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

VOL XVIII

S. S. JOHES, EDITOR,

CHICAGO, SEPTEMBER 4.1875.

\$3.00 A YEAR, IN ADVANCE:

NO 25

GHOSTS THAT ARE GHOSTS.

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 HENRY 8. OLCOTT, IN THE NEW YORK SUN.

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 Zoo-logist, and Boutlerow—with a French medium named Bredif, has decided to make a thoroughly scientific investigation of the phys-ical phenomens called spiritual manifesta-

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 fion. Almeet the necessary expenses. exandre 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 phenome-na, 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 fesident 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 asked 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 impartial account of what

POINTS FOR INVESTIGATION.

It will be readily conceived that the circumstances of the case made me more than usual ly cautious in my observations and conclu-sions. It was necessary to become satisfied pretty thoroughly upon several points, for instance: 1. As to Mrs. Thayer's antecedents. 2. Her personal character. . 5. The strength of her manifestations, and whether uniform or subject to periodicity. 4 The conditions in dispensable to their occurrence, and especially whether they could only be produced in a certain 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 phenomens, or only exhibitions of charlatanry.

It would be the height of folly for any one with a reputation at stake to send off to so dis-

is 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 inexorable tribunal, a medium who might prove dishonest, mallcious, or, when the critical moment should arrive, incapable of doing what was promised of her. I addressed myself to my task, then, with as impartial a spirit as it was possible for any one to feel; knowing nothing of the medium beyond newspaper report, and caring alsolutely nothing as to what might be the issue of my experiments. I shall doubtless give your readers the most intelligible and astisfactory idea of the results by taking up my points seriodis, and describing the evidence collected under each head.

First, as to her antecedents: I had not to search far to find acceptable witnesses to substantiate her personal good character. Some ladies and gentlemen, as trustworthy as any in Boston and occupying as good social-positions, certified to having known her for several years—one lady eince 1862—and their festimony as to her sincerity, excellence as a medium, and integrity was unanimous. The isdy in question, who lives on a fashionable square at the Bouth lind, had employed her as a drassmaker for ten years before she became a public medium, and having been an eye witness at every stage of her progress in this direction, unequivocally testified test a more transparently non-est soman site never know.

Mr. William Lloyd Garrison had som evidences of her rare powers under test conditions, and had full confidence in her good faith. A partner in one of the greatest mercantile houses of New England had shared Mr. Garrison's opportunities and acrived at the same conclusions. Mr. Charles Houraton, the well known lawser, and his wife joined with the others, and gave me the particulars of seanous which alone would have con vinced a skeptic that he was not dealing with a willful impostor, and so I might proceed to catalogue a source of her sell-vishes, whose names if appended to a certificate of bad character would affectually dama a period in the spec of all Athenians, and whose testimony in her favor can not be ignored.

But the strongest criticate that Mrs. Theyer could present to my setuility was her own houny face. It is an open, frank face mark.

The the lines of care twearing a smalle of weathers, and indicating many or passivity than force of sittlebility than agreement vessel. WHAT WILLIAM LEGYD GARRISON SAYS.

oval, well arched in the grown, and the pro-portion of grown to bear symmetrical. Her hair is a dark chestaut, eyes bina, dumphonous fair, mouth pretty, none similar, fare graph height five feet six inches, and, with increas

0

ing years and a sedentary life, she has grown stout enough to turn the stale 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 PAMILY HISTORY.

In all my investigations of spiritual medi-ums I have been careful to inquire as to the heredity of the psychical powe; for a discussion with Dr. darles 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 transmissible 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 to the rule.

She was born in the township of Concord, Maine, of rustic parentage, Dec. 11th, 1836. Her mother was of Scotch descent, and her paternal grandmother, Mrs. Baker, came from England. Her mother was a secress, a physi-cal 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 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 Mary recalis how they talked it over smong 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 truly; the youngest brother of all sickened 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 no 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 crash against the side of the house, as though some against the side of the nouse, as though some invisible spadesman had thrown a shovelful of course gravel with all his force. The mother did more. She saw the forms of dead relatives stalk through walls, partitions, and dlosed doors, and would talk to them in a way to make a superstitious skeptic's blood cardle.

PAIRT PLAYMATES.

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 giris 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 sogether, and they were up to all sorts of pranks, hiding the playthings so cunningly, sometimes, that they would give them up for lost, and then suddenly bringing them back again; and often after the children were in bed, these mischievous creatures would carry off their clothes and put them up in the crotch of some neighboring tree. They had heard the old 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 offend them, but keep in favor by putting saids bits of their candy and cake, which were duly carried off, and the receipt acknowledged at the next meeting. Once Mary had a knotty example in arithmetic to do for the next day's recitation, and laid the shift was the medal offered as a prize.

Bothings went on more or less incessantly, and gradually becoming more a insignificant in character, until her marriage to Anson H. Thayer, of Bouth Braintree, Mass, which co-curred in 1856. When her first child was three weeks old, the bed in which she lay was lifted clear of the floor, and the nurse running in, as wit gently settle down again to its place. She began after a while to have her mother's experience as to porture, knowing, by verious mystic agans, of impaculage, deaths or other calamities. Before her husband's decease she saw a bright light shine in fact room, and in its centre his face, which, as any of Jan. Orowe's realess will admit, is considered to be a genuine forecument of death accidence is support, she had to have be drawned to be a genuine forecument of death accidence is support, as bridge to have be of the foor.

Left a widow with two children to support, ahe had to take to dreamaking, and it was not no very line after the that the floaten lady above referred to (when I am permitted to eavie Mrs. Dors Reighant, daughter of the famous missionary. These faylor) encountered her. In 1865 Mrs. There was forewarded that in control of time she would have to pass through a dangerous sickness, during which some thing very wonderful in the way of mediumahin would come to her. The prophecy came true in 1873, when she was inken down with gastric fever, and lay at the point of death. In her ravings she turned prophetous, announcing the great Boston fire, and timing in advance every visit of her physician to the very minute. Upon her recovery she went to live in the capacity of housekeeper with our Mine. Barker, and old lade who keep a danging school in the chatean fire manufactor in Mone. The Bostonians pronounce it Dec Kahn)

This is a great, rambling structure, occupying a whole square of ground, which was built some thirty years ago by an impecunious son-in-law of the late Peter Parker, who liberally invested that gentleman's money in a residence fit for a Norman Seigneur. The fine house did not bring good luck, for Descen died, his wife lost her reason, and the place was shut up for at least ten years, becoming meanwhile, it seems, the rooting 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 treet. It got such an ill name that when the family were ready to rent it no beneate could be found, until the valiant was Barker installed herself, and in due coarse received Mrs. Thayer as housekeep. er as before stated.

- 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 Descon and other uncanny prowlers would once in a while show themselves. But soon Mrs. Thayer's stood it like veterans, and soon Mrs. Thayer's new mediumship showed itself. Mrs. Brig ham and other friends would drop in, and they would improvise. 'circles' about a table and get all sorts of startling physical manifes tations, such as the floating of the table in the air, the lifting of Mrs. Thayer, chair and all, upon the table, the bringing of costs 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 no ment, and immediately was heard knocking outside the locked door and calling for admit-tance. This is tough, but wait until I have

Mr. Garrison was a visitor at this period, and from his lips, as well as from those of Mrs. Brighsm, 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 don't like it please themselves), I received the particulars which follow as to a

BANQUET OF THE GROWTS, which occurred in the month of October, 1879,

in this Boston Otranto.

One evening by preconcert a supper was spread in the dining room for twelve persons. The bill of fare was chosen by the spirits themselves, and there was a brave an array of linear, glass, sliver, and china as though the ghostly banqueters had not passed out of the sphere of finger bowls and damask napkins.

There was a chicken fricasses with rice. chicken fricasses, with

ghostly banqueters had not passed out of the sphere of finger bowls and damask napkins. There was a chicken fricassee, with rice, bread, an assortment of cakes, grapes, and with rice thread, an assortment of cakes, grapes, and with rice fruit, candy, and a bottle of wine. A memorandum was taken by Mrs. Brigham of the number of each article, and after a last glance at the table the mortale retired. Mr. B. T. Stephenson locked the door and handed the key to Mr. Wm. Lloyd Garrison, and the spectres were left to themselves.

The company numbered eighteen ladies and gentlemen, and by desire of the spirits they retired to another room 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 of other small, hard substances was being souttered about. A light was called by the raps, and then the astonished sitters discovered before 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 dentified by a private mark placed. Apon the abel, and upon the cork remained the dust which they had not brushed off. Scattered about were places of broken candy and segar plums, one leg of the chicken, and portions of the cake and fruit, while in the bosom of a sady's draw had been defly thrust a wine glass. Resurring to the dining from, thay found by sound count that when they added the artifus 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 heal tap that some leg is large them. The bottle disappeared in the bottle disappeared in the store the same south faction.

Then they pisced the bottle again upon the plates of the table, thing them a constant, by dec

sees on the floor out out bil

Maile the a quantum nanot manufaviation and bit

Thayer assented, saying that she had had a passionate love for dowers since she was 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 avanicourier 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:

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 pudding is better for an occasional plum.

This auspicious beginning was followed up with natural assiduity, the casual visitor regu-larly installing himself as a member of the im-promptu 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 stem varying in length from the others, to express, as it was said, the relative ages of the children. 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.

SHOWERS OF PLOWERS.

The flowers now began to come more num: grously, until finally they fell in perfect showers, albeit it was the dead of winter, and the medium was too poor to purchase them from greenhouses out of her wages of \$4 or \$5 per week, even if she were so minded. Mrs. Brigham tells me that probably not less than \$400 or \$500 worth were brought in this way that season, 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 learned botamists, living canary birds, doves, butterflies, 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 sort 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 flashly obliged to give up all other employment for that of a public medium. So she began with weekly direles, 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 asswer in the negative. The testimony of all the hundred persons with whom I have talked about the case confirms my own conclusion that the phenomena occur at one to periodicity, which from my personal observation I can assee in the negative. The testimony of all the hundred 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 presence of certain persons seems to destroy the conditions most effectually. Prof. Wagner remarks upon the same circumstance in his highly interesting and ectonitific report of the Bredit seances of last winter, a translation of which has recently been published in the Spiritual Sciences, of Boston; Prof. Tyndall amagingly allides to it in his letter to the London Dialectical Sciency and a very well-known Professor of Philology in an English university who has given great attention to the subject writes me. In a letter just received, that he has known of the phenomena of a most presentating circle being completely stoped by the mure entrance into the house, one were late the room, of a person anisqualitie to the experiments, and that Crookes had been spouled for a ceance by merely brashing against the people she encountered in a stroll down Request street. The fact is that our concelled celanties do not yet know the A. B. O of psychology, and iff we desire knowledge we must dig it out for concelled ectanties do not yet know the A. B. O of psychology, and iff we desire knowledge we must dig it out for concelled celanties of not yet know the A. B. O of psychology, and iff we desire knowledge we must dig it out for concelled celanties of the psychology of the property of the psychology of the psycho

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

A SHANCE IN BLACK'S PHOTOGRAPH GALLERY.

I have also talked with Mr. Black, the welltnown Boston photographer, about a seance 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 bouse 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

um 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 her hands were turned towards me, and I saw them from the commencement of the move-ment until they dropped in her ap, 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 louse, on the evening of July 4, and the compassy numbered seventeen persons, twelve lad-ies 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 room. Mrs. Thayer seated herself at the ecuter 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 sloors of the two rooms opening into the passage had previously been locked, and I placed the keys in my ocket; the windows were fastened down and the blinds closed. The single candle was then extinguished, and we were left in profound darkwess. 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 tosted. The music was so had at times that Mrs. Thayer expressed a conviction that we would scare all the spirits within twenty miles sensible effect in mederating the volume and improving the quality of the bound. After a time I felt the medium growing uneasy, as though she were struggling with some great guahes 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 then a dull thud, as if a clod of earth had fallen upon the bare

I heard a patter of leaves and them a dull thud, as if a clod of earth had failen upon the bare mahogany table, and as a flower, cool to the touch, dropped upon my hand, there came a whift of sweet odors to my nose, and all around the board people would exclaim that something had been dropped before them or thrust fitto their hands.

A light was them demanded, and when the candle was lit a charming sight presented it self. The table was nearly covered with flowers and plants, all fresh and sparnling with dewdrops. Let me attempt to catalogue some of them. There was a bunch of flowering almond, a cally hilly, sprays fern, two great leaves of paim, two Bonne Celine roses, a blush some two, crimson roses, a number of double and single pinks, heliotrops, pansics, snow heary, a patch of growing moss, with dirt adhering to the roots, as though it had been just tern from its bed, and a wast begonia, with a potfull of dirt attached, just as if emptied out of a pot a moment before and laid appoint 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 roceive this plant as a present from her, and she had come two hundred miles to make the experiment. the experiment

and she had come two hundred miles to make the experiment.

I made careful count of the various plants lying before as, and found they numbered eighty-two. Comidering the bulk that such a collection would make, and the facts that the flowers were freeh, amerumpied, and the petals covered with daw, is appears conclusive that neither Max. Thaper nor any possible confederate could have brought them into the room. But I rectived from a gentleman whose so quantumos I was fortunate enough to make, alther this evening, or upon a subsequent one, proof of Mrs. Thaper nor upon a subsequent one, proof of Mrs. Thapen'n good faith which is very estifactory, of wolfa? Off and house a ligarity and make the invergent factory of wolfa? Off and house a ligarity entire to have of one of our most eminent astronomers. He has latterly been looking into the spiritual phenomena and experimenting in verton ways, with caution and intelligence. One day, in a private manner, which committee who then to be designed apirit of a relative who that it bootland of which country be way a safety. The spirit teld him it he would go to the fower meeting a dreller, has would bring him a whole living heating the circle he would pring him a whole living heating the plant of latest and spirity who the property him the street was to hold a second at a private house, with a picked company of language that first Theory was to hold a second and a private house, with a picked company of language that first Theory was to hold a second and the proof of language that the picked company of language that the picked company of the private house, with a picked company of language that the picked company of language that the language was the picked company of language that the picked company of the picked company of language that the language was the picked company of th

CREMATION.

Communication from One Opposed to the Process.

THE VIEWS OF A SPIRIT PUBLISHED IN THE JOURNAL IN THE ARTICLES ON DRATH OR THE PATHWAY PROM BARTH TO SPIRIT LIPE, PIND A RESP. NEE IN ENGLAND .

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 fire.

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

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 experience, 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, putrefaction. It has always been no-ticed that a disinterred subject will keep fresh for a much longer time, after the defunct person has been buried, than it would without son 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 efflavium. The reason of this is, that when carnal substances are deposited under the soil they are removed from those agents resident in the attendables. atingsphere, which alone could act chemically by their union with those animal principles Mich 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 shorter period the more solid parts—according to the nature of the adja-cent materials—either crumble away or shrivel and dry up, as witnessed when individuals are buried 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 vermicular annulate are to be met with deeper than a few inches beneath the soil. The eggs from which either of the above animals could be produced are deposited very superficially. If they were laid lower in the earth they would never be hatched; like the cereal grasser, 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 at-tention to this subject in a spiritual point of view; 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 de-parted from out of its earthly tenement—for 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 unhappy 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 shall, perhaps, more readily excite the atten-tion 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 associ-ations of the inner salfhood and the molecules which were its boolily companious whilst jour-neying 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 gen-themen were dissecting the morbid parts, the woman to whom the limb had belonged bitter-ly complained to the attendant nurse that she ly 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 asunder. Other particulars were detailed, but the above will suffice for our purpose. The case here related and its associated circumstances were much discussed at the time of the occurrence, 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 uld eradicate. It may be here stated that it is a very common incident for persons who in former periods of their lives have lost a ·limb, to feel as if the severed member were again attached to the body, and this imaginary perception perwaded them years after the extremity had been amputated, as if the memory of its associations were indelibly impressed on the resident soul.

I recollect personally attending a case at Edgware with Sir A. Cooper, where the pa-tient 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

complain of feeling pains similar to those he suffered when the lost member was attached to his arm.

The following extracts are copied from the Runcie Pain corrillal Journal.—

"A lad assed Countings fell from a car at Whitshall, New York, and the train passed over 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 pain. Bubsequently to this cocurrence the disunited extremity was placed superficially under the parden mould, but shortly after the interment the lad proclaimed that something was crawling on the inside of his hand, the arm was then exhaused, when a large worm was discovered in its paim. A jar was now octained, but it became ascensory to use some effort in placing the limb in the stone vessel, and after this operation the lad unferred severe paroxysms of pain, as he thought, in his lost extremity. The severed member was then put into another iar, parily filled with alcohol and then deposited in the ground, but after a short, period, the boy again complained that his arm and flagers were in a gramped position and that the little flager and the one next to it falt as if they were growing together. On the jar being taken up and its contents examined, the limb was found contracted or flexed as described. Now this patient knew nothing whatever of the different dispositions of his arm."

Another case is related in the same paper where a man on the field of battle had his arm amputated, which was afterwards carefully buried. The soldier subsequently to the operation and whilst in the hospital appeared to be going on favorably, but now and then complained that he felt as if the thumb and finger of his loss arm were pressed together in such a vice like manner, that they caused him intense subseque. Can of the nurses without the wice like manner, that they caused him intense suffering. One of the nurses without the patient's knowledge, instituted measures that led to the disinterment of the deputated arm, when lo! the thumb and figure were found firmly forced together. The arm was now placed in its natural position, then wrapped in woolen clotha and again buried. The soldier knew nothing of these proceedings, but when the purse, after her return, saked him how he felt, his remark was, that at ted p'clock a. ... the pain in his imaginary limb cassed—the ex-act 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 thousands of miles apart, they can sympathise with cach other's feelings. Now the molecules of the amputated arm, say they, are closely encoppers 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 f-cts will, I presume;

erve to wake up the reflective faculties of certain advocates for cremation, and cause the still hesitating to longer pause ere they rush into the sad mistake of perhaps painfully dis-tressing the unaviached 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, cremation must be a very erroneous process, since it would appear that the sympathles of the inner man with the melecules 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 distrupted from the atoms and circumstances to which the departed spirit once so clung, and and for a long time after the death of the body which the departed spirit once so clung, and perhaps too much loved.

Atrican Jugglers.

BY ST. GEORGE W. STUCK, 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 country to Sierra Leone, and there released by order of the British Government. His father 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. 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 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 time the sovereign will turn back into a cassada, to the amasement of the unsuspecting recipient.

In another trick of the African jugglers one In another trick of the Atrican jugglers one of them will present himself before a merchant and sak 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 saked for. The only way for the merch-ant to escape loss is to propitiste 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 presend Mr. Cole to tell me what he had himmen. This he was at first loth to do, fearing lest I should come to the conclusion that veracity was not an African virtue. But when I 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 positive assurance of its truth.

Bome jugglers from the interfor came down

Bome jugglers from the interior came down 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 leaded gun. The testimony of the lender was afterwards phiained to the fact of its being a bone fide gun, veritably leaded. When the gun was brought, the juggler further requested the borrower to have the good-When the sun was brought, the juggler further requested the borrower to have the goodness to shoot him. The man demurred fees 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 takes that he had asked the man to shoot him, and that he was atraid.) 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. Public opinion went in favor of the juggler sheing suot, 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 uncomfortable, and some of them thought it prudent to slink out of the tent. Then the juggler's men commenced a wild African chant. 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 revived man then told the spectators all they had said while he lay on the ground, mentioning how some of the party had left the jent. On concluding this marration, Mr. Cole remarked to me that he cid not think we had-any conjuring like that in Europe. er requested the borrower to have the good juring like that in Europe.

The same gentleman also assured me he was

present when the following wonderful inci-dents took place. Some jugglers had come down as before from the interior to the coast. Governor Kennedy, of Sierra Leone, was then on the point of taking his departure for Hong Kong. The jugglers asked leave to exhibit or 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. Perin their country too before he left it. Permission being granted, and a party having assembled at the Governor's quarters, the head juggles says. "Massa, ask for whatever you would like to have." The Governor proposes they should have a good spread. "Well, let them lay a cloth," says the juggler. The cloth being laid, the juggler waves his hands in the sir, and a large ham appears on the table. Governor Kennedy then suggests hot boiled rice. The juggler repeats his manouvre, and in broad daylight quantities of steaming rice fall on a dish previously laid on the table. Then the chief juggler informs the company he is about to show them something more wonderful still, namely, he will produce a live wonderful still, namely, he will produce a live baby out of nothing. Here the Governor's power of credence fails him, and he tells the juggles 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 may held now work. 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, squalling as only a baby can. In a few moments it
variables again as mysteriously as it came.
After listening to these stories I asked Mr.
Cole how such feats were to be accounted for,
and he said that though the inggiers professed.

and he said that though the jugglers professes to do them by their own powers, yet people who were at all initiated knew that they were accomplished by the sid of spirits.

SPIRIT RAPPINGS.

A Private Seance for the Benefit of Reporters.

The Globe-Democrat Man Shakes a Spirit Hand Across the Frightful Chasm.

In company with another reporter, a Globe-Democrat representative attended, the other night, a seance at the house of Mr. C. Tuckett, opposite the House of Refuge, given by Mr. W. C. Clark. Mr. Clarkwill 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 of attack.

"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 Spiritualistic Society. The society is dead, but Mr. Tuckett still lives in the hopeful belief of its cardinal principles. To prevent being of the cardinal 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 outtion at the aperture, 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 priv-ate 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. All was dark in the room save a dim light from the coal oil lamp on the parior table. No one could enter without being heard—unless there was some trick in connection with the locks on the shutters and the doors. Four people were in the room, the medium, Mr. Tuckett From the ceiling hung by a string an ordi-

Mr. Clark placed himself inside of this 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 him a circumference inside of three or four feet in diameter, but so arranged that the could not possibly put his hands 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 scance

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

ing on a melancholy concertina.

With a quavering voice Mr. Tuckett accompanied himself on the concertina. 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. 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 ahied scroll 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 struck the knee of the Globe Democrat reporter. The writer made a grasp in the darkness for the force that was moving the instrument, and the Times man did the same. Both felt something, grasped it convulsively, and found that—they had shaken hands in the darkness. ade in the darkness.

en 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 handouffs, which were clasped as closely as possible around the wrist. A short piece of stout leather was attached to the chain which connected the handouffs. The medium sat down on the floor of the cabinet, and, placing his hands between his legs, the leather was fastened to the bottom of the cabinet by two six penny nails. No ordinary strength could have pulled the handouffs up from the floor, and no ordinary hands could

have extricated themselves from their iron clasp. In a few minutes, however, loud and authoritative rappings were heard from all pertions of the cabinet, knocking against the top as well as the bottom and sides of the cabines, 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 tolerable time to the music of

John Brown's body lies a moldering in the grave."

Then a light appeared inside of the cabinet bright enough to illuming clearly the whole interior but sort, like the rays of the moon, and looking as it glared from the aperture like the headlight of a locomotive. Its brightness

the headlight of a locomotive. Its brightness was increased by the surrounding gloom until it suddenly disappeared.

At the suggestion of the imprisoned medium the writer placed his hand through the aperture into the cabinet, still derivened by the cuit. In a few moments it felt at the palm the louch 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 side of the cabinet near the aperture made the writer withdraw his hand in nervous haste. writer withdraw his hand in pervous 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 seance 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 clasped in clay?

Globe-Democrat

SPIRIT FACES.

A Window Completely Covered with Them.

BY W. H. WILKINS.

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 cellable 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 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 happened to glance at the window, he saked Mr. Allard who was in the house, "If he had been putting pictures on his

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 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 top, showing the thumb, fingers 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 se a face down to the mouth, and below there all was blank, yet others, in fact nearly all could see this whole face perfectly distinct, and have given it the name of the "big face," as it covers the entire square. Paces were seen by different ones on nearly every pane in the window, which contains fifteen.

While your correspondent was present, two ladies arrives, 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 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 inform-ed that it had been thoroughly washed on both sides several times. On looking at the win-dow 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

as crystal.

It is quite emusing to be present and hear the different opinions expressed as to the cause of the phenomena. If it is the Devil as some assert, he must have acquired a wonderful knowledge in the art of photography. And if as some will have it, that the window is dirty, it is 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 pandrams of human faces.

I intend to visit the place sgain soon, and

I intend to visit the place sgain soon, and will give the result of my investigation to the readers of th JOURNAL.

Felchville, Vt.

AGENTS WANTED for Dr. March's Work, and Bears and Box and Jan The Blake, and Bears and Box and the Brake of Concess In.

A Natural and Safe Medicine. BOULDER, COLORADO.

HULL & CHAMBERLAIN:

HULL & CHAMBERLAIN:

FRIENDS—Seeing that you propose publishing a Circular by Testimonials, we sted to you a true statement of our daughter's case, that you may use it if you wish. When our daughter alice was three and a half years old she had a dreaded tang Fever, which lasted some ex months In all that there are ould not stand or walk. The consequence was it left her an invalid, with the right limb drawn up, as that dhe has always had to walk on her food, and has answed mitth pain. She is now 19 years old. Four Fenders have circular Arr. She can now walk or stand 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 have been found to be earliest childhood until since she took your Fowders.

I have suffered severely from sick headachs for 4) years, and could find no medicine to relieve me until I found your Magnetic and Ricctric Powders. They have entiraly cuted me. We would expectly recommend them to all singlewers.

to all satisfiers.

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

LOUISE MOMENTA. Yours truly, LOUISA MOMINIA.

Mailed Pertpaid | 1 Box............ 1.00 avitate PRICES: 6 Boxes........ 5.00 ACENTS WANTED EVERYWHERE. CIRCULARS, and Agents' Termo, sent FREE, to any

Send your money at our expense and risk, by Post-dice Money Order, Registered Letter, Drafts on New

All letters and remittances must be directed to HULL & CHAMBERLAIN. 858 Broadway, New York City.

Phoebe C. Hull, Annie Lord Chamberlain. 868 Broadwa New York City.

BAHBITT's HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00. BANNER OF LIGHT for sale at the office of

v18n16t13

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, visualizio 1080 Spring Garden St., Philadelphia

The Witch of Endor

Vindicated: God in the Constitution: Heview of the Deluge: Hational Review of Theology; and Origin of the Trinity. These Pamphlets and other Tracts sent postuals to those enclosing ten cents to the author, M. B. ORAVEN, Richboro, Bucks Co., Pa. vi7n25t52

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

Bea's Nervous. Paralytic. Eheumatic. Fe-male and Blood Biseases delightfully and power-fully by Electricity. Vapor Batus and especially Vital

Magnetiam

Babbitt's Mealth diutde pronounced a "Higher science of Life." "worth \$10" "A wonderful brok," a Home Doctor on Natur's pinn, sent postpand for \$1.

Babbitt's Vital Magnetiam, "Chespat double price," 25c; with Health Guida \$1.15

Babbitt's Chart of Health, beautiful, postpaid, 60c—orocleim-great traits is bod type for all, direct inducements to Agents, male and

France.

Psychomized acidulated paper, most vitalizing to dorment systems. I package \$1. Two moath's course with full partner laid out, \$5. Describe symptoms.

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

Make money orders payable at Hatlon D

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

AMONIW

Water and Magnetic Cure

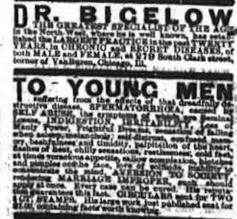
TURKISH, MAGNETIC, BOT AND COLD BATHS, Laways in readiness with competent and efficient helper. Patients received at any time for hoasd and treatment. Drs Mr. and Mrs. Atwood devote their whole attention to their patients. Mrs. Atwood's clairvoyant powers are second to none, has had twenty years practical experience in diagnosis and treatment. We also furnish our patients free of charge the celebrated Mineral Magnetic Waier, which is promoned by D. A. Lapham State Geologist, of Wia, to be the strongest on record. This with our treatment connected with the basis operate like a charm. We also diagnose and send magnetic water the connected of the connected with the basis operate like a charm. We also diagnose and send magnetic water the connected with the basis operate like a charm. We also diagnose and send magnetic water the connected with the basis operate like a charm. We also diagnose and send magnetic water the connected with the basis operate like a charm. This with our treatment connected with the barns operate 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., \$8 ver barrel; hall barrel, \$4.50; gallon, 50 cents. Office and Bath room cor. of eth and Center st., Winona, Minn. [vi8n17115]

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

Ocme in person, or send by letter a lock of your Hair, or Hand writing, or a Photog raph; he will give you a correct delibeation of Character, giving instructions for self improvement, by telling what faculties to cultivate and what to restrain, giving your present Shyrical, Mental and Spiditual constition, giving Past and Future Sventa, 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 His. Advice and counsel in business mutters, also, salvice in refere nos to marriage; the shaptation of one to the o.her, and, whether you are in a proper cot dillon for Harriage. Hints and salvice to those that are in hunappy married relations how to make their path of life smoot beet. Further, will give an examination of diseases, as degrees of signosels, with a written prescription and in structions for home treatment, which, if the patients follow, will improve their health and conclude every time, if it does not effect a care.

DELINEATIONS.

He also treats'd'seases MAGNETICALLY, and otherwise. TREES: Brief Delineation, \$1.00; Full and Complete, Delineation, \$2.00; Diagnosis of Disease, \$1.00; Diagnosis and Prescription, \$3.80; Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 417 Milwaukee st. Milwaukee Wis. v18n81tf



Newspapers ... Magazines Her sale at the Office of this Papers September of Light Boston/ 5 " "

Letter to a Christian.

By the tie that binds all kindred souls in sympathy with each other, I address you as Bister. I had the pleasant privilege of reading your last letter to your brother John, wherein you are grieved to know of his departure from a former faith. Do not think that I am using my pen in defense of your brother (for he is quite capable of defenuing himself), so much as I am using it in the cause of our glorious and beautiful religion, the "Harmonial Philosophy," which we call Spiritualism. Sister! 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 meny 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 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. (Piesse read the 9th and 10th verses of 11th chap, of St. Leke).

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 believing in all the promises I have cited above. If I could be with youif 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, 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 angulah I asked her, and she came -- and has ever came only to give 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 slides along the paper writing nothing but loving and truthful messages, and watch the motion of the lips as they are speaking to you —cailing 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, rea 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 diseatisfied 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.

Bister, when we see the different manifestations of the present day corresponding to those of a former time, we do not have to reject the former in order to scoops the latter. Our be-lief is only confirmed. We have greater evi-dence 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 man at the well of Jacob; when we see the sick restored to health, the withered limb made whole; the lame to walk, and the deaf to hear, then we come to the conclusion that Jesus was able to heal by divinely natural laws; that he was endowed with mental clearages, spiritual 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 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 ministers in every pulpit, all over 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 make us more willing to make us more willing to make us the wanties of mortal life and be welcomed by them into the immortal world—when we hear this every day of bur lives al-—when we hear this every day of our lives al-most, 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 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 mediumanip. Spiritualism has come to thousands now embracing it as a pure religion in answer to the prayer of the heart. It has come to illumine our homes and epkindle the soul with the reflections that come to us when we know that we have been communing with the dear departed. Spiritualism houses consolation to many who have not had brings consolation to many who have not had the privilege of seeing their friends live Chris-tian lives, but who have been compelled to witness their life and death without any seem-ing change, either in word or thought. And yet their changeless lives did not wean them rom our affections.

I once knew a wife whose grief was great, agon'sing, 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 naver more to be with her or the weary years, thinking him to be in encless torment, and never more to be with her or the children. I took her to a physical medium, and her husband came to her, identified himself and talked to her in the same loving way that he had always done; said, "I am trying to undo the wrong I did, I am not happy get. My peace of mind will come when all is actiled with that person. I am sorry that I killed myself, but want you to forgive me. I am glad 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 Bpiritualism sent as a balms to heal the broken heart.

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

and converse with you—but in this I think you are mistaken.

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 ordered 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 pear to us as to

him. 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 find 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 an-gel 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?

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 pres-ent existence, and teaches conformity to Na-

ture'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 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

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

MRS. HELEN T. SMITH Denver, Col., Aug. 1st, '75.

Criticisms on the Bible

MR JONES :- Even cruelty to animals is now punished by law. This shows a mereiful treatment since the days of Noah, when God destroyed all the beasts, fowls and injects, 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 the lord stand upon a rock. And it shall come to pass, 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, 22, 23). This proves the anthropo-morphism of the Hebrew God as described by-

Moses' wife was a "Midianitish woman" as well as Zimri's, and yet I'hineas 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. 9: 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 alive? Now therefore kill every male among the little ones, and kill every woman that bath 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. 32: 14, 15, 17, 19). A note to this damna-ble crime against numanity says, "It has been said that Moses authorized the Israelites to make concubines of these females. But 'slaves." Another note thus divides these in-nocent virgins (whose fathers, brothers, moth-ers and sisters were cruelly murdered), "To soldiers 16 000; to people 16 000; to Levite. 320, and to God 32" they were merely to possess them as female

Now, what did God want with these virgina? Perhaps God gave them to "His sons for wives" as stated in Gen. 6: 3. The above murder of thirty-two thousand "male little ones"—the counterpart of the 83 000 virgins saved alive as slaves or concubines, and their mothers (40,000) making a total of 72,000 help-less and innocent victims of "Moses" wrath" (Gen. 31: 14).

The "Cawnpore massacre" of three bundred 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 theologians endorse him as the meek " and faithful servant of God-the uniyersal 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, thou shalt save alive
nothing that hereatheth; thou shalt utterly destroy them, namely, the Hittites, Amorites, Canaanites, Perincites, Histites and Jebusites."
How many men, women and children fell in
this war of invasion, Moses does not state. Perhaps; he was, for once, ashamed to record the
magnitude of his crimes sgainst humanity,
and well he might be.

When King Absziah 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 spired (K 1: 10, 13, 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, while on his way to Bethel, "there came little children out of the city and mocked him, and said, Go up, they baldhead. And he jurned and cursed them in the name of the Lord; shd there came two she bears out of the wood, and tore forty-and two children of them "(3 K, 3: 23, 24).

A note to this text may "They were yourget."

A note to this text says, "They were young men." And: "The venerable prophet, from a divine impulse, prenounced 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: "Buffer 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 Louis drove out the inhabitants of the mountain; but He could not drive out those of the valley, because they had chariots of iron."
(J. 1: 19). This was a sad failure for an omnipotent God.

on sads fear THYRSTIGATOR.

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 be-come spirit mediums. And as his explanations of spirit phenomena do not in any manner touch my case, I must conclude that his investigations have been both limited and su perficial. When Mesmerism and Psychology were in their glory, I tried various operators, but none could control me. I also emp.oyed 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 uncharge. The Professor says: "The mere un-expressed will of the operator in 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 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 book a large one. 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 speaking 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 trike. 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 en-trance himself." How about my case Professor? No man can entrance me, but spirits come to me, give their dames, history, etc. Bometimes 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 asleep but did not know it!

I lent a friend one bundred 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 thus, as I had made up my mind fully to col-lect the money, and I did collect it.

I was once shaving myself, and a spirit came to me and wished me to write. I laid my razor saids and wrote, and then finished my shaving. According to Grimes I fell salesp with the razor in my hand, but laid it carefully away, a rather uncommon experi-ence, 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 meameric 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. hen a man dreams, he thinks it real: 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 ex-ceedingly. The Professor says, "There is not a shadow of truth, etc.," in the physical phe-nomena. The Professor, I hope, does not stimulate, if he does I appeal from the Pro-fessor, 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 saleep, 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 What nonsense! I can bring scores of our best cit'zens to swear to these and similar phenomena, who are not Spiritualists. My sheet is full.

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 Obleago Road; in his family resides a Miss B., a maiden 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 but if George, his brother, went he would not get hurt. The dream made such an impression on Miss 8.'s mind, that she became simost frantic at the thought of David's going, as he seemed not disposed to pay much attention to it. Finally he gave way to her entresties, and George went in his

gave way to her entreaties, and George went in his place.

The result was, that the car he was in was thrown from the lrack down an embankment, some twenty, live 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 secrated or souls upon him.

These are all matter-of-fact persons, and willing to be interstowed by any one, especially by those who dopper that our loved ones gone on before take any interest in the welfare of those left behind, and that they often do, when conditions are favorable, lend us helpting hands, though unseen by moratel eyes, to which is often attributed the immediate interposition of the induite 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.

Michigan City, the contract of the Gustine.

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

Dr. P. B. Randelph Controls Mediums.

BROTHER JONES:—I wish to laform you that our arisen Brother, P. B. Rendolph, has been to see us. He came on Tuesday evening, Aug. 10th, and controlled my daughter, Mrs. Chamberlain. 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 could—

but 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 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 that he was obliged to act himselt." 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.

CYRCS LORD Chicago, Ill.

Postage Must be Prepaid. Occasionally a subscriber remits only \$3 to renew the Journal. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more diffi cult for the subscriber to keep a run of his credits. Always send \$3 15 and that will renew and pay the postage for one year.

Removal. - At Home.

We can now be found at our new RELIGIO. PHILOSOPHICAL PUBLISHING HOUSE, two blocks south and in plain view from the south and east fronts of the new Postoffice and Customhouse building. It being three stories higher than any building near it, and surmounted with a flagstaff, can be designated anywhere on Dearborn street, from South Water to Twenty-Second streets. The building stands lust south of Harrison street, and fronts east on Dearborn street and west on Fourth Avenue.

All letters should be addressed RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO,

Special Botices.

Attention Opium Eaters !

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

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

The remedy is harmless, and not unpala-

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the ours 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 deleerious habit one month!

Address Mrs. A. H. Robinson, Ruliero Putt-OSOPHICAL 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. - [RD. 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 musicians have written expressly for it.

The SPIRITUAL HARP is a work of over three hundred parts, comprising SONGS, DUETS, and QUARTETTS with PIANO, ORGAN, or MELODEON accompaniment.

Single copy
Pail gut
6 coples
12 coples When sent by mail 24 cents additional re-

quired on each copy. Abridged edition of the SPIRITUAL HARP, containing, one hundred and four pages, price \$1.00; postage 15 cents

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

Medium's Column.

HENRY SLADE, CLAIRVOYANT, NO. 18 WEST TWENTY-FIRST ST., New YORK, VIAMU

BALED LETTERS ANSWERED DY R. W. PLINT, To West Bod St. New York Term : \$2 and three cout post he stam: Money refunded if not answered.

THE MAGNETIC TREATMENT. SEND 25 E 4TS TO DR ANDREW STONE, STONE, N. Y. and orders a large, highly dissirated took on the system of V talking Treatment.

MRS. MARY E. WEEKS, TEST & BUSINESS MEDIUM. 387 W. Madison St., Chicago. Houns - from 10 A. M. to 9 P. M. . [v18q15tf]

MEDICAL DIAGNOSIS

of patient's hair, (give ago and sex.) Diagnosis and Prescription, 83.00. Vegetable Remedica prescribed only. Specific for Pe-MINERAL EXAMINATION Parties sending a by man of express, giving state and county can have the locality examined, mines located, etc., 'serms, \$10. Address F. VOGL.

Miscellaneous.

BOSTON, MASS.

The TOLL GATE! Prize Pleture sont free! An find! Address with stamp E. C. ABBEY, Buffalo, N. Y.

Dr. J. S. Lyon's HYGEIAN HOME IS AT SPRINGFIELD, MO. Send for Circular, visuates

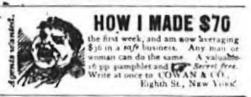
s. w. osecop, Notary Public.

P. O. Box, 313, STATION A.

BAKER & OSGOOD. ATTORNEYS and COUNSELORS, TIMES BUILDING, CHICAGO. - v16a96tf

HERMAN SNOW. Dealer in Spiritualist, Liberal & Reform BOOKS AND PAPERS. No. 319 KEARNY ST.,

West Side, a few Doors North of Bosh THAN PRANCISCO, CAL. Agency for the Hattato Pattosorute at Journal and other laboral and Reform Papers.



SPIRITUALIST BOARDING HOUSE.

Spiritualists visiting Chicago for one day or more, will find a pleasant home at reasonable charges at Mrs. Huddleston's Bearding-House. [Formerly Mrs. Wright's.] 146 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 are interest. Psychology generally deals with man, and with man in the abstract, but Mr. Wood here used 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 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 fody. He clearly shows that the Scriptures do not deay a future life to the lower akimals, and dinstrates their capacity therefor by citing more than three hundred original anecdotes, well authoriteated, which show that such animals share with man the attributes of reason, is gauge, memory, a sense of moral responsibility, dinselfabness and love. No intelligent reader can fail to be deeply interested in the character of the discussion or the practical examples upon which

of the discussion or the practical examples upon which the author relies to point his conclusions. Price \$1:50; postage 22 cents.

*.*For sale, wholesalt and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING 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.



BUY THE SEWING MACHINE.

NY person wenting a first class LIGHT BUNNING AND HASTLY-MANAGED Shuttle Sewing Machine will find it of importance to sent to us for our lab larms to purchase it, as we offer LAE the SESCOUNT'S SOM CAME We also send Machine on Trial to my part of the North-seet.

IT CONTS NOUHLING TO THE THE HONE TACHINE, as we pay all the supported Hot scoopled. Head for our descriptive abruint and into toring to each purchaser. Address JOHNSON, CLARK & CO., 141 State St. China.

M. M. JONES.

Plant-Busyon. J. R. FRANCIS, - Associate Editor.

TERMS OF SUBSCRIPTION .

One copy, one year, in advance, beclosing postage \$.15 as the cuch off the year ... Three months on trial to New bulles (the re

Religio-Philosophical Publishing House. All letters and communications should be addressed for RELIGIO-PHILOSOPHIS AJ PURIDENTSO HOUSE, Chicago.

NEWSPAPER DECISIONS.

Any person who takes a paper regularly from the est-effice - whether devicted to his name or shather's, r whether he has subscribed or bot six responsible for

2.—If any person orders his paper discontinued, he must pay all arreasages, or the published may continue to send it, until payment is usuic, and quilect the whole amount—whether the paper is taken from the office or

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

In making remittances for subscription, always pro-cure a draft on New York, or Chicago, of Post-Optica Money Omean, if possible. When neither of these can be procured, send the manay, but offering an a Registered Letter. The registration has have reduced to ten cents, and the present registration system has been found, by the postal authorities, to be vertually an ab-solute protection against losses by mail. Alle Post-ma-ters are obliged to register letters when requested to

Those sending manay to this office for the Jourat should be careful to state whether it he for a re-Papers are forwarded and it on explicit order to tracked the publisher for their discontinuous and artifusty of all arresonances to made, as required by late. To usuces Extension to the subscription books with the first payment in advance.

LOOK TO YOUR SURSERIPTIONS

Subscribers he particularly requested to recently ex-parations of their subscriptions, and to forward what is due for the enough year without further reminds a som

the margin of each paper, or upon the weapper, will be found a safe to the quality of apart the weapper, the beauty a safe to the quality of the time to which provides has been made. For instalant, if don't safe in the safe in the 1 Dec. 1875, it will be mailed, "J. Second. D. . If he has only paid to 1 Dec. 1875, it will stand thus. "J. Smith 1 Dec. 4."

CHICAGO, SATURDAY, SEPTEMBER 4, 1875.

BLOOD! BLOOD!!

Sacrifices in Olden Times, and in the 10th Century.

People in the early ages of the world did not possess those kind, humane feelings, that distinguish the human race at the present time, and their God was proportionately crude and foolish. When 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 disserisfied with the condition of his affairs and manifested it in that way. . Before the days of Christ the inhabitants of earth were 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 serving out a term in the penitentiary.) to find an illustration of the insatiate cruelty and sensualism 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, verselty 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 promises 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 special tokens of the divine approbation, he returned with his son' to Beershebs. This grand trial and illustration 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 jireh, (the Lord will see or provide,) intimating a general truth, respecting the divine faithfulness and care; and prophetical allusion, as some suppose, to the great sacrifice which, in fullness of time, was to be offered on that same spot for the sins of

Of conces there are many who believe this narrative. The idea that God should command Abraham to other his son as a secrifice, is the cesance of absuritity, 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 ancient times, that animal secrifices, were of four-general kinds, via burnt offerings, sin offer-ings, trespons offerings, and peace offerings. We have a particular account of these in the first seven chapters of Levitique , 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 sacrifices expressive of gratitude and praise for mercles received, or of suppli. cation for margies desired. Harnt offerings, however, were not exchained explainer in their character, but had in them also a mean-

Beligio-Philosophical Journal | meaning than that of atonement. It was sol. | Can Spirits Tell When or Where emnly consecrated by the Lord to be an expiation for the soul, and accordingly never flowed about the altar without a design of calling remembrance the existence of sin, and symbolically 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 appropriation of the blood of a goal or sheep,-to promote health or banish disease. This is a great stride in improvement-it is certainly an advance out of heathendem into the broad day light of common sense! In no case is the animal killed or injured. If a goat is temployed, after the sacrifice he can butt se usual, kick his heals as high, wag his tail in emotions of delight, and cut some mischlevous 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 sacrifices 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 Deity, seeks to promôte 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 swing in the rear of the farm house, while high in the air, and striking across a sharp prejection, 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 socident, by which the patient lost several 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 air 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 the previous circulation.

She lay upon her back, her eyes partly plosed, her lips gently parted, and breathing aldwly. Her cheeks were waxen in their extreme pallor, and her lips were absolutely colorless. Ice had been placed upon the irregularly pulsating arteries at the base of the neck, and her temples were frequently bathed with cooling lotions.

All being feady, the sheep was moved alongside the patient's arm. The pressure from the bright red arterial blood leaped along the glass tube and spirted from the orifice. 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 el-

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 "kin 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. Bubsequent 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 grass as though nothing unusual had happened. An immediate change was apparent in Miss Clark's condition. A Caint blush returned to to ther hitherto pale cheeks. Her lips again resumed their natural color, and her eyes no longer drooped, but were open to their fullest extent. Nourishments were given in the form of soup and best tes, and small quantities of milk-punch and egg-neg. From the day of the operation her improvement has been steady. The young lady has been spending the past few work in Minnesota. There can be so doubt there is timely transfusion of blood VERY DEL STEMENT SHENT begin

HO HAR . VERN Money

BERRETE BER BERRETE

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 reing of thankful and adoring worship presented to the Most Highy and to them all some regard prompt attention.

was had so the guilt of sin, pliopd poured put to One Deller, even, from those who can do no in sacrifice of any sort, could have no other more, is better than no payment at all.

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 reply, notwithstanding several mediums asserted after their disappearance that they were immediately drowned.

For instance, Mrs. Mcore, the wife of G. A. Moore, an old and well-known citizen of Chicago, who resides at 1259 West Monroe Street, said, while sitting in a circle with & 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 so 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 northwesterly from where Grimwood's body was found. He has no anxiety in regard to it, but is glad that Grimwood's body has been secured, as it is a great satisfaction to his relatives and friends.

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

Any ose 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 coul@be found. That most excellent medium, but erratic old gentleman, Chauncey Barnes, stated in sub-

stance 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 cabin 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 sort of prodigy among seamen from his power to foretell 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 Beening Journal ridicules Barnes' mediumistic powers, and beses 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 Beening 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 selzed a 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 went up the last time. I remarked, 'I told Donaldson to give up his ballooning, and said to 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 told me so. Write to the Chicago Evening Journal and Times, that we are all lost in the

DONALDSON. I did so, and received nothing but black-guardism 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.

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 dives on a spiritual plane of life with all his powers unimpaired, is it not more than probable that he would seek out some 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 less thing he thought of when going down into the lake and the first on awakening in Spirit life, was what the old saflor told him; then

Limos aw read as you of bealat aW.

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 shought with Donaldson. This communication the Chicago Evening Journal rejected, apparently on account of the bad grammar of the medium.

A Voice From a Prison.

would give me more pleasure, than to step into your new home, and thank you in person, for your generosity in sending me 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

DEATH, OR THE PATHWAY PROM BARTH TO SPIR IT LIFE,

and Dr. P. A. Sandford's lecture. Please give my compliments through the Journal, to al friends who send me papers and books. 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 week 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 on national festivities. Would it not be humane for the President of the United States, to recommend 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

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 cheerfully 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 Rkungto. PHILOSOPHICAL JOURNAL Let it go on record to be known to the people of this boasted land of religious tolerance, that while sectarian pa pers 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 concequences 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 pobler, 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 baretics if they had the power.

How long will liberal minded American citizens remain indifferent to the acts of bigota, and that intolerance which excludes referma 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 Take 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 reiterates that it is more as if the stones were carried about swiftly in an invisible hand than if they were thrown. They are shmost 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 affort to solve the mystery w aport songes and an

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 measure 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 reliance can be placed, says that he drove out to

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 panes. 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 must have a dark background. For instance, when looking from the outside through the window at the left, on the opposite side of the room is 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 sets as background, then the picture 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 she went in the kitchen door from the outside of the house. There is another pane that pictures are now forming on, and faces could be seen a week ago quite plainly on it.

Flowers 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 stally, rare and curious; there were wonderful ferns of foreign lands; there were roses and rose buds of heavenly white; there was a plant that came with roots and earth clinging therete; there was an elegant rich passion flower that fell before the proud mother of the young medinm, William Fletcher; there was a widespreading bough of fancy grass; there were lovely leaves, thick, leathery, and fanciful, 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 ferns, the roses and the sweet smelling pinks of purest white had not been crushed. Each person grabbed the flower that had fallen before their outspread bands

North Carolina.

EDITOR JOURNAL:-The Republicans have carried Warren County by a large majority. I am elected to the Convention, by a majority of This is more than 500 over my majority last Winter. You will see by this, that the people here are not religious bloots. 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 Wisdom. A liberal constitution for the people of Old North Carolina, will be adopted during the anniversary year of Amercan Independen ce.

Illinois State Fair.

On the 13th day of Sept., the Illinois State Pair 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 tine 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 splendid 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 curdial reception.

Faro L. ALLES, editor and publisher of the Pontiac (III) dentinely gave us a call a few days ago: He gets us spicy local paper, and in consequence is spiriting many laurela.

Terms of the Religio-Philosophical one held I may held I was

To new subscribers on trial, postage prepaid at this concerns they are this property

One Year

We send the paper at the simple cost of blank paper, mailing and postage, so as so an able new subscribers, at a nominal expense, to see what kind of a paper we publish.

Philadelphia Bepartment

HENRY T CHICO M D

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Rate 5t., 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, issued by Harper Brothers. The various com-munities now existing in this country are des cribed. In the introduction the suther criti-class the "trades unions and international clubs," quite severely, and endeavors to show that these have a tendency to debase the laborer 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, .

s community at Amana, 74 miles west of Davenport, Iowa. This is quite successful, having of land. They carry on agriculture, and manufactories of several kinds, and are highly successful. "The marriage state is permitted, though not regarded as a meritorious act. The government consists of thirteen trustees chos en 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 encour-aged marriage until 1807, when they introduced a celibate life. Being asked what kind of a watch, or safeguard do you keep over the inwatch, or saleguard to you accept the tercourse 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 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 SHAKBRS.

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. think that holding property tends to selfish ness, and is injurious to individuals. They hold all things in common and hence are re-leved of much care. They do not deny the right of marriage to those that are on that plane, 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 heaven, where "they neither marry nor are given 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. 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 avid-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 Hydesville.

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 themselves "Perfectionists," by which they mean "immediate and total ceasation from sin." They believe in healing by united prayer, and give numerous instances in illustration of this.

tration 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 idolatrous attachment" of two persons for each other. Children are left to the care of their mathematical with they are weened, and then they 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 means of improvement and fellowship."

We have read this book with much interest and would recommend all who are interested in this subject to do so. The author concludes

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 prosperously in a community, there is no doubt."

can if they will, live comfortably and prosperously 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 best
development. If a person is honest only because of the law or the influence of society
around him, or as the Economist says, "If
people are only good whan they are watched,
you had better give them up." They are on
a low man, and will need growth before they
can attain to the highest morality. This requires interior harmony, divise purity of soul
and body with the free exercise of the highest
aspirations. There is economy in community
labor, but the true here does not pray to
be 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

For some time past my spirit friends have been arging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended direculation of the Journau furnishes the means of reaching more individuals than

any other paper on Spiritualism.

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

H. T. C.

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's 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 McCosch wrote this to his brother in law, and about the 1st of July he received a letter dated June 27th, in which he speaks of the country being very dry soil 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 neard a tremendous crash and saw the old she'l 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 scientific 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 information on scientific matters, and made a very favorable impression on the highly intelligent circle of ladies and gentlemen present.

Boun one from Rochelle, Ill., send renewal and a new subscriber, but does not sign his

J. Edwin Churchill of Americus, Ga., de sires to correspond with a lady (Spiritualist)

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 MAXWELL 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 ton, Iowa, the last of this month and then to

DANIEL WHITE, M. D., (Homosopath), office and residence, 703 PineStreet, St. Lou s, Mo . Office hours until 9 A M., from 1 to 8 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.

A LETTER from the American residents of Costa Rica says: In July a number of Jesuita 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 mischlevous 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 lavested 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 mediumistic 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 collipse 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 unadulterated principles of Spiritualism. Address me at Greenwich Village, Mass.

Spiritualist Meeting.

The Quarterly Meeting of the RELIGIO PHILOS PHICAL 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. KRECH, Sec'y. Rockford, Aug 16th, '75,

Passed to Spirit Life.

Notices for this Department will be changed at the te of twenty cents per live for every line executing entry. Notices not exceeding twenty lines published

Passed to Spirit life, from Kokomo, Ind., on the 14th of July, Sex Harris Jacon, aged 1 year, 1 month and 1

Bright spirit dear, I know you're her-You becken us with loving hand. To meet you in the nummer land.

Departed this life, from Marmeton, Bourbon Co., Kan., Mr. Park, at years of sge last December

He was a native of Andever, 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 rad Spiritualist. He haves a beloved wife and two children, who know that his has not lost, but give to the better land. The writer conducted the fanoral services. There was a large assembly of people preses J. W. A.

Business Motices.

When the farmer's wife has large washing to do, she can save half her time and labor by using Dobbins' Electric Bosp, (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 curs 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, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any per-No disease seems too insidious to son. remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the 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. 103 Westminster St., Box 25197

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

A. H. ROBINSON. - MEDIUM. - CRICAGO. - I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physiclans, 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 Ban 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,

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 3rd, '74.

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

MRs. A. H. Robinson :- Enclosed please find lock of hair and two dollars. A 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 Servant, Lawis C. Pollard, Los Nistos, Cal., Dec. 9th, '74.

Mrs. A. H. Rohinson:—I write to you again and send lock of bair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect.

LEWIS C. POLLARD.

Azusa, Cal., May 29th, '75.

A Spirit Physician Materialises and Cures His Sick Patient.

Mns. A. H. Romnson, Medium, Chicago:— 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, tali, 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 dis-tress 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 position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain

Yours respectfully, MRS S. I. PRCK. Topeks, Kau., April 12th, '75 Box 651.

Mrs. Robinson's Tobacco Anti-

The above named sure remody for the appetite for to bacco in all its forms, is for sale at this colice. Sent to any part of the country by mail, on receipt of \$3.00. It 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 remody for the appetite for tobacco, but it is injurious to health to use it. Are. Subinson's Theorem Antidots tones in the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

harmiosa.

This House will pay any chemist one thousand deliers who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address Railero Philosoffulcal Publishing House.

Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

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

LORANZO MESENS.

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

I have used tobacco between four-teen and fifteen years. About two months since, I procured a box of Mrs. A. H. Bobinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no de

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

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

Por sale at this office. \$2.00 per box. Seat free of ostage by mail. Address Religio-Philosophical Pubpostage by mail.

lishing House

Agents trapied, to whom it is supplied for twelve
dollars per donen, but the cash must accompany each

MRS. A. H. ROBINSON Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

BUILDING, CHICAGO.

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

Of herself she claims no knowledge of the healing arthus them her spirit-guides are brought se respect, with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the positive and aspatise forces istent in the system and in nature. This prescription is sent by mall, 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, the science takes cognisance of.

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

Mrs. Roamson also, through her mediumship, diagnoses, the disease of any one who calls upon her at he

any changes that may be apparent in the symptoms of the disease.

Mrs. Hoarmson also, through her mediumship, diag-noses, 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 appli-cation is by letter, as when the patient is present. Has gifts are very remarkable, not only in the healing art, but as a psychomotric and business medium.

Trans:—Diagnosis and first prescription, \$2.00; each subsequent one, \$1.00. Psychometric Delinestion of character, \$1.00. Answering business letters, \$2.00. The money should accompany the application to insure a re-ply.

ply.

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

N.B.—Mas. Honumous will hereafter give no pricest skittings to any one. If privacy is required, it must be by letter, accompanied with the small rec; and terms shows stated, must be strictly compiled with, or no notice will be taken of letters sent.



MOTHERS' RELIEF.

For all Female Complaints to 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 recovery.

In stoppage of the Mences 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 Neuralgia, good in Billions Colics, Uterine In-flammations. It is a.

PARTURIENT BALM.

facilitating Labor and insuring a quick and perfect ecoyery; cases the Uterine Pains without interfer-ing with Uterine action. It is a complete Debility Tonic for

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

MARRIED OR SINGLE.

It is the only medicine known as a specific for sterility. Ask your Droggist 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 ebtained can get single bottles, sent by caprees, by inclosing 23 to the proprietor, DR. J. S. LANE, 279 S. CLARE ST., CHICAGO, ILL.

NIAGARA



OF NEW YORK.

Twenty-dve Years' Practical Experience, Largest Net Surplus of any Agency Compe-lu New York

CASH ASSETS, \$1,500,000. INVESTED IN UNITED STATES BONDS, over \$800,000.

The Record of this Company in the Chicago fire and throughout the West & while one of the four Companies form of the late "Underwriters' Agency." is well and favorably known.

Agencies at all prominent prents throughout the United states. BEVERIDCE & HARRIS,

Managers Western Dep's, 116 and 118 LaSalle Street, Chicago.

DAVIS & REQUA, Agents, 153 Laralle st., Chicago.

Mew Advertisements.

BALED LETTERS SEWERED AND MEDICAL Diagnosis by icck of hair, photograph or letter, and Mineral Examinations by sample. MRS. METCAM, MI W. Madicon by

A Card to the Public.

As I am receiving at more as letters from people at a distance, making legality concerning their towers for development. I am can pelled to recent to this mert of far for examination, either for medical treatment, from distances to the constitution of the medical treatment of medical streatment of medical s 7 hose who wish my services on call or address me at 160 Warren Ave , DR. CARLS LORD. 1116135ccw

PRUSSING2S

34 & 26 Michigan-av., Chicago,



REED & SON'S ORGANS.

New and important improvements. Simplicity of construction, therefore least listle to get out of order. Sweetest equality of tene Essiert action for quick music. Newest style of case. Every oggan warrented. Sold on m. othly or quarterly psyments. Circulais sent free.

REED'S TEMPLE OF MUSIC.

. 92 Van Buten St., CHICAGO, ILL. N.B.-Cut this out and enclose in your letter. R. J.

DON'T fall to send Twenty five cents for one of ORMAN'S Stationery Packages, Agents wanted.

A. B. Dorman, Box 538, Williamtic, Conn. v182114

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

Babbitt's Chart of Health

Dr. E. D. Babbit has prepared a large, handrome Chart of Health, over a yard lorg, to be hung up in homes, sobole and lecture rooms. The following are some of its heacings: The Laws of Nature: The Law of Power: The Law of Hannony: How to Promote Health; How to Destroy Health; How to Cure Disease; How to Babbe, the to the Law of Hannony: How to Babbe, the to the Law of Hannony: How to Babbe, the to the Law of Hannony: How to Babbe, etc., traching propie to be their own doctors on the powerful and yet simple plans of Battra.

Price, 50 cents; postage, 10 cents.

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

BIOGRAPHY Mrs. J. H. CONANT, ONE OF THE Greatest Mediums

OF THE NINETEENTH CENTURY.

The book contains a history of the Mediumship of Mrs. Consat 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 mani: m at the Banner of Light Free Circles; and spirit messages, essays and invocations from various intelligences in the other life. The whole being prefaced

with opening remarks from the pen of ALLEN PUTNAM, ESQ., A FINE STEEL PLATE PORTRAIT OF

THE WORK. An carnest, 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. . Tor sale wholerale and retail at the effice of this

\$350 A YEAR: How I Made it by My Bees,

AND HOW OTHERS MAY SOON DO THE SAME.

PREE TO BOOK AGENTS

who are laid by a Comb is block on feel Pictorian
Bible, 1966 illustrations; BECRIFT ROOK, ATC.

For formed prospector and Chicago free. Fremedican
and also induscrimenta.

Co-ornanceus Eurits and Fun. Co., Ensentine, Jour.

Blography of Jonathan Koons.

(We propose to publish several articles and blographical sketches from the pen of Jonathan Koons, written in the early days of Spiritualism, and which first appeared in the Lockport (Pa.) Medium Several of Mr Koon's children were physical mediums, and the manfestations at his Spirit Rooms, in Ohio, were of they most startling character. - Burron Journal !

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

During the term of my apprenticeship, gentleman by the name of Grubb, inflicted a erecting a mason's scaffold at the residence of a Mr. Shoemaker. The incision was closed and the wound dressed by the family of Shoe maker'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 distrac Mrs. S could not endure his agonizing screams, without offering a sympathetic hand of assistance. She accordingly approached Mr. G. 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 af-ter 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 withdrew it in a careless manner and resumed 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 soothing influence and from that bear 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 in sisted on seeing me, saying she could not leave the form until she did. The distance between us 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 bountifully diffused through the castilities of her of his hand of kind Providence is too bountifully diffused through the constitutional laws of human 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 last expiring breath. Herepirit left its senseless tenement a sufficient length of time 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. Sheeven related what I was engaged at, and the condition of my person, which proved to be strictly true.

strictly true.

My brother Lewis immediately wrote me, partially out of curiosity, and partially to avoid misunderstanding that might accrue from an unnecessary procrastination; also to test the truth of her statement. Strange as this narrative may appear to some, it is never-theless 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 re-turn home, half a mile distant, to see that my family concerns were all cared for, and property attended to. This took place on the even ing 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 ap-pearance in my path, some fifteen or twenty pages shead 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 wrest the eye while meditating upon other subjects, as it 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 character. At this time the object disappeared be-hind a cluster of small bushes, near the road. I kept a sharp 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 answertheir anxious inquiries concerning their 'Uncle George." In the height of their in-miries, a tremendous crash was produced upon the floor of the second story over our heads, that shocked every one of us. Upon this I in-voluntarily 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 omens. Second: It was not in accordance with my general faith.

Had I been saked ten minutes previous to the occurrence, if I believed in omena. I would have candidly told them I did not. The chilnave candidly told them I did not. The chil-dren became interested in my remarks and con-tinued their ir quiries. But, having recovered to what I considered a "present state of mind," and rationality. I accordingly answered their questions as I thought, in a more philosophi-cal manner, telling them the erash overhead was caused by the fall of a board or something of the character, from the roots of the house, 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 accordingly made, but nothing was discovered rear the spot that could have produced the scund. Not feeling prepared to reply to further inquiries on the present sulject. I, instead thereof, intered a list of orders to the children, relating to their ordinary duties, and retraced my staps to my brother's residence. On my route, about two-thirds of the distance, I mat a messenger on his way to inform me 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 vived the two former occurrences in my mind, 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 derange ment and state of solitude, into a more profound skeptical somnolence than ever, under what I considered a more philosophical conclusion, than that of spectres, witches and spiritual admonitions and tokens. Notwithstanding this conclusion I can not say but what otherwise, which I could not at all times pass by unheeded. frequent silent whisperings admonished me

These were caused by the constant dreams and visions 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 preposter-ous 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 necdition 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 under-stood by the mind thus impressed. And these impressions to the inexperienced, are prophet-ic, and certain. Hence the conclusion, that superior intelligences frequently impress minor 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 culated 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 stand-ard rule. My own experience leads me to con-clude, that the same dream or vision is liable to represent sceneries that partake of the la-pressions received from both spiritual and phy-sical incentives. I will conclude this article with samples of my own experience; the impelling, or impressing source of which, I am uns-

A few nights since I assumed the charge of three members of my family, who were con-fined to their bed, with the measles. 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 enor-mous. 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 con-condition of its core. I approached the oper-ating man, and who should he be, but the re-nowned 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 in-terior to full view. The heroic operator then paused in astonishment, when he saw the in-disposition of the tree to fall after envering its disposition 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 overlooked by the ax-man. Seeing that he was nearly exhausted with labor, I begged leave to use his implement to seperate the surrounding castles and tree while he took refreshment. He readily conseded, 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 mowith 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 undetermined.

On another occasion, a very strange and pic-turesque scene of the heavens was displayed upon 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 conceivable color. A small breach now takes place in the vertical firmament, a little south of the zenith. From this breach, insumerable lines diverged in every direction, very similar in appearance to those produced by a blow upon a piece of window glass. The breach now 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 systematized groups of surrounding bodies, while the tired groups of surrounding bodies, while the classents of the terrestrial heavens seemed to pass away in flying vapors. Meantime, far in the distance, another more bright and luminous the distance, another more bright and luminous firmament made its appearance, which occupied the place of the former, with a high degree of evolved animating and anothing influence, shed forth upon the habitable planet.

Yours as ever, Fraternally.

JONATHAN ROOMS.

Milfield, O., Jan. 20.h, 1857.

THE LITTLE CHILDREN

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

London of drespondence of the cincinnati Commercial. One of the most serious shapes which superstition assumes in this country is that in which children are sacrificed to it. The most notable instances are those of the "Peculiar 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 At em 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 Moelem resignation. 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 partiament milition. In a case precedact 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 ev-erything 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, to
said, it must remain unless the legislature
stepped in to make such cases criminal. As
there is little reason to expect that a law declaring the prescription of St. James to be superstition 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 mira-cles is past?" About ten millions in England cles is past?" About ten minious in Eugland to-day demand for that theory an authority which can not be quoted, and declare that mirscles 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 scien-tific men have a method of dealing with these matters, but the recollection of Tyndairs 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 or interposing a shield.

Mr. Mill objected to Christianity that by in vesting 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 in the present day, claim special identification with Christ. Dr. Kenealy reiterates that his opponents are repeating under corresponding circumstances the cry "Crucity him, crucity 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 peo ple, 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 concern-ing a "cause" or a "truth" in the abstract, rather than of even so great a man as Mazzini, for this contemporary incarnation of religion 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 asked why, if 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 himself.'" While expressions of this kind himself." 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 wonder-ed 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. you afraid 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 fis 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 to-gether? 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 wayr; will this satisfy you? It is most easy to me, and come

as a natural gift." But amid all these utterances of the Ayrshire Christ the unmistakable voice of the Briton often breaks in. For instance, the writer does not like the recentarbitration with America, and the memory of it causes him to forget his second self so far as to begin one sentence, "Who the deuce, etc." He says:

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

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

Poices from the Beople.

CHICO, CAL .- W. Smallwood writes .- I received the RELIGIO-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 oh doing the good work until error and superstition is banished from

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 hearts felt thanks, and for them we will ever humbly crave rich blessings in all needed quantities.

JESSERSON, IOWA .- A. Miller writer .- I see by the attle 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 exis-tence, 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. KIRKSVILLE, MO.—E. B. Brewington writes.— Our society is called, "Society of Spiritualists and Libersis of Kirksville," E. B. Brewington, Preal-dent; Robert Harris, Vice Prealdent; William M. Gill, Secretary; John L. Porter, Treasurer; we meet every Sunday at 3 o'clock, P. M. Ourcause is pro-gressing finely. Our people are desiring to know more of the philosophy, and if they once read your paper will continue to read it.

BT. LOUIS, MO.-Dr. Ottlinger writes.-Having the pleasure of being acquainted with Dr. I. Billman 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 be cured sicknesses which have been pronounced uncurable by the faculty, and lately a case of dyspepsy of twenty years at anding. 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 subrecription 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 beaven of our own. My family We have a little heaven of our own. My family consists of my wife and three sons; they are all mediums. Though we live out of town, we always have plenty of friends from the angel home with us. Bro. Jones, if there are any Spiritualists who wish to emigrate to Bomena County Californis, 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 a home bere.

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 affairs; having completed that, and having heard of Dr. Henry Slade, a noted medium, I called on him to see if the 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 intensely interested me. Sometime after I visited Dr. Slade again, J. V. Mansheld, Mrs. Hardy, of Bostone and Mrs. Hardy, of Bostone Mrs. Slade sgain, J. V. Mansheld, Mrs. Hardy, of Bos-ton, and many other lesser lights. After having gone through with this course, my notions had be-come too liberal to suit my Baptist 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 enter-taining heretical notions.

A Subscriber writes .- In a late issue on the 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 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 "Succerning 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 means? There was an Emperor Paul who was murdered by conspirators of the army. Perhaps an account in the "Eclectic Magazine" of December, 1865, 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 no easily detected. 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 risolved to place it before your readers. I have been investigating the subject of Spiritualism for the next two years. been investigating the subject or opiniumism 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 unable 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 clariform to brother has developed to a clariform. brother has developed to a clairvoyant physician and trance speaker; his practice in the former how-ever, has been quite recent. He has delivered 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 seances. Offate 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 apirit, from the possibility of its being the result of a vivid imagination. While the other operations 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. scratch upon the universe.

F. A. True writes, - Rach 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, relitwenty years I have criticized Bible, creeds, religion, priests, preschers, etc., in order to obtain some reliable information as to the truth of the Bible relating to the duty of man. In every case Lind man teaches one thing, and the New Testament another, therefore I received no satisfaction, but contradiction only. Being uneducated I was unable to obtain any other result, yet I was not binased 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, 1873, and at I o'clock I awokelas 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 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 Holy 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 the Church and how its members wership the beast ignorantly, and last of all that I should communicate it to the world, and be a mediator between 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 sequented with Jesse Shepard, and witnessed two of his marvelous musical scances. 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 supersuman character. He rung many songs in Russian, German, Egyptian and Scotch. His singing of "Annie Laurie," and "A Mile from Edinborough Town," were cepecially fine, and elicited much applause; but a "base solo." In which several valces were heard, was grand. The "Egypting March." the music of which was said to be the mids of years old, was absolutely astounding. In this was repolic, was absolutely astounding.

resented the heating 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 plane, a seven octave instrument of eight hundred pounds, would be lifted at least six inches from the door and beat up and down in perfect time with the music, so as to make the house shake. Bpirit 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 tapgible touches

CLAY, N. Y.—P. Childs writes.—The last Sab-bath of July was again celebrated by the friends of progression and reform, at Pendighast Grove, near the flourishing village of Phonix, 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 people enjoyed, when informed that R. G. Eccles of Kansas City, Mo., was the erator 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 pilgrims 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 au idea how the masses moved. We copy: "The steamers Geo. W. Chase, Milton S. Price and Lewis Lawrence left the Packet Oock at Syracuse at \$20. left the Packet Dock at Syracuse, at 8:30 a. M., and brought crowded loads with them. The barge Oncodaga, 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. The occasion was loo convincing that Splittuality was not retired. 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 Mra. 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, Electríc BATH INSTITUTE,

FOR THE TREATMENT OF DISEASE. Grand Pacific Hotel, Private Entrance on Jackson St. near

LaSallé. 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 Gentlemen, from 7 A. M. to 9 P. M.
The LADIES' DEPARTMENT is under the personal

DR. G. C. SOMERS, Proprietor.

Pref. Wm. Denten's, Werks.

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

HE PRESONG AND THE ST. POSTAGE IS CENTER.

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 place among the standard literature of the day, and is fast galoing in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price \$1.50; postage 20 cents.

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

THE IRRECONCILABLE RECORDS: OR GENESIS
AND GROLOGY. 30 pp. Price, paper 25 cents; postage 4
sents. Cloth 40 cents; postage 5 cents. WHAT IS RIGHT! A lecture delivered in Nucl. Hall. Boston, Sunday Afternoon, Dec. 8th, 1888. Crice 16 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and revised. Price 10 cents; postage 2 cents. SHRISTIANITY NO FINALITY; OR SPIRITUALISM SUFFRACOS TO CHRISTIANITY. Price 10 cents; p. 2 cents.
ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents; postage 2 cents.
THE DELUGE INTHE LIGHT OF MODERN SCIENCE.

Price 10 cents; postage 2 cents.

BE THYSELP. A Discourse. Price 16 cents p. 2 cents. IS SPIRITUALISM TRUE! Price, 15 cents; postago \$

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

THE CROSS

-AND-

THE STEEPLE, THEIR ORIGIN AND SIGNIFICATION.

> By Hudson Tuttle. Price, 10 Cents.

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

THREE Plans of Salvation PROVED BY SELECTIONS PROM THE NEW TESTA-

MENT WITHOUT COMMENT ALSO SELECTIONS FROM THE SAME WORK ON SEVERAL INPONTANT SUBJECTS A better knowledge of the real Teachings of the New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the forting the second or the second of the second o

Price, 10 cta.; postage free. ". For sale wholesale and retall at the office of this

Unprecedented Demand for a new and greatly enlarged edition of MOSES-WOODHULLISM IN'A NUTSHELL.

BY THE SPIRITUALISTS OF REW HAMPSHIRE WITH AN APPRINGE,

\$1 05 cents renews trial subscriptions one year.

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

15

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

An Hour with the Angela. Cloth..... Paper
Astrological Origin of Jehovah-God. D. W. Age of Reason and Rramination of the Prophe-

cies.

Artificial Somnambulism, by Dr. Fahnestock.

Artificial Somnambulism, by Dr. Fahnestock.

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

Apocryphal New Testament.

Age of Reason, by Thomas Paine. Cloth.

Paper.

Arcans of Nature, Philosophy of Spiritual Existence, and of the Spirit World, Vol. I, Hadson Teitile.

Arcans of Nature, Vol. II.

Arcans of Nature, Philosophy of Spiritual Existence, and of the Spirit World, Vol. II.

Arcans of Nature, Vol. II.

Archas of Natdre, Arabula; or, the Divine Guest, by A. J. Davis. Approaching Crisis, by A. J. Davis. Apoetles, [translated from the French] by Ronan Astronomy and Worship of the Ancienta, by G. Valo.
A Stellar Key to the Summer Land, by A. J.
Davis. Paper, 50 04; Cloth,
Astro-Theological Lectures, by Rev. Robert Taylor ... Blow, a book for children, by H. Antiquity and Duration of the World, by G. H. Toulmin, W. D.

Toulmin, M. D.
An Eye-Opener, by Espa, Cloth
Paper Covers.
Avilade or Game of Birds. Bhagavad-Gita-Fiain, 1.75 00; Glit
Beguning and End of Man
stible in the Balance; by J. G. Fish
Blasphemy, by T. R. Hasard
Be Thyself, by Wm. Denton
Books on the Microscope
Bibly al Chronology. M. B. Craven,
Bibly in India Hible Marvel Workers-Allen Putnam

Bible Marvel Workers—Allen Putnam 1.85 16
Brittan's Journal—per number 50 00
Cora Tappan's Loctures 65 00
Cora Tappan's Loctures 65 00
Coumon Sense Theology—D. H. Hamilton 1.50 00
Cloth, 1.81 16; Paper 1.00 06
Christianity before Christ. M. B. Craven 50 04
Critical History of the Doctrine of a Futner
Life in all Ages and Nations, by Wm. R. Alger 1.50 45
Consent Mrs. J. H., Biography of 51 1.50 16
Computed Works of A. J. Davis 85,00

Complete Works of A. J. Davis
Childhood of the World. Prof. Clodd. Paper,
Cloth, Chapters from the Bible of the Ages.
Cittleism on the Apostle Paul, in Defense of Woman's Rights, etc., by M. B. Craven.
Conjugal Size sgainst the Laws of Life and Health, by A. R. Gardner, A. M., M. D.
Constitution of Man, by George Combs.
Common Sense Thoughts on the Bible, by Wm.
Denton.

Denton

Commology, by G. W. Ramsey
Common Bense, by Thomas Paine
Christ Idea in History, by Hudsen Tuttle
Christ and the People, by A. B. Child, M. D.
Christianity no Pinality, or Spiritualism Superior to Christianity, by Wm. Denton
Criticism on the Theological Idea of Deity, by
M. B. Craven
Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D.
Chams of Spiritualism

Chaims of Spiritualism; embracing the Experi-ence of an Investigator: by a Medical Man, Christianity and Materialism—B. F. Under

christianity and Materialism—B. P. Underwood.

Constitution of the United States.

Career of Religious Ideas—Tuttle. Paper .60 06
Child's Guide to Spiritualism . 25 06
Cross and Steeple. Hudson Tattle. 10 00
Complete works of Thos. Paine, 3 volumes. 20 94
Diskkalsm. 10 09
Defence of Spiritualism—Wallace. 15 04
Defence of Spiritualism—Wallace. 15 04
Distinary. Webster's Unabridged. 11.00 ex.

Pocket, factible cover 1.00 14
Descent of Man. by Darwin.
Davenport Brothers—their Remarkable and Interesting History.
Disgests, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity.
Day of Doom. a Foetical Description of the Great and Last Judgment, with other poems, from the strite edition of 1115.

Devil's Pulpit, by Rev. Robert Taylor, with a Ekstch of the Author's Life. 10 15
Dewil's Pulpit, by Rev. Robert Taylor, with a Ekstch of the Author's Life. 10 15
Dewil's Pulpit, by Rev. Robert Taylor, with a Ekstch of the Author's Life. 10 01
Dawn, a Novel of intense interest to progressive people. 50 68

people
Death and the After Life, by A. J. Davis, paper
Cloth

Cloth
Debatable Land. Hon. R. D. Owen.
Diakka—A. J. Davis, Cloth. 50 00; Paper,
Dialogues for Children.
Devil and his Maxes
Edwin Drood—Cloth
Paper

Edwin Drood—Cloth
Paper
Paper
Reposition on Social Freedom
Resay on Man. Pope, Cloth Gilt
Board, School Edition,
Errors of the Bible, Demonstrated by the Truths
of Mainra, by Henry C. Wright. Paper Mays by-Frothingham, Weiss and others. mence of Religion. L. Foueroach. Paper Resence of Religion. L. Feuerosch. Paper.... Cloth. Exeter Hall, a Theological Romanos. Cloth....

Paper impire of the Mother over the Character and Deetiny of the Race, by H. C. Wright, Paper Cloth

Sectrical Psychology, Dods.

Electrical Paychology, Dods

Flashes of Light from the Spirit Land; through
the mediumship of Mrs. J. H. Conani
Procticals Gettle Boundary of Another World, by
Robert Dale Owen
Free Thoughts Concerning Religion, or Nature
es. Theology, by A. J. Davis. Enlarged Edition
Choth, 75 13; Paper
Fountain, by A. J. Davis.
Future Life, by Mrs. Sweet
Genesis and Ethics of Conjugal Love—A. J.
Davis—Gilt, \$1.00; Plain, 7bc.; Paper, 50c.
Bood Sense. By Barron D'Holbach
Great Harmonia, by A. J. Davis. 5 Vois, vis:
Vol. 1, The Faynician; Vol. 4, The Stecher;
Vol. 1, The Sper; Vol. 4, The Reformer Vol.
5, The Thinker. Each
God Idea in History, by Hudson Tuitle
God the Father and Kan the Image of God, by
Haria M. King.

Haria M. King.

Haria M. King.

Herophant; or Gleanings from the Past, by C.

C. Stowart C. Stewart

Earbinger of Health, by A. J. Davis.

Earmonial Man, or Thoughts for the Age, by A.

J. Davis. Cloth.

Haunted School Blouke

Elstory and Philisophy of Evil, by A. J. Davis.

Eayward's Book of all Religions, including Spir-

Eow to Bathe, by E. P. Miller, M.D. Paper...
(Both... by Elisabeth Steart Fheips, author
of Gates Ajar.

Estory of the Intellectual Development of
Barope, by J. W. Draper, M.D., L.L.D.

Muman Physiology, Statistical and Dynamical,
or the Conditions and Course of the Life of
Han, by J. W. Draper, M.D., L.L.D. 856 pp.
(Both...

Coth... Cors.L. V. Tappan.

Man, by J. W. Draper, M.D., L.D. 600 pp.
(Roth.
Resperia: a Poses. Cora L. V. Tappan,
How to Paint, Gardner,
Incidents in my Life, drst series, by Dr. D. D.
Home. Introduction by Judge Edmonds.
Incidents in My Life, second series,
Injurious Influences of Schools.
Intuition.—A Novel—by Mrs. F. Kingman.
Important Truths, a book for every child.
Is the Rible Divine! by S. J. Finney, Paper.
Chick.

Cloth
Is there a Devil! The argument Pro and Con.
Inquirer's Text Book, by Robert Cooper
Inddel, or Inquirer's Text Book, by Robert Cooper Is it the Despair of Science, by W. D. Gunning Irrepressible Conflict and the Unity of God, being two lectures by Emma Hardings and T.

b. Forster.

Springalism True! Wm. Denton,

scondilable records of Genesis and Geneolgr. William Denton. Paper

36 15

P. Underwood.

Jesus Myth Man or God—Peebles.

Jamius Cumasked: or, Thomas Pains the Author of the Letters of Junius, and the Decision of Independence.

Jehovak Unveiled, or the Character of the Jewish Delty Delinested.

Joan of Arc—a Biography translated from the French, by Sarah M. Grimkas.

Jesus of Hanareth, by Paul and Judas, through Alexander Bmyth.

Davis and his Times, Common Sense
w by H. H. Mason.
o Political Science, by John Sonft.

Life of Thomas Faine, with critical and explan-atory observations of his writings, by G. Vale. Life of Jesna, by Renan. Love and the Master Fassion, by Dr. P. B. Randolph.

Letters to Elder Miles Grant, by Rev. Moses Living Present-Dead Past, by H. C. Wright.

1.50 35

Cloth
Lessons for Children About Themselves. By
A. E. Newton. Cloth,
Life of Wm. Denton by J. H. Powell
Lyceum Stage. For Lyceums and Exhibitions.

Lyceum Stage. For Lyceums and Exhibitions.

Katea.

Moses-Woodhullism in a Nutshell.

Memnal Medicine, Hyans.

Man's True Saviors. Denton.

Ministry of Angels Realised. by A. E. Newton.

Mannal for Children (for Lyceums), by A. J.

Davis. Cloth.

My Affinfty, and Other Stories, by Lissie Doten

Mediumship, its Laws and Conditions, with Brief
Instructions for the Formation of Spirit Circlee by J. H. Powell.

Moravid Rieven Days at. T. R. Hasard.

Mesmorism, Spiritualism, Witchersft, and Miracie, by Allen Pulnam.

Modern American Spiritualism—1848-1888,
without the engravings.

Morning Lectures, (Twenty Discourses) by A.

J. Devis.

Modiums and Mediumship: by T. R. Hasard.

Men tal Cure.

My Wedding Gift, Flain.

Gilt.:

Manomin, a sythmical romance of Minnesota

and the Great Rebellion.

Moses and the Isralites—M. Munson.

Martyrdom of Man.

Magic Staff. A. J. Davis

Mediums.—from the French of Allan Kardec.

Nathy a Spirit, by A. Putnam. Cloth.

Natty a Spirit, by A. Putnam. Cloth, Nature's Laws in Human Life: an Exposition of Spiritaalism Nature's Divine Revelations, by A. J. Davis. New Physiognomy-1000 Illustrations—S. R. Weils Plain. Nervee and the Nervous. Dr. Hallick

Nerves and the Nervolle. Dr. Hallick.
Old Theology turned Upside Down, by T. B.
Taylor, A.M. Cloth I.38 Papes.
Orthodoxy False, since Spiritualism is True, by
Wm, Denton.
Origin of Species, by Darwin.
Origin of Civilisation and Primitive Condition
of Man, by Sir J. Lubbock.
One Religion Many Creeds.

Phrenological Chart—(Well's Descriptive)
Philosphy of Special Providences, by A. J.
Davia Cloth.
Paper
Paine's Political Works, 2 vols., or about 500

Paine's Political Works, I vois., of about 500
pages each.
Philosophical Dictionary of Voltairs. Firth
American Edition, 575 octavo pages, two steel
plates. Largest and most correct edition in
the English Language. Contains more matter
than the London Edition which soils for \$10.

Pailms of Life, by J. B. Adams. Paper cover.
150
Board.
Persons and Events, by A. J. Davis
Pianchette, by Epes Bargent.
Penetralia by A. J. Davis
Problems of Life—A book of deep thought,
Principles of Nature, by Mrs. M. H. King.
175
Posens from the Inner Life, by Lizsie Doten.
150
Gilt.

Git
Philosophy of Creation, by Thomas Paine,—
Through Horses Wood, Medium. Cloth.
Paper
Poems of Progress. Lizzie Doten.

Poems of Progress. Lazzie Doten,
Gill.
Berturition without Pain. M. L. Holbrook, M. D.
Fentatench—Abstract of Colenso.
Poysical Man, his Origin and Antiquity, by
Hedson Tuttle.
Progressive Songster.
Philosophy of Spiritual Intercourse, by A. J.
Davis, cloth
Pronouncing Hand Book. Invaluable to all
Pre-adamite Man
Primitive Christianity and Modern Spiritualism.
E. Crowell

E. Crowell Proof Palpable—cloth 100—paper... Poems by Jessee Butler, plain

Religion and Democracy, Prof. Brittan BS 04
Radical Discourses, by Denton Lisale Doten 15 02
Review of Clarke on Emerson. Lisale Doten 15 02
Radical Rhymes. Wm. Denton, 15 02
Radical Rhymes. Wm. Denton, 06 00
Real Life in Spirit Land, by Mrs. Maria M. King 1.00 16
Report on Spiritualism Dialectical Society
Committee 150 00

Spiritalis
bpirit Works, Real, but, not Miraculoua. By
Allen Putnam.
Soul Affinity, A. B. Child.
Batan, Biography of. By K. Graves.
Sermon from Shakspeare's Text. Denton.
Bacred Gospels of Arabula, A. J. Davis, cloth
full glit.
Ornamental covers.
Sabbath Question. A. E. Gliqs.
Banday Not the Babbath
Benual Physiology, by R. T. Trail, M. D.
Birange Visitors, Dictated through a Clairvoyant
Burlinal Harp.

Abridged Edition 1.00

Belf-Absogationist; or the true King and Queen,
by H. C. Wright. Paper 50

Boul of Things. by Elizabeth and Wm. Denton 1.50

Soul of Things. Vol. 2. Prof. Denton 2.00 Spiritual Philosophy vs. Diabolism, by Mrs. H.
M. King
Seven Hour System of Grammar, by Prof. D. P.
Howe, Cloth, 1.00 06; Paper,
Science of Evil, by Joel Moody

Bysics of Nature, or Laws of the moral and Physical World, by Baron D' Holbach Starting Ghost Stories from Authentic Sources Self Instructor in Phrenology, Paper,

Cleth.
Self Centradictions of the Bible,
Spiritualism a Test of Christianity. D. W. Hull,
Safena or the Mental Constitution, by Arthur Merton Spiritualism Discussion of J. C. Fish & T. H. Dunn.
Snaps, an interesting Game of Cards.
Storles of Infinity, from the French of Camille
Flammarion—a singular and interesting

work.

Spiritualism—Woodman's Reply to Dwight.

Spiritualism—A Vol. of Tracts, by Judge Ed-Startling Facts in Modern Spiritualism. N. B. Wolfe, M. D. Wolfe, M. D.

Beers of the Ages, by Hon. J. M. Peebles...

Spirit Life of Theodore Parker, by Miss Ramsdell. Cloth

Spiritual Teacher and Songster—J. M. Peebles

Denton. 1.60
Talk to my Patients by Mrs. C. H. Gleason, M.D. 1.50
The Vestal, by Mrs. R. J. Wilconson 25
Treatise on the intellectual, moral, and social man, a valuable work by H. Powell 1.85
Tale of a Physician, by A. J. Davis. Cloth 1.00
Paper Cover. Paper Cover.
The Merits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in others: What is the Difference between them? by H. C. Wright
The Inner Mystery, an Inspitational Poem, by Lisate Boten

Limis Doten
The Voices, by Warren Sumner Barlow, Offit

Theological and Alberta, by H. Gibbons, M.D. Theonoco and its Effects, by H. Gibbons, M.D. The Temple: or, Diseases of the Brain and Herves. A. J. Davis, Paper. The Yahoo, a Battrices Ehapsedy This God Proposed, by Denices, O'Denice, College of Balvatice, The Hereafter, Hall, Cloth, Paper.

Paper,
The Clock Struck One,
The Clock Struck Three,
Totem, Game for Children,
The Life, a singular work from a mysterious The Gods and other Lectures—Ingersoil.
The Inner Life; or Spirit Mysteries Explained.
A. J. Davis 1.60

The History of the Conflict bet, Religion and Unwelcome Child, by Henry C. Wilght. Paper

Voice of Prayer, by Barlow

Voice of Prayer, by Barlow

Vestiges of Creation

Vital Magnetic Cure.

Vital Force, How Wasted and How Preserved,
by B. P. Eiller, M.D. Paper 55 cents. Cloth

Volney, a Buina; or Meditations on the Revolutions of Empires, with biographical notice by

Count Dara

Vivid Truths, by A. B. Church, dealing severe

blows with telling effect.

Woman Love and Marriage.

Woman and her Divine Republic.

Whittag, A. B. Blography of.

Who are Christians. Denton.

What is Hight, by Wm. Denton.

Why I Was Excommunicated from the Freelyterian Church. Frof. H. Barnard. terian Church. Prof. H. Barnard. Which Spiritualian or Christianty, Cloth,.....

WE ARE PREPARED TO FURNISH MISCEL-laneous Books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fifth 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, register your letters.

C. O. D. Orders for Books, Medicine, or Merchan-dise of any kind, to be sent C. O. D. must be accom-panied 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 compiled with. RELIGIO-PHILOSOPHUAL PUBLISHING HOUSE

W. H. Mumler.

SPIRIT PHOTOGRAPHS

Mr. Mamier is constantly a receipt of letters from parties desiring to have pictures taken, and although being about to engage in other business, he has, at their earnest solicitatation, concluded to take pictures for a few months longer.

Parties at a distance desiring to have pictures taken without being present, can receive full information by enclosing stamp to W. H. MUMLER, 170 W. Springfield St.,

BXETER HALL.

Boston, Mass.

HAVE YOU READ EXETER HALL! -:0:--

THE POLLOWING ARE EXTRACTS PROR A PEW OF THE notices of EXETER HALL, the Theological Romance: "The plot and passion in Exctor Hall show an experi-enced hand in their delineation. Exeter Hall proves that the author has something to sas and knows how to say it. — Public Opinion, London, England.

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

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

Universe, New York.

"This book is well and powerfully written.... The most scorching work ever published in America since the Age of Reason."—Liberal, Chicago.
"One of the most exciting romanges of the day."—Demonst's Magazine. New York.

"Convincingly illustrative bloom errors of theology."

"Investigator, Boslow 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 80 cents; post . For sa e wholesa's and refall at the office of this

> Now Ready The

CLOCK STRUCK ONE

Christian Spiritualist EMBELLISHED WITH A PINE STEEL PORTRAIT OF THE

THE REV. SAMUEL WATSON

METHODIST EPISCOPAL CHURCH. REING A SYNOPEDS OF THE INVESTIGATIONS OF RESERVE INVESTIGATIONS OF RESERVE INVESTIGATIONS OF RESERVE INVESTIGATIONS OF RESERVES, THE DOCTORS AND OTHERS AT WENTERS, TENE., IN 1855; ALSO, THE OPINION OF MANY RESIRED DIVINES. LIVING AND DEAD ON THE SUBJECT AND COMMUNICATIONS RECEIVED FROM A NUMBER OF PERSONS RECEIVELY.

TRUTH IS "MIGHTY AND WILL PREVAIL." The "CLOCK STRUCK ONE" is an intensely interesting work in itself, and derives great additional interest from the high standing of its author in the Methodist Episcopal Church in which be has been a bright and ahining 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 autno. is a member in disciplining him for publishing the book,

thus attracting the attention of thousands of all sects

who are anxious to read and judge for themselves the

"CLOCK STRUCK ONR." CHAPTER I. Man and His Relations.

CHAPTER The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Sanl; Witness of Resurrescion; Con-clusive Evidence; Spirits' Departure; Spiritua-Hody Ascension of Christ; Success of the Gospel; Delight-

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

CHAPTER IV. Testimony of Methodists: Mr. Wesley, Dr. Adam Clarks, Richard Walson, Dr. Wilber Fisk; Blahop Mc-Kendre and other Blahops.

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

First Investigations: Personal Experience: Communi-cations to Advocate in 1855; Organization of Circle; Spirit Writing: Stander Refuted; Christa Character. CHAPTER VIL. God and Heaven; Celestial City; Providence; Interme-diate State; Spirit Communion; Angels are Men.

CHAPTER VIIL The Spiritual World; Universal Law; Progression Be-tief not Universal; None have Gone to Heaven; Dr. Wi-nans; Mental Telegraph.

CHAPTER IX. Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmond's Letter; Different Languages; Confes-sion; Searching Investigation; Children; Mothers; Philos-

ophy of Future State. CHAPTER X. "Outer Darkness"—Trance, Nature of; Evil Spirita; Sulcide; Thomas Lay; Persons Seen After Death.

Spiritual Manifestations: Bible Proof; Law; Coming Svents; Soul's Departure; Advice; Last Meeting of Circle; Bright Prospects.

CHAPTER XIS Further Investigations; Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episco-pal Clergyman.

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

CHAPTER XIV.

Communications through Dr. J. V. Mahafield—From my Father; Rev. J. D. Andrews, and Charles Scott. Second Interview—From my Wife: Wm. K. Poston, and Mrs. Lucy Leonors Winchester. Third Interview—Molbe, Bettle, Allen, Rev. John Newland Mafit, Bishop Soule, Geh. Rivers, Rev. J. France, Rev. Moses Brock, Snsannah Wetson. Fourth Interview—Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott, My. Sister Mary, Erothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettle, Dr. Staphen Olin, Rev. Mr. Hyer, and Rev. Daniel Jones; Manner of Writing; Lidge 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.

19mp, cloth, price, \$1.50; postage, free. Por sale wholesale and retail by the RELISTO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago, Ill.

A TALE OF ETERNITY AND OTHER POEMS. BY GERALD MASSEY.

276 Pages, Heavy-tinted paper, Gilt top. Price \$3; post-age 10 cents.

**For sale whelesale and retail by the Relicio-Philo-sophical Publishing Heaps, Adams St., and Fifth Ave. Chinage.

\$1 65 cents renews trial subscrip-

THE BIBLE IN INDIA.

HINDOO ORIGIN OF Hebrew and Christian Revelation,

TRANSLATED FROM

"La Bible Cans L' Mude."

BY LOUIS JACOLLIOT. EXTRACTS PROM ALTHOR'S PREPARE

I come to show you Humanity, after attaining the lorisest regions of speculative philosophy, of untrammeleddreason, on the venerable soil of India, was trammeled and stifted by the altar that substituted for intellectual life a semi brutal existence of dreaming impatence. India is the world's cradle; hence it is that the common mother in sending forth her children even to the utmost west, has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion. To religious despottsm, imposing, speculative delusions and class-registation, may be attributed the decay of nations. Awaren the resentment I am proposing, I yet stripk not from the senounter. We also longly burnt at the stake."

Price \$2.00; postage, 94 cents. ". " For sale, wholesale and retail, at the office of this

Key to Political Science; THE STATESMAN'S GUDE.

BY JOHN SENFF.

AUTHOR OF THE "ORIGN AND DESTINY OF MAN."

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 more facts, although it purports to trace the origin of the various phases of government, from the crude savage despotisms of primitive times, when gross selfishness was the ruling motive, onward and neward in the scale of moral and intellectual development, to the present time.

Price \$1.25, postage free.

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

Illustrated Annual.

Price 25 Cents.

5.

NEW SERIES.

Phrenology

Physiognomy. 1875.

CONTENTS Calendar for 1875 ditor . Preface

Curiosities of Sleep James Lick the Benefactor With Portrait.

Curtosities of Sleep
James Lick the Benefactor With Portrait.

The Two teardens, or Culture and Neglect
Characters of Shakespeare Illnetrated
Pere Hyachuthe Loyson and his Child Portrait
Victors and Troublesome Children
Living to East and Esting to Live Hilustrated
Blushing—Its Cause and cure
Weselm Von Kauthach, Eminert Painter
A Normal Life—an Abnormal Life, Co rasted
Our Faces—Open Books
Sir timorg Elvey, the Composer Portrait
Horse Phrénology With Hilustrations
John Tyndall, the Scientist Portrait
Theseo Using History and hit te
The Phrenological Institute
John Laird the Bretish Shipbuilder—Lortrait
Lord the Bretish Shipbuilder—Lortrait
Combinations of Mental "aculties
History fite American Fing
Po 177.

Price 25 cents

**For sale, wholesale and retail, by the Recroto-Philomorphical Punishing House, Chicago.

PHOTOGRAPH

OF THE Materialized Spirit,

"KATIE KING."

Read the following graphic description:

This photograph, an enlarged copy of the original take on in London by the magnesium light, represents the full-form materialised spirit, Katie King, alias Anni-Morgan, who for three years, ending May List, 1874, came through the mediumable of Mias Phorence, Cook in the presence of spectators. The gentieman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Maivern. March, 1874, Mr. C. F. Variey, F. R. S., the electrican of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that spirit Katie was outside it, moving about among the speciators or conversing with them. March, 18th, 1874, Frof. 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 6th, 1874, Benjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a seance, of which he writes: "Mr. Crookes paised the curtain, and he and I and four others who sat by me naw, ti 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 shawl ever her head." Mrs. Florence Marryat Ross-Church, who was present at three seances on the 9th, 18th and file of May, 1874, testifies that she saw the medium and Katie together; that she felt the nude body of the latter under her dress—felt her heart beating rapidly, and can testify that, "If she be psychis force, psychie force is very like a woman." If must not omit to relate, "he adds, "that when she (Katis) had cut, before our syes, tweive or fitteen different pleces of cloth from the front of her white tunts as souventre for her friends, there was not a hole tunts as souventre for her friends, there was not a hole tunts as the seen of the materialises of the materialise of the materialises of th Read the following graphic description:

PRICE-50 cts. "A"For sale wholesale and retail at the office of fals

"Eating for Strength." A NEW Health Cookery Book,

M. L. HOLBROOK, M. D. PART FIRST-The Science of Mating.

PART HECOND-Recipes for Cooking. PART THIRD-Liquid Foods and Recipes for Healthy

PART FOURTH-Practical Distatics. 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 well fare of the people."

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

Sent by Mail for One Dollar.

For sale wholesale and retail at the office of this

Commercial Hotel.

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



BABBITT'S HEALTH GUIDE,

A Higher Science of Life
Nature a simple and powerful laws of Cure.
Magnetic Manipulation as a Science.
Clairvoyance, Psychology, Psychophysics
Bathing, Food, Sleep, Kaerciae, Marriage
Psychomany, giving treatment for 100 diseases.
A Home Doctor for more effective than-Drugs
I like it immensely. — J. M. Probles.
Worth several times its price — A. J. Dutch, M. D.
Worth more than all the old school medical books.

"Worth more than all the old school medical books ever published "-F M Milliten. BABBITT'S VITAL MAGNETISM.

Presents triumphant fauls against those who ignore the wonderful agency of Magnetism.

An able review of Dr. Brown-Sequand's Lecture.

these at double the price.

Britan's Quarterly.

Price for the Health Guide. \$1.—for Vital Magnetism. 25 cents -- tor beth. \$1.15.

*.*For sale, whole-sale and retail, at the office of this

A Good Head of Hair Restored by a Spirit Preseription.

RDITOR JOURNAL:—For the benefit a my friends and the world, I desire to make this brief statement.

I have been almost entirely hald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restors my hair.

One year ago this month I wrote Mrs. A. E. Hobinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to piesse my wifs.

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

I can fully substantiate the foregoing by 18,500 witnessee, if heceaseary, and will answer correspondents if desired.

Springfield, Mo.

Springfield, Mo. pon't forget to send a letter stamp to pay the postage on the answer desired.

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

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting jof the applicant or a lock of hair. She diagnoses said ease, and com-pounds the Hoir Restartion to suit the temperament of each person whose hair is to be restored.

The Restorative never /ells to reproduce a good head of hair in iese then one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing 25.68, 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.

faction.

Price, in paper covers, 50 cts. For sale at the office of *.* For eale, wholesale and retail, at the office of this paper.

PROPLES EDITION THE MYSTERY OF EDWIN DROOD.

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 editions, except in the style of bilding.

PRICE-\$1. Sold by all Book and Newsdealers. . For sale wholesale and retail by the Religio Philo-cophical Publishing House Chicago.

Career of Religious Ideas: Their Uitimates The Religion of Science.

By Hudson Tuttle.

Having made arrangements with the London Publisher, we are now enabled to supply this work as a small advance on the English price. It is prenounced by English critics as having remarkable morit, and has met with a large sale.

CONVERTS: Religion and Science. 1. Introductory; a What is Religion; a Historical Review Fedicalism; b Felytheim; b Monotheim; c Value of the Clé and New Testaments and Sacred Books as Authority; b Man's Prograss Dipendent on Intellectual Growth; b The great Theological Problems—The Origin of Svin—The Nature of God—and the Fainre State; a Man's Fell and the Christian Scheme for the Redemption; it Man's Position—Fate, Free Will, Free Agenty Reseably, Responsibility; 11. Duties and Obligations of Man to Utol and to Himself; 12. The Ultimate of Religious 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 chiled forth highest praise and severest criticism.

secular press and called forth highest praise and severest criticism.

Of them the Philadelphia "City News" says: A work
of remarkable merit. The Advance—"has a value as an
index of subelleving thought." The Radical:—Mr. Tuttie is a writer of scalmowishes ability in the ranks of
fipiritualism. His method is not inspirudenal but postive. A. E. Giles in the Basses of Light; H. Hudoon
Twitie's treatise were adopted as a text book is every
theological seminary, there would be good reason to
anticipals that the future graduates of those institutions
would be more intelligent and more sharitable than
former ones.

A Book for Skepties, A Book for Scientists, A Book for Thinkers.

Price -- 60 cents.

Copcluded from Pirst 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 seauce with attention, to see whether they had been cut off, broken or torn. I noticed a very strange phe-nomena. 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 SHANCE AT MR. HOUGHTON'S HOUSE.

Two evenings after this I met Mrs. Thayer Two evenings after this I met Mrs. Thayer at Mr. Houghton's house, and we had a private scance. There were only present Mr. and Mrs. Houghton, Mrs. Thayer, and myself. The sitting began in the library, but finished in the room adjoining. The kas was extinguished, and we joined hands. We waited long before any phenomenon occurred, and the medium was ready to cry in her disappointment that just when it was most essential for her reputation that something should come the was powerless. I confess that I shared no such feeling, for to my mind the best proof of real mediumfor to my mind the best proof of real medium-ship is often the failure of the phenomena to appear at the very time when the medium ost desires them; tricksters suffer no such misfortunes. 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 flowers. We lit the gas, and there we found one blush rose, one Bonne Celine, two crimson rosebuds, and one white pink. The gas was turned out again, and after awhile there came a louder sound, and upon relighting we found a long stalk of the Annunciation bily bearing ten buds upon it, which Houghton subsequent-ly verified as broken from one of aer 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 PLORAL GIFTS OF ONE EVENING. Mrs. Thayer's public circles are held each Wednesday and Saturday evening. The admission is one dollar, and usually from fifteen to twenty persons are in attendance. At the seance 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 tea rose, one Bonne Celine rose, one sprig of sweet honeysuckle, one branch of cypress one brown heather, two white and carnation pinks, a stalk of three orimson rosebuds, one tea rose, a whole plant of parlor ivy, thirty seven inches long, with a potful of dirt attached 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, several pansies, a Bonne Beline, asked for men-tally by the recepient; a fern leaf (Onychium auratum), one white pink, one carnation, and one pansy; mignonette and oxalis; one pansy, two ferns (Pellos 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 bos-om, and a large bunch of smilax which dropped on my face from a height, as I had my head thrown back to relieve the tediousness of my position. Alf the flowers and plants were gemmed 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 seances, public and private, I held with her during the five weeks of summer vacation I devoted to this case; on 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 sealed room and be rained 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 dazzling 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 flowers and shrubs which grow only in swamps, leaves of forest trees, branches of native and foreign fruit trees, bearing their julcy spoils, bunches of grapes, and sometimes to the con-fusion of vulgar doubters, onloss, 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 cost, 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 ladies and gentlemen sat with Mrs. Thayer around the table in Mr. Houghton's dining There were rappings and poundings for a while, and then there came a sharp crash upon the mahogany which induced us to light the chandelier at once. We found before us two stones half as large as one's fist, and a common iron-bladed table knifs of a most quaint shape. The point of the blade was half as wide again as the rest, a semi circular protuberance being made at the back, as though it were intended for a person to eat his food, peas and all, mostly with the knife. My benign and distinguished spirit friend, Bir Henry Morgan, alias John King, whose wonderful person to eat his food of the state of the second series of the second gan, 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 disap-peared from the place where I had lain it before

One afternoon in the course of a drive I visited 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 Dracana leaves striped with white and pais green, the white preponderating. It was the Dracama Regins. 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. Thayer's right upon this occasion, and held her hands, when suddenly I felt something cool and moist drop upon my hand, and when the candle was 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 seance 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 Coccolobs Platyclada, or fist branched lobe berry, which was discovered by Milne, at Wanderer Bay, Solomon's Island, iduring 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 inter-est in her protege, and was determined that I-should not leave Boston with a single doubt as to the genuineness of Mrs. Thayer a medium-The seance 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 Graw-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 scance, to release the medium from the duress. I took the addition-al precaution of searching Mrs. Thayer's dress before bagging her, as a stupid lie was in cir-culation that she were a rubber bag in which to carry flower 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.

PLOWERS, BIRDS, PEACHES AND PRIBLES The light was extinguished again, and after the elapse of another ten minutes relighted. This time there were flowers. There were four besutiful rosebuds; one Bonne Celine for Mrs. Brigham, whose favorite it is; two ferns (Pteris flabellata of Africa, and Andeantum cun catum of Brazil), and one wax plant with a flower upon it. As the match was struck a littie bird of the size of the common English sparrow flow off the table and was caught and Eccouraged by this success, we darkened the room again, and almost instantly the medium exclaimed that "they" had put a pebble in her mouth. We lit up, and found her, sure enough, holding a small, flat, smooth, white peoble in her mouth, which she could not have put there herself. We extinguished the candle again, and sat for some time with-out any results. Mrs. Thayer had been quite 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. Thay-er eight ripe peaches, and pear the ceiling of the room flow a milky-white fan tailed pigeon. This was enough for one evening—we had had flowers, fruit, birds, and a mineral brought, so with expressions of mutual satisfaction we congratulated the medium and took our

. That I was satisfied as to the genuine mediumship of Mrs. Thayer, her general good character, her honesty of purpose, and her inherit-ance 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 im-possible. But that I detected her in any such attempt during a sories of experiments extending over five weeks is not true. Mediums, esder; 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 Thayer 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 379 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 CHILDREN.

The Writing Mediumship of Intants 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. Jeneen's Mediumship at Branting Hotel, New York-News brought by an Apparition.

[From the Spiritualist, Eng ! . Mrs. H. D. Jencken, through whose mediumship the manifestations of Modern Spirit ualism 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 Jenken, aged two years, and a second son who promises, like the eldest to inherit the mysterious gift of mediumahip from his mother, Kate Fox. Epes Sargent says, in his recent work entitled "Proof. Palpable of Immortality," that Modern Spirit-Palpable of Immortality," that Modern Spiritualism was injitiated by the action of the child Kate Fox seams to admit of no doubt. He adds 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 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 commenced, and her two baby boys, an exceptional character. Hence it may be of interest to learn how these mediums have behaved, and what has happened during their visit to New York and the state of the conferuence of the what has happened during their visit to New York, so the perticulars 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 medfal de-velopment, and tried to prevent the manifesta-tions 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 ber firstborn in New York, at the residence of Mrs. Jercken'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 dis ease threatening to sever the life cord of the poor little fellow. Slowly, however, he re-covered, and with his returning strength his medial 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: "D:ar 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, howev-er, got hold of the pencil and paper and wrote in a clear handwriting the word "Henry." Miss Beecher could hardly, control her sur-prise. If appears that she had put a mental question to the effect that Henry, her nephew, the son of Mrs. H. B. Stowe, might communi-cate, and received in reply the written answer, cate, 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 as 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 interesting information. In his own home the medium boy is, as might be expected, only the baby boy; but every now and again the won-derous 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 playmates-the unseen-whom he greets with smiles and careeses. 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 reply 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 Immor-tality." 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 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 boy. 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 asked the baby boy whether he saw the spirit-form of Mrs. Taylor's uncle, he "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 ens through the mediumssap of Rase (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 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; ahe said that she had called to see Dr. George Taylor, whose aid ahe 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 Taylor was sorry he could not come up, but 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 hote! Mr. Otto was one of the inmates of the hotel. The same eyening brought the news that Mr. Otto had been injured, was lying severely in-jured at the hospital, where he died a few nours 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. One knew of the socident. 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 Whether the life of Ferdinand Loeweattein 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 Hampton.

[From the New York Sun.]

On the 14th of July the two old shipmstes went out to sea in their boat to fish, but the day was cloudy and the wind blowing off 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 At noon they noticed the phethe old times. 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 call 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 until earnestly requested by Pearsall to come to the window. Duncan 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 companies for the control of the cont direction to which his comrade's finger pointed, the old Captain saw plainly

THREE LIGHTS OUT AT SEA.

distant from the beach about fifty ards. 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 ves-sel 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 Notwithstanding the wildness of the shore. 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 see with a speed that was faster 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 beat and put out to sea, the Captain rowing, and Pearsall sitting in the stern and 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 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 BRAUTIFUL 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, point-ed 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 several times, however, a word that sounded like "Balve! Balve!" 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 maintopmast.

A BLACK PLAG.

in the middle of which was a white skull and two crossbones. Both sailors swear they saw and heard all this. Then the young woman gave another agonizing shriek, 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 quick-ly 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 scarching 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 boat 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

The Captain declares that he has seen the domestic ship plainly at various times since, but he never approached her, satisfying him-self with a sight of her from the window of

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 unbeliever who may wish to test the truth of his story.

Robert Dale Owen.

A correspondent of one of our dailies thus alludes to Robert Dale Owen, in the Insane Asylum, as follows:

Mr. Owen seemed to enjoy our harmless visit, and the doctor, deeming it a pastime, allowed him to chat away. He is a man "of infinite jest and most excellent fancy,". and seemed never to tire 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 loveliest rhapsodies in Scotch poetry, breaking us down entirely over the pathetic memory of "Ye

banks and brace 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 amanueneis. While yet too weak to sit up, he dictated numerous pages to her. These pages, she observes, are somewhat abstruse, but stillet was not until his wanderings were unmistakable that she became alarmed. In that weak state, and under the pressing anxiety of hastoning 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 wesk and nerveless grasp shattered into fragments. His days have always been a beautiful 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, sword.

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-

ent at the

AMATRUR THEATRICALS

which were being arranged under his super-vision, "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, Ed-win 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, 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 cur-tain is rung down, the lights out, and the principals 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 'tis 'tis true. JET. A

Contents of Little Bouquet for September, 1875.

The Horror of a Nigne; Auk; The Poftrait 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 Bight; Disobedience; What a Dying Child 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 Rapide; Odd Industries; An Indian Buris' 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. Italy. .

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

THE London Rock says it is confidently se-serted in certain well informed circles that the pope has a batch of five cardinals, in setto. all of whom are pledged to vote for Dr. Man-ning whenever another wearer is wanted for the triple crown.—Asse York Sun.