

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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J. S. JONES, Editor.

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SEVEN A YEAR, IN ADVANCE.

NO. 1

## THE SPIRIT WORLD.

Answer to T. J. Stevenson's Communication.

In reply to your criticism, I would say that the article, Location of the Spirit-world, not only seems to, but most emphatically does, disagree with the old seven-sphere theory, such an idea being discredited by progressive Spiritualists. The term sphere designating an arbitrary division of space as you would designate the different spheres of location on earth; the spheres having no definite location. But the article does not disagree essentially with A. J. Davis.

After Lucy had ascertained the fact that the planets Neptune, Uranus, Saturn and six of his moons, the moons of Jupiter and the Sun are Spirit-worlds, while Mercury, Venus, Mars, Jupiter and two of Saturn's moons are material ones like our Earth, you say: "This would be inferred by many who are acquainted with astronomy." Having first been made acquainted with the character, the visibility of portions of the Spirit-world with the fact that part of the luminous stars we see in the heavens, are Spirit-worlds, then it might have been inferred that some of our luminous planets also are Spirit-worlds. Most spiritualistic writers have supposed the Spirit-world to be near to us, yet invisible to our eyes, and have taken pains to show the perfect consistency of its invisibility with its near location.

But was it ever inferred? What do those who are acquainted with astronomy infer? The eminent English astronomer, Prof. R. A. Proctor, says: "The Sun is an immense body, glowing with an enormous intensity of heat." Of Jupiter, he says: "It must be at a heat corresponding to that of red-hot iron." Of the moons that "They may be bodies well lighted, though not intended to supply light to the planet. All the satellites can not supply the planet with one-sixteenth of the light which we get from the full moon. They are illuminated by the small sun of Jupiter, which is but the one-twenty-fifth part of our Sun in size."

Of Saturn he thinks we may safely say that: "The surface of the planet is glowing with a ruddy heat."

Prof. C. A. Young, says: "The Sun is very hot." And so many others.

Mr. Louis Figuier, in his book, The Tomorrow of Death, theorizes that the human spirit after leaving the astral body, goes through a series of purifying changes until after a lapse of about a thousand years he reaches the Sun, which he finds in a state of incandescence, yet a most congenial abode. He allows the Sun to be a fiery body, but remains silent about the planets. This is a modification of the seven sphere theory, the concentric spheres surrounding the Sun.

Now, in view of such teachings and theories, would any one who had acquaintance with astronomy, be led to infer that Saturn and Uranus are Spirit-worlds?

Camille Flammarion and Julius Verne, both highly imaginative minds, have drawn many inferences and conjectures concerning the future life and its abode, yet nothing in any way resembling the discoveries of Lucy.

Or did you, who appear to be acquainted with astronomy, ever infer anything of the kind?

Does Lucy offer you inferences and conjectures, or discovered facts?

Do you envy Lucy her discoveries?

The discrepancy between the statement of Lucy that Venus is inhabited, while Prof. Hare says the Earth is the first planet from the Sun that is inhabited, is no doubt owing to the fact that Prof. Hare had not complete control of his medium when the statement was written. Persons who knew Prof. Hare during life, say that often his communications contain ideas the very opposite of those entertained by him during life, but being in harmony with the ideas of the medium through whom the message is received.

As an instance of spirit knowledge upon subjects pertaining to astronomy, I give the following, from Prof. Hare: When asked to give information concerning the planetoids, answered that he himself could tell nothing about them, but spirit tradition says that they were once a large planet, the malignant inhabitants of which attempting to stop up the crater of a volcano, caused the planet to burst into fragments. All that was left perished; what they may at some remote time be, is only known to the Creator; at the present they seem to be useless.

You are disappointed because I made no mention of Neptune's moons. Neither did I mention Uranus' moons which were visited many times by Lucy. But did you imagine that I was writing a systematic treatise on astronomy? In that case it would have been an insupportable omission. For Lucy to have told you all she saw and learned during her explorations, would have filled a quarto volume.

You complain that spirit exposures leave out some of the most important items. Now, that which is an important item to you, may not be so to others; every one has his own peculiar desire. You want to know the residence and occupation of Napoleon and Washington, while another wants the problem of perpetual motion solved, and a third wants the spirit to disclose a hidden treasure, locate a gold mine, or give some information by which he may gather riches without working for them. If you want a certain piece of information which you can reasonably expect the spirit to give you, go and ask them through some medium; take pains to ascertain the fact; your exertions will be rewarded. As Washington has materialized at seances quite frequently of late, he would if asked, these and these give the desired information.

As I have seen no account of it, I presume that not one of those persons present at the seances where Washington materialized, considered it an item of sufficient importance, to ask him his residence and occupation.

"We all would like to have Lucy explain the phenomenon of the retrograde motion of Uranus' moons." Now, when "we all," meaning, of course, "we astronomers," have made astronomy your particular study during life, and fail to account for this phenomenon, how then can you expect Lucy and her spirit friends, who have never studied astronomy, to explain it? Don't you think you are a little unreasonable? Or do you imagine that the moment a spirit leaves the body, it becomes a marvel of intelligence and wisdom? Neither would be "in accordance with the commonest reason."

Again, you complain that in speaking of the fixed stars, Lucy does not tell you whether they are accompanied by satellites or not. But Lucy does tell you of those visited, whether they have satellites or not. If you will look over the article again you will find that nine planets were counted, belonging to Sirius, seven to Antares, ten to Sullat, etc., with a short statement regarding the variety and character of each family of planets and their moons of satellites.

I said nothing about satellites accompanying Antares or Deneb, because none were found. This fact seems to disappoint you very much; but don't blame Lucy, for she always found the resplendent Antares without a companion.

After telling you that Polaris and Vega are barren places, deriving their light from some not very distant stars, (I said nothing about heat or neighbors. I said derived light; heat and light are not identical; and astronomy teaches you that stars are not neighbors. The least distant star from the earth,  $\alpha$  in Centaur, is so far off that the light requires over three years to reach the Earth. That is about the way the stars are scattered in space; you innocently ask: "Why are not these stars inhabited?" What condition would the Earth be in if deprived of the influence of the Sun, having no luminous satellites as those of Jupiter and depending for light and heat upon the stars in the heavens? I can not here, satisfactorily, enter upon a description of the peculiarities, habits and customs of the people of other worlds, but would advise you to consult to read, study and investigate for yourself, search for that which you want—do not wait till it comes accidentally; then, that which now appears dark, mysterious and inhospitable to you, will be illuminated by the knowledge you have acquired, and darkness, mystery and inhospitable vanish.

In writing the article, Location of the Spirit-world, I simply endeavored to show the true location of a part of the Spirit-world, so far as discovered, and to show the absurdity and falsity of the old seven-sphere theory; if I have succeeded in this, my object has been accomplished.

Dr. Woodruff.

## MATERIALIZATION.

Experience of Aurelia Griffith.

Mrs. S. E. Jones.—For some time I have felt it a duty, yet hesitated to give my personal experience to the public. It would be almost worthless without the weight of my name and residence; yet it is hard to publicly renounce the respectable, old orthodox cloak, especially for one who, only three years ago, pronounced all Spiritualists either knaves or fools. However, strictly private experiences of a remarkable character, convinced me of the "communication of spirits." This was exceedingly welcome to one who had come to disbelieve in a hereafter; yet so startling were some of the communications, that though I did not doubt the channel or medium, I doubted the source or spirits communicating. By them I was directed to visit Mrs. Stewart of Terre Haute, and they would there speak certain test words with materialized lips. It was a long way to go to test their truth, but I went, determined that time, money or trouble should prevent my fully investigating a philosophy of such importance. They kept their promise, although at the private seance which I had for the purpose of giving the opportunity, Dr. Pence assured me it was impossible, and that I would destroy conditions by asking anything so positive. But it was my own loss if I did, and I could not be satisfied with less than they pledged their honor to give. Religiously, I had kept the test words. Not a mortal soul present but I knew what they were to be. When the first spirit appeared, I asked, "Did you come to me through Mrs. E. of San Francisco?" He bowed. I then continued, "If so, please get all the power you can, and give the test words you promised." He shut the cabinet door, and I asked the ladies present by invitation to sing. These ladies were Mrs. Lewis of Cincinnati, Mrs. Burke of Covington, Kentucky, and Mrs. Jones of Terre Haute. They kindly complied with my request until the door was suddenly thrown open, and in a clear, thrilling, sweet-whisper the test words spoken. In this manner, at this seance, two different spirits gave test words promised me in San Francisco, six months before. But even more wonderful to me, was life-like appearance of my own relatives and friends. Remember, I was among utter strangers, and was careful to give no one an idea of those I desired to see; yet I can swear to having seen, talked to and kissed perfect representations of my father, Rev. D. M. Conant of the North Ohio Conference, my brother Rev. Wm. M. Conant of the same Conference, my husband and a lady friend. This friend, Mrs. Agnes Nagle, wore a beautiful robe, of

the finest white lace, apparently, and she allowed me to touch and carefully examine it. It was worn over a crimson dress.

My father's was the grandest materialization of all. He seemed to bring a light with him, making even his gray eyebrows visible. After kissing me, and being introduced to Mrs. Burke, whom I had invited to be present, he returned to the cabinet, and stood looking so perfectly the dear old father, that for the first and only time, I burst into tears. Immediately he dematerialized in full view, and my emotion so disturbed conditions, that I could have no further manifestation. When I have repeated my experience here to friends, they have asked if I did not, expecting my relatives, imagine I saw them. This question would be an insult, if I did not most thoroughly understand and sympathize with a like skepticism. To such I only reply, "Why at the private seance, when I expected only relatives, should the first form come as a school-girl, one I had never seen, but claiming to be my daughter's pupil. She took off a little velvet hat, let me feel of it and examine the artificial leaves with which it was trimmed. Her dress was a very peculiar shade, and the whole materialization life-like—so life-like that in telling my daughter, I said I would recognize her picture anywhere. My daughter immediately brought me the child's likeness, and I not only recognized the face, but the very peculiar plaid dress she wore. Now, I am thankful the child came, but at the seance I was disappointed, as I strongly desired a relative. After the child left, I felt sure my husband would come; instead, my friend, Mrs. Nagle, came. Please let me what imagination had to do with either of these forms? Probably, the very strong desire to see my husband, made it more difficult for him to come. But his coming was as natural as in earth-life, excepting he could say but little. At one time he attempted to step from the platform to the floor by my side, but finding it difficult, passed to the opposite side, down the stair and around to me, making one continued walk of at least twenty feet, probably more, and he preserved his old peculiar walk.

Another evidence of identity he and my father gave, proving characters are not changed by death. My husband would never refuse to kiss a lady, but my father seldom kissed even his own daughters, and then on the cheek. When I introduced my husband to the lady present, she said, "Will you kiss me?" He replied, "Yes, indeed, I will kiss you the same as when my father stood back as though amazed at the request. The lady continued, "Though I do not know you, I feel I love you," and he hesitatingly, stooped and kissed her on the cheek. Was not my letter already too long, I would tell you of seeing a materialized sick lengthen itself, convincing me that Aaron's blossoming rod was no fable, as I had for many years supposed; I would tell you of the young gentleman who repeatedly saw a form claiming to be his father, yet unable to recognize it until the last evening, when recognizing it unexpectedly, he fainted at the sight; I would tell you of the unavailing efforts my nephew made to be recognized until I suddenly remembered I had never seen him wear a beard, then how quickly the beard was removed, and how perfectly I recognized him. I would tell you of a very tall friend of mine, who holding my hand, dematerialized until he was no taller than I kneeling on the platform where he stood; I would tell you of a lovely spirit who sang with her mortal husband as they stood in form face to face; I would tell you of a bright boy who whistled an accompaniment to his little cousin's song; I would tell you of Martha Washington materializing a beautiful lace handkerchief to match one worn by Mrs. Lewis; I would tell you of our glorious "Hallelujah" flag boys; and of many other things which I have not even named. But one thing I must tell you in justice to Mrs. Lewis and Mr. Holmes. I know there was no previous acquaintance between them, and that collusion at Philadelphia as some have surmised, is supremely absurd. I have never seen Mr. Holmes, have no interest in him further than the interest of truth, and never met Mrs. Lewis until I met her at Terre Haute. There I told her that Washington had said he could materialize through Mr. Holmes, but she would not believe but I had been misled; as she had no faith in Mr. Holmes' mediumship. Having said this much, I will confess that Washington was one of the spirits who spoke the test words, and he brought about the meeting between Mrs. Lewis and me, to establish him to prove his identity, and by our disinterested honesty, the truth of Spiritualism.

One friend only has declared that if he had experienced what I experienced, even then he would not believe. To such my answer is, "There is but one fool greater than he who believes everything without investigating anything, and that is the fool who will not believe anything so matter how plainly proved." For what are our senses given? Four of mine were fully satisfied by the coming of my tall friend; seeing, feeling, hearing, and smelling; for he fell in a shower over my face as he kissed me; this perfume was noticed also by the other ladies whom he kissed.

In conclusion, allow me to thank Dr. Pence for sending me the picture of my tall friend, and to ask as a further test whether he had any thought of visiting Terre Haute June 7th, and to assure him that I trust he will make my house his home during his proposed visit to San Francisco, when I hope to thank him personally for his courtesy to one who is yet an utter stranger to him.

AURELIA GRIFFITH,  
384 Lombard St., San Francisco, Cal.

## Brother Arrayed Against Brother.

LETTER FROM T. J. MOORE.

Mrs. Harmon.—I wish to address a letter to my brother Oron Moore, Esq., in particular, and all orthodox believers in general, through your truly interesting and very valuable paper, from the fact that its contents will meet more eyes, than if directed only to him.

My brother is 70 years old; is a reading, thinking and praying man; has been a member of the M. E. Church in good and regular standing more than 45 years. Like our noble Ingersoll, he always loved humanity for humanity's sake. He is a man that has always enjoyed life much better than most men, though I don't think he is any better in heart than he was before he "was born again," and I always thought he did not need any "hornin over." I said he always enjoyed life more than most men, and here allow me to add that I think he enjoys life as well as any man can who really believes that a great majority of his fellow beings must forever dwell in a "lake that burneth with fire and brimstone," though I don't think his heart has been so much stilled by his regeneration; that this thought is really pleasing to him, even though he may think that his salvation may be for the "honour and glory of God." He is much troubled about my infidelity, and is anxious to reclaim me and have me "rise from the wrath to come," and this is the course he proposes to warn me. He takes and reads several religious (7) papers, and when some of their 7 by 9 bigoted editors fire one of their big guns into the infidel camp, he sends me the paper containing the wonderful essay, and calls my attention to it by a dash from his pencil. I have just received a copy of the old "Christian Advocate" from my brother, with an editorial shot at infidelity, which I suppose the entire M. E. Church think is sufficiently powerful to absolutely kill, yet to annihilate every attempt that can be made to refute it. Perhaps my brother may think it is such an infidel killer that I even, who have dared to "face a lying demagogue and damn his treacherous actions without winking," would be afraid to "lock horns" with an editor of one of the oldest orthodox papers of the country.

Well, let us look at his fulminations. He starts off by asking this important question, "What does skepticism offer in exchange for 'Faith'?" He means the faith of the orthodox churches; of course, then he says "the attempt to rob any person of his faith, is Christianity in an act of unpardonable cruelty." At last we see if this be true. Faith in Christianity teaches the doctrine that your God will damn to endless ages of utter agony in the flames of a fire and brimstone hell, the greater part of all "woman born," and that there are now millions on millions suffering there for deeds that your God (that "so loved the world that he gave his dearly beloved son to die" that the "elect might be saved") knew they would do before he forced them into the world, and out of it. Query: How much did your God ever love those now in hell? If he ever loved them, that love is now changed to bitter and undying hate.

Query: How much did he love the reprobate part of mankind whom he predestined to endless woe?

Again, did your Christ die to save that unfortunate class that your God always knew would be damned? If he did, why did he say, "I pray not for the world, but for those that thou hast given me out of the world." Was there any necessity of Christ's dying to save the elect? If there was, please tell us why. I presume that if you were forced to answer this query, you would say "No, for they are saved by God's pure grace." It seems to be the fact (according to theological teaching) that God made his two great plans, viz: one of salvation and damnation, long before your Savior Christ was born, or earth thought of; hence he could not have died to save the elect, and as he could not save even by his death any of those God always knew would be lost, we are forced to the self evident conclusion that there was no possible necessity of his dying at all. Don't you see it?

I think I have shown (even if you believe in the "fall of man" and its consequences as taught in the creeds of Christendom be true) that there was no necessity of the second person in your adorable trinity dying to "reconcile" (?) the first person to himself, or rather to make the feelings of the three parties to this great and wonderful transaction harmonious.

I have two more plain questions to ask that it is important the world should understand (if your doctrines be true), and which "wayfarer men though fools" might answer at once, unless their minds had been stilled by your creeds. First, did your God always know who and how many would be eternally lost? I answer for you, "Yes, a thousand times yes. I have only one more question to ask you on this point, and it is tantamount and paramount to all the preceding queries. It stands in the same relation to them that Aaron's rod did to those of the Egyptian Magi which were "all swallowed up (or down) by that of Aaron" see Exodus 7:19; and I presume they were all thoroughly disgusted, so will all my previous questions be truly answered when this one is. Query: Is it possible for any of those to be saved whom your God eternally knew would be lost? I pause of a reply, and demand an answer, which I am sure you will never dare to make.

Now, I dare tell you that unless you really believe that it is possible to save some (or all) of those that God always knew he would damn, I repeat, that unless you do absolutely believe this, I say that when you stand in your holy (?) pieces and preach "free salvation to all" and make your hearers believe that it is

possible for all persons now living to be saved from the just punishments due to his or her sins, and made heirs of immortal glory, that you tell them a huge lie—a ridiculous falsehood!

The soothing plaster that you all apply to such knotty facts as I have here set forth, will not now satisfy the public mind as that "great is the mystery of Godliness." This scriptural declaration, this gospel *parous* plaster, was (in the "times of the ignorance which God winketh at") large enough to hide from the eyes of the bigoted and ignorant, the moral gangrene that (the doctrine of possible salvation to reprobation) contained. I trust I have now, not only shown the editor of the "Christian Advocate" some desirable things that skepticism (modern infidelity) "offers in exchange for Faith," and I think I have offered what all honest, unprejudiced minds will say is more than an equivalent. If not, I will offer you more of the same sort hereafter.

T. J. MOORE,  
Starfield, Ill.

## A QUEER STORY.

A Grand Square Piano Affected with the St. Vitus Dance—Strange Demonstration of the Occult Power.

(From New York Herald.)

A most marvelous demonstration of what is called the "occult force," says the Philadelphia Press, was given at the residence of Mr. S. F. Kase, in the presence of a large number of invited guests. Our reporter was met by Mr. Kase, who conducted him to a large, well-lighted, handsomely furnished library, in the second story, where most of the company had already assembled, and requested him to examine a new piano standing in one end of the room. This proved to be a very large seven and a quarter octave instrument, weighing probably from 1,300 to 1,400 pounds. The back legs were butted up against small cleats fastened to the floor, as Mr. Kase explained, to keep it from moving when lifted from the front. The piano was rolled out and the cleats seen to be simple pieces of wood and nothing more. In a few moments a lady, who was introduced as Mrs. Bell Young, entered the room, and taking her seat at the piano began a lively waltz. Then followed a popular ballad, and finally a spirited selection in polka time. During the performance of the last composition the piano seemed to become a little excited and to beat time with the front legs, this motion becoming rapidly more marked until it was raised again and again from four to six inches from the floor and thumped back at every accented note in the bar with such force as to jar the room. "Please don't make so much noise," pleaded Mrs. Young, and the piano obediently ascended and descended as though resting on springs. The lady stood up, but the piano continued to beat time next she placed her fingers on the music desk with the same result, and finally held both hands over her head, and it obeyed her voice, moving up and down lightly or heavily as obediently as a trained animal. Seven gentlemen and one lady, the aggregate weight of all being 1,945 pounds, then at Mrs. Young's request sat upon the piano, but the additional weight made no difference whatever. The lady then passed around to one end of the piano, placing her hands upon it, and again it jumped from four to six inches from the floor whenever requested. Mrs. Young next placed one hand at the bottom of the same end with one hand lying flat on top, and the process was repeated. As only two gentlemen in the room could lift that (the harp) end of the instrument, and then only with an instant flushing of the face and swelling of the veins, indicative of great muscular exertion, it did not seem within the bounds of possibility that the pale-faced lady could move it with one hand, but still the reporter placed his hand between the bottom of the piano and the lady's palm, and though the piano jumped as lively as ever, there was no perceptible pressure from the lady's hand under the piano, and it was further noticed that not even the lady's dress touched it; the other hand was lying flat on the top. A large, powerful gentleman, who had before lifted one end of the piano, then tried again with Mrs. Young's fingers resting on the top, but was unable to budge it. Two gentlemen tried the same experiment and were successful, although both admitted that the instrument had suddenly increased amazingly in weight. All these experiments and others of the same nature were repeated again and again during the evening, and always with the same result, the piano moving in any direction at the word of command, whether its new found mistress touched it or not. Mrs. Young stated that she was very anxious to have her strange power thoroughly investigated, especially by scientists.

When man shall be willing coolly to examine the proof of the existence of a God, drawn from general consent, they will acknowledge that they can gather nothing from it, except that all men have guessed that there existed in nature unknown, active powers, unknown causes, a truth of which no one has ever doubted, seeing that it is impossible to suppose effects without causes. Thus the only difference between the Atheists and the Theologians, or the worshippers of God, is, that the first assign to all the phenomena material, natural, sensible, and known causes; whereas, the last assign them spiritual, supernatural, and intelligible, and unknown causes. The God of the Bible, is it in fact any other thing than an occult power—System of Nature.



Experiences of a German in the Investigation of Spiritualism.

BY F. VOGL. CONCLUSION.

During our sojourn at the Eddy's, I don't remember which evening, we were sitting round the stove which interested in the clairvoyant descriptions of Horatio, when he began to describe the scene and moles on the persons present, much to the general amusement. I asked mentally one of my controls, "Can I do that also?" And the answer came, "You can."

Turning to Horatio I said: "There is a scar on your right arm near the shoulder, giving the exact location and size." Horatio laughingly said: "The spirits are mistaken this time, but I saw the scar and said so. Horatio at my request took off his coat and rolled up his sleeve and there was the forgotten scar."

April 25th, '74, I paid another flying visit to the Eddy's and staid three days. During one of our light sessions we had a large audience. It was Sunday, May 3rd, and the curtain of the cabinet was raised up and there came forward three little children—a boy and two girls, and back of them a woman, distinctly an old colored woman who had been not only their nurse, but also the nurse of the mother of these children, who were fully recognized also the old nurse by the mother who was one of the audience, and who was talking to the children. They could not speak but stood in the doorway of the cabinet clapping their little hands in answer to their mother.

This was probably as wonderful an exhibition of spirit power as I ever witnessed, three children and one grown person at one and the same time, and all seen by an audience of over twenty people from different parts of the country. Our skeptical friends certainly will have a good job on their hands to prove how one man can divide himself into three children and their nurse; if our good friend William Eddy so divided himself, then he is the most marvelous individual that ever lived on this or any other planet.

In January, 1875, I started on a business journey to San Francisco and Oregon. On my return I visited Virginia City, Nev. My letter of introduction to Mr. Mackey, procured for me a visit to the celebrated Bonanza Mines, viz: the Virginia consolidated, the California and the Ophir. My next stop was Salt Lake City. Then I was three weeks in Colorado visiting many gold and silver mines.

Wherever I went on this journey of five months, I was received politely and kindly by the Spiritualists whom I met everywhere. Spiritually, this trip helped me much in my development; it brought out one of my special phases—viz: Mineral Clairvoyance; that is the ability, psychometrically, from a specimen to get in rapport with the locality whence taken, and to be able to see the veins of minerals in the ground, also to mark plates of the ground, giving the locality of the veins, their depth and commercial value.

Thus another spirit promise has been redeemed. On my return to Boston, in compliance with the wishes of my spirit friends I placed my name before the public in the advertising columns of the Religio-Philosophical Journal, where it may be found.

I have been deeply interested in the study of mineralogy for a number of years, and have gathered one of the handsomest collections in another hands, by this silent preparation. I was especially fitted for mineral clairvoyance. In making a clairvoyant examination to diagnose disease by having the patient before me or by lock of hair, my best conditions are not to know anything of my patient. I do not want any leading symptoms at all; with me they destroy my passive condition.

On the same grounds, if I describe spirit friends for an audience of one or many persons, I don't want them to tell me, "I have a father in the Spirit world." I call that leading your medium. This method furnishes no demonstration of mediumship or spirit control. As if my interest your readers to get the details of a mineral examination by clairvoyance, I will as close of my experience, relate my first mineral examination.

A gentleman called upon me in Boston and was introduced as Mr. George Botsford, attorney at law from Frederick, New Brunswick. Mr. Botsford gave me some common pieces of quartz which he had broken from a ledge on his land near St. Johns, New Brunswick, also a large surveyor's map of the property.

When I have a mineral examination to make, I sleep that night alone, and place the specimens on a chair near my bed and spread the plat upon the floor of my room. I ask for the mineral band, and when they come, and I can see them as clearly as mortals in the streets, I ask them to take me with them to the land about to be examined. I did so in this case and awoke in the morning feeling very tired as if I had been hammering rocks all night long, but I had an indistinct remembrance of the journey. I sat down for control and was told that there were three veins of magnetic iron ore on this land. I marked the plat specifying depth from the surface and quality of the ore. Controls then said, "Enough for now."

The next evening I was walking in the street, when one of my controls came to me and said, "Look up in the air," and I saw a farm spread out like a beautiful picture and in the centre was a field of some kind of grain. "Do you notice that field?" said the spirit. "Yes." It is an old buckwheat field. There is something valuable there. I will tell you when we get to your rooms. Arriving at my room I sat down for writing and the control said: "Under that old buckwheat field is a bed of plaster. In the lower right hand corner also is a bed of valuable clay."

When Mr. B. called for his mineral examination, I read it to him and he laughed. "I asked, 'What are you laughing at?' 'Oh! I am not laughing at you at all. I am only laughing at my own stupidity and how handsome the spirits bring up the test to me. When we were running this line, across the centre of the land, which is the dividing line between my brother and me, I now remember that we could not use the compass owing to the deflection of the needle; we had to sight the line. This phenomenon of the needle deflection, of course is well known, to be caused by iron ore in the earth. I don't know anything about an old buckwheat field—will you please mark it on the plat?' I felt my hand controlled and made a little cross as the place for him to dig for the plaster. I then made a little cross in the lower right hand corner and told him, 'Please dig here about a foot deep and you will find red earth. Send me a sample by mail, and I will give you the details about the clay.' Mr. B. then left me and returned home. In about a week I received the following letter from him, with a small tin box full of red earth.

He says, "When I went to St. John to visit my property, I met a stranger, a laboring man. Impelled by an irresistible impulse, I asked him if he knew anything about the property. He said, he did; that he had lived near it a great many years. I asked him if he ever knew of a field of buckwheat on it. He said there was one, but it was twenty-eight years ago. This man went with me and staked out the buckwheat field. The plaster cross on the plat appeared to come right outside of it. They then went to the clay corner and dug up some of the red earth to send me. From this I was enabled to describe a large bed of clay, red at first, then lower down, bleaching out and almost white. Mr. Botsford set men to digging and the clay deposit was found as described. There is a barrel of this clay now in a Pottery in Charlestown, being tested.

In digging for the plaster bed, after going down some fourteen feet, the men came upon a layer of what appeared to be limestone, and Mr. B. sent for instructions—if to blast or not. I sat down for control and got these instructions: "Take a compass and go twenty-five feet south-south-east from the present excavation and you will find your plaster."

Subsequently I received a letter from Mr. B., wherein he says that he took a line 60 feet long, and in his haste called it 50 feet, setting his men to work. When my last letter reached him, he discovered his mistake and the 20 feet south-south-east brought him to my original plaster cross, as he ascertained by an accurate survey. This was another good test of clairvoyance.

Parties desiring can address Mr. Geo. Botsford, Frederick, New Brunswick, for a verification of the above facts. As soon as convenient the full details will be put in proper shape, duly certified by an affidavit of Mr. Botsford.

This narrative brings us down to the present time. When I first began the investigation of this subject called Spiritualism, I decided to keep on in my investigations until I either proved or disproved the subject, no matter how short or how long a time it might take. I accepted only those facts which appealed to my common sense and reason; such facts as I could not comprehend, I did not condemn, but I put them on probation to see if future events would clear them up, and they generally did. Knowledge in any branch of education is of gradual growth and of necessity slow; it is so with this subject of Spiritualism. There are so many strange facts that strike the new investigator that it takes time to properly comprehend them.

I consider myself very favored in my investigations to be able to prove many of the phenomena in my own person and through my own mediumship, and of all the laws of evolution there is not one so clear as that which comes to us through our own senses. What we see, feel, hear, taste and smell, we do not believe—we know it to be a fact. I pity the individual who will not believe his own senses.

"What good has Spiritualism done you?" will be the natural question everyone of your readers would like to ask me. Briefly, I do not believe upon faith, but I know now that there is a future life and that the soul of man is immortal. I know that we are never alone. I know that our innermost soul thoughts are read by spirits like an open book. I know that spirits do impress our thoughts and are trying to elevate the standard of our morality so that we may arrive in our next state of existence in the best possible condition. The Spirit world is all about us. Spirits are but mortals without a material body, and there are just as bad spirits as there are bad men, and just as good ones, and as like always attracts like, so it is in our own power to attract to us spirits of elevated humanitarian ideas by cultivating our thoughts. There is no state of mind equal to the soul happiness derived from spirit intercourse.

Spiritualism, the proof, the reality of Spirit-life and spirit intercourse, is the greatest blessing ever vouchsafed by God to mankind, or else it is the most remarkable delusion upon the world; in either case, let us do as the spirit said: "Test the spirits." Let us use the reason and intelligence given us by God to prove the blessing or expose the delusion, by a long, earnest and candid investigation at our own firesides and in our own homes, and you may rest assured that there is truth in the words, "Whenever there are a few of you gathered together, there will I be with you."

Letter from New York.

EDITOR JOURNAL.—Summer tourists (who comprise nearly all the residents of cities hereabouts, who have the means to defray expenses), have not yet returned and quiet business, in social, philosophical, scientific and religious circles. We are not for Bishop and Mrs. Flint, it might well have been feared that for the time Spiritualism would have been forgotten, from which we may learn, that even they are in some respects useful elements in the carrying out of mortals, yet unrevoked plans. The former is heavy on "tricks," and is said to have performed some, that as yet he has not thought proper to boast of, still, so long as he confines his attention to the art of exposing, he will undoubtedly be received in public halls, by the gentlemen who think they are having their chestnuts pulled from the fire by him. He criticized a "trick" of the President of the "Hermann" and appended a challenge, and below may be found a reply from the "Professor," which will leave the gentleman where he was left by the publication by Mrs. Young the medium. It is not to be presumed he would take anything which did not belong to him, but if by his cunning he obtains a large amount of free advertising from the daily press of this city, nobody has a right to complain, unless it be the publishers of Spiritualistic papers which are compelled thereby to notice him, gratis.

A CARD FROM FR. HERMANN.

OLYMPIA VARIETY THEATRE, New York, Aug. 17, 1875.

To THE EDITOR OF THE JOURNAL.—I have read your issue of the 11th inst. and am compelled thereby to notice him, gratis.

Yesterday's papers contain a criticism of my

"Spirit Cabinet Trick" (now performing at the Olympic Theatre), and a professional challenge, both from the pen of a Mr. Irving Bishop. I take no notice of the "criticism," but as for the challenge, if Mr. Bishop is in earnest and "meant business," let him deposit \$100 with the editor of the Journal (Mr. Frank Queen, as a token of his security) in pledging myself to deposit a like amount, and same a time and place when he will meet me, subject to such conditions as may be agreed upon between us. F. HERMANN.

It is claimed by some who are on intimate terms with Bishop, that he admits mediumship, but as Anna Eva Fay's manifestations consisted largely of "tricks," which he could perform without as well as with mediumship, he gives those exhibitions. If this be true, it is only a further proof that he is obtaining notoriety without financial expense, though at the expense of candor. We do not envy him his status from any point of view. The daily press is just now in need of the items furnished by reason of the acts of attorneys of the so-called Mrs. Flint, and the opportunity has not been neglected. So long as it shall continue to be popular to characterize all mediums as impostors, and all manifestations as delusions, and all mediums as impostors, and all manifestations as delusions, it can not be expected that the daily press will as a rule, allow any other kind of criticism but their own leading. It is not long since, that a reporter on a leading daily, who had been sent to write up an account of a seance, returning to the office, said to the city editor, that he had seen things which it seemed to him unfair to hold him as fraudulent or delusive, inquired if under such circumstances, no deviation was to be made from the general instructions he had received. The reply was, "You have no right to reason about what you see, give them h—!" and whatever that may mean literally.

There is no doubt the daily newspapers of New York, and Judges Westbrook and Donoghue, have been diligently engaged in the line of conduct toward Dr. Flint, which would be indicated by the popular rendering of that laconic instruction. Had less been charged against Dr. Flint, I should have taken no pains to have investigated the facts, but after the appearance of so many improbable statements, I gave the whole subject thorough examination, and am compelled in truth to say that I find no charge against the genuineness of his mediumship, and some against the mediocrity of the statements of the so-called Mrs. Flint he accepted against those of Dr. Flint, and the reasonable probability.

Risk here, at the risk of extending this communication to an extreme length, I am compelled to comment upon Dr. Flint's own communication to the New York Times of the 16th of August, in which he states: "I was never married to the woman who calls herself Helen M. Flint," this is in fact the fact that when the case for divorce and alimony, no such defense was made, but a stipulation was entered into and signed by Dr. Flint's attorneys, agreeing that the before should inquire into and report to the court, the amount of alimony which the Doctor was able to pay, seems to me a very strange statement, and whether true or false, shows Dr. Flint in the worst light in which he has been placed. It seems impossible, if the above statement of Dr. Flint be true, he could ever have consented that such a stipulation should ever have been entered into by his attorneys, yet even in that view of the case there can be no explanation to people of good morals and intelligence in this day and age of the world, whether they be believers or disbelievers in Spiritualism, that it was a proper relation to exist between him and the woman he refers to, and no true Spiritualist will attempt for a moment to excuse this disgraceful statement. If so be his wife, the statement is outrageous; if she is not, he has disgraced not only himself, but in not, he and every one who exposes it, in honor. I may be pardoned if I shall exhibit feeling on this subject which I can not repress. If she be the wife woman he refers to, and he has lived with her for years as Mrs. F. of course surrounded by such influences as such a person would draw about her, he should not complain, if the penalty be exacted; for none could know better than he, that it was a matter that admitted of no such thing as repentance and forgiveness, but the law must and would be fulfilled.

Whether the people of this world will ever become sufficiently spiritualized, that the good of society shall not imperatively demand the monogamous marriage for the protection of good morals, I do not care to discuss. It rarely is required now, and as it is highly probable that there will be work of some kind for future generations, I am quite willing to leave that subject entirely with them, and as this view is adopted by the entire body of professed and known Spiritualists, except a few long haired men and short haired women who cultivate notoriety by their eccentricities, and may or may not be Spiritualists, but surely are not authority, and this view is universally adopted by the hundreds of thousands of believers in Spiritualism, who have made no public acknowledgment of it, it seems to be all important, that the Spiritualistic press should speak out plainly upon this and other matters which offend mediums unfavorably, as well as defend them when in the right, or they are unjustly attacked. It is time that our press was used more to bring to eliminate the false from the true, and publishing what true Spiritualists do not believe and endorse, as well as the converse.

It may be said that time will bring about all this. Quite true. When sufficient time shall have elapsed, the present population of the world will have learned all upon the other shore, but in the meantime millions of human beings from among the best class—the able, intelligent, refined, good, and influential, are refusing to even give the philosophy a thought, much less to investigate the phenomena.

It may be we have too few papers published in the interests of Spiritualism, but if it is more likely, that three we have are not sufficiently well sustained as a rule to permit that independence so desirable, if not necessary, to secure the whole truth. With better patronage we should have capital seeking investment in the legitimate publication of our papers and books, and employing our best minds in the preparation of facts and arguments for popular use, and not as now had publisher, editor, writer and reporter represented by a single individual, except in cases where the net proceeds of an immense farm be cheerfully donated toward making up the annual deficiency, or the paper be managed with selflessness amounting to a reproach upon those who are not as well as such as are responsible for it. The Spiritualistic Work was not well sustained because, as said, it was not a valuable production. Could more have been expected from a man who was obliged to spend his time traveling and laboring to supply the deficiency which his good lady was unable to obtain from the net proceeds of the farm?

Willson's farm had been larger, or his show had been greater, he might have kept effect until the receipts of his paper would have equaled or exceeded the expenditures. Spiritualists should work faithfully for, and lavishly patronize every paper devoted unselfishly to the interests of Spiritualism, and make this idea substantially the basis of any patronage, and our literature would soon become

greatly improved and sought for, where now it is almost none. T. OSATSKY, M. D. 111 W. 3rd St., New York, Aug. 1876.

SHAKERISM. Reply to Elder Eades.

I do not suppose the readers of the Journal will be willing to have a lengthy discussion upon Shakerism, started upon them, or that they will be interested in the investigations I may make as to the exactness of the theory of Shakerism, unless the theory has some relation or connection with the more important questions of the day in which they are interested; and as this is really the case, as the studies of spiritism will find a new field of investigation open to him in this question of the decay of Shakerism, I will venture to intrude once more upon the columns of the Journal with a brief reply to Elder Eades, who writes very much as though a bombshell had exploded in the Shaker camp at South Union, Ky. But Elder Eades is one in authority and naturally enough contends sharply and with vigor for his position, having won it through years of gospel travel, which means a great deal, as we estimate in human affairs.

There is abundant room for progress and great effort and longing on the part of many Shakers for it. I will not trespass upon the crowded columns of the Journal, with an answer to all of Elder Eades' bold, bold assertions and misstatements. How strange that he should ask the question, after admitting the charge of the absence of "gifts" in Elders of to-day, why that should interfere with the exercise of an authority granted as an accompaniment of the "gifts." Then again his remedy for the decay and loss of numbers (going from nearly 7,000 to the present number of 2,400) is more of this that has wrought their ruin; to increase their dose, which has reduced the body to a skeleton, with the hope of a cure.

The errors grafted upon Shakerism, which come from the popular theology of the day; the creation of the world in six consecutive days, a literal hell, the Trinity of the Godhead and other theological errors, have been discarded and thrown away; but this one great fundamental error in their system of civilized power, as much out of place in a social system of to-day as any of the theological dogmas they have discarded, yet they cling to it, though warned by a prophecy backed by the logic of experience, that certain destruction will be the penalty they must pay for their folly.

Elder Eades says: "This gift (spiritual discernment) is not so necessary now where an organized order exists, as it was in the beginning, when all were strangers and no order existed," which is precisely the reason I should give for the abolition of their civil power. Now, in conclusion, I will answer the Elder's question: "Why, under high heaven, did you not stay with them?" Alluding to my statement that I had never found more of Christ on earth than I had found among this people. Simply because I knew I could do better; that I could avail myself of all I found worth keeping among the Shakers without the drawbacks that cling to growth and progress they lay in way of the travel Christward. This highway, beset with thorns and crosses, I had traveled years before I went among the Shakers, and mean to travel in, while life shall last.

The Elder's flag at Anacora over my shoulder is as foolish and spiteful as it is unfortunate for himself. There is one single individual in Anacora, one simple, child like, devoted soul doing more than all Shakerdom to beat back the flood issuing from the mouth of the dragon, to check the tide of irreligion and infidelity now sweeping over the world. Yet he makes no claim to being one of "God's anointed," or as being a member of the "True Apostolic Church;" but he is doing a glorious work in the cause of truth for all that, and the Shakers will find it necessary to abolish some of their consecrated altars before they can claim the right to call by William Eddy, names with the Vermont boy, William Eddy. Perhaps in some record to be made in the future and to be read, as a verse, in some future Bible, the following may be found:

And, so it came to pass, because it had become true of Shakerism as of the great Balaazar, mine, mine, take! sphinx, the disciples were first called ANACORA (Ann Locana) at Anacora. W. B. HERRMAN.

Letter from the State Missionary of Texas.

DEAR SIR.—What is the meaning or definition of the word "local," as used by "The National Conference of Spiritualists"? Will Dr. J. E. Bruce explain?

Does this conference totally ignore all State associations now formed, and seek as the ever great need to organize local associations in every town or county in the United States? aforesaid locals to be under the immediate government of the national, with no intervening State organization? Is not, where the need of "The Board," and all the various committees proposed in the constitution under which said locals are invited to organize. Except in our large cities members could not be obtained to fill the offices, allowing three members to each committee, twenty-four in all. Were the constitution offered applicable under the laws of different States, a State body, possibly, might work under its provisions, but a "local" would be buried under its weight during the first month of its existence.

Would it not be far better for this committee of twelve to acknowledge the existence of these State associations already organized, and invite and assist other States to organize, if they have a sufficient number of locals, on the delegate plan, if not on the individual basis, similar to the Texas association, and place themselves upon a sure basis by incorporation in accordance with their State laws, framing a constitution in harmony with their charter? Then call a delegate convention to meet in '77 and form a national association.

To the State associations should be left the duty of employing missionaries and lecturers to assist in forming local associations in every town, village or hamlet, where five or more believers or liberals could be found. The "system of itinerancy," as suggested by H. F. Baldwin, in the Journal of Aug. 18th, would be very effective in spreading the glorious truths of the Harmonical Philosophy, and promoting toward the above plan, might be that a convention thus called would not be composed of "Christian Spiritualists." They might not recognize in Jesus of Nazareth, a spiritual leader of man, in any sense superior to A. J. Davis, or even to other leaders, who lived hundreds of years prior to Jesus.

They might not accept this cumbersome constitution for a local of ten, fifteen or twenty members, when: "Do unto others as ye would be done by," together with a few by-laws and rules of order based thereon, are all the laws needed. They might not be able to build a platform between "non-believing shakism on the one hand, and all creeds that tend to cramp and trammel the human soul on the other." The Spiritualists of Texas, invite all Liberals, no matter by what name they may have been branded by orthodox theology, to unite upon a platform that has no creed or articles of faith; with no mediator between man and his God; quoting the words of Bro. Peabody, teach that we "believe in repentance as implying sorrow for wrong doing and reformation. But in no way does it promise escape from the legitimate consequences of violated law. Nature holding the golden scales of justice says obey and enjoy—transgress and suffer."

Says the address to the people: We are convinced, the time has come when a new movement in Spiritualism should be made. A new spirit has arisen in the modern world, and the old regime in religion is inadequate to satisfy the wants of this new spirit.

We thought Spiritualism itself in its modern phases of manifestations to be the new movement needed, and her teachings especially the one above quoted from Bro. Peabody, to be the new regime, which, infused into religion, it would become adequate to satisfy the wants of the modern world.

We have witnessed changes, or new phases of spirit manifestations from time to time, and think that other and greater phases will be bestowed by the Spirit-world, as rapidly as men and mediums can be prepared to receive and







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12.-CHICAGO, SATURDAY, SEPTEMBER 16, 1876.

MAGIC AND ITS NATURE. Is the Devil Dead?

NUMBER XLV.—(WHOLE NUMBER LII.)

White and Black Magic—Wonderful Psychological Power Existing in the East.

It will be conceded by many who have carefully perused these articles on the subject of Demonic Influences, that they knew comparatively little of the history of Spiritualism among a certain class of the depraved—those on the very lowest plane of existence.

Spiritualism in remote ages existed under two heads—White or Black Magic; the former was of an exalted character, devoted to the alleviation of humanity; the latter employed evil agencies to accomplish the nefarious purposes of its devotees.

Through all history there is a vein of incidents referring to Black Art, or dealings with satanic influences, and to totally ignore them, would be equivalent to banishing the use of common sense.

In order that they should be able to understand all cases brought before them, the Zekim, or elders—comprising the Banhedim—were obliged, before they were pronounced worthy of such office, to understand well, and speak with fluency, seventy different languages.

out to the wrong his proper deserts. And when, as the General describes, cases were brought before them by any who professed and practiced the black art, and endeavored to defeat justice by means of the power they possessed...

Thoroughly qualified in all these acquirements, in after days, even when no Banhedim existed, was Moses Maimonides, the astronomer, philosopher, linguist, philanthropist, and physician.

Being alone one morning with his confidential friend and advisor Maimonides, the King, being in a communicative mood, spoke to him of his great attainments and acknowledged unfeignedly that he was ignorant of the world speaks of his propagating wisdom, and even I must acknowledge inferiority.

"If I have found favor in thy sight, O King, may I design to make reply to your Majesty?"

"Speak, friend Maimon, as freely as thou wouldst to a brother."

"To a brother I would say 'thou speakest in conceit'; to thee, O King, I reply, with all due deference, your Majesty may be right, and your Majesty may be mistaken."

"Well, then, so confident do I feel that what I have said is no vain boast or misconception, that to convince I will undertake to bewitch even thee. What sayest thou?"

"I am agreeable to your Majesty," replied the son of Maimonides.

"Close thy eyes," commanded the King, in a changed voice.

No sooner had Maimonides complied with the King's request, than a herald, footstep and weary, his garments tattered and torn, burst into the royal chamber, and in a tone of despair announced the sudden approach of a confederate army.

Alarmed at this unexpected information, the King rushed from the palace, assembled his army, placed himself at its head, and went forth to meet the proximate enemy. After a long, fierce, bloody fight for victory, the Egyptian armies were defeated, and their King taken prisoner.

Loaded with chains, the royal prisoner was hurriedly thrust on board a vessel bound for he knew not where, destined to be had no conception what fate he had in store.

Indefinite appeared to him the length of time he had been temporarily sailing on the sea, until, on one dark stormy night, his conjectures were brought to a climax.

In a paroxysm of joy—to his great amazement and fear—two of the company caught him upon their shoulders, while the rest commenced dancing and shouting as if they had captured a treasure ship.

In less than an hour they had borne the straggled captive to the palace of their King, to whose sacred presence he was immediately conducted.

"Where am I?" he began. But they shook their heads. "They did not understand him, and he could not for the life of him understand what they said.

"I know not what thou dost mean," replied his Majesty. "We know not of the existence of any other country."

"Hast thou not heard of Egypt?" again demanded he. "No!" was the perplexed reply. "Have you no ships wherewith I could sail back to my own country?"

"I know not what thou dost mean." The poor captive gave up the hope in despair of ever returning to his native land.

Five years had passed away, and his prospects of ever returning home were as gloomy as they were when he first came among his now no longer strange companions.

"She is the daughter of the departed King, who secreted her until such time as she should become marriageable, and then intended to give her to your Majesty in marriage...

He thought of his own Queen, in far Egypt, of his children he never more could see, and a pang of regret and grief shot through his frame as he realized his situation.

That he could never be able to return to his own country he too well knew, and in all probability his wife may be dead, his children grown to manhood, and another King may rule Egypt.

Joys belated and drums sounded as the King of the unknown island, with his beautiful bride beside him, was anxiously awaiting the momentary arrival of the minister.

At this critical crisis, Maimonides put his hand on the king's shoulder, and the latter, with perspiration streaming down his pallid countenance, looked around him, and then fixed his glassy stare on Maimonides.

"Where am I now?" demanded he tremulously of the rambler (Maimonides). "Your Majesty is in your own apartment in the palace of Egypt."

"How is this?" I thought—"Aye! your Majesty thought that you could overpower me with the black-art, and while I closed my eyes in obedience to your royal wish, I had the honor of practicing it on your royal self."

"How long have I been absent?" asked the King. "Your have not stirred, your Majesty. Only fifteen minutes have elapsed!"

This was a clear case of psychology; the experiences were all of a subjective nature—entirely within the mind of the person.

KNOWLEDGE IS THE TRUE SAVIOR.

What are the Duties Devolving Upon Spiritualists?

When we commenced publishing this series of articles, we had not anticipated the Philadelphia movement for the organization of the new sect of Christian Spiritualists.

It now appears that the inspiring intelligence that prompted us to write under the above caption, foresaw that which we did not anticipate, and hence in due season, called the attention of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to the contemplation of the Philosophy of Life, in contrast with a new theological organization.

The admirers of the new sect and the promoters of the movement, have claimed a hearing, which certainly was with pleasure granted. However plausible may be the argument for forming a religious organization based upon Christianity or any other system of religion, Spiritualists, as a body of thinkers, will reject the plan.

We repeat the assertion that a few devout believers in spirit communion have ever since the ushering in of modern Spiritualism, thought that it was to be organized into a new system of religion, while the great mass of thinkers have rejected all such movements.

Every careful observing student of Modern Spiritualism knows that the invisible intelligence that holds supervision of the movement, has thus far, thwarted every attempt, in the least degree, to sectarianize it.

The schisms that have grown out of the absurd efforts at organizations, have been the means of agitating thought to the extent of causing most Spiritualists to see that religion, and its sectarian organizations are of mythological origin, destined sooner or later to disappear as mankind progress in the onward march of knowledge.

The casual observers, the timid Spiritualists not excepted, have looked upon such schisms as evidence of speedy dissolution, and in some cases as the evidence of the decline of Spiritualism.

Even Bro. Peebles, in his zeal for the "new departure," looks at the dark clouds with which scissous organizers have often overcast the spiritual horizon, in their oft-repeated attempts to sectarianize Spiritualism, by the introduction of antiquated free-love, re-incarnation, or other dogmas of different schools of religionists, with alarm.

In his defense of Christian Spiritualism, he says under the head of—THE NEW DEPARTURE. It can not be denied that a partial eclipse has gradually crept over and dimmed the heaven-illuminated face of Spiritualism.

It can not be denied that a partial eclipse has gradually crept over and dimmed the heaven-illuminated face of Spiritualism. The original National Association is dead; nine tenths of the lycoums are dead, multitudes of Spiritualists are morally dead, attending neither Spiritualist lectures on Sunday, nor spiritual seances on week-day evenings.

tion and many efforts—from phenomenal wonder-working to a rational philosophy and practical righteousness and from an egotistic ignorance to a broad spiritual culture.

Bro. Peebles is correct so far as external appearances presented the subject two years ago. But time has made a wonderful change, especially during the period he was making his trip around the world.

So marked is the change that Bro. Peebles says in the very same issue of the RELIGIO-PHILOSOPHICAL JOURNAL that he makes the above statement in, after giving a long list of appointments, "I was never having so many invitations to lecture. Is there not coming a spiritual revival?"

The "eclipse" of unparalleled infamy having passed off, the glorious orb of the new dispensation, shines forth to the admiration of all beholders.

The very controversy that was so alarming to timid souls, like the dark cyclone that occasionally sweeps over the earth, leaving a purer and more healthy atmosphere as a compensation, has to a great extent, shown that Spiritualism is but the Philosophy of Life, which teaches mankind that as they progress in knowledge, they become good and worthy citizens, who do good for themselves and for their neighbors, as a duty and means of happiness.

So the controversy in regard to Spiritualism and its mission has developed thousands of thinkers, who will to the last, protest against the imposition of all forms of religious bondage for angelic inspirations, which in their very nature develop the Philosophy of Life, and not theological dogmas.

But the time has come for work; not only internal schisms are impending, but the whole religious world is hurling its thunderbolts, as if in its last throes, to destroy the influence of spirit mediums, and again close the avenues of angelic communion.

Laws, local and general, are being enacted to suppress spirit communion and imprison mediums. The old fogies in law, medicine, and old theology are banded together hand-in-hand for legislative enactment to fine and imprison mediums.

Many cities have ordinances requiring mediums to take out license before they can be permitted to submit themselves to spirit control, and the devotees of old theology are constantly banding together to suppress the truth of modern Spiritualism, though they may quarrel upon all other subjects.

To the same end religious tracts are published by the American Tract Society, perverting the truth, and heaping all manner of reproach upon Spiritualism, and they are scattered free and broadcast all over the land.

In view of these facts it is apparent that duty demands of every lover of truth to make a united effort for the promulgation of the fact of spirit communion, and the teachings of the sages of the higher life.

While the fallacies of old theology are exposed, let the mind be illumined with the Philosophy of Life. Let us teach mankind that sorrow and suffering are legitimate results of violated laws, and that to avoid sin and its consequences the laws of life must be obeyed.

In a word let the world understand that knowledge is the only true savior, and to that end scatter spiritualistic literature among the people.

A Reporter Grabs a "Spirit Form," and is Struck on the Head with a Chair.

Mrs. Markee, a Spiritualist medium, extended invitations to representatives from the newspapers of this city to attend a seance given by her last evening.

After the newspaper men had fully satisfied themselves in regard to the cabinet, a "circle" was formed. Representatives from the Union and Advertiser and Democrat and Chronicle were then appointed a committee to bind the medium in the cabinet.

The lady was at once seated in the narrow enclosure and the hem of her dress carefully nailed to the floor. Her hands were then filled with flour and tied together with white brittle thread to the chair a number of times, so that it seemed utterly impossible for her to rise or even to change her position without some of the threads giving way.

The door of the cabinet was opened and the figure of a woman dressed entirely in white partially came through the opening. Her voice was rather weak, but very distinct, and perfectly audible in every part of the room.

Her name was Liselle, and she seemed to be recognized by some one at the other end of the circle; but before any questions could be asked she retired and closed the door.

This time she advanced a step outside of the cabinet, and those in the third circle had a chance of examining her more minutely. She appeared to be a woman of medium height, rather inclined to embonpoint, dressed entirely in white, with a long veil covering her face, her arms, and apparently a girdle of some kind around her waist.

Her voice was rather weak, but very distinct, and perfectly audible in every part of the room. Her name was Liselle, and she seemed to be recognized by some one at the other end of the circle; but before any questions could be asked she retired and closed the door.

The voice of Daniel Webster directed that the two gentlemen who had bound Mrs. Markee in the chair should come forward with the light and examine her, but cautioning them to make the examination as brief as possible.

The two named went promptly forward, and opening the door of the cabinet, found Mrs. Markee precisely in the same position they had left her, but with face and hands covered with blood. The thread was unbroken, though a little disarranged, the dress was nailed to the floor, and the flour was undisturbed in her hands.

After some time had elapsed, she was restored to consciousness, but apparently exhausted and worn out. Mr. Crum states that the form he grasped was that of a live, flesh and blood woman. If he had only held on for a moment longer the matter would have been settled beyond a doubt as fully in the minds of others as it now is in his own.

It is a great mistake of the editor of the Chronicle that "nothing was proved or disproved to the minds of the public" in this exhibition. The medium has been tested repeatedly and always found genuine.

When the laws of life as developed to the understanding of honest investigators by repeated spiritual seances, are obeyed, good results follow. But when a rascal hand is laid upon a materialized spirit, the medium is made to suffer.

Here the medium had been put under strictly test conditions, just as a chemist who had an analysis of the greatest importance to make. What sensible man would justify an egotistical, self-conceited ignoramus, (upon the subject of chemistry at least) in stepping up to the crucible or retort, and throwing a foreign ingredient into the compound?

When these self-conceited skeptics learn that a spirit has a body that in every particular corresponds with the physical body in this life, and only differs from it in that, that the flesh, bones, nerves, sinews, etc., etc., are so refined and attenuated that the physical senses of mortals can not take cognizance of them, and yet when such a spirit is brought within the sphere of what is known as a materializing medium, for a brief time is so materialized, as to bear natural a flesh and blood body, as if such spirit was yet in the mortal form.

This change from a spiritual body to a material body is no more wonderful than many sudden changes in compounds, caused by scientific appliances known to chemists. As there is little religious bigotry now encountered by scientists, their demonstrations are received as truth, but quite different is it with spirit manifestations; the whole priesthood is in parry—hence they and their devotees like bulls in a china closet, go at the materialized spirits, and learn, at the peril of the medium's life, that such spirit when so materialized, is indeed "flesh and blood" and "alive!"

An astonishing discovery! The man expected probably to catch the medium, but failed. The medium was found exactly as she was left—securely confined. But to her face and hands were covered with blood. What caused this is a pertinent inquiry. The very element by which the spirit was materialized came from the medium under a natural law—a law of harmony.

When that law was violated, the result was as painful to the spirit as if it in mortal life had been crushed to death. Hence the elements of life which had been drawn from the medium under a natural law, rushed back in confusion, leaving traces of such violence on the medium. This is not the first time that mediums and spirits have suffered in like manner, by rude and violent acts of consummate ignoramuses, (of the laws of life at least).

The husband of the medium was fully justified in resenting even with blows, such conduct of a person who was admitted to the seance under the presumption that he was a gentleman who would obey the necessary rules, as much so as



if he had been admitted to the laboratory of a chemist to witness any scientific demonstration.

We submit to the candid reader of the foregoing report, whether there is the least evidence that the medium was not truthful and honest in her conduct, and whether she was not found so nearly in the condition left in, as to preclude the idea of her being identical with what purported to be the spirit? Of course the examination of the cabinet was instantaneous with the general uproar and the medium was found in fact, as left when first confined.

When the element taken from a medium to aid a spirit in materializing itself, is allowed to return to the medium in a harmonious manner, the medium is not materially injured. On the contrary when the materialization of a spirit is broken up by the repellant power of violent hands, or by a sudden flood of light, such elements are yet, partially materialized, when again uniting with the medium—hence the blood upon her face and hands.

Philadelphia Department

HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at Wholesale or Retail, at 64 Race St., Philadelphia.

WHAT IS NEEDED

More Spiritually.

CHAPTER III.

THE SPIRITUAL BODY.

We have spoken of the spiritual body, which is the living model upon and by which the external material form is built, and controlled during life; this lays hold of the substances which are essential for its work, and gradually unfolds a body, prior to birth as well as afterwards. In it lies the power to mold these wonderful forms, and to carry them through the various stages which mark human life, beginning in the embryonic condition, where the most wonderful changes take place, then going on through childhood, in which there is a growth under fixed laws, and to certain size and form peculiar to each individual, race, or sex.

When the age of manhood or womanhood is reached, new powers, which had hitherto been innate in the spiritual body, are unfolded, feelings and faculties which had not been manifested, now appear on the stage of action. The association of the sexes, and the propagation of the species exerts a controlling influence. Man realises the action of the law referred to by Moses, and spoken by the Creator, that it is not good to dwell alone. The affections are awakened, the love of the sexes, and of offspring marks this era. It is a matter of profound regret that ignorance, and the abuses of the social faculties have entailed so much misery, disease and suffering upon the race. Sexually as a fearful disease prevails all over the world, and its results are manifested, not only in the physical conditions of the race, but in their spiritual and social conditions, carrying suffering into all departments of society, even the most cultivated and refined. That which in the animal creation is carefully restrained by instinct, and kept within its proper bounds, is very generally unrestrained by reason or judgment in mankind.

The result is a deterioration of the race, the entanglement of disease, and a vast amount of suffering, which can only be prevented by ages of the most careful observance of the divine laws in regard to this important function. When this is carried out in accordance with the highest laws of our being it will not only bless us individually, but give us a race of men and women far more spiritually, intellectually and physically developed than any that have ever been seen on our earth; the entire race would occupy a better plane; the entire race would be wiser and more virtuous than that of the very highest and best specimens of the race at the present time. Viewed from a spiritual standpoint there is no part of man's present life that is so repulsive. The degradation of the spiritual body through this in a present and permanent evil that calls loudly for reform, and those who become enlightened on this subject incur a fearful responsibility if they do not do their part in bringing about a change in this so as to bring it within the domain of the highest laws which pertain to it.

A pure spiritual body alone will regulate this so that there should be no abuse, and it would be esteemed as one of the most sacred duties of physical life.

In old age the spiritual body if kept pure will always direct the physical body into those conditions which produce pure happiness, and men and women will live as a band of brothers, with pure and chaste feelings always. The sensual conditions to which we have referred stamp their character upon the spiritual body, and we find a large number of spirits who have recently passed out of their bodies, who still have these passions active, and who find their gratification in association with mediumistic persons in like conditions.

Those who pass into Spirit-life in this way, have to suffer very greatly before they can overcome the base passions which they have so long gratified in earth-life. The realization that these spiritual bodies are thus affected by the habits and conditions of the physical body should impress everyone with the importance of care in avoiding it. The associations of mortals are through their spiritual bodies more than their physical, and the sensual spirit finds himself, or herself attracted to, and influenced by those on the same plane.

It therefore becomes a matter of the highest importance that all such tendencies, whether hereditary, or from habit, should be avoided, and that the activity of such propensities should be curbed and brought into subjection by the restraint of both the physical and spiritual natures. The spiritual body in its effort to build up a perfect physical body can be much aided or hindered by the action of the will.

The soul, which is the most interior, and which is connected with the spiritual body by the intellectual nature, which occupies an intermediate place, exercises an influence upon the spiritual body, and is designed after the separation of the physical body to have the entire control of it; it is however restricted while the spiritual body is connected with the physical, and for sometime afterwards, especially when the physical conditions have been such as to mold the spiritual in the lower channels of life, and produce such sensual conditions as we have referred to. When mankind learn the laws of ante-natal influences, and the necessity that these should all be favorable to pure spirituality, and those conditions which shall enable the spiritual body to build up a more pure spiritual body, then will the true reform begin, and mankind will realize its more and more of heaven on earth. We are

all interested in these things, and especially is it important for those who are about to transmit their conditions to posterity to know what they are doing, that they may not ignorantly sow the seeds of that which shall bring cursing rather than blessing upon them. Every one has an interest in these matters, for our present and continued welfare and happiness depends upon the proper action of this. Those who have formed habits which are known to be injurious to themselves and others should seriously ponder these things, and seek the best means of overcoming them, even the least violation should be avoided as it writes its effect in unmistakable characters upon the physical and spiritual bodies, which are the book of life.

In our next we shall commence an account of the spiritual body as seen clairvoyantly.

Thoroughness.

There are few words which signify so important a trait of character as this. The celebrated motto of David Crockett, which we once heard attributed to "an ancient writer," "Be always sure you are right, then go ahead," conveys a similar idea. Many years ago we listened with pleasure to an address by Horace Mann on the subject of education, in which he dwelt upon the idea of thoroughness, and related several anecdotes of distinguished persons, illustrating this; one was an account of John Wesley's parents; his father was reading one day, and his mother was giving her son a lesson in spelling; the old gentleman overheard them, and said, "Why, my dear, you have made the boy spell that word seven times." "Yes," said she, "and I expect to make him spell it seventy times, and till he has no hesitation about it. Such a mother, not only gave character to her boys, but pursued the true course to develop it. Failures in every department of life result from a want of thoroughness, and a disposition to leave things half done.

We give below a sermon which contains so much good sense and quaint humor, that we can pardon that which seems rather undignified. The lesson is adapted to all classes. Every one should ponder well the hints given, and determine to have no half-way doings in their lives.

HALF-WAY DOINGS.

BY DEWEE ROSS.

Reluctant fellow-travelers, in holdin' forth today, I don't quote no special verse for what I has to say, De sermon will be very short, and dis here am de text: Dat half-way doin's ain't no count for dis worl' or de nex'.

Dis worl' dat we's a-bibbin' in is like a cotton row, Whar ebry cullard gentleman has got his time to hoe; And ebry time a lady feller stops to take a nap, De grass keeps on a growin' for to madder up his crap.

When Moses led de Jews across de waters ob de sea, Day had to keep a-goin' jes' on for' as far' as could be; Do you suppose dat they could obber had succeeded in deir wish, And reached de Promised Land at last?—If they had stopped to fish.

My frien' dar was a garden once, whar Adam libbed with de, Wid no one 'round to bodder dem, no neighbor for to tieve; And ebry day was Christmas, and dey got deir rations free, And ebry thing belonged to dem except an apple tree.

You all know 'bout de story—how de make came moopin' 'round, A stump-tall rusty moccasin, a-crawlin' on de groun'; How Eve and Adam eat de fruit, and went and hid deir face, Till de angel oberseer ha came and drove 'em off de place.

Now 'spose dat man and 'oman hadn't tempt-ed for to shirk, But had gone about deir garden' and tended to deir work, Dey would'nt hab bin loasin' what dey had no business to, And de debil nebber'd got a chance to tell 'em what to do.

No half-way doin's, bredren! It 'll nebber do I say, Go at your task I say and finish it, and don't de time to play, For eben if de crap is good, de rain 'll spillo de holls, Unless you keep a-pickin' in de garden ob your souls.

Keep a-plovin', and a-hoen', and a-scrapin' 'bout de row, And when de gain's ober, you can pay up what you owes; But if you quits a-workin' ebry time de sun is hot, De atherif's gwine to lebbly upon ebryting you's got.

Whatever it is you's drubin' at, be shore and dribe it through, And don't let min' stop you, but do what you's let min' do; For when you see a feller foolin', don't as shore 't you're born 't you're born.

Your's gwine to see him comin' out de small end ob de horn, I thanks you for de 'tention you has gib dis afternoon— Sister Williams will you oblige us by a-zainin' ob a tune, I see dat Brudder Johnson's 'bout to pass 'round de hat, And don't let's ha' no half-way doin's when it comes to dat.

Business.

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

—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter. Inclose Lock of Patient's Hair and \$1.00. Give Age and Sex. Remuneration sent by mail to all parts of the United States and Canada.

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THE WORLD'S SAGES, INFIDELS AND THINKERS, is now ready for delivery. Price, \$3 00. See advertisement.

Doubt and Faith.

How many of us when suffering from chronic disease on being recommended to try some foreign remedy almost exclaim with the sick king "are not Adams and Paphsar rivers of Damascus equal to all the waters of Jordan?" and we fall to accomplish a cure. The Turkish Bath, medicated Vapors and Electric agencies used by Dr. G. O. Somers and Mrs. Somers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who had they followed the usual course, would be to-day in their graves. These are the finest baths in the West, and for the treatment of chronic and nervous disorders, and the diseases of females have no equal. 22.9

Thousands are Cured of the use of Narcotics, 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, 394 Dearborn St., Chicago, DEAR MADAM:—I received a letter from my sister, which I enclose, about your remedy advertised in the Emerald-Publication Journal. 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 \$2.50 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 to be taken. Send it to Mrs. Agnes VanAer-nam, Little Valley, N. Y. G. W. GALLOWAY, 681 W. Erie St., Chicago, Ill., Nov. 4, '76.

LETTER TO HER BROTHER STATING HER CASE: DEAR BROTHER:—Your letter came to hand 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 me. It will be four years next January since the Doctor began to give me morphine powder, 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 use 85 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 have 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 VAN AERNAM, Little Valley, N. Y., Oct. 30, '76.

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. ROBINSON, 394 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 ago. 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 AERNAM, Little Valley, N. Y., March 20, '76.

Mrs. A. H. ROBINSON, 394 Dearborn St., Chicago, DEAR MADAM:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend, T. W. GALLOWAY, No. 681 Ada St., Chicago.

Serofula Cured by Spirit Power. Mrs. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., Dear Madam:—This is to certify that you have cured my daughter Lillie of the Serofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. Jno. W. Gilman, Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED. Mrs. A. H. ROBINSON, 394 Dearborn Street, Chicago, Ill., Dear Madam:—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time. The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks, R. B. Gilman, Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription. Mrs. A. H. ROBINSON Medium, 394 Dearborn St., Chicago, Ill.—Your reply of the 23rd of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. I cured my corns so that I now have no soreness at all from them. Respectfully Yours, E. WHEATON, Frankfort, Ky., Mar. 18th, '76.

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

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over 9000, 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 speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

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

Mrs. A. H. ROBINSON.—MEDIUM.—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 increased 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 is 65. Very truly yours, JACOB A. FLOURNOY, Marionville, 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 afterwards: Mrs. A. H. ROBINSON, MEDIUM, Chicago.—Your lock of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; it is now discharging considerably. The swelling 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 Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final cure. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient. Mrs. A. H. ROBINSON, MEDIUM, Chicago.—Will you please send me some magnetized papers. I had them one before and they acted like a charm. They seemed to retain their power until they were worn in places. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your hand. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain. Yours respectfully, Mrs. S. FRANK, Topeka, Kan., April 19th, '76. Box 651.

Old Cancerous Sores of Five Years Standing Cured by a Spirit Prescription. A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it is 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 anything that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. FOLLARD, Los Nietos, Cal., Oct. 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters: Mrs. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived 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. FOLLARD, Los Nietos, Cal., Dec. 9th, '74.

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

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

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

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on papers with a sick person, through her mediumship they seem to give immediate and permanent relief, in curable cases, through the positive and sensitive forces latent in the system and in nature. This prescription is sent by mail and is 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; and as it is not the quantity of the compound, but the chemical effect that is produced, that secures these cures.

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

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling

her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. Prices:—Diagnosis and Spirit Prescription, \$2.00; each subsequent one, \$1.00. Psychometric Diagnosis, character, \$2.00. Answering business letters, \$2.00. The money should accompany the application to insure a reply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expense of correspondence, and postage. N.B.—Mrs. Robinson will answer give no written statements to any one. If privacy is required, it must be by letter, accompanied with the usual fee, and become a case stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Send 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. Newspaper and quackery will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before tabling the hankering desire for a potent weed. It is a remedy prepared by a band of chemists, trained in spirit-life, and is warranted to be perfectly harmless. This House will pay any chemist one thousand dollars who will upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. Mrs. A. H. Robinson, 394 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for use. W. F. SURELY, Tama City, Iowa, Mar. 20, '76.

New Advertisements.

THE MYSTIC CUP; or, Spirit Mirror. For the development and use of clairvoyants and mediums, sent by mail for \$2.00. Sent by Express, 175 9th Av., New York City. Clairvoyants and Business Circles, Tuesday and Thursday evenings, 7 o'clock.

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TO MAGNETIC HEALERS, And All Interested in Psychological Treatment. The Spirit, Dr. Benj. Rush, will give a series of lectures on

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The lectures will commence the second Wednesday in September, (10) at 7 1/2 o'clock P. M. The series will include the following subjects: Physical and Spiritual Basis of Life; The Relation of the Spirit to the Organic Functions of the Body; Psychometry, Mesmerism, and Animal Magnetism; Healing Agencies; Influence of Environment, Food and External Agencies; Suggestions concerning Social Life, including Marriage and Divorce; The Actual Magnetic Force, Being its Origin, Force, Control and the Application of Psychopathic Treatment; Volition.

The class is not limited to professional Healers, nor members of the Medical Profession. Any persons, male or female, interested in the subject may join. Applications may be made at the office of the Religio-Philosophical Journal, and at the office of Dr. and Mrs. Jackson, No. 130 Dearborn St., cor. Madison, or 155 Park Ave. Tickets for the Course of Eight Lectures, \$2.50.

FOR SALE!

"THE ANCIENT BAND," BEING THE RENOWNED Anderson Pencil Paintings, CONSTITUTING THE Spirit Art Gallery, ARE NOW FOR SALE!

Owing to circumstances with which the Spiritualist public need not be troubled, the undersigned will dispose of these twenty-eight MAGNIFICENT LITHO PRINTS OF PREHISTORIC, ANCIENT AND MIDDLE AGE PERSONAGES, for one-half the amount paid for the production of the (so-called) ANCIENT BAND, there are 18 portraits. The purchasers will be able to make arrangements with the celebrated and unexcelled artist, Prof. W. F. ANDERSON, now in Chicago, to complete this series of pictures, which, when done, will excel, as art works, anything the world has ever seen. For prices, further particulars and photographic samples, address J. WINCHESTER, Columbia, Cal. v21119

OPIUM HABIT cured at home. 1,000 testimonials. "Baldwin City, Kan., Dec. 1, 1876. Mrs. Deming is entirely cured. She used 1,420 grains of medicine. Harvey J. Burdette, "Baldwin, Wis., Dec. 1875. I used 540 grs. morphine by the hypodermic injection. I was cured in 4 months. Mrs. H. Williams." Dr. F. E. MARSH, Quincy, Mich. v21120

WHO

May be Restored to Health? ALL

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Letters of inquiry simply covering two 3-cent stamps, will receive attention. All remittances at sender's risk, unless made by Check, P. O. Money Order or Registered Letter. v21121



Voices from the People.

DREAMING.—Really, what induced this dream? It appears that one John Williams actually dreamed of the Devil himself.

There is a well-defined dream-land, much of which is subjective to the mind of the dreamer. What this man Williams had thought might happen, assumed an existence within his mind.

WHITE MOUNTAINS, N. H.—We learn by a letter from Bro. J. W. Free, that he is now rati- ficating among the varied scenery of the White Mountains.

THE INHABITANTS OF JUPITER.—In this week's Medium and Daybreak you give an account of a trance address through Mr. Pickford on the planet Jupiter.

IN REFERENCE TO THE ABOVE THE EDITOR OF THE Medium and Daybreak, remarks: "In 'Nature's Divine Revelations,' by A. J. Davis, the planet Jupiter is said to be in a very advanced state.

AN ORTHODOX GEM.—A Troy man said in a previous issue, after the recent loss of five freemen's lives by a catching accident.

WITNESSES.—There is now in Somerset, England, a man who was sent there for having sold for three shillings a charm by which a witch might be killed and her spells broken.

THE INDIANS.—Daniel Bacon, of Bolca City writes: "The Indians of Idaho recognize the presence of their spirit friends, and have many phases of mediumship.

OGDEN, UTAH.—T. J. Stayner writes: "I wish to express my satisfaction as a reader of your valuable paper in the manner you expose folks.

WAGES GOD DID NOT.—In the latter end of the last century Old Royal disappeared beneath the waves in an earthquake, leaving no other memorial behind than these few patches of reefs.

A FINE TEST MEDIUM.—Quite a number of Spiritualists and a good many skeptics gathered at Liberty Hall to witness the operations of Mrs. Snyder, of Chicago, the first test medium.

FREDONIA, N. Y.—Mrs. Sarah E. Howe writes: "The dear Old Journal comes to us regularly every Saturday, full of interest.

CLEMENS ABRES.—His carriage-driver knocked at his door one morning not long since, and told him he was going to quit his service.

AFRICANA.—A Phœnixer, of Piper City, Ill., says: "The Journal is the best paper in the world.

MEMPHIS, IND.—Cyrilla E. Wray writes: "There are a few Spiritualists scattered over this country, and we are engaged in trying to spread the glad tidings of the Gospel of spiritual communion and angel intercourse.

not, at least, wholly the result of human agency; that they will continue to have confidence in their genius until they themselves are witnesses to your explanation of the secret operations of the Spirit.

His offer to refund any money—that's all he booh! He will never do it, Mr. Barker. His object is to make money more rapidly, like Baldwin.

TALKING TO MEN.—Mr. C., the medium, was sitting with a lady visitor who, when an orphaned child, had lived with a Deacon who was one of those great men and little men at home.

COPPER FALLS, MICH.—John Vivian writes: "I will take your interesting paper three months on trial. I have never heard a lecture or read any newspaper or pamphlet on the subject of Spiritualism.

CAIRO, ILL.—Another body of French Canadians have withdrawn from the Roman Catholic Church. Nearly 300 persons have joined in an address to the bishop of Montreal.

WEBSTER, ILL.—J. Howard writes: "Having commended to the Journal this year, I like it very much; have become more and more interested in Spiritualism.

THE JOURNAL IS A MOST EXCELLENT MISLEARNERY. No one can read it without finally becoming interested in Spiritualism. It should be introduced into every family in the land.

SPRINK MANIFESTATION DURING THE CONQUEST OF MEXICO.—This is a tale which comes from Mexican sources, that Montezuma brought him word of staying the advance of the Spaniards by means of his wizards and his necromancers.

IT APPEARS THAT DEVINATION WAS PRACTICED AMONG THE MONTAZUMANS, but in consequence of being unable to secure the co-operation of the spirit.

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The next day there were processions and bands, and old colors of the war of 1869, and priests in canonicals, and monks in cowls and prayers, and all in all a grand procession moved on.

There is indeed very little sense in the doctrines of the Roman Catholic Church. Its members have too high a veneration for the Virgin Mary, who is styled the "Mother of God."

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street, a man made a desperate attempt to commit suicide by leaping over the rail of the boat. He succeeded in getting a leg and arm over, and in another instant would have accomplished his design had it not been for the presence of mind of Mr. Nelson Holmes, who seemed to realize the situation in an instant, he jumped to the rescue, and succeeded in catching him just as he was about to fall into the sea.

BARONETS OR MISERABLES.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 5, and so they would like to know who participated in the exercises, the number present, and the general feeling that prevailed.

THE RAIN GOD OF FR. TEJON, CAL.—Lolph Irvine, of Oregon, Mo., writes: "This is the story of the Rain God of Fr. Tejon, California. Many names of several witnesses; among others of Mr. O'Connell, the Indian agent of the Fort, and of one of our anonymous generals, whose home is in Chester Co., Pa. [Is it not Hazen?]

IT IS A FACT THAT THE JOURNAL WILL AWAKEN thought wherever read. The variety of ideas found on its various pages, can not fail to leave a deep impression on the mind.

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IS THE DEVIL DEAD?—I have ever taken a deep interest in your writings. "The Search After God" has doubtless had the effect to change the minds of thousands of its readers who have embraced erroneous sentiments in relation to God-ideas and directed their footsteps in the pathway of truth.

MR. MOSELER DOES NOT BELIEVE IN SPIRITS; or in other words he claims that angel ministrations lead people astray for their own good and advancement. He is an Optimist in its broadest sense. It is certainly a condition. If it don't exist, why a word to define it.

SPRINGFIELD, ILL.—H. A. Tewksbury writes: "I think your articles on the Devil are fine. Now, I wish that some one would rise and explain the meaning of such expressions as, 'Thank God and the Angels,' 'Our Father and the Divine Mind,' 'Thou Fountain of all good,' etc. etc. It seems to me that a great many Spiritualists believe in a personal God.

MEDIUM WANTED.—W. A. Cramer, of Peabody, Wis., thinks some good medium and lecturer should come there.

MOVE IN THE RIGHT DIRECTION.—W. L. Baird, of Eureka, Nev., on subscribing for the Journal, writes: "Bro. Jones, I feel very desirous that my name should receive the benefit of the teachings of the grand old paper which will open up in her young mind, a new and grand field of thought, that will in after years bring forth fruit that will be a source of great joy and happiness to her.

EXPONENTIAL.—D. B. Edwards, of Orient, sends us one of W. Irving Bishop's circulars, advertising to expose Spiritualism, remarking, "Now, sir, is this the end of Spiritualism, modern and ancient?" Most assuredly not. His expositions don't harm Spiritualism in the least. It excites thought, and we have no doubt that in the end Spiritualism will benefit thereby.

SALT LAKE CITY, UTAH.—B. D. Williams writes from one of our valuable papers, the Journal, that you carry the flag of truth and honor, from my heart I would say, "May you ever stick firm and steadfast to the same."

AFRICANA.—A Phœnixer, of Piper City, Ill., says: "The Journal is the best paper in the world. I have often used a light in my dark room when developing my pictures. In my ten years experience in the practice of the photographic test, I have never used a dark closet, on the contrary my room is well lighted with orange colored glass, which excludes the actinic ray of sun light, which alone would disperse the impression made on the sensitized plate. I would suggest that some good materializing medium would use a place lighted like a photographer's dark room, which can be done by covering the windows with orange colored paper, and then if the spirits materialize, there will be no further use for cabinets, leaving the medium in plain view of the audience.

Certainly, materialization takes place in the light, but not as perfectly as in the dark. Your suggestion is worthy of a trial, and we hope that some medium will try the experiment.

MEMPHIS, IND.—Cyrilla E. Wray writes: "There are a few Spiritualists scattered over this country, and we are engaged in trying to spread the glad tidings of the Gospel of spiritual communion and angel intercourse.



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Dr. Huntoon, the independent writing medium, is located at 435 State St., (up stairs), where he can be found at 4 o'clock of the day and evening.

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By HOWLAND HAMILTON, 30 years a practical Parapsychologist.

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A Curious and Remarkable Work, containing the Traces of Ancient Mythology in the Religions of To-Day.

Containing much mythological lore and a chapter on the Phall of California. A work of interest to scholars.—New Bedford Standard.

Much curious information is presented, and the hint imparted that much of what is deemed sacred has a very inferior origin.—Boston Commonwealth.

To the investigator of early religious history, who can view all evidence without prejudice, this is an entertaining and instructive work.

A curious, learned and pathetically suggestive book. It imparts the origin of the symbol of the cross, and shows how it was in the ancient worship of the masculine sexual organs. It is not, perhaps, just suited to juvenile minds, but to the mature and curious mind, it will prove of great interest.—The Truth Seeker.

70 pp., 20 Illustrations, 12mo., paper, 50 cents.

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\$1.00 cents renews trial subscriptions one year.



A SPURIOUS SPOOK.

A Hocus Medium Exposed in Maine.

Some time in the spring of last year, Mrs. Robert I. Hull, of Cumberland and Hanover streets, having for a long time given evidence of power as a spiritualistic medium...

After sitting a time which was rarely less than twenty minutes, ghostly figures appeared at the central slit in the curtain. These were usually female forms, generally veiled, and clothed in long, flowing robes of a whiteness so intense that many observers thought that they emitted a phosphorescent light...

On their several visits the gentlemen accumulated a mass of evidence of fraud. For instance, it was noted by all that the dress of the medium was very peculiar. It was trim and well fitting about the upper works, but it bulged in a most unfashionable and suspicious way below the waist, leaving room for a whole magazine of clothes beneath.

As we have said above, the modus operandi had become so apparent that the exhibitions ceased to be interesting as displays of jugglery. They were not so clever as they at first seemed to be, and the doctors determined to let in the light at once.

impossible, provided any trick was attempted by the medium. The conversation was more than ordinarily jolly. Funny stories kept the company in a roar half the time, but nobody took any notice of the curtain or failed to note that the usual rustling at the apex of the triangular space was going on. Molly M. rapped out that a spirit which had come to Dr. Greene twice before would appear again.

SHORT SERMONS.

The Old and the New.

In our previous short sermon we adduced some evidence to prove that Spiritualism was the precursor of a new age or era. This conclusion is one to which all Spiritualists must sooner or later arrive, for the evidence is simply overwhelming. To doubt it is to doubt the evidence and facts of Spiritualism itself...

Report from Dr. Withford.

ED JOURNAL.—My Dear Sir:—You have no doubt heard from the company assembled at my rooms the particulars of the seance of Monday night, and the conditions under which I was placed—the rice, broken toothpick, hand-cuffs, etc. When I became conscious I still had the rice and handcuffs on, but was utterly bewildered.

Fraternal Call.

Sister Louisa Combs, an excellent trance lecturer of Indianapolis, gave us a fraternal call while enroute to Central Iowa, where she will receive calls to lecture.

Death of Dr. Haskell.

S. S. JONES.—Please mention in your Journal the decease of Dr. George Haskell, of this place, which event occurred after a long and painful illness, on the 26th of August. He was in his 78th year.

Dr. Haskell was widely known as the West, as well as the East, as a pioneer advocate of Spiritualism. He has having published a paper, entitled, 'The Spirit Advocate,' at Rockford, his former home, during the early years of the movement.

Yours truly, A. E. NAWTON.

We have known Bro. Haskell for many years. He was a true reformer—one of nature's noblemen. The aspiration of his soul was to diffuse education among the poor laboring classes.

His thoughts were in advance of the age. He spent quite a large fortune himself in trying to inaugurate his ideal of a proper school at Ancona, but not receiving necessary backing, he became broken down in health, and to some extent in spirits.

We wish to call attention to the fact that Dr. P. Kayner, M. D., one of our most scientific and philosophical lecturers, is now at his home in St. Charles, Ill., having been obliged to give up his connection with the Northern Indiana Medical and Surgical Institute on account of his health.

Judge Holbrook.

Judge Holbrook, a prominent lawyer of this City, spoke at the Spiritual meeting held at Moore County (Ill.) Fair Grounds. The Judge will answer calls to lecture. He is a thorough reasoner, and will present much food for thought in his lectures.

AUSTIN KEWT, who has been an invalid for so many years, has passed to Spirit-life. He was a prominent free thinker, and his writings have made a permanent impression on the world.

BASTIAN and TAYLOR hold seances each night in the week except Saturday.

Letter from Dr. P. Kayner.

BRO. S. S. JONES.—I have just returned from McHenry County, where I have been assisting Sister H. Morse in a series of meetings near Crystal Lake, and wish to say with reference to her lectures, they are just what are needed to awaken the people and set them to thinking—the very thing to start them in the march of progress.

NEW GOSPEL OF HEALTH.

By Dr. SROOK; for sale at this office. Price, \$1.50. 75001523

The Witch of Endor.

And Samuel morally compassed. This pamphlet, and other publications (64 pages) sent postpaid to the enclosing ten cents to the author, M. E. Craven, Richboro, Bucks Co., Pa.

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(Site of old St. James Hotel) J. N. STRONG, Proprietor, CHICAGO. J. J. STRONG, Manager, Corner State and Washington Streets.

The management have to say that while anxious to the general public every courtesy which policies and any other by local experience on details they will welcome to the hotel with cordial attention and will make their comfort and convenience a matter of special consideration and endeavor to be proposed to give them all the information they seek with regard to the location of meetings, meetings, lectures, newspapers, etc.

Notice is hereby given that the Ninth Annual Convention of the Minnesota State Association of Spiritualists will be held at Harrison's Hall, in this city of Minneapolis, on the 6th, 7th and 8th of October A.D. 1876.

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cause. Home talent will be duly recognized and paid according to the means that may be at command. A cordial invitation is extended to all liberal-minded people to meet with us...

THE SPIRITUALISTS OF NEBRASKA.

After a long and patient correspondence with Spiritualists from all parts of our State, we feel justified in asking all that feel an interest in the cause of free thought, to meet with us at Smith's Hall, west side of public square...

Passed to Spirit Life.

Passed to Spirit-life, from Helena, Ark., Aug. 15, 1876, after an illness of nine days, Bro. O. Rows, aged 64 years.

From Wagoner, Wis., Aug. 18, Rev. JONAS SPONGS, a spirit took its upward flight to meet and mingle with the gone before, after an illness of only five days.

LADIES.

Sent for La Bonta's book for ladies, 'Female Beauty and Development of the Figure,' embracing his collection of rare and valuable recipes, methods, and toilet mysteries, as used by Roman, Oriental, and French beauties...

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