

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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NO. 14.

SPIRIT PHOTOGRAPHY.

Letter from Prominent Artists on the Subject.

Mr. Eboron.—Having read the very interesting article on Spirit Photography, by Mr. G. W. Kates, in your issue of Nov. 20th, and being the pioneer of that phase of spiritual manifestations, I have met the usual objections to which pioneers are subjected, and consequently feel competent to answer the questions therein propounded. But before proceeding to answer those questions, I will say that I do it from no pecuniary motive, as I am not now engaged in taking pictures as a business, and that I have nothing to gain except in the cause of science and truth. It is indeed a gratification to me to read of the endorsement of any medium, for this beautiful phase of spirit manifestations, for it tells me that my struggle of fourteen years, has not been in vain, that my claims to spirit photography will be recognized as a scientific fact, and that the time will surely come when that well-known couplet, "Secure the show ere the substance fades," may be altered to read that we can now "Secure the shadow when the substance has faded" and be accepted in that same degree of faith that ordinary photography is received to-day.

I will now proceed to give my answers to Mr. Kates's questions to the best of my ability, and will take them separately in the order that they are asked.

Question.—1st. Do you believe in spirit photography, or the spiritual phenomena?

Answer.—Most assuredly I do in both.

Q.—2d. How can a photographer produce an apparent spirit picture?

A.—By reflecting an image, through a transparent positive, upon the negative plate.

Q.—3d. Is it possible to produce a shadow and clear picture, such as the usual spirit picture of another person beside the sitter, by trickery?

A.—Yes.

Q.—4th. Can a picture be impressed upon the plate with the sitter, by trickery, so as to always occupy a position in the blank space of the plate; and if so, how?

A.—Yes. By making the image upon the transparent positive in such a place, that when it is placed in front of the negative the form will be reflected upon the spot desired.

Q.—5th. Can the operator, by trickery, insert a picture without being detected, upon a plate that has been searched, said operator having been searched, his materials all examined and he continually watched in and out of the dark room, from his reception of the plate until the development of the picture; and if so, how?

A.—With the above precautions, I answer most emphatically, No!

Q.—6th. Can the operator insert an imitation of a spirit upon a plate, between the period of receiving the plate and its removal from the chemical bath?

A.—If closely watched, No!

Q.—7th. Can a picture be impressed upon a plate in the chemical bath without any tubes or holes to admit light into said bath?

A.—No.

Q.—8th. 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.)

A.—In reply to this question, I will say, that the first picture taken by myself, was accounted for in the above manner, that the glass upon which my negative was taken, must have been an old negative, which had been insufficiently cleaned, and that when another picture was taken upon the same glass, the previous form was re-developed sufficient to give a faint and shadowy outline, but since I have had more experience in photography, I find that the above solution is entirely erroneous. The fact is, the picture is in the collodian film, and the glass is simply the carrier. The film with the picture may be floated from the glass, and conveyed to tin, wood, leather, or hung up and dried without injury; this then must be positive evidence, that when the film is cleaned from the glass, the picture is irrevocably gone.

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

A.—In my trial in New York, in 1869 for taking spirit photographs, it was claimed by some of the experts called, that the glass upon which a picture was taken, was a microscope glass, and that a microscope lens might be inserted in a screw-head or corner of the camera box, whereby a form might be reflected upon the sensitive plate; but they did not produce any pictures made in this manner, if I remember right, and I do not believe it can be done.

Q.—10th. Can bogus spirit pictures be obtained by using either glass or metallic plates?

A.—Yes.

Q.—11th. Could the operator perform a trick as well upon either glass or metallic plates, so as not to be detected by a person by being continually with him?

A.—Yes, either; it is possible that a plan suggested by Mr. Mason, of New York in my trial might be made to answer once or twice, but do not believe any person could do it long without being detected. Mr. Mason's plan was to make a positive on mica and have it fastened to a stick pointed at the lower end and about the size of a match. These he would have in his pocket, and just before placing his plate-holder in the camera, he would stick one of these mica pictures in front of the slide. Of course a picture so interposed would be reflected upon the sensitive plate.

Q.—12th. Can the operator destroy the impression of a sitter so that the plate will develop a complete or partial blank?

A.—Yes, by raising the slide and exposing the plate to light.

Q.—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?

A.—One negative reflected upon another will give this result.

Q.—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 spirit-drapery 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?

A.—My answer to this question is, that I know of no way that such an effect can be produced upon the negative plate, except to have a person dressed to represent a spirit, standing in the required position one-half the time necessary to take the sitter's picture, and then moving away, while the exposure is continued giving the sitter the full time. This will show a shadowy form of the one who represented the spirit, but in the absence of such materialized spirit, and these effects are produced, I believe them to be of spiritual origin, and I deem it a photographic impossibility to produce such results by any mechanical contrivance.

Q.—15th. How long would it take to impress a bogus spirit-picture upon a plate with a sitter?

A.—From 1 to 3 seconds.

Q.—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 before?

A.—It makes no difference when the bogus spirit-picture is reflected upon the plate, either before the sitting or afterward, it will always appear in front, if it comes in contact with the drapery of the sitter, never behind.

Q.—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?

A.—My reply to the 16th question covers this.

Hoping these answers may be of value to Mr. Kates in his investigations of spirit photography. I remain yours respectfully,

Boston, Mass. Wm. H. Mumler.

SPIRIT PHOTOGRAPHY—IS IT A HUMBUG?

EDITOR JOURNAL:—We have been much interested in an article printed in the JOURNAL on "Spirit Photography," also quite indignant over an article published in the Cincinnati Commercial, entitled, "How Intelligent People may be humbugged in Spirit-photography."

The spirit has moved us to make a few remarks on the subject, if you find them worthy a place in your excellent paper, please print. We are not of the champion of any Spirit-artist, or medium for spirit-pictures, but we are the champion of all true and honest mediums of whatever phase, and with an experience of some twelve years as an investigator of Modern Spiritualism, and months of association with some noble mediums, we are free to say that we believe Spirit-photography to be a truth, although yet in its infancy.

When we read the article in the JOURNAL, giving a short account of J. J. Hartman's mediumship for the taking of Spirit-pictures, we were pleased, but when we read an article in the Cincinnati Commercial in which the writer undertook to explain "how intelligent people might be humbugged," we were disgusted. The writer of the article evidently had a smattering of knowledge concerning the minutia and details of picture taking as practiced in photograph galleries. To the experienced photographer, who might read his production, he only gave evidence of a very small amount of knowledge concerning the art. The writer of this article has had an experience under the sky light and in the dark room of a photograph gallery of some four or five years, and may be pardoned the egotism of saying and believing that we know somewhat of the process of taking negatives, ambrotypes and types on metal plates. Now the first thing to learn in the art of photographing, is to clean glass for negatives, and well do we remember how we sweat and rubbed at the work before we learned how, and every one at all conversant with the business well knows how important it is that the glass, upon which negatives or pictures are to be taken, should be clean, undeffiled by spot or stain, or dim ghostly shadow. In our practices of the art, we had to use several hundred old negatives made by a former occupant of the room or gallery we were in. In using these old negatives, every one of which had a picture on before we cleaned them, we never so much as discovered even the shadow of a shadow on the glass, and we do not believe that any photographer in the legitimate practice of his business, ever had a reappearance of the former picture on an old negative glass after it was cleaned for second use—the article in the Commercial to the contrary notwithstanding.

A piece of glass is of no use to take a picture on until it has been thoroughly cleaned, coated with collodion and then sensitized in a bath of silver solution. The glass being clean the collodion is flowed over one side of it; this forms a thin coating of film, which is allowed to dry sufficiently to be firm in its place; the plate of glass is then dipped into the bath. This film or coating is what takes up the silver in the bath thereby becoming sensitive to the action of white light, and is what holds

the image in embryo after exposure in the camera, and holds the picture after development in the dark room. Just here we would ask the writer of the article in the Commercial, if he knows of any person practicing the art of Photography, who can take a piece of clean glass, and, without chemical preparation produce a shadow even on its surface by exposing in a camera? We think not.

Is there a process known in the art or to science by which it can be done? We think not. The image or picture being in the film or coating and not on the glass, of course when put into the acid for cleaning the film or coating slips off, and the image comes with it, leaving plain clear glass. Now, where is your shadow of the former picture on the glass, that is to come out as a ghost or Spirit picture at the second using? We pause, "Mr. Commercial," for your reply.

Every Photograph Gallery has a "dark room," in which some of the most important parts of picture taking are performed. This "dark room" is not literally dark, but is lighted in most galleries by a window of orange glass, which admits only the yellow or non-actinic rays of light. In this yellow light the artist can transfer his plate from the bath to the holder, without injury to its sensitive surface, and after exposure in the camera, can remove from the holder and develop the image. Now if, during either of the above processes, the artist, by accident, should leave his dark room door slightly ajar, and a ray of white light should fall upon the sensitive surface of his plate, all his labor would be lost—no image would appear under the action of the developer. The action of light upon the sensitive plate at the proper time and place, with the image of the sitter reflected upon it, in what fixes the picture in the coating on the plate, its action at any improper time or place would spoil the plate for use that time and another one would have to be prepared.

The writer of the Commercial article asserts that a Spirit-artist could produce the ghost or shadow on his plate while in his dark room, by exposing to the reflection of some picture or image, and then going to his camera and making another exposure to obtain the image of this be when there is no action of the yellow light upon the plate, and if the artist opens the door or window of his dark room to admit white or active light his plate is instantly spoiled.

Now there is, to our mind, only one way in which an artist could get the shadow of an image or reflection of a picture upon his plate before leaving his dark room—and that way would be by having a camera in his dark room, the image or picture he wished to obtain a shadow from, conveniently near outside his dark room, and a hole or window through which he could focus them or it, make a short exposure, obtain his shadow or ghost, after which proceed in the usual way to take the applicant's picture. We have never seen this done and we do not believe it could be successfully done under the watchful eye of a skeptical applicant for a Spirit picture—even if it were accomplished the result would be nothing like a genuine Spirit-picture.

We believe the time is not far distant when those who may wish, can go to a proper place and obtain the Spirit picture of some loved one gone before, and have no fears of being humbugged.

The world is filled with people who are prejudiced against Spiritualism and Spirit-photography—they do not want it to be true; therefore treat the subject with scorn and contempt—laboring hard to prove these things a humbug, rather than give them a fair and honest investigation. Thus has it been with every new discovery since the world began. Yet as each new discovery is accepted, and to day we enjoy and have the benefit of these new discoveries.

In a future article we may have something more to say about Spirit-photography, how it can not be successfully done as a fraud and deception.

Yours for Truth,
Ash Grove, Mo. S. K. Graves.

LETTER FROM A. S. AVERY.

Answer to questions propounded by G. W. Kates.

1st. Yes.

2d. While the persons sitting for another person step within the field of the camera, and remain motionless from one to five seconds, according to the light.

3d. Yes, but not without being detected.

4th. Yes.

5th. No.

6th. No.

7th. No.

8th. Yes. In 1860, I took an ambrotype of my father. It not being satisfactory, I cleaned the plate and took my father's picture upon it, and on cutting it with cyanide, my father's picture appeared very distinctly. I cleaned it and tried again, and again for the second, third and fourth time my father's picture was distinctly visible. I then threw the glass away. Now, had the glass been laid away and forgotten for eleven years (during that time he died) and I had taken a picture upon that glass, all the world could not have made me believe it was not a Spirit-picture. So you see it is the easiest thing in the world to be mistaken.

9th. No, I think not.

10th. Yes.

11th. Yes.

12th. Yes, by permitting light to strike the plate before or after the sitting.

13th. Yes, after exposing the plate, return to the dark room; take another negative and place the two glasses together, back and face

of glasses so as not to injure the wet plate and expose the part you wish to print to the light from a pinhole through the door or other point of light.

14th. Yes, as in No. 2, but not without being detected.

15th. See answer to No. 2.

16th. No appearances are deceitful.

17th. I think not.

Respectfully Yours,
A. S. Avery.

Morris, N. Y.

The Catholic Question—How to Meet It.

This great question looms up in the near future. How can it be best met? There are two great steps to be taken, both right and just, and therefore strong. First, banish Bible reading and religious exercises from our public schools; second, tax all church property.

The first step removes all fair grounds of complaint, so far as the Catholic with his own hands, in their homes, churches, etc. Catholicism will not be satisfied, for it aims to destroy free schools, but it can be met and defeated by standing on this solid ground, for us sectarian schools. This step is just, too, as toward Jews, Free Thinkers, Spiritualists, and all dissenters from so-called "orthodoxy," and puts our schools out of the range of sectarian or religious disputes.

The second step is of great importance, as every Catholic Church and all Catholic property is controlled and owned by one man in a foreign land—Pope Pius in Rome. He owns \$125,000,000 worth of such property in this country, and uses it for Catholicism, first and highest, even if it be to the ruin of American political freedom and free schools. This is a mighty power, and dangerous in such foreign hands. It accumulates rapidly for the skill and craft of these zealous servants of the Catholic Church, in getting valuable property had no match in our Protestant sects.

Of course, taxes must be levied,—not only on Catholic but on Protestant Churches,—for all must pay alike, and these last hold property worth some \$400,000,000. This exemption of which puts \$10,000,000 taxes a year on the people. The control of this vast value is divided among many sects, and thus less dangerous than the one-man-power of the P. P., but it is bad and unjust.

To tax the churches would be a positive benefit to their real spiritual life and religious character, for the more brick, stone, gliding, upholstery, and costly display, the more price and the less real piety. Costly untaxed churches are fine chapels of ease for rich men and their families, but the poor—even the middle classes—have no fit place there. They are not at home and the cost shuts them out. The Galilean tent makers and fishermen would be ill at ease among such spiritual aristocracy.

To prevent these vast and rapid gains of Catholic Church property, tax it, and all like it, and the influence of that check would soon be felt.

Let the efforts and influence of all thoughtful men and women, be given for these two great steps,—powerful, both to meet the aggression of Catholicism and to wholly separate Church and State, and thus benefit all the people.

G. B. STEBBINS.

A Remarkable Incident.

A remarkable incident came under my observation in 1844. I was then a sailor, and lodging with some twenty others at a seaman's boarding house in Mobile. The room in which we slept was about 80x40 feet, and occupied all the third story of the building. On the first night of my stay there, soon after getting into my hammock, I heard an old sailor remark: "There is that knocking again;" and listening, I distinctly heard a slow measured rapping, as of muffled hammer strokes on the floor in the centre of the room. I was not much impressed with the circumstance, although the sounds were unaccountable. The sailors, however, were much disturbed, and one of them, after the rapping had continued all night, "packed up his 'dunnage'" in the morning and quit the premises, solely in account of this queer visitation.

On the subsequent night, the thing was renewed; and during my stay of a week at the house, it was nightly repeated. One of its peculiarities was that it would never commence till we were all in our hammocks; and if a man afterwards, put his foot on the floor, though silently, and in pitch darkness, it would instantly cease. Every possible effort was made to discover its cause, but although it had at that time continued every night for three years no clue to its origin could be obtained. The room below was not plastered or lathed over head, so that there was no possibility that the effect could be produced by anything under the floor; through the crevices of which we could see.

On my last night in the house, I happened to occupy a hammock nearer than any other to the mysterious locality. Falling asleep with the sounds close at my feet, I awoke about midnight to hear them still continued. Sitting up in my hammock, I gazed for a long time at the spot whence they proceeded. The moon shone full upon the floor, and the seemingly hollow strokes—the regular "rap, rap, rap," as if from a little mallet, faced with leather—had an inexpressible solemnity. "Spirit rappings," as they are called, had not then been heard of; and the idea of conversing with the strange power, whatever it might be, did not once occur to me.

From a sailor whom I subsequently met, I

learned that the same phenomenon was still in progress a year after I had left the place; and still later I saw it stated in the papers that there was a haunted house in Mobile, though they gave no details. I may add, as a matter of fact, that a man had been murdered in the room where the rappings occurred, a short time before they commenced.

Geo. H. Coombe.

Warren, R. I.

P. B. RANDOLPH.

Letter from Dr. Cyrus Lord.

ED JOURNAL:—I would like the following communication published, as the public are continually asking something from Randolph. These are genuine, coming through my own family, and in a way which I will state.

A lady writing from Bishop Creek, Cal., wanted to hear from her old friend, and sent a letter to Randolph to be answered by him if possible. The letter laid upon my table. My daughter, Mrs. Webb, called at my office, and seeing the letter, picked it up and said, "I will take this home with me." She never opened the letter; laid it on her table and forgot it. In the night a spirit wrote on a piece of paper with a pencil the following, which proved to be the answer to the letter. In the first place I will state that some evenings before we were sitting for a small circle, and my wife, Mrs. Lord, was controlled and wrote:

"Good evening, friends. I will communicate through Mrs. Webb."

P. B. RANDOLPH.

Some days after the letter was answered in this way:

"Dear L.—I noticed your letter lying upon Dr. Lord's table, and take this opportunity of answering it, this being the first one since I received yours, which should have been answered before I passed away, but circumstances over which I had no control prevented me from so doing. This is a future state, as I told you long ago, but very much beyond my expectations. I remember well all the conversations that passed between us; and I know well how the heart hungers and longs for communications and tests. No more until I can give you a private communication."

Yours truly,
P. B. RANDOLPH.

The third came through Mrs. Lord.

"Friend Lord:—This is a world of progression, and I can progress faster by coming in contact with mortals. We like to come when we know we are welcome."

P. B. RANDOLPH.

The fourth was given to Mrs. Robbins, something after this, and Randolph seemed to have grown strong. He says:

"Tell Laura I do live, and am often standing by her when she lays upon the couch. If she will set for me in the twilight, she can see me. When she observes a small light floating on the vapory surface, tell her it is my spirit, responding to hers with the same affection it did when encumbered by the flesh. Oh! yes, Laura, I am here safe, but by the laws that bind me, I am unable to talk much. Will show myself when you sit often enough."

P. B. RANDOLPH.

A New Feature of Spiritualism.

You are at all times interested in marked developments of spiritual phenomena, I therefore venture to report for the JOURNAL certain manifestations through Mrs. Collier's mediumship in direction of obtaining spirit moulds.

At a recent seance held at Springfield, Mass., Mrs. Collier obtained a lady's hand, with fingers bound round with fine lace, a most curious and interesting cast, also another hand that of a lady, but the most wonderful incident at this seance was the obtaining of a part of a foot with all the toes and the underneath of the foot perfect. This, I think, is the first cast of a spirit foot yet obtained.

I write this not to seek patronage for Mrs. Collier, as she is not a public medium, but rather to put upon record the facts of Spiritualism as they occur, and to encourage other mediums. In this latest manifestation of "moulding the dead," there is already marked development, proving clearly that the Spirit-world is ready with its evidences. The value of this manifestation, can be better understood when we realize that the paraffine must be perfectly liquid, and at a heat that no mortal could possibly bear their fingers in, much less their toes.

A sitter at Mrs. Collier's seance, sometime after the manifestations had ceased, nearly scalded her finger by placing it in the paraffine which had been used. Prof. Denton and others of repute in the spiritual movement, have tested and proved these phenomena through Mrs. Collier's mediumship, and I believe Prof. Denton has several casts of fingers and thumbs, so obtained. Now hands and feet are becoming common, what next? Will the spirits talk of giving casts of their faces? So the work goes on bravely. Friendly students of spiritual phenomena will always be welcome to Mrs. Collier's private seances. Our postal address, is Lock Box 187, Springfield, Mass.

Yours Faithfully,
JOHN COLLIER.

Springfield, Mass.

Another Judgment of God.

A man died recently at St. Peter's, St. Charles Co., Mo., while saying grace at the breakfast table. A terrible warning to all people guilty of such practices.

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S. S. JONES, EDITOR. J. R. FRANCIS, Associate Editor.

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

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

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

4.—These sending money to this office for the Journal should be careful to state whether it be for a renewal, or a new subscription, and write all proper names plainly.

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

There is a very good little library, and fifty dollars per year is allowed to replenish it. There is also service and Sunday School, and some Sunday School papers.

If the Legislature should direct a different policy than now pursued, of course it would be adopted. Yours respectfully, M. D. GILMAN.

NOTE BY MR. HITCHCOCK. I asked that the rule should be changed, and allow the convicts the common newspapers of the day; did not ask him to allow this one man to have them and not any to other convicts.

Charles A. Hitchcock, an old and esteemed citizen of Pittsford—a gentleman who has held the office of sheriff and collector in Rutland county, Vermont, the last quarter of a century, sent us the foregoing correspondence in regard to the admission of newspapers within the walls of the Vermont State Prison, for the benefit of convicts.

A few years before the outbreak of the rebellion, a distinguished judge of the Supreme Court of the United States, shocked the better sense of the civilized world by announcing in his opinion, in the noted Dred Scott case, that the "negro had no rights which the white man was bound to respect."

A sentiment equally abhorrent obtains and has its advocates in our old native State—Vermont—in regard to prison convicts.

Marion Hitchcock, a poor, frail, caring man—he in the land of the "Furitan Fathers," (doubtless an exception to all others, out of the Vermont State Prison) was guilty of the crime of adultery—convicted and sent to the State Prison—for what? Certainly not for reformation, (by including his mind with that intelligence which raises man above the plane of the passions, to that of morality and virtue,) because they deny him the means for such reformation.

It was the custom in the palmy days of Judge Tasey to deny all means of mental culture, (such as the reading of newspapers,) to the black man of the South. The noble lords who were blessed with white skins would, however, in the language of Dr. M. D. Gilman, supply "service and Sunday schools" to indoctrinate the minds of the "dam-nigger" with obedience, as a divine command, to their masters, under penalty of endless Hell torments.

Our old friend, Dr. Gilman, who, for many years was a staunch pillar of the Second Presbyterian Church of Chicago, now a director of the Vermont State Prison, says in substance, that it would require about "250 different sensational newspapers per week to the convicts and we do not think this would be beneficial."

Our Presbyterian brother presents an unwarranted assumption. Who has authorized him to determine that those who desire to read newspapers to the unfortunately organized convicts, will select "sensational" papers? Then, again, sensation is an element which the religious world resort to as a means of grace, to convert the ungodly and bring them to repentance.

Such men are often reached and reformed at sensational protracted meetings.

A large per cent. of mankind are most frequently acted upon through the senses. Do not all of the great revivalists address the senses of those whom they convert, rather than their reasoning faculties? Did not the celebrated revivalist—Burohar—who held a forty days' meeting at Montpelier, Vt., forty years ago—and under whose preaching Dr. Gilman was converted, deal in the sensational entirely? Then why withhold similar "means of grace" to the poor convict, who can not by reason of prison walls, attend upon the ministrations of a Finny, a Burchard, or a Moody. Why not allow the Chicago Daily Times, which contains the ablest sermons of the most distinguished divines, admission into the Vermont prison as a missionary movement?

The gentle Nazarene pronounced a blessing upon them who visited those in prison. Doubtless Jesus had reference to the comfort rendered, and the moral precepts taught, through such visitations.

No newspapers were known in those days. To day he would, we doubt not, in a like manner, say, blessed are they who shed light and intelligence into the minds of the poor, unfortunately organized prisoners, by means of the great modern luminaries—newspapers and books.

Allowing Dr. Gilman's judgment to be correct in regard to the kind of newspapers that will be sent to convicts, they will be better, as a means of mental and moral culture, than the monotony induced by the reading of a few old state books that directors like Dr. Gilman, whose orthodoxy will not be questioned where best known, would be likely to select.

But as a matter of right why do the Directors assume to forbid the reading of the Religio-Philosophical Journal, by the convicts? Do we not teach a system of moral ethics unexceptionable? It is a fundamental principle in our philosophy that "the way of the transgressor is hard"—that if we would be happy we must be good, truthful and virtuous in every transaction with our fellowmen,—doing unto others as we would they should do to us.

Dr. Gilman says, "so far as I know the rule of excluding secular newspapers from the prisons, prevails at least, in most of the prisons in the country." The inference is that religious papers are admitted.

If so, why does he exclude the Religio-Philosophical Journal? Ah! we see. Our philosophy is not the evangelical religion approved of by the Vermont Prison Directors. But query, who made those gentlemen umpires to settle the question in regard to the phase of religious newspapers, that would "be beneficial" to the convicts to read?

Let us say to these gentlemen, who assume to be conservators of religious tenets, for convict's consumption, that their power to exclude such a class of newspapers as are allowable for transportation in the United States Mails, will

be of brief duration. Let them exercise such authority, and with the same rigor that was administered to the negro under the Dred Scott decision, and by a no less corrupt Congress that which allowed the United States Mails to be pillaged twenty five years ago by Southern Post Masters, for so-called "incendiary publications," and they will soon realize a similar result from the determined action of the people. The idea is already nearly obsolete, that man has a right to hold other men in ignorance, no matter what the circumstances surrounding may be.

Educate the children if you would have them grow up to virtuous manhood and useful citizenship.

If you would reclaim the wicked—the convict, give him such means of enlightening his mind as the current literature of the times afford. Remember that the literature of to-day, is the result of our civilization and enlightenment. While, it differs widely from the strict tenets of the Puritan Fathers, it is nevertheless a better means of saving unfortunately organized men from crime, and its consequences. It mirrors the mental and moral sunlight of to-day. Directors of Prisons morally, have as good a right to restrict convicts from all sunlight that does not pass through blue window glass, as to confine them to the orthodox literature, of the old Connecticut Blue law stripe. We fearlessly assert that knowledge is the Saviour of the World, and he that deliberately withholds from, even the most degraded of God's children, any of the instrumentalities for approaching his Saviour, is more guilty than the convict who through ignorance, or under the pressure of the passions, transgressed the law of his country.

MONROE D. COAWAY in his lecture as reported in the Tribune, presents the feeling that existed in the past in regard to evil influence, much of which was superstitious. He said: He did not know of any reason why children should not bow their heads respectfully when the name of the Devil was mentioned. Probing beneath the surface of philology, they would discover that demon and Devil were originally synonymous. The Latin word Dæmon was corrupted in the English dæmon, and the Egyptian dæmon was regarded as a God. In some copies of the old Bible they found the curious injunction, "Thou shalt not be afraid of any bugs by night." This was simply a contraction of the word bugaboo, which all children are familiar. Bezzebub related to Boal, and in short, all such words and names, when investigated, showed a regular affinity.

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Primitive man found himself encountering a Nature a will antagonistic to his own. He thought himself surrounded by strange influences, which he classed as spirits. Man had lived to learn better. The crowd of gods and goddesses of the Pagan ages were now regarded as the mythology of Nature. They had outlived their day, and were now but the records by which philosophers studied the history of the progressive mind of man.

In none of the earlier sacred books could they find a devil—a being specially and solely malignant—a creature of unalloyed wickedness. Everything then in religion was figurative. Clouds were described as flocks of swans, and the lightning was classed as a fiery serpent. Those shapes were conceived of simply as powers and forces. Each was half good, and the other half was reverse, sometimes conflicting and sometimes benefiting man.

The reason why there was no devil in the early books was because none was needed then. The gods considered themselves as being quite equal to any emergency that might arise in the way of wickedness.

But when the happy family of gods and goddesses was broken up, they split into two factions—the deities and the demons—both being then regarded as forces of alternate good and evil. It was held that the demons—fallen angels—were not wicked in their natures, but were impelled to do evil from an unappeasable hunger, even as the shark follows a fish to satisfy what naturalists call an insatiable appetite, not from any natural cruelty of disposition. Any harm done by the demons was considered as incidental upon their appetites. The superstitious, to appease them, offered gifts, which led to the early sacrifices, such as whole burnt offerings and matters of that description. To the ancients the deities expressed all that was pleasant, the demons all that was unpleasant. The former represented sunshine, the latter sunstroke. The first mentioned represented serene skies, the demons represented the thunder and the lightning, the sirocco and the tornado. Primitive man found himself begirt by the obstacles of Nature, and it was only when his mind became more developed, a faculty that his mind became clearer on the subject of the supernatural. Finally, after many ages, he succeeded in reducing all those obstacles which crowded on his infancy into one grand whole of unpleasantness, namely, the devil. This was the sum and substance of man's early idea of natural obstacles.

For generations man won a precarious livelihood from the hard bosom of Nature. He looked around and saw all creation about him hungry. There seemed to be a spirit of hunger abroad. The birds and fishes appeared to be so scanty, men came to the conclusion that there were invisible and voracious beings abroad, who wanted everything for themselves, and devoured everything within his reach. Thus the dragon and the ghouls—the earliest painted forms of the demons—had both immensely developed mouths, showing the idea of intense voracity. The vampire was chiefly a Slavonic superstition, but it extended into Germany, and in some districts of Prussia a corpse is never buried without plenty of food in the coffin so that it may not arise to prey upon the living. The idea had even reached the enlightened shores of America. Not long ago, a Mr. William Ross, living in Rhode Island, had the body of his daughter dug up and her heart cut out, so that she might drink the blood of the living members of the family. This was considered a species of family consumption. In fact, the homely name Kobogolus—of British origin—simply signified a ghost that gobbled. When the British officers went to India to view the solar eclipse, the natives kindled immense fires for the purpose of blotting out the sun, so that the foreigners might not steal it. The officers, however, tramped out the fire and renewed their work. So might enlightenment ever trample upon error and superstition in every land, so that science might prosper. The natives also threw out into the street every particle of food in their houses in order to bribe the devil not to steal their soul.

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The idea of the present devil first originated in Persia, where the philosophers considered that the universe was divided into two hostile camps by a great wall, one camp held by a god and the other by a devil.

Once invented, the devil made rapid strides. He could not be laid. It relieved the Devil of all that was bad in nature, and it gave man an excuse for his misdeeds. In the latter point of view, the devil might be considered a remarkable success.

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Mr. Coaway, of course, examines the question from a historical, rather than a philosophical standpoint. Evil spirits, demons, or devils diminish in power and influence, as humanity progresses. A person must necessarily have some of the characteristics of evil about him, in order to be approached and controlled by dark spirits to commit crime.

This perfectly pure need not fear evil influences. It is only those who have certain gross tendencies within their nature, and which can be acted upon by evil spirits, and intensified that disasters surely will follow. Mr. Coaway is a superficial philosopher, who can scrape facts from the surface and combine them in an interesting lecture, but he can not see, that from the very nature of things, antagonistic influences rise up from matter, through all the lower animals, until they infiltrate themselves in the human family, resulting in crime of all grades, as well as in the noblest and purest of philanthropic deeds. There are demons on earth; we can point them out to you; then why not in the Spirit-world also?

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Spiritualism has need of all such devoted workers, and wherever he goes may no cloud shadow his sky, and the gentle influence of the Angel-world attend him.

\$750 REWARD. Is the Devil Dead?



"I wish the Devil was dead. Here I am in prison. I 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 Devil or Diabla are allowed to exist, I must remain here as long as I live."—The words of E. Hyatt, an old man in prison.

NUMBER V.

He was a facile writer in the Hartford Courant, who attempted to demonstrate to the world the loss it was subject to each year, on account of "Wasted Fly Power." According to his interesting calculation, there are in round numbers, 33,000,000 cows, oxen, horses, and the like in this country, which for about ten hours a day during fly time, keep their tails in almost constant motion. It is not exaggeration to estimate that they swing them at least ten times a minute, with a force equal to each swing raising one pound a foot. That is, their tail force is ten pounds a minute. One horse power is 33,000 foot pounds in a minute, so 3,300 cattle would exert with their tails one horse power, and all these creatures in the country would put forth upon the fly the aggregate force of 10,000 horse power. Now the entire force of all the steam engines and water wheels in the country used in the manufacture of steam engines and boilers is less than 13,000 horse power. That is, the force wasted by our domestic animals in waving their tails to keep the fly away is almost sufficient if rightly applied, to move all the motive machinery in the land.

But logic is poorly applied, if nothing is rendered effective. A practical use of knowledge is what is needed. Had the above writer turned his comprehensive mind towards devising some means to kill the Devil, capture him, or thwart him in his actions, he would, no doubt have rendered his name immortal.

In a previous article, we alluded to a woman, who was stoned to death in Pine Nut Valley, Nevada, for witchcraft. It appears from statements going the rounds of the press at the time, that her name was Azium pe-sh-wy-pah, and she was accused of causing the death of many of her relatives by her dark arts. No one could dream of her without being afflicted with sickness or death. Her son-in-law died from the effects of such a dream, and but for the entreaties of a few of her personal friends, she would then have been hurled from the top of a lofty cliff. A distinguished member of the tribe died from the influence of her mischief, and she would have been then and there dispatched by the warriors of distinction, but that she sought safety in flight. Another Indian died at Pyramid Lake from her influence, and an attempt was made to capture and kill her, but she eluded the pursuit of the enraged warriors with singular activity. The matter was then taken up in the grand council in Pine Nut Valley, and the result was the appointment of a large detail to stone her to death, which was done by the unfortunate woman being placed in the "center of a ring," formed by the detail armed with

stones. She was soon killed, and left unburied. At first her husband felt somewhat annoyed, and threatened to clean out the whole tribe, but on the circumstances being more fully explained to him, he became convinced of the necessity of the step, and joined with the other relations of the deceased in expressing satisfaction with the deed—all of them saying that it ought to have been done long ago.

In this case, who can doubt but Demonic influences were at work?

The idea of two powers in the Universe, one good and the other evil, has been acknowledged in all in all ages. It permeates ancient traditions; it infiltrates itself into all theologies; it is impressed on all Bibles; it governs the movements of ancient armies; it is interwoven in the mythology of the East; it glitters in the poetic effusion of Homer, Milton, Pollock, and presented itself prominently among the priestesses of the Tripoli, and above all, it is right before our eyes in the calamities which are constantly befalling the human family.

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WHO IS RESPONSIBLE?

A Vote Upon Intelligence—Disgrace to the Age.

Redd, and let your opinion upon the subject be known to your neighbors. Let not your voice be silenced until all men in authority, and all aspirants to official positions realize that ignorance is a hot-bed for the culture of crime, and intelligence is the greatest and most potent means for reformatory movements.

S. S. JONES.—Dear Sir,—I enclose a letter from the Superintendent, also another from one of the Directors of the Vermont State Prison. They are at your disposal. You will see by these letters, that the RELIGIO PHILOSOPHICAL JOURNAL can be allowed to go to Mr. A. Hitchcock, an inmate of that prison. Thanking you for your liberality in sending it to him free, I am yours truly,

C. A. HITCHCOCK.

P. S. Mr. A. Hitchcock was convicted and is imprisoned for adultery.

A GOOD SENSIBLE LETTER.

WINDS or Vt., Nov. 16, '76

Mr. C. A. HITCHCOCK, Dear Sir,—Your note of inquiry concerning your brother is received. In reply, I would say, it is against the established rules of the Prison to allow the convicts newspapers. I do not see the propriety of the rule I must confess. I do not know any reason, except the rules, why convicts should not be allowed newspapers, especially religious papers. I will call the attention of the Directors to the matter, and if they should see fit to alter the rules in this respect, I will let you know.

As to the diet, etc., the fare is plain and substantial, the food good, and enough of it. What the prisoners most miss is butter, tea and coffee, if they are used to these drinks. They are allowed to have boxes of fruit, delicacies, etc., sent them by their friends, and if they have money to expend for greater comforts than the common prison fare, they are allowed the privilege. The beds in the prison are made of straw, and a feather bed would doubtless be a great comfort to any man so advanced in years as your brother. It should be very narrow, not half the usual width of a feather bed.

By the way, I would here say in regard to reading matter, there is a well selected library in the prison. All prisoners are allowed all the books they can read, so that papers are not greatly missed, except perhaps in a few instances, where they are wanted for home news.

Yours truly,

JOHN F. BAILEY, Sup't.

The above letter speaks well for the Superintendent of the Vermont State Prison, but the following letter from one of the Directors shows a lack of liberality and a narrowness of mind, seldom found at the present day. We are happy to say that we know of but three States in the Union which allow petty officials to withhold the RELIGIO PHILOSOPHICAL JOURNAL from the perusal by their penitentiary convicts. But here is Dr. M. D. Gilman's letter in reply to one written by C. A. Hitchcock, asking for a modification of the Prison rules so as to admit newspapers into the prison for the perusal of convicts:

DR. GILMAN'S (PRISON DIRECTOR) LETTER.

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained...

The Character of Spiritual Communications.

There are those who denounce Spiritualism as trifling and unworthy of notice and declare that its communications and literature are unimportant and beneath their dignity.

We know that there are many phases of Spiritualism, and that all classes can have manifestations, and the fact that we can thus regulate the character of the manifestations is an important part of the subject.

Spirits tell us that they come to earth to give that which they have acquired, and that we only receive this by coming into rapport with them.

If therefore we are only in a condition to attract trifling and undeveloped spirits, we need not expect others to come to us; if, on the other hand, we are seeking the highest truths...

THE SPIRIT WORLD.

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

MR. EMERSON, OF NEWBURYPORT. I believe that it is right for the children of this life to pass through trials and difficulties...

JAMES DANA, OF WILTON, N. H. In the quiet little valley of Wilton, I first communicated with my wife and daughter...

HATTIE RICHARDS, OF WORCESTER, MASS. Please give a few words of my dear father and mother. I was a great pet when I lived in the earth form...

NIMAN MARBLE, OF DUNGON ROCK, MASS. Many people say that I was deluded and led away, but I find I was led by a class of spirits for a purpose.

QUESTION BY DR. CHILDS.—Are there no spirits who teach you that there is something better than searching after lost treasures?

"Oh, yes, I have met with a number who have tried to discourage me; one old Quaker gentleman had a long talk with me. He said that even if I succeeded in getting the treasure, it would be a disadvantage, not only to me, but to the community at large.

"I replied, that I had heard some such ideas when I was in the form, but I was convinced that it would be a good thing to get these treasures and apply them to useful purposes, as I intended to.

"Ah," said he, "that is a question to apply them to some useful purpose. How many people there are who are striving after wealth, in order that they may do some good work, forgetting that they should be doing the good work all the time, and letting wealth be a secondary consideration.

And now, while speaking of meditative exposures, it behooves us to again caution our friends in regard to an alleged spirit-photograph artist who has recently been operating in the western part of this State.

"The spirit photographer was a fraud, and left town. His name was T. R. Evans, and he hailed from 393 Bowery, New York. His method was the ordinary one of taking tin-plates, except that he would put the plate in a camera in a darkened room and sit at a table until the spirits gave signal that the work was done.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL ten years ago will remember that we exposed this same fellow, whereupon he and his family left Chicago, leaving a box which he pretended to get the pictures in, at his boarding house, instead of money which he owed to a poor widow for board and room rent.

We regret that our friends—Spiritualists—did not expose the fat, lazy fellow, instead of leaving it for outsiders to do.—[Ed. JOURNAL.]

HE DENIES NOTORIETY, hence challenges Dr. Slade to go to Detroit and hold seances to convince him and others of the truth of spirit communion under an hundred dollar wager!

MR. NESBIT and his friends can see Dr. Slade and others any day. Spirits do not often entertain challenges. It is to the truthful, the sincere, honest seekers for their presence that they manifest themselves to, and not for those who do not desire them enough to comply with requisite conditions.

Business Notices.

THE ADJUSTABLE THRESHOLD, and weather strips prepared and sold by Wilson, Pierce & Co., whose advertisement has appeared in another column for some weeks, have been known and used by us for some years, the more we know of them the more pleasure it affords us to advocate their merits.

A lady said to us the other day, "Dobbins Electric Soap, (made by Cragin & Co., Philadelphia, Pa.) has saved my life. It has so lessened my labors when I have been worn out."

A NEGLECTED COUGH, COLD, OR SORE THROAT, which might be checked by a simple remedy, like "Brown's Bronchial Troches," if allowed to progress may terminate seriously.

FOR 30 DAYS FREE OF CHARGE, I will diagnose disease. Send lock of patient's hair, age, sex, and return postage stamp. Address, F. Vogt, Boston, Mass. P. O. Box 313 Station A, n14 4

The latest numbers of the Boston Investigator can hereafter be had at the counting room of this paper. Price 8-cents per copy. n11

THE FLANCHETTE.—The wonders of Planchette are backed by the statements of the most reliable people, statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

Several years ago we sold large numbers of this mysterious instrument, and there having of late sprung up a steady demand for them we have made arrangements so that we can now supply them in any quantity and at low rates. We have had a wooden case made to inclose the instrument and box so that it can be sent by mail without any danger of injury.

A Spirit Physician Materializes and Cures His Sick Patient. Mrs. A. H. Robinson, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription. A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow.

Enclosed please find three dollars with lock of my hair. If there is anything 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.

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

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

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

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

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

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

G. A. RADEBEL. Oswego, N. Y. Mrs. E. C. Wyman, of Wauhan, informs me that she used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that she is entirely free of all desire for the weed. Inclosed find two dollars. Please send me a box.

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

Agents wanted, to whom it is supplied for twenty dollars per dozen, but the cash must accompany each order.

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

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

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

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

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

Diagnosing disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid. In the past two years Mrs. Morrison's Medical control has given 2377 diagnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

PROFICHO FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminster St., Box 2510, v19n1816.

New Advertisements. E. J. WITHERFORD Clairvoyant and Physical Medium. Private sittings daily. Fee \$1. Seances every Sunday, Tuesday, and Thursday at 8 p. m. Admission 50 cents. 155 W. Madison St., Chicago, v19n1816

MRS. J. E. HYDE, FRANCHISE MEDIUM. 230 W. Madison St., Room 8 up stairs, v19n1814

MRS. DE WOLF, Business Clairvoyant and Test Medium, 253 W. Madison St., Chicago, Ill. v. 9n14 4

VITAPATHY. A complete system of cure. All seeking Health, or Relief from Pain, address with stamp, FRANK CAMPBELL, M. D., 136 Longwood St., Cincinnati, Ohio, v19n1417

Wanted for a pleasant winter's business, that will pay \$1 a week. Any person desiring a rapid selling article, with which they can operate at their own homes, will after a trial become fully satisfied that our goods are the best-selling and best-paying ever offered. We desire to send \$1 worth free to a person wishing to test it, with a view to business, but do not care to waste our time on street-talkers. Terms, Box 175.

5,000 MEN AND WOMEN. Wanted for a pleasant winter's business, that will pay \$1 a week. Any person desiring a rapid selling article, with which they can operate at their own homes, will after a trial become fully satisfied that our goods are the best-selling and best-paying ever offered. We desire to send \$1 worth free to a person wishing to test it, with a view to business, but do not care to waste our time on street-talkers. Terms, Box 175.

HAVE YOU FRIENDS WHO ARE INVALIDS? Then furnish them the means to recover "for that which had not been told them shall they see, and that which they had not heard shall they consider."

"SCIENCE AND HEALTH." A book of about 300 pages, by MARY BARRIS GLOVER of N. H. the discoverer of a system of scientific healing that applies to every complaint. Explains clearly the origin of all disease and how communicated and places understanding which is power in the mind of the people so they can be both healed and kept. A work to be studied by every one can be a successful practitioner. A thorough practical explanation of mind-reading, mesmerism, the phenomena of Spiritualism, mediumship, the control of the mind, and how Christ healed the sick. Hasten to its understanding and demonstrate its power. Practitioners a ready in the field. Agents wanted. Correspondence: Natural Science, Impassioned and Demonstrated: Sold and Matter; Great Travellers and Astronomers; Marriage Physiology; Healer the Sick.

Price \$1.00 sent postpaid on receipt of price, by the CHRISTIAN SCIENCE PUBLISHING CO., P. O. Box 1083, Boston.

For sale in Boston: by Litchwood, Brooks & Co., Washington St. v19n1814

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OF NEW YORK. Twenty-five Years' Practical Experience. Largest Net Surplus of any Agency Company in New York.

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

Agencies at all prominent points throughout the United States.

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

DAVIS & REQUA, Agents, 155 LaSalle St., Chicago.

Commercial Hotel.

7th St. bet. Robert & Jackson, ST. PAUL, MINNESOTA.

Fare, \$3 per day. This house is new and fully equipt to any two dollar a day house in the State.

FLOWER & WINDEB, v19n1811

JENNIE LORD WEBB, MEDIUM AND HEALER.

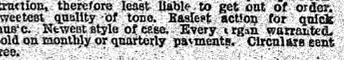
Communications from spirit friends, by independent writing, furnished those who send a lock of their own hair and one dollar. Mrs. Webb also examines and prescribes for disease with mark of snice. Examination and prescription, sent lock of patient's hair, one dollar and three-cent stamp. Address—JENNIE LORD WEBB, 83 Westminster St., Los Angeles, v19n1814



REED & SON'S ORGANS.

New and important improvements. Simplicity of construction, therefore less liable to get out of order. Sweeter quality of tone. Easiest action for quick music. Newest style of case. Every organ warranted solid on monthly or quarterly payments. Circulars sent free.

REED'S TEMPLE OF MUSIC, 92 Van Buren St., CHICAGO, ILL. N.B.—Cut this out and enclose in your letter. R. J. v19n1811



THE PLANCHETTE.

WHAT IS SAID OF IT.

FROM THE ALBANY EVENING JOURNAL. Do you wish to know the design of this instrument? Sit down at the table in company with some other person who has equal patience and curiosity. Let your fingers rest lightly—all of them upon the board, and content yourself for a few minutes, how many will depend upon how much magnetism you have in you. \$ 5. "The Planchette" is always ready, and so far as responses to immediate suggestions are concerned, always correct.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are backed by the statements of the most reliable people—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

You may hold a conversation with Planchette, provided your own part in it consists of interrogations. Its replies, so far as we have seen, are sometimes false. So are the replies often given by human respondents.

FROM CHRISTIAN WATGHAMAN & REFLECTOR. The tips of your fingers are placed very lightly upon the elbows raised from the table. Two pairs of hands are better than one. Few people can act faintly alone.

What is this mysterious playing? Can it be... Theories fall before this simple toy, opinions balk, experience defies itself.—E. Stuart Phelps.

FROM LIPPINCOTT'S MAGAZINE. There is an innocent little mystery which goes upon three legs, and is called "Planchette." Who invented it nobody can tell, and opinion is divided as to whether it is or is not a humbug. One is very sure that it moves with alarming readiness. The heart shudders at the thought of its power to reveal the secrets of the mind, and to give the truest breath of influence; the pencil points, marks lines and words on the smallest projection.

FROM THE BOSTON TRAVELLER. The Planchette is full of vagaries there is no question of doubt; that some are as simple as Mr. Malloy's pig, with others it is dull and quick to answer questions, interpret the thoughts of lookers on, and not only give answers to questions, but also give the truest breath of influence; the pencil points, marks lines and words on the smallest projection.

FROM THE BOSTON JOURNAL OF CHEMISTRY. Usually, when two or more persons rest their fingers lightly upon the instrument, after a little while it begins to move, and by placing a sheet of paper beneath the pencil, it will write sentences and answer questions, and move about upon the paper. The answers to questions are written out with great rapidity, and, as dates are given, incidents and circumstances related, entirely independent of the knowledge of those operating the instrument, it has become a puzzle and a wonder to thousands.

The Planchette is made of fine, polished wood, with metallic pentagraph wheels, and is furnished complete, in a handsome box with pencil and directions, by which any one can easily understand how to use it.

PRICE ONE DOLLAR, sent by mail, postpaid, to any address.

For sale, wholesale and retail, by the Religious Science Publishing House, Chicago.

Is the Devil Dead?

Bro. Jones:—I have taken note of the articles in the JOURNAL, "Is the Devil Dead?" now, for several numbers, and would like to respond to the inquiry, however, not to deliver...

First, instinct holds humanity to the natural or material things of life, and they naturally love to possess what they see, being universal in these tempting and temporary delusions...

Then again, the Devil has been represented as the cloven-foot, and as having great horns. This representation—although it contains much—is entirely wrong. Let us see first of what the cloven foot may be a symbol.

There is much to be said concerning the Cherubim symbol of strength, wisdom and magic, but it belongs not to the common use, although as Solomon says, it has been commonly defiled; and the people still conceive yet they know not whence their ideas, wherefore all seeming evil is put to the charge of Satan.

Are they wrong or are they right? The able writers who treat upon the subject of Spiritualism and Danger Signal sounds? I can not say that they are either right or wrong.

Obviously she is much used as a medium by some keen-eyed, far searching, comprehensive and potent intelligence, bent upon subjecting our political, religious, social and other systems to its own keen criticism...

The Eddy Mediums Exposures now going the rounds of the papers is too thin to captivate any but such simpletons as snuff every time their priests take a pinch of snuff.

ly foolish." Speaking of her new interpretation of the Bible, he says, "The first novel basic point presented, is that the Garden of Eden was not a particular plot of ground, but was the human body, especially the female body!"

Who can doubt but that "Jeff" Davis would draw a large audience in any part of our country? Who can say but what he is a man of mind, force and intellectual ability; also that he can and has uttered many truths in regard to this country?

Was the coming of her "social freedom" doctrine, if so, why not continue to teach it? Why, the new departure, without it is that she finds that it will not be accepted by thinking minds as anything but leading to a degradation, which is hellish instead of heavenly conditions?

He says in speaking of her new departure and philosophy, thus: "I will give the above the innocent name of a blunder."

About the year 375 of our era the Saracens were converted to Christianity. The Queen of that numerous and powerful people, Mavia by name, making war upon the Romans, after many vicissitudes of fortune was conquered, and accepted as one of the conditions of peace the religion of Christianity.

The one fatal error of Mahomet is his endorsement, qualified as it was, of polygamy. Doubtless he could not do otherwise among the people he addressed, seeing it was so firmly established among them.

Had the great Arabian prophet been silent on that one subject, even mildly disapproved the custom, to-day the doctrines of Islam would be proclaimed to as many believers in the West as in the East.

The Eddy Mediums Exposures now going the rounds of the papers is too thin to captivate any but such simpletons as snuff every time their priests take a pinch of snuff.

The Latest Sell, Stealing the Livory of Heaven to Serve the Devil In.

ED JOURNAL.—The curiosity-loving people of our city, had the pleasure of being humbugged by the biggest fraud that it has ever been my lot to witness.

Dr. Uriah Clark and Mrs. Clark lectured in Shakespear Hall Sabbath evening, under the garb of Christianity, proclaiming that they were going to expose and demolish Spiritualism with a herculean blow, and wipe out all mediums so that they would not dare peep again.

As the lecture was free the hall was crowded, and the address was such as might have been expected from one who has been a Universalist preacher, then a full believer in Spiritualism, practicing as a medium, trying to heal the sick by his medium power, and now professing Christianity to demolish his former belief.

Nearly the whole lecture was a tissue of false statements. About the only truth he uttered was that Spiritualists and mediums were largely on the increase. There was not a single illustration made but a well informed Spiritualist could detect his tricks at once; not a single act but was a plain, palpable fraud, and if a single one present could not see the trick and how it was done, it is my veridicality.

The admission that Spiritualism is on the increase, is but the universal law of human existence; there is no living son born of woman but has a spirit existence, that is as tangible and complete after the death of the body as in this life, and this universal spirit-life can come in rapport with and converse through highly developed seers and mediums, and identify themselves beyond a doubt, and tell their condition in the spirit-life beyond the grave.

Mediums are more sinned against than sinning. When the world better understands this subject, they will be more charitable to their doings and errors. The cat's paw was to pull the cheesnuts from the fire, but the cat did not do it herself. It is an unsanctified power behind the undeveloped medium that renders Spiritualism so unsatisfactory and repulsive.

THE SLEEPING PREACHER. Wonderful Clairvoyant Powers Said to Be Possessed by a Colored Preacher.

In these days of Spiritualistic investigation anything that bears upon the subject is looked upon with interest. North Alabama has developed a phenomenon in the person of A SLEEPING PREACHER.

as he is called, who is creating no little stir in that portion of the country and in Tennessee. He is a plain, simple minister of the Gospel attached to the Cumberland Presbyterian Church, and nothing annoys him so much as his own psychic powers, which he can not explain. But his wonderful performances while in a clairvoyant state are heralded everywhere. He has gained such a notoriety that he is the daily recipient of scores of letters from that host of believers in second sight, who would, if possible, have certain hidden mysteries declared unto them.

Those that relate to business, or that contain matter which he desires to attend to, he separates from the bulk, while the others he makes into a bonfire, thus disposing of a vast amount of trash. While in his clairvoyant sleep he suffers intense pain, and while suffering will talk, laugh, sing, pray, preach, and even weep. His spells have sometimes confined him to his bed for months at a time.

Harrison claimed that Spiritualism was nothing more than animal magnetism, or odic force. Harrison gave himself as an illustration of the point in view, and claimed—and his testimony was supported by witnesses—that after a prolonged illness this odic force took possession of him and continued so long as his nervous system was deranged. The touch of his hand upon a glass would have the effect to shiver it to atoms.

His case only awaits an investigation by scientists to discover whether this all seeing spirit is the soul and has power to realize what is occurring at long distances. If it could be proven that it is so connected with the physical body that when no power is exercised over it physically it can wander at its own will, it is

claimed that it might have been more indubitable proof of the existence of spirit, and furnish a greater hope of immortality.

Harrison desired to have Saunders' idea of Spiritualism and a description of his own peculiar experience in his case to aid the former in his debate. Saunders has no faith whatever in so called Spiritualism, and he is

so sensitive in regard to his misfortune, as he calls it, that he did not care to have it exhibited to the world in debate or otherwise, and therefore refused the request. Not long afterward, Harrison's second, who resides in Nashville, was engaged in writing a letter concerning Saunders' psychological condition. At the very hour Saunders happened to be in a clairvoyant state at Mooresville, Ala., where he lives. All at once he broke out into a loud laugh and exclaimed: "W—," mentioning Harrison's second by name, "is writing erroneously of me in a letter." It was afterwards ascertained that the letter just as Saunders had described it was being written at the moment he mentioned it.

On another occasion the wife of another Cumberland Presbyterian minister—the Rev. Mr. DeWitt—living in the same neighborhood with Saunders, prepared for him some delicacies that she knew he relished, and then requested her husband to carry them over to him. Mr. DeWitt demurred at first, but was afterwards prevailed upon to take them. There had been a pathway through a field leading between the two houses, and as DeWitt neared the gap, he met six or eight men who had just rebuilt the fence, making it unusually high in order to stop passage through that way. DeWitt, instead of going round, concluded that he would climb the high fence. As he got upon the top rail, his hold was very insecure. Both hands were full holding the stuff that his wife had sent.

his hat fell off, and as the wind was blowing hard, his coat tails flew, and his hair looked as if under a galvanic shock. Altogether, his appearance was highly ludicrous. At that moment Saunders, lying in his room more than half a mile distant, laughed very heartily and exclaimed, "Look at DeWitt!" and minutely described his appearance and position, mentioning that his errand was to bring to him some delicacies from his good lady. While DeWitt was undecided as to whether he would remain on the fence or drop off, Saunders exclaimed to those in the room: "He's about to lose my custard after all, and I be deprived of it." Then in a few moments he said, joyously: "Now DeWitt is down. He did not want to bring me those things—the dog." The appearance of DeWitt at Saunders' house a few moments after the above remarks, bearing the delicacies, fully confirmed to the minds of those near him his accurate description, as did also Mr. DeWitt himself. Dox. —Chicago Tribune.

Religio-Philosophical Journal.

Among the many newspapers and magazines devoted to the promulgation of the phenomena of Modern Spiritualism, none holds so enviable and advanced a position as the JOURNAL named above. It is published weekly by S. S. Jones, 127 Fourth Avenue, Chicago, at \$3 00 per annum.

Devoting itself more particularly to gathering reports of the physical manifestations constantly occurring in all parts of the country, it has come to be recognized as the chief vehicle through which to keep posted concerning them. Being decidedly antagonistic to the "free-love" theories advanced by Woodhull and others, claiming to be Spiritualists, it has won for itself a place in thousands of homes, both East and West. Its editor, S. S. Jones, and associate editor, J. R. Francis, are both advanced thinkers and philosophers, and discuss vital questions in a manner that is interesting even to the most casual reader.

ANGELS UNAWARES. In this dim world of clouding cakes We rarely know, till 'wildered eyes See white wings less'n'g up the skies, The angels with us unawares. —[Gerald Massey.]

DR. MAXWELL lectures next Sunday, Dec. 12th, at the hall corner of Green and Washington streets. We have heard him often, and consider that his lectures rank among the very best, which is saying enough in his favor.

Meeting I wish to state that the Liberals and Spiritualists of Painterhood, Elk County, Kansas, have organized a Liberal League for the purpose of the advancement of free thought, and are to have a justification meeting on the 24th of December, 1876, at the Stone School house of Painterhood Township, and respectfully invite all well disposed people to participate with us. There will be speaking, and both vocal and instrumental music to enliven the meeting. P. G. GAZER, Secy.

Contents of Little Bouquet for December, 1876.

The Wanderings of a Spirit in Dream-land; Ministering Spirits; The Bouquets; Death of Little Paul; Portuguese Superstitions; The Guardian Angels of the Rail Road Train; Okinawa; The Angel Monitor; Mrs. Emma Mount, the Mountain Medium; Little Del Daniel's Dream; The Bogus Savior; Tom; Road to the Children; How Little Alice Died; Spirit Flowers; Tired; Little Snubbeam; Disrespect in the Family; Varieties; A Talk about Our Little Ones; Married Life in China; Names of Countries; Give Children Candy; The Maxine's Return; An Angel Visitor; A Fragment; The Angel in the Guise of a Fairy; The Angel Promptings; Interesting Complications; Work; Educating Snakes; Attacked by a Monster Black Snake; Items for Young Theologians; Editorial—The Philosophy of Life; An Adventurous Boy; Touching Incidents. Every Family of Spiritualists, should take the LITTLE BOUQUET. \$1 per year. Specimen copy 5 cents. Address: HENRICO PUBLISHING PUBLISHING HOUSE, CHICAGO.

Letter From Dr. H. B. Storer.

FRIEND JONES:—I learn that Mr. Henry B. Allen, formerly known as "the Allen By," an excellent physical medium, is about to visit professionally the Western country. He is worthy of cordial co-operation, in his efforts to present the physical evidences of spiritual presence and power. His seances are very interesting and conclusive, the musical performance of the spirits being really excellent in quality, as well as marvellous in execution. Give him a warm welcome—harmonious circles—and the spirits will satisfy any sincere investigator.

All letters addressed to Henry B. Allen, Waverly, New York, will be promptly responded to.

Yours for the Truth, Dr. H. B. STORER, 9 Montgomery Place, Boston, Mass.

A People's Convention of the Spiritualists of Michigan, will convene at Stuart's Hall in the City of Battle Creek, commencing Friday afternoon, Jan. 14. All interested in the good of the cause, are respectfully solicited to be present. There will be no paid speakers, but decidedly intended, as we issue the call, as a mass convention of the Liberals and Spiritualists of the State. The society at Battle Creek will do all they conveniently can to entertain the friends coming from abroad. PROF. W. F. LYON, Pres't, Mrs. L. E. BATTLE, Sec'y.

How the Matter Now Stands in Chicago. Last Sunday Mrs. Oora L. V. Tappan lectured for the First Society of Spiritualists (which recently purged itself of the "social freedom" incubus, which has disgraced it—through a majority of its officials—from the time of the great Woodhull fiasco three years ago, down to last fall), to an audience of fifteen hundred people. E. V. Wilson held forth the same day in Chicago to an admiring audience of forty persons all told!

Mrs. DeWOLF, whose card will be found in this paper, is an excellent trance test medium. We are advised that her patrons are generally well pleased. From our own observations we can recommend her as a reliable test medium. Letter of Fellowship. The Religio-Philosophical Society, on the 3rd day of December, 1876, granted a letter of fellowship and ordination, to Sister Mattie Eulett Parry, authorizing her to solemnize marriages in due form of law. The book containing the celebrated BURGESS-Underwood Debate, is now ready for delivery. See advertisement.

DANIEL WHITE, M. D., office and residence is 703 Pine St., St. Louis, Mo. He is a prominent homeopathic physician.

LIVINGSOHN, who claims to be a materializing medium, is traveling around to different cities, advertising extensively to do this and that, attracting a large crowd, 89 out of a 100 being disgusted at his failure to produce what he advertises.

ANCIENT 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 cents.

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

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

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PROGRESSIVE SONGSTER. —COMPILED— By WILLIAM H. WESTCOTT.

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SELECTIONS: SWEET BY-AND-BY. SWEETING FOR THE LIGHT. BEAUTIFUL RIVER. MOTHER KISSED ME IN MY DREAM. REST FOR THE WEARY. DREAMING TO NIGHT. HOME ABOVE—(Air: "Home Again.") HOME OF THE ANGELS—(Air: "Star of the Evening.") LOVE, T' HOME. HOME, SWEET HOME. SOMETHING SWEET TO THINK OF—(By Orator.) WAITING BY THE RIVER. WELEBY GOD TO THEE. BROOKS TEACHINGS SHALL MOULDER IN THE GRAVE—(Air: "John Brown.") SWEET SISTER SPIRIT COME—(Air: America.) DO THE SPIRITS OF LOVED ONES COME? ROUND US—(Air: "Do they miss me at Home.") A LIGHT IN THE WINDOW. MESSIAH'S ANGELS—(Air: "Star Spangled Banner.") I HEAR THE ANGELS SINGING—(Air: "Over of Thee.")

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