

OL XIX Ŵ

SS.00 A YEAR, IN ADVANCE: S. S. JONES, EDITOR, POBLISHEB AND PROPRIETOR. CHICAGO. NOVEMBER 20, 1875.

SPIRIT PHOTOGRAPHY.

Absolute Test Conditions Given-Splendid Results Obtained.

Joy J. Martman, Spirit Artist, 100. West Ath St ; Cincinnati, Ohio, gives Mr. G. W. Kates Free Privilege for Investigation.

ED. JOURNAL:-Some weeks ago you. re-quested the writer to investigate the genuine-Mess of Mr. Jay J. Hartman, located at 100 West 4th St., Cincinnati, Ohio, in the photographic rooms of Messre. T. Teeple & Co., well-known photographers in said city. I at once introduced myself to the above named artists, was received very courteously, and the desired privilege, pleasantly and readily grant-ed. I had at that time one sitting, but not un-der test conditions, with a result of a young man, very clearly defined, standing at my right, with his arm and hand in front of my picture. My picture printed very dark and blurred, so much so, in fact, as not to make myself recognizable; at least, I am unwilling to own that a better picture cannot be made of me. It, however, seems to be the desire, or compulsion of the spirits, if spirits do indeed compulsion of the spirits, if spirits do indeed produce these photographic results, to fre-quently destroy the beauty of the pictures of the sitters that favor Mr. Hartman with their patronage. Yet the sitter, vain as mortals usu-ally are of their pictures, rarely objects to their *phis* being black, speckled or hideously de-formed by the action of spiritual forces or "chemicals or whatever is employed, so long as a spirit appears beside them. How truly wonderful and grand is progress! Old systems give way to new ones. Science continually makes new discovaries; art devel-ops wonderful capacities in man to imitate, copy and beautify nature. Philosophy, is by

copy and beautify nature. Philosophy, is by continual mental exercise of man, developing ideas and principles for a higher, better and purer conception and adaptation of the laws of life for man's improvement and enjoyment. The Church, is fast remolding its olden tenets, creeds, dogmas and forms of worship into

to guard against imposition. Hence, the writ-er hopes to see so called spirit-manifestations treated with honest investigation and countific analysis.

The late exposures of fraudulent manifesta-tions warn us to cultivate incredulity; they also tell us that mediums are liable to make manifestations when none come from the opirits where money is taken in as a fee. Me-diums that devote their lives to being used by spirits for communication with mortals should be liberally remunerated, but we want a less number of such professionals and a greater number of persons in the private walks of life to be so used and devoted to establishing the two worlds as only being separated by a thin veil. With one more remark, I will ask pardon for my digression from the subject-mat-ter that the reader anticipates.

ter that the reader anticipates. I have been, of late especially, very skepti-cal of the spiritual phenomena. I never will endorse a medium until I know him, or her, to be genuine. I have seen so much of pure trickery in the guise of spirit-manifestations that I was almost ready to believe the genuine mediums had hid their "light under a bushel." I sincerely hope that Spiritualism will be freed from phenomena charlatans. I therefore say I think Jay J. Hartman takes spirit pictures. I think Jay J. Hartman takes spirit plotures. I reserve saying I know it until that happy pe-riod arrives. I simply give, Mr. Editor, my experience so far with Mr H., reserving and asking the privilege to give further facts and they may develop I can are thing they may develop. I can say one thing-I am satisfied Mr. Hartman is an honest man. Therefore, I think him worthy of pat-ronage and investigation by the public. Now for facts:

After my first sitting already mentioned, Mr. Hartman returned to Michigan, from whence he came to Cincinnati. He promised to return, but weeks elapsed and he failed to come. I at last concluded we would be deprived of so val-uable an acquisition to the mediums of the Queen city, as a spirit photographer. But my clairvoyance and prophetic ability have never been very noted or far famed. Quite unexpect-edly I received a note to prosecute my investigation with Mr. H. I at once repaired to his spiritual photographic rooms. My examina-

Fourth day—three sittings with my marked plates without a result. Fifth day,—at 10 A. M., two sittings with marked plates and no result. At 2:80 P. M., one sitting and a result of a clearly defined young man's head, left of my head; the head of the young man being only about two-thirds the size of mine. The medium was very much, apparently at least, under spirit control, so much so that he could not develop the picture. I assisted all I could. Mr. H. complained of his head and asked leave to lay upon the bed, in an adjoining room. He at once fell into a deep' sleep, in which I left him, and from deep sleep, in which I left him, and from which I was informed he did not awaken for some considerable time. He claims that re-sults under test conditions always affects him quite severely, and sometimes prostrates him for hours. I examined after this last result, the interior of the bath and could not find any plates or pictures therein from which an im-

pression could be derived. I am compelled to say that I do not recog-nize either of the faces of what purports to be spirits that I have obtained. I hope to yet obtain one that I do recognize, when I think it will not be dieputed that I have a right to say that I know this to be a spiritual phenomena. I will produce a few affidavits from persons that have received recognized pictures. Of course, Mr. H. does not learn of one-half of the persons that obtain recognized results; and also, the Journan would not wish to over burden its columns by a great number of such nfii lavits. Mr. H. says the reported recognitions make a very large percentage; and he be-lieves after he gets out of pecuniary and men-tal troubles, that he is now suffering with, that he will almost invariably obtain recognized pictures. His mediumship is young, as yet, and doubtless will improve, if he uses it rightly.

Mr. H. came to Cincinnati by request of Mr. Teeple, from East Baignaw, Mich., at the lat-ter place he followed the occupation of a bridge builder. He claims to understand but sufficient of the art of photography to enable him to act as an operator. The chemical and artistic abilities essential to a first class photographer, he claims to be unschooled in Shortly after he became an operator, he observed defects and other faces than the silter's on his plates. The papers and cliticens of East Baginaw, I am informed, have testified that he was a non-believer in Spiritualism. He asserts that he knew nothing about it. This was about the month and year of January, 1874. His first public result was a decided recognition, and happened under circumstances to cause him unpleasant words with his patrons. It happened thus: He was summoned by a Mr. Slatter, of Genesee Street, to take the pic-ture of a dying child. He developed four plates, and on each one was the face of the child's mother who had a short time previous died. On September 10 h, 1874 he commenced taking spirit-pictures as a business. He says many people of East Saganaw can be found who will testify to having received recognized pictures. Mr. H. says that during the last year he has lost, pecuniarily, from six to seven hundred dollars by devoting himself to this business. He thinks, if he is a fraud, that the pecuniary outlook is not very flattering to his continuing it; but asserts that he will take plc. tures as long as he can, and in some manner sustain himself. At present the tax on his vitality is so great that he can obtain but, at the most, four or five results per day. His charg-es are for results, \$5 00 for six copies and \$8.00 for twelve. He will not make a charge unless a result is obtained. So it is easily to be seen that he can not become wealthy. Also, his condition is such, being more or less under spirit-control during the process of operating, or taking a picture, that he can not obtain satinfactory results for persons wishing copies of themselves. He must as a photographer de-vote himself to obtaining spirit pletures; otherwise comething else must afford him an occupation.

J. Hartman, in the phenomena of Spirit Photography. I saw the entire manipulations of tography. I saw the entire manipulations of three separate plates, on two of which were workings, different from ordinary, that I could not account for. On the third plate were eight well defined human faces. I feel satis-fied and well convinced in my own mind of the genuineness of the phenomena, and from the opportunity to see for myself. I am quita positive nothing of the nature of a trick was used by Mr. J. J. Hartman, to produce the re-salt. salt.

(Signed.) THEODORE TREPLE.

I have been handed the following letter by Dr. R. J. Garrette, a gentleman who a year or two ago frequently offered and published in the Cincinnati papers, to give five hundred dollars if any medium would produce certain dollars if any medium would produce certain results he then specified. He has since be-come convinced of the phenomena, that is the basis of the philosophy called Spiritualism, and has obtained, free of charge, and unex-pectedly, the same tests he offered large amounts of money for. He is a cool-headed gentleman, a practical thinker, and not at all fanatical or easily duped or convinced, a con-firmed athelistic philosopher of many years. He has had his pat theories, his positive prin-He has had his pet theories, his positive prin-ciples of cause and effect upset in "the twink-ling of an eye," by the physical manifestations of the angels, showing that they come with "peace and good will to man," and "with glad tidings of great joy;" and are willing to lift man from the "sloughs of despond" and the "cess-pools of ignorance" up any means within their power, no matter if they must employ physical material, mental or spiritual agencies Truly, nothing is too sacred, nothing too hum-ble or gross for them to use, if they but can, thereby, open men's eyes to the glory and re-ality of life beyond the tomb. The following is the letter of Dr. Garrette:

SPIRIT PHOTOGRAPHY.

This wonderful manifestation of spiritual existence is certainly the most convincing of all that purports to come from the spirit-world. It is in itself perfectly convincing that a human form, invisible to the eye, is present and

I will submit a few questions, that I intend-I will submit a few questions, that I intend-ed to propound to some prominent photograph-er of Cincinnati, and publish his answers there-to, but I will not be able to embody so much in one article. I would take it as a great fa-yor, and no doubt could make it result im some interest to the readers of the JOURNAL, should some photographers address me percon-ally in reply to the questiona I propose. ally, in reply to the questions I propose. Ist. Do you believe in spirit photography,

NO. 10.

or the spiritual phenomena?

2nd. How can a photographer produce an apparent spirit picture?

Brd. Is it possible to produce a shadowy and clear picture, such as the usual spirit picture of another person beside the sitter, by trickery?

4th. Can a picture be impressed upon the plate with the sitter, by trickery, so as to al-ways occupy a position in the blank space of

the plate; and if so, how? 5th. Can the operator, by trickery, incert a picture without being detected, upon a plate that has been marked, said operator having been searched, his materials all examined and he continually watched in and out of the dark room, from his reception of the plate until the development of the picture; and if so, how? # 6th. Can the operator insert an initation of a spirit upon a plate, between the period of re-ceiving the plate and its removal from the chemical bath?

chemical bath? 7th. Can a picture be impressed upon a plate in the chemical bath without any tubes or holes to admit light into said bath? Sth. Can a plate that has been used, be cleaned so that it will appear perfectly clear, and used again so as to develop the original picture as a spirit picture? (Please give answer to this as a result of test, not as assortion.) 9th. Can anything be inserted in the cam-era, so as not to be casily detected, by which a bogus spirit picture can be obtained? 10th. Can bogus spirit-pictures be obtained.

10th. Can bogus spirit-pictures be obtained

by using either glass or metallic plates? 11th. Could the operator perform a trick as well upon either glass or metal plates, so as not to be detected by a person being continual-

ly with him?

broader and higher and deeper and better channels for the spiritual welfare of man.

Superstition is fast receding in the light of fact. Ghosts of the departed are no longer looked upon as hobgoblins dire, bent upon our injury; but the shade, the influence, the presence of our departed loved ones are welcomed as heaven's choicest blessings. God is praised that death's chasm is bridged over. The Spiritual-world and the material world are linked, or should be linked by the choicest ties of consanguinity.

Spiritualism, science, philosophy and man's spiritual unfoldment are demonstrating that there is nothing in life or eternity that is unnatural, that is without the pale of an invitable chain of results. Is it any wonder then that mortals rejoice to find a spiritual formperhaps of some loved relative-pictured be-side them? Is it any wonder that in the spiritcircle, we love to communicate with "loved ones gone before" to that bourne whence it has in past ages been popularly supposed that "no traveler returns?

If Jay J. Hartman actually photographs these "loved ones," should we refuse to inves-tigate his honesty and genuineness? Should we refuse to find whether he is duped by some undiscovered law for the production of such results by some photographic or personal pecu-liarity or combination? Should we refuse to grant our personal "loved ones" to appear with us in a picture? Should we not, if he is a genuine spirit-artist, or rather a medium for spirit-artists to produce pictures of spirits, see that he has patronage sufficient for the purpose of being able to purchase the necessities for existence the same as other mortals, in order that he may retain his gift by submitting Limself for such results? It is true that Mr. Hartman has suffered pecuniary loss and de-privations of the world's comforts and enjoyments, has been seriously affected mentally and physically by his mediumship so as to unfit him for the usual avocations of life.

Charity has always been the demand from the public for mediums. They do need charity! They have had too much charity; yet they can not be given enough! The mantles of charity and sympathy have cloaked too many impostors. A genuine medium, an honest, sincere, true and positive medium in the hands of the Spirit world, is an instrument, a machine; and no longer, sovereign individual, hence, he needs all the charity and sympathy that can be bestowed for his idiosyncracies, short-comings, and peculiar position between an incredulous humanity and anxious spirits. Subjected as he is to continual doubt, investigation, and discussion of his honesty or disgation, and discussion of his nonesty or dis-honesty, no wonder he tiras of the avocation forced upon him. Yet the people must do all this. Man, very justly in this age of universal dishonesty has no faith in brother man. Every man is considered "dishonest until proven honest;" the same of the medium, and the sooner of the latter, that he shall not be always considered honest because proven so, the better. Let us then, always treat mediums as human beings; give them our most polite and courteons attention, treat them as, and be our-selves in their presence, ladies and gentle-

With all this, let us expect, nay require test conditions. No true medium will ever refuse any just conditions to endeavor to receive manifestations. We should, on the other hand, allow ourselves to be appealed to through the medium of our senses.

Mediumship and the laws of spirit control and manifestation embody many curions complications. Mediums need our credulity for nuccess, and we need all possible incredulity

tion of the room was as follows; and together with my manner of procedure, was similar at each sitting with such additions as I shall mention.

I found a plain and small operating room; a large sky-light; one window; a small dark or developing room, with positively no aperture but a small light hole with colored glass. I examined the camera inside thoroughly, without detecting anything suspicious. I placed covers over any exposed pictures so as to prevent reflections. I thoroughly examined the medium to prevent his having any plates or pictures about his person; removed all the negatives I could find from the dark room; examined the dark room thoroughly without find-ing anything suspicious and decidedly could not detect any pipes or holes through which he could get light in order to impress a picture upon the plates; the bath box was thoroughly examined and found to be a glass box inside of a woden one, and positively contained no holes nor connecting tubes to transmit light therein; the plates of glass (Mr. H. always takes his negatives on glass) I counted and examined, and found them perfectly clean, after the preparation of each plate and previous to preparing another one I counted the plates each time I sit, and found always one less. I went into the dark room with Mr. H. I handed him each plate that was used in my sittings, could see him by the light through the small aperture with colored glass, which all operators have in their dark rooms in order to see sufficiently to coat and develop the plate. As saw not one suspicious movement; I saw the plates always taken from the bath and immediately placed into the holder; no unnecessary time was taken at any period excepting proba-bly while the plate was in the bath, and then we would hold each other's hands or else I could see him resting his head in his hands. did not lose sight of him and the holder containing the prepared plate until said holder was inserted in the camera. While I was exposed before the plate I continually moved my eyes about the room, and sky light as much as I could without moving my body and did not detect any accomplice making a reflection. I have forgotten to say that I thoroughly ex-amined the scenes without finding' any traces. of faces or figures that would photograph any thing like a face—the scenes were composed of plain muslin.

I accompanied the operator into the dark room each time and saw the negatives developed. I could not see where fraud could have been used. I was granted anything I asked. It is my own fault if I was imposed upon. Mr. Hartman will not refuse any one to fully inves-tigate him as may be desired. He grants every sitter full privileges for investigation. He says, however, that recognized pictures are less frequent when he is under to the says. less frequent when he is under test conditions. He does not know why. I have omitted to say that frequently, whenever I desired, I looked through the plate after being removed from the bath and before being placed into the holder, without detecting any impression thereon. My sittings were as follows :

First day-four sittings without a result. Second day-three sittings, the third a re-sult; same being a lady standing at my left and rear, my drapery completely hiding that portion of her drapery that should be covered by me being in front, a good clear picture of the lady. My face printed black; hair, eyes, and mousiache white,

Third day—I used four marked plates, marked with a diamond in each corner so that I could not positively fall to recognize them. I sif once without a result and took the plates away with me.

APFIDAVITS.

Upon the back of a specimen of the results Mr. A. has obtained, I found the following:

"East SAGINAW, July 25, '75. "This picture was taken by Mr. Hartman on Saturday, and I fully recognize the child's face as that of my little girl Katie, 3 years of age when she died in 1864 (Signed) T. A. CASWELL."

I also saw the following, as written by the person signing the same:

"OINOINNATI, Oct. 5th, "75. "I. M. Orawley, do recognize the spirit of my sister, age 5 and a half years, and as near

as I can remember, dead about 18 years. (Signed.) M. ORAWLEY." The following are recorded, and certified thereto upon the backs of the original copies, by the recorder of Hamilton Co., Ohio:

"EAST SAGINAW, Oct. 17th, "74 "To shom it may concern:-This is to certify, that I. R. M. Oressy, Photographer, N. P. A. having had 27 years experience in photography, on the above namedidate, assisted a committee of investigation of Prof. Jay J. Hartman, as to 'spirit photography,' and I must admit that I saw no chicanery or trickery used in any of the results of twelve trial (Signed.) plates.

Respectful'ly, R. M. CHEESHY."

Oincinnati Art Temple, T. THEPLE & Oo., Artists and Photograph-ers. No. 100 West Fourth St., Cincinnati, March 10th, '75.,

can be impressed upon the more sensitive plate.

The case that I am about to narrate, is pe-cultarly wonderful. About a week ago, Mr. J. J. Hartman, of 100 West Fourth Street, Cincinnati, came into my office, which is in the same building, apparently under control, and asked me if I would not sit for a picture. I accompanied him into his room and saw him go through all the manipulations necessary for taking a picture. He said he saw a lady spirit with a wreath of flowers standing by me, and he thought he could take her pict ure: but the first attempt was a failure. Hε then asked me to blind-fold him which I did. He then took a clean plate out of an original package. I lead him into the dark room where he prepared it for the operation, then placed it in the camera. I took my seat where t had been focused before. Mr. Hartman then rested his arm on the camera for a few moments, and then allowed the light to strike upon the plate. This being done he took the plate out and I led him into the dark room where he developed the picture in the usual way. All this time he was blind folded, and could not see except clairvoyantly. I now removed the bandage from his eyes, and we emerged from the dark room into the light, and examined the plate. On it were five faces beside my own. One lady of the same focus as myself, holding a bunch of flowers, apparently in the flowers was the face of an aged lady, and on different parts of the plate three other pictures of faces very small but apparently of mature age and certainly at different focuses. I did not commit myself as to who these faces might represent, but by the time copies were taken from the negative, a sister of mine ar-rived in the city, whom I had not seen for many years, and when I showed her the plot-ures and asked her if she knew those persons on it with me, she immediately recognized the one holding the flowers, as our sister who had been dead fifteen years, and the one apparently in the flowers, as our mother who died at her house two years ago. She said that sister never had a picture taken of her in her life and was surprised that I had it. Of course she neither believed nor knew any thing of spirit photography, but this fact convinced her. Now, it appears from subsequent investigation that my spirit friends knew that my sister was coming to visit me, and they made their desire for their picture known to Mr. Hart man in a way which only a medium can 'understand.

The above are the facts in brief of this extraordinary phenomenon, and if any one can explain it in any other way, they will confer a favor upon their humble servant.

R J GARNETTE, M. D. 100 West Fourth St., Cincinnati, O.

It is proper that I should add that Mr. T. Teeple, has been an investigator and now a be-liever in spirit phenomena. He and his part-ner in business refused to allow Mr. H. to take pictures in their rooms, until they were satis-fied of the genuineness of his phenomena.

Their art rooms are prominently among the most noted of Cincinnati Mr. Teeple is a most noted of Cincinnati Mr. Teeple is a man who is endorsed by all who know him, as being above dishonesty. His business has not been benefitted by the addition of Mr. Hart-man, and surely a resort to a deception in tak-ing such pictures would completely destroy his successful business. Mr. Teeple furnishes Mr. Hartman with all the chemicals and plates the lattar uses, and I firmly believe is making many personal sacrifices in the sincere interest of truth. The associations of Mr. Hartman could not be better to insure honesty and . fair This is to certify that I, Theodore Teeple, had an investigation (on this day), with Mr. J.

12th. Uan the rator o sion of a sitter so that the plate will develop a complete or partial blank?

Mr. H. often produces these results. In one instance a lady sitter was beheaded in the result

18th. Can the operator produce a negative, by the known laws of his art, that will print a white face in black and black hair in white?

14th. Can the operator by trickery, impress a bogus spirit picture upon a plate, equally as easily before or partially behind the sitter; that is, so that some of the supposed spiritdrapery will appear in front of the sitter or fill up the blank space as smoothly as though the spirit were actually partially to the right or left and in the rear of the sitter?

15:h. How long would it take to impress a bogus spirit-picture upon a plate with a site ter?

16th. Would it not be absolutely necessary that a bogue spirit-picture be impressed upon the plate before the sitter is impressed in order to be represented behind the latter and after the sitter is impressed in order to be shown before?

17th. Would it not be necessary for the operator to produce bogus spirit pictures, to have two methods, one to impress said pictures partially before and another to impress them partially behind the sitter, as is usual with so called spirit-pictures?

I submit the above in hopes to be better able to prove or expose spirit-photography.

The value of my investigation as narrated will rest upon answers thereto. I may have written very prosily and with too great a length, but if I shall prove of interest to your many readers, your space is then not imposed upon. Spirit photography can easily be proven or disproven, it seems to me.

If it is a genuine phenomena, then it is a valuable one. It is full time that we were encouraging it more, that we should offer it more as strong testimony of the truth of spiritphenomena, if it is genuine; and if it is all trickery, then in the name of all that is honest and sacred, let us expose it?

I am Yours, faithfully for truth, G. W. KATHS.

Cincinnati, O?

KISSING FOR CASH.

What Dr. Terry Said about Some Churches' Mesns of Gotting Money.

It appears from the New York Sun that at a ministerial conference lately held in New York City, the discussion of the question, "What grounds have we to expect an unusual religious revival in this city during the following winter, and what methods, if any, should be adopted to accomplish such results," was introduced by the Rev. Dr. Terry, who thought that the large congregation that greeted Moody and Sankey on Sunday indicated the event of a great religious awakening. He said that the churches of the city were overburdened with debt, and that they can not get money except by claptrap extortions, such as fairs and fes-tivals. One church, he added, has introduced "kissing festivals;" and another offers a new chrome to every convert. The Rev. Dr. Wm. P. Corbit said that the

M. E Caurch in New York City had not been in so deplorable a condition for the past iwenty five years. He stiributed the success of Moody and Sankey to their power in uniting good men and good women in common.

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NOVEMBER 20, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

AT MRS. KATE BLADES,

Written in memory of the late wife of F. F. Edgerton, by his Sister.

GONE HOME.

Once more cur hearts are burdened. With the weary weight of woe-Once more a home-faced love one, From our circle, called to go.

Once more the gates have opened, In the home of Angel's bless, Once more the heavy laden,

And the weary, have found rest.

Blezzed rest for her tired spirit, Sweet and patient to the end. None can tell how much we miss her, Wife and mother, sister, friend.

Like a lily, pure and spotless, She has faded from our sight, - * Sickness, sorrow, pain, can never, Reach her, in that world of light.

And when we shall reach the portal, To the land of endless years, Wo chall meet again in gladness, Where we parted here in tears.

South Wallingford, Vt.

[7 Among the Chicago Mediums.

HD. Journal:-As one of your renders, and one who does not trouble you very often with osticles, letters or clap trap. I ask you to give place in your influential paper, to the follow-ing account of spirit manifestations witnessed in Ohicego by my father in-law,

HON. C. P. WOODCI CH,

of Micsouri, myself and others whom I desire to ppeak of, for out of the months of these witnesses the truth of what I shall say can be cetablished. To be thoroughly convinced of opirits communion beyond a doubt, where doubts to some extent did (xist, is a victory for all concerned; it matters but little whether the domonstrations wire of a thunderous nature, or of a quiet convincing kind.

If a man earnestly desire more light on this cubject of all subjects, and is brave enough to face the world, and pursue a line of investigation, with a view to finding out the truth or folsity of the grand old ism or religion, like

HON. S. S. HAYS,

City Comptroller, he will find that for which the coul-yearns after, and his reward will be a cup full of glory. Read the following and then go for yourselves to these unpretending humble, but honest mediums, and my word for it, and I consider my word as good as my bond, they will go away, as Judge Woodcock Wont away, rejoicing, accepting what he did get thankfully as a gift too precious to be made light of. At these scances, the Statesmon and Judges came, not by any means an uncommon occurr nce, and talked on the slate and by raps in a manner so thoroughly conand by rops in a manner so unitsign, to vincing under the best test conditions. I de-size to law it before your readers for just what is in worth, and my old Orthodox friends in Winnebago Co., Ill., and those living in Min-necota, who knew me when I was a consistent and conscientious follower of the meek and lowly Nazarene, in an Orthodox sense, may draw comfort from it, if they arenot afraid to. arow conners from it, if they are not airaid to. I wrant this to be seen by many old friends in Northwest Missouri, where Judge Woodcock has lived and battled for liberty of the body and mind of man, for over forty years, and where his word is taken at par on all subjects ho investigates, or has a word to offer, and I trust some poor mortal may read to his earthly profit, and if he can see through the darkness just on the other side, he will distinguish the form of some loved one beckoning him

number 826 W. Madison street, was our next place of meeting. Here we had slate writing for an hour; the communications were of a private nature, but satisfactory to the parties, Judge Woodcock, my wife, and myself They were convincing tests, and that is what we are all seeking. She is a powerful medium. The raps were louder than we ever heard before. She is almost constantly engaged giv-ing sittings or healing the sick. Let strangers desiring to investigate, just remember the number of their residence mentioned here, for they can rely on the above mediums, implicit-ly for honest, convincing tests. And in these days of fraud on every hand and among me-diums, it is an item worth noting, when a me-dium of undcubted integrity can be found, as

are these I mention above. Dr. Lord's rooms were again visited for an ovening scance, and the company was large; in addition to our own friends were Alonzo Griffen, a law reporter, and his mother, Hon. S. S. Hays, and several other gentlemen and ladies. The circle being formed under the management of Dr. Lord, the slate writing began, as usual in the light. Mr. Ewer, a gen-tleman present, received the first happy greet-ing from a loved one gone before. Judge ing from a loved one gone before. Judge Woodcock received the next communication. Another test

FOR PRCF. DAVID SWING, was written in which all seemed so much interested, that I was requested to consult Prof. terested, that I was requested to consult Frof. Swing about it, but I prefer to let it stand for what it is worth, and let him tell the world whether or not there is anything in it. Let it etand or fall by the words of this good man. The spirit wrote, "Tell David Swing we know the lady who laid aside the velvet jacket he referred to. It is a clergyman's wife of this city, who died five years ago. He will know what it means. No one hereknows any-thing about what this means." He signs his name, "A correspondent of the Alliance Newsname, "A correspondent of the Alliance Newspaper, Rev. Truman Seymour, of New York." All this is as clear as mud to those who were present. But some one claimed to know that such a man as "Rev. Truman Beymour" once lived in New York. I know nothing about it. I for one want Prof. Swing to tell us whether or not the above contains a test for him, as it was given for his especial benefit.

In the dark circle, the musical manifestations were of a high order, similar to those I have recounted above.

Skeptics will ask where was Mrs. Webb's hands all this time? I answer by saying that her custom is to pass her hands continuously over those of the persons next to her whose hands are one above the other, with one hand of the next person nearest sandwiched between them with the fingers extending far enough out to feel the pressure or touch of the mediums hands as they pass over them. In this way the seeker after light can know if he is watchful, just what the hands of the medium are doing

As I wish to be thorough in this, I will not fail to mention the sitting we had next day with

MRS. E. L. BAREER,

a test medium occupying rooms adjoining Dr. Lord's, on the same floor, who is a good and reliable medium, and gave Judge Woodcock,a great many tests too numerous to mention and not interesting to the public. In the hour we spent with her, loved ones gone before did actually come and talk of the past in a familiar manner, to his complete satisfaction.

We desire our friends to have all the benefit of our investigations spread out before them through the best spiritual paper in the world, and that paper we believe to be the RELIGIO PHILOSOHICAL JOURNAL, which has gone through one great fire, and to day dwells in a magnificent brick block of its own, which stands out in full view of the thousands who throng the city. The bold and uncompromis-ing efforts of its Editors to raise the heaven-born standard of true spiritualism has sent the dreadful and alimy monster of free-lustism to its den, so that now its advocates can scarcely earn a living by haranguing the people. The world will sustain any paper so imbued with the spirit of reform, freedom and scund morality. JOHN W. OCCHBAN.

. Resolved, That it is perfectly proper for any teacher of a public school in this town, to open school by reading the Bible without note or comment, and to preserve order while exercis-ing such right. Any interference therewith would be an intrusion.

On Friday, Oct. 22nd, when Mr. Day was about to open school he noticed that the shut-ters had been opened in the night by cutting away the fastenings, and that his Bible had been stolen from his desk. He sent to his house, procured another book, and read a por-tion of Scripture as usual. That evening the leaves of the stolen Bible were found scattered along the read near his home. along the road near his home.

ong the road near his nome. On Monday last a climax was reached. When Mr. Day arrived at the school house he noticed that the children in the play ground were not playing together as usual. The Cath-olics had separated from the Protestants and were playing alone. When they entered the school house the former at once began to study paying no attention to the Scripture which Mr. Day was reading. The teacher desired them to lay aside their books, and they asked leave to withdraw. Mr. Day told them they could go if they wished, but that all who remained must attend to the opening services. All the Catholic children then went out, and the school.was opened in the ordinary way.

A TUSSLE.

Soon afterward Father McCartin entered with the Catholic children. After they had taken their seats he told them, as before, that when the Bible was read in their hearing they must pay no attention to it, but go on with their studies. Mr. Day said that he would not allow any man to interfere with his conduct of the school as authorized by the Board of Education; therefore he desired Father McCartin to go out of the room. The Father continued to speak to the children without seeming to hear the teacher. Then Mr. Day approached him and said if he did not withdraw he would

nim and said if he till not whitely is would eject him forcibly. Father McCartin is a large, powerful Irish-man, about 35 years of age; Mr. Day a some-what delicate and comparatively small New Englander, much ycunger. Hence, when the priest defied the teacher to lay hands upon him, few of the students doubted what the re-cult of a personal encounter would be. Nothsult of a personal enccunter would be. Nothing daunted by the physical advantages of his opponent, however, Mr. Day proceeded to put his threat into execution.

Father McCartin struck at his assailant as he approached, but dexterously stopping the blow, Mr. Day closed with him. A vigorous. sci file ensued in the school room, the children looking bn appalled. The schoolmaster forced the priest toward the door, and with a sudden and unexpected exertion of strength thrust him down the steps. Father McOartin fell, split-ting his trousers at the knees, tearing his clerical coat, and besolling his person' generally in Newtown dust.

The spectacle of the fallen clergyman dcmoralized the children of both persussions. The door was occupied by the combatants, so taking the only means of egress left to them, they escaped through the windows and fied to their homes.

BENEWING THE STRUGGLE.

But Father McCartin was not conquered. He arose infuriated, and sgain attacked the teacher. The latter thrust him back, and at that moment several stalwart supporters of the clergyman arrived with the evident intention of wreaking vengeance upon Mr. Day. The teacher was in a critical position, but he was not discouraged. He told them that he had only asserted his undoubted right, and that they would get into trouble if they molested him. In short, he " held the foe in play" until a party of his own friends arrived. Then the combat was with some difficulty prevented from becoming general. At last the rival fac-tions dispersed, but the school was closed that day: for the children could not be induced to ceturn. On Tuesday morning a mob collected around the school house, and at first hindered Mr. Day from opening it. Mr. Diteman, the school "committee," seeing the state of sflairs, went to look for the Sherifi. In his absence Mr. Day opened the door, and called the children in. He proceeded to open school by reading the Bible, and insisted on every one laying aside books and attending. The demonstra-tions from the people outside then became so threatening that the clerk of the district, chief cflicer in the absence of the "committee," ordered the teacher to allow the Catholic children to pursue their studies while the Bible was being read. Mr. Day had no choice but to obey, and a resolution passed a few hours afterward by the Board of Education made the order perpetual. Public opinion in Newtôwn is unquestionably in favor of Mr. Day, for though probably all the Oatholics and some of the Prot stants congratulate Father McCartin upon his victory, the majority of the people think that the concession wrung from the Board of Education is only preparatory to the total abolition of Bible reading in the school. On Tuesday hight, while Mr. Day was making some purchases in a store in Newtown, a mob of young men and boys collected outside and insulted him. They were driven away, but while Mr. Day was on his way homeward, he was made a target for a volley of stones.

they advocate the propriety of exercising the sexual passion cutside of true monogamic wed-Exual passion cutside of true monogamic wed-lock. For although the present marriage sys-tem furnishes the opportunity to shuse this passion, yet to substitute "promiscuity," in its place, would be lesping "from the frying pan into the fire!" The remedy would be tru-ly worse than the disease.

I am far from vindicating the present marriage system as it is, yet true monogamic marrisge, recognized as a civil contract, is an in-stitution so thoroughly established in the mor-al conviction of mankind, that no counter theory, however plausible and however well supported, can jostic it in the least. It is a moral pyramid which has grown up gradually out of the best feelings and aspirations of the out of the best iterings and asphattons of the hu-most moral and enlightened portion of the hu-man race, and no upstart theory for wider li-cense for sexual indulgence can ever reach its foundation or even disturb it. Such have long beenmy established conviction, with respect to the true and rightful relation of the st xes.

A word more with respect to my labors in Ohio. I am cheered with the reflection that I made many friends during my recent lectur-ing tour in Ohio, to be added to the long list I made on former occasions. And never were my labors better appreciated where I lectured under favorable circumstances. "It kindled anew the fires upon the altars of my own scul, to observe the same life and zeal manifested for the cause, which was evinced on former oc-casions. At Mantua, the friends came many miles from almost every direction, to attend my lectures, most of whom had heard me lecture in other places.

Sunday, the 24th, being a pleasant day, sev-eral were from Ravenna, nine miles cfi, who had heard me lecture in that place, and also several from Charleston, twelve miles distant, who had attended my several lectures in that place. I was cheered and encouraged to hear the friends express themselves highly gratified with my lectures in that place, as well as at other places. One good brother pronour ced my two lectures on Sunday, "the most elo quent, the nost logical, and the grandest lectures he ever listened to." (Perhaps he does not go to meeting often). However I was successful in making a deep impression upon the minds of my audience, of the truths I uttered. And that was all I desired. I court neither flattery nor frowns, but I desire encourage ment and support. I am nearly ready for a lecturing tour through Indiana and Illinois; and will lecture without charge for those who will comply with the terms stated in my cir-cular, which will be furnished free to any persons who apply. Write for a circular. Let all who desire to hear lectures free of

cost, write for a circular, stating sut ject, time, atc., containing other important informat on. Writesoon.

KRESEY GRAVES. Richmond, Ind., bcx 470.

Mysterious Doings in an Unoccupied House

For some years past a two-story brick dwel ling house, with a fine lawn and garden at-tached, situated on Yonge street, near the corner of Bloor, has been tenantless. The building, once one of the finest in the neighborhood, ing, once one of the intest in the heightorhood, is gradually going to ruin, and the garden is rough, uncultivated, and filled with tall and uneven rank weeds. Some ten or twelve years ago the house was occupied by a well-known and wealthy Jew, who lived in gorgeous style, his appartments being fitted up in a most elegant and costly manner, but who, for some un-known reason, suddenly quitted the place. A short time subsequent another tenant was found, who also took his departure after a short residence there. Since that time all ef- Five Copies for \$1. TOPLE LO futile, and nervous residents in the neighborhood carefully avoid passing the place after nightfall. Various stories are afloat as to the cause of the desertion of the place. The neighbors say the house is haunted, and that every evening after dark lights may be seen flitting about the basement windows. Screams and yells are said to have been heard to issue from the building, and the heavy trample of fest and noises of doors slamming have startled and astonished those living in the vicinity. Po-liceman on the best that passes the house have frequently had their attention called to the mysterious noises which issue from the building, and several attempts to explain them away have signally failed. Last night as a young man was returning from church, his attention was attracted to the house by a bright light which appeared in one of the basement windows. Knowing that the house was uninhabited, and never having heard of its supposed occupancy by spirits, the young man watched the light curiously as it flitted backward and forward. Suddenly his ears were pierced by a scream as from a fe-male in distress. Thinking his assistance was required, he clambered over the fence andwalked rapidly towards the house. As he approached the door the light disappeared and all sounds died away. He tried the door and found it securely secured, and as he turned away he noticed on the step the impression of a small bare foot. Considerably mystified he departed; and meeting some acquaintances told them what had occurred. When he was informed of the reputation the house bore, he was somewhat startled and vowed he would never go near the place again. Several parties paid a visit to the premises this morning and found footprints on the ground, which led in the direction of the Potter's Field, but otherwise they could discover nothing unusual ex-cept that many of the windows in the house were broken, and the whole building was gen-erally dilspidsted. It is not to be supposed by our readers for a moment that this is but an idle sensational story, nor that the mysteries described have only been seen and heard by nervous and supernaturally inclined persons, but on the contrary, the statements have been but on the contrary, the statements have been vonched for as tiue by people of well-known respectability. We are not believers in ghost stories, but certainly there is an air of mystery surrounding the facts we have mentioned, which is well worthy of investigation.- Zoron. to (Canada) National

Postage Must be Prepaid. Occasionally's subscriber remits only \$3 10 renew the JOURNAL. It requires fifteen cents more to prepay the postage. When \$8 only is sent, we credit that proportion of the year. which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$3.15 and that will renew and pay the postage for one year.

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S REVEX FUEZLE. The greatest joker out. o simple, but a regular "Twister." entter life. Richards & Co., 01 Westingtongt., Chingo. v18118t18cov7



A INALLY U.E. A ALLY U.E. When death A was having expected from Consumptions. all remedies having failed, accident led to a discovery where-by Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate-r Dight Sweats, Irritation of the Nerves, Difficult Expects-oration. Sharp Pains in the Lungs, Nausea at the stom-sch, Inaction of the Sowels, and Wasting of the Minzeles. Address CRADBOCK & CO, 1023 Raco St. Phila, Fa., giving name of this paper. giving name of this paper.



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"The Ancient Bands"

THE BIOGRAPHICAL CATALOGUE. Description of the Worderful Band of ANCLENT SPIERNES, and of the sinking of the old

Continent of Atlantis 16,010 years sgo; with some account (with cample of phonetic writing) of the DRALLAHAB, an applicat Aslatic people who lived.

Fifty Thousand Years Ago, New published, and for sale,- 40 prges: Price \$5 centa;

On Sunday, October 10th, '75, Judge Wood-cock and myself visited the residence of

DE: CYEUS LOED. a healing and developing medium, at his residance 160 Warren Avenue, when he described those calebrated paintings of Col. Cushman's that were painted by the spirit artist, Auder son, an account of which I published in a ser-193 of articles, written from here to the Saint Joseph (Mo.,) Daily Herald, in 1873. After an examination of them we relifed to

Dr. Lord's private parlor, and there with his estimable wife, "we four and no more," sat-ar und a little table for sometime, receiving communications by raps and writing through Mrs. Lord, who does not pretend to be much of a medium, yet the answers we received to questions were to the point, satisfactory and of a private nature, which were to be verified by other mediums.

Dy other mediums. On Monday evening, Oct. 11th, we visited Dr. Lord's scance, developing and healing rooms, at 420 West Madison St., where he holds public scances for slate writing, and dark circle manifestations every Monday, Wednesday and Saturday evenings; and on the evenings of the week except Sunday, he conducts his developing circle, at which times many persons have become satisfied of Immortality. On the above evening, Judge Woodcock, my wife, and other persons whose names are withheld for their own sake and at their request, not that they were ashamed of being found in good company investigating this heaven born truth, but fearing "Mother" Grundy."

MES, JENNIE LORD WEBS,

daughter of Dr. and Mrs. Cyrus Lord, was the medium, citting at one end of an extension fa-ble, with her mother sitting at her right, and next to her Judge Woodcock, and so on around the table, I having the hand of Dr. Lord in mine at the other end of the table.

THE LAMP WAS LEFT BURNING

while Mrs. Webb placed a small bit of pencil on the slate and putting it under the table one could very soon hear the sound of the pencil when it was brought forth, and communica-tions from time to time appeared for different ones, Judge Woodcock receiving some promiones, Judge Woodcock receiving some prom-nent tests. Among others written was one from Charles Sumner, with the simple word "Stick," the famous letter he wrote to Stan-ton, when he was holding on to the war office. Another one signed by Horace Greeley, looking very much like his autograph, "ambition kills on non-unweitings" a man sometimes."

JUDGE PORTER.

of the Superior Court, who died so suddenly n year ago or more, came to me with Samue W. Fuller. I never knew either in earth-life; had seen Porter on the Bench. I was not thinking of him, and above all, the manner of his death, and to questions, as to who he was, he said, "I died at the bath tub," which the world knows to be true. He was quite arxi-ous to have the present able, honest and fearless Judge Joseph E. Gary occupying his old chair, to continue to hold the position, which desire, before this goes to press, will have been gratified by the people en masse of the entire county.

A DARK CIRCLE

followed at which, bells were rung, guitara played, and parsed around the circle touching all; a tamborine was played by a deceased Ohicago actor, while Black Hawk, the old chieftain tried to dance. After an hour or so spent in this way a light was struck and on the table was to be seen all the instruments used, which were not there when the circle formed.

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Chicago, Ill.

THE BIBLE IN THE SCHOOLS.

A School Teacher Putting Out a Catholic Priest.

Mr. Arthur Day's Experience as a Teacher in the Public School of Newtown, Con. -A-Vacilating Board of Education's Work.

Newton, Conn., has a very large Catholic population, and though the Protestants are alightly in the majority, they are chiefly old settlers, and of the forty seven children attend-ing school thirty are Catholics. About two years ago the Rev. Father McCartin went from New Haven to Newtown, and there found a Oatholic teacher taking charge of the school. That was satisfactory to Father McCartin. That was satisfactory to Father McCartin. Monday, Oct. 11th, was the first day of the current term, and Mr. Arthur Day, Jr., son of a New Haven Baptist minister, took charge of the school. On Wednesday, Oct. 13th, the school bell rang at the usual hour, and after the children had assembled Father McCartin extend and solution Mr. Day. entered and saluted Mr. Day. The teacher in-vited him to take his seat, but the clergyman declined and sat down among the children. Mr. Day read a portion of the Scriptures, and about to begin the repetition of the Lord's

prayer, but Father McCartin interrupted him to ask by what authority he read the Bible in a public school.

Mr. Day replied that he was authorized by the Board of Education to open the school as he had done, and the priest said there was no law to support him in such a course. Hot words followed, and Mr. Day says that Father McCartin called him a lisr twice. Finally the clergyman addressed himself to the Roman Catholic children, and desired them to pay no attention to the Scriptures if the teacher should read them in future, but to go on with their studies, added that if Mr. Day should punish them he would, expect them to complain to him. He then went out, and Mr. Day followed him to the door and told him he was master of the school, and intended to carry it out as he had been authorized to do, and would not per-mit any interference. If Father McCartin in-terrupted the opening services sgain, he said, he would put him out by force if necessary.

CHESATION OF HOSTILITIES.

The clergyman replied contemptuously, and Mr. Day, going back to his desk, repeated the Lord's prayer as usual. Later in the day he spoke to members of the Board of Education and to several other influential men of the district, and was encouraged to read the Scriptures and repeat the Lord's prayer on opening the school. In the evening he called upon Father McCartin and told him what had been said in relation to the reading of the Bible. The father, Mr. Day says, seemed to acquiesce and said he would not interfere again. There was no further trouble that week, and on Saturday, Oct. 16th, the Board of Education passed the following:

Aspects and Prospects of Spiritualism.

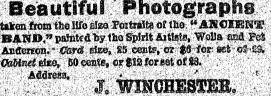
I have just returned from my fourth lecturing tour through Ohio. And, as several friends requested I should write out a sketch of my travels for the papers, I seize a moment of leisure time to comply with their request, not upon the presumption that the readers of the JOURNAL are specially interested in my own movements, but upon the supposition that they will be gratified to learn something of the state of the cause where I have been and its prospects in the future. I will briefly state that although in some places the representa-tives of our faith, appear to have slackened their zeal in the cause, and in some instances sunk into a state of "suspended animation," yet even in those places there is visible to the critical eye an under current of growing faith which will sconer or later ultimate in convic-tion and the reception of the truth of Spiritnalism.

A spirit of inharmony and even animosity in some cases seems to have sprung up in some places by the introduction of the social, or rather the sexual question. And although some good results may be realized by the agi-tation of this question. I sometimes fear "the remedy will be worse than the disease." For granting that the present may loss a start in granting that the present mairiege system is fraught with many evils and imperfections yet to make this a pretext for preaching and practicing a beastly licentionsness as some do, is in my view only adding fuel to the fire. I can fellowship and co operate with any man or woman, whose views may differ from mine upon any question, while I have the evidence they are honest in the propagation of their views. But when their practical lives present the evidence that their radical doctrines are merely designed as a shield, and justification for a life abandoned, to the gratification of the basest psesions, I instinctively aban the com-panionship of such persons, sepecially, when or pricat PUBLISHING HOUSE, Chicago. States - The Maintaine is

Contents of Little Bouquet for November, 1875.

A Terrible Lesson; The Wonderful Boy-Medium; The Dying Soldier's Dream, (Illus.); Ministering Spirits in the Body; Irish Legends; Have Animals Spirits?; The Children's Bed-Time; Prayer, (Illus'); Interesting Extracts; A Mouse Catching Baby; The Little Bables; Six Years Old; My Little Ghost; Mischievous Selim; Education Without Dogmatic Theology; Training of Children; How to Pet Canaries; Animal Affinities, (Illus.) The Little Folks; The Child on Foot; The Utility of Tails; The Kindergarten; Fashion in Oceanica; A Wild Boy; The Porr Man at the Gate of Paradise; To a Kiss; Editorial-The Philosophy of Life; Signification of Names.

Every family of Spiritualists, should take





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

Price \$1.50; postage 22 cents.

***For sale, wholesale and retail, by the RELIGIC-PHILOSOFHICAL PUBLISHING HOUSE, Ohleago.

Talk To My Patients. Hints on Getting Well and Keep-. ing Well. BY MRS. R. B. GLEASON, M.D.

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Price, 15 cents. *•For rale, wholesale and relail, at the office of this DSD9r.

81 65 cents renews trial subscriptions one vear.

NOVEMBER 20, 1875.

RELIGIO-PHIŁOSOPHICAL JOURNAL.

A REVERIE.

BY H. M. HNAPP.

T'm wondering, what the years to come Have in their store for me— A palace or a cot, my home-To dwell on land or sea? Will all the plans and all the hopes Which now I hold so dear, Find full fruition, or be lost As e'en I sometimes fear? **,** G

And, then, whate'er I undertake In life, will I succeed? Will fortune favor, friends arise, Whenever I may need? Fortune will favor those who work, I hear a still voice say-"Friends will surround the truly good,--Up then, and work away!' 1

If now some fairy band might raise For me the mystic veil, 63 Which hides the future from my gozs, And bid me read the tale, I tremble, even as I think, Of what I might behold, And with a nameless dread I shrink, Least I the truth be told.

Give me, then, only this I pray, Great, Overruling Power-Wisdom from thes to guide my v70y0-Strength for each trying hour; Sufficient, then, 'twill be for me, Only this much to know, Thy benediction I receive-Well pleased with all I do.

MEETING THE DEAD!

A Deceased Physician of Council Bluffs Returns to Earth.

And Reveals Himself Bodily to His Wife and Two Children.

Who Hold Lengthy Interviews with Him, and are Satisfied He is Alive Forever.

[Council Bluffs Globe, Oct. 6.]

On Tuesday forencon, September 28:h, a Globe reporter called at the magnificent resi-dence of the wife of the late Dr. P. J. McMahon, in this city, and was received in a cordial manner. We found Mrs. Mahon to be what we would call intelligent and apt on all promi-nent subjects of the day, a good reasoner, and a ready but careful talker. We had no diffi-culty in securing her kind consideration and interest in the object of our visit. In answer to our request, she said we could have the facts that we desired, and that we would be welcome to publish them in the Globe, providing they should be presented in a respectful and candid garb. We of course assented to such reasonable terms. Sie expressed her admiration for the course which the Globe pursues in giving

the course which the Globe pursues in giving all subjects fair and equal attantion. On Tureday, September 24th, Mrs. McMahon returned from a trip to the home of the world-renowned medium, J. H. Mott, at Memphis, Mo., where she attended five of his scances for materialization. She went as a disbeliever in this phase of Spiritualism at least, and in doubt about it all. She was induced to take the i unney at the urgent request of old friends journey at the urgent request of old friends who had been there, and who assured her positively that she would meet her husband face to face, as though he were yet in the flesh, if she would go.

Mrs. McMahon attended five of these sean ces, and on each occasion conversed at length with what purported to be, and what precise-ly resembled, her decessed husband. All the more frequent attendants at the seances testi-fied that the manifestations were better during her soj urn there than they ever were before, excenting, perhaps, one or two former occe-sions. Soon after she took her place in the company the first time, the spirit of Gen. Bledsoe appeared at the door of the cabinet in front of the medium, and asked to speak with Mrs. Dr. McMahon. The lady hesitated for a mo-ment, and he then asked for Miss Lizzie Mc-Mahon, whereupon the ladies both walked up to him; and he said to Mrs. McMahon: "Your husband is here to night, and you shall see husband is here to hight, and you shah see him. He is a Southerner, and a good jolly fel-low, and I like him." Mrs. McMahon asked his pardon for being timid at first, and thanked him for his expression of friendship for her husband. The General then retired; and in a few minutes the curtain opened again, and the well-known face of Dr. McMahon appeared at the opening. Mrs. McMahon and Lizz'e, who had resumed their seats, then went up to him; and for a moment he wept and they wept, and he said: "Oh, ma, ma, I am so glad you came here." To Libbie he said, "Papa's daughter was the first to greet me;" she having reached the cabinet door before her mother. The three conversed at some length. On the next evening little Willie accompan-ied his mother and sister to the seance. In the afternoon of that day, a reporter of an eastern paper was alking with the child; and Willie said to him: "I believe that when a man is dead that is the last of him. That is what my dead that is the last of him. That is what my papa told me." Soon after the seance opened that evening, Dr. McMahon appeared and asked for his wife. She went forward, and after the two had conversed for a while, he asked for Willie; and when Willie went to him he said to the child: "Bless papa's boy! My son, never say again when a man is dead that is the last of him. You see and hear your pa-pa now. You thought him dead. Papa told you that, but he did not then know; now he does." The Doctor, when hving, believed in does." The Doctor, when hving, believed in no creed but that of doing right by all men, and looked for his reward only in an approving conscience. He taught his family to live to do good while here, and to not look for any reward in the future. He had little, if any faith in a conscious immortality, and he and his wife often spoke of the subject together, and he would sometimes say: "What were we ever created for if this is all of life? But," he would add, "I can not believe in anything that can not be scientifically demonstrated." Darcau not be scientifically demonstrated." Dar-ing the evening's scance that we have just al-luded to above, he said to Mrs. McMahon: "We know now what we were created for, don't we? We were created to be happy and enj by eternal life by doing good." On each succeeding evening the Doctor appeared as plainly as on the first occasion, and conversed with perfect ease and great minuteness on numerous subjects. He gave his wife direc-tions for settling up his business, and men-tioned the names of several prominent men in Council Binfis, with whom she has business re-lations, who would assist her and advise with her about it. And he mentioned the names of

deal of good as a physician, and I want to give him directions about his studies and conduct through life." Mrs. McMahon promised that she would return again with Jesse on the 26 h of November, the anniversary of the Dictor's birth. And the Doctor saked her to say to some friends that he blessed them for their

some friends that he bleased them for their kindness to his family. The conversation at these intervals were mostly on family and individual matters. The Doctor's face and a portion of his form were visible during much of the time while he was talking, and his wife stood within one and two feet from him. The children, as well as their mother, recognized his form, features and their mother, recognized his form, features and dress plainly and fully, and felt no more curi-osity on the subject of his identity. In fact, Willie did not express surprise at any time at seeing his father, but regarded his appearance as being a matter of course. They saw him as plainly as one person sees another, if they meet him on a bright moonlight night and chat together at leisure. They were only a foot or two in front of him, and talked with him about five hours altogether.

five liours altogether. The Doctor described his own funeral, and also stated that he did not lose consciousness for several hours after he was left for dead. But when his wife left the house to attend the funeral, he said he stood beside her with his hand on her shoulder, and could not realize why she could not see or feel his presence. why she could not see or feel his presence. He said it amused him excessively to see "old Jerry," his old horse, in the funeral procession. He described past events connected with the family history; to his wife with such minute-ness that no doubt was left in her mind that she was seeing and conversing with the re-turned spirit of her husband.

Mrs. McMahon and her two children return-ed to Council Bluffs with their hearts over-fi wing with j by and gratitude that they had been permitted to see and hear the dear one who had gone before. A day or two since, a person remarked to Miss Libbie that she was crazy to think she had seen her father; to which she replied, in a spirited tone: "Why, do you think I don't know my own dear pa-pa?" When Mrs. McMahon requested her husband to describe the nature and customs of the Spirit-world, he referred her to a lecture that was recently delivered in Boston through the mediumship of Mrs. Cora Tappan, which he declared described the future life better than he could describe it himself. Mrs. Mo-Mahon has resided in this city for twenty years past. She is a lady of undoubted verac-ity and mental acumen. As a gatherer of the home news, we have collected the above signification, concerning which we have no opinion to offir. The reader is left to draw his own conclusions; and when the same are drawn we will never dispute them. Contain thy soul in patience.

A NEW IMMACULATE CONCEP-TION.

An Iowa Girl Whose Case Rivals the Scripture Legond.

[From the liu:catine Tribuae.]

Some months ago a Muscatine young lady accepted the situation as teacher in a school a few miles from the city. R sturning home recently she was taken sick, and a physician called. An eximination by a physician revealed the fact that she was about to become a mother. The terrible opinion fell like a thunder-bolt upon the parents; but it smote the heart of the girl with a grief and terror and amazement which no language can describe. he could not and would not believe her phy sician. Her pale lips asserted and reasserted the most positive innocence of any and all circumstances leading to such & result. She as communications is adding to such a result. One as solemnly affirmed her ignorance of her condi-tion until thus informed by the physician. Or inquiring into her relations with the fam-ily boarding her, it was ascertained that there were two grown up sons, but there was no cir-cumstances showing the least improper inti-macy between either of them and the teacher, or between her or any other party in the neither or between her or any other party in the neigh borhood. Her deportment in the district school had been most scrupulously correct. That she must have been drugged was the only remaining explanation of the case. To this solution examination was directed, and the girl stated that on one occasion one of the sons above mentioned advised her to keep the door of her chamber locked at night. Up to that time she had not locked her door; but did that time she had not locked her door; but did subsequently. No other circumstance was elic-ited to throw any light upon the mystery. The farmer with whom she boarded was summoned to the city, and being informed of the case was greatly astonished, and professed the deepest sympathy. Ho could not believe that either of his sons could be guilty of the orime; nor did he think them at all qualified, by their knowledge of drugs, for its accomp-lishment. It has since been learned that one of the sons had spont some months in a drug of the sons had spent some months in a drug store, and we conclude our story of the crime by mentioning that the child, at its birth, was taken by the farmer to his home, for adoption. We come now to a page in the history of this girl's experience which the superstitious and believers in omens will declare to be more interesting and significant than what has been written. After the birth of the child, the young mother solemnly raised her hand and swore that she knew nothing of its conception or fatherhood. In spite of these impressive asseverations, more or less suspicion still clouded the girl's more or less suspicion still clouded the girl's innocence. The suspicion was of a nature that involved quistions of medical sciince. Bu: last Sunday a new witness appeared in the case. The circumstance of the testimony is related by an eye witness, a lady fifty years of age, no relation of the family, and esteemed as one of the most respected members of society. Sunday afternoon, while a number were in the sick room, a white dove appeared at the win-dow and beat its bill against the panes in a vain and eavor to enter. Barred from admis-sion at this point, the bird disappeared and immediately sought another place of entrance which it found at the back door of the dwel-ling. Here it entered and made its way diling. Here it entered and made its way di-rectly to the sick room, when it fi w to the bed, perched for a moment on the foot-board, and then made its way to the prostrate head of the poor patient, where it neatled in perfect security, and was only removed by hand! How will the world view this singular incident? Is tioned the names of several prominent men in Council Binffs, with whom she has business re-lations, who would assist her and advise with her about it. And he mentioned the names of a few whom, he said, she need not trust. He told her where to flad sevaral important pa-pers that she had not been able to find, one of which was a deed, and all of which she did subsequently discover in the place he designa-ted. He told of meeting his mother, his daughter, Fannie, and Dr. King, the father of Mrs. MoMahon, and requested Mrs. MoMahon to come down again and attend the seances, and bring their oldest son with her. Said he, "I thought when living in Council Bluffs that I would not like my boys to be physicians, but Jesse desires to study the profession, and you must help him all you can. He can do a good

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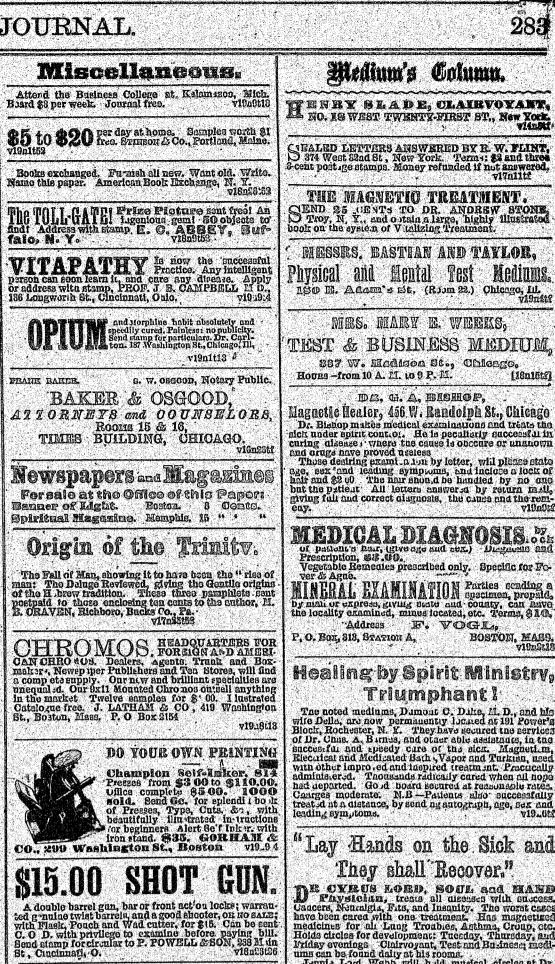
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OFICAGO. BATURDAY, NOVEMBUR 20' 1975.

A Obristian Mirror.

The devotes of all religious cystems desm their respective orders the sole repositories of goodness, and their formulas are the only safe means of campo from endless hell torments.

In our land where Obristianity is the commonly received system of Religion, it is the provolling belief that Ohristian lands are the concelal repositories of civilization in its highest type, and that the world is indebted to Ohristlanity alone for so blessed a boon.

If such is the case, it certainly is upon the principle that all wrongs right themselves. Such devilish cruelty was never practiced by Borbarians as has been by Christians. The whole study of the Priesthood, who held all power in Church and State, was to devise instruments by which they could torture heretics to a degree of cruelty that makes the blood ourdle to read of them. Such extreme acts of cruelty would, despite of fear of becoming subjects of such torture, make men inquire, is it true that such a bloodthirsty, cruel God exists, as manifested by the works of the priesthood? Common sense anovers no! Thus and thus alone it is, on the principle that extremes right themselves, that Obristionity in a sectarian sonse, is the author of our civilization, which by the by is not much to boast of even now, where Christian bigotry holds the balance of power.

stone weights (one of which I could hardly lift) were attached to his feet. The "oradle" is a semicylinder, with the interior covered with spikes. As late as 1803 a woman was rocked to sleep in this cradle! The husband was accused of having stolen some money, and with his wife was put to the rack. The husband survived the proof of his innocence, . but the wife died in the cradle.

Next we were conducted through a long, narrow, crooked passage, cut out of the solid rock, to a small vault. There facing the wall we saw the celebrated "Hiserne Jungfrau," an iron figure of a woman about eight feet high. The figure is divided all the way down from side toside, and the front half, divided again so as to make doors, attached by hinges, at the sides, to the back half. On the inside of these doors are a number of iron spikes six to eight inches long,—one for each eye and twenty-three for various parts of the body. To close these doors, when the man was inside, a brace from the wall was necessary. Underneath the from the wall was necessary. Underneath the figure is a trap-door, through which the corpse was dropped on to a set of knives, which were worked by the water in the canal below. The bones and skulls found there, show where the spikes entered.





A SANYIME [I wish the Devil was dead. Here I am in prison. got into bad company, and in a fit of anger, killed my companion. You, under similar circumstances, might have done the same. If God would kill the Devil, I could be liberated. I am old, can walk with difficulty, and must soon die; but if Devils or Diakka are allowed to exist, I must remain here as long as I live.]-The

words of II. Hystl, an o'd man in Prison. INTRODUCTORY.

God or matter-he, she or it! Which cences the sun to shine, the clouds to form, the volcano to throw forth its volumes of lave, the earthquake to shake the earth, the river to inundate the surrounding country, the air to breed epidemics, the grasshoppers to come forth and carry destruction in their pathwaywhich does it,-God or matter-he she, or it? We desire to know; you wish to know, and he world at large would like to have the val-

of ours, and "which it is supposed" will renew those medieval powers in the world again, by which one can turn a broomstick into a horse, or a fractions mule into a common biped, or an ass into a philosopher who will think he has the Archimedean lever with which he can move the world, or the elixir of life, with which to make everybody live forever, and banish the old hymn, which in mournful melody says, "I would not live always."

Is it not, possible that some of the above learned ones have made a mistake? We knew a genuine philosopher once that did make a serious mistake. Why, he could calculate the time of an eclipse, ride on the tail of a comet, (in his mind's eye) and tell where it would go, and when return. He held nightly communion with the man in the Moon, and with the sid of the telescope he made many valuable discoveries that are recorded on the pages of history, yet he made a mistake. He proceeded to his stable one night to milk his cow, and strange to say, went right to the stall of his mule. Olivious to passing events-thinking of the angles that must necessarily be brought into requisition in calculating the distance of one of the bright stars in the constellation of Hercules, he adjusted his stool, sat down, and commenced milking the-mulet Then, for the first time in his life he saw stars without the aid of citelescops, his pail went of like a comet, while he moved in a parabolic oscillat ing curve towards his house.

How easy to make a mistake. Are all correct? Is Davis' Notsob theory right? Is Col. Olcott's Elementary spirit theory based on solid facts? Is the Devil dead, as Gerald Massey asserts? Is it \$25,000 injury to a person to be a freelover? Do the Voudoos hold communion with departed spirita? Is Henry Oscar Denier bewitched? Is Mme. Frazie, the Voudoo Queen, an adopt in black Magic? Can a small glass enake in her hands change the destiny of a person? Is Mary F. Davis right in her pamphlet warnings? If a Diakks and an Elementary Spirit should meet, would each say,"Thou art my long lost Brother?" Can Madam Blavatska ride on a broomstick, through the air, as "they did" in medieval times? If she can, can she not save horse feed and rail road fare? If Magic is a humbug, having no more existence than the man in the Moon, does that make Col. Olcott's book unecientific, and he an egregious failure? And is it worth while for the highly learned to write long articles "deploring" the course he has taken?

But amidst the pompous assumptions of those who claim to know this or that, we know comparatively nothing. Whether God or Matter-or ho, she or it, is the Supreme Ruler of the Universe, we are at loss to tell; we have comparatively no data to judge from; no evidence that the Devil is dead, nothing satisfactary in reference to the origin of the Universe. Even science, glorious science, panoplied in the glittering armor of savans, and smiling under the fostering care of schools and colleges, is as vacillating as a weather cock, and as little to be depended on as Religion! Sciencet in some respects you are a fooll You are on many occasions a dreaming saphead, and a conglomerated bundle of supercillous pretentions! You are not a success in chemistry, astronomy, biology, ontology, or in the kitchen where the domestic has full swing with her chemicals-mustard, spices, etc., with which to combine unhealthy food. Once we read of fixed stars! Oh! Science. how learned! Only a few years ago, and it was demonstrated they were moving with almost the velocity of light! Science once thought she know the difference between a plant and an animal. She didn't, however! Not the wisest savan can tell where vegetable life ends, and animal life begins. Science advances a new theory in regard to solar light each year, and flounders around like a fish in the mud, in explaining the various phenomena connected with the sun. Indeed, nothing is fixed! The distinguished Robert Collyer thought he was fixed when he was an active hell-fire damnation Methodist, but his ascent to Unitarianism with his salary increased \$4 000 a year, was even more astonishing to the world than the remarkable travels of Bunyan, and now comes Mr. Andrew Wilson, and in his preface to his recent book, on the Abode of Snow, and revives the old theory that the earth like a rickety, dilapidated old building, is liable to topple over eventually, and send the ocean sweeping like an avenging monster over the earth. His theory is that owing to the greater preponderance of water in the southern hemisphere, the greatest accumulation of water is round the South Pole; when the accumulation has reached a certain point the balance of the earth must be suddenly destroyed-the center of sphericity abruptly changed far from the center of gravity, and the whole earth almost instantaneously must turn transversely on its axis, move the great oceans, and so produce one of those grand cataclysms which have before now altered the whole face of the globe. Now, we are anxious to know whether God or matter, he, she or it, is kicking up all the muss there is in the world! Is the Dovil dead? Believing he is not, we offer \$750 reward for back, and carefully observe whether the spine his apprehension and delivery to this office. There is evil in the world; there is poverty, grim-visaged, ghastly poverty and crime all sround us. The very sir resounds with the heart-rending shricks of the murderer's victimi The widow's moan and orphan's plaintive cry fall upon our ear, and the distressed and tired seamtress looks the object of despair. Hungry, thin clad, homeless children, street srabs, bootblacks and newsboys, educated in the scum of our cities, tutored in crime of all grades, grow to manhood, and then gravitate as naturally to the prison as a duck to water. Beggars, long, lean, gaunt and dirty, extend a shriveled hand more bawildered, an enterprising savan steps for aims, and with tremulous tones solicit a losophy, in England, will soon arrive in this forth to introduce many volumes of mystic nickel. Oriminals live among us, watching for city. Watch the Sunday morning papers, to lore, termed Magic, into this solitary country a chance to commit orime, and not a day passes I learn the hall or theatre she will lecture in.

that flendish murders are not perpetrated. With such a condition of affairs, who dare claim that the Devil is Dead, and who will blame us for offering \$750 reward for his arrest and delivery at this office.

We propose to examine this question in all of its varied aspects, and not-only show the darkness that provails on earth, but in certain regions of the Spirit-world, also.

The lights and shades of Spirit-life, or its light and dark sides is beautifully portrayed in the Experiences of J. J. Morris, who, according to the statement of the Indianapolis (Ind.) Evening News, remained in a death-like trance for twenty four hours. It sppears from that paper, that he lay as one dead, while his soul was viewing things unutterable. His knowledge of his Spiritualistic strength first came while he was on a trip South in search of health. Upon his return, while boarding on Indiana avenue, Indiànapolis, he was while passing 100 Virginia avenue, suddenly stricken with a peculiar, unaccountable, magnetic influence, at times almost overpowering, and after being repeated several days in succession, he finally found that he had passed under spiritual control of George Thorpe, a British officer during colonial times, who was killed through treachery on that very spot, 100 Virginia avenue, years upon years ago. For come .weeks 'past Mr. Morris has been sitting twice a week in a developing circle, and on Tuesday night, Oct. 26th, the controlling epirits notified his friends that it was necessary for them (the spirits) to entrance him, so as to get full control, and the following night was set for the undertaking, it being stipulated that Morris was not to be warned beforehand, the room was to be kept in semi-darkness, there must be no noise, under no circumstances must he be touched, as it would disturb the conditions -a glass of water must be set under the couch: that it wasn't necessary to watch him, etc. At '6 o'clock Wednesday evening, Oct. 27th, Morris walked to his room, straightened himself on his couch, and in less than five minutes was to all appearances dead. In this condition he remained until Thursdey night, at which time, while his friends sang "Nearer my God to Thee," Mrs. George, a lady medium, was controlled by the principal spirit controlling Mr. Morris, and in a few moments, under her manipulations, he was returned to his normal condition. His first words upon recovery were " I'm sorry I came back."

Personally he claimed to know little of what happened, and referred the reporter to his friends who had taken notes of what he said while under "control!" His narration of the twenty four hours trance is as follows:

"Wednesday evening I was seated at the table working on some photograps when I felt my control, George Thorne, lay his hand upon me, and he controlled me. I knew nothing of what he said or did while under control. The next thing I remember I was lying on my back on the couch. I felt a peculiar sensation. which I thought every circumstance of life from childhood up flashed through my mind. I saw a lady standing beside my couch, (Mrs. Donnelly), and as I felt myself going I bade her good byc. At that moment the walls of the room faded away, and I saw afar off into unlimited space. My couch was surrounded by spirits, and myriads came from above. My mother's was the first I recognized, and she was standing near awaiting me. I then found my spirit leaving my body: an entrancing sound of music, of a very peculiar nature, dif-ferent from this world, came from a distance, and every note seemed to say, 'Welcome, wel-come.' My mother seemed near me, but yet a great distance, and it was a long time before I reached her. She said, 'Come thou loved one, I will lead thee through scences that will entrance thy sonl,' and she then took me through vast halls, and through heaven-one vast temple-nothing obstructed my progress but the sins of this world. As we went on some one of my sins, large or great, would rear up in front, and form a barrier that could not be passed until I promised my guide that I would sin do more. At each sin, and each promise, the guide would wave it off. Welcoming spirits were on every side, all greeting me kindly and each one saying, 'Strive for purity.' I went on through valleys where flowers grow in luxuriant profusion, seeming to want no care, and grow in everlasting summer. I remember a group, pointed out by my guide, dressed in robes which seemed one mass of blackness; pools of blood flowed at their feet, and every step up that hill they slipped back and back. When they raised their hands, blood trickled from their fingers and their one cry was: 'Help met oh, God help mel' Scenes such as I have described illustrate the sins of this life. They were in a valley of darkness, so dark I could not see the bottom. As I went on I saw a great light. My guide moved me swiftly toward it. She said, 'I want to show you this light, it is the saviour of the world.' I looked at it as we went along, it I looked at it as we went along, it was so strong that it seemed to throw a shadow around my guide. Gradually that bright spirit became tangible, and was surrounded by others. That bright spirit was Jesus, and as I looked he seemed to extend his hand, but his sphere was so far above me that my guide could take me no nearer. As he extended his hand he said, 'Thon art welcome, brother, and so are all who believe in my Father, our God.' Then he smiled, and my guide turned home-ward. I talked with mother, mostly on family affairs and this I reserve for myself. She told me to keep on, to beware of evil spirits and their coils, and to try and profit by the il-lustrations of punishment that are visited on sins of this world; also to tell my friends to believe in only one God, 'the Great I Am.' I met a few of my spirit-band, and conversed with Thorpe and several other spirits with which you are acquainted. I noticed their raiment, it was a part of themselves. These who were the purest were clothed the brightest, and the darkest sinners in dark raiment, and that so black and heavy that it retarded their progress. The blacker their sins the larger the cloud. About this time I felt a magnectic shock which came from my own body, and the thought to return came quickly. I then found myself in darkness, and remem-ber nothing more until I found myself surrounded by my friends."

NOVEMBER 20, 1875.

Passed to the Higher Life.

Hon: Nathan Allen, of Chicago, departed this life November 7th, 1875, aged seventythree years.

Bro. Allen was born in Brookfield, Vt., and resided there until he reached the years of manhood. . He then studied law, and soon af ter being admitted to the practice, removed to Salina, N. Y., and two years thereafter to the State of Ohio. *

There he married his first wife, and four years thereafter he moved to the State of Illinois, and settled in Naperville. This was about the year 1884.

His wife sickened and died soon after reaching Illinois, leaving two little boys. In 1887 he married our sister, Elizabeth H. S. Jones, who died in 1859. About two years after her decease he married his third wife, an amiable lady, who now survives him,

Judge Allen never had any children except by his first wife, one of whom, Omer H. Allen, his youngest son, alone survives him.

He and his second wife sdopted and mado her their heir, a little girl about three years of age-now Mrs. Johnson, who also resides in Ohicago.

About twenty-four years ago, Lir. Allen moved to Chicago, where he has resided ever since.

As a citizen, lawyer and judge, he was always esteemed by all who knew him. His zenial nature and cocial habite won him the friendship of a large circle of acquaintances and companions, many of whom survive him, and will mourn his decease, while many more have passed before him to the higher life, and will give him a hearty greeting and welcome to the land of beauty that swaits him.-ED. JOURNAL.

All About the Black Hills—Am Illuc trated Lecture.

JUDGE H. MAGUIRE

recently from the National Park, on the Upper Yellowstone, and the Black Hill's gold regions, which he has thoroughly explored during the last four years, will soon deliver an illustrated lecture to the citizens of Chicago. Mr. Gentille, the eminent Chicago artist, is now engaged preparing his views, which will be presented under the supervision of Professor Pepper, of London. Judge Maguire, being a professional editor and newspaper correspondent, has acquired a vast amount of reliable information in regard to the climatic condition and natural resources of the sections named, and has paid especial attention to investigating the gold deposits of the Black Hills. We are personally acquainted with him, and believe he is capable of delivering a first-class lecture. The ladies and gentlemon patronising him, will be well entertained.

Moody.

The renting fanatic Moody says: "I have a son, and no one but God knows ow I love him; but I would see those beauti-

Read the following written by a Correspondont of the Louisville Courser, and then inquire of youncell whether you have ever heard of anything that equals it in hellish atrocity outside of a Obristian land.

THE INQUISITION CHAMBERS, '

About a week ago we were in Nuremburg, where we went to see the chambers of the Inquisition. As very few tourists visit these places (for they are not even mentioned in a guide book published in the city), I thought it might not be amiss to attempt a description. First we were conducted to a small room with the walls completely covered with torturing instruments of every description. This room was used by the regular officers of the State. There was a Spanish cloak-a barrel with the bottom knocked out and a hole in the top large enough for the neck-and above this a wire cage for the head. This cloak the drunkard was compelled to wear about the streets, thus papresenting a bottomless barrel. The torturing chair has high arms, with the seat, back, and arm-rests covered with iron spikes.

The victim was strapped to this chair, weight attoched to hands and feet, and then "kneaded" as it were with a spike covered roller. Spanish collars, Spanish boots, thumb screws, thumb hammers, and fiddles are to be seen in any number; besides various instruments for cutting off a little at a time of the ears, nose, fingers, and tongue, and for pulling out the tongue. There were also ladles for dropping melted pitch. The instrument they had for catching their man might be used, with advan-tage, by some of the Louisville policemen. It ts of a long stick, at the end of which is a kind of fork with spring prongs that will open when something is forced between them. In days of yore, when it was desired to catch a man, one would walk up behind him and catch his neck between the prongs. The prongs would open and his neck would be encircled by a Spanish collar, i. e., iron spikes. After examining various other instruments, among which were several used for beheading. also axes and block, we were conducted to the chambers of the so called "Vehme Gericht." There are a series of five vaults, directly undorneath the old city walls. Passing through the first we were shown the "stretcher." By this mode of punishment the victim was let down through a hole in the ceiling; his feet were attached to iron rings in the floor, and his arms to a yoke suspended from a block. By means of a windlasshe was thus slowly torn limb from limb.

In the next room is the "Spanish Mule," a high board with the upper edge sharpened. Across this the poor fellow was seated and

uable information impressed upon its plastic mind. The Orthodox say God; the Materialist say Matter; Mr. T. Tinney, says He and She, while others say that "It" is the grand moving power of the Universe-all of which is very cleart

As illustrative of the power of logic, Punch, one of the leading papers in the metropolis of London, has refuted the idea that a "bird in the hand is worth two in the bush,"-claiming that you might take a bird (any bird will do) in your hand, and hold it securely, then take a passage in the first vessel you can find (any vessel will do) and proceed to the antipodes, still retaining the bird in the hand, where the bush is supposed to be. When you arrive there, then examine the bird which you have in your hand, and compare it with any two birds you can find in the bush, and estimate their relative value. "You will find", says Punch, "that the proverb has led you astray." The same condition of affairs exist with many of the so called demonstrations of science and religion.

Then again it has been wisely held forth for ages, "never put off anything for the morrow, that you can do to day." The crudite Burr, who was a remarkable politician and a superb marksman, discovered that to be absurd-silly in fact, and a breeder of evil and discord, for had he continued to put off for the morrow the killing of Hamilton, he would never have had occasion to regret a murder. Clay said, "It is better to be right than President." "Everybody" who is anxious for the position knows better than that, for what Chrigtian would not consent to be wrong four times at least, if he could be exalted to the highest office in the gift of the American people. Punch, through the powers of its logic, ingeniously banishes the subtle and insinuating delusion that the 'last straw would break the camel's back," claiming, imprimis, how long would a man go about until he had satisfied himself that he had found the last straw? "But we will grant for sake of argument," says Punch, "That the last straw has been found. Now take your camel (any camel will do) and cautiously deposit that straw upon his of the quadruped is dislocated. It is to be imagined not. How, then, this proverb?"

The fact of it is, in this progressive age, it is unwise to settle down or become irremovably fixed, or to denounce anything as a phantasm of the brain. Many of our pet proverbs have been killed and carefully interred; Davis' Diakks created intense excitement in Notsob. and scarcely had that subsided before Col. Of cott came out with "elementary spirits" prowling about, without conscience, etc., doing the bidding of masters, and seaking to be re-incarnated; and now, to render the speculating mind

Mrs. Tappan.

This distinguished lecturer, whose elonuence created such an interest in the Harmonial Phi-

ful eyes dug out of his head to-night, rather than see him grow up to manhood, and go down to the grave without Christ and without hope.

This is the spirit of the Inquisition, which we are told is dead.

If Moody in his seal would "dig out" the eyes of his darling son, to what lengths may he not go with the sons of others, whom he may love less? It is the spirit of Loyola, gibbering in the nineteenth century, and prevented from lighting the fagot flame, and heating red-hot the instruments of torture only by the arm of law.

LYNN, MASS .- Mrs. L., sending us a list of subscribers, states that one gentleman who had formerly been an admirer of Mrs. Woodhull, said to her:

"Well if S. S. Jones does go against Wood-hull sharp, his paper is the paper for the masses, one and all. It gives perfect satisfaction to the conservatives, and is well appreciated by the opponents of Spiritualism, and I find it in the homes of many Orthodox. Thank God that one Spiritualist Editor does not stand satride the fence, but came out like a true man to battle for the right. May the good angels bless you ever, is the wishof a true friend.

Mrs. TAPPAN, the distinguished spiritual lecturer, is to be in this city soon.

F. P. HOLLISTER writes to this office, but does not give Post Office address.

FISHER DOMERTY of Crawfordsville, Ind., would like to hear from A. A. Noe.

D. G. CURTIS wishes his JOURNAL discontinued. Please give P. O. eddress; will then do so.

MRS. E. MOUNTS, of Bozeman, Montana, writes that she can not, under present circumstances, treat and diagnose diseases by letter.

DR. CLEVELAND, the healer, who is about to start to Californis, says that he has a nicce at Louisans, Mo., who is a wonderful physical medium.

ADDA STEWART and Mrs. Emma O. Baraum send us an expose of Mrs. Parry, the physical medium, but gives no name of State or county; hence our readers would know but little about it, after reading It.

"A Spiritual paper has been started in New York City, called The Investigator. It is published by the Investigator Association, at 83 Park Row, Room 33. We hope it will meet with success.

PROF. J. B. CAMPBELL, 136 Longworth | St., Cincinnati, Ohio, has tested Mr. Hartman, to his entire satisfaction, and obtained a spiritpicture. He regards the artist as a deserving medium well worthy of patronage.

B. F. UNDERWOOD will speak at Arenzville, Ill., Nov. 8th, 9th and 10th.; Yates City, Ill., 14th; Auburn, Ill., 15th, 16th and 17; Olayton, Ill., 18th, 19th and 20th; DuQuoln, Ill.; 24th to 28th; Oskaloosa, Is., Dec. 1st to 5th; Mt. Pleasant, Is., Dec. 7th, 8th and 9th; Lincoln, Neb., Dec. 18th.

. INITY AS He DALTH FRANCE COLORA AND STATES

NOVEMBER 20 1875.

Philadelphia Pepartment

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

The Resurrection.

There are perhaps few subjects upon which

the theological world has made more vital er-rors than this. The idea that the physical

body, with all crudities and imperfections, is to be raised again, seems so absurd and repuls-lye to the refined mind that we can scarcely

understand how any one can accept it. There

have been some singular calculations about

the extent to which the resurrection of the physical body can be carried. One writer en-

ters into an elaborate calculation of the amount

of matter in the earth, and then suggests that when there have been sufficient human beings

upon it for their spirits to require the entire

mass of matter to form bodies for them, then

there will be a general dissolution of the earth,

and the matter will be used up in forming human bodies, for the unclothed spirits who have

been wandering for sges, we know not where. There is a very indefinite and unsatisfactory

feeling among the church members about the time of the resurrection, some believing that the spirits sleep in an unconscious condi-tion until a final resurrection, while they talk

vaguely about meeting the spirits in the other world. These crude ideas on this subject

stand in the way of the acceptance of Spirit-ualism, which gathering its truths from the

great store house of nature, and accepting and confirming all that is true in all the religions

of the past, comes to our rescue on this subject, and while it denies the possibility of the

physical resurrection, it presents the fact that as there are two kinds of resurrection spoken

of in the scriptures, so there may be in our ex-periences. The first is that which was refer-

red to by Jesus when he declared, "I am the

resurrection and the life." It is, and ever has been, the case that man

could experience through the influence of the

divine spirit acting in his soul, a resurrection

from dead works into newness of life, and this each and every human soul should aspire after,

es the first resurrection; and it was said, ⁴⁴ Blessed and holy is he that hath part in the

first resurrection, on such the second death hath no power." It is that harmonious condi-

tion in which the soul is permitted to rise into dominion, and put every earthly and carnal desire under it. Those who experience such a condition, by obedience to the divine law writ-

ten in their souls, enter into the glorious liber-ty of the children of God, whom Jesus said were "the children of the resurrection," for

they have experienced the first resurrection, for and are prepared for the second, which men call death, but which is always a resurrection

call death, but which is always a resurrection of the spirit from the bondage of the physical body, though not necessarily into the beavenly condition, for this resurrection is unlike the first, it does not affect the soul except to re-lease it from the thraldom of the body. This birth, or resurrection which men call death, generally leaves the soul in a condition to re-quire the operation of the first resurrection in-to the newness of life. Hence we may under-stand why it was said that "blessed and holy are they that have part in the first resurrection for on such the second death hath no power."

for on such the second death hath no power."

the first resurrection, we shall then have no fear of death, knowing that it is also a resur-

rection, but not a final one, for there is a con-

If we can realize these truths and labor for

world.

RELIGIO-PHILOSOPHICAL JOURNAL.

Business Notices.

FRVER IN CHICAGO .-- A fever, called the "Rug fever," has broken out in the West, caused by Frost's Oolored Rug Pattern, specially arranged for home made rugs; introduced by A. Gibbs, wholesale and retail dealer, 261 W. Madison St., Chicago, 111. Call or address. Full particulars free. .11.

COUGHS AND COLDS ARE OFTEN OVERLOOKED. -A continuance for any length of time causes Irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Lycches" and an

effectual Cough Remedy. THE DOMESTIC COCH, made by Tibbals, Shirk & Whitehead, Chicago, is the best stove made for coal or wood.

WITH all the competition in coop, Dobbins' Electric Scap, (made by Cragin & Co., Philadelphia.) is first in popularity, becauce it is pure, uniform and honest. Have your grocer get it and then try it at once.

Our readers will be grateful for the room given to the advertisement this week of the famous Steam Washer of Mr. Tilton. We are prepared to recommend this invention as all the advertiser and manufacturer claim for it, and every family should order one at once. It saves woman's toil and thus saves her life. It more than pays for itself in a very short time by the saving of fabrics, that by the old process of washing were worn out more than by actual service. The washing has been hitherto a greater wear and tear upon garments than the wearing itself. The new Steam Washer secures a clear gain to all who use it. The advertiser, Mr. Tilton, is a thoroughly reliable gentleman, and will perform all he promises.-Methodist Recorder, Pitteburg, Pa.

A Spirit Physician Materializes and Cures His Sick Patient.

pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was im-pressed 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 heside me and looked me straight in the eyes. 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 posltion 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, MBS. S. I. PECE.

Topeho, Kan., April 19th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pro-scription.

A: H. ROBINSON.-MEDIUM.-CHICAGO.-I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came shout 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 San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-main, Yours with Respect, LEWIS C. POLLARD.

her accomplian the same, is done as well when the appli-cation is by letter, as when the patient is present. Here gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. "Turns:--Disgnosis and first prescription, \$2.00; each subsequent one, \$2.00. Psychometric Delinestion of character, \$3.00. Answering business letters, \$2.00. The money should accompany the application to insure a re-bly.

ply. **EV.** Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanuscies, and postage. N.B.--Mus. ROBINSON will Aereafter give no privat sittings to any one. If privacy is required, it must be by sitter, accompanied with the usual fee; and terms shove stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$100. It is warranted to cure the most involverate user of the weed, when the directions on each box are followed. Newspa-pers and quacks will fall you that this antidote is made from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Hobiston's Tobacco Autidote tames up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a polson-ous weed. It is a remedy presented by a band of chem-ists long in spirit-life, and is warranted to be perfectly harmless. This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other polsonous drug in it. Address Barnero Parlosormual Postiens House, consector local acouncies.

TESTIMONIALS.

Hirs. A. H. Robinson's Tobacco Antidoto. One box of Mrs. A. H. Robinson's Tobacco Antidoto cured me from the use of tobacco, and I heartily recom-mend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. I horeby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacca. for tobacco.

DAVID O'HAILA DAVID O'HADA. I have used tobacco between fourteen and filteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly freefrom its use. Have no do-alre forit.

E. H. BRANKS. I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs A. H. Robinson's To-bacco Antidote has cured me cuid left me free, with no desire or hankering for it.

Oswego N. Y.

Oahkoab, Wie

Mr. R. T. Wyman, of Waukan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cared of all desire for the weed. Inclosed find two dollars. Flease coud me s box.

D. H. FOIRES.

13.

Parkins.

Conscent, whe For sale at this office. \$2.00 per hox. Sent free of postage by mail. Address Religio-Philosophical Fub-lishing House. Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany cash

onder.

The Wonderful Healer and Clairvoyaut-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, GLATEVOYANT AND OLAIRAUDIENT.

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

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



It will do the Washing of the Family while you are Eating Breakfast and Doing up Dishes.

(II)

STEAM has long been known as the most powerful spint in removing dirt, gresse, and stains from clothing, and bleaching them white. Paper makers have for many years used steam in cleansing and bleaching their rags, and they succeed in making by its agency the filthlest pickings from the suffer perfectly pure and white. Until the invention of the STEAM WASHER, or WOMAN'S FRIEND, although often altempted, no method has been discovered of applying steam directly to clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. If will do the washing of an ordinary family in thirty minutes to an hour. The STEAM WASHER is the washing of an ordinary family in thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons: 1. It uses much less soap than is required by any other method.

It requires no attention whatever while the process of cleaning is going on. A Lady can do her washing while she is eating her breakfest and doing up the breakfest dishes.
Clothing wears double the time, washed in this Washer, that it will weaked by a mochine or by hand-labor or a washboard.

It is truly a Labor and Clothes Saving Invention.

READ THE FOLLOWING CIRCULAR AND TESTIMORIALS:

I respectfully ask yon to read this circular carefully, and candidly consider what I propose to you as a matter of business. Before making known to you my terms, permit me to state that the matter of washing clothes is one of no small consideration; it is something which concerns every family and every individual. It is but *weent* since Hand Washim; was in common use. Latterly, however, the inventive genius of the country has been directed to the invention and construction of the various devices or machinery by which much of the labor, drudgery, loss of time, and wear of material might be obviated. Pr nderous as well as intricate Washing—and there machines have been very salable. People will continue to have Washing Machines; but, let me ask you, if the STEAM WASHER can be constructed for a few dollars, (much less than'any ordinary Washing Machine) and enable all to wash by stream, without labor, loss of time, without wearing of clothes, etc., is it not reasonable to suppose that it will su-persede all Washing Machines now in common use? The sale of this washing in upmralleled, and *must* be so. There is nothing like it in use. It is new, and every family needs it, and will have it. I wish to secure a few good men to sell for me, and in order to secure as many as I need *timmediately*. I offer extra inducements My retail price is reduced to 3900 each, but if you will send me 5500 I will send you a complete Washer as a sample; and further, if you will, after fully testing the merits of this Washer, select a county or more, which you wish to operate in, I will furnish you Washers at the rate of \$2000 per case, (six Washers) two cases \$38,00, and on your first order for a case I will deduct \$2.00, thus making the samble cost no more than at case rates. And when your orders reach *one dozen* I will make you a deed free to my Butter Package, patented June 1st, 1875, No. 163,899.

in the same proportion. And I will also make you a deed free to my suffer rackage, package out as the part 163,899. These patents alone are worth at least \$5.00 per thousand inhabitants, or \$560,00 for a county of one hundred thousand inhabitants. Bear in mind I give you these patents free of charge. All I ask of you is to use reasonable diligence in selling the Steam Washer, and I will continue to furnish them at a rate lower than you can get them made by any ordinary workman. I charge nothing for boxing and drayage. You can have a dozen sent by freight for less that the cost of a sample by express. Many of my patrons have requested me to suggest to them the best method of selling the **Wousan's Friend**, in order to make the most money in the shortest time practicable. In reply, I would say that there are many methoda which might be suggested, all of which seem to work well, but the most prominent of which I will suggest. In the first place send for a sample and carefully test it. You will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit it to others. I will suggest that you make an arrangement to wash at a certain place, at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce after the water and steam have rushed through the tubes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes—you take out the clothing, rushe and arrange out, and find the clothing perfoamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes—you take out the clothing, rinse and wring out, and ind the clothing per-fectly clean. You will find all delighted with it. You can take orders from nine in ten present, to be filled afterwards, at \$9 each. A single trial in this manner will satisfy you that the **Woman's Friend** is a success and will sell. Still another way which is sure to succeed nine times in ten; after you have secured a sample and know just what it will do, you can approach almost any one who has any inclination at all to engage in any business of this kind, and readily atipulate with him to take a Washer, if it will perform all claimed for it. You will succeed nine ty nine times in a hundred to make the Washer perform to his satisfaction. I have known some agents to sell as many as twenty Washers in a day. After you have introduced it more or less in your County, you can take another County; and rest assured that whenever you can get a single Washer in a neighborhood, it will sell many more. Consequently, after you have sold a few hun-dred in a County you can self the County for much more than at the start. You can calculate what your gains will be by taking a single County. There is no business you can engage in which offers such splendid inducements. Besides it is a safe business—no loss, and pleasant because it renders perfect satisfaction. I can not see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better for themselyes, and make more money.

propose better terms. Should 1 allow my partons to make their own terms, i scarcely believe they could make better for themselves, and make more money. On the receipt of **F1ve Dellars**. I will ship you a complete Washer, as a sample, a copy of the Chromo, Patent No. 42,806, for making soap, together with a Certificate of Agency, with full instruction how to conduct the business. And upon the receipt of the Washer you may have time to test it, and stypus and it not as represented, I will refund your money. The Washers retail at 39.00. After I send you a sample I will hold your County a reason-able time for you to decide whether you wish to engage or not. I will be you have it on the above plan, by which you are enabled to make money out of the business from the start. Thus you see you can start in a paying busi-ness without capital or risk. I will furnish blanks for taking orders, and do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be taken by some one else.

tinued rising in spirit. Spirits frequently refer to these things. In May, 1854. Brother T. L. to these things. Harris improvised the following from the spirit of Gen. Mercer, whose remains are interred as Laurel Hill Cemetery:-

I shook away the body's dust, And rose sublimely to the sun.

My broken sword is turned to rust: Through heaven my upward flight I run.

I wave my banner mid the skies, Borne upward through the heaven I rise. Within these consecrated shades My outward form is turned to mold,

And foes who crossed their hostile blades On earth, are friends in yonder fold. And another by the same:-

I rose like a mist from the mountain. When day walks abroad on the hills: I rose like a spray from the fountain, From life and its wearying ills.

A Vision.

I saw a vast mountain towering upward to the skies; upon its sides, which presented various forms, some beautiful and attractive, othera rugged and repulsive, there were many persons. I seemed to be with a company more than half way up the mountain, and as we looked down towards the valley, there were clouds and mists of various hues; while if we looked upward there was a beautiful light. The summit of the mountain seemed wreathed in a mellow spiritual light, which was exceedingly attractive. I saw persons sitting down upon the side of the mountain, and as they looked for a time into the clouds and as they looked for a time into the clouds and mists in the valley below, these seemed gradually to rise up until they were fully envel-oped in them. Then, sgain, I saw others who were looking intently upward into the light, and as they continued thus to look I could see that the light passed down to, and enveloped them in its brilliancy, and they were enabled to move upward in its effulgence, while the former, surrounded by mists and clouds, were inclined to go downward.

Wonderful Success in Healing the Sick.

Pre-

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

MAJ. WHITTLE and numerous other professional "Revivalists" have a great deal. to tell about one crucified Savior. K. Graves, the Spiritualist lecturer, in his new books tells you of "Sixteen Crucified Saviors." Price postage paid \$2.20.

DOUBTLESS the most of our resders have seen in our advertising columns for a long time "The Toll Gate Prize Picture sent free. We are assured that E. C. Abbey is a prompt and reliable gentleman, and that for a stamp to his address at Buffalo, N. Y., several of these very ingenious gems are sent to each appli-Everybody is highly pleased with cant. t1. them.

TRABES, Brother, for the Montreal (Ca.) Witness, and those Detroit papers.

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

Los Nietos, Cal., Oct., 8rd, '74.

MRS. A. H. ROBINSON :- Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the

future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I Your Humble Servant, remain,

LEWIS C. POLLARD, LOS NICTOS, Cal., Dec. 9th, '74.

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

Yours with Respect, LEWIS C. POLLARD. Azues, Cal., May 29th, "75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICASO.

the disease. Mrn. Rommon 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

original manuscript is sent to the Correspond ent

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 DOWET.

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

Remedies sent by mail prepaid.

In the past two years Mrs. Morrison's con-trol has given 2076 disgnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Monnison, Boston, Mass., No. 102 Westminster St., Box 2519, v18n26t18.

New Advertisements.

E.J. WITHEFORD, Clairvoyant and Physical Medium. Private sittings for independent spirit writing, etc., daily. Fee \$1. Seances: Sunday and Thursday evenings, 168 W. Midison St. (Room 5.) Chicago. v19n10t4



Communications from *spirit friends*, by independent writing, farnished those who will send a lock of their own hair and one dollar Mrs. Webb also examines and prescribes for disease with marked success. Examina-tion and prescription, send lock of patient's hair, one dollar, and three, 3-cent stamp. Address, JENNIE LORD WRBB 63 Westminster St., Boston, Mass. [v19n10:4

Drs. O. L. & W. J. Belcher

Have discovered a remedy for treating discasses successfully, by Materialized Water and Papers. We will examine and treat patients at any distance puccessfully. Please send a lock of hair for disgnosing

IFARPA. TERMS-For Disgnosis and first treatment, \$3.00. Disgnoals, \$\$ (0. Addres, Susquebanns Depot, Susqh. Co., Pa. Box 659. v19n10152



The riddle of the name. We' will send a pair of our double riv-ted bottom Coal Hods, free of charge, to each of the first twenty-five persons (outside Chicsgo) who will send us the correct colution of the name. The trade supplied by Rowin HUNN'S Sons. Address, THE BAVET BUCK ST CO., SA CAMPAL St., Ohicago. RADE WARY

"WEBSTER"## WESTERN RURAL. The WESTERN RUBAL still maintains its position as the leading Agricultural and Family Weekly, with the largest circulation of its class in America. The torms are \$2.15 per year, postpuid; four copies, \$1.75 each: ten copies, \$1.65 each, with copy of WEBSTER'S PIC-TORIAL DICTIONARY (price \$5), as a premium to the one getting up the club of ten, and WEBSTER'S IL-LUSTRATED UNABRIDGED (price \$12) for a club of only 20, at \$1.65 each! (O her valuable premiums on same terms.) Free for rest of '75 to new subscribers. Three months on trial for 50c. Rample copy and full

v19n\$t18



WORK for LADIES has to R. Harris & Co., 39 East 14th St. N. Z. ri9n5111

particulars on receip; of stamp.

vignicti

Sr. MARY 5, Auguste Co., O. Dear Sir: Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and casiest method of wash-ing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know it will do all you claim for it. We have never had to rub a single article on the washboard that has been washed in the Steam Washer since we have had it; hence, there is a great expense saved in the wearing of clothing. We could not do without it. REV. J. JACKSON AND WIFE.

vention as all the advertiser and manufacturer claims for it, and every family should order one at once. It saves woman's toil and thus saves her life. It more than pays for itself in a very short time by the saving of fabrics, that by the old process of washing were worn out more than by actual service. The washing has been hitherto a greater wear and tear upon garments than the wearing itself. The new Steam Washer secures a clear gain to all who use it. The advertiser, Mr. Tilton, is a thoroughly reliable gentleman, and will perform all he promises. Methodist Recorder, Pitteburgh, Pa.

" Dear Sir.' The Washer came duly to hand. Accept. my thanks for your promptitude. I am glad to ackowl-edge it all you recommend. I have spoken of it to numbers, who desire me to order one for them. Sever-al have come to see it tried. All acknowledge it a per-fect success, I write to order a deed for Henderson Co.,

The above are a few extracts from letters received. I can publish hundreds of letters from parties who have used the STEAM WASHEE, and speak in its preize." I have thus far declined doing go. I know full well how Orriginates are looked upon. I have sold the STEAM WASHE are upon its own merics. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commentaries, but let b' a Washer stand on its merics. Twould not ask or advise any one to engage in the business of selling Washers unless he has thoroughly fested its work; and to enable all to do so, I send a SAMEAW WASHER upon the receipt of \$5.00, and guarantee that if found not as represented I will refund the money. So there is little risk to begin with I shall advertise it liberally. I refer you to my two page advertisement in the Christian Union, costing nearly \$2.010 each insertion, which I re-engage in the business—will be benefited proportionately. I am convinced that the Steam Washer will be used in overy family. J. C. TILTON. No. 103 Sixth Street, E

PITTSBURGH, PA.

Ky. I would send the money now, but fear that some one else has the right by this time. (Send C.O.D.) ST. MARY'S, Auglaize Co., O.

REV. B. T. TAYLOR.'1

J. C. TILTON.

WINSLOW, Mo., July 16, 1878. "

MR' J. C. TILTON, Dear Fir: The Steam Washer. came duly to hand, and after ten months' trial I am glad to be ab e to say it is all that you recommend it to be. It saves time, labor and clothes, and they ashing is over so soon, that all dread of wash days is with the times

Wishing you success with your valuable Steam I am, Yours, Truly, C. L. BARRETT,]] Washer.

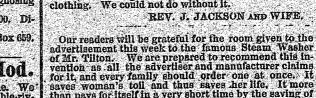
InLAY CITY, MION., Dec. 18, 1673.77

IMLAY CIVY, MIOH., Dec. 18, 1873. 7 J. C. THATON, Pittaburgh, Pa.—Dear Sir: I have just read a part of your six column advertisement in the *Obicator Standard*. This led me to write this note. About three years ago, a brother in the ministry made me acquainted with your Steam Washer. I sent for one immediately, and my wife has used if *ever Since*-when her delicate health would permit. She has always se-teemed it a "*Briend*," and having washed to-day, she esteems it as much a "Friend" as ever. Three years aervice ought to be sufficient to establish its reputation in a family. It hasdone so in my family. It has been loaned to neighbors and was always we will liked. My work as a minister gives me no time to engage in selling them-or any, other secular business. But suc-cess to the "Woman's Frinko".

Truly Yourg, REV. J. E. BITTING, Imlay City, Mich.

REV. J. JACKSON AND WIFE.

HENDERSON, KY.



DIRECTIONS. 1. Soak the clothes over night in warm suds - in the usual manner. Rinse, and put them through the wringer. 2. Put in the bottom of the WASHER a quarter bar of good soap, or enough to make good suds, sliced up thin, then fasten down the false bottom - see that the centre valve is in the proper position; put in water enough to cover the cap over the valve, say about an inch: lay the clothes down smoothly, with the solled parts well soaped, in the WASHER - not rolled up, but spread out so that the water can circulate fred v- and carefully pack the clothes down; see that the fire is hot, sufficient to generate steam; when the water bolls it will begin to flow up the tubes on the outside, at the ends of the WASHER, and through the holes into the WASHER sgain; after a steady circulation has been going on in this manner for about thirty to forty minutes, the washing will be com-use soft water for boiling, ALWAYS. If hard, use soda, lye, or make it soft in any other way. If it is desired to bleach with the WASHER, this may be done by adding a tablespoonful of borax of com-merce to a WASHER full of clothing.

merce to a WASHER full of clothing.

ADDRESS

RELIGIO-PHILOSOPHICAL JOURNAL.

THE UNWRITTEN MUSIC.

286

Sweet is the written music, Tae melody of rhyme; 'Tis struck from chords enchanted; It lasteth for all time: Tis sounded from the soul-harp

'That fills a poet's breast, And all the mind's emotions Are roused at his behest. Oht sweetly sounds that music

Down the long track of Time! Those thoughts are wandering minetrole, That sing in every clime.

Back from the dead Past's features They draw the veiling shroud, And the dead one's sleep is broken-He wakes and cries aloud.

But sweeter far than music By post chained in song,

To cound in ringing cadenco Throughout the ages long.

Is the unwritten mulic,

Too beautiful for earth! Value the wondrous brain of mon Eccays to give it birth.

Oft, in a poor clod's bosom,

A grand, poetic thought Bents out its life in bondege Like birds from greenwood brought. No car shall hear its music, Nor shall, with glistening eye, The world and else forgotten,

Youth read with joy, or sigh.

Mayhop, in Heaven's archives, Upon a shining scroll, These glowing thoughts are gathered;

And each arisen soul Shall find its own among them, Made whole by angels' skill,

And. with postic rapture

Shall its whole being thrill. W.C.

WASHINGTON, D. C.

Letter from J. Edwards.

Mro. Oora L. V. Tappan, who has just re-turned from England, addressed the Spiritualloto of this city a few evenings since on the cubject of the "Present outlook of Spiritual-ion in both hemispheres." The readers of your valuable JOURNAL are made acquisited with Mrs. T., through the many discourses of here delivered in England, and published in the JOURNAL. To hear her in one of her glow-ing and sparkling lectures, does not lesson one's opinion of the lady, formed by reading her discourses. It would require too much space to present even a synopsis of her dis-course. She passes into the trance condition almost imperceptibly, and with eyes open, and without any jestures glides into her subject at once, with ease and grace, and without the least hesitation or want of a single word, she hows close to the line, and systematically keeps along to the end of the chapter. Mrs. T. will probably be in Chicago scon, where all who go to hear her, will be richly repaid.

Bro. Peebles closes his engagement here next. Sunday, and will be followed in November by LIFS. O. F. Allyn, who is a great favorite with the Spiritualists of Washington.

Col. Olcott's recent departure has produced quite a constion in the spiritual camp, still I am of the opinion, when we come to understand the Colonel's position, there will not be any serious diff rences of opinion. The Colo-nel has assumed the Allan K wdec, or French theory of elementary spirits, hovering around earth's atmosphere, in order to become re-inhuman form again. But the Spiritualists of Eugland and America, have generally repudiated this theory. The idea advanced by Col. Olcott, of the order of the "Brotherhood of Luxor" which was connected with the white art magic, as contradistinguished from the black art or sorcery, is as old as history its lf. The order doubtless consisted of persons who banded together to live lives of self denial and purity on a high spiritual plane, possessing that harmony and all the conditions requisite, attracted to the O der the highest spiritual intelligences, which communicated through their mediums, by which the most wonderful phenomena was produced, equaling that emanating through Jesus of Nazareth. even to foretelling future events. If Col. Olcott can bring around himself the same conditions which characterized the "Brotherlicod of Luxor," he may produce like results. In all ages there have been persons who are known as professional jugglers, who are known as professional jugglers, who by prac-ticing the black art or legerdemain, have been enabled to simulate, or nearly s t least, gen-uine manifestations of spirit phenomena. Then again there was a third class of persons who may properly be called sorcerers or witches,-mediums, who worked by the black magic art, through whom the lower class of dark ened spirits produced physical manifestations only, but were unable to foretell' events, and totally unreliable upon all subjects communi-cated, and therefore dangerous in the hand of ignorant and inexperienced persons. But then, there stands a power behind that class which directs "so far shalt thou go and no forther;" so all this is understood by intelligent Spiritualists and in harmony with their philosophy. That is, all classes or grades of opicito can and do return to earth, and com-mune with the denizens thereof. That the class of undeveloped spirits greatly proponder-ate is also admitted, but then, there is a natural and wise purpose at the bottom of this, by the law of unfoldment and eternal progression. The rule of coming is, as laid down by Paul, "Try the spirits, if they be of God." That Col. Olcott has awakened deep interest in both hemispheres by his investigation, and done good we readily admit, but we are in-clined to believe that the scientific world will never be able to discover any other name for the force or Occult power, by which pondera-ble bodies are moved by imponderable forces, than by spirit forces. Peter was the boldest of all the Apostles, find if we read carefully the interview between Jesus and his disciples, we find when Jesus neked his disciples who the people said he was, Jesus himself said he was the "son of man;" but the people said "he was J hn the B spliet, some Elias, some Jeremiah or some one of the prophets " "But, Peter, whom do you say I am?" "Jesus Christ, Son of the living God." Peter wanted to flatter Jesus; but Jesus could Peter wanted to natter Jeaus, but Jeaus count step into Peter's heart, and for the moment flat-tered Peter's vinity, which was all irony and sarcasm on his part. 'After Pister had become puffed up, Jeaus lets him down by remarking to Peter, "get these behind me Satan, thou art an offines," etc. After all this bombast on the rest of Neter he solid as Jeaus 35% he the part of Peter, he acted, as Joyns saw he would act, at his crucifizion; he cursed and swore, by denying that he knew his master. Col. Olocit in his book, "People from the Other World," elaborating upon the many tests witnessed through the spirit of John King (page 454) closes in this language, "He has done this with me, not once merely but dozens of times; and really it becomes the most difficult thing in the world for me to hesitate a moment longer in giving up all reserve and ac-edging myself a spiritualist pur song " For this avowal of his faith, no doubt the Col-onel, like most of us have, b sen soundly berat-begged of them to send for Cora, but they did not do so, and so the spirit sent them there

ions, if he has not had his noggin pummeled by the professors of Yale College. In his letter to the *Zribune* the Colonel denics being a Spiritualist, but the unkindest act of all was the attempt to place the whole famiof all was the stiempt to piace the whole fami-ly of Spiritualists in the category of "Ameri-can Spiritualists," while the facts are that or-ganization comprises a very small portion of the Spiritualists; and of those who subscribe to the Woodhull and Moses Hull "free-love" theories in the social system, with a great flour-ish of trumpets, they assembled at Ohicago in 1872, under the leadership of Victoria O. Woodhull, and arrogating to themselves the big name of "American Spiritualists," hoping thereby, by hitching on to the train of Spirit-ualists to have their pet scheme drawn through, (which was not germane in the least to the cause of Spiritualism) Another device was to cry "free platform," as if Spiritualism was bound to pack all the isms of trash and non-Gense, of certain individuals. The enterprise Sec on foot by the Chicago convention has long since collapsed, and the originators gone down in the mselstrom of public opinion. To cast odium upon the body of Spiritualists by the action of a mere handful of fanatics, is

to say the least, unfair on the part of Col. Olcott, or any body else. When Col. Olcott visited Philadelphia as a great expert, and created the impression on the public mind that the learned and venerable Robert Dale Oven and the amiable Dr. Child were deluded on the Holmes' K tie King affair, the public have for a long time been auxiously waiting to hear from Col. Olcott the second time since the expose of Jennie Holmes, by the Brooklyn committee, what he has now to say, of that medium's genuine per: formances. J EDWARDS.

Washington, D C.

WRAT THE NEWCACTLE CRITIC, OF ENGLAND, EATS OF MRS TAPPAN

Spiritualism has fastened itself on the attention of the world with a considerable degree of tenecity within the last few years. We can-didly admit that we are non-believers in this system, but we as candidly admit on the other hand that we are not in a position to take the platform of disb liefs and declare the system to be false. Opportunities have not been grant-ed, so that our minds might be decided in their leanings, and this through no fault of our own. Spiritualism may be all that its supporters and believers claim for it, but in the absence of fiting evidence to our mind, we can not enter into it as believers. It is not then because we are devotees of Spiritualism that we are inclined to present the accompanying protrait and sketch to our readers, but because we ad-mire Mrs. Tappan's intellectual abilities. Whether her intellectual powers are her own naturally, or whose those abilities are, the result of spirit control, is a matter that we do not decide; but so far we will go, and say that we in no way narbor the idea that this lady voluntarily and wilfully practices imposition on her hearers. That Mrs. Tappan possesses great and uncommon intellectual povers will be readily admitted, and because of this we give her protrait and short sketch of her life, which must, however viewed, appear remark able.

Mrs. Cors L. V. Tappan 1s on American lady, and was born in the year 1841. In one of the southernmost counties of the Biste of New York, as her "spirit guides" describe it, "in the midst of high hills, cradled amidst storms, where the headwaters of rivers that fi w in three different directions take their rise." It appears that she was a descendant of the strict Puritan family who had il d from England in order that they might find a land in which the could obtain freedom of conscience in their worship. Her father was not so religiou'ly inclined as his ancestors; he being more in clined to "free thought;" her mother, although she was attached to a church in early life, became a "free-thinker" likwise. It would thus appear that the training received by the subject of our sketch could scarcely be in harmony with Spiritualism. The education of Mrs. Tappan seems to have been of the ordinary description imparted to country children and did not extend beyond the commonplace reading, writing, arithmetic, geography, and grammar; these, we understand, were only imparted in their rudiments. It is said of her that when 11 years of age she was sitting in her father's garden in Wis consin, to which place they had removed, preparing to sketch out on her slates composition paring to excite out on her share composition for the inspection of her school mistress, when she became entranced. When she awoke she found her slate covered with writing in the form of a letter, which was addressed to "My Dear Sister." The little girl could not understand this matter, for the handwriting was unfamiliar, so she went to her mother, showed the epistle, and said, "Some one has written my slate all over when I was asleep." Her mother, on reading the letter, found it purported to be a communication from her deceased sister. At that time trance mediumship was unknown, Spiritualism being familiar only by rappings; her mother, therefore, was unable to understand it. The little girl, however, was frequently thrown into a trance and her mother got confidence in the "communications which set forth: "We are the spirits of your departed friends; we will not harm your child; but we have found a method of holding converse with the earth." Mrs. Tappan's mediumistic powers were not only used for writing, but her "guides spoke through her." ing, but her gindes spoke inough her. It is also affirmed that they developed her "spir-itual vision," so that she was able to describe the spirit-friends of those who visited her. But it would seem that she was destined to posses still more wonderful powers, for it is posses still more wonderful powers, for it is stated that "after a time the guides intimated that a Garman physician would control the me-dium, and would examine diseases, and pre-scribe for or treat them by the laying on of hands." The following story is taken from the same authority as the previous quotations, wiz:---A report of "A narrative of Mrs. Cora L. V. Tanpan's appariances as a medium. V. Tappan's experiences as a medium; given by her guides:"-"A carpenter, residing in the village, whose name can be had any time by applying to the medium, was using a plane, when a splinter from a board was inserted under the nail of the third finger, which, as all physicians know is exceedingly sensitive, because two nerves center there. The finger rapidly swelled, and inflamation set in. He employed the usual physician, who, after several days of excrucistphysician, who, after several days of excruciat-ing pain and suffering, lanced the finger to the first joint. Some days after gangrene set in, and the carpenter begged of his wife, who was not a believar in Spiritualism, but rather be-lieved it to be of Satanic origin, to send for Cora and her father to come and case him. She would not do so, and the physician would not listen to anything of the kind. In the middle of the night, however, after this gen-tleman had experienced nearly three weeks of suffering, Cora was aroused from alumber by the spirit-physician, who caused her to go to the spirit-physician, who caused her to go to her father's bedside and bid him rise also and go to the suff ring man. They did so. The wife was hanging over the man, who was in the utmost agony. The physician also was there, unable to alleviate his pain, and telling

When Cora, under influence, entered the room, the spirit-physician asked the surgeon for his case of instruments. He precipitately left the house, affirming that he would not be responsi-ble if the man was killed. He fortunately, however, forgot his case of instruments. She then took—still in state of trance—the proper instrument, unbound the hand and arm, and proceeded to cut out the gangrene from the finger. When this was effected, she bound up the wound, bandaged the hand and arm, made passes over the patient, and left him in a pro-found slumber. From that time she visited him each day until he was able to get about, which was in about two weeks. He never lost the use of the hand; the joint of the flager only remained a little stiff." remained a little stiff."

We are further given to understand that the We are further given to understand that the power of healing left her at the age of 15, and her powers were engaged in speaking and teaching. In the second year of her medium-ship, Mrs. Tapp in went on a visit to her na-tive place, and there carried out the mission she had laid out for herself. In the autumn the returned to Wisconsin, and her father preshe returned to Wisconsin, and her father prepared a hall in his own house, and invited the public to come one evening each to hear dis-courses from this eloquent speaker. She was courses from this eloquent speaker. She was then but 13 years of age; and she stood up be-fore her audiences and "answered questions, and held theological discussion and metaphy-sical controversy." In her fourteenth year her father died; and as we might expect, it is said she could view her father's spirit. In the year 1855 Bud view her father's spirit. year 1855 Buff ilo was thrown into great excite-ment by the "spiritual manifestations" of the Brothers Davenport, who in early life were known to Mrs. Tappan, she having sat with them at many circles in her father's house. The "manifestations" were the means of form-a strong society of Spiritualists in Buff lo. Mrs. Tappan, although at that time was only 15 years of age, was employed as one of the pociety's lecturers. Besides lectruing, she sat in seances and answered questions concerning spiritual life, history, science in general, and metaphysics in particular, with intelligence much above the ordinary for a child of her

Her time was after this devoted to lecturing. and before she had reached the age of thirty 8 000 public discourses had been delivored by her. That her discourses are eloquent, intelligent, and clever, no one can deny, however much they may differ from the lady in their views. Mrs. Tappan's lectures are extraordinarily clever, no matter whether they are the result of spiritual inspiration or that inspiration which is common to thoughtful, intelligent minds. There is an cloquence which we deem natural to this lady; her articulation is clear and deliberate; her figure is commanding and graceful, and also more those work and graceful; and she possesses those quali-tics which are necessary to a successful public speaker. Her knowledge is something marvelous, and that is shown by her ability in lecturing intelligently on any subject that may be chosen by the sudience.

THE BOGUS MEDIUM.

"Professor" Blanchard Gives Another Scance-" Spiritualist" Investigates and is Satisfied He is a Fraud.

[F.om the Cleveland Daily Herald.]

EDITOR HERALD:-Tolmake sure regarding ing the trath of your statement, I went to wit-ness the so-called manifestations of "Professor" Blanchard, Tuesday evening, but only to meet with evidence to more fully confirm your opinion given in Tuesday morning's edition, that the thing certainly had no claims on the confilence or respect of honest investigators. After seating the audience of abont thirty persons, as before stated, all the ladies on the front seats, a very important manifestation took place in the form of collecting fees at seventy-five cents per head. This done the musicians were scated inside the rope railing and within reach of the curtains before the cabinet. Mr. A. J. Sims was called to act as committeeman. Mr. Sims proceeded to tie the medium, which was cone in a way to excite suspicion of collusion by the most indifferent observer. The light having been placed on the floor near the cabinet, a glimpse was caught at the commencement of the tying, when the light was ordered turned down leaving the most important part of that performice almost totally eclipsed in darkness. What little I saw is no doubt a fair sample of all the rest. As Mr. Sims approached with the ropes the medium placed the palms of his hands to-gether, as if that part was all understood, when the ropes were slightly wound around his wrists with plenty of slack to allow one hand to be slipped out with a slight pressure sgainst the ropes. Just at this stage of the proceed-ings, as if it had been an oversight, the light was ordered turned down and the balance of tying for this time was done by the sense of feeling. Mr. Sims declared the medium thor-oughly bound, and that it would be impossible for him to disturn the knots without his being able at once to detect it. The audience were not in this instance allowed to examine the tying any farther than to look at it. All were forbidden touching the knots except the committeeman, Mr. Sims. All things being ready music and singing were called for, the quality of which I found no fault with so far as it served to sooth the minds and produce harmony in the audience, but at any other place it would not be regarded as very artistic. At this stage of proceedings our reporter was strongly impressed with the question that, in-asmuch as the claims put forth for the manifestations to be genuine materialized human spirits, depended almost exclusively on the sense of sight, why was almost total darkness made a necessary condition? True, something like human faces or paper masks could occasionally be faintly discerned peering through the folds of the curtain before the cabinet, but the light was too low to identify anything as to features so far as the audience were con-cerned. D.flerent volces were heard inside the cabinet, but nothing more than an ordinary ventriloquist could easily produce. Hunds ry ventriloquist could easily produce. Hands were occasionally thrust out, and in some in-stances arms shown nearly to the elbow, but only one hand at a time. The shaking of hands was confined in all cases to the parties inside the ring. No spirit stepped boldly out, as the audience had been told would transpire, and give positive evidence of its individuality away from the medium. which would have sway from the medium, which would have been some sort of satisfaction, for the amount been some sort of satisfaction, for the amount invested in this vory suspicious, but profitable show to the performer. The closing scance had one feature, and the only one that gave a portion of the andience some grounds for thinking the manifestations might possibly be what they professed to be, the work of spirits. A Mr. Andrews, not a Spiritualist, but an hon-est investigator, was called upon to do the ty-ing. This he did thoroughly as any one could by sense of feeling, the light all the time turn-ed down so low as to be of little or no use to him in making it a thorough test condition. It him in making it a thorough test condition. It was after this that the shaking of hands took place, which, as before stated, was confined to parties in the interest of the medium. True marks of the rope were shown on the wrist after the untying, but this was no evidence that the hands were conflued during the cordial shaking. To have made this a test, the hands and knots should have been examined the in-

stant the hands were withdrawn inside the cur-

tain, which was not done. On the whole, taking everything into consideration, the performance did not amount to so much as a respectable burletque on spirit manifestations and if "Professor" Blanchard is a medium for materializations, he has cortainly come out too soon, and, if I may be al-lowed to give advice in the premises, would suggest that he retire from gulling the public until he is more perfectly developed.

D. A. EDDY.

Spiritualism in the East-

EDITOR JOURNAL:-Having become a con-stant reader of your valuable paper, I must confess myself pleased with its fearless course, and yet caulions avoidance of all teachings tending to impurity or such as might render the philosophy of Spiritualism repulsive. The principal subjects to which I allude, are these —the beastly and lecherous doctrine of "Freelove"-the other, the theory of half-baked hu-manity, known as "re incarnation." I only mention these subjects to express my prefer-

You are aware this place (Brooklyn) is termed the "City of Churches," and yet, with all its costly, untaxed church attractions of or-mentally embellished architecture, sculpture, namentally embellished architecture, sculpture, painting, comfortable velveted cushions, oper atic and trombone music—in fact, every fasci-nation to make religion "fashionable and easy," there are still to be found advanced 8asy," thinkers who will rebel against all this solemn farcical amusement and yearn for something higher. Hence, I am able to aunounce that here the Spiritualists are able to sustain two separate Sunday "conferences;" the one in the Western district we are assured is constant-ly and numerously attended. Of the Eastern district (Williamsburgh) I can speak more knowingly. Here we have sustained one at intervals for the last twenty three years, encouraged during all this period by almost every phase of spiritual lecturers, from the visionary trancendentalist, to the common sense practi-cal demonstrator. And yet we live and pros

Our present organization consists in a simple Sunday conference, and has been successfully sustained under its present management for the last year, the platform being free to all debaters.

The subjects at times have embraced a varied and wide range of thought, and it is often quite amusing to notice the could t is often quite amusing to notice the could t between the Bat visioned Materialist, and the Clairvoy-ant Spiritualist. Among the many talented speakers we have had among us, we have been favored with discourses from Mesars. A lolphee, Pink, Puoler, the venerable Mr. Lawrence and lately by Mr. Hume, —the last gentleman having just finished a course of very profound lectures, which in reality ought, from their deep research and statement of facts, be in permanent print. Of Mr. Hume I might say he has shown himself not only an able lecturer, bu; also a post and an excellent elocutionist.

While one regrets our inability as Spiritualists to remunerate the lecturers who kindly volunteer their services, and who give us the benefit of their elaborate and instructive discourses, the fact forcibly strikes us that the spread of spiritual truths ('rom all we can observe.) is far from being what is called either a living or a paying business, with such an ar-ray of obstacles against it, the press, the pul-pit, the bar, and the M. D's. And yet, perhaps these checks are absolutely necessary to guard it against a wholesale influx of fashiona-ble teachers from our churches.

It is very perceptible to the observer that

as to write to him and give him the number, Can anyone inform me through the columns of your good paper. We like the JOURNAL ever so much; have taken it two years nearly and could not get along without it. It is our meat and drink. We are holding very interesting circles here. We have an excellent medium; he possesses every phase of mediums he possesses every phase of mediumship except healing.

NOVEMBER 20. 1875

COX LEDGE, W. VA.—Mrs. A. R. Cox writes. —Spiritualism is gaining ground rapidly. A num-ber of ladies and gentlemen hold meetings, and we are having nice times in feeding our souls from the fountain of truth. Many church members vis-it our seances, and no longer dispute the power of our dear departed friends to return to this earth and impart to us the beautiful realities of the Spir-it-land. A little girl of nine years of age is a writ-ing medium.' She writes in Latin and Greek. Hope that the most choice blessing of heaven may attend you in the noble purpose of putting before the world Spiritualism in its true light.

ROCHESTER, N. Y .- Mrs. A. Howard writes .-ROCHESTER, N. Y.—Mrs. A. Howard, writes.— My brother Hiram died very suddenly, his death was caused by some mistake in the remedy admin-istered by the physician, during the absence of my father. My parents did not live happily together on account of their, different views in religious matters. At the time of my brother's death, my mother was visiting with a sister of hers twenty miles from home. Bhe did not know of her child's illness and death until the night he died, when he appeared to her in natural form, and told her he appeared to her in natural form, and told her he was dead, and that he was anxious for her to go home and stiend his funeral. The next morning she returned home, as her spirit child re-quested, and attended his funeral. This occurred years before the world had heard this voice that lifted the yell. It is seldom that I dream unless some event is about to take place, either sad or joyful. This dream I am about to relate has always been kept fresh in my memory. I was once informed in a dream that I would lose all my fam-ily, and in one year, my husband and children all

VIENNA, ILL.-J. Sampson writes.-Allow me a few words in your columns in behalf of myself and others, who may be seeking for information and light relative to the truth of spirit commun-ication. I have been a reader of Spiritual papers and other literature of that character for several years, and have a great admiration for the Harmo-nial Philosophy, if it be true; and I have also visit-ed a number of so called mediums, with a view of obtaining such tests as would satisfy my mind be-yond a reasonable doubt, that the demonstrations or communications came from or are caused by splits of departed persons; and I must confess that my mind is still in doubt, as to whether the communications or demonstrations are caused by spirits as claimed, or whether it is some hitherto unknown subtle element in nature which consciously or unconsciously under control of the minu of the medium or some mind in the room or circle, of persons yet in this state of existence, and acts in obedience to the will of the medium or some one obclience to the will of the medium of some one present. I have written to many whom I knew fo be believers in the Philosophy, and whom I learned were holding circles for demonstration; some have answered me, giving no satisfaction; others have neglected to answer my letters. I have re-peatedly requested them to allow me to visit them and sit in their circle, after I had seen accounts of them in your paper, and they have replied that them in your paper, and they have replied that they were not holding circles. There are many honest people in this community who are anxious to learn the truth, and who will accept it when-ever it is made plain. Can not some good honest medium visit us and give us some proof?



while the Isiths of many are o weakened in the sincerity of Orthodoxy, by these pious religious Sunday church amusements, inquiry is fast awaking: to the quis-tion, "Is there indeed any proof or assurance, if a man dies, shall he live again?" D. B.



PETERSBURG, VA.-C. H. Cheatham writes.-I am much pleased with the Jounnar. I never get tired of reading it.

WAYNESVILLE, O.-A Subscriber writes.-Can any one give me the address of Dr. W. T. Church, formerly of Buffalo, N. Y.

CHILLICOTH, MO.-Mrs. T. T. Barker Writes. -I think as much of the JOUBNAL 38 ever; could not think of doing without it.

CHILLICOTHE, O.-E. W. Bichardson writes. -I want the Journal and intend to pay for it, if I have to do so a dollar at a time.

MOHECAN, O.—Wm. Newbrough writes.—I have been a reader of the JOURNAL for many years. I hope I may live another year so that I may know what is doneat the Centennial at Philadelphia. If I live I will be 85 years old the 3d of July next. I am not able to sit up more than half the time. My sight and strength are failing.

ST. JOSEPH.-G. W. M., writes-Maud E. Lord held a seance here Oct. 22d, passing through here on her way to California. It was successful. She is the only true test medium who has yielded our city. We can safely recommend her to all who wish to convert their friends. She will do a great deal of good to the cause, both as a lady and as a highly developed medium.

SPRING VALLEY, WIS.-Wm: D. Akera writes -I am bound to have the JOURNAL as long as I live; its my meat and drink. I and my family have good times; it is a heaven below when we can hear, feel, and see our kindred friends, -- not only so, but we have shook hands with them. May you con-tinue to live long upon the earth to do good to the children of men.

DELPHI, IND -E. W. H. Beck, M. D., writes. -I wait as impatiently for Saturday evening to come with the JOURNAL, as a child expecting an absent friend with a toy. You deserve the thanks of every Spiritualist in the land, for your course-against free love. I have recently been to Terre Haute; the manifestations of Mrs. Stewart are truly wonderful. You must see for yourself to re-slige their full value. alize their full value.

HUNTSVILLE, ALA —James D. Tatum, writes. —I have an old brother-in-law come to live and die with me. He is 89 years old; has been a regular Methodist for the last fifty years. He reads the Journal now in preference to anything he can get hold of. If any one has any missionary tracts to dispose of they would do a good deed by sending him some of them His address is Z. Warren, Huntsville, Ala. The good work is progressing here silently but surely.

NORTH RIDGEVILLE, O.-Geo. Libbey writes. -In reference to those principles of Spiritualism which the JOURNAL advocates I am still a skeptic. I admit, however, that the theory it advances relative to a future state of existence, is beautiful, and any other write relative to a future state of existence, is beautiful, and appears more reasonable than any other with which I am acquainted; but spart from Spiritual-ism, it contains reading sufficiently interesting to more than compensate for the price of its subscrip-tion, therefore you will find inclosed a remittance, for which, please continue It.

WNORWICH, N. Y.-O. D. M. (box 480) writes.-I saw an item in one of our county papers, saying there was a gentleman in California who had de-posited \$1,000 in gold in a bank in Sau Diego, and if any Spiritualist could tell the number of it, it should be theirs. We had a seance a short time ago, and our spirit friends gave us a number and claimed it was the right one. Now the question is, how are we to find out who the gentleman is so



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." Dr. Babbitt writes: "I have received your work call-ed 'Easing for Strength,' and believe it to be the most practical bing of the kind thus far issued. May it as its way into thousands of families, so that fewer people shall at last take up the mouraful song, 'I have dug my grave with my teeth."

Sent by Mall for One Dollar.

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

81 65 cents renews trial subscriptions one year.

NOVEMBER 20, 1875.

IGIO-PHILOSOPHICAL JOURNAL



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RELIGIO-PHILOSOPHICAL JOURNAL.

Let all true mediums that can visit Balti-

WANIFESTATIONS WITH THE FARIES OF INDIA.

By Dr. Maximilian Perty, Professor of Physical Science, Berne.

TRAFFICATED FROM "PSYCHIC STUDIES."

[From the Spiritualist, Eug.] Buddenly it seemed to Jacolliot, as though a entle wind passed through his hair and over his face, like the evening breeze of the tropics after sunset, and yet the curtains between the pillars of the verandah were not stirred; the same sensation was repeated several times. About a quarter of an hour had elapsed, and the fakir had not changed his position; then the fig leaves began slowly to rise up the wooden staves, and to descend again, while the observer, coming nearer and finding no con-meetion between them and the fakir, felt certain uneasiness; the leaves did not cease to rise and fall, although he interposed himself several times between the pots and the fakir. Jacolliot then, having first obtained free permission, took the leaves from the stayes and these again out of the pots, and emptied the mold out on to the ground. Jacolilot then rang for the cook, ordered him to bring seven glasses from the kitchen, and fresh earth and leaves from the garden, himself divided a bamhoo stick into seven portions, which he stuck into the glasses; on these he fixed the perforathe leaves, and now asked the fakir, who stood about four yards distant, and had been look-ing on motionless, whether he thought that his spirits would still be able to operate. The Eindoo did not answer, but stretched his hands again as before towards the glasses, and not more than five minutes elapsed ere the fising and falling of the leaves began again. Jacolliot thereupon inquired of the fakir whethor pois and earth were necessary for the proction of the phenomens; and being enswered in the negative, Jacolliot caused seven holes to be bored in a plank, and stuck the bamboo slicks into them. In a short time the results followed with the same regularity, and continued for two hours in every variety of man-mer, until Jacolliot was fain to ask himself, whether he was not under some strong magic influence. Then said the fakir, "Hast thou nothing to ask of the invisibles, before I separ ato myself from them?" Jacolliot had heard that European mediums make use of the alphabet in their so-called communications with spirits; he therefore informed the Hindoo of this, and asked if it would be possible to establish a *rapport* with them by similar means. The fakir answered in these words, "Ask what thou wilt; if the spirits have nothing to say to thee, the leaves will remain motionless: but if they who control the leaves have any thoughts to communicate, the leaves will rise up the staves." Jacolliot drew an alphabet hastily on a sheet of paper, when a new plan struck him. He possessed some copper letters and figures fastened to zinc plates, which he used for printing his name and official number on his books; he threw all these pell-mell into a little has so that he could take them out one a little bag, so that he could take them out one by one. The fakir resumed his invocations, Jacolliot thought of a friend who had been dead for nearly twenty years, and took out one sinc letter after another, watching the letters, numbers, and the leaves at the same time. He had already taken out fourteen, when at the letter A the leaves ran quickly up to the top of the staves, then fell down again and lay motionless on the board into which the staves word stuck. Jacolliot was struck, for A was the first letter of the name of his departed friend. When the bag was emptied, it was realled with the type, and by degrees, letter af-ter letter. the observer received the sentence: Albain Brunier, mort a Bourg en Bresse Brd Janvier, 1856 His eyes began to swim when he saw these results, and feeling incapable of continuing his observations, he invited the fakir to visit him again on the following day. After having thought over these things during a great part of the night, and after repeat. ing, at the subsequent sitting, the phenomena of the previous day in a similar manner, Ja-colliot asked the fakir to begin all over again, resolving to follow a particular plan of action. He made an alteration mentally, preserving, as he thought, the same letters, but altering their position in the sentence; then, after the usual proceeding, he received the name, Hal bin Pruniet, mort a Bourg on Bresse, Brd Janoier, 1856.

there exists, on account of that faith, neither experience nor scientific proof; "and what," asks Jacolliot, "have the Middle Ages, building on principles drawn from the text of the Bible, done to forward the cause of science? The power of steam was known in their pagodas, and used for exploding their vessels; certain observations were made on electricity, but they never came so far as railways or telegraphs, which were certainly even in our day asserted to be swindles by very learned socie-ties." That which he saw in India forced Jacolliot to the decided opinion that a specific force exists in man, which works under some unknown sud intelligent direction, a force whose laws ought to be studied by unprej-udiced minds. And is it not after all the same power which the priests in the ancient temples trained and directed, and which thus enabled them impose upon the people with their so-called miracles? There would then be a basis for much that is presented to us in old traditions, and side by side with superstitious representations we should find the real workings of a natural force.

Jacolliot had written a whole chapter on these subjects in 1866 at Pondicherry, and in-tended, when he came to prepare the book for the press, to suppress it entirely, because he, who had resolved to be simply a recorder of facts, found himself inclining towards the belief in a power which in his opinion was a natural one, but in reality produced supernatural effects. At that time he received, through the kindness of Dr. Puel, Crooke's well-known article on the so-called psychic force in the Quarterly Journal of Science, which had appeared during his residence in Indis, and was aston-ished to find that the famous English chemist formally assorted, as the result of his researches, the existence of a force in man, the very thing that he, Jacolliot, had only suspected. This decided him to let the chapter in question remain as it had been originally written, and in accordance therewith to communicate his later experiences.

Under the glow and splendor of an Indian sky there is greater danger than with us of sliding out of plain, objective language, into that of sensational effect. On the 3rd of Jan-uary Jacolliot traveled in a *dingui*, s native craft provided with a little cabin, from Chandernagore on the Hoogly, and arrived fourteen days later at the sacred city of Benares. Two natives, a serving-man and a cook, accompan ied him; one boatman and six rowers of the fisherman's caste formed the crew. Jacolliot describes with enthusiasm the magnificence of the great pilgrim city of the devotees of the Branman religion, where innumerable pilgrims from distant parts of the country come and go with its temples, with the minarets of the Mo hammedans towering over the mass of palaces. and the countless majestic flights of steps (ghats) which lead down to the Ganges, on whose winding shores the town extends to the distance of nearly two miles. Everywhere are long arcades supported by pillars, high quays, terraces with balconies, and in between these luxurious trellises of baobabs, tamarinds, and bananas, covered with hanging blossoms of every hue, gardens full of flowers, and wide alleys. Mohammedan and Indian architecture are wondrously blended in this irregularly built city, in which the productions of India and Asia come streaming in, and in which toleration is to excessive, that the Moslem and Brahman servants perform their washing operations in the sacred stream. Jacolliot had made the acquaintance of a Mahratta prince in Chandernagore, who had retired to Benares, and who now offered him quarters in his splendid sevenstoried palace on the river, to the left of the famous mosque of Aurungzebe.

more, remember my address and write me accordingly. Fraternally Your Co-worker. T. B. TAYLOB, M. D.

Baltimore, Maryland.

Letter from Bishop A. Beals.

DEAR JOURNAL:--My pen and voice ever ready to do service for the good cause of spirit communion, would again send your many readers love greetings and from the pleasant home of our Mother Chamberlin, where your good faced Journan finds a weekly welcome. In this parent-home the tree of Spiritualism has been firmly rooted for the past twenty five years and its branches are green and vigorous, giving magnetic strength and comfort to many a heart sick church bound soul. Recently this community and particu-larly the Christian portion of it, were enter-tained with the presence of Uriah Clark (once an expounder of Spiritualism) and a Miss Somehody who came heart in the interview Somebody who came here in the interest of the Methodist church, to expose Spiritualism, advertising himself on his show-bills to be a convert from Spiritualism to Christianity, and promising to completely expose all the tricks of mediums. The result was, nearly all the church members came out en masse to see the monster unmasked, filling a large and commodious hall. The so-called exposition of Spiritualism was so weak and transparent that the better class left in perfect disgust and the whole affair has had a beneficial effect for, instead of against, our cause in this place. This man Judas went away with nearly a hundred dollars of his ill gotten gain, leaving the im-pression in the minds of all the best part of the community that he was an unprincipled man and a low wiseacre.

The Spiritualists here have been aroused from their seeming lethargy and have decided to have regular public meetings, engaging me to speak for them the month of January, that being the only time that I am not engaged. The present agitation against Spiritualism here has given impetus to our cause, and only turned the rough soil of prejudice that the good sower may come along and cast in the golden seed of truth. Those whom the Gods would destroy they first make mad, it is said, and this initiatory step by the opposition party, will yet rebound to the interests of truth and lead many to the glorious knowledge of spiritcommunion.

From here I go to Friendship, where I have recently held meetings, expecting to speak there and at Belmont the first and second Sundays in November; from there to Hamlet and Charlotte Center for the third and fourth Sun-

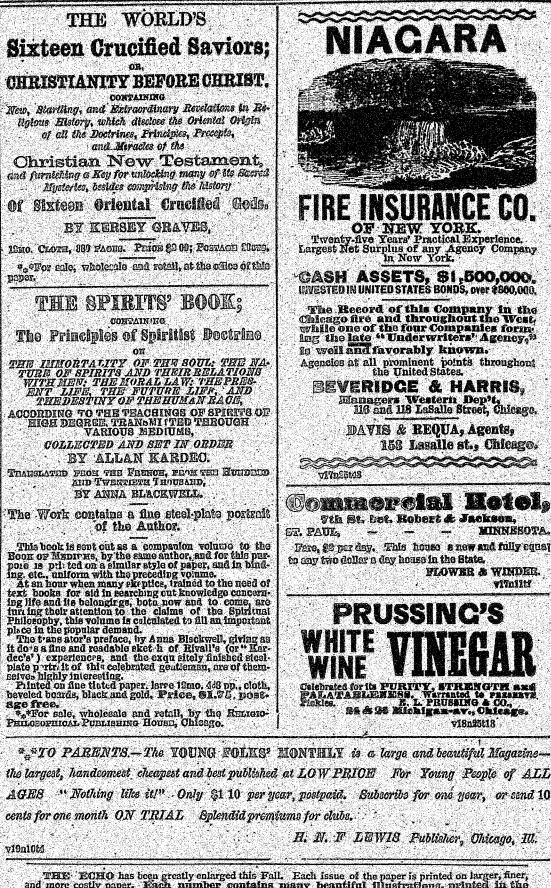
I have recently held large meetings at South Barre, and return there for the first and second Sundays in December. BIGHOP A. BUALS.

Le Roy, N. Y.

Fraudulent Mediums.

v19n10t4

EDITOR JOURNAL:-That Committee about which much has been said, continues to be a source of great trouble to your correspondent, Mr. J. B. Wolf. Is he afraid of them-afraid they may find out that he is the accomplice of some of these fraudulent mediums, as has been hinted? In a former article he said; "The chemical test was made by saturating the thread with litmus." After that egregious blunder about the "litmus paper," one would think he would keep slient on the subject, at least until he acquires manliness enough to ac-knowledge his ignorance of "chemical tests." It seems to me, that his assumption of the ignorance of all others and his own superiority apeaks little for his modesty, and that " his re-marks generally" savors of supreme egotism and arrogance, as well as those of Col. Olcott, whom he sharply criticises. He further says, "The Harvard Rooms have been seriously disturbed by that celebrated Committee, and other Spiritualists who seem to be bent on ruining mediums." The truth is, the conferences there have been disturbed by a few men who like himself assume to know everything, and to sit in judgment on those who have not the presumption to believe they have attained to the heights and depths of spiritual possibilities, They persist in telling the most marvelous stories of phenomena occurring under conditions which no reasoning mind can accept. Honest mediums had better be defended by honest gentlemen, and not by one who stands ready to put a gag into the mouth of every person who dares express an opinion contrary to their own The time has come when mediums who wish the public to believe in such wonderful manifestations as the materializing of pigeons, birds, flowers, (pot, earth and all,) snakes, liz-zards and finished photographs, must consent to present the phenomena under conditions which give the honest investigator, good and sufficient reasons for believing it not done by human sgency of any person inside or outside the circle. Until this can be done they may as well remain eilent.



ON

NOVEMBER 20, 1875



Jocolliot tried also to alter the name of the town, and the day of death, but did not succeed, and received as before, mort a Bourg en. Bresse, 8rd Janvier, 1856

For four successive days Jacolliot received the fakir, who behaved with the greatest sub-mission, and continually varied his experi-mente. At one time there were alterations in the letters of the name, till it was no longer recognizable; at another, modifications in the day, month, and year of death, but never any change in the name of the town, from which Jacolliot concluded, always starting from the hypothesis of a natural force forming a connecting link between the fakir and the leaves, that he was not able to free his mind sufficiently from his knowledge of the true opelling in regard to all the words in the sentênce. He therefore repeated the experiment frequently at various times and with various objects, without, however, obtaining any difcont result. Whereas on the one hand the material phenomena were constantly reproduced, there was, on the other hand, as constant a variety following the action of the thought, either as willed by him, or differing from that which he had willed.

In the last sitting the fakir made the empty plate of a scale sink under a peacock's feather, while the other was weighed with eighty kilos. by a simple placing of his hands on a wreath of flowers it rose in the air, indistinct voices were heard, and an othereal hand wrote lumin. ous signs in the air-phenomena which Jacol-liot held at that time to be pure phantasmagoria, and to which we shall return later. In the above material phenomena no deception could be discovered, in spite of the severest testing. In the case of the psychological ones he could get nothing certain or invariable, and he is inclined to the view, exclusive of all supernatural influence, that the phenomena area due to a "fluidic sympathy" between himself and the operator. His legal duties, added to his studies of ancient India, did not leave him free to pursue these investigations, but he carefully noted all that had reference to the doctrine of the Pilris and the belief in spirits, as well as all he could learn of the material operations of the fakirs, with a view to a future publication of these strange facts, always pre-serving the attitude of the historian, being unable, as he expressed it, to come to any "scien-

able, as he expressed it, to come to any "scien-tific conclusion." Jacolliot believes that in nature and in man, who is but an atom in the world, there exist boundless forces whose laws are as yet un-known, but which will be discovered; that in the future things will be proved to be realities that are now held to be delusions, and that phenomens will appear which we can not now so much as imagine. It may perhaps be ob-jected that the Hindoos have not been able in thousands of years to establish the laws of these phenomens, and that it is not worth while to waste any more time over the matter. Bu rymong the Brahmins, who have brought e eshing under the rule of religious belief,

LETTER FROM T. B. TAYLOR, M. D.

A Call for Mediums-Influx of Workers-Weighed in the Balance, etc.

FRIEND JONES:-I wish to send out through the columns of the JOURNAL, "a Macedonian cry," to mediums, who would like to make a visit to and assist us in our work in this great city Mr. Ripley, an excellent trance test medium, is with me and will remain in Baltimore during the year, but there are other phases of mediumship that is in great demand here; such as that of the "Allen Boy," Maud Lord, Mr. Mott, Mrs. Hardy and others of that class in whose presence physical manifestations occur.

Now, I shall be in a condition in a few weeks to furnish a pleasant "home" for mediums, who, hearing this call, may see fit to come and join me in this good work. My family will be established in their new quarters here soon, when we shall be glad to furnish a "home" for such true and genuine workers as may arrange to come and spend a

ers as may arrange to come and spend a month or two in this great, goodly city. Write me when you can come, what the phases of your mediumship are and we will agree upon terms in detail by correspondence. Direct your letters to me at 161 W. Baltimore Street, Baltimore, Maryland. You will find in max friend of true, mediums every in me a true friend of true mediums every where. I am glad to know that though only a speaker, I have won through New England without intending it, the title, "Medium's Friend." No medium, however humble, if genuine, shall ever be ostracised or traduced in my presence, without a just rebuke.

INFLUX OF WORKERS.

The friends in Baltimore think it augurs well for the future, that so many workers in the field have just at the beginning of their new plan, congregated in the city. The first Sunday I stood all alone upon the platform in the morning and talked to about seventy souls in the form-to how many out of the form I know not, and Mr. Ripley gave some good tests at the close. In the evening the hall was full and since that evening, it has been packed.

In a few days came Charles H. Foster, the world renowned medium from New York, and took quarters at the Eutaw Hotel.) Then came the "old war horse," Thomas Gales Forster, and then again came the venerable and bland Editor of the BANNER, accompanied by the agreeable and talented George Bacon, of Boston, and now and then the "World's Pilgrim," J. M. Peobles, drops in and shows his smilling face, bidding us good speed. And last, though not least, the apostle and champ-ion of Phrenology, Prof. O S. Fowler, of New York, is here and spoke to a fine audience last night at the Academy of Music. To morrow (Sanday) night will divide the platform with me at Lyceum Hall. He is a grand old man and a Spiritualist,

" WEIGHED IN A BALANCE."

ONE OF THE COMMITTEE. New York City.

ANGIENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 -11 conts.



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

My brother in law, Capt. John W. Hill, writes me to inform you that by the late disastrons storm his beloved wife, two daughters, and the seven children of one of his daughters, were all drowned, and their homes totaily de-stroyed. He wishes me to say that his wife Sarah Ann Paylor Hill was born in Viginia, married in Fiorida, (whore she had moved with her parents, Capt. Thomas Taylor and Margaret Pearson Taylor) in early girlhood. She was raised in the Methodist rath in which she lived; mith five years ago, she because a firm believer in Spirit-ualism, and in its glorious bellef. Her spirit took its fight when her predous form was wasned into the Gulf of Mexico. Christian burial has been denied her re-mains, as they has never been recovered. JOSEPHINE TAYLOR WHITESIDE.

Courinoy, Grimes Co., Texas, Oct. 37th, 776.

Very suddenly from New London, Conn., Aug. 23rd J. H. PRINK, aged 65 years.

J. H. FRINK, aged 65 years. With deep regret I have recently heard of the decesse of this good mun, and I feel moved to write a word to home to his site; at 11 o'clock, and ere the hour of I ar-rived, the gates had opened to admit him into the pres-ence of the "loved gone before," and as I was made ac-qualitate with these facts. I said, "how ware the wiebes of his heart gratified." Being constitutionally feeble, he had often expressed a desire to go quickly without length of suffering, and it was as though the angle stood ready to execute his wiches. He was invaligent and scholarly in his attainments, gentlemaply in his deport-ment, affable in his memoers, and of pure splittuality his uptight and biameless life bears to simony. Would we might all leave such a spotless record, and in passing away awake as sincer argers.

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