass tube was procured and bent into such a shape as was required to connect a large artery, the external carotid, in the sheep's neck with the vein at the head of the patient's left arm. The blood was then to be forced into the system of the patient by the pulsation of the sheep's heart. It was contended that by this operation all danger of admitting hir was precluded; that the blood could not coagulate, and that the vivified arterial blood would pass into the patient's veins, not only taking the place of what had been lost, but adding a healthy action to no dievious circulation She lay upon her back, her eyes partly

closed, her lips gently parted, and breathing slowly. Her cheeks were waxen in their extreme pallor, and her lips were absolutely colorless. Ice had been placed upon the irregularly pulsating afteries at the base of the neck, and her temples were frequently bathed with cooling lotions.

All being ready, the sheep was moved alongside the patient's arm. The pressure from the lower part of the forceps was removed, and the bright red arterial blood leaped along the glass tube and spirted from the brifice. The operator placed his finger over the aperture and controlled the stream. By this method every particle of atmospheric air was expelled from the tube. The point was then brought close to the vein in the patient's arm, and an incision was made just above the bend of the cl-

After fifteen or sixteen ounces had been transferred, the flow of the blood was stopped and the tube withdrawn. Before the incision was made the skin of the patient's arm was tightly drawn down. After the tube was taken out the skin was suffered to slip back again. Thus the orifice of the vein was covered as by a flap, and there was no chance for the admission of sir. Subsequent hemorrhage was prevented by laying a folded cloth over the wound and securing it with a bandage.

The sheep was then attended to. The ligatures were passed around the artery whence the blood had been taken, and the vessel was secured above and below. One end of the ligature was cut off, the other was permitted to hang out of the wound. A small quantity of milk punch was given the sheep, and it was taken out upon the lawn. The legs were untied and the animal was set upon its feet. At first the sheep staggered a little, but it soon after recovered itself, and went to nibbling the grees as though nothing unusual had happened. An immediate change was apparent in Miss Clark's condition. A faint blush returned to to her hitherto pale cheeks. Her lips again resumed their natural color, and her eyes no longer drooped, but were open to their fullest exisat. Nourishments were given in the form of soup and beef-tes, and small quantities of milk-punch and ogg-nog. From the day of the operation her improvement has been steady. The young lady has been spending the past few werks in Minnesots. There can be no doubt they the timely transfusion of blood saved her life.

That Money: 1135 car TOPLE TAKE OF THE PROPERTY.

We were never in greater need, of our just dues than now, and we respectfully request all who have not renewed their substriptions and paid up arrearages, to remit the same without

We pay all bills every week, on presentation to do so, we have to collect from those who owe us subscriptions. We therefore most respectfully sak our patrons to give this call prompt attention.

Done Dellar, even, from those who can do no in sacrifies of any sort, could have no other more, is better than no payment at all. MI reprint all about the constraint and arrivers.

Can Spirits Tell When or Where Lost Things can be Found?

The above inquiry is often made, and several persons wrote us shortly after Prof. Donaldson and Grimwood were lost, saying in substance that now was the time for spirits to tell what had become of them.

To these letters we have until now made no rēply, 'notwithstanding several mediums asserted after their disappearance that they were immediately drowned.

For:instance, Mrs. Moore, the wife of G. A. Moore, an old and well-known citizen of Chicago, who resides at 1253 West Monroe Street, eaid, while sitting in a circle with a few friends the night after the last ascension of Donaldson, "I tell you that Prof. Donaldson and Grimwood are in Lake Michigan. I hate to say it but it is so and I must say so."

And the next Tuesday, she, while at her work, received a visit from Prof. Donaldson, who told her where his body is, and also where the body of Grimwood was. He described the place as near as any one could do an without being on the ground.

Donaldson said his body was at that time entangled in, and confined by the ropes of the balloon in the lake about three-fourths of a mile porthweiterly from where Grimwood's body was found. He has no anxiety in regard to it, but is glad that Grimwood's body has been secur ed, as it is a great catisfaction to his relatives and friends.

The facts of Grimwood's body having been found where the opinit said it was, inspires the friends of Mrs. Moore with full confidence that Donaldson's body is where he etates it to be.

Any one doubting the facts above stated are at liberty to call on Mr. Moore and his wife and other friends, who were present when she told where Grimwood's body could be found.

That most excellent medium, but erratic old gentleman, Chauncey Barnes, stated in substance the same thing at Dubuque, Iowa, soon after they were lost, Donaldson himself making the announcement. Chauncey Barnes is an illiterate and very eccentric man, nevertheless a good test medium.

He was the son of a fisherman and his father was drowned when he was a little boy. Chauncey was put on board a sailing vessel as a cubin boy soon after his father was drowned, and never had any chance to go to school. He grew up to be a sailor, and finally captain of a merchant vessel.

Getting sick of a sea-faring life and being considered a nort of prodigy among seamen from his power to forstell coming events, as well as things in the past of which he had no knowledge, except by this strange gift now known as mediumship, he left the seas, but at too late a period in life to acquire an educa-

Barnes wrote to the editor of the Evening Journal the facts in regard to the drowning of Prof. Donaldson and young Grimwood. His letter probably developed about the same literary acquirements that certain fishermen of old now denominated saints, would have done. if they had entered upon a correspondence with a priest of the sect of Pharisees of their day. They were good fishermen, but poor scholars.

The editor of the Evening Journal ridicules Barnes' mediumistic powers, and bases such ridicule upon Barnes' bad syntax. Of course, Barnes had to plead guilty to the latter charge, as he never studied grammar, nor attended a spelling school in his life, and yet he could beat the Journal man every time in catching

But we will let the sailor medium speak for himself. In writing about his mediumistic powers, he says the Chicago Evening Journal alludes to him as follows:

"Barnes is a humbug, and his brain is filled with emptiness; no logic, no grammar, no

"This," says Barnes, "was said of me on account of what transpired at one of my seances in regard to Donaldson and Mr. Grimwood, who were lost at the time of the late balloon ascension at Chicago."

Mr. Barnes continues:

"I was at that time in Dubuque, Iowa. I had a party in my room investigating and getting tests. All at once my hand seized a pencil and made a large circle in the form of a balloon and wrote under it, 'Lost in the lake—Donaldson.' I said to the party, 'Is it possible they are lost?' This was after they want up the last time. I remarked 'I told went up the last time. I remarked, 'I told Donaldson to give up his ballooning, and said o him you will lose your life, if you do not. My hand seized the pencil again and wrote: Yes, that is true. Dr. Barnes, I know you teld me so. Write to the Chicago *Evening Journal* and *Times*, that we are all lost in the

I did so, and received nothing but blackguardism from them. After a few days there was an offer of a reward for any one who could give them any information as to where they were. I wrote them again; that they were in the bottom of the lake, and that their bodies would be found, and that I claimed the reward. unless they were otherwise discovered.

unless they were otherwise discovered.

People have often asked me if I thought they were in the lake. I told them I knew they were there, and that they would yet be discovered."

Now if it be a fact that Prof. Donaldson. lives on a spiritual plane of life with all his powers unimpaired, is it not more than probable that he would seek outsome medium whom he could control and communicate the fact that he was drowned, when he saw the great anxiety among the people to know his and Grimwood's fate?

Why did he seek for and control the old sailor, some one may inquire? We answer, it is more than probable that Barnes made a deep impression upon his mind when he told him to "quit ballooning or you will lose your life," and it is quite probable that the last thing he thought of when going down into the lake and the first on awakening in Spirit

and the first of the first

verified. If so, is it strange that he sought, found and used him as his medium, to give to the world the fact that he was drowned? ...

The question of the old sailor's syntax was of no moment to him. The simple fact that he could control his organism to communicate from his present spiritual plane of life, the truth that he was drowned, was the all-engrossing thought with Donaldson. This communication the Chicago Evening Journal rejected, apparently on account of the bad grammar of the medium. medium.

A Voice From a Prison.

S. S. Jones:—There is nothing on carth that would give me more pleasure, than to step into your new home, and thank you in person, for your generosity in sending one and other unfortunate prisoners throughout the country your Journal.

Enclosed find five dollars, my subscription for the past and the next year. I will not di-late on the many good things in the JOURNAL, among the best are the articles on

drath, or the pathway from Rarth to spikrr-Libe, and Dr. P. A. Sandford's lecture. Please give

my compliments through the Journal, to all friends who send me papers and books. I write in a little iron cell held together by 1296 rivets, bolts, and bars, yet through all this array of iron, the Journal makes its way every reek regular. May God bless you evermore

It has been the custom in all ages, and by all nations, to pardon deserving prisoners, or State occasions, such as the coronation of Monarchs, the anniversary of births and or national festivities. Would it not be humane for the President of the United States, to rec ommend such a measure at the Centennial Anniversary of our great and free America?

There are in the United States over 40,000; among that 40,000 are over 5,000 soldiers, who served their country in time of need; some to my knowledge, under Gen. Grant at Shiloh Donaldson, and Vicksburg, and who would again, if free, take up arms in our country's cause, if needed, and as for my part I wish, I had fallen at Lookout Mountain, ere I was disgraced in Nevada.

But says Gail Hamilton, "You broke the law and must suffer." I can not discuss the case now, but will say I broke no law, but the law broke me. Nor will I mention here the numerous jobs put on men, and especially on this coast, to send them to state prison, and then rob them of all they have, but they are

Andy Johnson. Carson City, Nev., June 27th, '75.

All we know of the writer is the simple fact that his name appears upon our subscription list.: We should have chearfully sent the Journal to him free if he had asked, us to do so, as we do to all who make the request, when bigoted prison Wardens do not forbid it. Two states, Ohio and New York, have petty tyrants for wardens, religious and political sycophants, who being clothed with a little brief authority refuse to allow convicts to read the RELIGIO. PHILOSOPHICAL JOURNAL. Let it go on record to be known to the people of this boasted land of religious tolerance, that while sectarian papers of every denomination; find free ingress into every state prison in America, two states Ohio and New York are subject to sectarian bigots, who refuse to allow prisoners to read the Religio-Philosophical Journal, a paper that teaches every man that as he sows so shall he reap; that suffering is the natural consequences of wrong doing, and that great is the reward of noble deeds.

No man that reads the RELIGIO-PHILSOPHI CAL JOURNAL, can or will say that he finds up, on its clean white pages, encouragement for wrong doing, but on the contrary, every in ducement is held out for him to be a good and true man for goodness sake, and its rewards: . .

That there are many nobler souls confined in each of these prisons than the wardens who exclude this paper from them, no one will doubt who reads the letters from those un fortunate men, often published in the Journal. Bigots clothed with authority and backed up by a corrupt priesthood, are the most intolerant creatures that our country is cursed with. They to-day as in the past, would glory in turning the thumbscrews, and applying the rack to heretics if they had the power.

How long will liberal minded American cit izens remain indifferent to the acts of bigots. and that intolerance which excludes reforma tory papers from that most unfortunate class of all others, those who crave mental food that will give them moral growth to overcome the passions that so often blindly leads men to the commission of crimes?

A HAUNTED FARM HOUSE. Ghosts Which Throw Stones and Také: Photographs.

According to the Detroit Free Press, the spirits are having a gala time at Byron. Mich., on the farm of Mrs. Turner. It appears from that paper, that one day Mrs. Turner and her hired girl were startled by a stone coming in the open door, striking the middle of the floor, bounding obliquely therefrom, and striking the sewing-machine, from thence leaping to the ceiling overhead, and falling to the floor again with but very little noise. Mrs. Turner relterates that it is more as if the stones were carried about swiftly in an invisible hand than if they were thrown, They are almost upon one before they are seen, and the observer starts back in fright lest he be struck. This being the first occasion in which the stones had come in the house. Mrs. Turner was very much frightened, and declared to her husband she could no longer stay there, and appealed to him to remove, or at least call for assistance and make an effort to solve the mystery, -- ' the more of the

Mrs. Turner, while in her door yard by a table turning apples she had drying last fall; had stones fall profusely around and about her; and at the same time the men were digging potatoes in a field on the farm, and they said the stones fell about them all day at intervals. A gentleman of probity, on whom strict relilife, was what the old sailor told him; then I ance can be placed, says that he drove out to I see what kind of a paper we publish.

the Turner farm one day lastfall, and while hitching his horse a stone came striking in the buggy, and others falling round about him. The stone-throwing is not so frequent now

as it was last summer, and the family had commenced to congratulate themselves that they might be left alone by their unwelcome. visitors, when lo! and behold, pictures were soon observed to have formed on the window paties. Acids were applied, but to no effect. Some of these pictures represented groups of faces: others looked like landscapes. They could only be seen from the outside of the window. As nearly as may be described they resemble a photographer's negative. Like a glass negative, to be visible they miust have a dark background. "For instance, when looking from the outside through the window as the left, on the opposite side of the room in another window, and the observer can see nothing peculiar about the glass when the two windows are in range, but changing one's position so that the wall of the room octs as background, then the ploture comes out clearly. Mr. Turner has lately removed five of these panes of glass from the window. His wife had become quite nervous over this new mystery, as she had to see it every time the went in the kitchen door from the outside of the house. There is enother pane that pictures are now forming on, and faces could be seen a week ago quite plainly on it.-

Florers at a Seance.

The Spiritualists have been holding a camp meeting on the shores of Lake Pleasant. Mr. Thayer, the flower medium, was present. At one seance, according to the New York Sun's reporter's statement, when the light was struck it revealed a variety of blooming plants and fancy foreign grasses. There were the golden banded lily of Japan; another lily spotted, another long, graceful, beautiful and ravishingly fragrant lily; there was a spirally-growing striped grass around a green stalk, rareand curious; there were wonderful ferns of foreign lands; there were reses and rose buds of heavenly white; there was a plant that came with roots and earth clinging thereto; there was an elegant, rich, passion flower that fell before the proud mother of the young medium, William Fletcher; there was a widespreading bough of fancy grass; there were lovely leaves, thick, leathery, and farciful, from the richly vegetating tropics; and all these blossoms, leaves, grasses, and buds were almost dripping with dew. Not one of the long brittle petals of the finest lily was broken and the spiral grass stood out in its great circular shape, and the delicate forms, the roses and the aweet smelling pinks of purest white had not been crushed. Each person grabbed the flower that had fallen before their outspread

North Carolina.

EDITOR JOURNAL:-The Republicans have carried Warren County by a large majority. I am elected to the Convention, by a majority of 1467. This is more than 500 over my majority last Winter. You will see by this, that the people here are not religious bigots. The state I think, has gone Republican, though the contest has been a close one. The papers will give the precise returns soon.

Yours Truly, WM. THORNE. Ridgeway, N. C. Aug. 18th, '75.

Our readers will remember that Mr. Thorne was last winter expelled on a charge of infidelity (simply because he did not believe in the God of the Jews), from the North Carolina House of Representive, by the bigots who occupled a majority of the seats in that infamously corrupt body.

He went home and took an appeal to his constituents who have now elected him to the Constitutional Convention. He will there be sure to make a rattling among the dry bones of old theology. Mysterious are the workings of Infinite Wiedom. .: A liberal constitution for the people of Old North Carolina, will be adopted during the anniversary year of Amercan Independence.

Illinois State Fair.

On the 18th day of Sept., the Illinois State Fair commences its annual session at. Ottowa. It has a magnificent premium: list which is always an inducement to farmers and mechanics to enter their products for competition.

There is every probability in favor of fine weather, which with an abundant harvest, and a beautiful location for holding the fair, should and will prompt the largest attendance. Let the farmers and mechanics, tradesmen

and pofessional men, together with their families, improve the opportunity for a good time.

Bastian and Taylor.

We are glad to announce that these two plendid mediums, will return to this city about the middle of September. They have a host of warm friends in this city, as well as throughout the whole Northwest, who will give them a cordial reception.

FRED L. ALLES, editor and publisher of the Pontiac (IIL) Schtinel, gave us a call a few days ago. He gets up a spicy local paper, and in consequence is winning many laurels.

Terms of the Keliglo-Philosophical Tournal.

To new subscribers on trial, postage propaid

at this office, and the second Three Months Oner Year will could not not and it and too

We send the paper at the simple cost of blank paper, mailing and postage, so as so enable new subscribers, at a nominal expense, to

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

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

The Communistic Societies of the United States, by Charles Nordhoff.

Perhaps there are few subjects which reveal more of human nature and its struggles than the interesting accounts given in this volume, insued by Harper Brothers. The various communities now existing in this country are described. In the introduction the author criticises the "trades unions and internationalcluba," quite severely, and endeavors to show that these have a tendency to debase the laboror by teaching him "to regard himself, and to act towards society as an hireling for life; these societies are united, not as men seeking a way to exchange dependence for independ-ence, but as hirelings, determined to remain such, and only demanding better conditions of their masters." their masters."

The first community described is that of the inspirationists.

a community at Amana, 74 miles west of Davenport, Iowa. This is quite successful, having 1450 members, and owning 25,000 acres of of land. They carry on agriculture, and man-ufactories of several kinds, and are highly succossful. "The marriage state is permitted, though not regarded as a meritorious act. The government consists of thirteen trustees chosen from the men, women having nothing to do in the matter. They are mostly Germans.

THE HARMONY SOCIETY, AT ECONOMY, PA.,

on the Ohio River west of Pittsburg; these also are Germans, and were organized under the leadership of George Rapp. They encouraged marriage until 1807, when they introduced a celibate life. Being asked what kind of a watch, or safeguard do you keep over the intescourse of the sexes? the reply was, "None at all; it would be of no use. If you have to watch people you had better give them up. We have always depended on the strength of We have always depended on the strength of our religious convictions, and upon prayer and a Christian spirit."

'Do you believe a celibate life to be health-Decidedly so; almost all our people have

lived to a hale old age. They also agree to cease using tobacco."

This society has flourished for seventy years and has always lived in peace and friendship with its neighbors. This society is reputed to be worth over two millions of dollars.

THE SHAKRES.

As communists these have been more successful than any others. There are fifty eight families, with an aggregate of 2,415 souls, and they own about one hundred thousand acres of land, with many valuable improvements. The characteristics of the Shakers are communal life; celibacy and confession. They think that holding property tends to selfishness, and is injurious to individuals. They hold all things in common and hence are relieved of much care. They do not deny the right of marriage to those that are on that clane, but they declare that those who belong to their order must come on to a higher plane of life. They must live as the angels in heavon, where "they neither marry nor are givon in marriage."

The Shakers do not consider it safe to do as the Economists have done in regard to the relations of the sexes, but have rules prohibiting one man and one woman from being alone in their houses or riding or walking. They say "The confession of sin to elders of their own sexes, appointed for the purpose, we believe to be the door of hope to the soul, and one which every sin sick soul seizes with avidity. As all the secret actions of men are open and known to God, therefore a confession made in secret, though professedly made to God, can bring nothing to light. But let the sinner appear in the presence of a faithful servant of Christ, and there confess honestly his every secret sin, one by one, of whatever nature or name, and faithfully lay open his whole life, without any covering or disguise, and he will then feel a humiliating sense of himself, in the presence of God, in a manner which he never experienced before."

The Shakers are Spiritualists, having had the manifestations prior to the appearance at

THE PERFECTIONISTS OF ONEIDA AND WALLING. FORD.

This is a peculiar community. It was founded by its present leader, John H. Noyes, and has in many ways proved very successful. In 1874 there were 283 members. They call themselves "Perfectionists," by which they mean "immediate and total cessation from oin." They believe in healing by united prayer, and give numerous instances in illustration of this.

The most peculiar part of their system is what they call "complex marriage," but which might be called "select generation." They strongly discourage, as an evidence of sinful selfishness, what they call "exclusive or idola-trous attachment" of two persons for each other. Children are left to the care of their mothers until they are weaned; and then they are put in a general nursery. They are trans ferred to others as they advance in age.

One of their most interesting features is their system of "mutual criticism" which is intended both for the 'cure of moral and physical diseases, and is said to be very effectual. This system takes the place of backbiting in ordinary society, and is regarded as one of the greatest many society. greatest means of improvement and fellow-

We have read this book with much interest and would recommend all who are interested in this subject to do so. The author concludes "That communistic societies will not rapidly increase in this or any other country," and says "I do not believe the chances are always against the success of any newly formed societies of this kind. But that men and women can if they will, live comfortably and prosper-

onely in a community, there is no doubt."

We think the true nobility of human nature does not require the restraints of a community, or society, or of law for its highest and beat development. If a person is honest only because of the law or the influence of society around him, or as the Economist says, "Meople are only good when they are watched, you had better give them up." They are on a low plane, and will need growth before they can attain to the highest morality. This requires interior harmony, divine purity of soul and hody with the free exercise of the highest sepirations. There is economy in community labor, but the true hero does not pray to he taken out of the world but for that strength which shall enable them to live true lives in the midst of the world, and worldly people, and to rise above temptations, and give such an example as shall bless the world and lead mankind to aspire after higher conditions.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIER.

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

Spirits have expressed a desire that I should not only rend forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

E. T. C.1

A Valuable Test Through Mrs. Bliss

In the month of June, Mr. John McCoach, attended a circle at the hall, No. 403 Vine St., Philadelphia. He was a stranger in the city, having just come from Kansas. Mrs. B. went up to him under influence and asked if he corresponded with a friend living between here and California. She then described the person so that he recognized him as a brother-inlaw living in Kansas. She said there is a probability that a serious accident will happen to him, before the first of July. It seems to

me like something falling, but I can not see what it is. If you will write to him and put him on guard it may be averted.

Mr. McCoach wrote this to his brother inlaw, and about the 1st of July he received a letter dated June 27th, in which he speaks of the country being very dry, and the prospect. the country being very dry and the prospect of the crops very poor. He then says, "But last night we were struck with a storm which not only blew down fences and grain of all-kinds, but our old barn was thrown down and completely destroyed by it. Yesterday after-noon, I felt as if I ought to take out our horses; there was only a small belt of a cloud in the north-west. At first I concluded there was no danger, and then something seemed to say you had better take the safe side; then I reasoned and said that I could soon take them out if the rain came. But about dark I took out the horses and put them in the old coal house. About 11 o'clock we were wakened by the violence of the storm and wind. I got up and dressed myself and in just about time enough to get to the barn, I heard a tremendous crash and saw the old shell go to the ground. The

wind was blowing a gale and there were con-tinuous flashes of lightning.
"Then, John, I felt thankful for the wee small voice the evening before; for had I left the horses in the barn they would have perished, and perhaps myself, too, in endeavoring to rescue them. These are the simple facts in the case as they transpired; and now, I would say that I am convinced that the warning you gave me in your letter has had something to do with this, as I could not throw it off my mind, though I am not generally timid, but I-feel that the warning has saved me and my horses from danger or death."

Ernest John Witherford.

This medium held a seance at the seance rooms of our Publishing House, Tuesday Evening, Aug. 24th. He is controlled by Dr. Priestley, a highly acientific and intelligent spirit, who in 1774, discovered what has been termed "dephlogisticated air," "vital air," and "empy real air," but which is now designated as oxygen gas. He gave some important diagnosis is given through her lips by the information on scientific matters, and made a Band, and taken down by her Secretary. The very favorable impression on the highly intelligent circle of ladies and gentlemen present.

Some one from Rochelle, Ill., gend renewal and a new subscriber, but does not sign his name.

J. Edwin Churchill of Americus, Ga., de sires to correspond with a lady (Spiritualist) who is an accomplished musician.

JESSE SHEPARD has been giving musical seances in Denver with great success. He is on his way to Salt Lake City and San Fran-

MR. MAXWRLL has been lecturing occasionally at Grow's Opera Hall in this city. His addresses are well received, and the communications given through him by the spirits, are of a high order.

CHAUNCEY BARNES desires us to say that he is slowly wending his way to California, and that he will receive calls and stop for a few days at points enroute. He goesBu rlington, Iowa, the last of this month and then to

DANIEL WHITE, M. D., (Homoopath), office and residence, 703 PineStreet, St. Lous, Mo. Office hours until 9 A. M., from 1 to 3 P. M., and 6 to 7 P. M. Upwards of thirty years ex. perience in general and hospital practice enables him to treat all curable diseases with un. paralleled success.

A LETTER from the American residents of Costa Rica says: In July a number of Jesuits entered Costa Rica from Guatamala, from whence they had been expelled. When they arrived within ten miles of the capital they were ordered to stop. Congress met the same day, and two thousand Masons went in a body to Congress Hall and petitioned for the Jesuit's removal as mischievous members of society. The president, who is a Mason, and several members prominent in debate and influence, made able speeches on the subject, overruling those who favored charitable protection for Jesuits. Congress voted them \$1,500 for their immediate wants and ordered them to leave the country.

Take Notice.

Dr. H. P. Fairfield writes as follows to the Corresponding Secretaries of Spiritual Socie-

As the lecturing season is approaching, I have thought it expedient in as much as I have been out of the lecturing field the past Summer, attending upon my sick mother who was not expected to live, but who has been cured by the spirit power invested in me, to call your attention to the fact that I am now ready to answer calls and make engagements to lecture in harmony with our heaven descending gospel, Spiritualism, wherever my mediumis tic services are required. Come, now, let me hear from you. I am ready for spiritual work, which will leaven the whole lump. I look upon Spiritualism as the youngest child in the great family of Christians, and it is about to colipse all of its relatives, as everybody is becoming interested in the philosophy of its life and power. Please do insert this and oblige one who is now and forever wedded to the un-adulterated principles of Spiritualism. Ad-dress me at Greenwich Village, Mass.

Spiritualist Meeting.

The Quarterly Meeting of the RELIGIO-PHILOSOPHICAL SOCIETY OF ROCKFORD, Kent county, Mich., will be held at their hall, on Saturday and Sunday, the 11th and 12th days of September, 1875. Mrs. Amelia H. Colby, as speaker, and Mrs. Olive K. Smith, inspirational singer, are engaged to attend the meeting Mrs. Parry, the materializing medium, will al so be in attendance. All are cordially invited to attend. Friends from a distance will be provided for free of expense.

WM. E. WHITNEY, Pres't. E. R. KBECH, Sec'y. Rockford, Aug. 16th, '75.

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

Presed to Spivit-life, from Kokomo, Ind., on the 14th of July, Sue Herrin Jacob, aged 1 year, 1 month and 1

Bright epirit dear, I know you're here, Our life of toll to watch and cheer; You becken us with loving hand. To meet you in the summer land. M. C. J.

Departed this life, from Marmeton, Bourbon Co., Kan Hr. Fare, 64 years of age last December.

He was a native of Andover. Mass., and was one of the first to investigate Modern Spiritualism, in which he was a firm believer. He was beloved by all who knew him, His moral character was umblemished. He was a true Spiritualist. He leaves a beloved wife and two children, who know that he has not lost, but gone to the better land. The writer conducted the funeral services. There was a large assembly of people present. J. W. A.

Anginess Antices:

When the farmer's wife has large washing to do, she can save half her time and labor by using Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia.) One pound of it is equal to three 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. Mrs. Morrison is an Unconscious trance medium, clairvoyant AND CLAIRAUDIENT.

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

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The original manuscript is sent to the Correspond-

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

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

Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Morrison, Boston, Mass., No. 102 Westminster St., Box 2519,

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

 A. H. Robinson.—Medium.—Chicago.—J 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. 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. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

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 re-Yours with Respect, main,

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.

Mes. 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

Your Humble Servent.'
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. Polland., Azusa, Cal., May 29th, '75.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Robinson, Medium, Chluago:— Will you please send me some magnetized pa-pers. 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 kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a posi-tion I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-

vorld, I was so free of pain.

Yours respectfully,

Mrs. S. I. Pron.

Topska, Kan., April 12th, '75. Box 651.

Mrs. **Eobineon's Toba**cco Anti-**dote.**

The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. If is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. 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 health to use it. Mrs. Robinson's Tobacco Antidots tones up the system and rectores it to its normal condition, as it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a hand of chemiats long in spirit-life, and is warranted to be perfectly haraless.

Earnless.
This House will pay any chemist one thousand dellare who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Revisio Philosophical Publishess House, Ohicago, Ill., either for wholesale orders, single boxed or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidoto. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartly 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 MERKER. I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or degree

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.

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

Oswego N. Y.
Mr. R. T. Wyman, of Waukau, informs me that he
has used one hox of Mrs. A. H. Robinson's Tobacco
Antidate, and that he is entirely cured of all desire for
the weed. Inclosed find two dollars. Picase send me a

D. H. FORDES. Oshkosh, Wis. For sale at this office, \$3.00 per box. Sent free of postage by mail. Address Religio-Philosophical Pub-

lishing House.

**ET Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each MRS. A. H. ROBINSON, Healing Psychometric & Business Medium

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO. MRS. ROBINSON, while under spirit control, on ro-ceiving a lock of hair of a sick patient, will disgnoss the disease most perfectly, and prescribe the proper ro-medy. Yet, as the most speedy cure is the essential ob-lect in view rather than to graffin idle emfosity, the

better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for cradicating the disease, and permanently curing all curable cases.

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-guilles are brought an respons with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negatives forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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

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

Transs:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply.

ply.

EW Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuscus, and postage.

N.B.—Mus. Rommon will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.



For all Female Complaints in young or old, married or single; at the dawn of womanhood or the change of life; during the time of confinement, controlling the pains of labor, and causing a speedy accovery.

In atoppage of the Menses by taking cold, or other causes, such as Hard Labor, Excitement, &c. This medicine is invaluable as a Uterine, Tonic,

A FEMALE REGULATOR.

It is a Nervous Tonic, a Pain Destroyer, a Specific for Neuralgila, good in Bilious Colics, Uterine in-flammations. It is a PARTURIENT BALM,

facilitating Labor and insuring a quick and perfect recovery; eases the Uterine Pains without interfer-ing with Uterine action. It is a complete Debility Toulc for

Delicate Ladies, who enfer from weakness of any kind. No lady should be without it,

MARRIED OR SINGLE.

It is the only medicine known as a specific for sterlity. Ask your Druggist for it. If he has not got it, have him order it from E. BURNHAM, SON & CO., wholesale druggists, 52 and 54 Lake Street, Chicago.

Parties living where it cannot be obtained can get single bottles, sent by express, by inclosing \$2 to the proprietor, DR. J. S. LANE, 279 S. CLARK ST.; CRICAGO, IAL.

NIAGARA



Twenty-five Years' Practical Experience. Largest Net Surplus of any Agency Company In New York.

GASH ASSETS, \$1,500,000. INVESTED IN UNITED STATES BONDS, OVER 9800,000.

The Record of this Company in the Chicago fire and throughout the West. while one of the four Companies form. Ing the late "Underwriters' Agency," is well and favorably known. Agenciés at all prominent points throughout the United States.

BEVERIDGE & HARRIS, Managers Western Dept. 116 and 118 hasalle Street, Chicago.

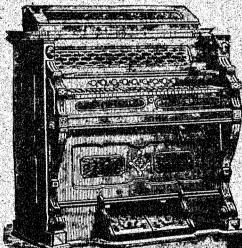
DAVIS & REQUA, Agento, 153 Laralle st., Chicago. v17n25t48

New Advertisements.

A Card to the Public. As I am receiving numerous letters from people at a distance, making inquiry concerning their rowers for development. I am compelled to recort to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment, or medinmistic development. Ail letters inclosing \$2 and two 2-cent strmps, will receive prempt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren Ave., DR. CYRUS LOHD. 171/161/3ecw

PRUSSING'S

84 & 26 Michigan-av., Chicago. y18L25t18



rfed & son's organs. New and important improvements. Simplicity of construction, therefore least liable to get cut of order. Sweetest quality of tone. Essiest action for quick music. Newest style of case. Every organ warranted. Sold on mentally or quarterly payments. Circulats sent

herd's temple of music.

92 Van Buren St., CHICAGO, ILL. N.B.—Cut this out and enclose in your letter, R. J. vi8n25t1 DON'T fail to send Twenty five cents for one of ORMAN'S Stationery Packages, Agents wanted, A. B. Dorman, Box 538, Willimantic, Conn. vi8n2it4*

\$250 A MONTH.—Agents wanted everywhere. Business honorable and first-class. Particulars sent free, Address J. WORTH & CO., St. Louis, Mo. vi8n17t18

Babbitt's Chart of Health

Dr. R. D. Babbitt has prepared a large, handrome Chart of Health, over a yard lorg, to be hung up in homes, schools and lecture rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Hammony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Dress; How to Kat; What to Eat; How to Sleep; How to Bathe, etc., traching people to be their own doctors on the powerful and jet simple plans of Nature.

Price, 50 cents; postage, 10 cents. *, For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

BIOGRAPHY Mrs. J. H. CONANT.

Greatest Mediums NINETEENTH CENTURY.

The book contains a history of the Mediumship of Mrs. Conant from childhood to the present time; together with extracts from the diary of her physician; selections from letters received verifying spirit communications given through her o reanism at the Banner of Light Free Circles: and spirit messages, essays and invocations from various intelligences in the other life. The whole being prefered

with opening remarks from the pen of ALLEN PUTNAM, ESQ. a fine steel plate portrait of THE MEDIUM ADORRS ==

THE WORK. An earnest, unequivocal and individual example of the good wrought by Spiritualism. Its perusal can not fail to cheer our struggling media.

Cloth, 324 pp., \$1,50; postage 20 cents. *a* For sale wholerale and retail at the cilice of this aper. \$350 A YEAR:

How I Made it by My Bees. AND HOW OTHERS

MAY SOON DO THE SAME.

TREE TO BOOK AGENTS
who set FALARY of COMMISSION on cest Pictorial
Bible, 1840 illustrations; RECRITTEOOK, RTC.
By Grand prospectus sed Chicmo free. Permotions
and sus inducements

and me inducements. Co-preserves Busine and Pus. Co., Muscaline, Iowa. Vitalits

Biography of Jonathan Kooms.

[We propose to publish soveral articles and blomaphleal epetches from the pan of Jonathan Koons, written in the early days of Spiritualism, and which first appeared in the Lockport (Pa.) Hedlum . Several of Mr. Koon's children were physical mediums, and the manifestations at his Spirit Rooms, id Ohio, were of the most starting character.—Romon Journal I

In pursuance of my last subject, I now take note of a case of healing.

During the term of my apprenticeship, gontleman by the name of Grubb, inflicted very dangerous wound on one of his feet while execting a mason's scaffold at the residence of a Mr. Shoemaker. The incision was closed and the wound dressed by the family of Shoemaker's, without tying a single blood vessel. After the wound was dressed, the unfortunate sufferer was racked with the most excruciating pain, that bordered nigh to a state of distraction. Mrs. 8 could not endure his agonizing coreams, without offering a sympathetic hand of assistance. She accordingly approached Mr. C. with a smile, as he lay prostrate upon the floor, on a matress, with his wounded member suspended on an elevated plain erected for that purpose. She kindly inquired after the painful condition of his foot. Mr. G. informed her that the pain rather seemed to be on the increase. Meantime she placed her hand gently on the aching member and suffering it to remain there several moments, and then withdraw it in a careless manner and renumed her occupation about the house without further ceremony as if she intended to evade his cognizance of her design. But the change was too sudden and agreeable to escape his detection of her spothing influence and from that hour his foot was restored without further pain or inflamation.

From the time of the foregoing case, to the date of my removal to this place, there was no corresponding or parallel cases to those already named that came under my observation, worthy of note. The next ensuing case worthy of record, took place at the decease of my mother. Previous to her departure, she inelsted on seeing me, saying she could not leave the form until she did. The distance between was great, and her rapid decline seemed to forbid and destroy the practicability of dispatching a written summons to me, under the expectation of meeting her alive, as all hopes

of a physical revival were suspended.

Each rising and setting sun portrayed her rise and decline of life. Four of her children only were present out of ten, to receive the last blessing of a kind and affectionate mother. The history of her careworn brow could no longer be traced in smiles of gratitude and joy in the epitome of mental vigor! The presumption was, that she must speedily depart her physical existence, and that too, without enjoying the presence of one of the most tender threads of her affection! But no! This did not actually prove to be the case. The plastic hand of kind Providence is too bonatifully diffused through the constitutional laws of humen nature to admit of such a rash separation. For a while her inactive physical form was surrounded with the surviving, and mourning friends present, to witness her list expiring breath. Herspirit left its senseless tenement a autilizing the first terms to pay me a visit in Ohio, three hundred miles distant, and then returned back, and reanimated her frail remains, that had been partially adjusted with the funeral habiliments, and delivered the unexpected tidings of her visit, in the relation of which she announced that she had now seen me, and was prepared to depart in peace. She even related what I was engaged at, and the condition of my person, which proved to be otrictly true.

My brother Lewis immediately wrote me, partially out of curiosity, and partially to avoid misuaderstanding that might scorue from an unnecessary procrastination; also to test the truth of her statement. Strange as this narrative may appear to some, it is nevertheless strictly true, without exaggeration.

The next case to which I now advert, took

place at the decease of my youngest brother, George. After attending him day and night for some time, I sought an opportunity to return home, half a mile distant, to see that my family concerns were all cared for, and property attended to. This took place on the evening of April 21st, 1851. I left for home at the dusk of the evening, and traced my course along a path leading through a dividing strip of woodland. After proceeding about half the distance homeward, a white form made its apdistance homeward, a white form made its appearance in my path, some fifteen or twenty paces ahead of me. Being deeply absorbed in thought and cases, I did not give the object that critical attention it would have received on any other occasion. Instead of making the white form my, subject of thought, it was made a point upon which to wreat the eye while meditating upon other subjects, as it kept about the same distance in advance of kept about the same distance in advance of me. In pursuing the short windings of my path, I ascended a hill that lay before me. Near its summit I came into open ground, where several roads converged. Here, for the first time I became interested to know its characteristics. first time I became interested to know its charnoter. At this time the object disappeared be-hind a cluster of small bushes, near the road. I kept a charp lookout in every direction from the spot, in order to detect its escape, until I came up to the point of concealment. When came to the spot I made a close examination. but nothing was to be seen. The concluding inference was accordingly established, that it was an optical illusion, and I hastened onward to make my intended observations at home.

After seeing that all was right at my own residence, I entered my dwelling and took a seat at the fire with my children, and answered their anxious inquiries concerning their "Uncle George." In the height of their inquiries, a tremendous crash was produced upon the floor of the second story over our heads, that shocked every one of us. Upon this I involuntarily proclaimed, "George is dead!" The children inquired how I knew it? to which I replied, "Did you not hear the token?" Of this I immediately repented, for two causes. First: I feared it would cause the children to be timid in case they believed in tokens and omeas. Second: It was not in ac-cordance with my general faith.

Had I been saked ten minutes previous to the occurrence, if I believed in omens, I would have candidly told them I did not. The children became interested in my remarks and continued their inquiries. But, having recovered to what I considered a "present state of mind," and rationality. I accordingly asswered their questions as I thought, in a more philosophical massier, telling them the crash overhead was caused by the fall of a board or something of the character, from the room of the house, and in order to verify my assertion, I proposed to accompany them up stairs, and convince them of the fact. The search was secondingly made, but anothing was discovered near the pot that could have produced the sound. Not feeling prepared to reply to further inquiries on the present sulject, I, instead thereof, in-tered a list of orders to the children, relating to their ordinary duties, and retraced my steps to my brother's residence. On my route, about two thirds of the distance, I met a messager on his way to inform ms of my brother's decease. I immediately it quired for the precise

time of his departure, which corresponded very nearly, if not quite, to the minute the crash at my house was produced.

The intelligence of my brother's death, re gived the two former occurrences in my wind, with more serious reflections, but it was not long after the obituary ceremonies of my brother's funeral had ended, until I found my mind reclining back from its solemn derangement and state of solitude, into a more profound skeptical somnolence than ever, under what I considered a more philosophical conclusion, then that of spectres, witches and spiritual admonitions and tokens. Notwithstanding this conclusion I can not say but what frequent silent whisperings admonished me otherwise, which I could not at all times pass by unheeded.

These were caused by the constant dreams and visious so peculiar to myself, and why it is that I became so credulous on these subjects, remains a mystery to me, except it was under the self discovery of much early false training. for scarcely ever an important occurrence of my whole life transpired without a striking remembrance of a previous and corresponding visionary scene of what was being realized These, however, were reconciled as accidental and circumstantial interpretations that correspond to some idle dream or imaginary vision, since the admission of existing ante-types, and impressed pre-figurations, would be a direct admission of the doctrine of fore ordination and pre-destination, as I then thought.
And such a dectrine to me seemed prepenterous in the extreme. But recently, I have been
led to take a different view of the subject. It seems most probable to me at this time, that all nature is controlled by immutable laws, that act absolutely independent of any primeval intelligence; and that all individualized in telligence is a secondary effect, and must necessarily come under the non premeditated condition and circumstantial influence of said laws. Also, that experienced minds understand cause and effect within the limits of their experience, and no farther,—who are able to impress inexperienced minds with the effects of causes, that are not recognized nor understood by the mind thus impressed. And these impressions to the inexperienced, are prophet ic, and certain. Hence the conclusion, that superior intelligences frequently impress mi-nor intelligences with approaching events, for the purpose of elevating their minds and aspi-rations; this I presume to say has been the case in my own experience. These forebodings are generally made in a manner that is least calculated to create alarm; and the force of their character is increased in proportion to the increasing strength of the mind. I do not claim, however, that all dreams and visions are impressed by superior intelligence, neither that all mysterious sounds and phantasms are the effect and productions of Spiritual agents. When minds become absorbed in the temporal cares and crosses of this world, their dreams and visions will generally blend with the spirit, and the cause of their troubles and concerns Purely impressed dreams and visions, by foreign intelligences are very apt to be original, and detached from the leading subjects of dreamer's physical latitude; and furthermore, impressed subjects by a foreign intelligence are very apt to be more durable and lasting than those received from emporal sources; yet it must be confessed, that the line of distinction is too obtusely drawn to admit of a standard rule. My own experience leads me to conclude, that the same dream or vision is liable to represent sceneries that partake of the i.e. pressions received from both spiritual and physical incentives. I will conclude this article with samples of my own experience; the impelling, or impressing source of which, I am unable to determine.

A few nights since I assumed the charge of three members of my family, who were confined to their bed, with the messles. After watching over them until about three o'clock in the morning, weary and drowsy for want of rest, and seeing that they had all passed into a quiet repose, I concluded to retire and take a little rest myself. In a few moments I passed into an abnormal condition, in which state, busy scenes were represented upon my visionary canvas. A multitude of personalities seemed to be busily engaged in the ceremonial performance of diverse occupations, within the precincts of a group of airy castles. In the midst of the castles stood a huge declining oak, the dimensions of which appeared enormous! I next saw a man amongst the multitude, possess himself of an ax, and set himself to work at felling the great mammoth oak, which seemed to occupy a prominent position in relation to the surrounding castles. The declining branches, and other external antiquated symbols of this monstrous oak, were unmistakable indexes in pointing out the concondition of its core. I approached the operating man, and who should he be, but the renowned A. J. Davis. I wished him success in his operating enterprise, and stood by him until the tree was completely circumscribed with a deep incision, that exposed its rotten interior to full view. The heroic operator then paused in astonishment, when he saw the indisposition of the tree to fall after severing its most substantial parts. During this period, I engaged myself in the examination of its connections with the surrounding castles, which seemed to have been accounted to have been accounted to the seemed to seemed to have been overlooked by the ax-man. Seeing that he was nearly exhausted with labor, I begged leave to use his implement to seperate the surrounding eastles and tree while he took refreshment. He readily conceded, and earnestly looked on in anxious waiting to see the tree fall, at the separation of each brace. While engaged in the separation of the last connecting branch, the tree commenced falling with a tremendous crash, and at this mo-ment I aroused, ere the falling tree reached the ground.

The foregoing visionary scene, I am quite certain was disconnected from any thoughts that ever before occupied my mind. And whatever the impressing agent may have been that indited this imaginary picture, remains

On another occasion, a very strange and pic-turesque scene of the heavens was displayed upon my imaginary canvas in one of my abnorupon my imaginary canvas in one of my abnormal conditions. First, the natural sun, moon and stars were represented in glowing and magnificent splendor, interspersed through a checkered canopy, under the display of every conceivable color. A small breach now takes place in the vertical firmament, a little south of the zenith. From this breach, insumerable lines divarged in every direction, very similar in appearance to those produced by a blow upon a place of window glass. The breach now assumed a bright dazzling appearance, under assumed a bright dazzling appearance, under an increasing magnitude. A voluminous flame of transparent light now issued forth from the breach, which seemed to absorb and extinguish the natural sun with all its systems tized groups of surrounding bodies, while the clements of the terrestrial heavens seemed to pass away in flying vapors. Meantime, far in the distance, another more bright and luminous firmament made its appearance, which occu-pled the place of the former, with a high de-gree of evolved animating and spothing influ-ence, shed forth upon the habitable planet.

Yours as ever, Fraternally. Jonathan Koons, Millfield, O., Jan. 20.h, 1857.

THE LITTLE CHILDREN.

A New Religious Sect in England— How the Lives of the Believers and Their Children are Sacrificed on the Altar of Superstition.

[London Correspondence of the Cincinnati Commercial.]

One of the most serious shapes which superatition assumes in this country is that in which children are sextificed to it. The most notable instances are those of the "Peculiar People." Yesterday when the grand jury of the central criminal court assembled, one of the cases that had to be submitted to them was that of a member of this fanatical sect against whom rested a charge of manslaughter by allowing a child to die which might easily have been saved by medical assistance. The recorder in charging the grand jury quoted the passage in the Epistle of St. James, on which the sect in question based its refusal to employ physicians: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oll in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." The Peculiar People follow out this direction scrupulously, and when the sick are not raised up but die they say, "It was the will of God" with true Moslem resignation. nation. About twelve English children have now fallen victims to this text, their parents even refusing to call in surgeons to set their bones when they are broken, and allowing the limbs to mortify. The magistrates after a long series of menaces—threatening to commit if the offenses were repeated—have at last been forced to surrender. The Church of England is founded on the authority of the Bible as well as the Peculiar People, and it is impossible to punish people for obedience to a plain scriptural command which is part of the act of parliament religion. In a case preceding that considered on Monday, the late Baron Pigott said there was no case with which to go before a jury. The parent had done everything which he considered necessary for the good of his child. He might be superstitious, he might be mistaken, but he was honest, and there was no culpable negligence. This the recorder yesterday declared must now be regarded as the law of the land, and so, he said, it must remain unless the legislature stepped in to make such cases criminal. As there is little reason to expect that a law de-claring the prescription of St. James to be su-peratition will ever pass a house in which bish-ops sit, we must make up our minds that the massacre of the innocents shall go on. Are they to tell the children that the marvels they have learned in Sunday schools—the witch of Endor, the sorcerer struck blind by Paul, the many dead declared to have risen and walked the earth-are all ancient fictions? That were sacerdotal suicide. But can they continue to depend on the theory that "the age of miracles is past?" About ten millions in England to-day demand for that theory an authority which can not be quoted, and declare that miracles still occur. This ten millions is made up of Roman Catholics, Spiritualists, Swedenborgians, and some smaller sects, and their view is confirmed by Moody's stories of men struck dead for scoffing at his work. The theory that the age of miracles is past has broken down so far as its effectiveness in Or-thodox Christendom is concerned. The scientific men have a method of dealing with these matters, but the recollection of Tyndall's prayer-gauge and his Belfast address are too fresh in our minds to justify any expectation that popular superstition will feel the spear of its only enemy, science, so long as supernatur-alism has two hundred million golden reasons for interposing a shield.

Mr. Mill objected to Christianity that by irvesting extensive and various records with uniform authority it consecrated equally the truths and errors in those records. Of course it is always open to one party to say the other misinterprets the records, but nevertheless it is strange to see what varieties of things, even In strange to see what varieties of things, even
In the present day, claim special identification
with Christ. Dr. Kenealy reiterates that his
opponents are repeating under corresponding
circumstances the ery "Crucify him, crucify
him!" and if so, it is plain who the doctor must be. In a widely different case we find a venerable Italian patriot, Signor Maurizio Quadrio, writing of his hero in these words: Yes, the word has been spoken to the people, the light of the new religion has been brought into the world by Mrzzini, but as yet the darkness comprehends it not. It is a rep-ctition of the history of Christ—'He came unto his own, but his own received him not." It would seem to be doubtful whether it were not safer to use such language as this concerning a "cause" or a "truth" in the abstract, rather than of even so great a man as Mazzini, for this contemporary incarnation of religion is a thing which can not be monopolized. Thus hard by Signor Quadrio in Rome is the Pope, who, as I hear replying lately to those who saked whysis he is the vicar of Christ, he should be in such straits, replied: "It is the old cry. "He saved others and can not save old cry, 'He saved others and can not save himself.'' While expressions of this kind While expressions of this kind hurtle around us constantly in the course of theological and partisan warfare; while Ken-ealy says he is Christ's deputy, and Moody, though content to be called by his disciples "the Evangelist," always tells his crowd that God has entered that hall to save them; and Sankey takes up the strain with "Jesus of Nezareth passeth by,"—it need not be wondered if more literal and ignorant enthusiasts commit themselves to the wild notion that they belong personally to the Trinity. I have before me at this moment a batch of letters written by the newest instance of this religious craze. The man who wrote them is James Lawder alias Jesus Christ, of Ayrshire. "Are you afraid of me," asks James, "because I am you affaid of me," asks James, "because I am Christ, a soft, simple fellow like Christ? Call me James Lawder if you choose, and not Christ. I have only taken upon me this character from choice, preferring it with all its grief to any other; what if I have approved it most, may not a man take any character he pleases? Would you be satisfied that I were Christ, if I would compose a moral law in even fewer words than the 'golden rule,' and comprehending the law of Moses and it together? I will do this if it will satisfy you. Or I will instruct you how to turn water into wine; this I can do in several ways; will this satisfy you? It is most easy to me, and comes as a natural gift."

But smid all these utterances of the Ayrshire Christ the unmistakable voice of the Briton often breaks in. For instance, the writer does not like the recent arbitration with America, and the memory of it essess him to forget his second self so far as to begin one sentence, "Who the deuce, etc." He sayr:

With regard to America, we have only returned what Mr. Peabody gave us; one good turn deserves another, and it behooves us to help poor America still more, for she is in very distressed circumstances. I mean to Crown Nellie Grant queen in the States when I have

Whether it is James Lawder that an aks. or whether it is "by permission," must be left to the many skillful exceptists who no doubt read The Commercial.

Poices som the People.

CHICO, CAL, -W. Smallwood writes. -I received the Reliefo-Philosophical Journal all right. It comes laden with good news and glad tidings of great joy to those that are grouping in spiritual darkness. Hope it may go on doing the good work until error and superatition is banished from the land.

READ'S PLACE, KAN.—D. R. and Mary E. Read write.—To one and all who have thus contributed to our happiness by sending us Spiritual journals, we wish through your paper, to tender our most grateful and heart-felt thanks, and for them we will ever humbly crave rich blessings in all needed quantitien.

JEFFERSON, IOWA.—A. Miller writes.—I ace by the little monitor that my subscription has ex-pired, so I hasten to renew it again. I have taken the dear old Journal about, ever since its existence, and hope it may progress and unfold the beautiful more and more until the whole land is filled with the Harmonial Philosophy of peace.

KIRKSVILLE, MO.—E. B. Brewington writes.— Our society is called, "Society of Spiritualists and Liberals of Kirksville." E. B. Brewington, Presi-dent; Robert Harris, Vice President; William M. Gill, Secretary; John L. Porter, Treasurer; we meet every Sunday at 3 o'clock, p. M. Our cause is progressing finely. Our people are desiring to know more of the philosophy, and if they once read your paper will continue to read it. .

ST. LOUIS, MO.—Dr. Ottinger writes.—Having the pleasure of being acquainted with Dr. I. Still-man here, I would say in justice to his reputation, that he is one of the best qualified physicians in this country, whose cures are unrivaled by few. To my observation he cured sicknesses which have been pronounced uncurable by the faculty, and lately a case of dyspepsy of twenty years standing. He is assisted by the angels through his interior power, and besides being a practical worker, he is very charitable man.

BODAGO, CAL.-Dr. John Happy writes Please find enclosed remittance to renew my subscription for the dear old Journal. Though I am 75 years old, my eyes can see to read the news from the immortal shore, in the dear old Journal. We have a little heaven of our own. My family consists of my wife and three sons; they are all modified three sons; they are all the sons; they are all they a mediums: Though we live out of town, we always have plenty of friends from the augel home with us. Bro. Jones, if there are any Spiritualists who wish to emigrate to Somona County California, if they will apply to me, or A. B. Glover, we will be glad to give them all information concerning land and climate, and also assist them in obtaining

NEWBERRY, S. C.—W.H. Webb writes—Some two years ago I became interested in the subject of Spiritualism. It was in this way. I was in New York looking after some business affsirs; having completed that, and having heard of Dr. Henry Slade, a noted medium, I called on him to sea if he could humbug me as he had many others—as I then supposed. Accordingly I paid him a visit. The first sitting interested me enough to make arrangements for another. The second one intensety interested me. Sometime after I visited Dr. rangements for another. The second one intersety interested me. Sometime after I visited Dr. Siade again, J. V. Mausfield, Mrs. Hardy, of Boston, and many other lesser lights. After having gone through with this course, my notions had become too liberal to suit my Haptist brethren, of which church I have been a member for upwards of twenty-five years; I therefore addressed them a note setting forth my views, and upon the usual preliminaries, I was duly expelled as one entertaining heretical notions.

A Subscriber writes.—In a late issue on the first page appears an account, professedly given by spirits, by Jesse Shepard, about the murder of the Emperor Paul of Russia by order of the Empress, his wife Catharine. History gives no account of any such people. From the manner of relation there given, one would infer that the writer intends us to believe it is one concerning persons once clothed in mortal forms, and not mere creatures of the narrator's imagination, therefore it is deemed meet to ask what the writer means? There was an Emperor Paul who was murdered by conspirators of the army. Perhaps an account in the 'Eclectic Magazine' of December, 865, is as accurate and minute as can be found His wife, the Empress Mary, was a very different character from Catharine Du Nord. Paul was succeeded by his son Alexander. The spirits should post themselves on history a very little before they give us accounts of affairs where their blunders are so easily detected.

NEW LONDON, MINN.—Flora Geer writes.—
Observing an article not long since in your much esteemed paper, the subject of which was "Common Sense Views of Spiritualism," I was reminded so forcibly of my own experience that I at once resolved to place it before your readers. I have been investigating the subject of Spiritualism for the past two years, to satisfy myself that spirits do come back, as it is so strongly asserted by so many. It is true that my investigations have not been extensive, only with father, mother, brothers and sisters, around our own fireside, and yet all are confirmed believers but me, I am as yet upable to arrive at any satisfactory conclusion. Nearly every member of our family display more or less of what is termed mediumistic power. One brother has developed to a clairyoyant physician brother has developed to a clairvoyant physician and trance speaker; his practice in the former how-ever, has been quite recent. He has delivered-many fine discourses, also effected a number of astonishing cures. I have also been able to answer mental questions by raps and table tippings; have experienced many strange sensations during our scences. Of late I seem to see the dim outline of persons hovering around those in the circle, but this does not startle me into the belief that it is might be the control of the persons hove the circle me into the belief that it is spirit, from the possibility of its being the result of a vivid imagination. While the other operaof a vivid imagination. While the other opera-tions may be attributed to powers in nature other than spirit, which are not well understood by the world at this age, for I believe our knowledge of the extent of nature and her laws to be merely as a

scratch upon the universe. F. A. True writes,—Each one has some creed or doctrine—at least an opinion of his own, in order to gain some selfish end, hence confusion. For twenty years I have criticized Bible, creeds, felligion, priests, preachers, etc., in order to obtain some reliable information as to the truth of the Bible relating to the duty of man. In every case I find man teaches one thing, and the New Testament another, therefore I received no satisfaction, but contradiction only. Being meducated I was musble to obtain any other result, yet I was not blussed or prejudiced and had no preference, neither was I excited or worried over my future welfare. In this condition I retired to bed one evening about the middle of December, 1878, and at 1 o'clock I awoke as free from pain and care as ever I did, as I had never rested better nor slept sweeter than I did that night of five hours. After lying a few minutes in almost perfect contentment, I went into a sort of trance and had a beautiful vision of about two hours, in which I saw the world as it was before Christ, and as it has been since, and as it should be, and why and how the world was redeemed through Christ, and the atonement; also the beautiful Trinity, how Christ, God and the Roly Ghost are one and three; also how Jesus was betrayed, and how he and the twelve apostles were a secret organization. I also saw the condition of F. A. True writes,—Each one has some creed or betrayed, and how he and the twelve apostles were a secret organization. I also saw the condition of the Church and how its members worship the beast ignorantly, and last of all that I should com-municate it to the world, and be a mediator be-tween the world and the spirit of Truth.

KEOSAQUA, IOWA.—Ira Phillips writes.—As it was my good fortune to attend the Camp Meeting at Dubuque, I became acquainted with Joses Shepard, and witnessed two of his marvelous mu-Shepard, and witnessed two of his marvelous musical seances. I consider Mr. Shepard's musical powers, both vocal and instrumental, as far exceeding anything I ever witnessed before, and it is to me a most convincing proof of spirit power as manifested, through the human organism. Mr. Shepard's power of voice, as well as his instrumental execution, was certainly of a superhimman character. He rung many songs in Russian, German, Egyptian and Scotch. His singing of "Annie Laurie," and "A Mile from Edinborough Toppe," were especially fine, and clicited much applicate; but a "oase solo" in which several valces were heard, was grand. The "Egyptian Match," the music of which was said to be the results of years old, was absolutely astounding. In this was rep-

resented the beating of drums, the clash of arms, and all the roar and din of battle, such as would almost make one imagine himself in the thickest of the fight. During the manifestations of greatest power, the plano, a seven octave instrument of eight hundred pounds, would be lifted at least six inches from the floor and beat up and down in perfect time with the music, so as to make the house shake. Spirit lights were often seen (for the room was dark) and hands were frequently put upon our heads, and on one occasion a party of Chinese were seen by the clairvoyants present, going around fanning us. A very mediumistic friend by my side was frequently raised clear off his seat during the manifestation of great power, and I have since become so much of a medium myself, that my spirit friends often manifest their presence by rapping upon my chair, and by tangible touches upon my person. upon my person.

CLAY, N. Y.—P. Childs writes.—The last Sabbath of July was again celebrated by the friends of progression and reform, at Pendighast Grove, near the flourishing yillage of Phœnix, on the 25th ultimo, it being the fourteenth anniversary of our spiritual gathering in this section of our State, and which was a complete success. The day was unusually fine, which was only needed to bring out the friends en masse, to hear the gospel of glad tidings which is fast being preached unto all nations of the earth, and you may imagine the treat the ings which is fast being preached upto all nations of the earth, and you may imagine the treat the people enjoyed, when informed that R. G. Eccles of Kansas City, Mo., was the orator of the day. Brother Eccles is a host in the way of clearing out the musty trash of old theology, and letting in the sunlight of truth to guide us poor wandering pligrims who are endeavoring to make our way to the Summer-land. An extract from the Liverpool Gazette, printed in this county (Onondaga) will give your readers something of an idea how the masses moved. We copy: "The steamers Geo. W. Chase, Milton S. Price and Levis Lawrence left the Packet Dock at Syracuse, at \$30 A. M., and brought crowded loads with them. The barge Onondaga, brought another crowd from Fulton. ono orought crowded loads with them. The barge onondaga, brought another crowd from Fulton, and the steamer Jacob Amos still another from Baldwinsville," to which we may add, that every public road for miles around was, as the hour of meeting approached, literally lined with carriages making their way to the grove. meeting approached, literally lined with carriages making their way to the grove. The occasion was too convincing that Spiritualism was not retrograding very much. I must not forget to state that Mrs. Henry Gorton of Friendship, Alleghany County, N. Y., was present to gladden our hearts with music and song; too much can not be said in her praise as an organist and vocalist. She is an uncompromising Spiritualist and we would commend her musical services to the friends everywhere. The meeting passed off in good order without any mutterings from free-lovers, or anything of the like, as we are comparatively free from that baneful delusion.

Turkish, Electric AND VAPOR-

for the treatment of disease Grand Pacific Hotel, Privata Entrance op Jackson St. nosr Lasalle, CHICAGO.

The ELECTRICAL DEPARTMENT of this Institution is unequaled in this country. Electricity is applied in all its forms, with and without the Bath.

Open for Ladies and Gentlemon, from

7 A. NI. 10 9 P. M.
The LADIES' DEPARTMENT is under the perconal supervision of Mas. Souther.
DR. G. C. ECHERIS, Proprietor.

Prof. Wm. Denten's Works.

BADICAL RHTMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and vigorous style that characterises his prose writings. Price \$1.25; postage 12 cents.

THE SOUL OF THINGS: OR PSYCHOMETRIC RESEARCHES AND DISCOVENIES. By Wm. and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a blace among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden traths should read it. Price \$1.50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURES OF OUR PLANET. A great scientific work. Selling rapidly. Price \$1.50; postage 20 cents.

THE IRRECONCILABLE RECORDS: OR GENESIS

THE IRRECONCILABLE RECORDS: OR GENESIS and exotour. 80 pp. Price, paper 25 cents; postage 4 cents. Cloth 40 cents; postage 8 cents. WHAT IS RIGHT! A lecture delivered in Masic Hall. Boston, Sunday Afternoon, Dec. 6th, 1888. Price 18 cents; postage 2 cents.

common sense THOUGHTS ON THE BIBLE, For common sense people. Third edition—calarged and re-vised. Price 10 cents; postage 2 cents. SHRISTIANITY NO FINALITY; OR SPIRITUALISM SUFERIOR TO CHRISTIANITY. Price 10 Cents; p. 2 Cents. orthodoxy false, since spiritualism is

TRUE. Price 10 cents; postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents; postage 2 cents. BE THYSELF. A Discourse. Price 10 cents y. 2 cents.

IS SPIRITUALISM TRUE? Price, 15 cents; postage 3 *e*For sale, wholesale and retail, at the office of this

THE CROSS

THE STEEPLE, THEIR ORIGIN AND STONIFICATION.

By Hudson Tuttle. : 🦈 🤚 Price, 10 Cents.

**For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THREE Plans of Salvation

PROVED BY SELECTIONS YROW THE NEW TESTA-MENT WITHOUT COMMENT ALSO SELECTIONS PROM THE BASIS WORK ON SEVERAL important subjects

A better knowledge of the real Teachings of the New betament can be obtained from this little work in one our than in years by the ordinary method of reading the

Price, 10 cts.; postage free. *a* For sale wholerale and retail at the effice of this

Unprecisionted Demand for a new take accetive percent collines MOSES-WOODHULLISM IN A NUTSHELL. BE THE SPIRITUALISTS OF NEW HAMPSHIRE.

WITE AN APPRICIE.

WITE AN APPRICIE.

Containing Reviews of "Social Freedom." by Mcs. M. S. Wilcolson and Warren Harris. Also as Exposition at the True Cheracter of Woodhull, Cleating, and Bloom, as the True Cheracter of Woodhull, Cleating, and Bloom, as the True Cheracter of Woodhull, Cleating, and Bloom, as the Joseph Treat, formerly Associate Editor of Eochall & Caglinic Wackly.

This work contains as corspect pages fully showing the doctrine of "Social Freedom" as laught and practices of Contains as corspect pages fully Training Cleating, Col. Mood clear Harry and others of their faith as sectored and published by themselves. To which is appended reviews of the periodocials socialis, by Ers M. S. Wilsolnes and Warren Bartis, and an exposes of lasts fortists consist, by Joseph Trial, Sommerly Associate fortists consist some for the book, and read it, sad was paged as heavily the following the cors, that all may see what "Social Freedom? I see use, and its refutation and representation by succeeding the Tent of Edition of the Decimal of the printer of the particle of the constitution and representation by succeeding the Tent of Edition of the Decimal of the printer of the page of the page of the constitution and representation by succeeding the Page of the page

\$1 65 cents renews trial subscrip-

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

All orders, with the price of books desired; and the additional amount mentioned for post-age, will meet with prompt attention.

An Hone with the Angels, Cloth......

Age of Resson and Examination of the Prophecies.

Artificial Sommambulism, by Dr. Fahnestock.

Answers to Questions, Practical and Spiritual,
by A. J. Davis.

Apocryphal New Testament

Ascans of Reason, by Thomas Paine. Olosh.

Paper.

Arcans of Nature, Philosophy of Spiritual Existence, and of the Spirit World, Vol. I,
Hudson Tuttle.

Arcans of Nature.

Arcans of Nat

Valo...
A. Stella: Key to the Summer Land, by A. S.
Davis. Paper, 50 04; Cloth,
Astro-Theological Lectures, by Rev. Ecobers A Kiss for a Blow, a book for children, by EL.

O. Wright.
Antiquity and Duration of the World, by G. H.
Toulmin, H. D.
An Rive Opener, by Sepa, Cloth.
Paper Covers.
Avilade or Game of Birds. Hosavad-Gita—Piain, 1.75 00; Cilc. 2.25 00

Beguning and End of Man. 0.16 04

Rible in the Rikince, by J. G. Fish 1.0 16

Risspheray, by T. R. Hazard 1.0

Be Thykelf, by Wm. Denton 10 04

Book on the Microscope 150 00

Biblical Chronology, M. B. Craych, 10 04

Biblical Chronology, M. B. Craych, 20 20

Biblical Chronology. M. B. Craven. 18
Biblic in India 2,60
Bible Marvel Workers—Allen Pubnam. 1,25
Brittan's Journal—per number 60
Cora Tappan's Lectures 65
Coumon Sense Theology—D. H. Hamilton. 1,50
Cloth, 1,25 16; Faper. 1,00
Critical History of the Doctrine of a Fuence 1,00
Critical History of the Doctrine of a Fuence 1,46
Complete Works of A. J. Davis. 2,50
Complete Works of A. J. Davis. 2,50
Childhood of the World. Prof. Clodd. Paper. 40
Childhood of the World. Prof. Clodd. Paper. 40
Critician on the Bible of the Ages. 2,50
Critician on the Bible of the Ages. 2,50
Critician on the Bible of the Ages. 2,50
Consistency of the Craven. 55
Consistency of Man, by George Combs. 1,50
Consistency of Man, by George Combs. 1,55
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible, by Wie. 16
Common Sense Thoughts on the Bible of the Common Sense Thoughts on the

M. B. Craven.

M. B. Craven.

1.00

M. Hull.

1.

wood. Constitution of the United States..... Diakkalem 10
Defence of Spiritualism—Wallace 25
Dictionary, Webster's Unabridged 25
Dyspepsis, its treatment etc. 50
Descent of Man, by Darwin.

Dyspepsis, its treatment etc. 65 64
Descent of Man. by Darwin. 88 29
Davenport Brothers—their Remarkable and Interesting History. 2,500 16
Disgests, by Rev. Robert Taylor, written by him walls imprisoned for blasphemy. This work is an account of the origin, evidence, and saxly history of Christianity.

Day of Doom. a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715. 2,500 16
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life. 2,601 18

Dawn, a Royal of intense interest to progressive people
people
Beath and the After Life, by A. J. Davis, paper
Cloth
Debtable Land. Hoz. R. D. Owen.
Diakka—A. J. Davis, Cloth, 50 00; Paper, 25
Dialogues for Children.
Diakka—A. J. Davis, Cloth, 50 00; Paper, 25
Dialogues for Children.
So
Davil and his Maker.
Edwin Drood—Cloth.
Reposition on Social Freedom.
Exposition on Social Freedom.
Exposition on Social Freedom.
Exposition on Social Freedom.
Exposition of Social Freedom.
Exposition of Social Freedom.
So
Exposition of Soc

Cloth. Exeter Hall, a Theological Homanos. Cloth....

Paper
Bapire of the Mother over the Character and
Destiny of the Hace, by H. C. Wright, Paper
Gloth
Electrical Psychology, Dods.....

Blectrical Parchology, Dods.

Flashes of Light from the Spirit Land; through the mediumanip of Mrs. J. H. Comant...

Footfalls on the Boundary of Another World, by Robert Dals Owne.

Free Thoughts Concerning Religion, or Nature sv. Theology, by A. J. Davis. Enlarged Edition Cloth, 75 12; Paper.

Fountain, by A. J. Davis.

Fountain, by A. J. Davis.

Future Life. by Mrs. Sweet.

Genesis and Ethics of Conjugal Love—A. J. Davis—Gilt, \$1.00; Flain, 75c.; Paper, 50c.

Sood Sense. By Beron D'Holbash.

Great Harmonia, by A. J. Davis. 5 Vols., vis: Vol. 1, The Physician; Vol. 2, The Teacher; Vol. 5, The Thinker. Bach.

Sod Idea in History, by Hudson Tuttle.

Sod the Father and Man the Image of God, by Maria E. King.

Elscophant; or Gleanings from the Past, by 6.

Misrophant; or Gleanings from the Past, by &. C. Stowart
Marbinger of Health, by A. J. Davis.
Escriontal Man, or Thoughts for the Age, by A. J. Davis. Cioth. Haunted School House Eistory and Philosophy of Evil, by A. J. Davis.

Mayward's Book of all Religious, including Spiritnalism. 175 24

How and Why I became a Spiritualist. 75 13

How to Baths, by E. P. Miller, M.D. Paper, 50 04

Choth 75 14

Goth Distors, by Misabeth Stuart Pheips, author of Gates Ajar.

Mistory of the Intellectual Development of Marope, by J. W. Draper, M.D., L.L.D..

Minnan Physiology, Statistical and Dynamical, or the Conditions and Course of the Life of Man, by J. W. Draper, M.D., L.L.D. 660 pp.

Gloth.

Inquirer's Text Book, by Robert Gooper.

Infidel, or Inquirer's Text Book, by Robert

Cooper.

Is it the Despair of Science, by W. D. Ganning
Irrepressible Conflict and the Unity of God, being two lectures by Emma Hardinge and T.

E. Forster.
Is Spiritualism True? Wm. Deaton,
Irreconcilable records of Generis and Geneology, William Bouton. Paper
Uloth,
Innuence of Christianity on Civilisation, by R.

\$5 C4 50 OE

Boreds. 75 98

Koran, with explanatory motes, by George Bale.

S Vo. 878 pp. Best edition yet published. 8.75 40
Why I am A. Spiritualist. 19 98

Koran, with Life of Mohamassel, francished by

George Bale, Gent. 18 mo., 673 pp. 8.08 84

Life of Thomas Paine, with critical and explan-atory observations of his writings, by G. Velc. Life of Jesus, by Renan. Love and the Master Passion, by Dr. P. B. Randolph Liter Miles Grant, by Rov. Moses Living Present—Dead Past, by H. C. Wright

Paper.
Cloth.
Lessons for Children About Themselves. By
A. E. Newton.
Cloth. A. E. Newton.

A. E. Newton.

Cloth,
Life of Wm. Denton by J. R. Powall

Lyceum Stage. For Lyceums and Exhibitions.

Kalen.

Moses-Woodhullism in a Nutshell.

Mencal Medicine, Evans,

Man's True Saylors. Denton.

Ministry of Angels Resilised, by A. E. Nowten.

Manual for Children (for Lyceams), by A. J.

Davis, Cloth.

Manual for Children (for Lycenne), by A. Z.

Banual for Children (for Lycenne), by A. Z.

To Admity, and Other Stories, by Lizade Botton 1.50

Mediumahip, its Laws and Conditions, with Erior
Instructions for the Formation of Spirit Circles, by J. H. Powell.

Micravic, Meyen Days at: T. R. Harard.

Micravic, Meyen Days at: T. R. Harard.

Micravic, Beyen Days at: T. R. Harard.

Micravic, Spiritualism, Witchcraft, and Lifeacle, by Allen Putnam.

Modern American Spiritualism—1842-1868,

without the engravings.

Morning Lectures, (Twenty Dissoursed) by A.

J. Davis.

Mediums and Mediumship: by T. R. Harard.

My Wedding Gift, Plain,

Gilt.

May Wedding Gift, Plain,

Gilt.

Masce and the Israelites—M. Muncan.

Moses and the Israelites—M. Muncan.

Magic Staff. A. J. Davis.

Mediums,—from the French of Allan Kordec.

1.50

Matty a Spirit, by A. Putnam. Cloth.

1.50

of Spiritualism.

Nature's Divine Revelations, by A. J. David... 8.50 43

New Physicgnomy-1000 Hinstrations—S. R.

Wells Plain.... 5 60 48

Nerves and the Nervous. Dr. Hallick..... 1.60 14

Nerves and the Nervous. Br. Hallick. 1.43 14
Old Theology turned Upside Down, by R. E.
Taylor, A.K. Cloth 1.25 Paper
Orthodoxy False, since Spiritualizat is Theo, by
Wm. Denton. 10 64
Origin of Species, by Darwin 0.00 £4
Origin of Civilisation and Primitive Condition
of Man, by Sir J. Lubbook 9.03 24
One Religion Many Creeds, 150 32

Phrenological Chart—(Well's Descriptive) ... 25 60
Philosophy of Special Providences, by A. J.
Davis. Cloth. ... 60 84
Paper ... 60 60
Paner's Political Works, 2 vols., of about 560

Gilt.

Philosophy of Creation, by Thomas Paine,—
Through Horses Wood, Medium. Cloth...

Paper ...

Poems of Progress. Lazzie Doten. 1.60 CO Gilt. 2.09 SD Parturition without Pain. M. L. Holbrook, E. D. 1.60 CO Pentateuch.—Abstract of Coloneo. 25 04 Physical Man, his Origin and Antiquity, by Hudson Tuttle. 1.60 16 Progressive Songster. Philosophy of Spiritual Intercourse, by A. J. Davis, cloth 2.25 16 Promonaning Hand-Book. Invaluable to all 2.00 C3 Pre-sdamite Man. 2.50 18 Pre-sdamite Man. 2.50 18 Pre-sdamite Christianity and Hodern Spiritualium. E. Crowell. 2.75 C0

E. Orowell 2.75 00

Proof Palpable—cloth 1.00—paper 75 60

Poems by Jessee Butler, plain 1.50 16

g0t,...... 2.00 10

Spirit Works, Real, but not Miraculona. By Allen Putnam...

Soul Affinity, A. B. Child.

Satan, Biography of. By K. Graves.

Sermon from Shakspeare's Text. Denton.

Sacred Gospels of Arabula, A. J. Davis, cloth

Sacred Gospals of Arabula, A. J. Davis, cloth full glit.

Ornamental covers.

Sabbath Question. A. E. Giles.

Sunday Not the Sabbath.

Sunday Not the Sabbath.

Sunday Physiology, by R. T. Trail, E.D.

Sparaal Physiology, by R. T. Trail, E.D.

Soul of Things. by Rilsabeth and Wm. Denion 1.50

Soul of Things. Vol. 2. Prof. Denion.

S. D.

Sparaal Philosophy w. Diabolism, by Mrs. E.

E. King

Seven Hour System of Grammar, by Prof. D. P.

Howe, Oloth, 1.00 05; Paper, 50

Science of Evil, by Joel Moody

1.75

Syntagms

1.00

Syntagma
System of Nature, or Laws of the moral and
Physical World, by Baron D' Holbach
Starling Ghost Stories from Authentic Sources Self Instructor in Phrenology. Paper,.... Merton Spiritualism Discussion of J. C. Fish & T. H.

Dunn, S.
Snaps, an interesting Game of Cards.
Stories of Infinity, from the French of Camille Fiammarion—s singular and interesting work. Spiritualism—Woodman's Reply to Dwight. Spiritualism—A Vol. of Tracts, by Judge Ed-

Denton. 1.50 90
Talk to my Patients by Mrs. C. B. Glesson, M. D. 1.50 16
The Vestal, by Mrs. M. J. Wilcoxson. 55 64 Talk to my Patients by Mrs. M. D. Grand Science Scienc Paper Cover.
The Merits of Josus Christ and the Merits of
Thomas Paine as a Bubstitute for Merits in
others: What is the Difference between them?

Inner Mystery, an Inspitational Poem, by Linus Hoven The Voices, by Warren Sumner Berlow, Gills .

The Voices, by Warren Summer Harlow, Game Plain.
Theological and Miscellaneous Writings of Thomas Paine
Tobacco and its Miscellaneous Writings of Thomas Paine
Tobacco and its Miscellaneous Writings of The Texple: or, Diseases of the Brain and Nerves. A. J. Davis,
Faper.
The Yahoo, a Satirical Heapendy
The God Proposed, by Denton,
To-Morrow of Death
Three Plans of Salvation,
The Hereafter, Hull, Cloth,

Paper.
The Clock Struck One, 1.
The Clock Struck Three 1
Totem, Game for Children, 1
The Life, a singular work from a mysterious

The History of the Conflict bet. Religion and Unwelcome Child, by Henry C. Wright. Feyer Cloth

Voice of Prayer, by Barlow 25 02 12
Vestires of Creation 1.25 14
Vital Magnetic Cure,
Vital Force, How Wasted and How Preserved,
by R.P. Biller, M.D. Paper 56 cents. Cloth 1.03 18
Voincy, Stains; or Meditations on the Revolutions of Empires, with Mographical notice by
Council Days 1.00 19 Count Daru

With ARE PREPARED TO FURNISH MISCEL-laneous Books of any kind published at regular rates, and, on receipt of the money, will send them by mall or express, as may be desired. If sent, by mall, one-sith more than the regular cost of the book will be required to prepay postage. The patronage of or friends is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, sagister your letters.

C. O. D. Orders for Books, Medicine, or Merchandise of any kind, to be sent C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. Religio-Philosophical Publishing House.

W. H. Mumler,

SPIRIT PHOTOGRAPHS Mr. Mumler is constantly a receipt of letters from parties desiring to have pictures taken, and although be-

ing about to engage in other business, he has, at their carnest collectatation, concluded to take pictures for a fow months longer. Parties at a distance desiring to have pictures taken

without being present, can receive full information by cacloring stemp to W. H. MUNLER, 170 W. Springfield St., Boston, Mess. rvimni

HXDTHR HAIGIG

HÁVE YOU READ EXETER HALL? ·---:0:----

THE FOLLOWING ARE EXTRACTS PROE A PEW OF THE notices of Exercis Hall, the Theological Romance: "The plot and passion in Exeter Hall show an experi-onced hand in their delineation. Exeter Hall proves that the author has comething to sas and knows how to cay it. —Fullis Opinion, London, England.

"It is indeed a wonderful book."—New York Hall. "We commend it to the widest popular approval."— Banner of Light, Boston.

"We have no healtation in declaring this a great work.

Universe, New York: "This book is well and powerfully written. ... The most coerching work ever published in America nince the Age of Reason."—Mberal, Chicago.

"One of the most, exciting romances of the day."— Demorest's Magazine. Now York. "Convincingly illustrative of the errors of theology."

"The humane and charitable tendencies of the book must receive the approbation of every friend of humanity."—Daily Telegraph, Toronto, Canada.

Cloth, 80 cents; postage 12 cents. Paper 60 cents; postope For so e wholesole and retail at the cilice of this

Now Ready The CLOCK STRUCK ONE AND

Christiane Swiritealist DEDELLIGHED WITH A SIME STREET PORTLARY OF THE THE REV. SAMUEL WATSON

METHODIST EPISCOPAL OHURCH. DUNIG A SYNOPOIS OF THE INVESTIGATIONS OF SPIRIT

INTERCOUNSE BY AN EFISCOPAL BISHOP, THERE MIESELD LIVE DO THE SERVER, THE MEDICAL BISHOP, THERE MEDICAL BISHOP, THE SERVER LIVES AND ACCOUNTY OF MANY EMPRICA. TENEL, LIVES AND DEAD ON THE SUBJECT AND COMMUNICALIVING AND DEAD ON THE SUBJECT AND DEAD ON THE SU PIONO HECSIVED FROM A NUMBER OF PERSONS RECENTLY. TRUTH IS "MIGHTY AND WILL PREVAIL."

The "CLOCK STATION ONE" is an intensely interesting work in itself, and derives great additional interest from the high stending of its author in the MethodistEpiscopal Church in which he has been a bright and shining light for a quarter of a century, a man who is personally known to nearly all the clergy of the South and to a wide circle in the North and wherever known is held in the highest esteem. These circumstances cause the book to be eagerly sought for. This anxiety is heightened by the action of the Methodist Conference of which the authoris a member in disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are auxious to read and judge for themselves the "CLOOK STRUCK ORE."

CHAPTER I. Man and His Relations. CHAPTER

The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Conclusive Evidence; Spirits' Departure; Spiritual Body Ascension of Christ; Success of the Gospel; Delight o Spirits.

Testimony of the Christian Fathers, Of Plato, Socrates, Pythagoras, Homer, Ireneus, Justin Martyr, Tertullian, Clement, Origen, Cyprian, Constantine, Greek Church, Roman Catholic, Melanchthon, Tillotson, Beveridge, Baxter, Dr. Hawks.

CHÁPTER IV. Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fisk; Bishop Mc-Kendre and other Bishops. CHAPTER V.

Testimony of others, S. W. Presbyterian, Dr. Barnes, Rev. H. W. Beecher, Longfellow, Channing—Necessity for Something; Spirit Communion Meets that Need. CHAPTER VI.

First Investigations; Personal Experience; Communications to Advocate in 1855; Organization of Circle; Spirit Writing; Slander Refuted; Christs Character. CHAPTER VII.

God and Heaven; Celestial City; Providence; Intermediate State; Spirit Communion; Angels are Men. CHAPTER VIII.

The Spiritual World; Universal Law; Progression Be-tlef not Universal; None have Gone to Heaven; Dr. Wi-nans; Mental Telegraph. OHAPTER IX.

Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmond's Letter; Different Languages; Confession; Searching Investigation: Children; Mothers; Philosophy of Future State.

CHAPTER X.

"Onter Darkness"—Trance, Nature of; Evil Spirits; Suicide; Thomas Lay; Persons Seen After Death.

OHAPTER XI.

. Spiritual Mauifestations; Bible Proof; Law; Coming Events; Soul's Departure; Advice; Last Meeting of Circle; Bright Prospects. CHAPTER XIL

Further Investigations; Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episcopal Clergyman,
CHAPTER KIII.

The Philosophy and Reliability of these Manifestations; Leiters; What Shall We Do? Hon. Robert Dale Owen; Moral Gravitation; Triumphs of Christianity. CHAPTER XIV.

CHAPTER KIY.

Communications through Dr. J. V. Mansfield—From my Father; Rev. J. D. Andrews, and Charles Scott. Second Interview—From my Wife: Wm. K. Poston, and Mrs. Lucy Leonora Winchester. Third Interview—Mollie, Bettie, Allen, Rev. John Newland Mantt, Bishop Sonle, Gen, Rivers, Rev. J. Frazer, Rev. Moses Brock, Susannah Watson. Fourth Interview—Dr. Gilbert, Dr. Sest, Bishop Otey, and Dr. Howcott, My Sister Mary, Brothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr. Hyer, and Rev. Daniel Jones; Manner of Writing; Judge Edmond's Letter. Fifth Interview—Mollie, Wm. K. Poston. Q. C. Atkinson, Dr. Parsons. Last Interview—Mollie, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Parsons.

12mo, cloth, price, \$1.50; postage, free. For sale wholesale and retail by the Reuleio-Penio eofhioal Publishing House, Chicago, III.

A TALE OF ETERNITY AND OTHER POEMS. BY GARALD MAGREY.

275 Pages, Heavy finted paper, Gilt top. Price 23; peet age 10 cents.

"" For sale wholesele and retail by the Religio Palls sorbical Publishing House, Adams St., and Fifth Ave.

\$1 65 cents renews trial subscriptions one year.

THE BIBLE IN INDIA. HINDOO ORIGIN OF

Hebrew and Christian Revelation, TRANSLATED FROM

"La Pible Tans B' Ynde,"

BY LOUIS JACOLLIOT. EXTRACTS FROM AUTHOR'S PREFACE:

"I come to show you Humanity, after attaining the loftiest regions of speculative philosophy, of untrammeled reason, on the venerable soil of india, was trammeled and stifled by the altar that substituted for intellectual life a semi-brutal existence of dreaming impotence India is the world's cradle; hence it is that the common mother in sending forth her children even to the nimost west, has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morale, her literature, and her religion. . . . To religious despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations. . . . Award of the resentment I am provoking, I yet shrink not from the encounter. We are no longer burnt at the stake."

Price \$2.00; postage, 24 cents. 2.0102 cale, wholesale and retail, at the office of thin paper.

Key to Political Science;

THE STATESMAN'S GUDE.

BY JOHN SENFF: AUTHOR OF THE "ORIGN AND DESTINY OF HAM."

This work is remarkably suggestive of thought, and is, in an eminent degree, a KEY TO POLITICAL SCIENCE, as well as the STATESMAN'S GUIDE. It probes the profound in nature; it deals in great principles more especially than in the dry details of mere facts, although it purports to trace the origin of the various phases of government, from the crude savage despoisms of primitive times, when gross selfahness was the ruling motive, onward and upward in the scale of moral and intellectual development, to the present time.

Price 81.25, postage free.

oc For sale wholesale and retail at the office of this

Illustrated Annual.



Price 25 Cents.

Phrenology

Physics memy. 1875.

CONTENTS: Calendar for 1875..... Editor's Preface..... Twenty Years Hence.
The Rev. Charles-Kingsley. With Portrait.
Our Eyes—How They Differ, and What They Signify.
With Hlustrations.
Curtostine of Signs. With Illustrations 8
Curiosities of Sleep 15
James Lick the Benefactor. With Portrait 18
The Two Gardens, or, Culture and Neglect 20
Characters of Shakespeare. Illustrated 21
Pere Hyacinthe Loyson and his Child. Portrait 24
Victous and Troublesome Chidden 27
Living to Eat, and Eating to Live. Illustrated 30
Blushing—its Cause and Cure 22
Wilhelm Von Kaulbach, Eminent Painter 28
Wilhelm Von Kaulbach, Eminent Painter 28
A Normal Life—an Abnormal Life. Co. rasted 28 A Normal Life—an Abnormal Life. Co rasted Our Faces—Open Books.
Sir Georg Elvey, the Composer. Portrait.
Horse Phrenology. With Illustrations.
John Tyndall, the Scientist. Portrait.
Theacco U ing History and Bif.cts.
The Phrenological Institute.
John Laird the Bristish Shipbuilder—Fortrait. Normal Life-an Abnormal Life. Co rasted....

Price 25 cents ***For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago,

PHOTOGRAPH

Materialized Spirit, 66 KATIE KING. 99

Read the following graphic description:

Read the following graphic description:

This photograph, an emisrged copy of the original take em in London by the magnesium light, represents the full-form materialised spirit, Katie King, alias Anni-Morgan, who for three years, ending May 71st, 1874, came through the mediumship of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malwern. March, 1874, Mr. C. F. Varley, F. R. S., the electricas of the Atlantic cable, and Prof. Crookes, F. R., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that spirit Ratie was outside it, moving about among the spectators or conversing with them. March, 18th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katie standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 5th, 1874, Henjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a seance, of which he writes: "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at once and the same time, the figure of Katie, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawlover her head." Mrs. Florence Marryat Ross Church, who was present at three scances on the 9th, 12th and fist of the medium, whose dress was blue, with a red shawlover her head." Mrs. Florence Marryat Ross Church, who was present at three scances on the 9th, 12th and fist of the district of the white tests the same time to relate," she adds, "that when she (Katie) had cut, before our syss, twelve or aftern different pieces of cloth from the front of her white tanks as souvenits for her friends, there was not a hole to be seen it, examine it which way you would. It was the same with her veil, and I had her do the same thing several times." The disappearance of the materialised sipirit, after entering the

PRIOR-50 cts. *.*Wor sale wholesslo and retail at the office of fats

Eating for Strength,"

Health Cookery Book, M. L. HOLBROOK, M. D. PART FIRST-The Science of Esting.

PART SECOND—Recipes for Cooking. PART THERE-Liquid Foods and Recipcs for Healthy PART FOURTH-Practical Districts, Answers to every occurring questions.

Dio Lewis speaking of the book says: "It possesses a clear simple and distinct plan, like a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Dr. Babbit writes: "I have received your work called 'Eating for Strength,' and believe it to be the most practical thing of the kind thus far issued. May it said the way into thousands of families, so that fewer people shall at last take up the mournful song. 'I have dug my grave with my teeth.'"

Sent by Mail for One Deliar. For sale wholesale and retail at the office of this

Commercial Hotel.

7th St. bot. Robert & Jackson, - - - Minnesota.

Fare, \$3 per day. This house a new and fully equal to any two dollar a day house in the State. FLOWER & WINDER. vimili



BABBITT'S HEALTH GUIDE,

A Higher Science of Life.

Nature's simple and powerful laws of Cure.

Magnetic Manipulation as a Science.

Clairvoyance, Fsychology, Psychophysics.

Bathing, Food, Sicep, Exercise, Marriage.

Psychomany, giving treatment for 100 diseases.

A Home Doctor far more effective than Drugs.

"I like it immensely."—J. M. Peebles.

"Worth several times its price."—A. J. Dutch, M. D.

"Worth more than all the old school medical books ever published."—F. M. Milken.

BABBITT'S VITAL MAGNETISM, Presents triumphant facts against those who ignore the wonderful agency of Magnetism. "An able review of Dr. Brown-Sequard's Lecture, # 10 chean at double the price."—Brittan's Quarterly.
Price for the Health Guide, \$1.—for Vital Magnetism,
25 cents—for both, \$1.15.

***For sale, wholesale and retail, at the office of this

A Good Head of Hair Restored by a Spirit Frescription.

Editor Journal: For the benefit a my friends and the world, I desire to make this brief statement. I have been almost entirely held for about six years. Had tried almost everything that I could hear recom-mended, and airmly believed that pothing could restore

had then almost everything that I could hear recommended, and afirmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 145 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

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

I can fully substantiate the foregoing by 18,668 withnesses, if necessary, and will answer correspondents if desired.

Springfield; Mo.

Springfield, Mo.

\$25 Don't forget to send a letter stamp to pay the postage on the answer desired. Mr. Smith inclosed a lock of his heir along with the above letter. It is about one inch in length, and of a

dark brown color, soft and lively as that of a young-Mrs. Robinson diagnoses the case and furnishes the Restorative complete teent by express or by mail) on receipt of a letter in the handwriting los the applicant or a lock of hair. She diagnoses each east, and compounds the *Hole Resignative* to sait the temperament of

each person whose hair is to be restored. The Restorative never falls to reproduce a good bead of hair in less then see, year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing St. 85, which covers full expense of diagnosing, remedy, and postage

SEVEN HOUR

System of Grammar. BY PROF. D. P. HOWE.

The author has demonstrated repeatedly that a person of average ability can learn to speak and write correctly after one week's careful study of this little book. Thousands have been sold and they always give satisfaction. Price, in paper covers, 50 cts. For sale at the office of this paper. ** For sale, wholesale and retail, at the office of this

PEOPLE'S EDITION. -

THE MYSTERY OF EDWIN DROED, A CHEAP EDITION!!

To accommodate the thousands who have a desire to read this celebrated and fascinating Novel, but who have felt unable to pay the price which a book bound in cloth necessarily costs, the publisher has issued an edition in paper covers, which will retail at \$1. This edition is uniform with the more expensive stitions, except in the style of binding.

PRICE—\$1. Sold by all Book and Newsdealers.

**For sale wholesale and retail by the Religio-Philosophical Publishing Hones Chicago. Career of Religious Ideas: Their Ultimates

By Hudson Tuttle.

The Religion of Science.

Having made arrangements with the London Pab-lisher, we are now enabled to supply this work at a small advance on the English price. It is presonated by English critics as having remarkable merit, and has met with a large sale.

Convenue: Religion and Science.—I. Introductory:
E. What is Religion?; 2. Historical Review—Fetischism;
E. Pelythelam; 5. Monothelam; 6. Value of the Old and
New Testaments and Sacred Books as Authority; 2.
Man's Progress Dependent on Intellectual Growth; 2.
The great Theological Problema—The Origin of Evil—
This Nature of God—and the Faince State; 2. Han's
Fall and the Christian Scheme for his Redemption; 12.
Man's Position—Fate, Free Will; Free Agency Recasaity, Responsibility; 11. Duthes and Obligations of Man
to God and to Himself; 12. The Ultimate of Eclipions
Ideas.

Ideas.
It is the last volume of the series of which "The Career of the God-Idea," and the "Christ-Idea," are the preceding, volumes which have awakened the attention of the secular press and called forth highest praise and severage actions.

secular press and calles forth highest praise and severset criticism.

Of them the Palladelphia "City News" says: A work
of remarkable merit. The devence—"has a value as an
index of anbelleving thought." The Indicas:—hr. Tatlis is a writer of acknowledged ability in the ranks of
spiritualism. His method is not inspirational but positive. A. E. Gliss in the Bonner of Light: If Hadoon
Tattle's treatise were adopted as a text book in every
theological seminary, there would be good reason to
anticipate that the future graduates of those institutions
would be more intelligent and more charitable than
former ones.

A Book for Skaption

A Book for Bolentists, A Book for Thinkers.

Fries-60 cents.

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

Concluded from First Page. on the roots, and three angle worms wriggling

in the same. Of course I examined the stalks of the plants and flowers at my first seance with at fention, to see whether they had been cut off broken or torn. I noticed a very strange phenomens. The stalks had been broken off-not short off, but with a thin ribbon of bark at one side—and around the fracture, in almost every case, was a little ring of black, as though, it appeared, an electric current had effected some chemical action in the chlorophyl.

TEST SEANCE AT MR. HOUGHTON'S HOUSE. Two evenings after this I met Mrs. Thayer at Mr. Houghton's house, and we had a private Ecance. There were only present Mr. and Mrs. Houghton, Mrs. Theyer, and myself. The sitting began in the library, but finished in the room adjoining. The gas was extinguished, and we joined hands. We waited long before any phenomenon occurred, and the madium was ready to cry in her disappointment that just when it was most essential for her reputation that something should come size was powerless. I confess that I shared no such feeling, for to my mind the best proof of real mediumship is often the failure of the phenomena to appass at the very time when the medium ceance. There were only present Mr. and Mrs. appear at the very time when the medium most desires them; tricksters suffer no such missortunes. Patient waiting, in this case at least, was no loss; for just when we were ready

to quit the room there came a patter upon the table, and immediately after the odors of flow-org.—We lit the gas, and there we found one blunh rose, one Bonne Celine, two crimson rosebuds, and one white pink. The gas was turmed out sgain, and after awhile there came o louder sound, and upon relighting we found a long stalk of the Annunciation lily bearing ten buds upon it, which Houghton subsequently verified as broken from one of ner plants in the garden. This was the only flower of the evening that could have come from the place. for the worms had destroyed every rose bush and the only white pink in bloom was found by us upon /its bush after the seance.

THE PLOBAL GIFTS OF ONE EVENING. Mrs. Theyer's public circles are held each Wednesday and Saturday eyening. The admission is one dollar, and usually, from fifteen to twenty persons are in attendance. At the sames of July 11 the following articles were brought in, my catalogue having been made from left to right all around the table: One monthly rose, one ripe orange on its branch, one ten rose, one Bonne Celine rose, one sprig of nwest honeysuckle, one branch of cypress; one brown heather, two white and carnation pinks, a stalk of three crimson rosebuds, one tea rose, a whole plant of parlor ivy, thirtycoven inches long, with a potful of dirt at-teched to its roots, the whole weighing four pounds; a Scotch heather and a spray of sweet honeysuckle (both mentally demanded by the recipient, Mr. McMurtrie); a heliotrope, sevpansies, a Bonne Beline, asked for mentally by the recepient; a fern leaf (Onychium auratum), one white pink, one carnation, and one pansy; mignonette and oxalis; one pansy, two forms (Pelloe Viridis and Adiantum hispi dulum of the East Indies), four tea roses, one carnation, one wax bagonia, with dirt and all, just as lifted out of the pot; one crimson rose, a patch of short moss, with dirt; one fern, one honeysuckle, one calls lily, placed in my bosom, and a large bunch of smilex which dropped on my face from a height, as I had my head thrown back to relieve the tediousness of my position. All the flowers and plants were gommed with dewdrops; all the stems were broken off and showed the faint black rings around the fracture, and all the petals and leaves were cold to the touch instead of being warmish, as they would had they been long gathered and kept about the person of some one. When I add that on this occasion, as upon every other, the doors were carefully locked, the window shutters fastened, and the premises searched, the improbability of trick-

ery will be apparent. You know that I generally make thorough work of my spiritualistic investigations, and it will be inferred that in coming to conclusions favorable to Mrs. Thayer's mediumship I was not hasty. It would, however, be unprofitable to your readers for me to describe in detail all the scances, public and private, I held with her during the five weeks of summer vacation I devoted to this case; one almost suffices for all. It is the most charming phase of mediumship. I have ever seen, and, unlike every other, has no disagreeable side. To sit in a scaled room and berained upon by fragrant flowers, brought none know whence, by unknown and invisible hands, is to enjoy a rare pleasure. Charming-

the "circle" surely is,

When opening roses breathing sweets diffuse, And solf carnations shower their balmy . dews;

Where lilies smile in virgin robes of white, The thin undress of superficial light, And varied tulips show so dezzling gay, Blushing in bright varieties of day.

Not only the flowers of the garden, the field. and the greenhouse, and exotic plants are brought to Mrs. Thayer's guests, but also flowera and shrubs which grow only in swamps leaves of forest trees, branches of native and foreign fruit trees, bearing their juicy spolls bunches of grapes, and sometimes to the confusion of vulgar doubters, onlone, cucumbers. and other vegetables they satirically call for. A fat butcher—one of your clever ones who are "not to be fooled by spirits"—actually had a four pound string of his own sausage flung around his neck, and his best coat, as an eye.

witness told me, was finely besmeared. I must add a few paragraphs from my note book before closing, and at the same time ex-press regret that the circumscription of space forces the exclusion of many facts of equal in-

PRESENTS FROM THE GREAT JOHN KING

On the evening of July 7th a select party of ladied and gentlemen sat with Mrs. Theyer around the table in Mr. Houghton's dining room. There were rappings and poundings for a while, and then there came a sharp crash upon the mahogany which induced us to light Lie chandelier at once. We found before us two stones half as large as one's fist, and a common iron bladed table knife of a most quaint chaps. The point of the blade was half as wide again as the rest, a semi-circular protubecause being made at the back, as though it were intended for a person to eat his food, peas and all, mostly with the kaife. My benign wid distinguished spirit friend, Sir Henry Morgan, alias John King, whose wonderful per-formances for me in Philadelphia are detailed at length in my book; "People from the Other World," informs us that he had brought this curious implement from No Man's Land, and the next morning it has mysteriously disappeared from the place where I had lain it before

One afternoon in the course of a drive I visthe forest Hills Cemetery, and passing through the green house my attention was struck by a curious plant with long, narrow leaves striped with white and pale green, the white preponderating. It was the Dracena With my blue reneil I marked many Regini. With my blue pencil I marked upon one of the leaves the cabalistic sign of the interlaced triangles, commonly called "Solomon's Seal," and requested the spirits to bring it to me at the circle on the following evening.

I purposely sat at Mrs. Theyer's right upon this occasion, and held her hands, when sud-denly I felt something cool and moist drop up-on my hand, and when the candle was lit found it to be my marked leaf. I went to the green house again, and found that the leaf selected by me had actually been broken

At the seauce of July 21 there were brought to me (as alleged by some Oriental spirit who claimed to be interested in my recent readings of the Occulists authors) a bud of the Egyptian Lotos and a branch of that most curious of plants, the Coccologic Platyclada, or flat branch ed lobe berry, which was discovered by Milne, at Wanderer Bay, Solomon's Island, Eduring the voyage H. M. S. Herald.

MRS. THAYER BAGGED. My last evening with Mrs. Thayer was a test seance, specially arranged for me by the cour tesy of Mrs. Brigham, who feels a deep interest in her protege, and was determined that I should not leave Boston with a single doubt as to the genuineness of Mrs. Thayer's mediumship. The scance was in Mrs. Thayer's parlor, and there were present Mrs. Brigham, Mr. G. P. Reed, Mr. and Mrs. Charles Houghton, Mr. W. G. Train, Mr. Mitchell (the best clairvoyant I ever met), Mrs. Thayer, and myself—eight in all. Every person present allowed himself and herself to be searched for concealed birds or flowers, and I put Mrs. Thayer in a bag, made for me of mosquito netting, with a single seam and a draw-string at the mouth. It had not been in Mrs. Thayers' hands, and the seam was carefully examined just before she stepped into the bag. I drew the string tightly about her neck, and tied and fastened it behind in such a way that it was impossible for her to tamper with the knots. In fact, I had to cut them, after the seance, to release the medium from the duress. I took the additional precaution of searching Mrs. Thayer's dress before bagging her, as a stupid lie was in circulation that she wore a rubber bag in which to carry flowers and keep them moist. The light was put out at 8:25. We sat ten minutes, relighted the candle, found nothing, although the medium had given the usual signs of the passage of the force through her system, in groans, shudders, and involuntary muscular movements.

FLOWERS, BIRDS, PEACHES AND PEBBLES. The light was extinguished again, and after the elapse of another ten minutes relighted This time there were flowers. There were four beautiful resebude; one Bonne Celine for Mrs. Brigham, whose favorite it is; two ferns (Pteris flabellata of Africa, and Andeantum cuneatum of Brazil), and one wax plant with a flower upon it. As the match was struck a little bird of the size of the common English sparrow flew off the table and was caught and sparrow flew off the table and was caught and secured. Encouraged by this success, we darkened the room again, and almost instantly the medium exclaimed that "they" had put a pebble inher mouth. We lit up, and found her, sure enough, holding a small, fix, smooth, white pebble in her mouth, which she could not have put there herself. We extinguished the candle again, and sat for some time without any results. Mrs. Thayer had been quite ill all that day, and said early in the evening ill all that day, and said early in the evening that she wished the spirits would bring her some peaches: Suddenly we heard some hard substances dropping on the table, and then there came a great flutter of wings, a rush as of something through the air, and, a light being had instantly, there lay before Mrs. Thayer eight ripe peaches, and near the ceiling of the room flew a milky white fan-tailed pigeon. This was enough for one evening—we had had nowers. Iruit. Dirge. and a mineral drop so with expressions of mutual satisfaction we congratulated the medium and took our

That I was satisfied as to the genuine mediumship of Mrs. Theyer, her general good character, her honesty of purpose, and her inheritance of her strange powers, will not be doubted. But I will not undertake to say that she is different from the majority of mediums, and never resorted to trick. This would be impossible. But that I detected her in any such attempt during a series of experiments extending over five weeks is not true. Mediums, especially the women, are given to mutual slander; like painters, musicians, and actors, and one is not safe in believing all one hears from them of each other, or, for that matter, what they say of their own performances. There have been isolated cases of flower bringing in the presence of other mediums, but Mrs Thay er is the true American Flora. In England they have her counterpart in a Mrs. Guppy (Miss Nicholl), whose mediumship will be found fully described at pp. 153, 200, 277, 371 and 372 of the London Dialectical Society's 'Report on Spiritualism,' a work which may be had in this country.

HENRY S. OLCOTT.

RETURN TO ENGLAND OF MRS. KATE FOX JENCKEN AND HER MEDIAL OHILDREN.

The Writing Mediumship of Infants -Seances in New York-Miss Beecher obtains a test from a Baby Medium-A Child Four Months Old Speaking under Spirit Influence-Manifestations through Mrs. Jencen's Wediumship at Branting Hotel, New York-News brought by an Apparition.

[From the Spiritualiet, Eng.] . Mrs. H. D. Jencken, through whose mediumship the manifestations of Modern Spiritualism first began in America, and who left London for New York, accompanied by her medial and singularly gifted child, in the Autumn of last year, returned to Europe per steamship Wisconsin some few days ago, bringing back with her her eldest-born, Ferdinand Loewenstein Jencken, aged two years, and a second son who promises, like the eldest, to inherit the mysterious gift of mediumest, to inherit the inysterious gift of mediumship from his mother, Kate Fox. Epes Sargent says, in his recent work entitled "Proof
Palpable of Immortality," that Modern Spiritualism was initiated by the action of the child
Kate Fox seems to admit of no doubt. He
sidds further on, "the discovery made by Kate
Fox, however, was productive of consequences
that can only be estimated by the growth and
future influence of Modern Spiritualism."
This Spiritualism, with all its lighter and its
darker phases. Imperatively calls upon men darker phases, imperatively calls upon men and women to pause and think, and this for the simplest of all reasons, namely, that each and all of us is traveling onward to the realms of the undiscovered, the unknown, dreaded future. In fact, once proven, Spiritualism commands attention on the ground of a universal common interest. It is this which gives importance to spiritual manifestations, and naturally tends to confer upon the history of Kate Fox, with whom this movement com-menced, and her two baby boys, an exception-al character. Hence it may be of interest to learn how these mediums have behaved, and what has happened during their visit to New York, so the particulars have been kindly furnished, us by Mr. and Mrs. Jencken for publication in this journal.

Of the doings of the eldest-born the following is a true account. From his earliest days he showed marked medial powers; when only five months old he wrote long messages in a clear handwriting; he was carried from one room to another by an unseen being; he was rocked in his cradle and attended by spirit-forms, to the horror of his nurse. Full details of these occurrences have already been published in The Spiritualist. The parents of this infant medium, however, fearing that his health might suffer, kept back all medial development, and tried to prevent the manifestations taking place; but, despite their efforts, the spirits had their way—the manifestations would happen.

Soon after the arrival of Mrs. Kate Fox Jencken and her firstborn in New York, at the residence of Mrs. Jencken's brother-in-law. Dr. Underhill, Ferdy, for so he is called, wrote the following message in the presence of his aunt, Mrs. Underhill, the celebrated Leah Fox: 'Grandmamma (that is-Mrs. Fox) is here,' and then throwing down the paper and pencil commenced talking to her, and laughing and smiling at the spirit-forms he alone could see. On several other occasions he wrote whilst staying at the house of his aunt. An attack of scarlet fever and diphtheria, however, for a time put a stop to his powers, the dread disease threatening to sever the life cord of the poor little fellow. Slowly, however, he recovered, and with his returning strength his media powers came back to him. He would speak to unseen beings, call his father by name. On one occasion he wrote a long message to the following effect: "Dear papa is ill, very ill." This was true, and not known to Mrs. Jencken at the time.

In the month of May last, Miss Catherine Beecher, sister of Mrs. H. B. Stowe, and of Henry W. Beecher, called on Mrs. Jencken, anxious to witness the writing of the infant medium. Mrs. Beecher had provided herself with paper and pencil for the occasion, but Mrs. Jencken refused her request to allow her boy to write, being fearful of trying the strength of her infant son. The child, however, got hold of the pencil and paper and wrote in a clear handwriting the word "Henry." Miss Beecher could hardly control her surprise. It appears that she had put a mental question to the effect that Henry, her nephew the son of Mrs. H. B. Stowe, might communicate, and received in reply the written answer "Henry." On another occasion, whilst sitting on the knees of Mr. Robert Murray, of New York (Mrs. Jencken was absent at the time) Ferdy commenced conversing with Mr. Murray, who is well known in New York, and told him that his son was there; continuing the conversation with Mr. Murray for some few minutes, he gave him some most interestfew minutes, he gave him some most interesting information. In his own home the medium boy is, as might be expected, only the baby boy; but every now and again the wonderous powers of this strangely endowed child manifest themselves; his luminous eyes, as once described by his father in these pages, brighten into quite a lustre of soft light; he will stretch out his hands to catch his playmater, the unseen whom he greets, with mates—the unseen—whom he greets with smiles and caresess. Frequently the spirits will take his little foot, as they years ago used to do with little Kate Fox, and make it stamp on the floor or knock against the table; or they will move his tiny hand. At first this mode of communication was not understood, but on questions being put, the presence of an intelligent spiritual being was proven beyond doubt. To make certain, his mother requested that he should be made to rap seven, then five times, or answer questions. In raply to questions not addressed to him. but spoken in a low tone, which of course the little two-year-old could not understand, he then with his feet would rap out answers. The fact that his hand and his foot were moved by spiritual beings was further proved by the dear little fellow showing his ankle and saying "There, there! Hurt, hurt!" pointing to the spot where a spirit hand had grasped him. Instances of the power of this child could be multiplied, but enough has been said to all but justify a belief that part of the prophecy given out by the spiritual beings in the winter of 1869 may be realized. We quote from Epes Sargent, treating on "The Proof Palpable of Immortality." In alluding to Kate Fox—her reliability, her powers, and her child, he cites a prophecy concerning her boy which was given at the house of Mr. H. P. Townsend six years ago: "Kate will be married and will bear a child who will be the wonder of the world. Kate will be a cipher in comparison: she will only be remembered as his mother."
"His mother?" said Mrs. Townsend; "it is to be a boy!" A few words in reference to the second-born

son of Kate Fox may perhaps also be of interest. Ever since the birth of Henry Loewenstein Jencken-for this is the name he is to bear—he has shown remarkable precocity; to see spirit-forms, and to laugh and smile at them, is of daily occurrence with this baby When not four months old he was influenced to speak, and in reply to Mrs./George Taylor (the wife of Dr. G. Taylor of New York), who saked the baby boy whether he saw the spirit-form of Mrs. Taylor's uncle, he

saw the spirit-form of Mrs. Taylor's uncle, he said, "Yes, I do."

It will be asked, whether no record has been kept by the mother, in whose presence spiritual manifestations are of daily occurrence. To render a faithful narrative of the phenomena through the mediumship of Kate Fox. (Mrs. Jencken) even for one year, would fill a small volume. Only a few instances, as reported by herself, will now be mentioned. In May last Mrs. Kate Fox Jencken was standing at the window of a room at Branting Hotel, New York, when raps spelt out that a message would be given by direct writing. A sheet of paper and a pencil held in the hands of Mrs. George Taylor were taken by the spirits, and carried outside the window in the space beyond, and this in broad daylight. The same day, but in the evening, the sheet of paper, which had been previously carefully marked by Mrs. George Taylor, was brought back by an unseen agency, and placed in the hands of Mrs. G. Taylor, Dr. Taylor being present. This document is now in the possession of Mrs. Taylor. The communication on the paper was in a clear handwriting, every "i" dotted and every "t" crossed. Exceptional interest attaches itself to this document, as containing information relating to private matters of Mrs.

On several occasions direct writing has been obtained. Since Mrs. Jencken's return, a series of questions written out by Mrs. Jencken's were answered by direct writing. One more instance of Miss Kate Jencken's powers, and this narrative must come to a close. A few days before her departure for Europe, Mrs. Jencken, who was staying at Mrs. Taylor's was aroused by repeated knocking at her door on opening it a lady stood before her, dressed in mourning, looking pale and lifeless; she said that she had called to see Dr. George Taylor, whose aid she urgently needed, as some terrible accident had happened. Little Ferdy, at this juncture, struggled to get outside of the room into the passage; on turning to stop the child, the figure of the lady suddenly vanished. A moment later a colored servant of Dr. Taylor's household came to the door and said Dr. Taylor was sorry he could not come up, but launched.
that he was engaged. No message had in fact been sent, and Mrs. Jencken, by this time They've been here again—last night, perhaps.

thoroughly alarmed, requested Mrs. Taylor to come up to her. No sooner had Mrs. Taylor arrived when raps spelt out, "Otto has been injured, and is now lying in a dying condition at the hospital. I, his second wife, come to ask Dr. Taylor to go to his aid and save him." Mr. Otto was one of the inmates of the hotel. The same evening brought the news that Mr. Otto had been injured, was lying severely injured at the hospital, where he died a few hours later from the effects of the injuries he had received. No one at the time of the appearance of the spirit-form of the late Mrs. Otto knew of the accident. This instance is one of the many which have happened to Mrs. Kate Fox Jencken, and is so far of interest as affording evidence of the knowledge of facts by spiritual beings unknown to the medium, or any one near her at the time.

But it is time the narrative of one short year's experience of this medium mother and her two medial children should be brought to a close. Whether the life of Ferdinand Locwenstein Jencken, and that of his younger brother, will be spared, the future alone can tell; exceptional care, no doubt, will be needed to rear these children, but should their lives be spared, it is just possible the prophecy of 1867 may come true.

THE PHANTOM SHIP.

The Revelation to a Couple of Long Island Fishermen—A Buccaneer of the Main Appearing on East Hamp-

[From the New York Sun.] On the 14th of July the two old chipmates went out to sea in their boat to fish, but the day was cloudy and the wind blowing of shore, so they returned without any catch, and, drawing their boat up on the beach, went to the cabin and sat beside the door, smoking their pipes and spinning yards about the old times. At noon they noticed the phe-nomenon that although the wind was blowing a gale off shore, the clouds hung low and a mist settled on the water. Shortly after, Pearsall sprang to his feet, interrupting conversa-tion with the question: "Didn't you hear a cry for help?" The Captain had heard noth-ing, so Pearsall subsided, and while Duncan went on speaking, his companion seemed serious and preoccupied. Late in the afternoon, a rain-storm threatening, the two went down to the beach to secure the boat, and then sought for signs of footprints on the sand (Pearsall having heard other cries of distress), but none could be found. Everything having been made secure and ship-shape to meet the coming storm, the two shipmates returned to the cabin, and after supper sat by the fire to talk a little while before turning in. The rain-storm came in

A HOWLING GALE, accompanied with thunder and lightning. The little cabin was shaken terribly, and the sailors feared it would be demolished. Pearsall ran to the window, and raising the piece of sail that answers for curtain, looked out. Instantly he cried to the Captain, "Why, John, there's a great vessel anchored fifty yards from the shore." The Captain did not believe this, and did not rise from his chair and the control of the Parise! until earnestly requested by Pearsall to come to the window. Dancan went, as requested, and looking out noticed that the rain had stopped, and the moon was trying to break through the scudding clouds. Looking in the direction to which his comrade's finger point-, the old Captain saw plainly

THREE LIGHTS OUT AT SEA, distant from the beach about fifty yards. The lamps seemed to be swinging from the mastheads of the vessel, but they did not sway as much as the captain thought they should in such a gale. While the two old mariners were gazing at the strange sight and wondering what a vessel of such size could be doing so near the shore in such a storm, a great light, like a blaze from a battened hatch, sprang up and disappeared as if there were efforts making to keep it down. The thought then struck the two sailors that the vessel was on fire and the crew did not know how near they were to the shore. Notwithstanding the wildness of the night, they immediately put on their coats, and, taking a lantern, sallied out to render what assistance they could. As they went down the path to the shore, the lights were plainly visible; and, when they got round the great rock bluff on the sand, they noticed, with great astonishment, a light a quarter of a mile down on the beach. Shortly after there came to their ears from that direction.

A GRATING SOUND. as of the keel of a boat being drawn over the hard sand, and the light put out to sea with a speed that was faster than any two men could speed that was laster than any two men could tow a boat. When the sailors had reached the point where they had seen the light, they searched for footprints in the sand, but could find no marks of any kind. They then launched their boat and put out to sea, the Captain rowing, and Pearsall sitting in the stern and directing his movements. After pulling for directing his movements. After pulling for half an hour without appearing to approach the lights of the brig any nearer than at first the Captain desisted and turned about to look. Pearsall at the same time sprang up and called his attention. Not twenty feet from where they were lay a full rigged brig, her hull paint-ed black and every rope taut. On the taffrail of the vessel, her arm twisted about the shrouds, and her body swinging over the water, hung

A BEAUTIFUL WOMAN dressed entirely in white, even to her slippers. On the deck beside her was a man, dressed in strange uniform, with a sword in hand, pointed at her heart. She waved a white handkerchief with her free hand, and supplicated the horror-stricken mariners in a language they did not understand. She repeated severa times, however, a word that sounded like "Salve! Salve!" Her shricks were loud and persistent, and terrified the hardy sea-dogs who were the involuntary witnesses of the ghost scene. While they looked in horror the young woman pointed aloft, and they saw flying in the maintonmast.

· A BLACK FLAG, in the middle of which was a white skull and two crossbones. Both sailors swear they haw and heard all this. Then the young woman gave another agonizing shrick, and the woman, the soldier, and the ship faded away in the mists, and nothing was left but the moonlit sea, and no other sound was heard but the wash of the waves against the sides of the boat. The frightened old tars then took to their oars, and got back to the beach as quickly as they could.

This narrative, signed by both, was shown in the log-book to the reporter, who afterward went along the beach with the Captain to view the scene of these strange events. On the way the Captain's straw hat blew off and rolled away. In searching for it the Captain and the reporter came upon the print of a very small and delicately shaped foot, and near it was a long, deep mark running into the water, as of the keel of a boat that had been lately

I know every bost on this shore, and none of them will make a scratch like that. I know my neighbors, too, and no woman lives on this coast who wears a shoe like that. That boat's been here again."

The Captain declares that he has seen the domestic ship plainly at various times since, but he never approached her, satisfying himself with a sight of her from the window of his little cabin.

He was averse to having his story printed at first, fearing the ridicule of his friends; but although no believer in ghosts, he maintains that all he has stated above actually occurred. and will occur again in the sight of any un-believer who may wish to test the truth of his story.

Robert Dale Owen.

A correspondent of one of our deilies that alludes to Robert Date Over, in the Incare Asylum, as follows:

Mr. Owen seemed to enjoy our harmless visit, and the doctor, deeming it a passimo, allowed him to chat away. He is a man "of infinite jest and most excellent fency," and ssemed never to the relating to us

ONE ANECDOTE AFTER ANOTHER, rambling off, however, into the great questions of the day; talking of his Scotch ancestry (being own cousin to the duke of Argyle,—fact) and estates; of his present and prospective fortunes: repeated to our delight the loveliess rhapsodies in Scotch poetry, breaking us down entirely over the pathetic memory of "Ye banks and bracs o' bonny Doon."

At one of his perfectly lucid intervals he spoke of his relations to Spiritualism; of his belief in its verity; of the Katie King humbug, etc., adding that his present illness had, by some persons that knew nothing about it, been attributed to that, "But it is not so, is it, doctor? Had I taken proper rest when I ought, there is no doubt but I should have

been quite well now." Mr. Owen seems to realize that he is ill, but scarcely of what ailment. Dr. Evarts says that previous to his coming here, and during his convalescence from a period of fever, he imagined he would live but a short time, and being very anxious to complete an important literary work that was under way, he had his daughter Rosamond to act as his amanuensis. While yet too weak to sit up, he dictated numerous pages to her. These pages, she observes, are somewhat abstruse, but still it was not until his wanderings were unmistakable that she became alarmed. In that weak state, and under the pressing anxiety of hastening his work, what could prevent the mind from wreck, the reason from tottering on her throne? He is a grand old man, one of the grandest of his day and generation, who shall be regarded with love and veneration always, but he nevertheless forgot the respect due to feeble old age and carried the precious "pitcher to the fountain" once too often, when it fell from his weak and nerveless grasp shattered into fragments. His days have always been a beau-tiful poem, and his works are a crown and illustration of a lovely life, but

Oh what a noble mind is here o'erthrown! The courtier's, scholar's, soldier's eye, tongue,

Alas, thought I, what a force makes up this life to any of us. Love, prayer, suffering, and hope here to-day, there to-morrow, always looking forward to this life.

Tis a stern and startling thing to think How often mortality stands on the brink Of its grave, without any misgiving, And yet in this slippery world of strife, In the stir of human bustle so rife, There are daily sounds to tell us that life Is dying—and death is living.

Day was drawing down her window shades, and the hours flying like black crows into the

Following us down the corridor and stair-case, Mr. Owen insisted that we must be pres-

AMATEUR THEATRICALS

which were being arranged under his supervision, "For," said he, "if the doctor won't let me work I must play. I have selected Pocahontas for representation, and we are to be assisted by my friend, the great actor, Edwin Adams," and the rest of the characters are to be selected from among the inmates. . Without thinking, we joined in his enthusiasm, and mentally selected the maddest, black-haired, mentally selected the maddest, black-haired, tawny-skinned girl, from the disturbed ward as the Pocahontas, a dozen or more of flighty inmates made fatastic in paints and feathers as "aborigines," Edwin Adams, the stern, cold, dignified chief, and our generous, magnanimous projector as Capt. John Smith. Thus each should play his part, until the curtain is rung down, the lights out, and the principals are gone. cipals are gone.

To those who know anything of poor Robert Dale Owen, sadly my heart repeated the words, and yet is he not to be envied? He who is more than likely to dwell here "forever in that dreamy land in which it seems always afternoon.

That he is mad 'tis true, 'tis a pity, and pity 'tia 'tis true.

Contents of Little Bouquet for Saptember, 1875.

The Horror of a Night; Auk; The Portrait of Death; Premonition of Death; The Little Boy Blue: The Baby's Petition; Mary and Her Dove; The Goblin Child; A. Family of Lions at Dinner; Just Like Her Mamma; The Happy Hunting Ground; Second Sight; Disobedience; What a Dying Uhild Saw; Rambles in the Forest; Katy did or Didn't; Office and Condition of Little Children in the Spirit-World; The Care of Canaries; Love's Frolic; Interesting Compilations; Descending the Rapids: Odd Industries: An Indian Burla in Oregon; Chinese Schools; Speech for e Dumb; About Dragon Flies; Baby Clothes. Mesmerizing a Rooster; An Indian Legend; The Rabbit in the Moon; The Boy; Editorial The Philosophy of Life; Angel's Visits; The Littlest Baby: A Blue Picture: Children in

This number is particularly rich in Spiritual Narrations. Specimen copy 5 cents; \$1 per year. Address Religio-Philosophical Pub-LISHING HOUSE, Chicago.

THE London Rock says it is confidently asserted in certain well-informed circles that the rope has a batch of five cardinals, in petto, all of whom are pledged to vote for Dr. Manning whenever another weaver is wanted for the triple crown.—New York Sun.