Cruth wears no mask, bows at no human shifne, seeks neither place nor applause: she only asks a hearing

time after, and those spiritual aromas which accompany the refined and elevated spirits, and which mediums sense as almost perceptibly fragrant, filled my rooms. Such moments are worth a life's purchase.

 \mathbb{V} OL. XX

S. S. JONES, Editor, Publisher and Proprietor.

CHICAGO, APRIL 8. 1876.

| \$1.00 à Year, in advance: | | Single copies eight cents. |

NO.4

MANIFESTATIONS IN ENGLAND. Lottorfrom our Correspondent, Mrs. Woodforde.

Ed. Journal:—The perfection of our inter-urse with spirits would consist in its reality, its impinging upon all our senses as perfectly as intercourse with friends in the body; that we, without any interposing medium, or barrier, should be able to see, feel and hear then perfectly, even if it were but for a precious five minutes, during which our loying souls might delight themselves once more in a presence long lost, laid away in the fragrant memories of the past, but restored for a few snatchest moments of incomparable sections. ence long lost, laid away in the fragrant memiories of the past, but restored for a few snatched moments of incomparable ecstacy. What form of mediumship, therefore, can be compared with that which affords us this possibility? None whatever! How sedulously then should we cultivate physical mediumship; how tenderly should we protect it, by protecting our physical mediums. How carefully should we strive to raise it and them, by our efforts to present in the circles formed to procure these manifestations, the best conditions for spirits to work upon. These conditions are conveyed in the hearts and minds of the stream tender medium, as well as from their bodies, proceed those auras upon which the staff of spirit operators work, and which they employ as materials in making up their forms, or voices. These auras, as we are told, are drawn and condensed through the body of the medium, and are thus purified or etherialized, and become the material clothing of the operating spirit for the time being. To surround the medium, the vessel prepared by the spirits themselves for this refined work, by the coarse sensuelists, cold exeptics, or malignant, suspicious secffers who frequently flock to our physical seances. Is to provide an element picious secfiers who frequently flock to our physical seances, is to provide an element which poisons the medium, and which the spirits in their care for him, dare not draw through his body, knowing that by so doing they would subject him to directal sufferings, and vitiate his mediumship. Heres a block ensues; the etherial current in tead of flowing smoothly and harmoniously, work irregularly, and javingly, or hang heavily in the air, and stagnate round all, causing extreme unessiness to the medium, and all the sensitives present; and the manifestations fail on account of the stage of the sensitives. count of the "conditions"—as the spirits po-litely tell us. If they entered into particulars, and to'd us how hateful were the "conditions" of soul and body brought for their delicate work, some of us would retire in bitter wrath at the glass so held up to nature.

as yet unknown to us; they are rich and un-bounded. It is a mine which if well worked must continually turn up to our view something new. But it appears to me that Spirit. ualists generally speaking underrate physical mediumship, because they have yet to learn how to foster, protect, and elevate it. They ignorantly expose it to the destroying effects of large and mixed circles; they permit the un-clean of the earth to enter their holy of holies, and when they themselves enter into such an atmosphere, they are rendered uneasy, and suffer much from the evil influences brought in by the circle of unclean thinkers, who to all outward appearance may be fair, and seemingly ladies and gentlemen. At once their suf-ferings are ascribed to the fact of their laving attended a physical seance, and physical manifestations and media, as well as the officiating spirits, are set down in their minds as something "low," and to be avoided, when the truth is the whole of the mischief has been caused by the visitors present. The influences which were before scattered over a wide ground, and which while moving about in our usual daily avocations we escaped, are concen-trated in a small space, are banded about one central point, the medium; and a powerful battery of unknown, and destructive spiritual forces is formed. The swaying of the different currents emanating from the inharmonious assemblage of mortals accompanied possibly by all the "low spirits" of whom it is necessary to complain, causes that indescribable uneasiness, pain, even torture, from which the more refined, and sensitive Spiritualist suffers. But if they suffer, what must the medium endure—the central point for all these converging influences? Verily at times the tortures of hell, enhanced by the dread lest some appearance may go against him, and he be suspected of trickery; and well he knows that let him asseverate his innocence as he may, he will be accounted a liar. necessary to complain, causes that indescribabe accounted a liar.

The possib lities of physical mediumship are

We must therefore keep our circles pure, is We must therefore keep our circles pure, if we would protect our mediums, foster, and elevate our manifestations, and learn the full-beauty, and excellence of physical mediumship. The great difficulty is that mediumshap to earn their daily bread, consequently they are forced to receive all kinds of visitors; and it is not to be denied that efforts must be made to open the minds of all to the great fact of snirth communion. For the present it is of spirit communion. For the present it is difficult for mediums to keep themselves out of the public arens, where they are always exposed to the loss or vitiation of their delicate, refined gifts. We must of course bend to this necessity; but it is not too early in the day for Spiritualists to make every effort to counteract this painful and injurious state of affairs, by at least associating themselves together to form certain select and private circles, and torm certain select and private circles, and thus present to the spirits a field upon which they can work to establish a closer, more perfect, and elevating communion with us on this earth. We shall at least be doing our duty, and holding out a kelping hand to our dear brethren in the Spirit-world, whose grand work underlying, or at the back of all these accordingly in many instances. seemingly, in many instances, puerile manifestations, is the uplifting of the whole human

race to greater spirituality of life. We shall be aiding our mediums, sensitive, susceptible, and too prone, chamelion-like, to take on the color of their surroundings, to lift themselves out of the way of temptation, or out of moral degradation (if unhappily they have shown such tendencies) into lives of spiritual purity,—for we shall surround and feed them upon the higher soul-aliments, and they would end in preparing them for very love and beauty's sake. It is possible to fascinate people by the beauty of goodness and purity

beauty of goodness and purity.

It has always been my endeavor in the circles received at my rooms to present harmonious elements to our spirit friends; but I have failed in severa! instances by giving admission to individuals whom, judging as the world judges generally, or misled by kindness of heart, I have deemed quite unexceptionable. The spirit controls of my susceptible mediums, have thought differently, and I have had the mortification of perceiving during the course of the seance a falling off in the manifestations, besides suffering from those indescribable sen-sations mediums experience in an inharmonsations mediums experience in an inharmonious circle. A hateful emanation proceeds from the guest who is not arrayed in the wedding garments, and to the clairvoyant vision certain revelations are made, which the horrified recipient hastens to shut out, or prays to be delivered from. Our kind spirit friends have established a custom, however, which meets the demands of all. After giving as good as they can under the circumstances to the whole circle, they request that "after the scance such and such individuals (calling them by name) shall remain for a few words in private,"—or something to that effect, to avoid giving off use. Then it is that frequently a delicious hour is spent, when all as much at home, and at ease as children gathered about their mother's knee at eventide, we have our their mother's knee at evantida, we have our spirit friends give us the most perfect evidences of their presence and power, either in words of particular and private advice, or in manifestations of unsurpassed beauty and perfection. We are no longer haunted by the demons of suspicion, doubt, and malignant perfect trust, confidence, and love, our hearts go up in glad thanks to God, and we make a closer and better acquaintance with the faithful spirit workers, who gather with us night after night; and the bonds of brotherly affection are drawn closer and closer. They are not to us, knowing them as we do, half, or now-in-dividualized "elementaries,"—trickey beings, to all intents and purposes empty apparitions-to be called by the bidding of some arch magician; but carnest, whole-souled human beings, emancipated from the heaviness of the flesh, but not from all the impurities of the spirit, for these have to be worked off. But we do not love them the less because we detect a few imperfections, on the contrary we sympathise with them in tenderness whilst we acknow ledge that all is progress, and not even the angels are perfect in the sight of God, and that however high we may go, there is still a greater height to be attained.

One of the most delightful seances we have had during the last few months was a musical seance, at which several of the master musicians of a past day, with materialized hands, played places of their own composition on my played pieces of their own composition on my plano, henceforth consecrated by these spirit hands forever. Our medium, to satisfy the test maniacs, was taped and scaled in the most Orthodox, if not cruel fashion, and then ensconced

IN A LARGE BAG,

carefully examined to prove that there was no sown so tightly as double stitching could secure them. This bag was then drawn up round the neck, the strings tied and scaled with a private scal. Our medium, Mr. Colman, insisted upon this, and we, this time sans skeptics in our company, reluctiantly complied. We took every means, however, to satisfy him that the test conditions must, when related to outsiders, be satisfactory to them also. The lights put out, in a short time we heard the plane opened, and a few chords were struck; at length with a firm, masterly touch, "The Harmonions Blacksmith" was played by its composer, whom I beheld clair-voyantly at the time, with the long white wig, in which he is usually represented, surround-ing the noble calm face. Doubtless this was worn for identification. I nave never heard that ingenious composition so beautifully played, the strokes of the blacksmith's hammer which accompany the lively air, so perfectly and unmistakably conveyed. We recognized our distinguished visitors by the airs they played, and this confirmed also by loud and declaive spirits raps. Meadelisohn gave us scraps of his beautiful "Lieders"—Beethoven bits of his "Sonatas," and dear, viva-cious little Aimee, who proved herself a decious little Aimee, who proved herself a de-lightful planoforte player, anything we pleased to ask for; so we kept her busy for some little time, and never failed to get whatever air we named, played in a style of brilliant perfection. She volunteered "Partant pour la Syris," re-marking it was her native air, and most touch ingly she rendered it. I had the happiness of seeing our visitors clairvoyantly, and Mendell-soha, with that angelic soul-lit face of his, more angelic than ever, advanced half across the room, and bowed to me. When our revered visitors, who had so graciously conde-scend d from their high places to give a concert once more on earth, playing with hands materialised through a medium, had retired, we duly examined our medium, sitting in a deep trance with his head sunk on his breast, and found seals and knots intact. Tais seance was the richest of treats to me; the air edt atiw tach of homese

RICH FULL CHORDS.

I am sorry to say our nex; attempt at a similar scance was spoiled by unexpected presence, — "more honored in the breach, than in the observance"—of some fashionable y ung frequenters of "clubs," whom politeness compelled me to receive. Our time was much wasted by the test conditions being exacted with a punctilliousness positively idiotic, our medium irritated, and our au unit visitors assembled to irritated, and our au ust visitors assembled to contribute to our earthly pleasures kept wait-ing whilst a discreditable wrangle as to knots

went on,—the consequence was that we had but a few airs played, and brought to an abrupt close; and our medium, and other sensitives suffered considerably. A splendid test was voluntarily given to the skeptics present, by the very clever spirit managers of Mr. Oolman's seances, when a lady's ring being placed on the plane, was afterward found on the MEDIUM'S FINGER,

his hands being tied behind his back inside the bag. Von Weber honored us with an air on this occasion, and we have had him unex pectedly once since, when a few of us were retained after the others were gone, his name, "Carl Maria Von Weber," being announced in full by Johnny after the performance.

full by Johnny after the performance.

Mr. William Eglington, a young medium, is making a successful debut before the public this winter. He also holds weekly seances in my rooms. He gets all the usual physical manifestations, levitations, hand touches direct voices, direct writing, and full form materializations. His quaint, espiey's coadjutor 'Joey" speaking in a queer, cracked, old womanisan voice is full of Jokes, and generally gives us something to laugh at. Then we have the firm, melodious, but powerful voice of 'Ernest," who speaks through the trumpet; there is a velvety softness, and roundness of tone in is a volvety softness, and roundness of tone in this voice I have never heard equalled, and when E ruest gives us some of his calm, well-WORDS OF BERN est feeling, or when he tenderly commits us to the care of guardian angels for oking blessings upon us, the "voice" caused our very hearts to melt in soft responsive affection, and it would be impossible to ascribe a voice so full of the human feeling gained through a long life of experience and such vicissitudes as human exstence always brings, to an elementary no: we. feel it is a man before us, a spirit rich in those gifts gained in mortal and spiritual life,—15001 crowned, and panoplied in that power a long period of well-doing brings,--a nature rich in the love of humanity, long suffering, patient, calm, risen above human weakness by self conquest, and a very angel of mercy and beneficence to mortals. But we know much of the life history of noble Exrnest, and he is fully identified by us mediums. There is however an erratic visitor at Mr. Eglington's scances who might more strictly bear out the character of an "elementary"—an extraordinary voice which sounds with startling loudness from an altitude over head, breaking suddenly out, and delivering itself of Yankeeisms in the usual nasal tone. The effect is indescribably judicrous, and from the exceeding loudness and clearness of the voice, and its elevation you get the impression you are in the presence of a giant, eight or nine footer. This surprising being gives no name—always says he has none,—
"I'm nobody, I sin't! I'm a voice!" The
other night he accosted me thus: "Here I am, Mrs. Woodfordel Guess you're got to write a piece of poetry on me, I do!'

"Joey" has a child-spirit, or "sprite" he calls him, under his care and training, and we have had him material zed, and shaken his tiny hand. He has also appeared before the curtain and danced a kind of phantom dance, phantom indeed it seemed from the vapori ness of the figure. We have also had an infant materialized, the curtain drawn aside, and the the baby seen lying on the knees of the medi-um, Mr. Eglington. Both our mediums are constantly brought out before the curtain by the spirits, and on one occasion the spirit was seen behind the medium between the parted curtains—light very good. Also the spirit standing in front of the medium has slowly sunk, and dematerialized before our very eyes. But the crowning triumph of our materializations occurred a few evenings ago when with three gas burners full on, the spirit of a gentle-man remarkable in the body for his scientific attainments and learning, and the classical beauty of his features, parted the curtains and showed his noble white draperied head, with long snow white heard, three or four times, bowing repeatedly and speaking to us in a loud whisper. Finally this figure sank, and slowly dematerialized, until the head alone rested on the fillor, and that gradually disappeared as we gazed upon it. On this occasion we had our two mediums together behind the curtain, both securely bound with tapes and scaled. The same night we had

JEVELS MATERIALIEED.

and exhibited in the hands of the spirit, in the light of three gas burners,—a large, splendid sapphire, about the size of a small hazel nut, rolling about on the extended palm, and after wards on order a diamond and ruby star, suspended between the fingers of the spirit hand.

We have had splendld success in taking casts of spirit-hands, with both mediums sep-arately, but I will reserve my account of those most interesting seances for another letter.

The controls of Mr. Colman deserve great praise for the very clever way in which they manage his scances, always presenting the manifestations in not only a striking, but many evils that must be overcome before the agreeable manner, and giving satisfactory tests workman will have completed his task, or the without their being saked for. Mr. Colman's traveler arrive at his destination. From the

on in the clairvoyant state at the beginning of his dark seance, when he describes the spirit friends of the sitters present, and gives names and certain peculiarities of their departed relatives. With both mediums the spirits material's hands and voices, and speak to their friends; these are the most truly erj yable moments of any ments of any.

Mr. Colman is a young gentleman of some private means, who finds it impossible to resist the fascination of exercising his truly won-derful gifts of mediumship for the gratifica-tion of his friends, and small private select cir-cles. Indeed I doubt much if with his refined, susceptible, and highly sensitive nature he could stand the wear and tear of a public life. I have always found, watching him as a friend, that if he ever allows himself to be drawn much out into large and promisenous circles he is that if he ever allows himself to be drawn much out into large and promiscuous circles, he is sure to suffer, probably indeed from a severe illness. His versattle gitts are of the highest order, but exceedingly delicate, and he is at his best when surrounded by old friends, with whom he is in harmony and affection; his manifestations then reach a height of perfection, and delicate refinement I have never seen equalled. He is, in short, so rare as instruequalled. He is, in short, so rare an instru-ment for the spirits, that it causes one a feeling of distress to see his delicate powers con-fused, or weakened by circles on whom the more refined manifestations are utterly lost; horiday that we know he systeling an injury to more refined manifestations are utterly lost; besides that we know he sustains an injury to his health, that his very life is shortened in fact, for it hangs at best upon a precarious thread. His guide, "John Scott," a spirit of a superior character, protects him tenderly, and wisely, and a good work is being unselfishly done by the two. If the young man's life is spared, a brilliant career is before him under such suidance: but he should be, for his under such guidance; but he should be, for his ownsake, and the sake of his delicate powers, the most fastidious of mediums at to whom he

honors with a sitting.

Mr. Eglington is far better calculated to bear the coarse influences which assail a medium from public circles. He is rapidly gaining ground as a first class physical medium; is a young man of unimpeachable character, kindnature, and makes friends wherever he goes. He has begun in the right way,—his aspira-tions are towards the highest; and his best friends, whilst seeing a great and useful career before him, ask for nothing better than that he may continue as he has begun, adding to him-self each year an increase of gifts, and a pro-gress in all that makes a great and noble manhood. May the day come when spirit media, even for the physical manifestation, so glibly ascribed by some people to "low spirits," may rank as amongst the highest and noblest of the earth; of course we do not disguise from ourselves that this state of affairs must be brought about by the mediums themselves,—by the lives they lead of the strictest honor, honesty Yours truly, and virtue.

C. Woodforde. London, Eng., March 8. '76

Is The Devil Dead?

An open answer to an open letter

My Dear Madam - Mrs. Jacob Martin. have lately experienced much enjoyment in the perusal of your artless, ingenuous "Open letter to the D vil," in which, woman-like, you ask an endless string of questions, many of them needless and irrelevant. To answer them in detail would consume much more time than I have at my disposal and take up much more of the valuable space of the Jour NAL, than my friend, Mr. Jones, might be dis-

posed to allow me. In the first place, let me set at rest the anx lety of yourself and my many other friends, by remarking in the most emphatic manner that. "I am not dead."' Notwithstanding the fact that a vigorous, relentless warfare has been waged against me from the beginning of time down to this present writing. I am still alive and kicking," as the saying is. Not only am I alive, but I retain, in spite of my great age, my every faculty unimpaired. I am not now, nor have I ever been sick; and I am possessed of infinite strength. I am here, there, everywhere. I pervade all space, yet oftentimes can not be found. The mignifiest of earth have struggled against me in vain; yet a little child can overcome me. I am invisible, intanchild can overcome me. I am invisible, intangible; yet no human being ever lived who has not seen me and felt me. Go where you will; you may find the evidence of my presence in the bent forms and wrinkled visages of ninetynine one hundredths of the children of earth. You, my dear madam, have stood face to face with me often, and will often again. It is my deatiny to be always opposed to the progress of humanity and to be always overcome. of humanity and to be always overcome. Having spoken in parables long enough, I will now proceed to make clear my meaning. To speak plain, then, I, the "Davil," "Old Scratch," the "Adversary," "Satanic Majesty," etc., am no more nor less than the eternal, active principle of evil; the determined for to all progress, all improvement, both physical mental and moral; and yet oftimes the best and dearest friend of mankind. I have on oc-casions innumerable, retarded the advancement of light and knowledge, yet, without my influence, my presence to stimulate and encourage them, mankind would fall into a lethargy worse than the bru'al sleep of a drunken

To explain further: Evil is whatever opposes our progress whether in a physical or spiritual sense. Does a man wish to perform a certain work or go a journey? the distance to be traveled, the obstacles to be surmounted. and the delicate sympathetic touches for some most remarkable tests, however, are those giv. little child just learning her letters to a Newton

developing his theory of gravitation, all mankind are engaged in a ceasaless struggle with opposing forces.

I have now to say a few words concerning the great controlling power of the Universe, the eternal over-ruling principle of Good; or, as it is understood by the world, that which advances the interest of mankind. Permit me, dear madem, to inform you that myself, the vances the interest of mankind. Permit medear madam, to inform you that myself, the active principle of Evil, and "Deo," "Deus," "Theo," the "Almighty," "God," the great "I am," as it is called, are brothers. I, the Spirit of Evil, am forever opposed to all advancement, all progress. He the principle of good, is that which advances the best interests of humanity; and yet, so diversified, so complicated are the various interests of mankind, the relation of man with man, and so often do their varied pursuits and opinions clash one with another, that what is good for one is often evil for another, and vice versa. Many a time hath the good been persecuted by the "powers that be," under the mistaken idea that they were thereby ridding the earth of evil, and oftimes hath man taken evil unto his breast under the guise of good.

breast under the guise of good.

Again, opposition, obstacles of all kinds, will necessarily bring into action and develop all the latent powers of man's nature. In proportion to the magnitude of the evil to be overcome, so does the strength of man increase, and so does he change what is oftimes a seeming disaster to his greatest blessing.

Bearing this in mind, it is easy to see how such interminable confusion has arisen. Men in their haste to secure their own happiness, do not pause to consider that while they are encompassing their own good they may be doing others a serious evil. For while the temperaments and pursuits of mankind are so in-finitely varied that their interests must necessarily clash, yet patiencs and forbesrance would obviate nine-tentes of the difficulties, and evil be made good.

Thus, my dear madam, I have attempted to give you some ides of what the Davil really is; and I assure you that you will find my statements correct.

Evil—that is obstacles, opposition—you will always encounter in some form or other, which must be overcome before you can enjoy the fruits of your labor—that is, good. Recognizing, then, the eternal, inevitable presence of evil, opposition, realizing the fact that the career of mankind upon this earth must be one never-ending series of struggles and triumphs, is there any necessity for despair on the part of earth's children? I think not. As the la-borer gains his iron sinews and muscles of steel only by vigorous encounter with the difficulties that beset him, so mankind are slowly, painfully working their way upward through all opposition, from darkness unto light, and

are beginning to recognize the value of evil!

It is an old and true saying, that "the D.vil is never so black as he is painted;" and when mankind look upon me not as a friend—I can hard the arrest that—nor yet as a renew, but rath. ly expect that—nor yet as ar enemy, but rather as a taskmaster, stern and harsh it may be, but never cruel or malignant, stimulating into tireless'energy all the best and noblest faculties of their nature, rousing into full play industry and invention and making the victory, when they shall have gained it all the more glorious.

I have thus, my dear madam, endeavored in these few imperfectly written lines (my medium. whom I have chosen to represent me, being rather deficient in language) to give you some idea of what the "Davil" really is, and

trust me the world will find no other. Let mankind do the best they can; battle manfully against all opposition; make the best of adverse circumstances; live by their higher and nobler natures and they will soon outgrow the need of a Devil, and myself be seen in my true light, as a firm taskmaster rather

than a relentless sourge.
Upon my word, lady, I have forgotten to notice the greater part of your questions. Please excuse me, I will try and do better next

Respectfully Yours,
THE "ADVERGARY." FEOM MY HOME IN THE GREAT DEEP.

Correction.

J M. DAWLY, of Fort Dodge, Iowa, writes: "My attention has just been called to the following in your paper, from an article from Fort Dodge, by whom I know not:-'And in one of these families Mrs. Parry was entertained most of the time she was here. She may have found them badly demoralized on the social question. The family referred to consist of father and mother and three children, two of them young ladies full grown, of the most industrious and reserved habits, no more worthy and estimable young ladies in any community; same is true of father and mather—no more considerative second in our mother—no more considerative people in our city, and old fashioned on the 'social question,' which may mean 'demoralization' to your correspondent, but does not mean 'Woodhulliam'

Missionary for Minnesots Wanted.

To the Spiritualists of Minnesots. I wish to asy that we are now without a Missionary in the field, Bro. Warren having left on account of poor health. I also wish to say to any competent lecturer who wishes to take the field at a salary of \$50 per month and expenses, and whole not a "Social Freedomite," that I will correspond with him with a view to an encaragent. gagement.

Jesse H. Boule, Prest.

Supernal Laws Governing Spiritual Phenomens.

eparitual typreceion.

There are numerous modes of spirit coss munion that may properly be called impressional, and of these modes I propose to give illustrations as governed by supernal law.

The fact of simple thought impressions may be chieflated by comparison with be elucidated by comparison with known mundane laws. It is well known that physical sounds are produced by means of vibratory action upon the physical atmosphere. Words when produced by vibratory action of the vocal organs, which gives a corresponding vibra-tion of the atmosphere, which, falling upon the auditory organs of a second person, in attention, a fac simile impression is made through the auditory nerve upon the mind of the lis-

Now, if the law, by which sounds are transmitted, were as little understood as the law by which spiritual impressions are produced and transmitted, would not physical word communication be as great a mystery as that of spiritual word impressions. Suspend two chiming bells, and when one is made to ring. the sound is communicated by means of the vibration of the atmosphere to the other bell. and that also produces corresponding sounds. Physical sounds can not be transmitted with cut the medium of the physical atmosphere. The vocal organs, the atmospheric medium, and the auditory organs are adepted to each other; without such adaptation converse by sounds would be impossible. Physical woral organs can not act, naturally, with the head under water, without some device for excluding so gross an element from contact therewith. Physical sounds, however, can be transmitted through the grosser-element, as proved in many ways. Spirits can, however, exist and hold converse by spiritual sounds, being protected, either by natural or artificial means, from the deliterious effects of the grosser physical atmosphere, the spiritual sounds being transmitted by means of the spiritual atmosphere which pervades the physical atmosphere and extends also above it. Physical vocal organs are not, necessarily used by mortals in word converse with spiritual beings. It is the spiritual vocal organs that are made use of by mundane mediums, which spiritual organs have a natural, or acquired action independent of the physical vocal organs. This acquired sensitive condition is effected, mainly, no doubt, by a constant manipulation of the spiritual organs of the medium, by the controlling spirits, who, to effect their object, must, necessarily, cast the preparatory influences in numerous contraricties upon; the spiritual or gans of the medium. This is one of the principal sources of the idea imbibed by mediums under preparatory processes, that the influences are of evil, or bad origin. Susceptibility to spiritual converse is in pro-

portion to the acquired action of the spiritual organism independent of the physical counterext. When this condition is effected, the embodied spirits can converse readily with the disembodied, through the medium of the spiritual atmosphere. For further illustration let me add that thoughts are but the action of the vocal organs of the spiritual organism independant of their physical counterpart. This accounts for the difficulty that children and even adults of gross, or undeveloped mental organizations experience in thinking or rather speaking, spiritually, without a corresponding action of the physical vocal organs. All deep thinkers, no doubt, are susceptible to spirit impressions, but are not always listeners therepressions are not perceiv-

ed or distinguished as such.

The law of spirit converse as relates to word communication compares well with the law of vocal physical converse. The nextlaw to be considered is that by which spirits use the organism of mediums to communicate orally the thought impressions, or even to speak simultaneously with the thought impression, either in the trance or normal condition of the medium. When in the normal condition the medium is a listener to the communications thus given through his or her organism. The law by which this mode of communic tion is effected I can not illustrate better than by comparison with that of the chiming bells. The controlling spirit may be compared with the first bell—the medium to the second bell. In vocal, physical communication the "nerve force" of the medium is "tuned up" to a speaking power through the medium of his spiritual organism, when one controlling spirit holds the medium's mind either in a trance, or otherwise passive condition, by means of a kind of tremulous, monotone action; while another controlling spirit makes the oral communication through the spiritual atmosphere and spiritual organism of the medium under control; the controlling spirit speaking with sufficient force to carry the vibratory action to the physical vocal organs of the medium, through which the words of the controlling spirit are duplicated in physical vocal utter-

This power to control the vocal organism of a second person to produce by thought impressions, oral duplicates of such impressions, never has in my opinion, been attained by mortals, only through the assistance of supernal intelligences. The spiritual organism of mortals, which is the primary moving power in all occult or intellectual manifestations, is so hampered by the physical organism that it can not act with sufficient force to produce a vibratory action upon the spiritual atmosphere to transmit the vocal impressions to, and through the spiritual organism of another mortal, however passive, to produce distinct cor-responding physical worsh utterances. It seems that even disembodied spirits to control the physical vocal organs of mediums successfully in their incipient stages of development, are under the necessity of charging the organism of the mediums with an etherial element, iam of the mediums with an etherial element, midway in refinement, between their spiritual and physical organizations, as a secondary medium of communication to the outer or physical organism of the medium. In this way persons, who have never felt the spiritual influence, have been put under such complete control that the utters and have have been trailed. control that the utterances have been truly ascontrol that the unterances have osen truly astonishing the very first time they were controlled. I have ample evidence that controlling
spirits do, sometimes, make use of artificial
means for controlling undeveloped mediums
but time and space will not allow an elucidation, and I will take up the subject of
another phase of spiritual impressions of
which by the mundane law of intellectual
converse is not recognized: yet as a higher converse is not recognized; yet as a higher law is invertably discovered by means of similitudes of the higher discoverable in the lower, which serve as a stepping stone or connecting link, by which we are enabled to peer into, and enjoy the beauties and realities of the

There is a mundane mode of teaching word language, now being introduced into our pri-mary schools, called the "word method," by which the form and name of a word is impressed upon the mind of the pupil independent of letters. This method may for illustration be considered as a rudimental mode of teaching the higher or impressional language made use

conclusive that under progressive for, a mentence, or a sage can be by progressive flevelopment fint as easily inclusived epone, the
mindsporte. If this digresse, progress be
attained, and we network equal-certainly
improve in the art of brinted language, so that
a single character will express as much as a
page of printed words; yet, this single character is but a simple rudiment of the impressionat language of the supernal world, by which,
in a single impression, thereals more included
than is contained in an impression made by
the largest newspaper press in our world.
These supernal expressions cannot be impressed, either upon external spiritual, or physical ed, either upon external spiritual, or physical visual organs of mortals; but the impressions may be made through the medium of the nerwous system of the spiritual organism of the best developed and most susceptible mediums; and this susceptibility is attained only in rare cases, without long years of discipline in the spiritualistic processes of development. A medium, to be a recipient of the kind of impressions now under consideration, must have previously acquired a general idea of the sub ject to be impressed. For example, if a medium had no knowledge of the science of asstronomy, a general correct idea of the intricate movements of the planetary bodies, could not be understood by such mediums by a single, general, spiritual impression; while a medium versed in astronomical science may be the recipient of a general, single impression that would convey ideas to his mind that are new, and are a means of the achievement of vastly important results in this direction. The medium who is unlearned in Astronomy, however, can be taught by spiritual word impressions, the principles of astronomical science in accordance with ideas already existing in his mind.

The recipients of impressions peculiar to the language of the supernal world, must then to the recipients, also of ideas previously acquired, only a degree inferior to those which they may receive by supernal impression, to read benefit therefrom, and to be profitable teachers of impressional revelation. Controlling spirits in obeyance of supernal law, do not teach, through their medium, ideas more than one degree in advance of the acquired ideas of such mediums, only as an exception to a general rule, and this exception is only to show that the controlling spirit is possessed of knowledge vastly superior and beyond the conceptions of mediums or hearers; but super-nal law regulates as above noted. Recipients of these wordless supernal impressions, can not convey ideas so received, to mortals only in word language; therefore, the great diffi-culty of conveying impressional ideas cor-

rectly. There is much difficulty in making understood the "whys and wherefores" of supernal impressions, but I will attempt a further ex-planation. We know that impressions are made upon the mind of objects and scenery, whose image falls upon the retina of the eye and that the impression is transmitted to the mind through the optic nerve in some mysterious way, to what I will term the sensitive plate or tablet of the mind or memory, locat ed somewhere in the sensorium, and that the tablet retains the image or impression thus transmitted as does the sensitive plate of the artist, and which image or likeness thus transmitted can be reflected and reproduced upon

another similar plate. Word impressions made upon the tablet of the mind are, by will power, reflected upon the exterior vocal organs, thence by v.bratory action to the auditory organs and finally to the mind-tablet of a second person; but a scenic or supernal impression as such, can not be transferred through the medium of the vocal or gans; therefore, it is conclusive that even the embodied spirit possesses organs, for the transfer of scenic and supernal impressions, that are undeveloped in the physical, rendering a vocal expression of scenery and supernal impressions through a mortal medium impossible; therefore, such impressions are held in stock by the regionst stock by the recipient and dispensed orally and descriptively, according to his or her judgment, perchance under spiritual guidance, or by oral inspirational discourse; the latter, however being an exception to the general

Inspirational mediums are those through whom oral discourses are delivered by a controlling spirit qualified for the purpose. An impressional medium is one upon whose mind supernal impressions are made by a spirit qualified for such mission. A materializing medium is controlled by spirits who are competent to produce the phenomens of materializations. So it is with healing mediums, clair voyants, mind readers, etc. There are also mediums who are controlled by spirits of the Yankee stripe, who are competent to perform several different phases of spirit phenomena—a kind of "jack at all trades." Be it slways understood that whatever phase, of the phenomena is produced, the producing spirits are guided in strict obeyauce of supernal law and the rules of their mission regardless of the desires and selfish motives of their medium. No better proof of this can be offered than the fact that mediums, clairvoyants, mind readers, mesmerists, with their boasted "gifts," even assisted by the prayers of a thousand devout Christians and Christian Spiritualists, have as yet been unable to obtain any reliable informa ion in relation to the whereabouts of the abducted child, Charley Ross; neither can any information be obtained from this source in relation to criminal acts of any kind, only as an exception to a general rule, and the exceptions, on account of one of which I have just been reading, in which it is said that the particulars were given by spirits to a particular friend of a person who committed a murder, are evidences that controlling spirits are cog nizant of all the facts in such criminal cases which facts are withheld from mundane courts of justice by supernal law governing controlling spirits.

D. G. MCSHEE. Mosherville, Mich.

The Ward Will Case Settled—A Spiritualist can make a Will.

ED JOURNAL-The important case of the will of the late K. B. Ward, of this city, is end:
ed, by a verdict of the jury that the will and
first codicil stand, and the second codicil be set
aside, for some slight want of proof of its validity. This step in court was the result prolidity. This step in court was the result pro-bably of an understanding between the parties upholding and contesting the document. The second codicil limited the older children, of a former marriage, to an annuity of \$2 400 with free use of the homestead. The will gives the present Mrs. Ward, for herself and her children, cartely flue lends mills at and reas Lud certain fine lands, mills, etc., at and near Lud-dington, on Lake Michigan, worth about \$1. 000,000, and divides the income of the rest of the estate equally between five children (three sons and two daughters) of a former marriage, and Emily Ward, a sister of the testator, well-known and highly esteemed for her rare worth. The first codicil leaves it at the discretion of the executors how this income shall be paid to the sons and daughters.

It is publicly understood that Mrs. Ward pays about \$100,000 to end litigation, a less sum than she offered before the first trial of the of in supernal converse. If a word can be impressed upon the visual organs, thence to the mind, as readily as that of a single letter it is the will, stand as made.

To your readers the main fact of interest is that after most persistent efforts to break down this will on the decemb of Mr. Ward being under under inflating have given up, and the will stands A sees who was a frame and decided Spiritualish has bequessed a large estate, and his bequess are allowed to state, as those of a man of "sound and disposing mind." As for the rest, lot the strife of a long law-suit end, and "let us have peace."

G. B. STEBBINS

G. B. STEBBINS D.troit, Mich.

> SPIRIT PICTURES! The Question Settled.

Bro. Jones:—I rej.ice with joy unspeakable and full of glory, at Bro. Jay J. Hartman's triumph in Cincinnati. And to that grand victory I can add that which the laws of optics declare to be an infallible test of this "vexed overtion"

The King of Photographers in this country recently challenged some of our spirit photographers to test their claims by taking

STYRISC PIC SPIRIT PICTURES, alledging that nothing short of that would set tle the question for the masses of thoughtful people, inasmuch as there are so many methods of obtaining bogus pictures, that are diffi-cult to detect. He and other artists that I have consulted agree in the affi mation that a begus picture of styrio spirit kind can not be obtained for the reason that if a bogus spirit is placed on the plate after the sitting has been had, the picture "won't register." This is the the infallible evidence of its genuine-

Well, some of the spirit artists declined. Why they did so is for them to say. But one there was who said, "I'll Try." He did so and choose the subscriber for a sitter

First attempt, no result; second trial, no result, except a mere cloud like appearance of the plate. He was about discouraged—yet just at that time Commodore Goodwin, of Boston, stept in. The operator said to him, "Commodore, I am trying for a styrioscopic picture of a spirit. I have set the Doctor twice with no great result. I will sit him again and want you to hold your hands with mine on the camera." A third plate was prepared—the focus taken, the two men stood by the camera with hands locked over it, for the usual time. When the picture was taken they went into the dark room to develop it, and lot to their ecstatic joy there stood beside me "a grand old lion of progress ve philosophy." The test was regarded as a complete victory—a triumph.

Since then I have consulted a large number of the leading photographers in this city.

f the leading photographers in this city, all of whom agree that the work must all be done at one and the same sitting, otherwise the picture is a botch, and as a styrioscopic picture, an utter fallure. I have received a number of letters of ir quiry, relative to this picture from different parts of the country, as I have exhibited it in public often in my lectures, and showed it to private parties; and such an amount of interest has been awakened in regard to it that I have been induced to have it copied and properly mounted for general distribution. I found, after some searching, a competent artist in this city, and he has made a capital job of it. The picture of "the man in mortal form" is good—"the great infidel preacher," as he has been called, and right by his side, and looking down with deep apparent interest upon him stands one of his spirit interest upon him, stands one of his spirit guides. He stands wrapped in a mantle, or closs of an oriental cut with an immense beard, shaggy hair and brows like the cornice of a house. What is interesting in the case, and forms what the lawyers call "cumulative evidence," is the fact, that one of our business men in this city, who is clairvoyant, has seen him twice at my side, very plainly; once when I was very ill and again while sitting in my parlor. This being the first, and as far as I know the only styrioscopic spirit-picture in the world, it may be a matter of interest to a great many people, so I have had it copied in good style and will send it to any one on receipt of fifty cents. Address.

T. B. Taylon, M. D.

No. 39 North Stricker St. Baltimore, Md.

COL. M'CLURE'S LAWSUIT.

Kafie King Appearing Before a Magistrate and Insisting on Being Cross-Examined.

The Boston Transcript says:
On Wednesday, Col. A. K. McClure, the
proprietor and editor of the Philadelphia Times, was summoned to appear at court to answer the complaint of J. M. R. berts of Burlington, N J, who complained of an alleged hibelious article which had appeared in the columns of the paper on Feb. 8. The article referred to gave a somewhat humorous account of a K tie K ng seance, conducted by the well-known Mr. and Mrs. Holmes, Mr. R berts was very excitable, and informed the Court that Col. McClure called him an importor to his face, whereupon Mr. Holmes retorted that the Colonel perverted the truth. He said he had gone to the seance to visit the phe nomena, but had no favorite spirit, and people who read the article referring to him in the Zimes would take him for a fool or something worse, whereas he was President of the Burlington Stove Works, etc.

The defendant conducted the cross-examination himself. He maintained a perfect equanimity, which seemed to render Mr. Roberts more excitable than ever. The latter frequently contradicted himself, and when asked how many times a week he visited the neances, he admitted he was there every night but Saturdays. Col. McClure asked him if he but Saturdays. Col. McClure asked him it he could not do better in the way of promoting family harmony by remaining at home a few nights out of the week. 'Is that any of your business, you impertinent scoundrel?' screamed Mr. Roberts gesticulating violently.

James N. Holmes was the next witness, and testified that he did not charge for admission to the searces, but if the parties are satisfied

to the seances, but if the parties are satisfied he took a fee; it is optional. He was asked if he was not the man whom Dr. Childs caught in the fraud, showing that Katie King was none other than Mrs. Holmes, but replied in the negative. When asked, however, if he was not the megative. was not the man with whom Dr. Childs had a controversy, he admitted that

Mrs. Jennie Holmes, gorgeously attired, stepped forward and announced herself as the wife of the previous witness, and corroborated his examination in chief. "No questions," remarked Mr. McClure. "I am sorry," she replied, in a grieved tone and with great feeling.

"Come back: I'll hear you," exclaimed the defendant. "Our fee is fifty cents," she replied to the first question put to her. "This gentleman here," grasping the sam of a tall individual and appropriate "Owes me five dividual, a newspaper reporter, "owes me five cents for that night yet. He handed me his card, and I said I could not eat or drink it. Won't you come down and see us?" she inquired of Col. McClure, smiling upon him all luringly. The audience screamed with delight, but none seemed to an it more than the delight. but none seemed to enjoy it more than the defendant himself. The magistrate, holding that there was sufficient ground for a jury to decide the case, held the defendant in \$600 ball to answer at court.

Mrs. Blair the Spirit Artist.

Joseph — Painking it might interest your miles readers. I will grow you brists description will altting and with the medical to the M. Blair. I had read of basis and also sent and obtained two pictures but had never met her until this week. I came six hundred miles to until this week. I came six hundred miles to meet her, and have been more than paid for see doing. She could not spessibly have known me as I had sever sees her or her me. When I called at her pooks at Mo. 40 Dover St., she was out; as she was at Mo. 40 Dover St., she was out; as she was in she was in, she was informed that me old gentlemen wanted asitting. I received the seply that when she was warmed ahe would see me. When she came to see me, I said, "Do you know me?" Her answer was, "Not sir, but you have some spirit friends whom I have seen some where, but can not locate them." I then saked her if she could get their name. She said "There are several; one has the name of Sabina, one John and one by the name of Margrette." The lady by the name of Sabina was my wife, now in by the name of Sabina was my wife, now in Spirit-life; John, my son also. Then before I could reply, her Indian guide, "Pale Lillie, came and in her quaint way said she knew me, it was Chief Hayford who was come to get a picture," which was a great test, for Lhad written Mrs. Blair while she was at Lynn to know if she was coming West. Her reply was, "Not at present," and said I had better come to Boston. I wrote to her that I was too old to travel so far in Winter, but of course changed my mind and came. But to describe my painting. I had my family fully described that are in the form. also twelve in Spirit life, giving the name of each without hesitation, and my daughter-in-law's name I had forgotten. After the sitting it came to me, and I went to her room and saked Mrs. Blair if she could get the name of my son's wife; her reply was,"No Sir!" but there seems to be a name on the daisy which was given to represent her. I gave her my magnifying glass, and on looking through that, she said Susan is written on the flower, which was the name of my son's wife. To me I must say I was more than surprised, for I had not breathed the name aloud, neither could I remember it while at the sitting, and there it was written. She said your wife was a twin to her sister. Mary passed to the upper hunting ground a little child, but wishes to give a flower like that given for my wife but smaller. Then a Fachsia was presented, she saying, "Your daughter in Spirit-life gives this to you. She did not breathe in earth-life, but is a young lady now in Spirit-life." One more test I must not forget to mention.

spirit came, gave his name as Levi, who said he was drowned, and wished to ask my forgiveness for a great wrong done me; said he took something from me and did not return it. I asked Pale Lillie to ask him what it was. She in reply said, "It was a 'ticker,' meaning a watch, which the man took from me when I was four years old and never returned t. Now, to me such tests are positive proofs of a life after death, and that is what we are all seeking to know

Respectfully Yours, Solomon Hayrond, of Richester N. Y. 40 Dover St., Boston, Mass.

General Challenge.

To the glory and honor of the Lord God and of Jesus Christ, and to the universal benefit of mankind I challenge all clergymen of the numerous sects and denominations to a public debate with me on the subject of Christianity, and I declare here that the whole now existing Obristianity is false, counterfeit, a human invention, and a work of the Davil.

21. All the clergy of the whole world, even of all the religious upon the whole earth, are false teachers, blind leaders, false pretenders, deceivers, corrupters, merchants, thieves and robbers, and as such enemies of God, Christ, humanity, liberty, light and the gospel; only a few individuals, namely the free preachers of the gospel, are exempt from this

3rd. Every doctrine, precept, yea, every word of Jesus Christ, has been perverted, dis-torted, misapplied misinterpreted or mutilated in some way in all the numerous sectarian churches by their blind leaders.

4 h. All the doctrines that are promulgated

in the numerous churches are devilish, blas-phemous and idolatrous, in direct opposition to the gospel of Jesus Christ and the holy Scriptures.

5.h. No man can be a Christian and belong to any of the sectarian churches, neither can any preacher of the gospel be preacher in any of

the churches.
6 h. The whole Christian world is falsely so called; it is the most heathenish world of all the heathen upon the whole earth, and therefore farthest from Christianity.
7th. They are baptized for hell and damnation, at the communion table they eat and drink damnation to their souls, as profauers of the sacred emblems of Christ's body and blood, and of the holy divine ordinances. blood, and of the holy divine ordinances

Sin The Holy Spirit is bapished from all churches, which therefore all are dry branches and dead bodies, full of idolatry and dark-

There are principally five idels as substitutes of the Hole Bolet in the World: namely, the Clargy, the Bibles, the Spirits, Reason and Nation.

10 h. The Bible, as an idol, has done more spischief than good in the world.

11th. All the reformers who have been in the world have perverted Christianity; Paul of Taraus was the greatest perverter and corrupter of Christianity in the very beginning of the

Ohristian era. 12:h. The spostles themselves understood Christianity only in part, and therefore laid the foundation of Babylon, which has since gone from bad to worse, and which is now the habstation of devils. (Revel. 18:2)

As a specimen of production of the great reformers of the world, I present here only a few lines copied from John Wesley's sermone:

Sermon 1, page 16 "Nor doth he (hat is justified by faith) sin by infirmities; whether in act, word or thought; for his infirmities have no concurrence of his will; and without this they are not properly sins. Justification in the largest sense implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of a sinner now believing on him."

Page 17.
"All our works, all our righteousness which were before our believing, merited nothing of God but condemnation. So far they were from deserving faith, which therefore, whenever giv-en, is not of works. Neither is salvation of the works we do when we believe; for it is then God that worketh in us; and therefore, that he giveth us a reward for what he himself work-

th, only commendeth the riches of his mercy, but leaveth us nothing whereof to glory. Now I ask: Can any more absurd, silly blaspremous and devilish doctrine be imagined han these few lines contain? FREDERIC HYREN.

Why Does Not Shakespeare, Dead, Equal Shakespeare, Living?"

EDITOR JOURNAL:—It is frequently urged by thos: opposed to the theory of a personal return of spirits who were once mortals, that "the production of Clay, Webster, Poe, Shake-speare and others," since they went to the Spirit-world, were inferior to their best speeches and literary works as mortal men, "and that therefore it is presumable that the so-call-ed spirit is a fraud." Now, for one I do not doubt that of times mischievous or vain spirits. do impose upon the credulity of mediums, but may I not suggest that we, who realize that men are oftimes unconsciously inspired by unseen spirits, and that most of the great orators and poets are so inspired in their ablest moments, should know that if we would have equal merit in the productions of these men in the spiritual state, we must seek, not the spirit of Shakespeare, but of the soul that gave to Shakespeare his inspiration; seek not Webster, but the soul that inspired Webster. Indeed do we not often wonder at the common life of men in public station, knowing that these private lives are anything but models of virtue and honor, and, yet the public life is a marvel of honor and broad philanthropy? Now, my idea is this—that in their public movements we see the work of inspiration, while in private life we see the real man.

Bo, too, how often it is, that a man his arisen to heights of public honor, as did Daniel Webster, as a patriot statesman, who then for personal ambition forgot the patriot and fell, shorn of strength, to sink into oblivion's grave. What is this, but a proof to us who under-stand the laws of spiritual inspiration, that in all these great movements of the race, man-kind are indebted to the boly ones of the beyond, rather than to the "superior fore sight" of the men who play these important parts in humanity's drams, and at the same time may we who "talk with the unseen," learn the one great lesson of purity of purpose on our part, if we would not fall from our "high estate,"

as leaders of the people.

I throw out these briefly expressed thoughts, that others may examine them, and so perhaps we may come to a better knowledge of the facts of inspiration and the effect of moral character upon the retention of superior spirit-

ONE WHO THINKS FOR HIMSELF. Chicago, Ilis.

Tobacco Users, Attention!

All who have a desire to get rid of the habit of using tobacco, in all of its forms, can do so at the nominal expense of two dollars.

Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RELIGIO PHILOSOPHICAL, PUBLISHING HOUSE, Chicago. See testimonials in another column.

TREES! TREES!

Extensive Sale of Nursery Stock

AT THE

DUPAGE COUNTY NURSERIES,

NAPERVILLE, ILL.

The proprietor of these nurreries having platted 80 acres of his nureary grounds into building lote, client the stock stending upon the same, consisting of:— EVERGREENS, (from 1 to 10 'est high;) LARCH, MAPLES, ELMS, ASH, BIRCH, LIN-

DEN, APPLE, PEAR, CHERRY, AND PEACH TREES, (large and small als s.) GRAPES, BLACEBERIES, CUBRANTS, GOOSEBERRIES, RASPBERRIES, and other tross and small faults. 📜 🤼 ...

Ornamental and Flowering Shrubbery, (Large and Small Sizes,) in Great Variety.

In order to discose of the entire collection upon these grounds, thus spring, I will sell the whole, at much less then one half the usual who esalerater, amd on easy terms; correspondingly low rates on small amounts.

This is a rare chance for any one wishing to purchase the outfre execu, or for those planting andurban grounds; or purks; or for farmers to plant largely of Evergreens, or Decide ous trees for timber, and breaks; and just the opportunity for the Orchardist, the Amateur, the Tree dealer; or those handling Hurzery stock.

The Trees and Shrabbery are in the best possible condition for planting out with safety, having been often rootprured, or transplanted in the Murrery, furnishing a full supply of roots, to executial to the life and after growth of

Parties desiring to purchase, are invited to call and sea the stock and make their selection of such as is desired as il s'andain the nutsery to not which can be marked with purchaser's name, and reserved from sale to others : Orders rollelled from those who can not come in per on. Special attention will be given in it. ling and shipping

LEWIS ELLSWORTH, NAPERVILLE, ILL.

Book Reviews.

ANCIENT, PAGAN AND MODERN CHRISTIAN SYMBOLISM. By Thomas Inman, M. D., London. Second edition, revised and enlarged, with an essay on Baal Worship, on the Assyrian Sacred "Grave," and other allied symbols. By John Newton, M. R. C. S. E. Sv. Price \$3.00 New York: J. W. Bouton, Publisher.

ANCIENT SYMBOL WORSHIP. Influence of the Phallic idea in the religions of antiquity. By Hodder M. Westropp and C. Stanifand Wake. With an introduction, additional notes, and an appendix, by Alexander Wilder, M. D. New edition with eleven full page Illustrations. 8vo. Price \$5.00. New York: J. W.Bouton Publisher.

The cause of liberalism and truth owe Mr. J. W. Houton a great debt of gratitude for the enterprise he has displayed in publishing a series of works, hitherto almost inaccessible, or at least without great trouble and cost. He ist really inaugurated a new movement, and given a new direction to thought. His publications open up a wide and historio unexplored field, and the student who fails to read them, at once falls out of the van, for works like "Aucient Symbolism," and "Ancient Pagan and Christian Symbolism," change Christianity, as well as all other religions into "something new and strange." So far from the Christian religion being an unique revelation, isolated from all preceding times, the study of its symbols proves it to have been derived bodily from Paganism.

In "Audient Paganism;" Mr. Inman, seems desirous of preserving the spirit of Christianity while he destroys all its forms, rites, cus-toms and priesthood. Yet this we regard as a mere palliative to the mortal wound of his keen

The present book, contains the illustrations and the gist of the matter of the author's large work on "Ancient Faiths Embodied in Ancient Names," and is as he says its "alphabet." The reader is startled when the strange ideas of this book are received into his mind, and with their acceptance as truth, he feels the old beliefs melt away and what he hitherto regarded as firm ground, quakes like a morass beneath his feet, he will arise with a new mental horigon, and if he continue in this direction will become emancipated entirely from all veneration

for symbolic religion. Dr. Inman regards all symbols as having two meanings, an ecoteric for the vulgar, and esoterie for the learned. They are surrounded by the priests with the terror of mystery by which the people are kept in ignorance and subjugation. The "Ark of the Covenant" was only a box carried on poles, a symbol of godly pres-ence, yet because some one ventured to look inside 50,070 people were killed. Whenever such a symbolic mystery is upheld by crafty priests, then comes a time when some one curiously desires to look behind the vail. There is nothing there, but the pretense of something makes a bug bear which keeps the ordinary people quiet. The sheeted spectre frightens hundreds until some brave lad shows the cheat. The giant ghost is but a sheeted knave, and a silly sham.

It is melancholly but true, that one age has employed itself in making bug-bears for the next, and the fear of these has been the con-

trolling power of the world.
"" We deride the African, who manufactures a Fetish, and then trembles at its power, but the learned know perfectly well that men made the Davil, whom the pious fear, just as a negro dreads Mumbo Jumbo."

Paganism did not die. It was absorbed into Ohristlanity. Its sacred symbols, its holy days, its gods, all remained. Its customs, its rites, its ceremonies were only given new names.

Tracing these Christian symbols to their paorigin in that most ancient form of faith the "Phallic Worship." The worship of the Phallus and Yoni, the male and the female principles of creation was the beginning of religion, or at least of that form of it which has culminated in Christianity.

Or. Inman relies in his investigation with confidence on the signification of ancient names and words, which are really fossil thoughts, and thus reveal the ideas of those who gave them expression.

The idea of sex and creation became associated by man when a savage and have not yet

been separated in religion. To the Englishman or American who soru-pulously avoids even an allusion to the creative functions, as vulgar and obscene, it is almost unbelievable that sexuality should be expressed by sculpture and receive worship. In Hindostan this faith is still preserved, and we

there learn of the origin of our own beliefs. We blush at the recital how crowds of Hindo women bear the phallus at stated seasons with rejoicing from its shrine in triumphal procession, or of the Roman matrons who performed the same rite, but we may as well blush for ourselves when we see the cross hung on the neck of the matrons and maidens of the present, for it is simply a disguised phallus, emblem of creative life.

The ancient Jews like all their pagan neighbors worshiped the male emblem of life. The badge of circumcision, and "sign of the covenant' alone proves this. See (Gen. 9:21. 27; Ex. 4:24; Ps. 1:18, 27) In Deut. 23: 1, we learn that any mutilation of this part entailed expulsion from the corg regation of the Lord, and Bolomon is described as a Hercules among the daughters of Thespius. David, when the daughters of Thespius. Divid, when dancing before the temple, shamelessly exposed hisself, and Solomon erected two pillars. Phalli, in the porch of his temple and called them Jochin and Bozz. The hely cross, said to be received as an emblem of faith, because Jesus died thereon, was sculptured on the walls of Egyptian temples 4,000 years before his time and was then worshiped as a type of the Creator, or the male principle. Its origin is clearly shown by the contemporary cavings. is clearly shown by the contemporary carvings, representing the male, true to nature. The origin of serpent worship, of Bolar worship, and the countless myths which cluster around these all find ready explanation. The "Holy Trisity" is disposed of, with its numberless emblems, symbols and forms of expression: and the "Unity" meets with the same remorse-less ending. "How worthless are many of the dogmas that people now fight about, the fol-lowing pages will show." Says Dr. Inman, not only worthless but even the Trinity and Unity of God, is reduced to the question of choice between the male and female, the Phallus or

The sacred days of the church are all pagan; even Sunday was the day of Apollo or the Sun. Christmas belongs to Egyptian Horus. The virgin mother and her child are from

the same source, as well as Monks and Nuns. The garments of the priests were cut after the pagan pattern. The emblems of office, staff, mitre, crowns, etc., all stolen. The Gods and Heroes received new names and became

The cross, the tree of life, the serpent, the garden of Eden, received a new rendering, and the old went on, new clad but really the same, and at present, although the faithful church member does not sacrifice a human being, or the first of his flock, he sits at the communion feast, believing that God has alaughtered Carist for him, and as a type of the past, and his salvation thereby, eats of his ficen and drinks of his blood! In spirit he is still as much a cannibal as the Fejee who offers his

foce at the altar of his idol, and then rossts and devours them.

"Immaculate is our Lady Isis," cried the Egyptians; "Immaculate is the Virgin Mary," cried the Christian world 5 000 years after wards. Her "sacred image still moves in procession as when Juyenal laughed at it, "Escorted by the tonsured surpliced train." Her proper title, Domina, the exact translation of Sanakrit Ist, survives with slight change in the modern Madonna, Mater Domins. By a singular permutation the flower borne by each, the lotus—incient emblem of the sun and fecandity—now renamed the lily, is interpreted as significant of the opposing quality. The tinkling sistrum is replaced by the bell, taken from Buddhist usages. The erect oval symbol of the female principle of nature became the Vesica Piscis, and the Crux Ausata, testifying the union of the male and female in the most obvious manner, is transformed into the orb surmounted by the cross, as an ensign of royalty." "Quoted from King's Gnostics and their Remains," p. 71. Even in dress the Christian priest copied the Paullic worship.

When worshiping the ancient Goddesses, whom Mary has displaced, the efficienting ministers clothed themselves in feminine attire. Hence the use of the chemise, etc. Even the tongured head, adopted from the priests of Exptian Isls, represents 'l'anneau;' so that on head, shoulders, breast and body, we may see on Christian priests the relics of the worship of Venus, and the adoration of woman! How of Venus, and the adoration of woman! How horrible all this would sound if, instead of using veiled language, we had employed vulgar words!" The character of the priesthood bears witness to the Phalic worship they inculcate, which is still further proven by their methods and means of "conversion."

The object of the priesthood whether in an-

clent or modern times has been to gain the minds of the masses, and this they have never done, nor never will by education, but by an appeal to the emotions and passions. The resuit of such appeals has always been, and must ever be the same. As a class the priesthood are the most given to license of any other. They have greater opportunities and avail themselves of their position. Their "revivals" are dependent on the emotions; and the stronger they are in this respect the greater their power in "converting souls." It is not to be thought strange of a religion whose most sacred symbol is the cross, a type of the male organ of generation! Dr. Inman shows how the symbols, ceremonies and beliefs of Christianity were derived from pagan sources, and traces the latter to a common Phallic origin.

These views are substantiated by "Aucient Symbol Worship," which forms a noble com-panion. Together they rend aside the veil-from the face of Isis, and expose to the broad light the arcans of religion.

Of course religionists will to-day cast aside Of course religionists will to-day cast aside such books with a sneer, as infidel and obscene, but to-morrow they will find them strong as the Titans of old—Barring Gould, in his "Curtous Mytha" devotes two pages to "Pre Christian Crosses," and asserts the "Phallic origin attributed to the cross, is destitute of evidence," but that is all he has to say on the subject he so summarily and egotistically dismisses. The evidence in favor is cvarwhelming and not to be gainsaid, or set aside. To the thinker. be gainsaid, or set aside. To the thinker, Christianity becomes entirely changed. Its origin is remotely removed, its growth exclained, its mysteries solved. We shall not become vicious by the new and higher views. As Dr. Inman grandly says:

"The greatest curse to a nation is not a bad religion, but a form of faith which prevents manly inquiry. I know of no nation of old that was priest-ridden which did not fall under the swords of those who did not care for hierfrom those ecclesiastics who wink at vice, and encourage it as a means whereby they can gain power over their votaries. So long as any man does to others as he would that they should do to him, and allows no one to interfere between him and his Maker, it will go well with the world." P. 34.

TRUTH SEEKER TRACTS upon a variety of subjects, by different authors. Vol. I and H. D. M. Bennett, 335 Broadway, N. Y.

These volumes contain fifty-five of the tracts issued by Mr. Bennett, in the cause of liberalism. They all have a special value and are replete with strong common sense.

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Mr. Bennett does not belong to the Boston Ridical Club, type of "reformers," who touch sin only with kid gloves, and think more of a next phraseology than sterling common sense. His hand is bare; it has the stain of toil, and he grasps his pen, like the Scandinavian God his hammer, until his knuckles are white, and his blows are not feints to deceive his adversary, but direct thrusts, given with such strength, that the guard is powerless. We can scarcely comprehend what the effects of his daring utterances must be on a churchman, when they almost sppall a free-thinker. Among the most notable of essays on Bible surjects is his "Open Letter to "Immanuel J. Ohrist." which fifty years ago, would have given Mr. Bennett a name with Paine, and a hundred years ago would have consigned him to the dungeon or the stake. his blows are not feints to deceive his adversdungeon or the stake.

As these volumes are gathered up tracts and leaflets on vital subjects, condensing the great-est amount of information into the smallest space, they necessarily are replete with valuable knowledge on a great variety of subjects, and furnish sade mecum for the Liberalist.

Music.

THE MYSTIC VEIL. Words and Music by Henry C. Work. New York: C. M. Cady, Publisher.

The words and music of this little pirce are quite touching, and such as will interest Spiritualists, but the effect of the whole is ruined by the execrable wood engraving ornamenting (?) the frontispiece. It looks as though the artist was a very bigoted follower of orthodoxy and had exerted himself in executing this design to make Spiritualism as ridiculous as pos-sible. The design is a female spirit, lifting with her right hand the well of the Spiritworld, showing spirits in the distance. The artist in working it out has made the spirit holding the veil resemble a corpulent Irish washerwoman with a face of a child; and a pair of wings of the most enormous dimensions. The scene disclosed behind the veil, is sufficiently mysterious and meaningless to satlefy many people, for instance, that class who delight in attending searces to witness physical phenomena, while the medium is under no test conditions.

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EDITOR JOURNAL:—Perhaps a brief notice from this place of the newly developing medi-um, Mr. Jas. T. Morris, and the spiritual man-ifestations which have been received, may be of interest to readers of the Journal. Mr. Morris has only been developing as a medium for about eight months past, and already has given some remarkable tests of medial power. Regular scances have been held weekly, and the developments through his mediumship have been satisfactory to all present, but to disarm any criticism and to satisfy all as to the genuineness of the manifestations, the medium, on last Sunday night was subjected to a test examination, in which all the conditions were closely scrutinized, where collusion could have been possible. A wire screen was placed in the cabinet, the lock and fastenings being secured on the side opposite the medium, dividing the cabinet into two apartments and rendering him inaccessible to the aperture. After a satisfactory examination by a number of "skeptics" present, the screen was locked by them, the medium entered the cabinet and by them, the medium entered the cabinet and the doors closed. After waiting about fifteen minutes, during which time the screen was violently exercised, sounding like the distant roll of low thunder, caused by the transmirsion of air (as is the case during materialization and dematerialization of spirits), the curtains were parted and a beautiful sylph-like form appeared at the aperture, dressed in white, and was recogn zed as Millie Thorpe, one of the medium's band. The features were distinctly visible. She appeared desirons to distinctly visible. She appeared desirous to speak, but seemed too much exhausted, and breathed audibly. She whispered "good evening, friends," and withdrew.

The second form presented was that of a gentleman, fully six feet in height, dressed in black, with mustache. Appearance was quite distinct. He did not make known his identity, being unable to speak, and was known as

The next appearance was that of a man of large size, with full black beard, and was recognized as Mr. Whitcomb, who passed from earth-life about ten years ago. He appeared in plain view, leaning out from the aperture, and beckoning for the singing to cease, commenced to speak slowly. He told the friends he had demonstrated to them the reality of spirit materialization, counseled them to go on and they would understand better as they progressed; that they would see more miraculous developments in the phenomens of spirit forms than had yet been witnessed. In reply to an interrogation from a lady present, the spirit said he recognized her, and pronounced her name. The lady had been acquainted with the spirit before his

death, and had his photograph in the room. Several other forms appeared during the seance, more or less distinctly; but it is expected in the course of a few more sittings to be able to see the forms come out from the cabinet and manifest themselves in full view

while disclosing the medium inside.

At the end of two hours the cabinet was opened by the committee, and the medium found in a trance like state and exhausted, from which he recovered in a short time. The 'skeptics' found nothing during the investigation to solve the phenomena; nothing to disprove the materialization of disembodied spirits.

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0750 REWARD.

In the Devil Dead?

Normen XXIII.

We pauce in our regular current of thought connected with our carles of articles, to give the following extracts, which show that evil influences do exist, stimulated to action by disdied devils or evil spirits:

voodcodii in havana—nänigos abbested THE COLUBBATIES THEIR PLACE OF THE

MAYANA, Merch 14.—A good deal of excitement has prevailed here in consequence of the police having on Sunday arrested about a hundred and fifty "Nanigoa" while celebrating their feast called the Sacrifice. The carcass of a fowl (the blood of which the "Nanigos" drink on such occasions) was found in a room, and also the crosses on which the members' names are drawn by lot-the one drawn to swear to kill the first person he encounters. The police also found an altar, on which was a figure of Jesus Christ, with two knives sticking in the back, pointing out the exact spot where the "Nanigoe" is to plunge the knife into his victim. The "Nanigos" acknowledge a belief and perform ceremonies somewhat resembling those of the Voodoos. They were formerly all blacks, but among the arrested were a number of whites and fifteen women.

DEVIL DANCERS.

An Euglish Exchange says: I hold that—as far as sense can be trusted and history relied upon—several "peyadis," or devil dancers could be produced to morrow ia Southern India who, as far as can be ascertained, are astruly possessed of evil agencies as was the man who was forced by the flends within him to how! that he was not himself, but that his name was 'Legion." Not a few of the persons I refer to are, on ordinary occations, calm. They have their avocations, and often pursue them diligently. Sometimes they have their wives and children; they possess their inherited but, small planting garden, well, and score of palmyras. They eschew bhang as a rule, and the juice of the poppy and arrack. They are quiet, sleeny men and women, who occupy much of their time in staring over the yellow drifting sands at the quall-flocks as they flit lither and thither, or at the gaunt solitary wolves which skulk under the shade of thorny thickets waiting for an unwary goat to pass by. But evening draws near; the sunset reddens over the Ghauts; the deep mellow notes of the wood-pigeons grows fainter, and then ceases; fire flies twinkle out; great bats flap lazily overhead; then comes the dull tuck of the tom tom; the fire before the rustic devil temple is lit; the crowd gathers and waits for the priest. He is there! His and waits for the priest. He is shere! His lethargy has been thrown aside, the laugh of a fiend was in his mouth. He stands before the people, the oracle of the demon, the devilpossessed! Enough for the present; I must subsequently describe this scene more carefully in detail. Suffice it in this place to say that, about eight years ago, I was staying in Tinnevalley, not ten miles distant from the scene of a tragedy on one occasion such as I baye referred to. The priest appeared sud-denly at the devil-temple before the expectant volaries. A cauldron was over the fire, and in it was lead in a molten state. "Behold," calmly cried the priest, "the demon is in me, I will prove to you all the presence within me of the omnipotent divinity." With that he lifted the cauldron and poured the liquid lead over his head. Horns were blown, tom toms beaten, fresh logs of resinous wood flung into

a fainting fit. . a pennsylvánia parmer s techble— he is an HUALLY ATTACKED BY MYSTERIOUS AND HORrible convulsions—A strange story.

the fire, and goats duly sacrificed. The priest staggered about a little, and then fell down in

[Correspondence of the New York Herald.] One of the most singular cases which has ever been ventilated through the public press has recently come to my notice. The circum-

stinces are almost too singular for belief, and were it not that their truth is vouched for by numerous representative men of this section, smong them a prominent minister of the Gos pel, would be considered as almost too extrav-agent for even the most fertile imagination. The following are the facts of the case, and a wonderful tale they tell:

Mr. William Hutchinson is a well-to-di Mr. William Hutchinson is a well-to-do farmer, residing about a mile from Springfield, Erie county, Pa. During the greater part of his life—he is now in the vicinity of fifty years of age—he has resided there and has raised quite a large family of children. He was always a remarkably healthy man, never was troubled with any disorder whatever, except those incident to childhood, and is a devout Ohristian and well respected by all who know him. One winter's evening, eighteen years ago, he was suddenly seized with violent convulsions. His violence was such that it required the united strength of five men to hold him. His contortions are described as simply horrible—every muscle in the body seemed to writhe and twist, his limbs and arms were flung about convulsively, and his face was contorted to a hideous degree, and, as one of my informants said, he "would assume all manner of shapes, actually tying him self into a knot, until it seemed as if every hone in his body must break." These convulsions lasted nearly two hours, and finally passed off, leaving the victim in a state of unfeigned bewilderment. He stated that he was feigned bewilderment. He stated that he was conscious during the whole time, but had no control over himself. He experienced no pain, and after they had left him felt perfectly natural.

The affair occasioned considerable comment and was regarded as a most remarkable incl dent. The general astonishment was largely increased, however, when the following even ing, at the same hour, and in the same manner, the gentleman was again attacked. The same involuntary exercises were gone through with, and after two hours had elapsed the victim arose, feeling, if possible, more bewildered than ever. But the end was not yet. The nex' night and the next, and for every night for upwards of two weeks, Mr. Hutchinson found himself compelled to conduct himself in this extraordinary manner. Physicians were called in, but all in vain; they could not grasp the case, and their remedies were alike use less. Chloroform produced no more effect upon him than so much water. Morphene taken internally and injected into the blood proved as useless as chloroform. They even plied him with liquor and made him dead drunk, but as soon as the hour for his "visita tion" the effect of the liquor disappeared, and after "convulsing" for the usual time, he would emerge a sober man. The case was wholly incomprehensible, and long after the disorder left him, was the talk of the town.

The remainder of the winter Mr. Hutchinson was entirely free from these attacks, and during the following aummer pursued his avocation as a farmer in peace, with nothing to disturb him in regard to the affairs except in the way of occasional unpleasant reminiscences. The anniversary of his first attack approached and finally arrived. It was not necessary for Mr. Hutchinson to look through an almanac to 660 whether it was the anniversary. He was reminded in a more forcible way by a sudden return of his dread malady. The same performance was given as the year previous, and after the spasm had passed Mr. Hutchinson began to wonder what kind of a man he was anyhow. He laughed and joked over the matter, and spoke of putting his strange visitations to advantage by joining some circus. These atacks lasted the same period as the year before, coming every evening at the same hour and remained with him for nearly two hours, and then left him as enddenly as before.

The following year Mr. Hutchinson was sgain attacked, and for two weeks indulged in these mysterious indulgences. He began to grow tired of it. There was too much sameness about the manner and time of conducting these ceremonies. He went to a medical institute in Cleveland and there submitted himself to the watchful care of sixty physicians, who all witnessed one of his "turne" at the same time. The stupendous knowledge and ponderous brains of these men of many pills, when all pilled together failed to throw any light on the subject; and Mr. Hutchinson passed his time in tumbling around and making an involuntary fool of himself two hours each day, and the rest of his waking hours in wondering what he did it for.

The years slipped by and brought him no rerelief. Each succeeding anniversary saw a return of his disease, if disease it can be called. No remedies could be found to act upon him during his "struggles." Being of a humorous turn of mind he suggested that they put a rope around his neck, and when the attack came on, string him up and let him hang an hour or two, and see if that wouldn't stop it; but, singular enough, they decided to try the experiment. As a last resort, and being possessed of ample means, Mr. Hutchinson concluded to travel, to visit foreign countries, and endeavor to shake it off in that manner. He visited England, made a tour of Europe, went to the West Indies, to Australia—in fact, everywhere—but it constantly pursued him, making its annual visits with a punctuality which exceeds that of an office holder drawing his pay. He found that different climates produced a change in the date of its appearance, but none in its duration or severity. In despair he returned home, and has since resided on his farm, a distance of 14 miles from this place from which I write, and there he lives now.

The sum and substance of the whole is this: Here is a man, healthy, hearty and stout, who was suddenly taken with convulsions on the 14th of November, 1858, which lasted till on or about the 28th. Every year for eighteen years he has been similarly attacked. Medicines are of no avail whatever. He is as healthy and strong as ever, and entirely well with the exception of these attacks. His convulsions are terrible to witness; nothing like them have ever before been seen, and perhaps never will. He experiences no pain while they are upon him, is perfectly conscious all the time, knows what is going on, but can not

prevent it. And now the question arises, what alls him? The superstitiously inclined attribute it to the Davil's machinations, and firmly believe that the man is veritably "possessed" or influenced by His Satanic Majesty. If this theory is cor-rect, if the Davil is permitted to ramble around this sublunary orb, tossing people on their heads, and turning them inside out, it is the humble opinion of your correspondent, as also of the people of this section, that the cloven-hoofed individual can work to better advantage and find batter material to work on in some other place. I repeat that this myster-lous story is true in every particular. The people of Springfield are personally conversant with the facts, and I am privileged to refer to numerous persons of this locality, some of whom have witnessed Mr. Hutchinson's contorlions when the "spirit was at work" in corroboration. There can be no doubt as to the authenticity of the tale, incredible though it may appear to many.

Springborough, Crawford County, Pa., Mar. 8; 1876. J

(Zo be continued.)

Mrs. Stewart's Mediumship Fully Vindicated.

The Spiritualists throughout the country will rejoice with us at the full and perfect vindication of Mrs. Stewart's mediumship.

Mrs. Stewart and her managing committee have adopted a most proper course, in allowing an intelligent committee to manage a test seance, just as scrutinizingly and skillfully as they pleased, for the detection of fraud.

How many of the secular and religious papers throughout the country will copy this vindication? Not one in a hundred; while not one in a hundred would fail to publish articles reporting pretended exposures.

We are glad to get this confirmation of our oft expressed opinion that Mrs. Stewart is a nenvine medium. |___

THE QUESTION AS TO MIS. LIEWART, OF THISE HAUTE—A TEST SEANCE.

TRREE HAUTS, Ind., March 20.—Messes. Pence, Hook and Conner, Managing Committee of Mrs. Stowart's Seances—Gentlemen: Inasmuch as Mrs. Stewart has been represented as a fraud in her materialization seances we, as investigators and correspondents, would respectfully ask a private sitting under the following test conditions:

1. We wish the medium to be examined by s committee of ladies before and after the sit

We wish to make a thorough examina tion of the cabinet, and make such modifications as we deem necessary to preclude the possibility of fraud, collusion, or deception on the part of the medium.

3. We desire that we may be permitted to secure the medium by tying a rope around her neck, and passing the ends of the rope through holes in the side of the cabinet, and securing the same on the outside. We ask this in the interest of truth, that we

msy be enabled to defend the medium and

committee against the attacks of the press, if they men't nuch defense. T. ODMODEE. N Perbu. J. H. BROCKS. Leo Somone

ROET. WICKERSHAM

Terre Haute, March 21.-Messre. J. M. Case, T. Ormoder, N. Perbin, J. H. Brous L. Fimmons, and R. Wickersham—Gents: Your request for a test seance under the condi tions named by you is before us; and having full confidence in the mediumship and hones ty of Mrs. Anna Stewart, readily grant the came, and fix Tuesday, the 21st inst., at 10 o'clock, the time for holding the teance,

ALLEN PRHOE, James Hook, PAMUEL CONNER Committee.

The hour having arrived for the test scance, the circle was formed, consisting of J. H. Brooks, o? Beloit, Iows; N. Perrin and L. Simmone, of Lens, Ill.; T. Ormsbee, of Chicago, R. Wickersbam, of Wilmington, O; and J. M. Case, of Athens, O, investigating committee. Dr. Pence, Mr. Hook, and Mr. Conner, and Mrs. Stewart's husband, were present to represent the medium. Mrs. Smith, a Spiritualist, was called in by the committee on the part of the medium, and Mrs. Adams, skeptic. on the part of the investigating committee, to search the medium after the seance.

The investigating committee took every precaution to examine the cabinet, and secure it against the possibility of a confederate, or leave any piece where it would be possible to secure clothing or masks.

The medium took her place in the cabinet; a rope was tied around her neck closely, and a series of knots tied until the row of knots was about five inches long. The ends of the rope were then passed through the holes in the sides of the cabinet and firmly tied on the outside. A pin was then passed through the ends of the

The cabinet door was closed, and in about one half-hour Minnie, the medium's control, announced her presence. Soon a large hand appeared at the door of the cabinet. In a few minutes the door opened and out stepped Belle, one of the medium's band. She was dressed in white, and appeared precisely as she had on former occasions. She stepped down upon the platform, and moved around from place to place, and conversed with the committee in a manner to prove that she was indeed a living, moving, human form. She passed back into the cabinet and returned several times, occupying fifteen or twenty min-

Afterward, a form appeared dressed in male attire, who was at once recognized by Dr. Pence as his son Albert. He stood in the door of the cabinet for several minutes, and then retired. After waiting for some time, Minnie the spirit control, spnounced that she could not produce any more forms, and the seance

When the cabinet was opened, the medium was found secured precisely as we left her. Her shawl had been taken from her shoulders and hung up with a pin driven into the side of the cabinet, six feet from the medium, the pin being placed five inces higher than the medium could reach while standing upon her tip-

The medium was now conducted by Mrs. Smith and Mrs. Adams to her private room, and after examination of the medium by these ladies, they asserted that they found nothing on the medium's person except the ordinary wearing apparel of ladies.

In this test Mrs. Stewart is proved to be a medium, as the forms which appeared were living, moving, human forms. We are forced to accept one of two conclusion, viz: There was either a dematerial zation of the rope, by which she was released from her confinement. and was thus enabled to personify the forms which appeared, or else there was a genuine spirit materialization, as we deem it a physical impossibility for the medium to extricate herself from her confinement without the assistance of some external power, and equally impossible under the test conditions, that there could be a confederate.

M. CARE, J. H. Brooks, Redr. Wichmesham, Leo. Simmons, N. Peren, T. Ormsber Investigating Committee.

J. Madison Allen was made to appear in a recent communication, as writing from Richmond, Ind ; it should have been "Richmond. Virginia."

Albert Prace would like to have his latters, documents, etc., directed to care of the chap lain of the State Prison, Auburn, N. Y. He says "It is not a penitentiary as you have publiebed.".

Bigotry and Impudence.

The following is clipped from the Chicago Dany Tribuns of March 24th.

The Ray. Brooke Herford is a gentleman of fine culture, and was recently installed pastor of the Church of the Messiah-Unitarian-formerly in charge of R.v. Rob't. Laird Collier.

The "Old Ladies' Home" is a charitable institution,—supported mainly by the contributions from good people of all phases of religious beliefs—among whom Unitarians, Universalists and Spiritualists rank in the first class; and yet an official of the Y. M. C. A., assumes to exclude them from lecturing before the people whom they help to support, many of whom are Uniterlans, Universalists and Spiritualists.

Let the public understand these facts, and resent them in that spirit of seproof so justly

Y(ou) M(usin'y) C(ome) A(mong ub).

CHURCH OF THE MESSIAH, Chicago, March 23.—Tuesday week at the close of the the opening services at the Erring Women's Refuge, in which by invitation I had been taking part, a person entirely unknown to me, but who looked like a gentleman and talked like a Christian, came up to me and asked if I would give a service some Sunday afternoon at the "Old Ladies' Home." I replied at once that I had taken the service there, one Sunday, when in Chicago last year, and would willingly give a Sunday afternoon again. Thereupon my interrogator booked me for March 26, next Sunday, subject however to the possibility of some one else being 'already secured, in which case my day might be changed.

This morning, nine days after, I received the following communication,—a post card with a printed official heading:—

Y. M. O. A. ROOMS, 10 AROADE COURT, Chicago, Ill., March 22, 1876—Dear Sir:—I am obliged to withdraw the appointment at the Old Lidies' Home for Sabbath next. Had I known the views you advocate I should have been spared the necessity of sending this note. The evangelical ministry alone can serve under any appointment of mine.

Respectfully, etc.,

D. A. Norton, Missionary Y. M. C. A.
Such a communication, coming from a public institution precludes private remonstrance.
It can only be met by public exposure. This Association has a perfect right to hold its own opinions and to withhold its co-operation from any one who is not up to the mark of what it chooses to lable "evangelical." But for its authorized egent to invite a clergyman and a stranger to give a religious service, without a word of any conditions, without even mentioning that the request was on behalf of that Society, and then to throw back his con-sent in his teeth in this off hand style is rather too much. Thenceforth let its agents—and collectors too—carry its creed with them, and before asking a stranger for help let them show it to them or at least tell him who it is to "serve under!" Had Mr. Norton done this, I would not indeed have declined to "serve under" him, on neutral ground, but I should have consented only on a clear understanding that my doing so should not expose me to the imputation of holding his platform. Let the Young Men's Christian Association take care of this in the future, and then its agents will be "spared the necessity" of writing such notes. It does not seem to have occurred to Mr. Norton that there was any one else to be "spared." Meanwhile, I respectfully suggest that in the light of this proceeding, the initials of the society must be interpreted answ. Y. M. O. A. may henceforth be read Y(ou) M(usin't) C(ome) A(mong us.)

BROOKS HERF: RO

Our Annual Thanks and Solicitations.

DEAR RELIGIO-PHIL-OSCPHICAL JOURNAL: We again come to your hospitable columns with thankfulness of our hearts toward the loving and protective Providence, in particular and in general, whereby we have been enabled to maintain our "Progressive Publishing House," at No. 25 East Fourth Street, in the very heart of the business sections of New York City. B) far as we know, the "American Tract Society" and the "Bible Society," with their immense establishments, and with their hundreds of thousands of dollars freely contributed annually by faithful believers in orthodoxy, have not succeeded, considering the great amount of capital, and talent, and labor invested, any better than we have in our limited way, and by means of our individual efforts. But our success in the world of business, during the past three years of silent panic, must be attributed in large measure to the remembrance and practical sympathy of our friends throughout the country; and this very fact, during the steady reign of that disastrous tyrant called "Hard Times"—a veritable reign of terror unbroken for three successive years—is a manifestation of Providence of the control festation of Providence, special and general, for which we hereby desire to return our most grateful acknowledgments.

If you will permit us to refer to ourselves a little more, in your bright columns, we will say that, although we have no expectation of devoting the remainder of our lives to bookstore keeping, yet we do not at present contemplate any change or relaxation in our location and efforts. And with this fact staring us in the face stoically, like a cold-hearted and unrelent-ing Diakka, do you wonder, with your permission, that we take the audacious liberty of so-

liciting of the patronage of your own readers?
We boldly, but fraternally, solicit all the liberal minded of whatever side in Spiritual. ism. to "remember us" when they have a dollar, or the least lawful fraction thereof, to exchange for imperiabable thoughts and noblest sentiments handsomely embalmed in the tint ed leaves of books, papers and pamphlets. You will not afflict our feeling (for we are growing dreadful hard-hearted) if you should, immediately after reading this appeal, enclose to us the very dollar covering the very order you had just prepared for some other needy sinners in the "trade!" We can not conscientiously claim to be "God's poor," but we do insist that we are entitled to fair share of the public patronage which the rich and virtuous are admonished to bestow upon "poor sinners." And we venture into the bosom of the RELIGIO-PRILOSOPHICAL PUBLISHING HOUSE, and we venture to suggest to purchasers of books to bear in mind that see keep constantly on hand a general assortment of everything Liberal, Radical and Spiritualistic, and that all wanting books are cordially invited to "give us a trial (we can bear a few more trials!) before purchasing elsewhere."

With these few vague hints thrown out at random, and wishing to greet you with our most hopeful Centennial salutations, we re-

nain, Yours, very truly,
A. J. and Many F. Davis,
New York City, No. 24 East Fourth Street,

Brother and Sister Davis are pioneers in our noble cause. Bro. Davis' books should be in the hands of every Spiritualist; and yet we do I in that city.

not suppose that one in ten of those who receive Spiritualism as a truth, ever perused even "Nature's Divine R. velations," the first and beat book ever given by the Spirit-world to mortals.—Ed. Religio Philosophical Jour-WAI.

Convention of Ministers.

MR. EDITOR:—I noticed some time since a call for a convention of all the ministers in the United States, to meet in the city of Atlanta, on Wednesday the 5th day of April, 1876.

The expressed of ject of the convention is to devise some plan by which stated salaries shall be abolished, in order that the ministry may no longer continue as a profession to secure

no longer continue as a profession to secure ease, comfort, and luxury, at the expense of the working classes.

The object is certainly a good one; and the call having been widely circulated through the medium of the public prints, it is hoped there will be a general attendance. Doubtless the various railways and other public conveyances will pass the ministers to and from the convention, free of charge.

Ample arrangements will be made to accom-

modate the clergy in Atlanta during the sitting of the convention. A prominent member of the church has promised to entertain as many as twenty ministers at his private residence, free of charge, while they are in attendance on the convention. This shows very clearly the decided interest felt on the subject, by the lay, who have called this convention.

Various propositions will be considered by the convention, all looking to a reduction of total abrogation, of all pay to the clergy who will thenceforth betake themsives to practical industries and thus become real examplars in

The grand purpose is to ennoble and purify the ministry, and restore the gospel of human-ity as taught by Jesus of N.zareth.

The lay are beginning to see, that this one to three hundred a month, makes the ministry a splendid fluancial business; and that in the eager pursuit of this one hundred dollars, or more per month, the clergy are losing sight of. the vital truths of humanity.

Sufficient reasons will be brought to bear upon the convention to induce the clergy to relinquish the purse, and preach the gospel to suffering humanity without money and without

Newspapers throughout the Unifed States friendly to the restoration of the gospel of Jesus, will please copy this communication, and call special attention to this great gathering of the ministry. THE HOLY SPIRIT.

"The Holy Spirit" is not well posted in coclesiastical history, if he, she, or it, supposes that there has ever been a time when the ministry did not live off from the hard earnings of the simple detotees, and they always will. The sole object of church organization, in all past time has been to gull the gullable, to the end of 65curing priestly power. Political positions and caste in society are maintained, and given as a reward for the support of priestcraft, and will be until intelligence becomes so general that the whole fabric based upon a supposed "divine plan of salvation," is superseded by a knowledge of the Philosophy of Life, even on alchemy has been superseded by the science of chemistry, and astrology by astronomy. However we say Godepeed the agrariane, who will gather at the old battlefield of Atlanta. The agitation of thought is the beginning of wisdom. Pitch into each other, ye Raverends; your cause is just and the masses, however blindly bigoted they may be, will go with you on the Almighty Dollar Question - [Editor

Livingston.

BR?. Jones:—Is not this the same charleten who has been so often exposed in the Jour-MAL! If so I am happy to state that he was thoroughly understood here, and that he carried away with him considerably less cash than he brought with him. He found Jersey men not only pretty quick to read character, but adepts at collecting bills. He victimizes Newark on Monday evening.

Yours Fraternally, Octogrammes.

SPIRITUALISM.

A very small audience attended at the Opera House last evening to witness the manifesta-tions, etc., by the celebrated "medium," Mr. Livingstone. Some capital slight of hand tricks were performed, but the audience appeared to be under the "influence" of increduality, watching the movements closely and asking for some few tests that the lecturer was not disposed to grant. The medium, seated in a black box looking affair, was securely bound, and the curtain closed. On drawing the curtain he was found to be stripped of his coat, or his coat was replaced as the case might be, and manifestations a la Davenport Brothers followed. The medium was then handcuffed by the Marshal, and seemingly had no trouble in 'removing the bracelets but the lecturer refused to allow the Marshal to search his pockets, for a key, that officer stating that one key would un-lock any pair of hand cuffs of that pattern. A gentleman suggested that the key hole should be filled with wax. This was also refused. The lecturer said that the audience might at tribute these manifestations to what cause the y pleased, but they must admit that if they were the result of slight of hand the tricks were well done. It was evident that there were but few Spiritualists present.—Gasstts.

The Spiritualistic exhibition at the Opera House last night was slimly attended, but its performance was a gigantic fraud of the thinnest texture.— Daily Emportum.

REPLY.

Yes, he is the self same fellow that did not ornament a lamp post in Houston, Texas, but he did disgorge some \$200 of his ill gotten gains, and it was appropriated to an Orphan

Some of our friends thought we were crue; to uphold those whom he had fraudulently obtained money from, in compelling him to disgorge. We think differently, and so do one bundred to one Spiritualist. .

He zuns from one extreme of the country to another, holding three or four pretended seances, at intermediate points, taking up thousands of dollars a month, to the disgrace of Spiritualism, and yet some of our friends complain because we expose the knaw ...

Mus McCond writing from St. Louis, Mo. speaks favorably of the cause of Spiritualism

Philadelphia Pepartment

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

WHAT IS MAN? Man Physically.

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TELIMERAOUS SASTEM COMINDIO.

THE SCHOOLS, AND INTUITION.

There are commonly recognized five senses, fouch, taste smell, sight and hearing. In reality all are but modifications of the sense of touch; something must come in contact with the fine extremities of the nerves to produce an impression, which being conveyed to the brain results in sensation. We have seen that the terminal extremities of the nerves of senmation are distributed over the entire surface of the body, so that there is no point insensible, and the sense of touch is more or less perfeet on all parts of the body. By a wise provision in the system, the most exquisite and delicate sense of touch is at the ends of the fingors, and this by careful practice is capable of a very high degree of culture, especially in the blind, who being deprived of one sense, seem to have the others correspondingly quickened. and in some instances have been enabled to distinguish colors by the sense of touch. The conse of touch enables us to judge of the size, form and shape of all bodies around us, as well as their temperature and other properties, we are continually cultivating this in the different departments of life.

The sense of taste is closely allied to that of touch; it is necessary to bring bodies in contact with the nerves of the tongue and palate to enable us to distinguish the flavor or taste.

The sense of smell is produced by the contact of odorous particles with the nerve which is distributed over the lining membrane of the mostrils. The senses of sight and hearing being performed through very delicate and in-teresting organs, we shall reserve the consider-ation of these till we come to speak of the eye and ear, and shall now refer to the

INTUITIONS.

which have sometimes been regarded as a sixth sense. They correspond to the instinct in animals, which approaches closely to intelligence, and is often more reliable than reason itself, in its peculiar sphere. Intuition is a spiritual sense, which is manifested through the sympathetic nerve, and reaches the con-golousness through the brain as the other senses do; hence those persons in whom the sympathetic nerve is feable, or inactive have little or no consciousness or intuition, and there are in-tellectual persons who deny its existence, for the same reason that a blind person may deny the existence of light because it is not perceived by them.

There is a form of intuition that is almost universal, that of reading human character at first sight; every one has an impression in this way and very often a correct one. Another very common intuition is a feeling of the presence of a person immediately before they come into our presence; this is so common that there are several proverbs founded on it; one is "Speak of an angel and you will hear the to be taken. Send it to Mrs. Agnes Van Aer-flapping of his wings;" another is "If you nam, Little Valley, N. Y. speak of that being whose death is so auxious ly inquired after, one of his imps will appear." Other intuitions are not so common, and are psculiar to individuals according to their organization and the amount of culture they may have bestowed in this direction. Intuitive persons have foreshadowings of events, either pleasant or painful in regard to themselves or others, and by observation they come to note these without any difficulty.
The sympathetic nerve is developed by seden-

tary habits, confinement in warm rooms, living in warm climates, reading light literature, living upon rich diet, without much exercise in the open air, associating with those in whom it is active and well developed. Spiritual mediums are generally intuitive, sitting in circles or alone for development and manifestations will unfold these powers. As in the pursuit of any object in this life when we have started fairly on the way the chief difficulty is overcome, and the future steps seem to follow one another quickly and in order. Let no one be deceived by the thought that mediumship and intuition are always pleasant and desirable, for experience will soon show them that in proportion to the exquisite enjoyment on the one hand, will be the intensity of suffering on the

Religion.

CHAPTER III.

We have been asked why in our description of Religion we have not referred to the different theological ideas which distinguish the various sects in the world? Our reply is that in our estimation these do not constitute any part of true Religion; they may be compared to fences around a farm which are intended to keep in that which belongs and keep out that which does not; they are well enough, but they do not constitute a farm. We have no controversy with the different sects, creeds and denominations of all nations and countries, and so long as they satisfy the minds of those who belong to them, they should remain in them. But there is a feeling in every soul that these are not Religion, only its appendages. The more we can simplify Religion and divest it of all these, the more probability there is of avoiding hypogracy which is the bane of all Relig

Bins may be compared to leaks in a vessel: it is not always the largest ones that are the most dangerous, for we see these at once and take measures to stop them. It is the little ones, the idle words, the foolish specches, the wandering and tr.fling thoughts, that let in the water, alowly it may be, as we are sailing over the ocean of time, and thus spoil fue cargo, when we are scarcely aware of it. Let us then guard continually against all leaks by watching, by tolling and praying that nothing may enter in to mar the beautiful cargo that God is calling for us to bring up to the heavenly shore with us. May we so live that each one may realize the blessed promise,

"Joys no mortal tongue can utter. And reserved by the Fathers. When thy soul shall have triumphed,

By a perfect sacrifice." We believe the time is near at hand when those who are truly religious, will be called upon to pursue the plan adopted in Oriental nations, where the wells frequently become dry and the people are famished by thirst! They go out into the desert at distances from each other just so far that they may be heard and if any one discovers a well they shout in the loudest voice the word, "come." The next one hearing this repeats it in the same manner, and so all along the line until they are gathered to the well. So we believe it will be with

the faithful ones to-day, as they go out into the deserts of life and find the wells of living waters; there will be a universal shout "come." It is said this was the origin and and signifi-cance of the Scripture, "The Spirit saith come and the bride saith come, and all that will come may come and partake freely of the waters of life."

Mes. Stewart's scauces have been suspended; will be resumed April 10th.

Anomer Band. Photographs of the Andercon drawings of these ancient spirits, are for cale at the office of this paper; also, the Decoriptive Catalogue. Price of the latter, 25 conto.

Ausiuess Actices.

AN EXTENDED POPULARITY—Each year ands "Brown's Bronchias Isoches," in now localities in various parts of the world. For relieving Coughs, Colds, and Throat Disease. the Troches have been proved reliable.

"Union in Christ" is an excellent union, undenominational illustrated - monthly; sluty cents a year, twenty five cents to ministers and agents. Sent on Trial Three Months Free with heat terms to agents. Address H. H. King, 87 Park Row, New York, Box 2259.

"THE CHRISTIAN IN THE BEST PAPER IGET," eave Mr. Spurgeon, the great London preacher. Thin large 16 page, illustrated dollar monthly will be sent post paid three months to any address for 10 cents, or to ministers free, by the publisher, H. L. Hestings, Boston, 2.4.

The Voices.

We have in stock a small number of copies of the fifth edition of "The Voices," which are in every respect equal to the sixth and last edition, except that they do not contain the "Voice of Prayer." In order to close them out, we will send a copy to any address, post poid. for eighty-five cents; at which price they are a decided bargain.

Thousands are Cured of the use of Narcotice, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 394 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

MRS. ROBINSON, 204 Dearborn St., Chicago, —Dear Madam:—I received a letter from my sister, which I or close, about your remedy advertised in the ReligioPhilog Percal Jour-nal. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$5.00, unless there is some Hope, but if you think there is any prospect of success, you can send the medicine with full instructions how

G. W. GALLAWAY. 581 W. Erie St., Chicago, Ill., Nov. 4 '75.

letter to her beother stating her case : DEAR BROTHER:-Your letter came to band last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit. I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I bave had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister, Agnes Vanarenam. Little Valley, N. Y., Oct. 30, '75.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

MRs. A. H. RCBINSON, 894 Dearborn Street. Chicago, Ill. - Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant opium. I took the last dose a month ego. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

Agnes Van Arranam.

Little Valley, N. Y. Marc. 20, 76

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 394 Dearborn St., Chicago, Ill—Your reply of the 25 h of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my gorns so that I now have no soreness at all from them.

Respectfully Yours, Frankfort, Ky, Mar. 16 h '76.

Wonderful Success in Healing the . Sick.

The cures performed in all parts of the comitry 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 disgnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and

often make their presence known. During the years 1874 and 1876, Mrs. Robinson also, through her medicaship, diagnost treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom specially recovered under Mrs.

the disease.

Mrs. Robinson also, through her medicaship, diagnoses, the disease of kny one who calls upon her at her residence. The racility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the spirits cation is by letter, as when the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the spirits controlling her accomplish the same, is done as well when the application.

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Robinson's treatment, without a change from the first prescription.

Testimbuials.

The Spirits Defined to Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

Mas. A. H. Ronnson,—Medica:—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it intreased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age . Very truly yours.

JACOB A. FLOUDHOY. Liarionville, Mo. Jan. 16. '76

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

Mes. A. H. Robinson, Medium, Chicago:-Yours of the 18th was received in dua time. My wife is still living and promises to get well, Her arm has been opened in four places; is now discharging considerably. The awelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipsies, which is nov agreed to becorrect by all. I think your band of epirits can assist us much in effecting a final cure. Yery truly yours.

JACOB A. FLOURNON. Marionville, Mo., Jan. 80, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

Mng. A. H. Rommson, Medium, Chicago:-Will you please send me some magnetized pa pers. I had them once before and they sated 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 were them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis-tress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a posi-tion I never take in elecping), the ciothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. S. I. Pecs. Topeko, Ken., April 19th, '75. Box 651.

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

A. H. Romison.—Middon.—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 Tama City, Iowa, Mar. 20, 76. the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, main,

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 8rd, '74.

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

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

Lewis C. Pollard. Los Nietos, Cal., Dec. 9th, '74.

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

Yours with Respect, Azosa, Cal., May 29th, 75.

HRS. A. H. ROBINSON,

Healing Psychometric & Business Medium Religio-Philosophical Publishing House BUILDING, CHICAGO.

--:0:--

THE ROBINSON, while under spirit control, on reM ceiving a lock of bair of a sick patient, will diagnose
the disease must perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice is to send along with a lock of hair, a
brief statement of the sex, age, leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most putent prescription anremon's for eradicating the disease, and permanently
eming all curshic cases.

Of herself she claims no knowledge of the healing art
but when her spirit-goides are brought as respect with
a sick person, through her mediumship, they never fail
to give immediate and permanent relief, in curshic cases,
through the positive and results forces latent in the
system and in nature. This prescription is sent by mail
and be it an internal or an external application, it should
be given or applied precisely as directed in the accompanying letter of instructions, however simple it may
seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, the
eclence takes cognizance of.

One prescription is usually sufficient, but in case the
patient is not permanently cared 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. Rosenson-also, through her mediumship, diag-

money should accompany the application to insure a re-Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of

pry, must contain one doing, to delray the expenses of respecter, amount ones will hereafter give no private sittings to any one. If private is required, it must be by letter, accompanied with the usual fee; and terms above attack, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. **Mrs. Robinson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

marmices.

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

Address Respect Princecornical Publication House. Chicago, Ill., either for wholesale orders; single boxes or local scancies.

TESTIMONIALS.

Ura. - A. II. Robinson's Fodneso Antidote. EIGS - III III TO TOUTHER A THE TENT OF TH Oshkozh, Wie., Sept. 19, '71

Irclosed please find two dollars for a box of your To bacco Antidote. You remember I obtained a box of you for my brother, Stephen Ashley, and it has entirely cured him of chewing and smoting. He has chewed and smit ked tobacco for twenty five years. Would you like to have an agent in this part of the country?

Respectfully yours.

Contrator. Havon Co. O.

Centreton, Huron Cc., O.

Ms. A. H. Rodinson, Chicago —You will recollect about two months ago I sent for a box of Tobacco Antidote. It came calely to hand, and I used it as directed. After the second day, I had no desire for the poison weed. Thank God, I am done with it. J. N. CLARK.

Co.dwater, Mich,

Lreceived the box of Toberco Antidote and it has cured me. I have no appetite for taracco now. I have prevalled on a friend of mine to try the Antidote and herewith serd the pay for it.

Petry City, N. Y., April 12th, '74.

The Tobacco Antidote comprunded by Ifrg. A. H. Robinson, of Chicago, came to hand March 3rd. One half box entirely cured me.

Orange, Tex., March 27, h, '74.

R. B. Avery, Jackson, Miss., writes: I think your Tobacco Antidote has cured me of the habit of using to-bacco, though I had the misfortune to call some of it. March 20 b, '74.

Mrr. A. H. Robinson:—Your Tobacco Antidate relieved me from the appetite of tabacco last August. I cent for and received two baxes. I did not use the full contents of one yet. I have not used one particle of the weed since, nor have I say inclination to do so.

Respectfully.

Elko, Nevada, Jan. 29th, 76.

Mins. A. H. Robinson: This is to certify that the box hins, A. H. Robinson: This is to certify that the tor of Tobacco Antidote that you sent at the request of my wife (I having no faith in it) cured me of the use of the weed, that I have used nearly thirty years. The sight or smell of it now makes me sick. I inclose the money to pay you for so kincly seeding it to my wife. Yours truly, Julius F. Cass. Hau Claire City, Wis.

Mrs. A. H. Robinson, 394 Dearborn St., Chicago, III.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

W. F. BURLEY

This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users. W. F. BURLEY.

Tama City, Iowa. Feb. 10, '75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years, I got a box of your agent, W. F. Burley, and it has cured me from using the same. Tobacco users try it.

James Trobbidge Tama City, Iowa, April 10, '75. Mrs.-A. H Robinson.-I used one box of

your Tobacco Antidote in April, 1875, and it

effectually cured me from using tobacco. It is the best thing of the age. W. LEOMARD.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. Bunkey, and it has cured me from using tobacco, after using it for years. CHARLES GAGE.

Tama City, Iowa, Feb. 15, '76.

Tama City, Iowa, Mar. 10 '76

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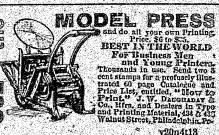
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General Articlea: Turkish Baths for Arimals, J.E. Scriven: The Higher of Dress (No. 3.): Prevention of Iren ity—Nathan Allen, M. D.; Thie. Hours School a Dry; Arecdot s of the Earl of Pembroke: Saifra pact at dealth; The Poet (a peen)—Matthia. Bar; Highen for Brain and Nerves—By the Editor; Temperance and Education—Mark Hopkins, D. D.; Samehi e- Mrs. Julia Wood; Meables; N tes of Travel in Yarkee Land-T.A. Bland, M. D.; Aerated Bras; Editor's Sudies in Hygiere: Wells and Typroid Fever; How to Det et Lead in Water; Fru t Geme; Chloral on the Heart; Idiosynera, sy; Heart-burn; Temperature of Bibles' Baths; Windows in Closers; Sacking the Thumb; Cleaning the Teeth; Our Dessert Table: Beautiful Things; Aladdin, Tho Laughin; Pall'scriv; T. ples of the Month; The Comparative S rength of Men and Women; Vita Statistics of Michigan and Georgie; Is Magnetiz d Paper Powerless—Disease from Estuy Him; Two Certenarians—To cur Readers; Current Literaure.

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of publication, No. 5 Dwight street, Boston, Mass., Jan. 15th, 1876

Spirit I., JUDD PARDEE, Editor in Chief.

D. K. MINOR. Business Manager.

D. C. DENSMORE, Amanuensus and Publisher.

Note.—With the exception of a few correspondents, there will be nothing but spirit communications relating to the above object. All questions touching the same will be answered by the controlling intelligence through the undersigned. Spirit communications through other mediums in reference to the above will be admitted if desired.

leared. All letters and communications must be directed as above (postpaid) to the subscriber. Specimen copy sext free to any address by applying at

Letter From Dr. Dunn.

There never was a time since the inception of Spiritualism, that there has been such a general inquiry concerning its merits and demarks, and there has never been a time when the facts of spirit intercourse, were more sought after by the masses than at the present; and still Spiritualism as an organized movement was never at so low an ebb. And the in-Description of our best specimen have wholly or in part

LEFT THE FIELD.

and sought employment in other directions, rather than to have crowded down their threats by Pesudo Philosophers and ranking specialtists their dogmas, enthodying free section, and free discussion of vinger socialisms, and it all dubbed as Spiritualism; and every advocate of spirit-intercourse, must carry the load in silence and be displied by society at large, or ring down upon him the tongue of slander and misrepresentation of these wouldbe. wouldbe,

GUARDIANS OF SPIRITUALY:M.

I am receiving almost daily letters from different parts of the country, asking me if I have left the lecture field, or if I have denounced ed Spiritualism. On my return from my late trip around the world. I found this cause to which I owe my all, undergoing an eruption, and as the seething mass cooled off, it assumed two grand divisions, and I like many others was forced to take my stand forone side or the others. er, which I did without hesitation.

And in answer of where I stand, I have simfly to say that

I AM A SPIRITUALIST,

and while I believe in the communion of our spirit friends, I also believe in all moral and spiritual reform. I likewise believe that there is a proper time and place for the advocacy of

these questions. I do not believe it essential in order to be a pritualist, that it is necessary to get down into the social casapool, either in theory or practice. On the other hand I believe that every man and woman is by nature a religious being and require moral and spiritual food. I do not consider Spiritualism a Religion; it is simply a grand science, the method of demon-strating the fact that we shall survive the

DEATH OF THE GRAVE. We have no articles of belief, no rules of faith, to which we subscribe, being free to accept such religious tenets as our conscience may dictate. I have no censure for any one either for their teachings or actions, so far as it applies to themselves, believing it the right of every individual to do just what he or she please, so long as in doing that, it does not in-ringe upon others' rights. Hence I do of ject to certain speakers advocating their social, sensual and personalism, under the name of Spiritualism, and at the same time forcing it upon the public as such, and thus force every Spiritualist to bear the burthen of their fanati-

Since my return I have lectured extensively through this State, Missouri, Kansas, Wisconsin and Colorado, upon the subject of Spiritunlism, my Sundays being pretty much all oc-cupled upon this subject, while during the week evenings, I have lectured in the larger cities upon Travel, Temperance, Physical and Social Reform, as I understand it, and when I lecture upon those topics I do not stach my randition of them to Spiritualism, as any part of it, and thus force every person who believes world, to carry the responsibility of my asser-tions; neither do I ask their endorsement of them any farther than they look reasonable and acceptable to them.

Thus hoping to make my position plain to your readers, I remain most ers, 1 remains.
Truly Yours.
E. C. Dunn, M. D.

Rockford, III.

Poices from the People.

PALUYRA, NEB.—A Gibson writes.—I shall she the Journal as love as I live; we would be lonely without it.

DERUYTER, N. Y.—Julius Hill writes.—Allow me a little space in your valuable paper that I may add my testimony of seances held at Morris Kee-lers, near Moravia, N. Y.

ST. FRANCISVILLE, ILL.-Ephraim Doan writes.—I esteem your paper very highly. I don't think that there is another published equal to it for the information it contains.

BAINT JOSEPH, MO.—A Friend writes.—Way do all good mediums stay in Chicago and Boston? Why not rome come West? Kansas City, Saint Joseph. Council Bluffs, and Omaha all need good test mediums; frauds we do not want. ROME, IND .- Wm. Dixon writes .- I am proud

of you for the manner in which you have squelched the firm of Wilson, Hull and Free-love. Truly the right man is in the right place. God bless

BPRINGFIELD. ILL.—Mrs. N. J. Beymour writes—We like your paper very much; in fact we think the world would be a dreary desert, were it not for it. It comes like a refreshing shower once e week to revive its readers.

MASON, MICH.-R N. Cowdery writes.-The postage on my pamphlet is four cents (4 cents) in-stead of two, (by the new law). Will you correct, and oblige your subscribers as well as mo. I write in reference to free pamphlets you advertised for

SWANTON, OHIO.—Mrs. Maris Reed writes.— Please find enclosed \$6.15, and accept it with our heart felt thanks for your long continued kindness. Surely it was not that we did not appreciate your Journal and your efforts to make it truly what we need, that has withheld this just remittance so long, but "hard times."

DODGE CENTER, MO.—F. C. R'chards writes.
—I can not do without the Journal. I read it
and then lend it to others. I have just been
nithing at the table to nave a scaled letter; answered. This is the first time I have tried to answer
s letter. I have been controlled to heat a boy who
was helpless with rheumatism; a joint was swollen

M. A. McCord writes.—If you will just shut out every other writer and give me the control of your paper for about six months, I will give you and the readers of the Journal one hundred and fifty thousand substantial reasons why I am a Spiritualist all, and good and conclusive reasons why I or any body else can be a Spiritualist and believe in Christianity at all.

LAKE MILLS, WIS.—B. G. writes.—I think that I am entitled to the \$750 reward, as I can assert through good authority, that the devil is really dead, he being east out of a man in Deerfield. Dave Co., Wis., and then entered into a cat, and the spirits shot the poor cat, so that it made a final foliah of the poor devil. I think there should be as great a rejoicing as when America gained her independence, 190 sears ago, to think that we are now and forever free from the cloven-footed monester.

FORT DODGE, IOWA .-- A Subscriber writes.-Belkusp and the politicians who are going usager one by one, are objects of pity; but there is another er class, whom the public are losing signiful, who are in a much more pitiable condition. Mrs. Woodhull, after getting her. fallowers, from his highest

ranks of society to the lowest slums of vice,—in a feverish state of ravishable expectation, forsakes them and leaves them in a pitiable condition. An Inem and teaves them in a printing confirmed in Indianapolis paper reports a clause from her lecture in that city a few weeks since, in which she says: "I believe in the marrirge which knows no

MARLIN, TEX.—Wm. O. Christopler writes—You will see from the enclosed allo cut from our County paper, "The Moving Ball," "your mountebank. S. S. Baldwin," has been trying to expose Spiritualism in this section. You will see he was arrested for obtaining money under false pretenses, and tried and acquitted. He made his brage that it was not the first time he has been arrested for the same oftense. We take your paper in our family. We would not do without it. I don't think the time far off when we will have a large society of the order in our midst.

SYRACUSE. N. Y.—Mary A. Clute writes.—With pleasure I send you my pay for the Journal, another year; that dear good paper I like so much and could not possibly do without. I received a dear good letter from Dr. Barr of Harrisburg, not not long since. Dr. Barr wrote me that they had a good test from Mr. Clute himself, at the Potts circles on Wednesday evening, the 231. Mr. Clute was buried on the 21st of February. They asked for the name, and he gave it. No one in the circle knew of his having passed away, nor did they hear of it until the Saturday following.

WEST UNION, O.—J. F. Beck writes,—This is a dark corner of the orthodox dominions. Orthodoxy in its most detestable aspect is abjectly received without question, through the medium of intolerant, coarse, and ignorant preachers. In their religious revivals, the disgraceful exhibition they make of themselves, rivats the conduct of an assemblage of low characters under the influence of bad whisky and base passions; would be extraordinary even in an assemblage, of confined lunatics; comes nearer a representation of their own orthodox hell, than anything I can think of. These wild insane scenes were not in "town," but out in the country a few miles, where I live.

STEWARTVILLE,—Some one (no name attached to letter) writes.—These had many tests in my own house, and sweet communion with the anown house, and sweet communion with the angels. I have two children on the other side; one a lovely girl, and the other my only little boy Wille. He often klasss me, and says he never leaves poor mamma lovg. I know when he is with me, as well as when one of my other child en that are in the form, come in from school. I was often vielted by my sainted mother, who passed on when I was 4 years of age, and one time I was coming from church alone, as I believed, and was surrounded by a very bright light that reflected a good ways around on the enow, it being winter. I looked above me to ree a meteer, but there was none. I felt like shouting alond, I was so happy.

ALTON, ILL.—J. H. Hand writes.—The JourNAL suits me, but I hope you will not catch the
devil; do not think you will. Your reward is so
small that it will not pay the expense of his capture. The orthodox, too, will pay much more to
let him run, as their occupation would be gone
otherwise, and we would have thousands, that
would start a hell of their own, and be a devil
themselves, if the old one was gone. Don't catch
the devil; please don't. We, three or four of us,
have been holding circles for years, and have one
of the best speaking and seeing medium, but can
arouse no feeling upon this subject. There are
Mrs. C. C. Jones and Mrs. G. N. Johnson, of Centralia, Ill., who are engaged in healing the sick,
etc., that should be better known. Mrs. Jones is
a splendid speaker and clairvoyant, and gives excellent tests. Both are estimable ladies. The two
arecuring many cases that the doctors have inarecuring many cases that the doctors have in tirely failed to relieve.

MILLWOOD, O.—Maria I. Barker writes.—We are expecting a debate to take place in our neighborhood between the Christians and skeptics; the Christians affirming that the c. de or morals taught by Jesus Christ are better than any that was ever given to man before or sirce his coming. As I am a subscriber to your valuable paper, and knowing it has a wide circulation, I have a favor to ask of your readers—to form thus some extracts from the best morals tought, by Configure on any other best morals taught by Confucius, or any others who lived and wrote on this subject before Christ. My husband takes a part in the discussion, and would be pleased if you could give space in your paper for a few articles from some of your correspondents; an article from any of the following named gentlemen would be thankfully received and duly appreciated: "R. G. Ingersoll, Hudson-Tuttle, Wm. Denton. D. M. Bennett, Ed. Truth Seeker, R. Peterson, Ed. Common Sense, or any one disposed to tend a helpirg band in breaking the iron bands of superstit on and bigotry. vonid be please

SUSANVILLE, CAL.—W. C. Kingsbury writes.—If the general sentiment of the Journal and mine continue to agree in the future as we have for many years in the past, I shall try to prove myself a worthy subscriber, while one or both live. I am much pleased with the cearch you have instituted. I am much pleased with the rearch you have instituted by \$750 offer. I see by your many correspondents that quite an army has started in search of his santanic majesty. I, sometime since, out grew the belief in the theological devil, but still believe that each mortal possesses his own part of one, and if ever caught, your reward offered could not be divided often enough to give each just claimant even a sight for his share, that would have to go to make up a perfect devil, but if in the search, should any one find that he has more of the devil than he wants, and desires assistance to lessen the amount, I would advice him to subscribe for the Journal for one year, and I think he will for the JOURNAL for one year, and I think he will be benefited, if not quite relieved.

EUSHNELL, ILL.—M. Lovely writes.—Did you know that you had in Chicago a man named H. V. Reed. You certainly must know it, for he is the author of a pamphlet bearing the title, "Witch-craft Unvelled, or the Voice of God against Spiritnalism." He is a man of immense talents, powerful intellect, and more brains than a span of mules with the driver thrown in, provided the driver don't know too much. If I had a son that could write such a pamphlet as this of Reed's, I think I could attend his funeral quite cheerfully (altered from Mark Twain). I know I could if the grim monster had claimed him before he got a chance to write it. I will not quote any from this gem of a pamphlet, but will inclose a leaf cut from it. If you want the whole book I think you will find it at the office of the "Restitution Newspaper," published in your city. On second thought I have concluded to send the entire pamphlet, as I find on a further examination of it, some dozen or so more lies than I was at first aware of. He tells several in some remarks he makes about the Journal.

CHICAGO, ILL.—J. W. Cochran writes.—Time makes all things even, 'tis said, and to day in the light of freedom of the nineteenth century, let me say one word for the gifted but outraged Poet Shelley; one from whom orthodoxy took his children, by an infamous decree of the Lord Chancellor of Old England, and as the great and honored

They have taken thy brother and slater dear, They have made them unfit for me; They have withered the smile and dried the tear, Which should have been sacred to me.

To a blighting faith and a cause of crime, They have bound them slaves in youthful time And they will curse my name and thee, Because we fearless are, and free.

Not content with having taken from him his loved ones in life, they continue to curse his memory and hold him up to mankind as a monster, whose poems they say are unst to be read by any. His Queen Mab, they say is "His glory as a poet and shame as a map," yet we think he hits the nail on the head at every stroke of his "mighty pen." For the pleasure of the lady magnetic heater who is doing a world of good on earth, outside of California (after that internous bill passes the legislature), I desire to quote here the first verse of "The Magnetic lady to her patient:" Not content with having taken from him his loved

Sleep, sleep on! forget thy pale,
My hand is on thy brow;
My split on thy brain;
My plty on thy brain;
My plty on thy hears, poor friend.
And from my flugers flow
The powers of life, and like a sign,
Seal thee from thine hour of woe!
And broad on thee, but may not blend, with

Let your megnetic reader only other verses by reading them from the great master's pooms. "We are coming up the atceps of time," and the liberal

sent'ments of this laid say, 'hands off,' and fair play to all God's children. No God in the Consti-tution for me, if you blease. No class quack leg-islation, for the benefit of a few "M. D.'a" of Cal-ifornia or Illinois. Tlank you for your bold efforts in this direction. in this direction.

CAMPBELLSTOWN, O.—W. Bulls writes.—The devil has left our neighborhood; have not heard of the hydra-headed moester since I have been taking the Journal, only what I see in its relumns; so I have concluded that the big red-eyed, cloven-footed monster, is undoubtedly dead and buried, and that the Journal has killed the old fellow; but lets see, it may be possible that the devil does hang around in some localities, especially where the white neck tie notoriety predomitate, and there his influence is getting so very west that one good dose of the Journal would kill him instantly. I do think that if any one is entitled to the \$750 reward, it must be Bro Jones; it certainly is true, I think, if every body would mind their own business, and not keep throwing ful on that, called by the white neck-tie gentry, "hellfire," it is possible that the old seven headed, turn horn monster, would die a natural death in a short time, if he is not already dead; but there will be something thrown out to mar the peace and quiet of society that may not be so easily got out of the way—for instance, the old dogma that the devil is going shout like a roaring lion, seeking whom he may devour—this one ides is imprinted on the minds of some with indellible ink that will take years to erase it. Then again the wicked shall be cast into hell with all the mations that forget God, is another long time honored doctrine, that will be rolled under the top gue CAMPBELLSTOWN, O.-W. Bulls writes.-The tions that forget God, is another long time honored doctrine, that will be rolled under the torgue as a sweet morsel, by many of the would be wise theologians of the present day, so if the devil is not dead, we must attribute it to unknown cause.

BROOKLYN, N. Y.—Dr. Thomas J. Lewis, 175th Street, James Place; writes.—I discovered another prayer in the New York Sun, expressly adapted for all creedists, and especially Young Men's Christian Swindling Associations. The prayer in Unnation Swinding Associations. The prayer in-dicates the sledge-power blows the Rochester rap-pings have had in a few short years, in rapping away the superstitions idea of a Fersonal Male God, about sixty feet high, armed with heavy boots and spurs, see hing whom he may devour; a material hell and heaven, and a personal devil with lorg borns and a forked tall, with his ears cut off short, and his tail cut off long:

short, and his tail cut off long:

"Belief in the personality of Satan has now been judicially declared not to be an essential part of the creed of the Church of England. Such is the decision delivered on Wednesday, in the case of Jonkins against Cook, by the highest court of the United Kingdom. Cook is a clargyman, who had denied to Jenkins, one of his perishioners, the the sacrament of the Holy Supper, because he denied the existence of a personal devil. Jenkins thereupon sued Cook in the Arches Court, and though beaten there, has finally obtained a decree against his pastor, requiring him to admit him to eg in this pastor, requiring him to admit him to the communion table. It was decided in England, some time ago, that it was not necessary for orthodox churchman hip to believe in the eternal punishment of sinners, and it was proposed to in-scribe on the tombatone of the Judge who made the decision, that "he dismissed hell with costs, and took away from the pious members of the Church of England all their hopes of everlating damnation." Now that the devil is also turned ont of court, it is hard to see what consolation it left to men of the Cook stripe."

Spiritualism is like first class brewers' yeast, perpetually on the rise, and leavening the whole mass. Some fifteen years ago I attended some spiritual seances in North Wrentham, Mass. The mediums were sincere, honest, and respectable, and the visitors on the same plan. The result was, we had splendid manifestations every evening for two weeks. At the close of the last seance an index hand the size of an adult's hand and the color of similarly appeared upon the wall, and it increased hand the size of an adult's hand and the color of sinlight, appeared upon the wall, and it increased in size to nearly two feet in length. We were all puzzled to give it its true spiritual reading, when some five years after, it occurred to me it was what printers term an "index hand," and then the frue reading of that aplendid vision presented itself to my mird, which was, that the manifestations the angels had so kindly given us were an index of spiritual truths, and the hand increasing in size an index that our beautiful spiritual science was an index that our beautiful spiritual science was to increase in power and spread its wings over all people, which has to an immense extent been already accomplished. All the communications received from the angels through Mrs. T. J. Lewis have always proved true, for the past ten years—especially on business and medical matters. Mistakes are always the result of imperfect medium ship and not of the avgels—the opinion of A. J. Davis' "Diskka" to the contrary, notwithstand. ing.

WASHINGTON, D. C.-John Mayhew writes On Feb. 28th, from Dayton, Ohio, in the 49th year of her age, our beloved Sieter, Mary Lausten Strong, left her earthly form and labors, for the land of Souls, and the duties and responsibilities of a higher life. For many years of her solourn on earth, she was an adent and earnest Spiritualon earth, she was an ardent and earnest Spiritualist. She enjoyed the high privilege of an excellent midiumship, and for some years labored as an inspirational speaker throughout the Western States, where her name has become a household word, and her absence will be cause of deep regret. She was a woman of great decision of character, and where she perceived she might possibly advance the cause of truth, and promote the practice of right, without regard to the objection of others, however near and dear to her, there she bent her steps, and there would she toil for the attainment of the end, which she constantly kept in view. Her sympathies were ever active towards all, and especially in the impartation of the principles of the beautiful Spiritual philosophy which blest her own being, did she rejoice in the work blest her own being, did she rejoice in the work which fell to her to perform, whenever she met with receptive minds which could joyfully accept her teachings. Her mediumship was the means by which large numbers of persons received evidences of continued life beyond the grave, and that life alone can reveal the fruit of her labors. Very many of such passed on before her, who no doubt ere this, will have greeted her with blessings in the better land. She was not one of those Spirit-ualists who would rest satisfied with the mere phenomens, or with the beauties of its philosophy. but in all things, as far as she could be, she was a but in all things, as far as are could be, she was a practical Spiritualist. The mere name to her was nothing, unless its divine principles were exemplified in the life. She was gentle, mid, and forgiving, and while grieving over the sins and mistakes of others, would always aim to heal the wounds inflicted, and to restore to harmony and peace. She was a woman of rare purity of thought and life, and with the great infatuation of the day, leading to the descration of family ties, and the prostitution of the race, she had not a shadow of prostitution of the race, she had not a shadow of sympathy, but stood boldly forth in opposition thereto. Purity of life, and chartity of body and thereto. Farity of life, and chastity of body and spirit were hers, and to great extent were the burden of her teachings. She deeply deplored the demoralizing influence of that infatuation, on some who formerly stood high amongst Spiritualists as their most valued and advanced speakers and thinkers. While she was residing in this city, (Washington, D. C.) I had the privilege of close intimacy with her and she was a member of the intimacy with her, and she was a member of the Spiritual Spciety, over which I was then the pre-elding officer. I found her at all times a most val-uable counsellor in the conduct of its affairs, and an ifficient co-worker in all efforts to advance its an efficient co-worker in all efforts to advance its interest. Brother Pierpont occasionally gave me words of counsel through her mediumehip. When she departed for the West to assume the more responsible and arduous duties of a public lecturer, she left besides myself, many others be hind in this city, who regretted her loss. But now after an honest life of arduous toll for the good of humanity, she has crossed the river, and we are left, yet a little longer to finish our respective work, and then to follow her. May our transition be like hers, for hers was peace. She has left a dear and excellent partner, to tread the path of life alone. May the dear angels comfort him under his bereavement, and let no friends in the body forget to offer him the deep sympathy which he at present needs so much. She has left but one son, Talbert Lauston Esq., of this City. A numerous circle of

Lauston Esq., of this Oity. A numerous circle of more distant relatives and friends regret her somewhat early transition. But Let the harps of the angels be newly re-struck, There is mirth to be made, there are songe to be euny.

For the pligrim has passed from the care land of carth the realms of the loved, where the spirit has

BENTON CITY, MO.—Mrs. Mary Wilds writes.

—I think I have found the very devil himself, and heard him preach although he had no cloven foot. I don't know but he may be captured yet, although he has suddenly left for Virginia. I was in town the day of his trial. Many people were hufr; ing to and fro. Great excitement prevaled; but he has fled; yes, gone free—one of the noblest works of God; like many other devils, gone, perhaps is preaching again. I don't claim any reward, for I suppose you will say it is only one of the devil's tracks, but he left one here never to be obliterated by time or sternify until all such devils meet their just reward; and I would suggest one thought, will be exert in the future life of progression, be as happy as he might otherwise have been, if he had practiced only good said injured no one. His little son is doing well, but the poor unfortunate mother—may the kind angels pity her. I clip the following from the Warrenton, Missouri, Banner:

A PRÉACHER IN CUR OWN COUNTY COMMITS À HAME CESS OUTRAGE ON A YOUNG GIRL.

"Our readers will bear us witness that we are not scandal-mongers, nor given to filling our col-umns with indecent or immoral statements; but

not scandal-mongers, nor given to filling our columns with indecent or immoral extements; but
when a case so bideous in its consequences is perpetrated by one wearing the livery of. Heaven, and
professing to be a follower of the "meek and fowity," we feel it would be recreant to our own duty
as journalists should we fail to give at least a limited statement of the whole affair.

'There lives in the eastern part of this county a
most excellent and respectable family, who have
an only daughter, a young lady eighteen or ningteen years of age, while not fascinating, yet prepossessing in appearance, and whose name out of
respect, we withhold from publication. There
lives also in the same neighborhood, the Rey.
Joseph H. Thomas, a minister of the Baptist persuasion, and of whose church the young lady referfed to was a worthy and consistent member.
Thomas is a man sixty or sixty-five years old, has
a wife and family of grown up children. In the
course of his pastoral duties he was frequently at
the home of the parents of the young lady in question, and during those visits committed the crime
charged against him in the papers now on file in
the office of our Circuit Clerk.

"It seems in the summer of 1874, Thomas visited the family of this young lady and remained over
might. The next morning, after Thomas bad taken his departure, the father and mother went out
to spend the day with a neighbor, leaving the
daughter alone in charge of the house. Thomas

en his departure, the father and mother went out to spend the day with a neighbor, leaving the daughter alone in charge of the house. Thomas returned, and finding the young lady sitting upon a lounge, with force and violence accomplished his hellish designs. Ont of fear the girl failed to dis-close the facts to any one until the evidence be-came so strong that she could conceal it no long-er, and on last Saturday an affidavit was made be-fore E. q. Moorman, Thomas arrested, and after a religious examination. In which he was vicor-

fore E:q Moorman, Thomas arrested, and after a preliminary examination, in which he was vigorously prosecuted by Hon. C. E. Peers, was bound over to answer an indictment at our Circuit Court. "There is great excitement in the community over this cutrageous act, and a large crowd attended the trial, and mutterings deep and loud were uttered against the prisoner, but to the credit of our citizens, be it said, good order prevailed, and the law was allowed to take its course.
"We have simply given in the above, the outlines

"We have simply given in the above, the outlines of the affair, not caring to fill our columns with the immoral disclosures the evidence revealed. As we said before, the family are most respectable, and in this hour of trouble, have the sympathy of all good citizene. "The matter will come up for investigation at

our Circuit Court, and we understand that Messrs. Dryden and Peers have been retained to assist in Drygen and Peers have been retained to assist in the persecution, and if the cyldence be true, we think that Brother Thomas is in a fair way to be clothed in a zebra suit, and to break rocks by the side of better men in the Missouri positentiary. We take the above facts from the cyldence in the case, extenuating not, nor setting down ought in malice."

malice."

BALTIMORE, MD.—A Subscriber writes.—Since last October Spiritualism here has advanced very rapidly. The immediate cause of the "revival" is the presence in this field of the erudite, scholarly, vigorous and gentlemanly lecturer. Dr. T. E. Taylor, whom to know is to love and respect; and who is probably the most enterprising and a ble advocate of the cause he has esponsed, that has ever fectured in this city for any length of time. His recycles have been seened for one year by the Lyceum Hall Society of Spiritualists, and from the time of vis first advent here he has Crawn large houses, so much so, that several occasions many were unable to obtain seats, or standing room, and were consequently comrelled to go away disap-pointed; especially is this the case on pleasant Sunday nights. His audiences are composed of the most advanced thinkers. As a lecturer, so far as my humble judgment goes, the Doctor is ex-celled by very few public speakers now in the field. His manner is vigorous—magnetic—I might say for his audiences never seem thred. He is both radical and brave, and the impress of truth is stamped on every word that falls from his lips. His discourses never fall to interest, the most cultivated minds, and yet, can be comprehended per factly by the dullest intellects. Since the Doctor's fectly by the duliest intellects. Since the Doctor's engagement he has discoursed upon a great variety of subjects "germane" to Spiritualism, such for inctance as, "When, Where, and by Whom was the Christian Era O. ginated?" showing from history, that it was not of D. vine origin. "The origin of the God idea,"—this lecture has been delivered twice to different societies, to "gentlemen on'y." and to he appreciated should delivered twice to different societies, to "gentlemen on'y," and to be appreciated should be heard. In December last the Doctor organ'zed a public circle, to be held Monday nights in Lyceum Hall, and it has become so popular that from forty to sixty persons are pres-ent every night, both skeptics and Spiritualists, and it is a source of great pleasure and gratulation to the Doctor and his friends to know that this circle has been the means of bringing out several me dlums, and converting to our ranks several mediums, and converting to our ranks several of the enemy. In the circle, every meeting night are clairvoyants, characidents, trance and impressional mediums, and from twenty to sixty tests are given and for the most part recognized. The principal features of the circle of the cir given and for the most part recognized. The principal features of the tests at this circle are, they are given to and recognized by those present. Gircles have been, and are being, formed in private families all over the city, and the best results are following. At one circle I learn that hands have been materialized, though for the present the family do not wish to make it public. At another a large plano dances time to the music the medium plays, and some little children have been wonderfully developed as having great mediumstic powers. One medium is now writing communications in pure German, covering three to four pages foolscap, and he can not speak or write a word of German to save his life, when in his normal condition, and others too numerous to mention here, are being developed. The Lyceum, or Lyceum Hall is now quite large, and increasing, and is attended by old as well as young; is made interesting and instructive to all, through the indefatigable exertions of the very efficient Conductor, Mr. Levi Wearer, seconded by the efforts of Dr. Taylor and the fficers of the Lyceum. You may see by this little and imperfect scratch, that the "good Catholic city" of Baltimore, as it is frequently called, is making some long strides in the right direction. Last Sunday morning Prof. Lyon gave us a little scratch of the "hollowness" of our globe, (if it had been on the rottenness of some of our institutions, I guess he would have hit it about as well), and is going some of these times to head an expedition cipal features of the tests at this circle are, they guess he would have hit it about as well), and i going, some of these times, to head an expedition to the North Pole, which is the entrance to the inside world, from which emenates the beautiful inside world, from which emenates the beautiful aurora borealis, and whence the houses and furniture, etc., are decorated, with gold and diamonds, (I would like some of mine now). We also have here a very wonderful healing medium from Massachusetts, Dr. Brown, 207 W. Lombard St. He is doing a good work in healing the sick. Mrs. E. S. Poweil, of Philadelphia, is here among us, and is making friends, and will stay for a brief season, stopping at No. 1824 N. Gay St., and is giving wonderful and convincing tests and communications. But if developments continue to go on as at present, we shall have so many local mediums, that persons will not find it necessary to go abroad as heretofore, to get good and reliable tests and communications from their loved ones gone before.

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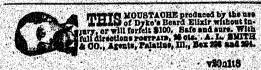
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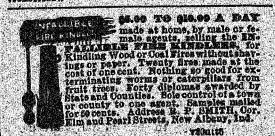
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A LIGHT IN THE WINDOW.

MESSENGER'S ANGELS—(Air: "Star Spangled Banner.")

Banner.")
I HEAR THE ANGELS SINGING—(Air: "Ep-

Bound in Cloth, Per Copy, 50 Cents.

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A Good Head of Hall Restored by a Spirit Prescription.

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

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

mended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Av., Chicago, as a last resort—or, rather, to please my wife.

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

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. Barre.

Springfield, Mo. By Don't forget to send a letteristamp to pay the postage on the answer desired.

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

Mrs. Robinson disgnoses the case and furnishes the Restorative (sent by mail) on receipt of a letter in the handwriting of the applicant with a lock of his or her hair. She diagnoses each case, and compounds the Holy Restorative to suit the temperament of each person

whose hair is to be restored. The Restorative selecom falls to reproduce a good head of hair in less than one year, no matter how long the ap-plicant may have been hald.

Address Mrs. A. H. Robinson, 304 S. Dearborn Street, Oblesgo, Ill., inclosing \$5.00, which covers full expense of diagnosing, one box of the remedy, and postage.

\$165 cents renews trial subscriptions one year.

MENTAL MYSTERIES.

B. F. Biskely, the Mind-Reader, in Oakland, Cal.

Neither Spiritualism Nor Sleight-of-Hand.

B. F. Blake, who as a leading investigator in the so-called science of mentality has excited such widespread attention in the East, and obsuch widespread attention in the East, and obtained the indersement of many there whose reputations are national, gave his second complimentary exhibition on this coast at the pariors of the Grand Central Hotel, in Cakland, on Friday evening last. The exhibition was given at the solicitation of friends, and the audience was composed of about sixty of the leading ladies and gentlemen of Oakland, able to critically view all that was done and determine whether Mr. Blake's claim that he operated solely he mind power was sustained by mine whether Mr. Blake's claim that he operated solely by mind-power was sustained by what was done during the evening. At eight o'clock the entertainment began with a simple instance of mind-reading. A pack of ordinary playing-cards was passed around for the examination of the audience and several of them selected cards taking area care that Mr. Blake instion of the audience and several of them selected cards, taking sure care that Mr. Blake did not see the card selected. The latter then went to one after another, and looking them steadily in the eye for a few seconds, named correctly the card drawn. One gentleman very properly suggested that as the cards were taken from Mr. Blake's hand he might have forced them on those who selected, after the manner of tricksters. Mr. Blake stated that he had expected something of the sort and therefore used instead of playing cards a pack of fifty two perfectly white bristol-board cards, on which were written QUOTATIONS FROM DIFFERENT AUTHOUS.

These he allowed to lie flat in one hand, and turning his head away, allowed any one to select one. Acting precisely as before, he looked each person in the eye for a few seconds, and then repeated the quotation they had a moment before read. He also repeated the ex-

perignent with playing cards, letting them lie flat in his hand when one was chosen, so that forcing them was impossible. The first convictions then dawned upon the audience that it was done by no trickery, and as Mr. Blake utterly disclaimed all supernatural power, and claimed to act by natural laws, they were forced to the conclusion that there must be some communion between minds that brought about the result. Passing from this, Mr. Blake began on what he called

ILLUSIONS,

Stating that they were much simpler than what had preceded, though to the audience they seemed far more inexplicable. Four pieces of ordinary note paper were shown and passed around for inspection. They were of the thin-nest texture, of such thinness that a double fold was impossible. A thin slip of note-paper was also shown, held up the light, and eximined by all who chose, to show that there was no writing on it, and then inclosed in the folds of paper, one after another, each fold being smaller in the size than the succeeding. Mr. Blake then asked some one to step forward. and a we'l known gentleman volunteered. He was directed to mention any author he chose. He mentioned Shakespaare. Mr. Blake then directed him to place his hand on the fold of paper, and the two looked equarely in each other's eyes. In a very short time Mr. Blake quoted from Shakespeare, and declared that the quotation he had just recited would be found on the slip of paper in the packet. This was unfolded by the gentleman incredulously. only to find, however, that the quotation from the author he himself had suggested was written on the slip. Amid great autonishment this was passed around among the audience, and each one saw for himself the written quotation. Another gentleman was called for, and obtained from the audience, quite as incredulous as his predecessor, and quite as determined to detect the trick, if such there might be. He therefore by Mr. Blake's direction wrapped up the slip containing the quotation from Shakes-pears in the folds of paper, placed his hand upon it, and looked Mr. Blake intently in the eye. He was then saked to mention an author. He mentioned Byron. Mr. Blake immediately quoted from Byron and told the gentleman to unwrap the paper as delicately as possible, and he would find on the slip, in place of the other, the quotation from Byron. He unfolded it and found, just as Mr. Blake had said, on the identical slip of paper, the quotation which had just been repeated. Next on the programme was

MIND BEALING By numbers, the numbers being written from one to fifty-one on perfectly white cards, and selected at will without the operator's seeing them. By looking the persons one after another in the eye, Mr. Blake was able to tell what numbers they had selected. As this experiment was similar to the first little need be said of it. Following this came another socalled illusion, which made the whole audience lose faith in their visual organs. Two gentlemen and two ladies stood up in front of the table. An ordinary business card was taken by Mr. Blake and torn in two. One half was thrown in the fire and the other half given to the first of the four persons who tore it in two parts. It was then passed to the next, who tore it in four parts; then to the next, who tore again, making eight parts, and then to the last, who, with some difficulty, owing to the smallness of the pieces, tore again, making sixteen parts. Two or three of these pieces were retained and the rest wrapped up in one of the thin pieces of paper before spoken of, they being first thoroughly examined. One gentleman then placed his hand upon it, and after looking Mr. B ake in the eye for a second or two, the latter requested him to unroll it. This was done, and the half-card was found as it originally was, with the exception of the two small pleces, which had been retained. These were fitted to the places, one in the center of the card and one in the corner, and found to match perfectly. The feelings of the audience, especially those who had torn the card, may be imagined. After this illusion came what was realized.

THE SAFE MYSTERY,

Which exceeded in inexplicability all that had preceded. Sleight-of-hand was simply impossible, as will be seen from the description, and nothing could have more fully satisfied the audience of Mr. Blake's just claim of mind power than did the way in which it was done. Two of the folds of note paper were given out for inspection. A piece of coin, the only one of the kind in the room, was then marked and wrapped up by one of the gentlemen in one of the folds. A piece of card was then wrapped up by another gentleman in the other fold of paper. These were taken by Mr. Blake, held in his hand a moment and then passed back to the two gentleman. Each of these then unwrapped his packet and found the coin in the one and the piece of card, and in the other the coin, just as they were originally placed. The gentleman having the coin then wrapped it up again, without Mr. B ake's touching it at any time, placed the packet within the leaves of a book, wrapped the book up in brown paper book, wrapped the book up in brown paper and scaled it with scaling wax, using as an ex-tra precaution a seal ring to mark the scal. This package was then taken down stairs by

the gentleman who had wrapped it up, accom-panied by two others, and locked in the safe of the hotel. While they were gone the gen-tleman who had the card looked at it, marked it, in order that it might be recognized, and exhibited it to the audience. He then wrapped it up in the folds of note paper.

MR BLAKE NOT TOUCHING IT

At any time, and placing his hand upon it looked Mr. Blake in the eye as before. In a moment or two Mr. Blake turned to the audience and informed them that the coin and the card had changed places. The gentleman at the table then unwrapped the card as he thought, but found in its place the coin, which there was no possibility of mistaking. The Committee then went down stairs, unlocked the safe and brought up the sealed package. The seals were broken, the paper taken from the book and unwrapped and where every person in the room had seen the coin placed and scaled up, the marked card was found.
Following the safe illusion Mr. Blake gave example of mind reading in the case

MINING STOCKS

The name of the stocks being on cards and also read by touch as well as by sight, in the former case determining the stock of which the person was thinking by merely taking by the stock of the stock of which the person was thinking by merely taking by the stock of the person was thinking by merely taking hold of his finger. He also gave another illusion with coin. Seven or eight pieces, quarters and five-cent pieces, were wrapped up by a gentleman, Mr. Blake stending across the room. The package was knocked on the table and the sound readily distinguished. Mr. Blake then looked at the gentleman a few moments and then to the thin to feel for the coin. He felt for it in the thin folds of paper but ments and then told him to feel for the coin. He felt for it in the thin folds of paper, but could feel nothing. He knocked it on the table, but no sound was heard, and when he unwrapped it the coin had entirely disappeared, and there was nothing but the pieces of note paper, which were examined thoroughly. The gentleman then wrapped it up again, nothing being in it, and handed it to Mr. B.ake, who immediately knocked it on the table. The immediately knocked it, on the table. The sound of metal was heard distinctly, and upon unrolling it all the coins, which had been marked, were found. The exhibition closed

THE MOST WONDERFUL PERFORMANCE Of all, that of mental telegraphy. A gentle man was selected by Mr. Blake from the audience and conducted by the Committee to another part of the house. Those in the parlor tnen wrote a lot of sentences, from among which one in Latin, "Hoc est corpus meum," was selected for the experiment. Mr. Blake took a card from a lady in the audience, tore it in two, gave one half to a gentleman near, and the other to one of the Committee who had taken the gentleman out of the room. This was taken to the latter, and he was left alone for a few moments. In a short time the card was brought back by the Committee with "Hoc est corpus meum" written on it. Mr. Blake had no idea where the gentleman was to be taken, and the only earthly means of com-munication was the half of a card furnished by one of the au lience, torn in two by Mr. Blake and immediately given to the Committee. By means of it

THE SENSE OF SIGER.

Was brought into question and the result arrived at more easily than it could otherwise be. The audience were, with one or two exceptions, total strangers to Mr. Blake and collusion was simply impossible. The audience were all critical, and some hypercritical, which, however, was due to the general desire to ascertain if what was claimed was really due to mind power, and that being the case to close all loopholes of doubt. These additional tests only added therefore to the value of the formance. Mr. Blake's powers are entirely the result of study and practice.—San Brancisco Ohronicle.

Letter from the Scandal City.

FRIEND JONES:—Here is another prayer for the Young Men's Christian Swindling Associ-ations, and Creedists, to discuss and digest. It shows there is greater healing power in a dose of dancing, fun, and fiddles, for the cure of soul and body, than in a thousand hypocrit-ical, frightful, untruthful, long faced, revival sermons, as the following fact will show:

"Crazed by Revivals and Restored by Music and Dancing.

[From the South Bend Tribine.] Mr. J. H. Nevins informs us of a very singular cure of insanity effected by the influence of music and dancing. The person is Mrs. Roderick, of Walkertown, who became deranged by religious excitement. Sleep had not visited her eyelids for several days, and her physical nowars must soon have clean way when

ical powers must soon have given way, when the idea of soothing her by means of music was suggested. A violin was accordingly played in her presence, seeing which she in-timated a desire to dance. It was thought best to humor her and the chairs were cleared away and she began. She didn't confine herself to the known steps in the art terpsichorean, but struck out an original field in that line and

danced like mad, as she really was.

"It was wonderful the length of time that she kept step to the lively J'g which was played. She must have outdanced any but a muscular professional. But all earthly efforts have at last to come to an end, at least until perpetual motion becomes something besides a name, and gradually the violence of her movements subsided until finally her limbs refused longer to keep time to the music, and she sank upon the floor in a swoon of exhaustion. She was at once placed in bed and made comfortable. where the sleep for which she had been dying held her in a fast embrace for many hours. when she again opened her eyes she seemed to feel fresh and strong, and to the great joy of her friends the cloud upon her reason had lifted and her mind was seemingly as evenly balanced as ever. Only a short time has passed since her recovery, but the cure seems so radical that it is believed that she will not have

The following also from the Naw York Zelegram shows that revivals and robbery go go hand in hand together,—because the former is a fraud upon the mind and the latter a fraud

upon the people's purse: The revival spirit in this country grows stronger each succeeding day, and all over the country we hear of religious meetings of conversions by the hundreds and of a general in-terest in the subject of religion which is alto-gether exceptional. At the same time the era of peculation and fraud and dishonesty in office never was more widespread, and there never was a time when the people generally had so little confidence one in the other, or when a stricter accountability in all business dealings was demanded."

If there was any regenerating power in Cath-olic or Protestant creed—Christianity to make the people better in soul and body, they ought to show better results than we now see all over the globe. After running their creed machines for eighteen hundred years, oiled with plenty of "filthy lucre," heavens, hells, dever, personal Gods, and misguided patrons, there is more crime, fraud and deception in all grades of society, at the present time in proportion to the population, than ever before. We have

more jalls, prisons, heane hospitals, policemen, priests, thisres and murderers, than ever before; house, safe, store and window locks, have to be of the stringest kind to prevent creed Christians from lifting and distributing their palerblans. their neighbor's property against the laws, in vulgar language, callel stealing. Comparative-ly a few years ago, such protection was not required. Spiritualist have a record of over seven hundred clergypen of different denominations, who have been convicted of various crimes in our cours, while our spiritual preschers and population are free from such a disgraceful record. May the angels of the Summer land continue to guide and protect you and your Journal to benefit the souls of humanity with all spiritual and worldly matters.

Fraternally thy friend. Dr Thomas J. Lewis Brooklyn, N. Y.

Manifestations in Terre HAUTE.

Test Conditions That Will Satisfy the Most Skeptical.

EDITOR JOURNAL:-The following account of manifestations occurring at my house through the mediumship of my wife (Mrs. Emms Buckus) may interest your many readers. We wish to call especial attention to the conditions under which the phenomena occurred, as we think that what has heretofore been considered an impossibility, is being ac-complished by our invisible friends through her mediumship, which positively demonstrate one of two points—viz. That either some very finely drawn pet theories are scattered as chaff before the wind, dissipated into their airy nothingness, otherwise the manifestations have made a remarkable stride forward by the discovery of some hitherto undeveloped law by which our angel friends are enabled to over-come hitherto insurmountable obstacles, and give good tests under unheard of conditions.

To make a long story short, the most extraordinary physical manifestations take place in her presence while she is firmly tied with a fresh made "waxed-end," thoroughly waxed with shoe-makers-wax. Her hands are tied together behind, and then tied to a stout crossbar of wood in the cabinet; while in this posi-tion a place of iron weighing about forty pounds is lifted and thrown through the opening in the cabinet door, as easily as though it was a feather.

The iron does not fairly reach the floor be-fore the cabinet door is thrown open from the inside by the spirits, showing the medium se-cure in the wax-end fastenings. They have not been able to untie the waxed cord, as the more they try to loosen the knots the tighter they become

They have untied a No. 30 Button thread, but wax they say beats their skill.

A large dinner bell is also rung and thrown out of the opening, the handle of which has been smeared over with black paint. The instant the bell is thrown, the hands of the medium are examined showing no traces of the

paint on them. The theory that the emanations composing the spirit hand gathering scavenger-like all the paint, ink or dirt it may come in contact with, and carrying them back and depositing them on the hands of the medium, don't work in our

We have materializations too. The medium's hands are blackened, black as the black walls of tophet; then after taking her place opposite the window in the cabinet, her black hands are thrust out followed by the most beautiful white spirit hands. They—that is the black mortal and the white immortal hands are shown alternately in rapid succes-

Spectators have the privilege of opening the door at any time during the scance, to sat-isfy their curiosity or skepticism. Hands are also shown when the medium is tied to the far end of the cabinet with wax-

Hands are frequently thrust out, showing the arm to the shoulder, sometimes striking the outside of the sabinet with considerable force, showing them to be composed of real solid substance. But no drapery of any kind has been shown. Any one wishing further particulars will be cheerfully accommodated by addressing, J. R. Blokus, Terre Haute, Ind.

Anniversary Meeting at Cleveland, Ohio.

The Spiritualists of this city will celebrate the 28 h Anniversary of Modern Spiritualism, at their new hall, 18 Euclid Avenue, on the 31st of March. The order of exercises will be conference meeting from 10 A M., until 12 P. и; Lyceum exercises in the afternoon and a Social Party in the evening. Mr. Randall, of Olyde, Ohio, will deliver an address during the Conference Session. All true Spiritualists are yelcome to come and join us.
D. S. CRITCHLEY, Pres.
of the First Religious Society of Progressive

Spiritualists, of Cleveland, O.

W. S. Bell Coming West.

This lecturer is coming West. He has s number of engagements in Ohio, and would like, we understand, to make others throughout the Northwest. Judging from the criticisms of the Eastern press, we conclude he is a man of superior shillty and a desirable acquisition for any society. He can be addressed for the present in care of E D. Stark Esq., 148 Superior St., Cleveland, Ohio. Below we quote specimens of the numerous notices of his efforts:

"He is a good writer, an impressive speaker, thoroughly Liberal in his sentiments, and in private a very agreeable and genial companion. Mr. Bell was recently a Universalist clergyman, but, obtaining more light, he left the trammels of a pulpit for the liberty of a free platform, and is now desirous to labor for humanity instead of a sect. Knowing that he humanity instead of a sect. Knowing that he is able and worthy of encouragement, we hope he may receive it and be generously sustained." —Boston Investigator.

"This society is in a thriving condition, and always employs the best talent from the Liber-al ranks. The speaker who has just left it al ranks. The speaker who has just left it with many regrets from warm friends that he could no longer remain, is Rev. W. B. Bell, formerly a Methodist, and afterward a Universalist minister. His discourses are clear, logical and eloquent, and having been for many years an earnest laborer in the "vineyard of the Lord," he is thoroughly qualified to enlighten the people in regard to the real play "behind the scenes." But with all his attacks upon the Church, its creeds and dogmas; there is one thing which should highly recommend him to all truly liberal minds; he never forgets that he is a gentleman, never loses the respect of his audience by stooping to that bitrespect of his audience by stooping to that bitter, revengeful denunciation and vituperation toward everybody who fall to accept his opinions as their own. Mr. Bell's audiences in-crease with every lecture; being a highly ac-complished scholar, well read in ancient and modern history, he crowds into his discourses.

fact upon fact, just what the people must have before they will enter into a broader field of thought and investigation.—Springfield Correspondent in the Bannes of Light.

Spirit Communication in German.

The following communication was written (independent slate writing) in German to a German lady through the mediumship of Dr. Huntoon, at his rooms in the Range Paulo-SOPHICAL PUBLISHING HOUSE BUILDING.

The communication was fully understood by and satisfactory to the lady to whom it was given. It was from her mother, and the medium nor any mortal in the building—the daughter who got the communication exceptedknew that Louise Ell, the spirit, ever lived.

MEINE LIEBE DOCHTER,—Ich bin delue Mutter. Ich komme in dein Haus wan du schlæfts und sage dir wer gestohlen hat. Ich bin immer bei dir. Du nur immer recht; Gott huelft dir durch dein trubel. LOUISE ELL.

TRANSLATION.

My DEAR DAUGHTER:—I am your mother. I come to your house when you are asleep, and tell you who has stolen. I am always with you. Do always right, and God will help you through all your troubles. Louise Elli.

The lady says she had lost \$200 worth of goods,—[Ed Journal.

Tobacco Antidoto.

J. E. Moore writes from Spinneyville, Iowa. es follows:

I notice in your Journal, an Autidote for Tobacco, to which I am a slave. Dr. Benjamin Rush informs me, through my wife as medium, that it is genuine. Please send me one box; you will flad enclosed two dollars. Send as soon as possible.

Dr. Ruch is right. Mrs. Robinson's Tobacco Antidote is a sure cure for the appetite for tobacco. We never send out any which is not genuine, fresh, and well packed in tin boxes to keep it in good order. A pamphlet filled with testimonials, will be sent to any one on request, with a three cent stamp enclosed to pay postage.--Ed. Journal,

The DuPage County Nurserics.

In another column will be found the advertisement of one of the most complete Nurseries in the country. The proprietor, Hon. Lewis Ellsworth, has spout a long and active life in the business, he is widely and favorably known throughout the West and is especially noted for strict integrity, both in his own business and that of the public for which he has held many offices of trust. Every buyer of his nursery stock can depend upon getting a first class variety, true to name, and certain to give satisfaction. Having known Mr. Ellsworth and his Nursery for a quarter of a century, we are enabled to speak from our own knowledge and do so with pleasure.

Mrs. Tappam.

Mrs. Tappan, whose lectures excited such deep interest when here a few months ago, will commence another engagement at the Hall corner of Green and Washington Etreets, Sunday, April 2nd.

Her services have been recured for several months, giving all an opportunity to hear the words of inspiration that fall from her lips like fresh coin from the mint.

Mrs. Bullene, who has just closed a very successful engagement here, returns to New York City, where she is engaged to lecture.

Bastian and Taylor.

At a seance held at our seance rooms on Baturday evening last, by Bastian and Taylor, besides messages from spirit friends, and beautiful phosphorescent lights; a spirit face was exhibited at the upper aperture of our cabinet, which is beyond the possible reach of the medium. A spirit lady came out of the cabinet, embraced and kissed her husband as natural as if yet

DR J K. BAILEY has lately spoken at Elm Hall, two lectures; St. Louis, four lectures, and at East Saginaw, Mich., on Sunday, March 13 h, two lectures. He extends his trip eastward into Ohio, and perhaps Pennsylvania and New York States. May be addressed until further notice, at Fredonia, New York.

Furnished Rooms.

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

Contents of the Little Bouquet, tor April, 1876.

"Over Which the White-Winged Angels Go;" The Brave Dog that was Under the Wagon, (Illust.); The Zitter; To the Boys and Girls-Habit; The Mysterious Dove; A Horse's Love: The Orchard Spirit: The Guardian Spirit: or. Out in the Cold; No Progression Without Penitence and Forgiveness; A Wonderful Boy; Hunting for Childhood; A Tale of the Sea; A Trained Capary; The Hare, (Illust); A Silk-Lined House; A Haunted Heart: An Item for the Boys; The Eland, (Illust.); Little Charley Ross; When the Dark Comes, Sleeping Stories; Varieties; Items for Young Theologians; Child of Earth—Born for a Brighter Sphere; The "Olo Da Agua;" Back from the Summer-land; Birds Simulating Suffering—Animal Instinct: How the Little Clades Behaved; "Sweeping the Biby Away; Mathematical Faculty of Orows; A Thrilling Affair; Some Facts About Bibles' Legs; Reptiles, Insects, Etc.; The Philosophy of Life. ń

The Living Bouquer's only \$1 per year. Address Reliefo Patrosophical Publishing Willes Property Asswers. Vold and Devations. HOUSE, CHICAGO.

READ THIS.

They Tell of Hearts and Homes Made Happy by Dr. Collins.

La Ponts, Ind., Nov. 17, 1969.

Dr. S. B. Collins, LaPorte, Ind.:
I used 1,980 grains of optima per month; have been cused since November, 1869.

JOSEPH C. DAREOW. Br. Joseph, Mo., Nov., 1871.

Dr. S. B. Collins, LaPotts, Ind:

I used \$60 grains of opins per month; have been guard since November, '71.

JOHN B. HOWARD, H. D. Princeton, Ind., Hereb 17, 73.

Dr. S. R. Collins, LaPorto, Ind., Hereb 17, 73.

I used 850 grains of opium per month; have been cured cinco July, 78.

DE. W. HAYEL

Dr. S. B. Cellins, LaPorte, Ind;
We used 1,600 grains of optum per month; have been coved alone September, '78. THOMAS AND FAITHY HOSS.

BOOKFOEF, Ind., May 18, 71.

Dr. S. B. Collins, LaPone, Ind:
I used \$650 grains of option per month; have been gor-cileines Herch, 71. John J. Pattereon, II. D.

Omon Muza, Ind., Copt. Ed. 771. Dr S. B. Colling, LaPorto. Ind: I word 1,600 grains of option per manch; hove been ex-out cinco July, 73. JOHN LIGHAN.

Presented, Ind., Nov. 7, "A.

Dr. S. E. Colline, LaPoste, Ind:
I used 1,020 grains of optima per month; have been guide fines Reptember, "75. HOBERT LIONEUL.

Propherstown, III., Dec. 6, 42.
Dr. S. B. Collins, LaParto, Lud.
Wo. used \$40 grains of optum per march; have been cared class August, 49.

WM. SANDHESON. MRS. B. P. SANDERSON.

I used 450 grains of opinin per month; have been sused since July, "73. · T. M. ENDICOTT.

BEANYOUVILLY, North Adems, Co. Mass | March 8, 1978. Dr. S. B. Collins, LaPorto, Ind:
I need 600 grains of opiam per month; have been cared close Cotober. '78.

JOSEPE COOPER.

Unived States Marine Hobstan)
Br. Louis, Mo., March 15, 773.
Dr. S. B. Colling, LaPorte, Ind:
I used 750 grains of opinin permonth; have been guidd since August, 78.
GEO. T. ALLEIN, M. D.

ALTONA, LLL, May 18, 73. Dr. S. B. Collins, LaPorto, Ind: I used 1.000 grains of opium per month; have been con-ed since December, '73. JAMES HANLEY.

New Beelin, N. Y., July 10, 78.

Dr. S. B. Collins, LaPosto, Ind:

I used 540 grains of Opium per month; have been cured succe July, 78.

OHARLES BEARDSLY.

Tablequam, O. M. Indian Territory }
July 27, 73. Dr. S. B. Colling, Laporte, Ind:

I used 480 grains of Opium per mouth; have been expedience July, '78.

JAMES 6. PRICE.

Gratville, Le., Oct. 97. Dr. S. H. Collins, Laporto, Ind: I uced 4.9.0 grains of Optima permenth; have been sur-cu almon March, 78. HOMBR C. J. OLARKE. PHARTETTA, Cobb Co., Ga., Nov. C, '78.

Dr. S. B. Collies, Laporto, Ind: I used 1,680 grains of opium per month; have been sur-ed since October, "78. JAMES J. BUTTS, M. D. BARTA CLARA, Cal., Dec. 80, 182 Dr. S. B. Collins, Laporte, Ind: I used 750 grains of opium per month; have been cared since January, 71. W. H. PARWALL.

CEAWFORDSVILLS, Ind., Jan. 38, 74.

Dr. S. B. Collins, Isporte, Ind.

I used 240 grains of orium per month; have been cared since October, 78. HARRIETT TOWNSLEY.

Br. S. Collins, Laporte, Ind:

I used 8.600 grains of opium per month; have been oured since August, '72.

ELISHA C. CLARKE.

COTILE LABOURG, Red River, Le. |
February, 4, 74.

Dr. S. B. Colline, Laporte, Ind:
I need 1.250 grains of optum per month; have been careed since March 71.

JACOB HARDY.

Naemua. Is,, Feb. \$1, '74.

Dr. B. B. Colling, Laporte, Ind:

I used 960 grains of opium per month; have been cared since August, '78.

JOSEPH COLER. GRESSVILLE, Lt., March 19, 74. Dr. S. Collins, Laporte, Ind.

I used 1,440 grains of oplum per month; have been cured since January, 74. WM. P. BROWN, M. D. Bassawoon, Williams Co., Tenn., April 10, 74.
Dr. B. B. Collins, Laporte. Ind:
I used 730 grains of opium per month; have been cured since December, 71.
H. ZELLNER.

Privabules, PA., May 13, "74.

Dr. S. B. Collins, Laporte, Ind:

I used 120 grains of opium per month; have been cured since May, "74.

WM. AUGUST.

HARRAS CITY, Mo., Sept. 6, 774.

Dr. S. B. Collins, Laporte, Ind:

I need an equivalent of 1,440 grains of opium per month; have been cured since Aug., 74.

E. H. SPALDING.

Thoy, N. Y., Nov. 20, 774.

Dr. S. Collins, Laporte, Ind:
I used 1,300 grains of opium per month; have been dered nince Jan., 774.

MARCUS P. NORTON. NAPOLNOW, O., Dec. 10, 74.

Dr. S. B. Coilins, Laporte, Ind:

I used 7 200 grains of opium per month; have been cured since November, 72. WM. SHEFFIELD, Banker. 'Franklin, Ga., Jan. 20, '75.

B. B. Collins, Laporte, Ind:
I used 1,300 grains of opium per month; have been cared since October, 74.

MOLLIE E. DUKE. LLOYD, Wis., Feb. 19, 175. Dr. S. H Collins, Laborte, Ld:

I used 2 040 grains of oplum per month; have been cared since September, '74. KARY H. MOCORKLE.

FRANKLINVILLE, N. Y., March 2, 76.
Dr. S. B. Collins, Laporte, Ind:
I used 960 grains of opium per month; have been cured since December, 74.

JOHN BURLINGAME.

PRODELAND, Potter Co., Pa., May 19, 75.
Dr. S. B. Col ins, Laporte, Ind:
I used 1.308 grains of opium per month; have been care
ed nince Doc., 74.
RMS. R. A. HAMIL/YON. Chaminda, Ia., April 14, '78.

Dr. S. B. Collins, Laporto, Ind:
I used 600 grains of opinim per month; have been cared since December, 73.

MARTIN NEFF. Dr. S. B. Collins, Laporte, Ind:
I used 300 grains of opium per month; have been cured afnec October, "73.

OARLIE EDSON.

JACESCHYILLE, III., Nov. 20, 78.
Dr. S. B. Collins Liporte, Ind:
I used \$40 grains of optum per month; have been cured since July, 70.
S. P. GUIN.

Evansvirie, Rock County, Wis., April 8, "74.

Dr. S. Collins, Laporte. Ind:

I used \$60 grains of opinits per month; have been cered since January, "74. SOPHRONIA PALMER.

REWARD.

For each and every name of a patient, used as a reference; and for each and every testimonial of such patient, published in this paper, the original of which, signed by the patient, can not be produced. Dr. Collins binds himself to pay to any person making such discovery, the sum of five hundred (\$500) collars. All Orders and Commu.

DR. S. B. COLLINS, LA PORTE, IND.,