

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

VOL. XIX.

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NO. 20

EDWARD

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### CORRESPONDENCE.

#### Richings and Pencillings Along the Way.

BY J. M. FRIEDEL.

THE JOURNAL.—Leaving Philadelphia the last of November, Southward bound like the swallows, I gave a series of seven lectures in Sturgis upon travels, oriental religion, and Spiritualism. The church edifice was densely crowded each evening after the first, many church-members attending the full course. I have a future engagement with this society of Spiritualists. Though the guest of the Hon. J. G. Walt during our stay in Sturgis, we called upon several old friends, among them Abram and Nellie Smith, both inspirational speakers. They ought to be out in the lecture field sowing the good seeds of the kingdom.

REV. SAMUEL WATSON, D. D.

This exponent of the Spiritual philosophy and editor of the *American Spiritual Magazine*, reminds me socially of a valued friend over the water—a quiet scholarly English gentleman. For thirty-seven years Dr. Watson was a Methodist clergyman; and for nearly the same length of time he has been a resident of Memphis, having the confidence of the entire community. During this time he was a while President of the Tennessee Female College—was ten years editor of the "Methodist Christian Advocate," and Presiding Elder as often and long as the Methodist discipline would permit. The Methodist clergy continue to visit him, listening to elucidations of the Spiritual phenomena, and the divine principles of a broad liberal Christian Spiritualism. Some of these are believers in Spiritualism; and what is more, they would preach it openly, if they could so afford financially! If gold is God, "public opinion" is a merciless tyrant. A guest of the Doctor's during December, I shall not soon forget his hospitality, nor the many personal kindnesses of himself and his excellent family. Mr. Watson, though a believer with her husband in the present ministry of spirits, continues to be the organist in the Central Methodist Church. Genuine Spiritualism and the Christianity of the New Testament are in perfect accord.

MRS. ANNIE C. T. HAWKS.

This lady whose name stands at the head of the "Inner Life Department" of the *Spiritual Magazine*, bears the same relation to it that Mrs. Conant did to the *Banner of Light*. Mrs. Hawks, formerly Mrs. Torrey, so well-known in Texas and the other Southern States, is an excellent medium, speaking in the semi-trance and inspirational state. She is also clairvoyant, clairaudient, and prophetic, giving at times really wonderful tests. It is a matter of regret that her nervous system is so sensitive, her organism so frail, her health so feeble.

MRS. T. W. MILLER.

It seems a marked purpose of the Spirit-world just now to present before us the materialized forms of the departed. But the term "spirit-materialization" is too vague, too inexact, to apply to this form of manifestation. Spirits do not materialize. Essential spirits can no more become matter than cause can become effect. Unseen intelligences, veiled in spirit-chemistry, have the power to color and use the aura, of medicine, and prophecies of individuals, and the elements of the atmosphere, manipulating and moulding the same into shapes, forms, and the shining garments of immortals, in which spirits appear. As it is the glove of the gloved hand that we see, so it is the constructed clothing of the spirit that our eyes behold. And then again, there is no doubt but that it is "the double" of the medium that is often seen. That the spirits of certain mediums occasionally leave their bodies for a time, I have the fullest proof.

MRS. J. M. FRIEDEL.

Referring to the late accident at the races, I beg to inform you that at a seance held on the 4th September, an intelligence controlled a writing and speaking medium, told us he had come to warn a friend of his, a jockey, who was going to ride at the races on the 29th September, that he must not ride, as he would get hurt; that he must not drink, and a lot more, which appeared very strange to us. He could not give the proper address, but we were to try and find him out to warn him.

MRS. J. M. FRIEDEL.

Cotton is the life-blood of the South. Traversing the streets of this interesting city, everything bears the marks of thrift; and yet the cry of "hard times" is constantly heard. The cotton-yards are full of bales—swathing shipments. Would it not be better for these Southern States to raise more bread-stuffs—more grain and fruits, and less cotton? It would certainly secure greater self-dependence. Most of the apples that show their shining faces in the markets are brought from the North. A large apple costs five cents—a fine orange considerably less.

REV. SAMUEL WATSON, D. D.

Spirit-lights or fiery-light have been given at seances; and have been seen many yards by clairvoyants. Such phenomena are as ancient as the records of the Old and New Testament. In connection with the "burning bush" that remained unscorched, Moses saw a "flame of fire." The patriarch Abraham saw "a smoking furnace and a lamp of fire." A "pillar of fire" guided the Israelites out of Egypt; and "cloven tongues like as of fire" sat upon the Apostles. So while Dr. Watson, myself and others were out in the open field on that auspicious evening in Memphis with Mrs. Miller, there appeared suddenly a flash, or flame of fire above the medium's head, falling to the earth, kindled into a blaze of twigs, grass and leaves, partially fading, then brightening up, and lasting I should judge some two or three minutes. And so modern spirit manifestations continue to parallel the ancient.

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Occultism, Voudouism, angelology, demonology, black magic and white, are nothing more nor less than spiritual mediumship in its manifold phases of manifestation, modified by temperament and nationality. While in Memphis we had the pleasure of meeting Dr. McFall, formerly a medical practitioner, as well as Representative and Senator in the Tennessee Legislature, and Senator in the Tennessee State Legislature. The Doctor, a clairvoyant from childhood, has been devoting several years of close study to the sunnyside and shade-side of mediumship, and to the uses and abuses of spirit-manifestations. This subject, though deep as thought, and broad as the universe of mind, is one that ignoramuses specially delight to dabble in. It has just enough of mystery to be exciting. Often it becomes a mania, and wrecks are the result. Dr. McFall, with a committee of gentlemen, is devoting his time to the science of spirit-intercourse, and the best method of conducting seances. There can be no more beautiful field of research.

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Keenly do I feel, and quickly do I sympathize with those, who martyr-like, toil for the spiritual enlightenment of humanity. Of this class is James Burns. It is fashionable with the purse-proud of the nineteenth century to stave men while living and praise them when dead. These lines from Mr. Burns' *Medium and Daydream*, tell volumes.

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REV. SAMUEL WATSON, D. D.

Many and hearty were the thanks you received from Southern Spiritualists for the editorial warning against the strolling "tramp," Livingston. Dr. Watson, taking his hint from you and the *Spiritual Scientist* of Boston, put the Memphis citizens on their guard; and yet, a crowd rushed to the theatre on Sunday evening, hoping to see, as advertised, their "materialized spirit friends" walk out in front of the foot-lights and give messages of identification. It was, of course, a failure and a fraud. The people left the theatre provoked, disgusted, while Livingston, as is his custom, left the city the same night. He plays a similar trick in New Orleans, leaving upon the "heels of a mob." He is reported to pass under different names. To Mr. H. Housch, a book and news dealer on St. Charles Street, New Orleans, he confessed himself a "sight-of-hand performer," with the aim in view of "money." Many Spiritualists who half starve genuine mediums at home, have a dollar anytime to pay out to a tramp, trickster, or a "humbus" seance. Americans are a getting, wonderful people. "The Jews require a sign, and the Greeks seek after a sign." America has more Jews than Greeks.

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Beneath the sun and moon he fares,  
He doth not fare alone;  
He goeth forth with cohorts, powers,  
The monarch of his manifold hours,  
Whose mind's his throne!

He owes no homage to the sun,  
There's nothing he need seek or shun;  
All things are his by right;  
He is his own posterity—  
His future in himself doth lie—  
His soul's his light!

New Orleans, La.

### SPIRIT PHOTOGRAPHY.

Results of Investigation in Cincinnati.

REVEREND JOURNAL.—"We came, we saw, we conquered" might with propriety have been the triumphant exclamation of the friends who have stood faithful to Mr. Jay J. Hartman, amid all the abuse and vilification, that has been heaped upon him by the leading newspapers in Cincinnati during the past three months. I never witnessed a more complete demonstration of the claims of spirit mediumship, than that given by Mr. Hartman "spirit photographer," Dec. 25th, at the gallery of Mr. V. Cutler, No. 28 West Fourth Street, Cincinnati. The facts are the following: Mr. Jay J. Hartman has been giving sittings for spirit photographs for the past four months, at the gallery of T. Teeple, No. 100 West Fourth Street. The results obtained by Mr. Hartman were truly startling. The foes of Spiritualism soon began the usual warfare of persecution against this medium of Heaven's beautiful messages of the life beyond the grave, for the weary, heavy laden children of earth.

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REPAIRING TO MR. CUTLER'S GALLERY, NO. 28 WEST FOURTH STREET. MR. B. E. HOPKINS CALLED THE MEETING TO ORDER AND SUGGESTED THE METHOD OF PROCEDURE. THE TERMS OF THE CHALLENGE WERE REFERRED TO AND THE ANNOUNCEMENT MADE THAT MR. HARTMAN WAS WILLING TO COMPLY WITH THE CONDITIONS NAMED THEREIN. THE PHOTOGRAPHERS WHO WERE TO SUPERINTEND THE INVESTIGATION, WAIVED THE OFFER MADE TO HAVE THE MEDIUM SEARCHED AND BLINDFOLDED. THEY DID NOT DEEM IT NECESSARY. THEY ASSERTED THAT THEY COULD DETECT THE TRICK WITHOUT THOSE PRECAUTIONS.

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IRIDI-PADA.

Spiritualism among the Buddhists.

[From the Spiritualist, Eng.]

When, of late years, within a period most of us can remember, the phenomena of Spiritualism became more widely known, few of the manifestations provoked more popular surprise and incredulity than the sudden appearing of brightly-knotted bonds, and levitation, or the floating of human bodies above the ground. Both have now passed into the commonplaces of the movement. In a past number of this paper an instance was adduced showing that the instantaneous untying of cords was known long ago in India; it is now proposed to bring forward some details showing that in very remote antiquity, centuries before our era, the idea of levitation was a familiar indication and accompaniment of the highest state of spiritual exaltation.

In the prodigiously complicated system of Buddhist rites and asceticism, it was believed possible by the continuous observance of certain ceremonies, and an inflexibly followed course of moral action, to arrive at the possession of supernatural powers. The entrance on this course was through the rite called Kasina, of which there were ten descriptions, chiefly modes, assisted by material symbols, of persisting in rigid, unbroken meditation, till the state called samadhi was induced. Samadhi is described as that which keeps the thoughts together, like the moisture which causes the grains of sand to adhere together and form a ball; through this illumination termed nirmita was attained. The ten Kasinas were to be exercised in fourteen excessively complicated ways, and after all had been successfully accomplished, the power of Irdhi might be acquired, though not infallibly. Irdhi is a miraculous power distinguishing a Rahat, or one who is entirely free from evil desires; who has passed the four paths, and will at death attain Nirvana. One special characteristic of Irdhi is the power of instant locomotion and flight through the air from place to place; hence it is called Irdhi-pada, i. e., the Divine Foot, on account of the distance it renders to those who possess it. Fax-Hian, the Chinese pilgrim to India in the 4th century, the accuracy of whose local and geographical accounts have been so fully confirmed, observes, in a matter of course way, as though it were nothing unusual, that "Rahats continually fly, and again, 'The men of that country frequently see persons come flying to the temple (apparently Nirvana) with horror as more blank annihilation; in Buddhist eyes it is the one absolute deliverance and rest; the only outlet whereby at last

Even the weariest river Winds somewhere safe to sea. When it is considered that by a continued repetition of birth and death the sentient being may be subject to constant suffering, being liable to be hurried from one scale of existence to another, and flung down, perhaps from the condition of a king to that of a leper or a reptile, it is intelligible how existence can be regarded as the worst of evils, and its utter extinction the greatest gain. A Buddhist would find in Kacina a key to all the puzzles of heredity and the possession of mental powers by otherwise uninspired persons; since in former lives may have attained the higher communion, been flung down from it by the Kacina of previous or subsequent lapses, and now survives and half-awakenings of long lost power and faculties may, in the kaleidoscopic revolution of good and evil, revisit the present existence

Like glimpses of forgotten dreams, Of something felt, like something here; Of something done, we know not where; Such as no language may declare. Before quitting this pale and cheerless philosophy that distrusts and hates alike both life and death, and in which the great doctrine of progressive evolution finds no place, it may be remarked that its experience of Irdhi levitation is not peculiar, but occurs in every religious system. El Islam, especially in its ecstatic aspects, knows it well. The flights of Mohammed to paradise are well known. It is recorded by a contemporary of the famous Jellal-al-din, the founder of the order of whirling Dervishes, born A. D. 1207, that when he was five years old he had manifestations from the invisible world, of angels and small white domes of glory. Once, when a boy, playing with other children on the flat house-top, one of them suggested that they should jump from one house-top to another. Jellal-al-din replied that such sport was only fit for dogs or cats, but that human beings, if they felt any power in their souls, ought to fly

It is well known how essential force of will is in mesmerism. But besides the power of passing through the air Irdhi confers the power of self-multiplication, of seeing in any place as with divine eyes, even into rocks and earth, of causing a wind to arise, of making any substance remove from one place to another without the intervention of a second person, of causing things to appear that are lost or hidden, of suddenly producing various objects, such as utensils, flowers, and gems, and of passing through walls and solid substances. It is also the privilege of those who have entered into any of the four paths to discern the thought and the previous lives of all the same or the preceding paths. Now, it seems worth noting how many of the above-mentioned phenomena resemble what is claimed to be effected by or through medial and clairvoyant sensitives to-day. How, for example, the last-named gift recalls that most wonderful and well-attested power of Heinrich Zschokke, by which passages in the lives of other, with whom he was in company, often perfect strangers, were suddenly brought before his eyes, with all minute accompaniments of place, surroundings, and personages, passages too often very embarrassing.

It may be that these mysterious powers and attributes have in different ages been manifested in different ways, and under varying conditions. The Buddhists held that the power of Irdhi was exceedingly difficult to acquire, even after the exercise of all the Kasinas; indeed, hardly to be attained unless they had been also practiced in former lives. "To him, who has not exercised Kasina in former ages, its accomplishment is exceedingly difficult. Among those who have not exercised it, scarcely one succeeds; in its acquisition out of a hundred or a thousand who may attempt it. Even to those who have accomplished the exercises, the acquisition of the nimble-illumination is most difficult; scarcely one in a thousand is successful, and even after that is acquired, it is equally difficult to attain the power of Irdhi." At the present day there is little idea of acquiring mediatic or clairvoyant powers; they appear to be conferred in a strangely random way, not coming with observation, but like a wind that blows whither it listeth; nor is it certain how far they are susceptible of development by personal will or striving.

In the extract just given from the Mallina Praana an allusion may be noticed to exercising the rites in former ages or states of existence. This may give occasion for a few words on re-incarnation as held by Buddhism. It is almost needless to observe that this most an-

cient theory is the substratum and rationale of the great Indian systems. Buddha declared that from existence and its inevitable incidents was produced "the complete body of sorrow." Sentient beings have run, and will continue to run, through endless phases of existence. The Jatakas record nearly five hundred particular states of existence, varying from a deity, a monarch, ascetic, and artisan, to an elephant, serpent, fish, and frog, in which Gotama Bodhiakwa himself appeared before attaining the supreme Buddhahood. The "cleaving to existing objects" is a property inherent in all sentient being, and can not be shaken off, except by Rahats. When by the dissolution of the elements death supervenes upon one state of being, "the cleaving to existence" still exists, must exert its power, and another being must necessarily be produced; but the manner and degree of the new existence controlled by a mysterious and intricate property termed kama, literally "action," the aggregate result of all previous acts, in unbroken succession, from the beginning of existence, through the countless births of past ages. This, though a mere abstraction, is inseparable from existence as shadow from substance, and though some times inactive, is ever potentially present, like fruit on a tree. No one can tell in what state the Kacina that rules him will appoint his next birth. He may be now and till death a very virtuous man, but in his kama there may be some crime committed in a birth ago ago, and the punishment for that crime may have to be endured. Contrariwise, a bad life and evil deeds at present may be healed in a new birth, by the influence of good actions done in a former state of being. But the way of kama is intricate and uncertain; none can forecast its operation, or what deeds in long past births may influence the new birth. The sage Mogalan was the principal disciple of Buddha, and the chief of those who possessed the power of Irdhi; yet he was once assailed by thieves, who broke several of his bones; and this was explained by Buddha as the result of Kacina, because in a far distant birth he had caused the death of one of his parents. The only escape from "the sorrow of existence"—the sole perfect rest—is the attainment of Nirvana, the goal and hope of all Buddhists. Who has entered one of the Four Paths at last "sees nirvana," and becomes a Rahat; "He can receive no further birth; the path of successive existence is destroyed; all cleaving to existence is cut off; the principle of evil desire is eradicated; all connection with the world is complete and done." Europeans regard Nirvana with horror as mere blank annihilation; in Buddhist eyes it is the one absolute deliverance and rest; the only outlet whereby at last

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heavenwards with him. Saying as he disappeared from their sight, on which they raised a cry of lamentation; whereupon he shortly reappeared amongst them with the hue of his countenance changed, and his eyes altered, and said: "As I spoke to you I suddenly saw a company of persons dressed in green, and who took me up and showed me the workings of the upper world, but when your wailings ascended they again deposited me here."

St. Philip Neri, Ignatius Loyola, Teresa, Dominic, Dunstan, Cajetan, and many other saints are declared by contemporary evidence to have been raised from the ground during devotions. The Abbe Movillot reports of the Jesuit in Greenland that their angakoks, or priests, sometimes rise from the ground and pass through the roofs above them. All the phenomena of modern seances appear to be familiar to this remote and barbarous people.

Special Notices.

Attention Opium Rates!

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

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The MAGNETIC POWDERS cure all acute diseases, such as Fevers, of all kinds, all inflammations of Lungs, Liver, Kidneys and bladder, Rheumatism, Neuralgia, Dysentery, Diarrhoea, Indigestion, Bronchitis, Convulsions, Erysipelas, Cholera, and all other acute diseases, as Paralysis, Palsy, Exhaustion, Nervous and Muscular Prostration, and General Debility.

The MAGNETIC & ELECTRIC POWDERS, combined, are peculiarly adapted to all diseases, affecting mucous surfaces, as Dyspepsia, Catarrh, Gleet, Gonorrhoea, Stricture, Hemorrhoids, Cancer, Scrophulous, in fact, all Humours, whether catarrhus or inflammatory, are unexpressed in Oculis and Fever.

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current that is putrid at its source, carries its putrescent qualities hundreds of miles. This earth is a charnel-house, a pool of elements whose seething qualities unite their energies in a grand creative carnival of hissing serpents, centipedes, wasps, spiders, potato-bugs, and vermin? Is it strange that evil originates therefrom? That murderers in human form walk upon its surface? That bandits make the mountains of Italy their home? That highway robbers flourish on the plains of Mexico? That our penitentiaries are crowded with convicts? Our poor-houses with paupers? Our hospitals with those who are sick with loathsome diseases? So long as this gentleman God maintains such a creative reservoir, and sustains it as a manufacturing establishment, so long will Devils walk the earth.

Look at that nucleated cell, a single point in a mother's womb. The mother derives her nourishment from the food she eats, the water she drinks, and the air she breathes, and she imparts life to that cell, which finally unfolds into a perfect embryonic child, and in due time is ushered into the outer world. A few months previously that organization was in the seething reservoir of God, where serpents are given life, but it took one road to the outer world, and they did another. It assumes the beautiful form of a maiden, is beloved by its parents, is respected by all, and lives to a good old age and dies, mourned by a large circle of friends.

But there is another little cell, the first starting point of embryonic life in the womb of the mother, and it, too, is perfected in growth, and ushered into the world a well-developed form. Here, however, we have a monster—a child who loves to torture animals, to inflict pain, cause suffering and misery, and after perpetrating many murders, he is hung on the scaffold! Both came from the grand reservoir of the gentlemanly God, but one was thoroughly tintured with the nature of the snake, the rapacity of the wolf, the cruelty of the bear, and the boldness of lion.

We find in men and animals simply a reflection of the impulses in matter. A mother has given birth to a child that had certain characteristics of a snake. Though the father is white, she has given birth to a child resembling a negro! The impulses of her own material organism, actuated by vivid impression made upon the mind by fright, etc., caused her own body to produce a monstrosity.

If we judge the creative power of this gentlemanly God, by the various works surrounding us, we must admit that he is a mixture of "good and evil," at the present time the latter predominating.

Discordant relations could not emanate from a perfectly harmonious source!

A cruel, heartless monster could not, seemingly, originate from infinite mercy!

We look up to God, by looking down! We gain a conception of creative forces, by surveying that seething caldron, which produces murderers, cannibals, thieves, etc.

The gentlemanly God of the Universe works from below, outward!

Look down in the debris; gaze at a den of hissing serpents, see the writhing, hellish anaconda, the wild hyena, and then you are nearer this gentlemanly God, than when you survey those stellar orbs that bespangle the firmament. The lower you get, the nearer you are to him. The more you imitate the brute, the nearer you approach the seething caldron that is giving birth to animal life, the better glimpse you have of this gentlemanly God? Why so? The creative force is infiltrated in matter, is connected with every molecule of the same, and when you emerge from that, you escape partially from God!

The nearer you are to this God, the more miserable and unhappy the life. As he pushes you from him, then light dawns, and wisdom illuminates the mind. You who scorn our position, reflect well on this—admitting that God creates you, are you not nearer him then, than at any subsequent date? Is not the child in the womb in the process of growth, nearer the mother, and feels her impulses more keenly than at any other time? The older the child gets, the more it becomes separated from its parents. During the process of creation you are near to God—en rapport with him; then you commence receding from him as you advance in knowledge, and you see from day to day less and less of him, but more and more of his works.

According to the Talmudical stories, as set forth by the Historian, Adam had a wife called Lilith before he married Eve, and of her he begot nothing but devils. This Lilith or Lilis figures in the middle ages as a famous witch, and is introduced by Goethe in the Walpurgis night scene in "Faust." The cabalists made Adam the natural king of the world of spirits prior to his fall, and described Solomon as a most accomplished magician. They peopled the fire, air, earth, and water with salamanders, sylphs, gnomes, and undines, to one of which classes all evil spiritual agencies belong. Other writers made nine kinds of demons. The first rank consists of the false gods of the Gentiles, whose prince is Beelzebub; the second, of liars and equivocalors, as the Pythian Apollo; the third, of inventors of mischief and vessels of anger, whose prince is Belial; the fourth, of malicious revenging devils, whose prince is Amodeus; the fifth, of cozeners, as magicians and witches, whose prince is Satan; the sixth, of those aerial devils spoken of in the Apocalypse who corrupt the air and cause plagues, thunders, and fires, and whose prince is Mercurin; the seventh is a destroyer, causing wars, tumults, combustions, uprises, who is mentioned in the Apocalypse, and called Abaddon; the eighth is the accusing, calumniating devil, called Diabolus, that drives men to despair; the ninth embraces tempters of several sorts, whose prince is Mammon. Wierus, a celebrated demonographer of the 16th century, in his Pseudomonarchia Daemonum, following old authorities, establishes a complete infernal

court, of which the following is an outline: Beelzebub, supreme chief of the infernal empire, founder of the order of the fly; Satan, leader of the opposition; Euryonoma, prince of death, and grand cross of the order of the fly; Moloch, prince of the realm of tears, grand cross of the order; Pluto, prince of fire; Leonard, grand master of the sabbats, knight of the fly; Basilberith, master of alliances; Proserpine, archdevil, sovereign princess of malignant spirits; Nergal, chief of the privy police; Baal, commander-in-chief of the infernal armies, grand cross of the order; Leviathan, lord admiral, knight of the fly; Belphegor, ambassador in France; Mammon, ambassador in England; Belial, ambassador in Turkey; Rimmon, ambassador in Russia; Thamuz, ambassador in Spain; Rutgin, ambassador in Italy; Martinet, ambassador in Switzerland; Lucifer, highest officer of justice; Alastor, executive officer in great undertakings; Nitroch, chief cook; Behemoth, chief cupbearer; Dagon, chief painter; Mullin, chief valet de chambre; Koyal, director of spectacles and amusements; Asmodeus, superintendent of gambling houses; Nybas, master of pageants; Antichrist, conjurer and mesmerizer. (To be continued.)

True Spiritualism Triumphant in Michigan.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL during the last four years, know that this paper, solitary and alone, as a newspaper devoted to Spiritualism, has combated the infamous doctrine of so-called "social freedom." The disciples and lecturers advocating that doctrine, have belittled at the top of their voices in public gatherings, and whispered privately in the ears of all who would give them audience, all manner of slander and reproach against the editor of the JOURNAL, and constantly reiterated the falsehood that the paper was soon to die for want of subscribers.

The Spiritualists of Michigan were so completely overwhelmed by tramping free loaves, in the capacity of lecturers, that their State Convention fell into their hands, and was completely under the control of them, for three years. During that time they brought all the disgrace of the free-love odium upon Spiritualism, not only in Michigan but also in Illinois and Wisconsin.

It was during that period that they resolved against all marriage laws, and against the RELIGIO-PHILOSOPHICAL JOURNAL, and in favor of the doctrine of "Social Freedom." Mrs. Woodhull being present in her own proper person.

It was to that gathering, where the above resolves were made, that E. V. Wilson, Mrs. Severance, Jameson, one Stewart of Wisconsin, and some others then running the Convention at Elgin, in the name of the Spiritualists of Northern Illinois, sent greetings, and determined that "Social Freedom" was "germane to Spiritualism."

Now we hear from the Spiritualists of Michigan in no undecided language. Wilson still having the same "germane" element was yet in the ascendancy at the meeting being held at Battle Creek, Michigan, sends them greeting from Rockford.

To which the Michigan Spiritualists send back the following bomb-shell:

To the Northern Illinois State Spiritual Association: The Michigan State Association sends greeting. Telegram received. Twelve speakers present; all passes off harmoniously. The Charlotte resolutions, indorsing Woodhull, are reconsidered; also the Jackson resolutions abrogating the marriage laws.

The following special Telegram contains a synopsis of the proceedings of the Battle Creek Meeting:

MICHIGAN SPIRITUALISTS. BATTLE CREEK, MICH., Jan. 18.—The second day's sessions of the State Spiritual Association were well attended. The association convened at 9 o'clock on Saturday morning. The entire forenoon was occupied by a conference meeting. The association was called to order in the afternoon. Geo. W. Winslow, of Kalamazoo, chairman of the committee on resolutions, reported the following:

Whereas, The question of the Bible in the schools and God in the Constitution has already, in many parts of our country, become a live issue; with the prospect that it must soon become so to a greater or less extent throughout the country; and

Whereas, The whole people, without regard to their religious or irreligious opinions, are justly taxed for the support of our common schools and of our general government, and are therefore justly and equally entitled to the benefits to be derived from the same; and

Whereas, The destruction of our common schools must, in our opinion, ultimately end in the destruction of our government; and

Whereas, We fully accord with the sentiments expressed by President Grant in his last annual message, forbidding the teaching in said schools of religious, atheistic, or pagan ideas, and prohibiting the granting of any school funds or school taxes, or any part thereof, either for the legislative or municipal powers, for the benefit of any other object, of any nature or kind whatever, in connection with this important question; therefore, be it

Resolved, As the sense of this convention, that we deny the right of any school board or school teacher to introduce or tolerate the use of any version of any so-called sacred book, or to permit in any way the promulgation of any religious, atheistic or pagan ideas in our schools.

Resolved, That inasmuch as the constitution of the United States now provides that no religious test shall ever be required as a qualification to any public office or trust under the United States; also that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, the indorsement of any new feature embodying therein the recognition of any religious, atheistic or pagan creed, or of any ordinance, would be virtually a religious test, to which a free people can and will never submit.

Resolved, As the sense of this convention, that the resolutions heretofore passed at Charlotte and Jackson regarding the social question and marriage laws be rescinded.

S. B. McCracken, of Detroit, opposed the first resolution, and it was referred back to a committee. The second resolution was passed

unanimously. The third resolution was passed, after much discussion.

Discussion of the resolutions having occupied all the afternoon, especially discussion of the third resolution, the meeting adjourned until evening.

The Charlotte and Jackson resolutions, which were rescinded by the adoption of the third resolution, were indorsements of the doctrines of Mrs. Woodhull, and, as it now stands, Michigan Spiritualists no longer endorse her doctrines as a body.

At the opening of the evening session of the State Spiritual Association, the committee on resolutions reported the following as a substitute for the first resolution offered in the afternoon, which was unanimously adopted, without debate:

Resolved, That the public educational system is a state and not federal institution, excellent in many respects and faulty in others, and always open to criticism and amendment; that we are opposed to any interference by the federal government therewith; that public schools are established for teaching sciences; that, if sciences are religious, then schools should be in so far religious; that if sciences are pagan or atheistic, then schools should be in so far pagan or atheistic; but that we are opposed to any and all authoritative teaching of religious dogmas in public schools, the reading of any version of the Bible therein as a recognized school book, or the introduction of prayers, religious hymns, or other so-called religious exercises.

The Charlotte resolutions, indorsing Woodhull, were rescinded; also the Jackson resolutions abrogating the marriage laws.

The following officers for the ensuing year were elected: President, Dr. A. B. Spinney, of Detroit; Secretary, Mrs. L. E. Bailey, of Battle Creek; Treasurer, Mrs. Frank R. Ed. Knowles, of Breesville; Executive Committee, Hugh Shafter, Galesburg; S. B. McCracken, Detroit; Dr. J. V. Spencer, Battle Creek; Geo. W. Winslow, Kalamazoo; Elias C. Manchester, Battle Creek.

The following resolution was offered by S. B. McCracken, and unanimously adopted: Whereas, The statutes of this state and many of the practices under the government are in conflict with the constitution of the United States and of this state, which guarantee religious liberty and non-recognition by the civil government of any system of religious belief or practice; therefore, be it

Resolved, That a committee of three be appointed by the president of the convention, whose duty it shall be to prepare a form of memorial to be circulated for signatures, and to be presented to the next legislature, setting forth wherein such conflicts exist, and asking for legislation that will harmonize the statutes with the fundamental law.

A vote of thanks was tendered to the retiring officers. The address of the evening was then delivered by Mrs. E. C. Woodruff, of Orleans county, New York, followed by Dr. Wm. F. Lyons, of Adrian. The convention will close to-morrow night.

The session closed to-night. The meetings have been well attended, especially to day, and have been conducted much more harmoniously than ever before. The business transactions of the association were completed last night, and to day was devoted entirely to speaking and conference meetings. The speakers this forenoon were S. B. McCracken, of Detroit, and Miss R. Augusta Whiting, of Albion; afternoon, Mrs. Frank Knowles, of Breesville, and Parker Pillsbury, evening, Dr. A. B. Spinney, of Detroit.

A few weeks ago the JOURNAL announced to its hundred thousand readers, that of the old free-love serpent, nothing but the tip end of its old "germane" tail was left wagging. This well-deserved blow by the Michigan State Association, will doubtless be a final settler to it, unless Wilson, Severance & Co., continues to animate it with their "germane" magnetism.

Let the Spiritualists everywhere follow the example of the State association of Michigan, by resolutions, denying that "social freedom" is "germane to Spiritualism" and all schemes upon the subject will forever cease, and the history of Spiritualism will no longer be clouded by a doctrine so infamous as to repel millions of most sincere friends from its public advocacy.

Is the Devil Dead?

Bro. S. S. Jones.—You can hardly imagine my surprise on receipt of your refusal to honor my draft for the discovery of his sable majesty on the ground that I had only discovered ONE OF HIS MANY TRACKS.

In my fancied security of the prize, I had been speculating on how many poor devils I would make happy with the avails of that \$750, when the receipt of your decision at once dispelled that pleasing reverie. But as you admit my chances are still good to participate in the prize, and as I have followed the trail too long to be easily diverted from the track, and also induce others to join in the pursuit, I propose to double the reward you offer. If on close examination the different tracks of the animal do not invariably lead to the same den—the surest remedy of the invisible over the visible; the he over the she, in so far as the human family is concerned. That I may be fully understood, permit me to say, that in my researches for this lurking Devil, I have made discoveries that are wholly ignored by both Materialists and Spiritualists, and which must eventually serve to unite the two in one harmonious whole. It is an admitted fact that the egg or cell is the source of all organic life—the starting point of all grades of being, and on this simple fact I predicate my theory. The double condition of the yolk and albumen of the egg is represented in the sexes, and is just as necessary in worlds as in their outgrowths, and there is just as good reason to suppose the yolk of the egg could produce the chick independent of the albumen, as that the material world can produce ontogenetically independent of the spiritual, or male counterpart. If this reasoning is logical, spirit worlds are to the material worlds what the albumen is to the yolk of the egg; what the male is to the female in their products, while the visible and invisible, the representatives of both sides, are interchanging relation, if the evidence of our senses is reliable. The double condition of the world then, is as evident as that of the sexes in its products, and denying the existence of the invisible half by the Materialist, and making it supreme over the visible by the Spiritualist, is denying the necessity of the male in the one case, and making him supreme over the female in the other.

The assumption that this material world does, or can produce outgrowths independent of the spiritual, or that each, or any species repeats itself from itself, is only equalled by the assumption that a man can lift himself by his waistband, or that two numbers united would represent the same number, they did separately.

The late Prof. Agassiz in his lecture on the egg, after asserting that the higher animals of any type pass through the forms of the lower ones in their development, ask how it comes that the germ of a turtle always produces a

turtle, the germ of a snake always a snake, the germ of a dog always a dog, and the germ of a man always a human being, etc. Had the Professor with his usual scummen, gone back on the germ to its constituent parts, he would have found a solution of the mystery in the fact that the germ instead of representing an unchangeable being or condition of being, was derived from the union of a germ and sperm or male and female spirits, the two united as one by conception, gestation and birth, and brought by parental action from the positive or spirit side of a lower circle or species to the negative or material side of a succeeding higher one, the one occupied by the parents; or in other words, death is transition from the negative to the positive side of the same circle. Birth is a transfer from the positive of a lower circle to the negative of a succeeding higher one, or from the head of one class to the foot of the next above it.

With the same propriety claim that the union of two numbers will reproduce the same numbers as before the union, as that the union of a germ and sperm will produce the same grade of being as before the union. If an impossibility in one case, why not in others? The grand difficulty is, we admit we are slaves instead of free men; that we are the creation and subject of a supreme invisible being, instead of what we really are, constituent parts of one universal being and are taking the effects which that slavery imposes. When we are ready to claim our rights as constituent instead of subject, that the power of government are derived from the governed instead of from a being or condition that is independent of them, the Devil will pick up his traps and leave for a more congenial climate; till then he is master of the situation.

Westfield, N. Y. J. TISHENY.

We are glad to know that you have taken this question under careful consideration, and we have no doubt you have had a glimpse of his Satanic Majesty, in the interchanging relations which you seem to think exist between matter and spirit. Your reasoning is plausible, but will you show more clearly, why it is that in this unfolding, fiend-like devils are produced, not only doing great mischief in this life, but continuing the same in the Spirit-world? Does not this state of affairs indicate a weakness on the part of your "creative cause," even if carried on in the same principle that the chicken is hatched? Such must be the case, if that creative cause,—he, she, or it, or matter and spirit, had any design in connection with the works of creation. You have found one of his many tracks, and possessing a clear analytical mind, we have no doubt that ultimately your search will be crowned with success.

D. G. Mosher, of Mosherville, Mich., writes, "I desire to be informed whether this question has reference to a real personal Devil, or an imaginary one, that I may better judge whether to compete for the prize offered for the arrest of the Orthodox 'Devil,' or prepare for a raid on 'Diakka.'" To a real Devil, of course! That is the name we apply to fiends on earth, and why not apply the same to them in the Spirit-world.

Joseph N. Smith, of Lansing, Mich., says that Elder Wright claims that he killed the Devil over 35 years ago. Let him visit the dark spheres of Spirit-life, or the holes of liars, scoundrels in our large cities, and he will change his mind on the subject.

Brad Cheney, of Mantorville, Minn., thinks we can not kill the "Devil intelligence."

Mrs. Orville Lookwood, of Osseo, Mich., claims the "Devil is in the organization of individuals, and his name is Ignorance." She wants the \$750. Why, my dear sister, you have only found a dim shadow of the old fellow. Point out the substance, and then the reward is yours—sure!

Daniel Bacon, of Boise City, Idaho, thinks, judging from the Bible, that Satan has been transformed into an angel of light. He says, "Without doubt he was the chief of a band of dark spirits."

Will R. McGlasson, of Millersville, Mo., writes, "When men say that the God of love, whose tender mercies are over all his works, is the creator of the Devil, and at the same time the giver of all good, there is no consistency or reason in their ideas."

Severance, Wilson, Maxwell and Stewart, Run the Rockford Meeting.

The following we clip from the Sunday Morning Times:

Special Telegram. ROCKFORD, ILL., Jan. 18th.—The Northern Illinois Spiritualists convened at Metropolitan hall on yesterday. Their programme consists of five queen exhibitions, sciences, and lectures. Among the prominent speakers, mediums, and musicians present are Mrs. Dr. Severance, E. V. Wilson, Mrs. H. Morse, Samuel Maxwell, M. D., Dr. Stewart, and Mrs. Snyder, the five queens. The association closed its labors to-day.

The above item contains the name of Mrs. H. Morse, a popular trance speaker, who is utterly opposed to the "social freedom" doctrine. She was not present at all during the meeting, but was at the JOURNAL office on Saturday, and went South to fill appointments on Sunday, and during the next two weeks. All the other speakers named will be recognized as the "germanes"—five persons, all told; and they constitute the "speakers, mediums, and musicians," of that last effort of the Northern Illinois Association of Spiritualists, officered and run in the interest of "Social Freedom," by Mrs. Severance and E. V. Wilson.

Wilson doubtless thought it would give character to his meeting to represent to the people that Mrs. Morse was present. Hence the false report was sent to the Times for publication. It reminds one, of the practice that obtains in hospitals, of burning sugar to conceal foul odors.

DR. SANFORD has our thanks for sending us a long list of subscribers. He is now lecturing in Iowa. The Nebraska Advertiser says he is a logical and close reasoner and pleasing in address.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

WHAT IS MAN?

Man Physically.

CHAPTER FIRST—CONTINUED.

Attached to the cranium, which we have already described, are the facial bones, the most interesting of which are the upper and lower jaw-bones, the former is fixed, being firmly attached to the head, while the latter is movable upon two hinge joints. The upper jaw consists of thirteen bones, six on each side, and one in the middle, all of which are joined together so as to form the face, by their attachment to the frontal bone they form the orbit or sockets, two large round cavities for the reception of the eyes. Immediately below and in the middle is the nasal cavity, which is divided into several chambers, and extends back as far as to communicate with the throat. The lower jaw-bone gives the form to the chin, and lower part of the face, and holds the floor of the mouth, it is moved by strong muscles which enable us not only to eat our food, but to articulate many of our words. The human voice, though formed in the larynx, as we shall see, is very much modified by the motions of the lower jaw. One of the most interesting features of the jaws is the teeth of which in the adult there are sixteen in each jaw. Infants have what are called deciduous, or falling teeth, twenty in number.

At birth the germs of both sets of teeth exist, imbedded in the bones. The teeth are generally cut as follows: Those of the lower jaw first from five to eight months—the four front teeth, called central incisors, seven to ten months—the other front teeth, lateral incisors, twelve to sixteen months—the four front double teeth, called molars, fourteen to twenty months—the eye and stomach teeth, called deciduous, eighteen to thirty-six months.

Usually at six and a half years of age the front double teeth decay, and the permanent teeth begin to appear in their places; the roots of the temporary teeth being absorbed, they easily fall out, though sometimes they cause a great deal of suffering. Between seven and eight the permanent front teeth appear pushing the others out of place, and by the thirtieth year all the permanent teeth are in place except the four back teeth, called the wisdom teeth, which usually appear between seventeen and nineteen. Occasionally at birth teeth are found; in such cases they soon fall out, and in rare instances a third set have appeared at very advanced age, but like the former they soon fall out, only causing pain.

Generally the teeth appear in regular rows, sometimes, however, they are crowded out of line. The cutting of the teeth is almost always accompanied with pain, and is often the cause of convulsions and other serious diseases, especially during the summer months, and in cities, where the health is impaired by want of cleanliness and pure air. Cholera infantum often results from the irritation of teething. The substance of the teeth is a peculiar kind of bone harder than any other in the body. This is covered with enamel, so named from its resemblance to vitrified minerals. It covers and protects the exposed parts down to the gums, and is the hardest and most permanent structure of the animal tissues, forming ivory. The teeth are firmly set into the jaws in a spongy bone, called the alveolar process, which comes up around them to a very thin edge, and which when the teeth are removed is rapidly absorbed, giving a depressed appearance to the face.

Decay and disease of the teeth cause great suffering. Children should be taught to clean their teeth; every one should do this carefully after each meal as portions of the food, especially that which contains sugar, is liable to adhere to the teeth, and produce accumulations of tartar, and thus lay the foundation for decay, which by causing impurity of the breath often produces disease in the whole system, as well as painful affections of the teeth themselves.

THE SPIRIT WORLD.

MY NEW YEAR'S SONG.

BY HOMER M. RICHARDS.

I enter on the coming year, With perfect trust, devoid of fear, For well I know a loving hand, Will guide toward the Better-land.

My trust in them was never so strong, My very soul is led by day, For they have led me day by day, Till now I see a brighter way.

O! make my life still more complete, And give me rest in labor sweet, That shall result in other's good, Till universal brotherhood

Shall link all loving souls on earth, Whether of high, or lowly birth— In one grand chain of holy love, That binds to all true souls above. West Gloucester, Mass., Jan., 1876.

A Communication.

Mark the perfect man, and behold the upright in our journey through life both on earth and in the spheres, we have realized that by holding up before our vision the most beautiful ideals that we can conceive of, we have been enabled to reach higher and holier conditions. My mission in coming to earth today is to present, as far as I can in earthly language, the most perfect ideal that is received by me now. The first and most important thing is freedom. Oh ye earth-bound children, slaves of fashion, of fear, of error, of all the corrupting influences of earth-life, ponder well this great lesson that they alone are free whom the truth makes so. Such an one is always without concealment, and without compromise; each and every faculty being called into action in perfect order, and all working in true and divine harmony, there is nothing to hide—no room for concealment—all is free and open. You ask how shall earth's children approximate towards this state? By patient labor,—by continued watchfulness,—by confession to those who can aid you in the better way, and help you in the most earnest efforts to live a true life. I see before me those who have attained to this state with their beautiful white robes, emblems of purity, and their countenances beaming with love and tenderness to all men, and as they walk the serene heights of heaven they send down their words of cheer to those who can perceive them with more or less clearness. Their influence lifts my soul not only to higher aspirations, but better conditions; and so I pray to be an ideal to those who may be looking towards me, even as these are ideals unto me, and I am ever ready to lend a helping hand to

all whom I can reach and influence. Thus all along the shining pathway of the better life are we walking, receiving and giving out light and truth, wisdom and love, ever blessing and being blessed. Then I would say to all cheer up your best and holiest ideals, seek to reach them, and sooner or later your efforts will be crowned with success. Life's burdens will become easy, and its journey pleasant, when you have learned to cull the sweet and beautiful flowers, and leave all the troubled scenes of earth behind. You must learn the great lesson, that now is the accepted time, and here is heaven, and not be looking forward to that which may never come, a more fit opportunity to enter in, and be enrobed in the garments of purity.

What Good is There in Spiritualism?

Mrs. A. H. Robinson, one of the most remarkable mediums of the age for diagnosing and prescribing curative remedies for the sick, has diagnosed and prescribed for 6449 patients by letters, during the last two years preceding, the first day of the present month of January. She has diagnosed and prescribed for, during that same time, more than two thousand patients that have called at her rooms in person.

In a majority of cases one prescription performs the cure. The diagnosis and prescription is in all cases given by a band of eminent physicians, males and females, who have for many long years been inhabitants of the spirit realm, and one or more of whom are delegated to watch over each patient until a cure is effected.

If the patient is beyond the possibility of cure, the fact is at once announced, and no false hopes of recovery are ever given.

It is a remarkable fact that a large majority of cases submitted to this medium, are old chronic cases, that regular physicians have given up as incurable.

Mrs. Robinson, the medium, on sitting down for spirit control, proceeds to open the package of letters as they are day by day brought from the Post Office to her, one after another, and as she does so she takes the lock of hair of the patient, therein enclosed, in her hand and at once minutely described the nature and cause of the disease, and prescribed the remedy—all of which is noted in short hand, by her amanuensis.

These notes are afterward written out and sent by mail to the patient. While Mrs. Robinson is perhaps the most remarkable medium of the age, yet there are thousands of healing mediums in the United States, all of whom are doing more to relieve sick suffering humanity than all the different schools of physicians who ridicule healing mediums, combined.

And thus the question in one single particular, to wit: "What good is there in Spiritualism?" is answered. Here is a case where there was a tendency to consumption and oppression of menses, one prescription produced a radical change.

Mrs. A. H. ROBINSON.—MEDIUM, CHICAGO.—I am a constant reader of the RELIGIO-PHILOSOPHICAL JOURNAL. I have read a great many cures from your treatments and send for a diagnosis and prescription for my daughter. She is nearly 31 years old. From childhood she has been troubled with "catarrh" of the bladder, never was real strong and vigorous. After the close of her summer school (last summer) she had typhoid fever—a short mild run. After that she seemed to take cold very easily. As soon as she would get over one attack she would have another. Since her last attack she has had a trouble in her right side—a catching pain—sometimes a dull pain and sometimes—short breath—difficulty of lying on either side, especially right side—a pulling sensation from the right side. She has had two such attacks. A Homeopathic physician pronounced it a case of pleurisy or an inflammation of the pleura. He said after an examination there was a substance collected in her side caused by inflammation; that she needed medicine to help absorb and carry it away. She has been taking his medicine about a week, with, she thinks, no favorable results. Now we propose to have you try your skill, or that of your guides. It is four weeks since her last attack, in that time she has lost flesh very rapidly, although her appetite seems much better than it was formerly. She at times has very flushed cheeks then very pale. It is nearly four months since her last monthly period.

J. C. LITTLE, Barre, Washington Co. Vt., Dec. 15, '75.

Mrs. Robinson under spirit control diagnosed and prescribed for the case, and here follows the first report:

Mrs. A. H. ROBINSON, Medium, Chicago.

DEAR SISTER.—Your letter came to hand in due time. My daughter has been under your treatment for ten days, with, we think, extremely good results. I have been with her all the time, have known all her ails and symptoms. You described her case very correctly. You commenced at the seat of her disease and led straight through. Your remedies were just what she needed. We had no trouble in getting all the ingredients. By the way our drug list is an honest man and a Spiritualist. We have followed directions in full. Will note the change as well and briefly as I can. She has gained strength—little exertion does not weary her. People who come in to see her, notice a change in her countenance for the better. About the sixth day after she commenced using your remedies a great change took place, which relieved her very much. I felt that she was cured. She had been nearly five months very bad off and to see her reduced as she was, it looked to me as you wrote, a severe case. Her menses of course were light. She complained a few days before of pains as is common, at such times. There is yet a soreness in her joints. She had headache considerably before she commenced your treatment. None since. She is yet somewhat reduced in flesh, though not extremely thin; no cough. She has used these prescriptions all up, except one. She takes that. She has faith that you are helping her, and thinks that she had better continue your treatment a while longer. Enclosed find \$3. with a lock of hair for another prescription. Hoping it will prove as satisfactory as the first has. Hoping to hear from you soon.

I subscribe myself yours with much respect, Mrs. J. C. LITTLE, Barre, Washington Co., Vt., Jan. 6, 1876.

ANOTHER CASE CURED BY AN INDIAN SPIRIT. Mrs. ROBINSON MEDIUM, CHICAGO.—Please find enclosed \$3.00 and lock of hair. This lady has a very bad sore on her leg, which came last spring, in the shape of watery pimples, which have a burning sensation, and

is now, and growing larger. It is about the size of your hand and half an inch deep, and very painful. She is 44 years old and spare, seems to be in good health, except this. You will please diagnose this case and send the remedy to,

U. D. McQUALLY, Waterloo, Iowa, Dec. 20, '75.

Mrs. Robinson diagnosed and prescribed for the case and sent her the usual magnetized papers, by which one of her band of controlling spirits, get on rapport with the sick person.

The following reply shows that an Indian Spirit got on rapport with the patient, and relieved her sufferings, before the external remedy was compounded.

Mrs. ROBINSON.—DEAR SISTER.—I received your prescription and proceeded to make the medicine as prescribed. The evening before I took the medicine to the lady, her husband was sitting up reading, his wife had laid down; her ankle paining her very badly she moaned. Her husband on looking into the room, saw a light, and he watched it, and it formed into a big Indian. He saw him operate on her sore leg, and in a few minutes the pain left her. He went into the room and asked her how she felt, she said the pain had left and she felt better.

Yours Truly, J. D. McQUALLY, Waterloo, Iowa, Jan. 7th, '76.

Pursued 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 gratuitously.

Passed to Spirit-life, December 22nd, 1875. OLIVER COLE, son of Leander and Emma Cole, of Orlino, Ionia County, Michigan, aged 6 years, 4 months and 8 days.

About five minutes before he breathed his last breath, he said to his father: "Pa, the room is full of people. You don't know how many folks there are in this room." "All that's so right, are happy?" "The funeral service was delivered by Dr. B. C. Sumner, of Barre, Ionia County, Mich."

Sweet little Orlie, they said you died, You're now in Spirit life, Your robes of clay, we laid away, But you clothed yourself anew.

Mrs. H. J. HOWE.

ANGELIC 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.

THOUSANDS OF INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

Business Notices.

AN ARTICLE OF PURE MERT.—"Brown's Bronchial Troches" are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit.

A CARD FROM F. VOGL.—One letter for diagnosis from Quincy, Ill., one letter for diagnosis from Tontogany, Wood Co., Ohio, received by F. Vogl, Box 818, Station A, Boston, Mass. No names are signed, consequently can not be answered.

Mr. Vogl frequently travels and answers his letters from whatever point he may be at when his forwarded mail reaches him. Letters are always answered promptly and in rotation as they are received.

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. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I was in. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I 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 clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, Mrs. S. I. FOX, Topeka, Kan., April 13th, '76. Box 651.

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. Some physicians think it is 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 did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is 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. FOLLARD, Los Nietos, Cal., Oct. 5th, '74.

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

Mrs. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived much 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. FOLLARD, Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. FOLLARD, Azusa, Cal., May 29th, '76.

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

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper mode, as the most speedy cure to 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 case, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on rapport with a sick person, through her mediumship, they convey full and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal and business medium, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, remember it is not the quantity of the remedy, but the chemical effect that is produced, that science takes cognizance of.

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

Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit controlling medium accomplish the same, is done as well when the application 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.

Diagnosis and first prescription, \$4.00; each subsequent one, \$3.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$2.50. This charge should accompany the application to insure a reply.

Whenever all charity applications, to insure a reply, must be accompanied by the expense of reporter, amanuensis, and postage.

Mrs. ROBINSON will answer give no special sittings to any one. If privacy is required, it must be by arrangement with the medium, and when stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$3.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspaper and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the baneful desire for a poisonous weed. It is presented by a band of clairvoyants long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon examining this remedy, find one particle of gentian root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILL., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. ROBINSON'S Tobacco Antidote. A 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 same over thirty years. I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. ROBINSON'S Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARA. I have used tobacco between fourteen and fifteen years. One box of Mrs. A. H. ROBINSON'S Tobacco Antidote cured me of each habit. I have cured me, and I feel perfectly free from its use. Has no desire for it.

F. H. SPARKS. I have used tobacco, both chewing and smoking, about twenty years. One box of Mrs. A. H. ROBINSON'S Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

G. A. BARKER. Mr. E. T. WYMAN, of Wenatch, informs me that he has used one box of Mrs. A. H. ROBINSON'S Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box. D. H. FOXBEE, Oakland, Wis.

For sale at this office, \$3.00 per box. Sent free of postage by mail. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILL. Agents wanted, to whom it is supplied for twenty cents per dozen, but the cash must accompany each order.

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

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

From the very beginning, 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, no 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 Band has given 2387 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.

SYNOPSIS FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminster St., Box 2519, v19m1616.

7 7 7 7 7 7 7 PROF. HOWE'S SEVEN HOUR SYSTEM OF GRAMMAR.

For the School room, the Drawing room, the Office or Study. In the shape of a book, or in the shape of a card. For sale, wholesale and retail, at the office of this paper.

New Advertisements.

TREES. 100,000 Fresh, 100,000 Evergreen, 100,000 Greenhouses, 100,000 Plants, 100,000 Flowers, 100,000 Seeds, 100,000 Fruits, 100,000 Vines, 100,000 Ferns, 100,000 Mosses, 100,000 Lichens, 100,000 Algae, 100,000 Fungi, 100,000 Bacteria, 100,000 Protozoa, 100,000 Insects, 100,000 Fishes, 100,000 Birds, 100,000 Mammals, 100,000 Reptiles, 100,000 Amphibians, 100,000 Plants, 100,000 Animals, 100,000 Minerals, 100,000 Rocks, 100,000 Fossils, 100,000 Geology, 100,000 Botany, 100,000 Zoology, 100,000 Medicine, 100,000 Law, 100,000 History, 100,000 Geography, 100,000 Astronomy, 100,000 Meteorology, 100,000 Physics, 100,000 Chemistry, 100,000 Mathematics, 100,000 Music, 100,000 Art, 100,000 Literature, 100,000 Science, 100,000 Religion, 100,000 Philosophy, 100,000 Ethics, 100,000 Politics, 100,000 Economics, 100,000 Social Science, 100,000 Education, 100,000 Psychology, 100,000 Anthropology, 100,000 Linguistics, 100,000 Archaeology, 100,000 Paleontology, 100,000 Epigraphy, 100,000 Numismatics, 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CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astronomical Origin of Jehovah-God', 'Arcana of Nature', 'The Bible in India', 'The King of the Air', 'The Fallacies of Free Love Theory', 'How to Paint', 'The Mental Cure', 'The Bible in India', 'The Spirits Book', 'The Immortality of the Soul', 'The Voices', 'A Good Head of Hair Restored by a Spirit Prescription'.

Table listing various books for sale, including titles like 'Korea, with Life of Mohammed', 'Life of Thomas Paine', 'Life of Jesus', 'Letters to Elder Miss Grant', 'Moses-Woodhullism in a Nutshell', 'Man's True Saviors', 'Mystical Science', 'Modern American Spiritualism', 'New Gospel of Health', 'Nature's Laws in Human Life', 'Orthodoxy False, since Spiritualism is True', 'Philosophy of Spiritual Intercourse', 'The Bible in India', 'The Spirits Book', 'The Immortality of the Soul', 'The Voices', 'A Good Head of Hair Restored by a Spirit Prescription'.

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Table listing various books for sale, including titles like 'Plans of Salvation', 'Christianity on Civilization', 'The Better Way', 'An Appeal to Men in Behalf of Human Culture through a Wiser Parentage', 'Childhood of the World', 'Man in Early Times', 'A Good Head of Hair Restored by a Spirit Prescription'.

WONDERFUL MANIFESTATIONS.

A Medium Taken Through a Solid Wall.

EDITOR JOURNAL.—Having been a close observer of the phenomenon of Spiritualism for a number of years, I desire a small space in your widely circulated and influential JOURNAL in which to give a brief account of some very wonderful manifestations recently occurring and now being witnessed almost nightly, in this city through the mediumship of Mr. O. B. Outler, which, in my opinion as well as in that of the many who have witnessed them, are of a sufficiently wonderful character to at once place him among the noted mediums of this wonderful age, and to entitle him to the fullest merit of consideration by all sincere investigators of the subject.

Mr. Outler is a young man of about twenty-one years of age, and the son of one of our oldest and best known citizens. Previous to one year ago last May, his parents and the rest of his family were all disbelievers in Spiritualism, and they, together with himself, scoffed and even ridiculed the idea of spirit communication. About this time some of the more common phases of mediumship, such as "rapping," "table-tipping," etc., began to manifest, and from that on, without submitting himself to the usual process of sitting regularly in a developing circle, he began developing very rapidly into all the phases of a writing, clairvoyant, clairaudient and materializing medium. Some six months since he began giving cabinet seances, some of the most wonderful of this order of manifestations being the result. Oral and written communications were received nightly, the medium being frequently bound in the most secure manner, and then unbound while in the cabinet; and on several occasions faces were seen and recognized at the cabinet window. All these manifestations were given with a force and power rarely exhibited by any of this class of mediums. However, until quite recently, the cabinet element seemed to predominate, and in some instances the manifestations were somewhat boisterous.

About three weeks since a communication was received, purporting to come from the band conductor, Mr. Outler, to the effect that they wanted him to hold a seance on a stated evening, when they proposed to give the most wonderful exhibition of their power yet witnessed. Accordingly some half dozen friends assembled on Saturday evening, Dec. 13th, to see what might come of it. A cabinet was improvised out of a small bed room, by simply hanging a bed quilt up to the door separating it from the sitting room. With the exception of a window, which was securely fastened, there was no means of exit from the bed room, except through the door into the sitting room, around which the circle was formed. When the preparations were completed, the medium was securely bound in a chair and placed in the bed room with his face towards the door.

In a few moments after a verse or two of a hymn was sung, a voice from the cabinet said, "Look in." The quilt was raised and the medium found to be in exactly the same position as when placed there. The curtain or quilt was again put down, the light turned down slightly and singing commenced. In the almost incredible space of six seconds a cry for "light" was heard in an adjoining room, and on immediately looking into the cabinet room, the chair occupied by the medium was found vacant, and he nowhere to be seen. The rope with which he was bound, still hung upon the chair, the nooses all perfect and not a knot disturbed. An instant search into the room from whence the cry for "light" came revealed the medium lying upon a bed in an entrance state. This room was separated from the cabinet by two partitions or plastered walls, with no communication whatever except through the door into the sitting room, around which as before stated, the circle was formed. Marvellous as this may seem, it is nevertheless true.

The medium was then replaced into the cabinet, and in a few moments a written communication was thrust out of the cabinet addressed to one of the parties present—a man of irreproachable character and veracity—follows: "Do you still doubt the reality of it? Take him to your own house and nail him securely in a box of your own construction, and we will take him out of it." This experiment has not yet been tried, but the gentleman referred to proposes to apply the test at no distant time.

On the following Wednesday evening, the 23rd, inst., another seance was held at the same place, at which the writer and four other gentlemen were present. As in the previous instance, the medium was very securely and intricately bound in a chair and placed in the small darkened room facing the door. After singing a verse or two of a hymn a voice from within said, "look in." An examination was immediately made, and the medium found just as he was placed, but in a seeming trance. On again dropping the curtain and the singing of another verse or two, the voice again called the writer—speaking my name distinctly—saying, "look at your watch." I done so, replying, "All right," and in just three seconds the voice from within again called for us to "look in." On instantly doing so the chair was found vacant, not having been moved in the least from its original position, with the ropes hanging loosely on it, and not a single knot disturbed. Further search revealed the medium lying on the bed in one corner of the room in a deep trance. The curtain was then dropped again, and in about a corresponding length of time the medium was found replaced in the robes just as he was first bound.

Following this dark seance was held, which was characterized by some of the most wonderful exhibitions of spirit power that I ever witnessed. On forming the circle, I was careful to take a position next to the medium—the composing one of the circle—and during the entire sitting tightly clasped the wrist of his left arm. While in this position a score of hands were manifested by clapping, handling and caressing different ones in the circle, numerous lights of varied colors were shown, instruments played, solid bodies carried around the room, a force of at least two hundred pounds exerted against my person, and at my request I was then very tightly bound to the medium—all truly marvelous and wonderful. On being united, a voice orally addressed me, announcing his name as "Johnnie Harlan," an old friend of mine who was accidentally shot about a year ago. On asking him what he desired to communicate to me, he said, "I wish to give you a very convincing test; if you will bring a 'comet' type, stick and rule, I can set type for you!"—he having followed the trade of a printer while on Earth-life.

At once procured the desired articles, but the test was but indifferently accomplished, the reason being given that the metal composing the type destroyed the conditions. Notwithstanding this, a line of type was successfully composed or "set up" in the stick, but in an unintelligible form.

On the Friday evening following, the 24th, inst., another seance was held, at which we had a full repetition of the above related manifestations. Again, on last Monday evening,

the 27th, inst., still another seance was held—at which I was present together with Mr. Byers, proprietor of the Rocky Mountain News, and four other gentlemen with about the same number of ladies, detailed report of which from the News of this morning I append.

Mr. Outler certainly deserves to be classed among the best and most wonderful mediums of the day. All that I have written can be corroborated by many of the best citizens of our city. Let those who can account for, or explain these marvelous exhibitions on any other hypothesis than the one claimed for them, do so, I can not, and am satisfied.

Respectfully Yours,  
J. M. OULTER.

DENVER, Col.

Letter of Travel.

BY HUDSON TWITTE.

There are those which never can be broken, and these friendships early formed, if based as Schiller has so beautifully said on the similarity of souls, is among the most enduring. I would give little for a friendship which distrusts, which criticizes in absence. It must be so broad, so deep, so all devoted that it is above envy, above suspicion, above deceit, or it is of little worth. But in the current of life, the most devoted friendships are for the hour, and unconsciously by the unseen drift of tide or wind we move away, and they fade in the mists of the horizon. They sail for days with us in the bright sunshine, and we laugh and grow merry over the idea of separation, for the cheer of the blue sea and blue sky, the soft winds, the warmth of sun, the beauty of life with each other. But darkness settles down and the storm lashes around us, and on the morrow when the sails are again unfurled to the Southern winds, we are alone on the wide, wide, wide sea!

There are friendships, however, which adhere, which grow strong by time, which ripen with age, and not only shed delight over mortal life, but throw a perfume from the shadow side of the tomb.

In my youth a friend was mine, who was then a friend indeed, and although we had drifted wide apart in locality and pursuits, we never separated in soul. He became an honored member of the Boston bar, and when the back set me down at his door in Cambridge, at a most unseasonable hour of the night, I could not help contrasting our relative situations with those we occupied in the dissecting room and lecture hall of the Homeopathic College at Cleveland. I remembered those days of hand in hand fellowship. And I rang and rang, till sleep departed from his eyes, and he asked not very softly, who I was and what I wanted. I pronounced a name, which was a tallman. It was the open sesame, to what a flood of hospitality it introduced me!

As a brother I rejoiced with him at his good fortune, based on his own honesty and integrity of character. He had become an esteemed member of the most exalted bar in the country, and I was proud to see him victoriously measure strength with the strongest of his compeers. G. W. Park of Cambridge, has no superior in comprehension of the law, or for integrity, honor, and devotedness to the cause he undertakes.

He having a heavy case on hand, I one day attended the Supreme Court with him. The Suffolk bar was well represented, and the representation was notable. It was the sharp, cold, determined adherents of precedent; the followers of law in the letter, and not the broad, and Catholic rendering of its spirit.

If death brings no change, what will be left of those men who cultivate only the temporary expedients of this life, after all such temporalities are cast off at the grave?

Through the kind thoughtfulness of Mr. Park, and his estimable lady, Mrs. Tuttle and I had the pleasure of meeting in their parlors some of the choice spirits of the Second Radical Club. The essay which I read called out a lively discussion, on the merits of scientific proof of Spiritualism.

HYDE PARK.

The guest of Mr. A. E. Giles at Hyde Park, in the evening we walked down to the Public Library. I say "down," for Mr. Giles has perched his house on the top of the tallest hill, overlooking the country far and wide. Hyde Park is a new place, one of the suburban villages which cluster around Boston, to which business men are driven by the ruinous rents remorselessly exacted. It is a pleasant village, with churches, schools, shops, and neat white cottages, like all New England towns. The people are active, intelligent, and wide awake, believing in themselves and more in Boston.

The library is rapidly increasing, and its radical department is perhaps richer in any other public library of its kind. This is owing to the indefatigable zeal of Mr. Giles, who determined that a set of the works of Thomas Paine and A. J. Davis, which he donated, should be accepted and placed on the catalogue. The trustees at first refused them by vote, which showed much intense and narrow bigotry that even they themselves were at last ashamed of their action. The caustic letters of Mr. Giles in the local paper were fine specimens of argumentation and sarcasm. He at length won his case by awaking public attention to the folly of allowing an inquisitorial dictatorship over the literature of the library. It was a fine sight to see the twenty-seven volumes of Mr. Davis, and those of Paine, looking down benignly on the five or six thousand other books, and challenging attention, not from a dark corner, but from the best shelf!

PHILADELPHIA—DR. SYLVAN.

Taking the magnificent Fall River Steamer to New York, we were set down at the door of Dr. Sylvan, in Philadelphia, in time for dinner. Dr. Sylvan is the author of the four pamphlets on Spirit—reviewed sometime since in the JOURNAL; Dr. Sylvan being his non de plume.

They are in German, and are among the best and most original works connected with Spiritualism. It was German hospitality which was extended to us, which made us at home the moment our feet crossed the threshold, and without noise or words told us that everything had been arranged for our comfort; and no one had been disturbed.

It was like visiting a foreign country, so closely were the customs of the fatherland adhered to. The paintings on the wall, the statues, the singing birds, the book, the articles of vertu, spoke of the old home beyond the sea. Dr. Sylvan held a distinguished position, when in 1848 he was with some of Germany's choicest spirits, drawn into the unfortunate revolution, which expatriated or gave to the executioner so many victims. No other state in Europe could have held its own and cast out such an army of its best men.

With Carl Schurz he came to America, with everything taken from him. Wealth, preferment, position, all gone, and a sentence of death suspended over him! His first letter from home told him that his brother—a Colonel—was sentenced by a military tribunal and shot.

He began life anew with his devoted companion, and a flattering success has attended his efforts; the son of a distinguished pro-

fessor of the medical art and a graduate of the best college in Germany; all that medical science has achieved, is at his command.

As the family circle gathered that evening, Mr. F. R. Sylvan threw in a shadow to relieve the brightness of the picture, by calling attention to two portraits of her sons. They went into the great army that arose to put an end to slavery, and were notable for their bravery. One was shot on the field of battle, the other in gallantry attempting to save his comrades who had fallen into a river from a broken bridge. Although a strong swimmer in his attempt to get them ashore, they bore him down and he was swept away.

Ab, it is enviable to have a family history, illumined with great names embellished with glorious deeds and sacrifices, but it is purchased with tears and suffering. That mother is sustained by the knowledge of spirit existence, and her sorrow has refined itself into a spiritual pleasure in the outer consciousness of the love which descends from the life beyond.

The Spirit-World—Where is It? Where Located?

BY D. A. EDDY.

According to Eugene Crowell, M. D., second volume, as copied in the JOURNAL, vol. 19th, Jan. 1st, the Spirit-world is divided into seven spheres located between this planet and some 663 miles above.

I have never had much confidence in this seven sphere, seven circle theory, although purporting to come from spirits who ought to speak advisedly and know of what they affirm. I have always been able to trace this statement so far as locality is concerned, to the imagination of the medium who I am willing to concede in most, if not all, cases really believed they were genuine, truthful revelations. Perhaps they are, notwithstanding my own belief, reason and inspirations to the contrary. Without calling witnesses from the other shore, let us first take a plain common sense view of the subject from an earthly standpoint, as the spiritual philosophy allows and expects us to put all questions of importance into the crucible of reason, nor yield our own individual judgment to accommodate a spirit, even if he claim to be a resident of the seventh sphere.

This sphere location theory is about as scabulous as the one read of in the New Testament, described by John in Revelation as the City of the New Jerusalem, coming down from God out of Heaven; a city whose streets are paved with gold, with walls of precious stones, pearly gates, and other costly and extravagant appointments to correspond and match. Although our modern media are silent as regards this wonderful city of gold and precious stones, yet some of them or the spirits through them are no less prolific at building "castles in the air" than their illustrious predecessor while entranced on the Isle of Patmos. These zones or belts that are said to encircle the earth at different distances as above stated and described by Bro. Crowell's attending spirits, remind me of an immense seven-story building with spiral or winding stairways provided with self-acting landings at each level, or perhaps substituting trap-doors instead thereof by which spirits ascend and descend according to development, specific gravity, or purity as the case may be.

Now, as regards the locality of the Spirit-world, I think there is more evidence that it is all around us and with us than any other theory that has yet been advanced on this subject: "Myriads of spirits walk the earth unseen Both when we wake and when we sleep." We associate the idea of heaven and the Spirit-world together. This no doubt to a certain extent is correct. If spirits are with us, about us, and watching over us, it is fair to presume that their home or the Spirit-world is not far distant.

We have been told over and over again, that the Spirit-world is a reflex of this; has all the diversity of scenery, that contributes to our happiness or misery here; that heaven is a condition of the mind—not a place; no locality however lovely can be heaven to a spirit whose mind is in torment by virtue of its own acts and conduct. The condition of humanity on this planet does not depend on elevation or depression, high or low; so far as happiness is concerned heaven and hell may be side by side on the same plane, with the same scenery and the same surroundings, hence we feel warranted in saying that the seven spheres spoken of by Bro. Crowell, forming sections or divisions one above another, is more imaginary than real.

All grades of society in this life are confined to the surface of our globe. The Spirit-world in all respects corresponds to this so far as information can be relied on from those that have returned. High and low society does not necessarily imply up or down, but condition. While the intelligence that controlled Mrs. Conant located the Spirit-world 5,000,000,000 miles from our earth the spirits communicating through Bro. Crowell, make it less than 900; although of but little consequence which is true, or if neither be correct (which is probably the case) no good can obtain to the cause of Spiritualism by the publication of Spirit-world geography while "Doctors disagree" so widely in their statements; at the same time nothing could do more to elevate our conceptions of the great Infinite Spirit that pervades and permeates every portion of the universe, and in many respects confirms the views I have set forth in this article than what is contained in the following lines from "Popé's Order of Nature":

"With Him, no great, no high, no low, no He fills, He bounds, connects and equals all." Cleveland, O.

Spiritualism in Chicago.

A free spiritual meeting has been started in Druid Hall, No. 453 Milwaukee avenue, for the exposition of the spiritual philosophy, development of media tests, etc. It is to be conducted upon democratic principles. There are to be no great 1's or little U's. All well disposed orderly persons are not only free to speak an earnest truthful thought, but are cordially invited to do so, and more especially for search and investigation after the essential, elementary truths Spiritualism, without stopping to wrangle over side issues. In brief: It is to be run upon the Christ principle. The first meeting was held on Sunday the 9th inst., when Prof. Thos. Cook occupied the rostrum in the afternoon and evening, followed upon each occasion by the distinguished mind reader, clairvoyant and test medium, Dr. S. L. McFadden. Notwithstanding the extreme inclemency of the weather the meeting was a success, all feeling that it was "good to be there." They will be continued every Sabbath at 10:15 A. M., 9, and 7:15 P. M., until further notice.

On Sunday the 13th inst., another interesting session of earnest investigation was held, when the beautiful little hall was well filled with a thoughtful and appreciative audience, and feeling the demand for unity and concert of action a proposition was made and carried into effect to communicate and elect officers, where-

upon Bro. J. C. Gill was elected president; Sister Susanna Johnson, vice-president; Sister George Gill, treasurer; Brother S. F. Craft, secretary; and Sister S. A. Wakeman Cook, corresponding secretary. The morning session will hereafter be devoted mainly to tests and development of mediums; the afternoon sessions to a Lyceum conference; and the evening sessions to lectures. Thomas Cook will fill the office of lecturer until further notice. The public are invited. Seats free.

J. C. GILL, Pres't  
S. F. CRAFT, Sec'y.

Mrs. Sarah M. Thompson.

At the regular session of the Progressive Lyceum of Cleveland, Ohio, held at Temperance Hall, 184 Superior street, Sunday, December 19th, 1875, the following preamble and resolutions were unanimously adopted:

WHEREAS, Mrs. Sarah M. Thompson, late of this city, passed to the higher life, Nov. 30th, 1875, from Madison, Pike County, O.; and

WHEREAS, Sister Thompson has been identified with this Lyceum since its organization, and in view of her ever earnest and well-directed zeal in the Lyceum cause and the cause of Spiritualism generally, and her untiring efforts in behalf of the Lyceum, we deem it not only a duty, but a privilege to give expression to our feelings on this occasion; therefore,

Resolved, That we regard the life labors of our ascended Sister for the promulgation and spread of the soul-cheering truths of Spiritualism, as worthy of all commendations, and although she has passed from our sight and joined that higher Lyceum of which she taught us, we know that the cord of love that bound us together is not broken, and that we shall still be able to feel her blessed presence, and sometimes hear her inspiring words leading us onward and upward in the path of progress. Resolved, That we tender the friends and relatives she has left behind, our warmest sympathies, referring them to the teachings of our beautiful philosophy for consolation and support in this trying hour.

Resolved, That a copy of these resolutions be presented to the family, also forwarded to the BARRISTERS OF LIGHT, SPIRITUALIST AT WORK, and the RELIGIO-PHILOSOPHICAL JOURNAL, for publication, and that they be recorded in the Lyceum Book of Records.

A. DUNLAP,  
W. L. GIBBARD,  
Mrs. F. T. RICE,  
JOHN MADDERN, } Committee.

Announcements.

Bro. JONES—I will preach and labor at Oberston, Porter Co., Ind., Thursday and Friday, Jan. 30th and 31st; in Druid Hall, 453 Milwaukee ave., Chicago, Ill., Sunday, 3rd, afternoon and evening; at Oxford, Benton Co., Ind., commencing Monday, Jan. 24th and continue during the week, as the friends may arrange; again in Druid Hall, Chicago, Sunday the 30th, afternoon and evening; at Palestine, Robinson, Moore, and other places in Crawford Co., Ill., commencing on Monday, Jan. 31st and continue through the week as the friends there may arrange; and again in Druid Hall, afternoon and evening, Feb. 6th. The second week in February I will labor in Michigan, commencing at Mungerville, Shiawassee Co. Calls to lecture in Michigan addressed to me after February 4th, should be directed to me at Mungerville, care of David Higbie. Other announcements will be made in due time; for, thankful for so many calls, I am ambitious to answer them all as soon as possible. I am particularly anxious to visit such places as have never listened to a spiritual sermon. I want to dispense the bread of life freely, and will go wherever expenses are guaranteed, and to as many places as possible where they are not able to pay expenses, when they come in his way. Let the calls come. I shall labor day and night to see all the friends who are lingering after spiritual truths, the bread of life.

THOMAS COOK.

453 Milwaukee av., Chicago, Ill.

Answers to Many Inquirers.

Mr. S. S. JONES—Dear Sir—I see by your paper an advertisement which is rather a mystery. It is the Universal Om! the Unspeaking, Unthinkable, Unknowable, what is it? At the bottom of the advertisement, I see the name of "Phoebe Abracadabra." Will you please be kind enough to explain, as I want one of these books if they are readable, but I would not be content to get a book and not be permitted to read it, as I have too large a bump of curiosity for that. I am sorry to trouble you, but I would like one of these books exceedingly. Please be kind enough to answer.

Yours Truly,  
WINDFURY H. EDEBOSTON,  
Kelloggville, Cayuga Co., N. Y.

HEXEL.

Do not send for the book until after you see the announcement of the execution of the Agent through whom it is to be compiled.

As soon as the book is ready for distribution the Agent will be duly executed, and the announcement of the same will be made through the columns of this paper. Phoebe Abracadabra is now an errant spirit, and will not be re-embodied until after the Agent is beheaded. Then a message will at once be dispatched to Malta in the seventh sphere, for Phoebe, who may from that hour be looked for until she dispenses with her errand, and becomes reincarnated for the duties that will then await her.

The Clergy.

The following statistics respecting the proportion in different countries of the priesthood to the people are not without interest. In England and Wales there is one clergyman to 716 of the population. In the United States there is one to each 796. In Russia there is a priest to each 883 of the population; in France there is one priest, monk or minister to 355 laymen; in Italy there is one to 143 of the people; and in Spain, one to 54. The whole number of men included in the clerical profession in England and Wales is 31,933; in the United States it is 35,333; in Russia, 25,081; in France, 163,839; in Italy, 130,000; and in Spain, 315,777.

FRIENDS WILL PLEASE REMEMBER that it requires money to publish the JOURNAL. Those who are in arrears and those whose subscriptions are running out will oblige by remitting without further notice.

Dr. C. F. SANFORD, State lecturer for the Spiritualists of Iowa, commenced a series of three lectures in the court room in this city on Tuesday evening of this week. On Tuesday evening his subject was "Spiritualism—what is it?" We have not the time and space this week to give an idea of the discourse or arguments used; but must say that the Doctor handled his subject in a manner that showed him to be its master. He is a logical and close reasoner, pleasing in his address, so that he holds his audience to the closest attention during the entire lecture. His subject for Wednesday evening is "Bible Spiritualism." His last lecture here for the present will be Thursday evening. Those who are not afraid to hear a good lecture because the subject is not in accord with their opinions, and can do so, should go and hear Dr. Sanford. His lectures are free.—Nebraska Advertiser.

Joe Jefferson a Spiritual Medium.

The Capital of Washington says: "One night, while Joseph Jefferson was acting Rip Van Winkle, he lost all consciousness of where he was. When he came to himself, he started as though from a sound sleep, and, finishing his scene mechanically, rushed up to some one in the wings and asked them what had happened—had he made some dreadful blunder? No one had noticed anything. Yet Jefferson avers that he was not there in spirit from the early part of the performance to the late stage of the representation, when he 'awoke' and found himself really Rip. After this it is not surprising that Mr. Jefferson should declare that he plays the character, under Spiritualistic influence.

Soul and Body.

Messrs. Colby & Rich have just published a little work by W. F. Evans, author of "Mental Cure," and "Mental Medicine;" the title of this last book is Soul and Body; or, the Spiritual Science of Health and Disease; 12mo., cloth, 147 pp.; price One Dollar, postage twelve cents. We shall notice Soul and Body more fully hereafter. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

BASTAIN AND TAYLOR'S seances are still well attended. Nearly every evening spirits walk out of the cabinet, and are recognized by their friends. Letters they have received from England, show that George Fox, one of their controlling spirits, has been there giving some wonderful tests.

Furnished Rooms.

Spiritualists visiting Chicago, can be accommodated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the REGENT PHILLOSOPHICAL PUBLISHING HOUSE BUILDING, No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant on next door.

Little Bouquet Orphan Fund.

This fund we propose to use for sending the little gem of beauty to children in as many different families as the donations will pay for.

W. H. WATROUS, of Hartford, Conn. \$1.00

Who will next be inspired to a similar deed of noble charity? We shall report.

O. CARTER, of Fairbault, Minn., sends 90c. for Prisoner's Fund.

E. TERRY, of San Francisco, Cal., sends \$9.13 for W. & O.'s F. and JOURNAL.

JOHN S. SMITH sends us \$1.65, but does not give his P. O. address.

Dr. O. L. BELCHER, of Susequehanna Depot, Pa., goes to Colorado, in February.

THE letter of Mr. Peebles, who is now lecturing in New Orleans, is full of interest. He gives an account of a seance by starlight.

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 arrearages, 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.

Contents of Little Bouquet for February, 1876.

Spirit Food; Spirit Visitors; Dreams; (Illus.); Trained Fleas; Leaves; The Banquet, or Invisible Being; Vice President Wilson's early life; The Jesus Child in Heaven; A Brave Boy; The Angels Recommend Kindness to Animals; Have Animals Spirits? Here Comes the Little Angel; Our Freddie; The Angels Cause Her to Have a Vision in Sleep; Baby vs. Theology; How Fifteen Cents Prevented Suicide; The Noble Dog Gyp (Illus.); Mother Cat Adopting Kittens; The Freely Maiden and her Pet (Illus.); Little Warriors; An Angel says, "Honesty is the Best Policy;" Varieties; The Bunns of Daisies; The Hunchback of Lachapelle; What Manner of Child shall this be? Spirit Poetry; Editorial—The Philosophy of Life; The Young Philosopher; Laughing Children.

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