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

VOL. XIX.

S. S. JONES, EDITOR,

CHICAGO, NOVEMBER 20, 1875. | \$1.00 A YEAR IN ADVANCE | STREET COPTED STREET CENTER.

NO. 10.

SPIRIT PHOTOGRAPHY

Absolute Test Conditions Given Splendid Results Obtained.

Jay J. Hartman, Spirit Artist, 100 West 4th 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-ness of Mr. Jay J. Hartman, located at 100 West 4th St., Cincinnati, Onio, in the photographic rooms of Messra. 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 granted. 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 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 produce these photographic results, to frequently destroy the beauty of the pictures of the sitters that favor Mr. Hartman with their patronage. Yet the sitter, vain as mortals usually are of their pictures, rarely objects to their phis being black, speckled or hideously deformed by the action of spiritual forces or chemicals or whatever is employed, so long as a spirit appear eside them.

How truly wonderful and grand is progress

Old systems give way to new ones. Science continually makes new discoveries; art devel ops wonderful capacities in man to imitate, 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 broader and higher and deeper and better channels for the spiritual welfare of man.

Superstition is fast reading in the light of fact. Ghosty of the departed are no longer looked woons as holysobling dire heat noon our

looked upon as hobgoblins dire, bent upon our injury; but the shade, the influence, the presce 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 mag'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 form perhaps of same 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 investigate his honesty and genuineness? Should we refuse to flud whether he is deped by some undiscovered law for the production of such results by some photographic or personal pecu-liarity or combination? Bhould 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 himself for such results? It is true that Mr. Hartman has suffered pecubiary loss and de-privations of the world's comforts and enjoy-ments, has been seriously affected mentally and physically by his mediumship so as to un-fit him for the usual sycations 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 dis-gation, and discussion of his honesty or dis-honesty, no wonder he tires 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 courteous 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 everytesse any just conditions to endeavor to receive manifestations. We should, on the other hand, allow ourselves to be appealed to through

edium of our senses. Mediumship and the laws of spirit control and manifestation embody many curious complications. Mediums need our credulity for success, and we need all possible incredulity

to guard against imposition. Hence, the writer hopes to see so-called spirit-manifestations treated with honest investigation and scientific

The late exposures of fraudulent manifestations warn us to cultivate incredulity; they also tell us that mediums are liable to make manifestations when none come from the spirits where money is taken in as a fee. Mediums that devote their tives 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 par-don for my digression from the subject mat-ter that the reader anticipates.

I have been, of late especially, very skepti-cal of the spiritual phenomens. 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." sincerely hope that Spiritualism will be freed from phenomena charlatans. I therefore say I think Jay J. Hartman takes spirit pictures. I reserve saying I know it until that happy period arrives. I simply give, Mr. Editor, my experience so far with Mr. H., reserving and asking the privilege to give further facts as they may develop. I can say one thing— I am satisfied Mr. Hartman is an honest man. Therefore, I think him worthy of patronage and investigation by the public. Now for facta:

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 valuable an acquisition to the mediums of the Queen city, as a spirit photographer. But my cialryoyance and prophetic ability have never been very noted or far famed. Quite unexpectedly I received a note to prosecute my investigation with Mr. H. I at once repaired to his spiritual photographic rooms. My examination of the room was as follows; and together with my manner of procedure, was similar at each sitting with such additions as I shall men-

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 pre-vent reflections. I thoroughly examined the medium to prevent his having any plates or pictures about his person; removed, all the negstives I could find from the dark room; ex amined the dark room thoroughly without finding 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 thorougoly 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 fount 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 sperture with colored glass, which all opera-tors have in their dark rooms in order to see sufficiently to coat and develop the plate. I saw not one suspicious movement; I saw the plates always taken from the bath and immedistely placed into the holder; no unnecessary time was taken at any period excepting probably 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. I did not lose sight of him and the holder containing the prepared plate until said holder was inserted in the camera. While I was ex posed 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 smined the scenes without flading 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 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:

sittings were as follows:

First day—four sittings without a result.

Second day—three sittings, the third a result; 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 moustache 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.

could not positively fall to reorgaine them. sway with me.

Fourth day-three sittings with my marked

Plates without a result.

Pifth day,—at 10 A M, two sittings with marked plates and no result. At 2:30 P M., one s tting 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 which I was informed he did not awaken for some considerable time. He claims that results 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 impression could be derived.

I am compelled to say that I do not recognize 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 disputed that I have a right to say

that I know this to be a spiritual phenomena I will produce a few affiliavita 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 JOURNAL would not wish to over burden its columns by a great number of such affi lavits. Mr. H says the reported recognitions make a very large percentage; and he be-lieves after he gets out of pecuniary and mental 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

Mr. H. came to Cincinnati by request of Mr. Teeple, from East Saignaw, Mich., at the latplace 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 pho-tographer, he claims to be unschooled in. Shortly after he became an operator, he observed defects and other Isces than the slitter's on his plates. The papers and different of East Baginaw, I am informed, have testified that he was a non-believer in Spiritualism. He asserts that he knew nothing about M. This was that he knew nothing about

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

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 pictures 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 charges 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 satisfactory results for persons wishing copies of themselves. He must as a photographer de-vote himself to obtaining spirit-pictures; otherwise something else must afford him an occupation.

AFFIDAVITS.

Upon the back of a specimen of the results Mr. H. 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 Katle, 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:

"CINCINNATI, 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. Orawhur."

The following are recorded, and certified thereto upon the backs of the original copies, by the recorder of Hamilton Co., Ohio:

"East BAGINAW, Oct. 17th, '74." To whom it may concern. - This is to certify, that I, R. M. Cressy, Paotographer, N. P. A., having had 27 years experience in photography, on the above named date, assisted a committee of investigation of Prof. Jsy 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 plates.

(Signed.)

R. M. CRESSET," Repo

Oincinnati Art Temple, T. Temple, & Co., Artists and Photographers. No. 100 West Fourth St., Cincinnati, March 10th, 75...

TO ALL WHOM IT MAY CONCERN: This is to certify that I, Theodore Teeple, had an investigation (on this day), with Mr. J. J. Hartman, in the phenomena of Spirit Photography. 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 satisfied and well convinced in my own mind of the genuineness of the phenomena, and from the opportunity to see for myself, I am quite positive nothing of the nature of a trick was used by Mr. J. J. Hartman, to produce the re-

(Signed.)/ THEODORE TERPLE

Thave been banded the following letter by Dr. Carrette, a gentleman who a year or wo ago frequently offered and published in the Cincinnati papers, to give five hundred dollars if any medium would produce certain results he then specified. He has since become 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 confirmed atheistic philosopher of many years. He has had his pet theories, his positive principles of cause and effect upset in "the twinkling 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 "slougha of despond" and the "cess pools of ignorance" cy any means with-in 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 reality of life beyond the tomb.

The following is 'he 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 teelf perfectly convincing that a human form, invisible to the eye, is present and can be impressed upon the more-sensitive

The case that I am about to narrate, is peculiarly 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. accompanied him into his room and saw ry for taking a picture. He said he saw a lady spirit with a wreath of flowers standing He said he saw a by me, and he thought he could take her picture; but the first attempt was a failure. He 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, thenplaced it in the camers. I took my seat where it 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 we 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 pictures 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 apparent ly 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 un-

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 serving.

R J GARRETTE, 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 believer in spirit phenomens. He and his partner in business refused to allow Mr. H to take pictures in their rooms, until they were satis-fied of the genuineness of his phenomens.

fied of the genuineness of his phenomena.

Their art rooms are prominently among the 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. Hartman, and surely a recort to a deception in taking such pictures would completely destroyhis successful business. Mr. Teeple furnishes Mr. Hartman with all the chemicals and plates the latter 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 dealing. This is, to my mind, a great point in favor of Gr. H.

I will submit a few questions, that I intended to propound to some prominent photographer of Cincinnati, and publish his answers thereto, but I will not be able to embody so much in one article. I would take it as a great favor, and no doubt could make it result in some interest to the readers of the Journal, should some photographers address me personally, in reply to the questions I propose.

1st. Do you believe in spirit photography, or the spiritual phenomena? 2nd. How can a photographer produce an

apparent spirit picture? 3rd. Is it possible to produce a shadowy and clear picture, such as the usual spirit picture of another person beside the sitter, by

trickery? 4'h. 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, insert a picture without being detected, upon a plate that has been marked, said operator having been searched, his materials all examined and be continually watched in and out of the dark room, from his reception of the plate until the development if the picture; and if so, how? 6:h: Can the operator insert an imitation of a spirit upon a plate, between the period of re-ceiving the plate and its removal from the

chemical bath? Can a picture be impressed upon a plate in the chemical bath without any tites 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 assertion.)

9th. Can anything be inserted in the camera, so as not to be easily detected, by which a bogus spirit picture can be obtained? 10th. Can bogus spirit pictures be obtained

by using either gisse, 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 continually with him?

12th. Can the operator destroy the impression 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 re-13th. 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 sit-

16th. Would it not be absolutely necessary that a bogus 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 beforef

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 ancouraging 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

I am Yours, faithfully for troth, W. KATES Cincinnsti, O.

KISSING FOR CASH.

What Dr. Terry Sald about Some Churches' Mesus of Getting 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 hot 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

"kissing festivals;" and another offers a new chromo to every convert.

The Rev. Dr. Wm. P. Corbit said that the M. B Caurch in New York City had not been is so deplorable a condition for the past twenty-five years. He at ributed the success of Moody and Bankey to their power in uniting good men and good women in common.

GONE HOME.

Written in memory of the late wife of F. P. Edgerton,

Once more cur hearts are burdened. With the weary weight of woc-From our circle, called to go.

Once more the gates have opened, In the home of Angel's blest, Once more the heavy laden, And the weary, have found rest. Blessed 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, We shall meet again in gladness, Where we parted here in tears. Bouth Wallingford, Vt.

M Among the Chicago Mediums.

ED. JCURNAL:-As one of your readers, and one who does not trouble you very often with articles, letters or clap trap, I ask you to give place in your it fluentist paper, to the following account of spirit manifestations witnessed in Chicago by my father in-law,

HON. C. P. WOODCI CK.

of Missouri, myself and others whom I desire to speak of, for out of the mouths of these witnesses the truth of what I shall say can be established. To be thoroughly convinced of spirit communion beyond a doubt where doubts to some extent did xist, is a victory for all concerned; it makers but little whether the demonstrations were of a thunderous na ture, or of a quiet consincing kind.

If a man carnestly desire more light on this subject 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 falsity of the grand old ism or religion, like

HON. S. S. HAYS, City Comptroller, he will find that for which the soul 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 went away, rejoicing, accepting what he did get thankfully as a gift too precious to be made light of. At these seances, the Statesmen and Judges came, not by any means an uncommon occurrence, and talked on the slate and by raps in a manner so thoroughly convincing under the best test conditions, I desire to lay it before your readers for just what it is worth, and my old Orthodox friends in Winnebago Co., Ill., and those living in Minnesota, who knew me when I was a consistent and conscientions follower of the meek and lowly Nazarene, in an Orthodox sense, may draw comfort from it, if they are not afraid to. I want 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 he 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

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

DR. CYRUS LOED,

a healing and developing medium, at his residence 160 Warren Avenue, when he described those celebrated paintings of Col. Cushman's that were painted by the spirit artist, Ander-son, an account of which I published in a seres of articles, written from here to the Saint Joseph (Mo.,) Daily Herald, in 1878.

After an examination of them we retired to Dr. Lord's private parlor, and there with his estimable wife, "we four and no more," sat ar und a little table for semetime, 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

On Monday evening, Oct. 11th, we visited Dr. Lord's seance, developing and healing rooms, at 420 West Madison St., where he holds public seances 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

MRS. JENNIE LORD WEBS. daughter of Dr. and Mrs. Cyrus Lord, was the medium, sitting at one end of an extension table, 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 could very soon hear the sound of the pencil when it was brought forth, and communications from time to the appeared for different ones, Judge Woodcock receiving some prominent tests. Among others written was one from Charles Bunner, with the simple word "Stick," the famous letter he wrote to Stanten, when he was holding on to the war office, another one signed by Horace Greeley, looking very much like his autograph, "ambition kills a man sometimes."

a man sometimes."

JUDGE PORTER, of the Superior Court) who died so suddenly a year ago or more, came to me with Samuel 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-cus to have the present able, honest and fear-less 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

A DABE CIRCLE

followed at which, bells were rung, guitars played, and passed around the circle touching all; a tamborine was played by a deceased Chicago 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.

AT MRS KATE BLADES,

number 326 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 be-fore. 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 mediums, it is an item worth noting, when a medium of undoubted integrity can be found, as are these I mention above:

Dr. Lord's rooms were again visited for an evening 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 gentleman present, received the first happy areeting from a loved one gone before. Woodcock received the next communication. Another test

FOR PROF. DAVID SWING,

was written in which all seemed so much interested, that I was requested to consult Prof. 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 stand or fall by the words of this good man. The spirit wrote, "Tell David Swing we know the lady who laid aside the yelvet 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 here knows anything about what this means." He signs his name, "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 Seymour" 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 medi ums 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

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

MRS. R. I. BARBER,

test medium occupying rooms rejoining 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 sctually come and talk of the past in a familiar manner, to his complete satisfaction.

We desire our friends to have all the ben-efit of our investigations spread out before them through the best spiritual paper in the world, and that paper we believe to be the RELIGIO PHILOSOPICAL 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 uncompromising (florts 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

carn a living by haranguing the people.

The world will sustain any paper sa imbued with the spirit of reform, freedom and sound

JOHN W. OCCHRAN.

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

Newton, Conn., has a very large Catholic population, and though the Protestants are slightly 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 Catholic teacher taking charge of the school. 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. 18th, the school bell rang at the usual hour, and after the children had assembled Father McCartin entered and saluted Mr. Day. The teacher in-vited him to take his seat, but the clergyman Mr. Day read a portion of the Scriptures, and about to begin the repetition of the Lord's prayer, but Father Mc Cartin 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 liar twice. Final the clergyman addressed himself to the Roman Catholic children, and desired them to pay no attention to the Scriptures if the teacher should 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 interrupted the opening services again, he said, he would put him out by force if necessary.

CRESATION CF HOSTILITIES. The clergyman replied contemptuously, and Mr. Day, going back to his deck, repeated the Lord's prayer as usual. Uster in the day he spoke to members of the Board of Education and to several other influential men of the disand to several other is fluential 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: 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 exercising 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 shutters 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 portion of Scripture as usual. That evening the leaves of the stolen Bible were found scattered

along the road near his home. On Monday last a climax was reached. When Mr. Day arrived at the school house he notided that the children in the play ground werd not playing together as usual. The Catholics 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 author zed 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

Father McCartin is a large, powerful 'Irish-man, about 35 years of age; Mr. Day a somewhat delicate and comparatively small New Englander, much younger. Hence, when the priest defied the teacher to lay hands upon him, few of the students doubted what the result of a personal encounter 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 blow, Mr. Day closed with him. A vigorous set ille 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 McCartin fell, splitting his trousers at the knees, tearing his clerical coat, and besoiling his person generally in

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

RENEWING THE STRUGGLE.

But Father McCartin was not conquered. He arose infuriated, and again 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 Ceacher 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 factions dispersed, but the school was closed that day; for the children could not be induced to

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 sfisirs, went
to look for the Sheriff. In his absence Mr. he door, a 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 officer in the absence of the "committee," or-dered 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 Newtown is unquestionsbly in favor of Mr. Day, for though probably all the Catholics 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 night, while Mr. Day was making some purchases in a store in Newtown, a mob of young men and boys collected outside and invalted bim. They were driven away, but while Mr. Day was on his way homeward he was made a target for a volley of stones.

Aspects and Prospects of Spiritualism.

I have just returned from my fourth lectur-ing tour through Ohio. And, as several friends requested I should write out a sketch of my travels for the papers, I selze 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 representatives of our faith, appear to have slackened their zeal in the cause, and in some instances sunk into a state of "auspended 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 conviction and the reception of the truth of Spirit-

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 agitation of this question, I sometimes fear, "the remedy will be worse than the disease." For granting that the present marriage system is fraught with many evils and imperfections yet to make this a pretext for preaching and practo make this a pretext for preaching and prac-ticing a beastly licentiousness 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 the evidence that their radical doctrines are merely designed as a shield, and justification for a life abandoned, to the gratification of the basest presions. I instinctively shun the com-panionship of such persons, especially, when

The second of the second

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

I am far from vindicating the present marriage system as it is, yet true monogamic marriage, recogn zed as a civil contract, is an in-stitution so thoroughly established in the moral conviction of mankind, that no counter theory, however plausible and however well supported, can jostle it in the least. It is a moral pyramid which has grown up gradually out of the best feelings and aspirations of the most moral and enlightened portion of the human race, and no upstart theory for wider literature. cense for sexual indulgence can ever reach its foundation or even disturb it. Buch have long beenmy established conviction, with respect to

the true and sightful relation of the saxes.

A word more with reset 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 Mantus, 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, several were from Ravenna, nine miles off, 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 pronourced my two lectures on Sunday, "the most eloquent, the most logical, and the grandest lectures of the sunday in the sunday in the grandest lectures of the sunday in ures he ever listened to." (Perhaps he does not go to meeting ofter) 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 and that was all I desired. I court nember flattery nor frowns, but I desire encouragement 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 circular, which will be furnished free to any persons who apply. Write for a circular.

Let all who desire to hear fectures free of cost write for a circular stating and less than

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

KERSBY GRAVES.

Richmond, Ind., be x 470.

Mysterious Doings in an Unoccupied House.

For some years past a two-story brick dwel ling house, with a fine lawn and garden attached, situated on Yonge street, near the cor ner of Bloor, has been tenantless. The build ing, once one of the finest in the neighborhood 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 ele-gant and costly manner, but who, for some urknown 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 efforts to secure a tenant or a purchaser has been futile, and nervous residents in the neighborhood carefully avoid passing the place after nightfall. Various stories are aftoat as to the cause of the desertion of the place. The neigh-bors 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 feet and noises of doors slamming have startled and astonished those living in the vicinity. Policemen on the beat 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 ditted backward and forward. Suddenly his ears were plerced by a scream as from a female in distress. Thinking his assistance was required, he clambered over the fence and walked 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 she 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 piece 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 exwere broken, and the whole building was generally dilapidated. 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 vouched for as time by people of well-known respectability. We are not believers in ghost storles, but certainly there is an air of mystery surrounding the facts we have mentioned, which is well worthy of investigation.—Zoronto (Canada) National.

Contents of Little Bouquet for November, 1875.

A Terrible Lesson; The Wonderful Boy-Medium; The Dying Soldier's Dream, (Illua.); 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 Babies; 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; Feshion in Oceanica; A Wild Boy; The Porr Man at the Gate of Paradise; To a Kies; Editorial-The Philosophy of Life;

Bignification of Names.

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THE . Spiritual Magazine

Devoted to the elevation of our race and country, is published at Memphis, Tenn, by San't. Warson. Belonging to no sect or party.—alled to no creeds or catechisms, it will be independent upon all subjects. Believing that the touchings of Jesus, Science and Spiritualism are perfectly harmonious,—this periodical will be published from this stand-point. This has been our spirit teaching for a coore of years,—and while we expect to adhere to these principles, we expect to extend to those who may differ with us respectful consideration and claim nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have extremes greatly in the majority against us, but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon us; the day long looked for is at band when the gloom shall be lifted from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$1.50 per annum. To all Ministers, \$1.00, postage-paid. Address 8. WATSON, \$25 Union 8t., Memphis, Tenn.

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Columbia, Cal., v19E8tf

MAN AND BEAST, HERE AND HEREAFTER.

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

In this work the reader will find opened up a field of rare interest. Psychology generally deals with man, and with man in the abstract, but Mr. Wood here uses it to explain the traits and motives that actuate even the lower animals, and give them as distinct characters as their matters. It is by no means an ignoble study to seek a fational explanation for many acts performed by animals that refuse to conform to the limited measure of instinct, and the author has carried his investigations to a considerable length and conducted them in a thorough manner. He endeavors to show that the lower animals do possess those mental and moral characteristics which belong to the immortal spirit and not to the perishable body. He clearly shows that the Scriptures do not deny a future life to the lower animals, and illustrates their capacity therefor by clting more than three hundred original anecdotes, well anthenticated, which show that such animals share with men the attributes of reason, larguage, 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 23 cents.

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

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A REVERIE.

BY H. M. ENAPP.

I'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 seaf 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?

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!

If now some fairy hand might raise For me the mystic vell, Which hides the future from my gaz ; And bid me read the tale, I tremble, even as I think, Of what I might behold,

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

And with a nameless dread I shrink,

Locat I the truth be told.

MEETING THE DEAD!

A Deceased Physician of Council Bluff 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 Bluff : Globe, Oct. 6.]

On Tuesday forenoon, September 28.h, a Globe reporter called at the magnificent residence of the wife of the late Dr. P. J. McMshon, 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 prominent subjects of the day, a good reasoner, and a ready but careful talker. We had no difficulty in securing her kind consideration and interest in the object of our visit. In shawer 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 reasons-ble terms. Bue expressed her admiration for the course which the Globe pursues in giving all subjects fair and equal attention.

On Tuseday, September 24 h, Mrs. McMahon returned from a trip to the bome of the world-renowned medium, J. H. Mott, at Memphis, Mo, where she attended five of his seances 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 jurney at the urgent request of old friends who had been there, and who satured her positively that she would meet her husband face to face, as though he were yet in the floah, if

she would go.

Mrs McMahon attended five of these seances, and on each occasion conversed at length with what purported to be, and what precisely resembled, her deceased husban 1. All the more frequent attendants at the seances testified that the manifestations were better during her sol un there than they ever were better during her sol un there than they ever were before, sxcapting, peshaps, one or two former occasions. Soon after she took her place in the company the first time, the spirit of Gen. Hiedsoe appeared at the door of the cabinet in front of the medium, and asked to speak with Mrs. Dr. McMahon. The lady healtated for a moment, and he then asked for Miss Lizzie McMahon, where you the ladies both walked up. 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 him. He is a Southerner, and a good july fel-low, and I like him." Mrs. McMahon asked his pardon for being timid at fi st, 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.

conversed at some length.

On the next evening little Willie accompanied his mother and sister to the seance. In the afternoop of that day, a reporter of an eastern paper was talking 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 paps told me." Boon after the scance opened that evening, Dr. McMahon appeared and asked for his wife. She went brward, and after the two had conversed for a while, he saked for Willie; and when Willie went to him. after the two had conversed for a while, he saked for Willie; and when Willie went to him he said to the child: "Bess papa's boy! My son, never say again when a man is dead that is the last of him. You see and hear your papa now. You thought him dead. Papa told you that, but he did not then know; now he does." The Doctor, when living, 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." During the evening's scance that we have just alwould add, 'I can not believe in anything that can not be scientifically demonstrated." Daring the evening's scance that we have just alluded 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 Dottor appeared as plainly as on the first occasion, and conversed with perfect case and great minuteness on numerous subjects. He gave his wife directions for setting up his business, and mentioned the names of several prominent men in Council Bluffs, with whom she has business relations, 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 find several important papers 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 designs ted. He told of meeting his mother, his daughter Fannie, and Dr. King, the father of Mrs. Holkshon, and requested Mrs. McMahon to come down again and attend the seances, and bring their oldest son with her. Baid 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

.

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 Doctor's birth. And the Doctor saked her to say to some friends that he blessed them for their

kindness to his family.

The confersation 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 dress plainly and fally, 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 waw 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.

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. 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 auc 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 Buffi with their hearts overflowing with Joy 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 crary 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 B ston through the mediumship of Mrs. Ours Tappan, which he declared described the fu are life better than he could describe it himself. Mrs. Mc-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 signi-fication, concerning which we have no opinion to off r. 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 IMMACURATE CONCEP-TION.

Au Iowa Girl Whose Case Rivals the Scripture Legend.

from the Mu catine Tribuse.

Some months ago a Muscatine young lady accepted the situation as teacher in a school a few miles from the city. It 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 thuader-bolt upon the parents; but it smote the heart of the girl with a grief and terror and amazement which no language can describe. She could not and would not believe her physician. Her pale lips asserted and reasserted the most positive innocence of any and all circumstances leading to such a result. She as

solemnly affirmed her ignorance of her condi-tion until thus informed by the physician.

On 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 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; bu: did subsequently. No other circumstance was elic-

subsequently. No other circumstance was elle-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 sympsthy. Ho could not believe that either of his sons could be guilty of the crime; 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 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 adop-

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.

After the birth of the child, the young mother solemnly raised her hand and awore that she knew.nothing of its conception or fatherhood.
In spite of these impressive asseverations,
more or less suspicion still clouded the girl's innocence. The suspicion was of a nature that involved quistions of medical science. Bullast Bunday a new witness appeared in the case. The circumstance of the testimony is case. The circumstance of the testimony is related by an eys 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 window and beat its bill against the panes in a vain endeavor to enter. Barred from admission at this point, the bird disappeared and immediately sought another place of entrance which it found at the back door of the dwelling. Here it entered and made its way directly to the sick room, when it fill 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 nestled in perfect security, and was only removed by hand! How will the world view this singular incident? Is it a judgment from heaven pronounced in fawill the world view this singular incident? Is it a judgment from heaven pronounced in favor of the innocence of the girl? You may laugh at this idea, but you must concade that the visitation of the white dove was unnatural—supernatural. Neither this bird or any dove had ever been domesticated at the house, or had their cote in the neighborhood. The visit was no sequence of anything going before. It was a first of light from darkness, and to darkness it returned. To our understanding it is like a ray of darkness; it has no light, and is only—mystery. The white dove, for ages, has been symbolic of purity. It is so treated in the sacred word. Had it this meaning for her, who had no witness for her innocence, and whose situation was as much a mystery to herself as to her friends?

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A Christian Mirror.

The devotees of all religious systems deem their respective orders the sole repositories of goodness, and their formulas are the only safe means of escape from endless hell torments:

In our land where Christianity is the commonly received system of Religion, it is the prevailing belief that Christian lands are the especial repositories of civilization in its highest type, and that the world is indebted to Christianity 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 Barbarians 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 curdle 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 senso answers no! Thus and thus alone it is, on the principle that extremes right themselves, that Christianity in a sectarian sense, 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.

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

THE INQUISITION CHAMBERS.

About a week ago we were in Nuremburg, where we went to see the chambers of the In quisition. 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 representing 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 attached 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 cars, nose, fingers, and tongue, and for pulling out the tongue. There were also ladies for dropping melted pitch. The instrument they had for catching their man might be used, with advancatening their man might be deed, with savan-tage, by some of the Louisville policemen. It consists 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." These are a series of five vaults, directly un-derneath 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 windless he was thus slowly torn limb from limb.

In the next room is the "Spanish Mule," a igh board with the upper edge sharpened. eroes this the poor fellow was sested and

stone weights (one of which I could hardly lift) were attached to his feet. The "cradle" 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 hus-band 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 "Biserne Jungfrau," an iron figure of a woman about eight feet high. The figure is divided all the way down from side to side, 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 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.

8750 REWARD.

Is the Devil Dead?



[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 Diakks are allowed to exist, I must remain here as long as I live. |- The words of R. Hyatt, an o d man in Prison.

INTRODUCTORY

God or matter-be, she or it! Which causes the sun to shine, the clouds to form, the volcano to throw forth its volumes of lava, the earthquake to shake the earth, the river to in undate 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 the world at large would like to have the valuable 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

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 "flad", says Punch, "that the proverb has led you satray." The same condition of affairs exist with many of the so-called demonstrations of science and re-

Then again it has been wisely held forth for ages, "never put off anything for the morrow, that you can do to day." The erudite 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 Christian 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, ingenlously 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 back, and carefully observe whether the spine of the quadruped is dislocated. It is to be im-

agined 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' Diakka created intense excitement in Notsob. and scafeely had that subsided before Col. Olcott came out with "elementary spirits" prowling about, without conscience, etc., doing the bidding of masters, and seeking to be re incarnated; and now, to render the speculating mind more bewildered, an enterprising caven steps forth to introduce many volumes of mystic

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 fractious 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 know a penuine philosopher once that did make a serious mistage. 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 aid 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-mule! Then, for the first time in his life he saw stars without the aid of a telescope, his pail went off like a comet, while he moved in a parabolic oscillating 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 facta? 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 spirits? Is Henry Oscar Denier bewitched? . Is Mme. Prezie, the Voudoo Queen, an adapt in black Magic? Can a small glass snake 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 Blavataka ride on a broomstick, through the air, as "they did" in medieval times? If she can, can she not save horse feed and rai! road fare! If Magic is a humbug. having no more existence than the man in the Moon, does that make Col. Olcott's book unscientific, and he au egregious failure? And is it worth while for the highly- learned to write long articles "deploring" the course he

But amidst the pompous assumptions of those who claim to know this or that, we know comparatively nothing. Whether God or Matter-or he, 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 vaciliating as a weather cock, and as little to be depended on as Religion!

Science! in some respects you are a fooi! You are on many opeasions a dreaming saphead, and a conglomerated bundle of supercilious pretentional 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 knew 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 s 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 ever 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 Bouth 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 Devil dead? Believing he is not, we offer \$750 reward for his apprehension and delivery to this office. There is evil in the world; there is poverty, grim-visaged, ghastly poverty and crime all around us. The very air resounds with the heart-rending shrieks of the murderer's victim! The widow's moan and orphan's, plaintive cry fall upon our ear, and the distressed and tired seamtress locks the object of despair. Rungry, thin clad, homeless children, street arabs, bootblacks and newsboys, educated in the soum 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 for alms, and with tremulous tones solicit a nickel. Oriminals live among us, watching for

that fiendish 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 prevails 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 appears from that paper, that he lay as one dead, while his soul was viewing things unutterable. His knowledge of his Spiritualistic strangth first came while he was on a trip Buth in search of health. Upon his return, while boarding on Indiana avenue, Indianapolis, 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 some weeks past Mr. Morris has been sitting twice a week in a developing circle, and on Tuesday night, Oct. 26th, the controlling spirits 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 8 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 Thursday 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, back on the couch. I felt a peculiar sensation, which I thought every circumstance of life from childhood up fisshed through my mind. I saw a lady standing beside my couch, (Mrs. Donnelly), and as I felt myself going I bade her good bye. 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, different from this world, came from a distance, and every note seemed to say, 'Welcome, welcome.' 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 soul,' 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 grew in luxuriant profusion, seeming to want no care, and grow in everlasting sum-

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 mel oh, God

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 world.' 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, 'Thou art welcome, brother, and so are all who believe in my Father, our God.' Then he smiled, and my guide turned homeward. I taked with mother, mostly on family affairs and this I reserve for myself. She told me to keep on, to beware of eyll spirits and their coils, and to try and profit by the illustrations 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. Those who were the purest were clothed the bright. who were the purest were clothed the bright-est, 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 remember nothing more until I found myself surrounded by my friends."

Mrs. Tappan.

This distinguished lecturer, whose eloquence created such an interest in the Harmonial Philosophy, in England, will soon arrive in this city. Watch the funday morning papers, to lore, termed Magic, into this solitary country a chance to commit crime, and not a day passes learn the hall or theatre she will lecture in.

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 after 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 1834.

His wife sickened and died soon after reaching Illinois, leaving two little boys. In 1837 he married our sister, Elizabeth H. B. 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 adopted and made her their heir, a little girl about three years of age-now Mrs. Johnson, who also resides in Chicago.

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

As a citizen, lawyer and judge, he was always esteemed by all who knew him. His genial nature and social habits 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 awaits him.-En. JOURNAL.

All About the Black Hills-An Illustrated Lecture.

JUDGE II 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 gentlemen patronizing him, will be well entertained.

Moody.

The ranting fanatic Moody says:

"I have son, and no one but God knows how I love him; but I would see those beautiful 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

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

If Mbody in his zeal 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 B. B. Jones does go against Woodhull sharp, his paper is the paper for the mass-es, 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 astride 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 DOHERRY of Crawfordsville, Ind.,

would like to hear from A. A. Nos. D. G. CURTIS Wishes his JOURNAL discontin-

ued. Please give P: O. address; will then 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 California, mays that he has a niece at Louisana, Mo., who is a wonderful physical medium. .

ADDA STEWART and Mrs. Emma C. Barnum 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 83. We hope it will meet with success.

PROP. J. B. CAMPBELL, 186 Longworth Cincinnati, Ohio, has tested Mr. Hartman 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; Clayton, Ill., 18th, 19th and 90th; DaQuoin, Ill., 24th to 28th; Oskalooss, Is., Dec. 1st to 5th; Mt. Pleasant, Ia., Dec. 7th, 8th and 9th; Lincoln, Neb., Dec. 19th.

Philadelphia Pepartment

Subscriptions will be received and papers may be obtained at wholesale or retail, at \$34 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 ive 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 hu-man bodies, for the unclothed spirits who have been wandering for ages, 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 bleep in an unconscious condi-tion until a final resurrection, while they talk vaguely about meeting the spirits in the other 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 religious of the past, comes to our rescue on this sub-ject, 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 experiences. The first is that which was referred to by Jesus when he declared, "I am the resurrection and the "fe."

It is, and ever has been, the case that man could experience through the influence of the divine spirit acting in his scul, a resurrection from dead works into newness of life, and this each and every human soul should aspire after, as the first resurrection; and it was said, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." It is that has monious condition 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 written in their souls, enter into the glorious liberty of the children of God, whom Jesus said were "the children of the resurrection," for they have experienced the first resurrection and are prepared for the second, which men call death, but which is always a resurrection of the spirit from the bondage of the physical body, though not necessarily into the heavenly condition, for this resurrection is unlike the first, it does not affect the soul except to release it from the thraidom of the body. This birth, or resurrection which men call death, geneally leaves the soul in a condition to require the operation of the first resurrection into 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."

If we can realize these truths and labor for the first resurrection, we shall then have no fear of death, knowing that it is also a resurrection, but not a final one, for there is a continued rising in spirit. Spirits frequently refer to these things. In May, 1854 Brother T. L. Harris improvised the following from the spirit of Gen. Mercer, whose remains are interred at 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, through

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 wasks abroad on the hills: I rose like a spray from the fountain, From life and its wearping ills.

A Vision.

I saw a vast mountain towering upward to the skies; upon its sides, which presented various forms, some beautiful and attractive, others 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 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 mists in the valley below, these seemed gradually to rise up until they were fully enveloped 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 Blck.

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 goldes 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 "Bixteen Cracified Saviors." Price postage paid \$3.20.

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

THANKS, Brother, for the Montreal (Ca.)

THE THE COURSE GARRIES

Witness, and those Detroit papers,

Business Aotices.

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

COUGHS AND COLDS ARE OFTEN OVERLOOKED. -A continuance for any length of time causes irritation of the Lungs or some chronic Taroat Disease. "Brown's Bronchial Troches" are an effectual Cough Remedy.

THE DOMESTIC COOK, made by Tibbals, Shirk & Whitehead, Chicago, is the best stove made for coal or wood.

With all the competition in boap, Dobbins' Electric Sosp, (made by Cragin & Co., Philedelphia.) is first in popularity, because it is pure, uniform and honest. Have your grocer get it and then try it at once. .

Oun 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 Pittsburg. Pa.

A Spirit Physician Materializes and Cures His Sick Patient.

MRs. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized pa-pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There vas a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could realst no longer, I thraw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the ciothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. S. I. Prox. Topeks, Kan., April 19th, '75. Box 651.

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

A. H. ROBINSON. - MEDIUM. - CHICAGO. wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head in Ban Francisco last year; since then I have something like neuralgla 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 remain, Yours with Respect,

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

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

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

LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, '74:

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

Yours with Respect, Lawis C. Polland, Azusa, Cal., May 29th, '75.

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

BUILDING, CRICAGO.

BUILDING, CHIGAGO.

ARS. ROBINSON, while under spirit central; on receiving a lock of bair of a sick vatient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex; age, leading symptoma, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and removity for eradicating the disease, and permanently suring all curable cases.

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

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

Mrs. Ropussous also, through ber mediumship, diagnoses, the disease of any one who calls upon her at him

e disonse. Mrs. Roysmon also, through her mediumship, diag-ses, the disease of any one who calls upon her at her sideace. The facility with which the spirits controlling.

ber accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. TREMS:—Diagnosis 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 pix.

ply.

BIF Heroafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuscule, and poetage

N.B.—Mus. Roburson will hereafter give as pricas sittings to any one. If privacy is requised, it must be by letter, accompanied with the anual fee; and terms shows stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Hobinson's Tobacco Anti-

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Bent to
any part of the country by mail, or receipt of \$1.00. It
is warranted to cure the most inveterate nier of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appoints for tobacco, but it is injurious to
health to use it. **Ars. **Robinson's Tobacco Antidots tomes
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poison
ous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
harmless.

harmless.

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

Address RELIBETO PERLOSSIFICAL PUBLISHESS HOUSE.
Chicago, Ill., either for wholesale orders, single boxes or local accorder.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote, cured me from the use of lobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I an now free after using the weed over thirty years.

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

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

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

Oswego N. Y. Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson Tobacco Antidote, and that he is entirely cured of all desire for the wood. Inclosed and two dollars. Please sand me: D. H. PORREA

For sale at this office. \$3.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House.

**The Agents wonfed, to whom it is supplied for twelve dollars per dosen, but the cash must accompany each order.

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 cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

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

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band,

who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing 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 diagnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated dis-cases have been cured with her magnetized vegetable remedies.

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

New Advertisements.

R. J. WITHEFORD, Clairvoyant and Physical Medium, Private sittings for independent spirit writing Mcdlum. Frivate sittings for independent spirit writing, etc., caity. Fee \$1. Seances: Sunday and Thursday evenings. 188 W. Midison St. (Room 5.) Chicag.)

JENNIE LORD WEBB.

MEDIUM AND HEALER. Communications spirit /riends, by independent writing, furnished these who will send a lock of their o su hir and one dollar. Mrs. Webb also examines and prescribes for disease with marked success. Examination and prescribion, send lock of patient's heir, one dollar, and three, 5-cent stamp. Address, JENNIE LORD WEBB 88 Westminster St., Boston, Mass. [vi9ni0t4]

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

Have discovered a remedy for treating diseases successfully, by Materialized Water and Papers.

We will examine and treat patients at any distance successfully. Please send slock of hair for diagnosing disease.

Trans-Por Diagnosis and first treatment, \$3.00. Diagnosis \$1.00.

agresis, \$2:0. Addr-sa, Susquehanna Depot, Susqh. Cc., Pa. Box 659. v19s1053

The Norway Rat Coal Hod.



The riddle of the name. We will send a pair of our double riveled bottom Coal Hods, free of charge, to each of the first twenty-five persons (outside Chicago) who will send us the correct solution of the name. The trade supplied by Bowis Hubry's Bons. Address, THE BIVET BUCKET OG., 84 Campi St., Chicago.

"WEBSTER" TE WESTERN RURAL.

The WESTERN RUBAL still maintains its position as the ending Agricultural and Family Weekly, with the largset circulation of its class in America. The terms are 82.15 per year, postpuid; four coptes, 81.75 each; ten copies, \$1.65 each, with copy of WEBSTER'S PIC-TORIAL DICTIONARY (price \$5), as a premium to the one gettleg up the club of ten, and WEBSTER'S IL-LUSTRATED UNABRIDGED (price \$1.2) 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. Sample copy and full particulars on receip; of stamp.

H. N. F. LEWIS, Publisher, Chicago, Ill.



EVERY ONE SOLD IS FULLY WARRANTED!

It Saves Labor, Wear and Tear, and the Annovance of Wash Day.

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

STEAM has long been known as the most powerful sgent in removing dirt, grease, and stains from clothing, and bleaching them white Peper-makers bave for many years ured steam in cleansing and bleaching their rags, and they succeed in making by its agency the flitblest pickings from the patter perfectly price and white. Until the invention of the STEAM WASHER, or WOMAN'S FRIEND, although of an attempted, no method has been discovered of applying steam discovered by the charter, which could be used in a periable manner for domestic purposes. The WOMAN'S FRIEND washes without later. It will do the washing of an ordinary family in their states of the washing of an ordinary family in their states. the washing of an ordinary family in thirty mitutes to an bour. The ETEAM WALHER is superior to all other devices for the following tessons:

1. It uses much less soap than is required by any other method.

2. It sequires no attention whatever while the precess of clearning is going on A Lady can do her washing while she is eating her breakfast and doing up the breakfast diches.

3. Clothing wears double the time, washed in this Washer, that it will washed by a machine or by hand labor or a washboard.

It is truly a Labor and Clothes Saving Invention.

READ THE FOLLOWING CIRCULAR AND TESTIMONIALS:

I respectfully ask you 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 making elicibes is one of no small consideration, it is something which concerns every fightly and every individual. It is but reacht since Hand Washing was in common use. Latterly, however, the inventive genine 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 that and wear of material might be obviated. Penderons as well as intireate Washings and these machines have been very salably. People will continue to have Washing Machines but, it me ark you, if the STEAM WASHER can be constructed for a few dollars, (much less than any ordinary Washing Machine) and drable all to wash by athan, without labor, loss of time, without wearing of clothes, etc. is it not reas rable to suppose that it will su persede all Washing Machines now in common use. The sale of this washes is unparalleled and must be so. There is nothing like it in use. It is new, and every family needs it, and will fiage it. I wish to ficure a few good much sell for me and in order to secure as many as I need immediately. I offer extra influencements.

My retail price is reduced to \$9.00 each, but if you will send me \$5.00 I will gind you a complete Washer as a sample, and further, if you will, after fully testing the merits of this Washer, selvet a county or more, which you wish to operate in I will furf sh you Washers at the rate of \$20.00 per case, (six Washers, Fivor cases \$38.00, and on your orders reach one dozen I will make you a deed to your County, providir for contains 15.000 or less, but if more, in the same propurition. And I will also make you a deed free to my Butter Package, patented June 1st, 1875, No. 183.

your orders reach the decent will make you a deed to your County, providir Decentains 15,000 less, but if more, in the same propurtion. And I will also make you a deed free to my Butter Package, patented June 1st, 1875, No. 183,829.

These patents alone are worth at least \$5.00 per thousand inhabitants, or \$500,00 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 pouse reasonable diligence in selling the Steam Washer, and I will continue to furnish them at a rate lower than you can be made by any ordinary workman. I charge nothing for boxing and drayage. You can have a dozen sent by freight for less than the cost of a sample by express.

Many of my patrons have requested me to suggest to them the best method of selling the Woman's Friend, in order to make the most money in the shortest time practicable. In reply, I would say that there are many methods which might be suggested, all of which serial to work well, but the most prominent of which I will suggest that 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 seath at a certain place, at an appointed hour; manage to have as many present as possible. You will be astocished at the intense excitousm it will produce after the water and steam have rushed through the tubes and foambed over the clothing, rushing back through the chothing to the lower bottom, to be suddenly returned again in the same manuer—say for thirty mignutes your take out the cibilities, rises and uring ed, and she disconline time free to make the woman's Friend is a success and will sell. Asill grother way which is sure to succeed nite 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 silpulate with him to t

ADDRESS

J. C. TILTON.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner. Rinse, and put them through the wringer.

2. Put iff the botton of the WASHER a quarter bar of good soap, or enough to make good sode, sheed 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 soiled parts well soaped, in the WASHER—not rolled up, but spread out so that the water can circulate freely—and carefully pack the clothes down; see that the fire is hot, sufficient to generate steam; when the water, holis it will begin to flow up the tubes on the outside, at the ends of the WASHER, and through the boles into the WASHER frain; after a steady circulation has been good go in this manner for about thirty to forty minutes, the washles will be completed. Rinse well, and wring out—same as in the usual way. Colored clothes must not be mixed with white—use soft water for boiling, anwars. If hard, use sods, lye, or make it soft in any other way.

If it is desired to bleach with the WASHER, this may be come by adding a tablespoonful of borax of commerce to a WASHER full of clothing.

St. Many's, Auglaize Co., O. Sr. Many's, Auglaise 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 easiest method of washing 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.

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

merce to a WASHER full of clothing

Dear Shy. 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...

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

REV. B. T. TAYLOR. 1

Winetow, Mo., July 16, 1873. Mu. J. C. Tilron, 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 sayes time, labor and clothes, and the vashing in 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. T

IMLAY CITY, MICH., Dec. 18, 1873. 7 J. C. TILVOX, Filtsburgh, Fa.—Dear Sir: I have just read a part of your six column advertisement in the Chicago Standard. This led me to write this note. About three years ago, a brother in the ministry made me acquainted with your Stann Washer. I agn for one immediately, and my wife has used it wer succeember her delicate health would permit. She has always esteemed it a? Friend, "and having washed to day, she estrems it as much a "Friend" as ever. Three years service ought to be sufficient to establish its reputation, in a family. It has done so in my family. "It has been loaned to neighbors and wis always we! liked.

My work as a minister gives me no time to engage in selling them—or any other secular business. But success to the "Woman's Friend."

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

The above are a few extracts from letters received.

I can publish hundreds of letters from parties who have used the Steam Washer, and speak in its praise. I have thus far declined doing so. I know full well how Ortificates are looked upon. I have sold the Steam Washers upon its own merits. Thousands have used it, and it has given univeral satisfaction throughout the country. Lask none to rely on what I say, or the commentaries, but let 'e Washer stand on its merits.

I would not ask of advise any one to engage in the business of sching Washers unives he has thoroughly fested its work; and to enable all to do so, I send a Sample Washers 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 Casistian Union, costing nearly \$2.00 each insertion, which I repeated six times. Of course, my former patrons who have bought territory—as well as these who may hereafter engage in the business—will be benefited proportionately. I am convinced that the Steam Washer will be used in every family.

No. 101 Sixth Street, E.

v19n10t1

J. C. TILTON.

PITTSBURGH, PA

THE UNWRITTEN MUSIC.

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.

Oh! sweetly sounds that music Down the long track of Time! Those thoughts are wandering minstrels, 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 poet chained in song, To sound in ringing cadence Throughout the ages long. Is the unwritten mu ic, Too beautiful for earth! Vainly the wondrous brain of man Essays to give it birth.

O't, in a poor clod's bosom, A grand, poetic thought Beats out its tife in bondage, Like birds from greenwood brought. No ear shall hear its music, Nor shall, with glistening eye, The world and else forgotten,

Youth read with joy, or sigh.

Mayhap, in Heaven's archives, Upon a shining scroll, Those glowing thoughts are gathered; And each arisen soul Shall find its own among them, Made whole by angels' skill,

And, with poetic rapture, Shall its whole being thrill.

WASHINGTON, D. C.

Letter from J. Edwards.

Mrs. Cora L. V. Tappan, who has just re-turned from England, addressed the Spiritual-ists of this city a few evenings since on the subject of the "Present outlook of Spiritualism in both hemispheres." The readers of your valuable Journal are made acquisinted with Mrs. T, through the many discourses of hers delivered in England, and published in the Journal. To hear her in one of her glowing and sparkling fectures, 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 discourse. She passes into the trance condition almost imperceptibly, and with eyes open, and without any justures glides into her subject at once, with ease and grace, and without the least hesitation or want of a single word, she hews close to the line, and systematically keeps along to the end of the chapter. Mrs. T. will probably be in Chicago soon, where all who go to hear her, will be richly repaid.

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

Col. O'cott's recent departure has produced quite a sensation in the spiritual camp, still I am of the opinion, when we come to understand the Col nel's position, there will not be, any serious diff rences of opinion. The Colohas assumed the Allan K ordec, or French theory of elementary spirits, hovering around earth's atmosphere, in order to become re-incarnated in human form again. But the Spiritualists of Eigland 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: if. 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. O'cott can bring around himself the same conditions which characterized the "Brotherhood of Lux or," he may produce

In all ages there have been persons who are known as professional jugglers, who by prac-ticing the black art or legerdemain, have been enabled to simulate, or nearly a 3; least, genuine 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 communicated, 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 farther;" so all this is understood by intelligent Spiritualists and in harmony with their philosophy. That is, all classes or grades of spirits can and do return to earth, and com-mune with the denizens thereof. That the chass of undeveloped spirits greatly preponder-ate is also admitted, but then, there is a natur-al 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. Ofcott has awakened deep interest That Col. Of cott has awakened deep interest in both hemispheres by his investigation, and done good we readily admit, but we are inclined to believe that the scientific world will never be able to discover any other name for the force or Occult power, by which penderable bodies are moved by imponderable forces, that he split forces. than by spirit forces.

Peter was the boldest of all the Apostles, and if we read carefully the interview between Jesus and his disciples, we find when Jesus asked 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 Biptist, some Elias, some Jeremiah or some one of the propheta" "But, Peter, whom do you say I am?" "Jesus Christ, Bon of the living God." Peter wanted to fister Jesus; but Jesus could ste into Peter's heart, and for the moment flattered Peter's vanity, which was all irony and sarcasm on his part. After Peter had become puffed up, Jesus lets him down by remarking to Peter, "get thee behind me Satan, thou art an off inse," etc. After all this bombast on the part of Peter, he acted, as Josus saw he would act, at his crucifixion; he cursed and swore, by denying that he knew his master.

Swore, by denying that he knew his master.

Och. Ocott in his book, "Psople from the Ocher 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 seeding myself a spiritualist pur sang."

For this swowal of his faith, no doubt the Colonal, like most of us have, been soundly berated the not catracised by relations and compan-

ions, if he has not had his noggin pummeled by the professors of Yale College.

In his letter to the Tribune the Colonel de-

nies being a Spiritualist, but the unkindest act of all was the attempt to place the whole family of Spiritualists in the category of "American Spiritualists," while the facts are that organization comprises a very small portion of the Spiritualists; and of those who subscribe to the Woodhull and Moses Hull "free-love" the-ories in the social system, with a great fluur-ish of trumpets, they assembled at Chicago in 1872 under the leadership of Victoria C. Woodhull, and arrogating to themselves the big name of "American Spiritualists," hoping thereby, by hitching on to the train of Bpirit thereby, by hitching on to the train of spirmualists 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 sil the isms of trash and non-sense, of certain individuals. The enterprise set on foot by the Chicago convention has along along along and the originators, gong long since collapsed, and the originators gone down in the maelstrom 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. Ol cott, or any body else.

When Col. O.cott visited Pallsdelphia as a great expert, and created the impression on the public mind that the learned and venerable Robert Dale Owen and the amiable Dr. Child were deluded on the Holmes' Kation King affile, the public have for a long time been anxiously waiting to hear from Col. Of cott the second time since the expose of Jennis Holmes, by the Brook yn committee, what he has now to say, of that medium's genuine per

Washington, D C

WIAT THE NEWCASTLE CRITIC OF ENGLAND. SAYS OF MRS TAPPAN

J EDWARDS

Spiritualism has fastened itself on the attention of the world with a considerable degree of tenscity 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 granted, 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 fi ting 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 pro'rait and sketch to our readers, but because we admire 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 powers will be readily admitted, and because of this we give her protrait and short sketch of her life, which must, however viewed, appear remark

Mrs. Cora L V. Tappan is an American lady, and was born in the year 1841, in one of the southernmost counties of the State of New York, as her "spirit guides" describe it, "in the midst of high hills, cradled amidst storms, where the headwaters of rivers that flow in three different directions take their rise.' appears that she was a descendant of the strict Puritan family who had fi d from England in order that they might find a land in which they could ob ain 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, be came a "free-thinker" lik wise. It would thus sppear 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 country children and did not extend beyond the commenplace reading, writing, arithmetic, pography, and grammar; these, we under-stand, 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, pre paring to sketch out on her slate a 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 under stand this matter, for the handwriting was un familiar, so she went to her mother, showed the epistle, and said, "Some one has written my slate all over when I was asleep. 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 "communica-tions 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 meconverse with the earth." Mrs. Tappan's mediumistic powers were not only used for writing, but her "guides spoke through her." It is also affirmed that they developed her "spir itual yision," so that she was able to describe the spirit-friends of those who visited her. But it would seem that she was destinied to posses still more wonderful powers, for it is stated that "after a time the guides intimated that a German physician would control the medium, and would examine diseases, and prescribe for or treat them by the laying on of hands." The following story is taken from the same authority as the previous quotations, viz:—A report of "A narrative of Mrs. Cora L. V. Tappan's experiences as a medium; given 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 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 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 believer in Spiritualism, but rather beand the carpenter begged of his wife, who was not a believer in Spiritualism, but rather believed it to be of Satanic origin, to send for Cora and her father to come and ease 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 gentleman had experienced nearly three weeks of suffering, Cora was aroused from alumber by 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 alleviste his pain, and telling him his arm must be amputated. He again begged of them to send for Cora, but they did not do so, and so the spirit sent them there

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 responsible 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 arg, 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 finger only remained a little stiff "

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 she returned to Wisconsin, and her father pre pared a half in his own house, and invited the public to come one evening each to hear discourses from this eloquent speaker. She was then but 18 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 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 formstrong society of Spiritualists in Buff do. Mrs. Tappan, although at that time was only 15 years of sge, was employed as one of the society'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 delivered by ner. That her discourses are eloquent, intel ligent, and clever, no one can deny, however much they may diff r from the lady in their views: Mrs Tappan's lectures are extraordi narily clever, no matter whether they are the result of spiritual Inspiration or that inspiration which is common to thoughtful, intelligent minds. There is an eloquence which we deem natural to this lady; her articulation is clear and deliberate; her figure is commanding and graceful; and she possesses those quali ties 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 audience.

THE BOGUS MEDIUM.

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

[F.om the Clevel and Daily Herald.]

EDIT OR HERALD:-To make sure regarding ing the truth of your statement, I went to witness 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 Ronest investigators. After seating the audience of about thirty persons, as before stated, all the ladies or 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 seated 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 done 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 performing the most important part of that performs a ceralmost 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 together, 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 alloped out with a slight pressure against 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 thoroughly 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 ty ing aby farther than to look at it. A'l were forbidden touching the knots except the com-mitteeman, 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 samuch as the claims put forth for the manifestations to be genu ne 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 fa ntly 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 conto features so far as the audience were con-cepted. D.florent voices were heard inside the cabinet, but nothing more than an ordina-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 boldy-out, as the sudience had been told would transpire, and give resitive oridence of its individuality and give positive evidence of its individuality away 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 very 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 honest investigator, was called upon to do the tying. This he did thoroughly as any one could by sense of feeling, the light all the time turned down so low as to be of little or no use to 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 confined during the cordial shaking. To have made this a test, the hands and knots should have been examined the instant 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 burlesque on spirit manifestations and if "Professor" Blanchard is a medium for materializations, he has certainly come out too soon, and, if I may be allowed 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 became a constant reader of your valuable paper, I must confess myself pleased with its fearless course, and yet caulions avoidance of all teachings and yet cau ions avoidance of all teachings tending to impurity or such as might render the philosophy of Spiritualism repulsive. The principal subjects to which I allows, are these—the beauty and locherous doctors of "F.eelove"—the other, the theory of half-baked humanity, known as "re incarnation." I only mention these subjects to express my preference for your paper.

You are aware this place (Brooklyn) is termed the "City of Churches," and yet, with all its costly, untaxed church attractions of ornamentally embellished architecture, sculpture, painting, comfortable velveted cushions, oper-atic and tro nbore music—in fact, every fasci-nation to make religion "fashionable and easy," there are still to be found advanced thinkers who, will rebel against all this—solemn farcical amusement and yearn for something higher. Hence, I am able to announce that here the Spiritualists are able to sustain two separate Sunday "conferences;" the one in the Western district we are assured is constanty and numerously attended. Of the Esstern district (Williamsburgh) I can speak more knowingly. Here we have sustained one at intervals for the last twenty three years, encour aged 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 Sanday conference, and has been successfully sustained under its present management for the last y:ar, the platform being free to all de batera.

The subjects to times have embraced a varied and wide range of thought, and it is often quite amusing to notice the conflict between the Bat visioned materialist, and the Clairvoyant Spiri uallst. A nong the many talented speakers we have had among us, we have been favored with discourses from Messrs. A tolphee, Pink, Pooler, the venerable Mr. Lawrence and lately by Mr. Hame, - he last gentleman hav ng jist 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 poet and an excellent elocu-

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 array of obstacles against it, the press, the pulpit, the bar, and the M. D's. And yet, perhaps these checks are absolutely necessary to
guard it against a wholesale influx of fashionable teachers from our churches.

It is very perceptible to the observer that
while the faiths of many are daily becoming
weakened in the sincerity of Orthodox z. by

weakened in the sincerity of Orthodoxy, by these plous religious Sunday churc's amusements, inquiry is fast awaking to the qu's-tion, "Is toere indeed any proof or assurance, if a man dies, shall be live again?"

Williamsburgh, L. I.

Poices from the People.

PETERSBURG, VA .- C. H. Cheatham writes .-I am much pleased with the Journal. I never get fired 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 Jounnal as ever; could not think of doing without it.

CHILLICOTHE, Q.-E. W. Richardson 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 Thope I may live another year so that I may know what is done at the Centennial at Palladeiphia. 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—Mand E. Lord held a scance here Oct. 23d, passing through here on her way to California. It was successful. She is the only true test medium who has visited 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. Akers 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 continue to live long upon the earth to do good to the

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 realize 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.—Goo. 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 appears more reasonable than any other with which I am acquainted; but apart 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.—C. D. M. (box 480) writes.—
I saw an item in one of our county papers, saying
there was a gentleman in California who had deposited \$1,000 in gold in a bank in San Diego, and
if any Spiritualist could tell the number of it, it
should be theirs. We had a scance 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

as to write to him and give him the number, Can anyone inform me through the columns of your can shyone inform the through the 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 mediumship except healing.

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 visit our seances, and no longer dispute the power of our dear departed friends to return to this earth our dear departed friends to return to this earth and impart to us the beautiful realities of the Spirit-land. A little girl of nine years of age is a writing 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.— My brother Hiram died very suddenly, his death was caused by some mistake in the remedy adminwas caused by some mistake in the remedy administered 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. She did not know of her child's
illness and death until the night he died, when he
appeared to her in matural form, and told her he
was dead, and that he was anxious for her to go,
home and attand his funeral. The next morning she returned home, as her apirit child requested, and attended his funeral. This occurred
years before the world had heard this voice that
lifted the veil. 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 and other interature 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 species 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 conscious-ly 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 persons yet in this s'ate of existence, and acts in obedience to the will of the medium or some one present. I have written to many whom I knew to 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 repeatedly 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 realled that them in your paper, and they have replied that they were not holding circles There are many hon-st people in this community who are auxious to learn the truth, and who will accept it whenever it is made plain. Can not some good honest medium visit us and give us some proof?

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Buddenly it seemed to Jacolliot, as though a gentle 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 and 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-nection between them and the fakir, felt certain unessiness; 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 per mission, took the leaves from the staves and these again out of the pots, and emptied the mold out on to the ground. Jacolliot 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 bamboo stick into seven portions, which he stuck into the glasses; on these he fixed the perforated leaves, and now asked the fakir, who stood about four yards distant, and had been looking on motionless, whether he thought that his spirits would still be able to operate. The Hindoo did not answer, but stretched his hands again as before towards the glasses, and not more than five minutes elapsed ere the rising and falling of the leaves began again. Jacolilot thereupon inquired of the fakir wheth-er pots and earth were necessary for the production of the phenomena; and being answered in the negative, Jacoliiot coused seven holes to be bored in a plank, and stuck the bamboo sticks into them. In a short time the results followed with the same regularity, and continued for two hours in every variety of man ner, until Jacolilot was fain to ask himself, whether he was not under some strong magic influence. Then said the fakir, "Hast thou nothing to sak of the invisibles, before I separ ate 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 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 zinc 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 mo-tionless on the board into which the staves were stuck. Jacolliot was struck, for A was the first letter of the name of his departed friend. When the bag was emptied, it was refilled with the type, and by degrees, letter af-ter letter, the observer received the sentence: Albain Brunier, mort a Bourgen Brene 3rd Januier, 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 dur-ing a great part of the night, and after repeating, at the subsequent sitting, the phenomena of the previous day in a similar manner, Ja-colliotasked the fazir to begin all over again, 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 en Bresse, 3rd Jan

Jocolliot tried also to alter the name of the town, and the day of death, but did not succeed, and received as before, more a Bourg en Bresse, 8rd Januar, 1856
For four successive days Jacolliot received

the fakir, who behaved with the greatest sub-mission, and continually varied his experiments. 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 spelling in regard to all the words in the sentence. He therefore repeated the experiment frequently at various times and with various objects, without, however, obtaining any different result. Whereas on the one hand the material phenomena were constantly reproduced, there was, on the other hand, as con-stant 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 ethereal 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 suhe is inclined to the view, exclusive of all su-pernatural influence, that the phenomena are 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 care-fully noted all that had reference to the doc-trine of the Pairis and the belief in spirits, as well as all he could learn of the material oper-stions of the fakin, with a view to a future ations of the fakirs, with a view to a future publication of these strange facts, always pre-serving the attitude of the historian, being un-

s, as he expressed it, to come to any "scien-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 unknown, 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 phenomena will appear which we can not now so much as imagine. It may perhaps be objected that the Hindoos have not been able in thousands of years to establish the laws of these phenomena, and that it is not worth while to waste any more time over the matter. Be rymong the Brahmins, who have brought ashing under the rule of religious belief,

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 epinion that a specific force exists in man, which works under some unknown and 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 tradi-tions, 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 quar-terly Journal of Science, which had appeared during his residence in India, and was astonished to flud that the famous English chemist formally asserted, 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, a 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, accompanied 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 Mohammedans 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 so excessive, that the Moslem and Brah man servants perform their washing operations in the secred stream. Jacolliot had made the acquaintance of a Mahratta prince in Chanderasgore, 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.

LEFTER FROM T. B. TAYLOR,

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 o 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 oc-

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 furn ish a "home" for such true and genuine work. ers as may arrange to come and spend s

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 to 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, 'Meo'ium'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 It 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

In a few days came Charles .H. Foster, the world renowned medium from New York, and 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 Bannen, secompanied by the agreeable and talented George Bacon, of Boston, and now and then the "World's Pilgrim," J. M. Peebles, drops in and shows his smiling face, bidding us good speed. And last, though not least, the apostle and champion of Phrenology, Prof. O. S. Fowler of Naw 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 (Banday) night will divide the platform with me at Lyceum Hall. He is a grand old man

and a Spiritualist. " WEIGHED IN A BALANCE."

One month ago I came to Baltimore by invitation of the Lyosum Hall Bociety, with the view of loking over the field, serving on a "probation," weighing and being weighed. Bo we have formed an agreeable "mutual admiration society," and in good hearty earnest, we go to work for one year, on a good salary with such men to back us as Messrs. Turnbull, Clement, Biration, Frist, Fickey, the Weavers, Loonard, Dr. Lang and Walcott.

I shall immediately form a large, Dramatic Association, for giving entertainments during the week, and thus by the sid of good mediums, will make it hot for Orthodox superstition in Baltimore.

Let all true mediums that can wish Balti-more, remember my address and write me ac-

Fraternally Your Co-worker,
T. B TAYLOR 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 Camberlin, where your good-faced Journal finds a weekly welcome. In this parent-home the tree of Spiritualiam 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 entertained with the presence of Uriah Clark (once an expounder of Spiritualism) and a Miss 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 complete the complete of the complete promising to completely expose all the tricks of mediums. The result the 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, in-stead 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 one 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 soft of prejudice that the good sower may come along and east 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 spirit-

communion. 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. BISHOP A. BRALS Le Roy, N. Y.

Fraudulent Mediums.

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 silent 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 ig-norance of all others and his own superiority speaks little for his modesty, and that "his remarks generally" savors of supreme egotism and arrogance, as well as those of Col. Olcott, whom he sharply criticless.

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 condi-tions 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 ellent.
ONE OF THE COMMITTEE. New York City.

ARCIENT 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 - 1

Passed to Spirit Life.

(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

My brother in law, Capt. John W. Hill, writes me to inform you that by the late disastrous storm his beloved wife, two daughters, and the seven children of one of his daughters, were all drowned, and their homes totally destroyed. He wishes me to say that his wife Barah Ann Taylor Hill was born in Viginia, married in Florida, (where she had moved with hir parents, Capt. Thomase Taylor and Margaret Pearson Taylor) in early girlhood. She was raised in the Methodist faith in which she lived; until five years ago, she became a firm believer in Spiritualism. and in its giorious belief Her spirit took its fight when her precious form was washed into the Galf of Mexico. Christian burial has been dealed her remains, as they has never been recovered.

JOSEPHENE TAYLOR WEITERIDE.

JOSEPHINE TATLOR WRITHIDE. Courtney, Grimes Co., Texas, Set. 17th, 78.

Very saddenly from New London, Conn., Aug. 23rd J. H. PRUIK, aged 65 years.

J. H. FRUEK, aged 65 years.

With deep regret I have recently heard of the decease of this good man, and I feel moved to write a word to his mean my. He was taken sick in his effice and carried home to he sist r at 11 o'clock, and ere the hour of 1 arrived, the gutes had upened to admit him into the presence of the "loved gone be'ore," and as I was made acquainted with these facts, J said, "how were the wishes of his heart gratified." Being constitutionally feebie, he had often expressed a decire to go quickly without length of suffering, and it was as though the angels stood recay to execute his wi-hea. "He was in sulligent and scholarly in his attain ments, gentlemanly in his deportment, affable in his manners, and of pure spirits titly his upright and biamaness life beers teatimony.

Womit we might all leave such a spotiess record, and in passing away swake as rincers regret.

E. ANNE HERMAN.

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