

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

VOTED TO  
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XXI.

B. S. JONES, EDITOR,  
PUBLISHER AND PROPRIETOR.

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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 the same as you would designate the different spheres of society on earth; the sphere 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. O. 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 natural 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 inexcusable 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 exposers 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 peculiarities. 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 spirits to give you, go and ask them through some medium; take pains to ascertain the facts; your exertions will be rewarded. As Washington has materialized at seances quite frequently of late, he would if asked, tell you these things: the de-

ed 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 Sillat, 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 Arcturus 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 Arcturus 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 a reader, study and investigate for yourself, search for that which you want—not wait till it turns up 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 inhospitability will 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. WOLDRICH.

## MATERIALIZATION.

Experience of Aurelia Griffith.

MR. B. S. 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. Pence of Terre Haute. They kindly complied with my request until the door was suddenly thrown open, and in a clear, thrilling semi-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 saw several 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 plaid, 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 tell 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 daughter, and then on the cheek. When I inquired of my husband to the lady present, she said, "Will you kiss me?" He replied, "Yes, indeed," and kissed her on the mouth. At the same request, during the same seance, my father started back, as though amazed at the request. The lady continued, "Though I do not know you, I feel I love you, and he hesitating, stooped and kissed her on the cheek. Was not my letter already too long, I would tell you of seeing a materialized stick lengthen itself, convincing me that Aaron's magic 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 bertha to match one worn by Mrs. Lewis; I would tell you of our glorious Washington's enthusiasm while we sang "Rally round the 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 misinformed, 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 enable 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 no matter how plainly proved." For what are our senses given? Four of mine were fully satisfied by the comar of my tall friend; seeing, feeling, hearing, and smelling, for he always perturbed his beautiful beard, which 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 home 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.

A VERMILION GUY, 1876.  
234 Lombard St., San Francisco, Cal.

## Brother Arrayed Against Brother.

LETTER FROM T. J. MOORE.

MR. EDITOR:—I wish to address a letter to my brother O.ason 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 Ingeroll, 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 "born over." I said he always enjoyed life more than most men, and here allowed 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 stultified by his regeneration, that this thought is really pleasing to him, even though he may think that their salvation may be for the "honor and glory of God." He is much troubled about my infidelity, and is anxious to reclaim me and have me "free from the wrath to come," and this is the course he pursues 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 of 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, viz—'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 in Christianity is an act of unpardonable cruelty." All let us 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 "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 "N., 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—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" (7) 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 "way-faring men though fools" might answer at once, unless their minds had been stultified 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;" say 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 (7) places 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 in that "great is the mystery of Godliness." This scriptural declaration, this gospel *porosa* 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 it (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 *Palladium Press*, was given at the residence of Mr. S. P. 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 soon to be simple pieces of wood and nothing more. In a few moments a lady, who was introduced as Mrs. Bell Youngs, 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 best 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 to every accented note in the bar with such force as to jar the room. "Please don't make so much noise," pleaded Mrs. Youngs, and the piano obediently ascended and descended as though resting on springs. The lady stood up, but the piano continued to best 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. Youngs' 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 flashing 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.

What men 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, motive powers, unknown causes; a truth of which no one has ever doubted, seeing that it is impossible to suppose all life without causes. Thus the only difference between the Atheist and the theologist, or the worshippers of God, is that the first assigns to all the phenomena material, natural, visible, and known causes; whereas, the last assigns these spiritual, supernatural, unmaterial, and unknown causes. The God of the theologists, is it in all of any other thing than an occult power?—*Spence of Nature*.

Experiences of a German in the Investigation of Spiritualism.

BY F. VOGL.

During our sojourn at the Eddys, I don't remember which evening we were sitting round the stove much interested in the clairvoyant descriptions of Horatio, when he began to describe the scars and moles on the persons present...

Turning to Horatio I said: "There is a scar on your right arm near the shoulder, giving the exact location and size." Horatio laughing, replied: "The spirits are mistaken this time, but I saw the scar" and said no. Horatio at his request took off his coat and rolled up his sleeve...

I was much pleased with my new development in clairvoyance, and have retained it ever since. When I have a skeptic to talk to, I frequently ask for this peculiar phase, and always feel the same sensations as I did the first time. It has enabled me to give many striking tests. People may deny the descriptions of the spirits surrounding them, or not be able to recall them at the moment, even if names are given, but the marks on their person they can not deny, because we can easily ask for the proof.

I fully realize that I got this development by asking for it at an opportune moment; that is when Horatio was under the peculiar influence necessary for this phase.

April 29th, 74, I paid another flying visit to the Eddys and staid three days. During one of our light sittings 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 we could see 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 lady is Mrs. E. A. N. Kimball, of Sacketts Harbor, St. Lawrence County, N. Y., a fine trance medium, and clairvoyant and lecturer.

This was probably a wonderful 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 letters 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.

Whenever 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 plots 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 amateur 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 it may interest your readers to get the details of a mineral examination by clairvoyance, I will as a cloze 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 Fredericton, 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 plot specifying depth from the surface and quality of the ore. Controls then said, "Enough for now."

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 handsomely 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 deflecting, 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 got and almost white. Mr. Botsford set me 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—got 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 66 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 25 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, Fredericton, New Brunswick, for a verification of the above facts. As soon as convenient the full details will be put in proper shape, duly certified to 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 evidence 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 either the greatest blessing ever vouchsafed by God to mankind, or else it is the most remarkable delusion that God ever permitted to be inflicted upon the world; in either case, let us do as the apostle 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 expense), have not yet returned and quiet prevails in business, in social, philosophical, scientific and religious circles. Were it 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 unrevealed 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 chests pulled from the fire by him. He criticised a "trick" of the President's "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 of Mrs. Young's medium. It is not to be presumed he would take anything which did not belong to him, but 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 F. F. HERMANN. OLYMPIC VARIETY THEATRE. New York, Aug. 17, 1876. To THE EDITOR OF THE TELEGRAPH.—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. W. Irving Bishop—I take no notice of the "criticism"—but as for the challenge, if Mr. Bishop is in earnest and "means business," let him deposit \$1,000 with the editor of the *Telegraph*, Mr. Frank Queen, as a token of his security (I pledging myself to deposit a like amount), and name 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 position from any point of view. The daily press is just now in need of the names 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 delusive, it can not be expected that the daily press will as a rule, allow any other kind of criticism by their own reporters. 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 Donahoe, have been diligently engaged in the line of conduct toward Dr. Flint, which would be indicated by the popular rendering of that iconic 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 a thorough examination, and am compelled in truth to say that I find no charge against the genuineness of his mediumship sustained, and none against his mediumistic integrity, unless the statements of the so-called Mrs. Flint be accepted, against those of Dr. Flint, and the reasonable probabilities.

Right here, at the risk of extending this communication to an extreme length, I am impelled 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 in face of the fact that when she sued for divorce and alimony, no such defense was made, but a stipulation was entered into and signed by Dr. Flint's attorneys, availing that the Referee 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 she is his wife, the statement is outrageous; if she is not, he has disgraced not only himself, but the cause and every one who espouses it, hence I may be pardoned if I shall exhibit feeling on this subject which I can not repress. If she be the vile woman he paints her in the communication referred 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 surely 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 affecting mediums unfavorably, as well as to defend them when in the right or they are unjustly attacked. It is time that our press was used more in trying to eliminate the false from the true—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 it is more likely, that those we have are not sufficiently well established 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 find 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 selfishness amounting to a reproach upon those who are not, as well as such as are, responsible for it. The *Spiritualist of 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?

If Wilson's farm had been larger, or his show had been greater, he might have kept about until the receipts of his paper would have equalled 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

vastly improved and sought for, where now it is never seen. T. OSWEN 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 thrust upon them, or that they will be interested in the investigations I may make as to the cause of the decay of Shakerism, unless the decay 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 student of spiritism will find in solving 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 has 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 by human affairs.

But the difference between the Elder and myself is simply this: he is contending with all his might for vested right in an effect, worn-out system, while I am battling for truth, as a grand old Shaker spirit said to me through Mansfield, of New York, soon after the visit of Elder Evans and eleven of his family to this famous medium, from whom they obtained such conclusive evidence that Shaker spirits can communicate with Shakers on the earth, that the event was made the occasion of a special meeting of the great and mighty ones, on their return to the Home of Shakerism. Yes, "battling for truth," said my Shaker spirit friend, and among many cheering and hopeful words in this message, occurs the following: "They" (the Shakers) "have a light, which, if properly trimmed, for trimming it needs, that will lighten the now dark places of the earth. Be calm, and you will be a blessing to our dear people and the world as well." This message was entirely unexpected and unsought, my request for a message having been made to my wife who passed to the Spirit-world a year before.

My investigation soon led me to look upon the episode and the events connected with it, of the seven years from 1837 to 1844, as furnishing the key to a great amount of valuable information relating to spiritual evolution, which must be treated and studied as a science, if we are ever to find an enduring basis for spiritism. That I do not over-estimate the importance of that period, is manifest in the repeated expressions I hear from those commenting upon my estimate of it, and from the following extracts from a letter I received from Wm. Fishbough, one of the pioneers of Spiritualism, as well as one of the ablest of our writers and speakers. He says: "I have long known that there was something very curious in the connection of the Shakers with the opening of spirit intercourse as now generally known and recognized, and without for myself personally doubting the correctness of your statement, I wish to get the facts in such a position that I can tell them to others and satisfy all doubts that may arise. It strikes me that if 'Atheists and Infidels,' and the opposing part of the Christian world could be definitely informed how it was that spiritual manifestations were first placed in the hands of the disbelievers in God and immortality, the fact might convey a lesson important in many respects, and assist in the elevation of Spiritualism to a higher plane than that on which it now rests."

The important information Bro. Fishbough seeks, has been in the custody of the Shakers for many years; but, like Elder Eades, they one and all conspire to smother the truth and claim that they did give heed to the true spirits, while at the end, they would be nearly overwhelmed by the flood from the dragon's mouth, though the remnant would finally be saved.

Yes; but why a remnant? Why should this fight with the dragon be fought independent of the "woman's seed"? The flood from the dragon's mouth—in the clergy and secular press of to-day—is now sweeping over the land determined to make one final struggle and to crush out the new truth by lying and falsehood of every degree and kind, while the "seed of God" lock on complacently, blinded by their conceit and a kind of consecrated selfishness, for which they will yet mourn in sackcloth and ashes, while they take back seats among the congregation of the New Zion when the Day of Jubilee shall come as it surely will; but the "remnant" will occupy no place to be envied; but rather to do the work and fill the place of remnants—to finish out work already nearly completed. But the Shakers seem to rest upon the assurance that they will be saved at last, though as a "remnant," but when they have found that salvation, they will have learned what is meant by the "law of compensation." Still I will suggest to Elder Eades that he look into the matter now, and carefully study "Emerson's Essay on Compensation," where he will find an abundant answer to his question: as to what I mean by the "law of compensation."

Elder Eades avoids my charge that the gift of healing left the Shakers many years ago, by saying, "The true gift of healing has never left the Shakers," and then shows that the "true gift" means healing from sin when they confess and repent. This is simply a miserable attempt at evasion. Healing by the laying on of hands was once a marked and prominent feature of Shakerism, now it is departed from them.

"So, also, the charge of mental and physical bondage among the Shakers has not an inch of solid ground to rest on," says Elder Eades. I was prohibited from having the "Golden Age" in my room during the last few months of that excellent paper's existence, and I knew of many cases where authority was exercised to prevent study of the common branches of education, and some of the younger members of Elder Bran's family, attended any school last winter, and all efforts on my part to assist those who did try to employ some of their spare moments to learn what is taught in our common schools, was looked upon with disfavour and ruled out of order.

One young brother asked Elder Evans for something to read, and when asked what he wanted, said he would like any good history. Elder Evans replied, "They are all lies; here, take this work on drainage." No opportunity is given to hear both sides of any question. The Shaker side is enough for a Shaker, and in the evening given to reading by someone selected, for that duty, while the others listen, the selectors do good service in trimming articles to meet this end. Everything that shows the world to be some horrible place is sure to be given in full, but if Elder Eades' article is read, the part relating to my charges of absence of the gift of discernment in the Elder, over which Elder Eades "would throw a veil," will be cut out, while the misstatements and sophistry of the rest of the article will pass, because it has the true Shaker ring about it. This is the way things are done in the Home of Shakerism. I hope other families may have progressed beyond what I saw and experienced as Shakerism, for

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 the thing that has wrought their ruin; to increase the 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 the one man 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 and clogs 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 fling at Ancona over my shoulders is as foolish and spiteful as it is unfortunate for himself. There is one single individual in Ancona, 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 time, and the Shakers will find it necessary to show off some of their consecrated selfishness before they can claim the right to pull in the same harness 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 Balshazzar, men, men, taked upharis, the disciples were first called ANCONAS (Ann Lecanus) at Ancona. W. B. BILLINGS

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. B. Bruce explain?

Does this conference totally ignore all State associations now formed, and seek as the one great head 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? If so, 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 those 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 B. F. Baldwin, in the JOURNAL of Aug. 19th, would be very effective in spreading the glorious truths of the Harmonical Philosophy, and promoting town and county organization. One great objection to 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 atheism on the one hand, and all creeds that tend to cramp and trammel the human soul on the other." The Spiritualists of Texas, lay off "Liberals, no matter by what name they may have been branded by orthodox theology, to unite upon a platform that has no creed or article of faith, with no mediator between man and his God quoting the words of Bro. Peebles, 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. Nations holding the golden scales of justice say: obey and enjoy—transgress and suffer."

Ray's 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 religion in religion is inadequate to satisfy the want 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. Peebles, to be the new religion, 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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out to the wrong his proper deserts. And when, as the Gemrah describes, cases were brought before them by any who professed and practiced the black art...

Thoroughly qualified in all these acquirements, in after days, even when no Sanhedrim 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 unfathomable wisdom.

"If I have found favor in thy sight, O King, may I design to make reply to thy 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, foot sore 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.

With the dawn of morning came the realization of helplessness. No more a king of a far-famed country, but a wail on the shores of an unknown island!

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.

"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.

Having been with them for two years, he became initiated in the mysteries of their language. A constant companion of the King, he accompanied the latter in all his walks.

"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.

In the course of a few months the King of the unknown island heard of an intended invasion by the neighboring tribes. The captive told the King that he had been a great warrior in his own country, and offered himself as commander of the army, while his royal self led forth the royal troops.

Fifteen years had the King sat upon his throne, when one day his ministers burst open the doors of his sitting room, leading in a beautiful princess, so lovely that he could not refrain from giving vent to his surprise.

"Whence comes this lovely princess?" demanded he of his ministers.

"She is the daughter of the departed King, who scouted her until the time as she should become marriageable, and then intended to give her to your Majesty in marriage, only we knew of her existence, and now, as it was our departed King's wish that she should become your Majesty's wife, we have brought her to your Majesty. We have only to express our, as well as the people's most earnest desire, that your Majesty will not disappoint your Majesty's loyal subjects in this, our first petition."

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.

At this critical crisis, Maimonides put his hand on the king's shoulder, and the latter, with a start of bewilderment and perplexity, 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 over power 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."

"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.

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 us; aversion 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 organization, 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 marking 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 zealous 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 heavenly illumination 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.

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tions and manly efforts—from phenomenal wonder-seeking to a rational philosophy and practical righteousness and from an egotistic ignorance to a broad spiritual culture. It is a departure from old feuds, old grievances, old disputations, and thread-bare issues, that have about as much to do with the heavenly truth of Spiritualism as AEsop's fables have to do with poetry.

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. While he was off on his pilgrimages, the RELIGIO-PHILOSOPHICAL JOURNAL was at home doing its duty in giving battle to the monster that sent forth the foul breath which condensed into the dark clouds, that "partially eclipsed and dimmed the heaven-illumined face of Spiritualism."

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?" And we will add, there was never a time when Spiritualism was being inquired into with such deep interest as it has been during the last year.

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 hurrying 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. Mediums are classed with Gypsies and mountebanks, for the better carrying out their plans to secure convictions before prejudiced, ignorant magistrates.

The RELIGIO-PHILOSOPHICAL JOURNAL, almost single-handed and alone, has succeeded in awakening a spirit of resistance to attempted legislation, to the end of punishing mediums, and yet not entirely so. A law is in force in the empire-state—New York, now to punish healing mediums. No matter how great and marvelous the cure—be it even equal to the so-called miracles of Jesus, the medium, who performs the cure, may under that law be fined and imprisoned.

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 ages 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 Grasps 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. W. O. Crum of the Express, and several other reporters, found themselves in the apartment rented by Mr. Markee, in company with ten or fifteen ladies and gentlemen, all devout Spiritualists.

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.

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 ignorance, (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

tion without some of the threads giving way. Thus secured the door was closed, and she was left to her meditations.

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 Lissie, 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 door was again opened and the form at once appeared. 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, bare arms, and apparently a girdle of some kind around her waist.

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.

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.

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 the laws of life as developed to the understanding of honest investigators by repeated spiritual seances, are obeyed, good results follow. But when a rude hand is laid upon a materialized spirit, the medium is made to suffer. We know from observation, and spirits inform us that their suffering may be compared to the suffering of a person in this life who is bruised and crushed, and that the painful sensation continues to be felt by the spirit for sometime afterward.

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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 tact, 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

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 534 Race St., Philadelphia.

WHAT IS MAN?

Man Spiritually. CHAPTER XIX 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 up to a 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 unste 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, is 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. Sensuality 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 also, 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 than that of the very highest and best specimens of the race to-day. 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 is 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 mediæstic 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. 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 lustful 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, exerts 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 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 DOIN'S.

BY IRWIN RUSSELL.

Belubbed fellow travelers, in holdin' forth to-day. I doesn'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 a-libbin in is like a cotton row, whar ebry cullerd gentleman has got his line to hoe; And ebry time a lassy feller stops to take a nap, De grass keeps on a growin' for to smudder up his crap.

When Moses led de Jews acrost de waters ob de sea, Dey had to keep a goin' jes' as fas' as fas' could be; Do you suppose dat dey could ebber had succeeded in deir wish. And reached de Promised Land at last—if they had stopped to fish.

My frien's dar was a garden once, whar Adam libbed with Eve, Wid no one 'round to bodder dem, no neighbors for to tlay; 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 snake came sneopin' 'round; A stump lat rusty moccasin, a-crawl'n on de groun'— How Eve and Adam eat de fruit, and went and hid deir face, 'Till de angel oberseer ha came and drowe 'em off de place.

Now 'spose dat man and 'oman hadn't 'tempted for to shirk, But had gone about deir garden' and 'tended to deir work, Dey wouldn't hab bin loafin' whar dey had no business to, And de debil wouldn't 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 den's de time to tlay, For eben if de crap is good, de rain 'll spille de boils, Unless you keep a-pickin' in de garden ob your souls.

Keep a-plowin', and a-hoen', and a-scrapin' ob de rows, And when de ginnin's ober, you can pay up what you owe; But if you quits a-workin' ebry time de sun is hot, De-sher'n's gwine to jebby upon oberying you's got.

Whatever it is you's drubin' at, be shure and drible it through, And 'don't let nuffin' stop you, but do what you's gwine to do; For when you sees a feller foolin', den's shure 'a 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-rasin' ob a tune, I see dat Brudder Johnson's 'bout to pass 'round de hat, And 'don't let's hab 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. Involuc Lock of Patient's Hair and \$1.00. Give Age and Sex. Remittances sent by mail to all parts of the United States and Canada. Specialties for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, P. O. Box 2619, Boston, Mass. Residence No. 4 Euclid Street. Take Grove Hall and Dorchester street cars.

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 Abana and Pharpar 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. C. 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.

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, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

Mrs. ROBINSON, 894 Dearborn St., Chicago, —DEAR MADAM:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL 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 \$3.00 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, 581 W. Erie St., Chicago, Ill., Nov. 4, '75.

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 my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now use 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I 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, '75.

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

Mrs. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month 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 30, '76.

Mrs. A. H. ROBINSON, 894 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. 581 Ada St., Chicago.

Scrofula 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 Scrofula. 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, 894 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 20, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 26th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours, H. WARRINGTON, Frankfort, Ky., Mar. 16th, '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 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirit 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 52. 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 afterward:

Mrs. A. H. ROBINSON, MEDIUM, Chicago.—Yours 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; 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 once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world. I was so free of pain. Yours respectfully, Mrs. S. I. PRICK, Topeka, Kan., April 12th, '75, Box 651.

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

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS O. POLLARD, Los Nietos, Cal., Oct., 8rd, '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 O. POLLARD, Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS O. POLLARD, Azusa, Cal., May 26th, '75.

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 age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescriptive remedy for eradicating the disease, and permanently curing all curable cases. (If herself she claims no knowledge of the healing art, but when her spirit-guides are brought on support with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system, and in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem, without delay, return a most potent prescriptive remedy for eradicating the disease, and permanently curing all curable cases. 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, it may be made in about ten days after the last, each time sending any changes that may be ascertained in the symptoms of the disease. Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit control

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. Terms.—Diagnosis and first prescription, \$1.00; each subsequent one, \$1.00. Psychometric diagnosis, of character, \$1.00. Answering business letters, \$1.00. 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 reporter, manuscript, and postage. Mrs. Robinson will wherever give as pressed health to any one. If privacy is required, it may be by letter, accompanied with the usual fee; and terms above 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 \$1.00. It is warranted to cure the most inveterate case of the weed, when the directions on each box are followed. Newspaper and quacks will tell you that this antidote is made from ginseng root. It is false. Ginseng root is no remedy for the appetite for tobacco, but it is injurious to health. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the baneful desire for a poisonous weed. It is a remedy presented by a band of chemists in spirit-life, and is warranted to be perfectly harmless. This House will pay any chemist who discovered anyone who will, upon analyzing this remedy, find one particle of ginseng 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, 894 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. BURLBY, Tama City, Iowa, Mar. 20, '76.

New Advertisements.

THE MYSTIC CUP; or, Spirit Mirror. For the development of a faculty of clairvoyance and mediumship. Sent by mail for \$1. Address Mrs. M. C. Merrill, 175 6th Av., New York City. Clairvoyants and Business Circles, Tuesday and Thursday evenings. 75c/4

GENUINE CRAB ORCHARD SALTS. THE MILDEST AND BEST GENERAL PURGATIVE IN USE. Endorsed by the highest Medical men in the United States. Persons suffering with constiveness of the bowels or torpid liver, will find ready relief by the use of these salts. None genuine except those put up in bottles with the label of the Crab Orchard Springs Salt Company. J. B. WILDER & Co., Agents, Louisville, Ky. 75c/12

TO MAGNETIC HEALERS, And All Interested in Psychological Treatment.

The Spirit, Dr. Benj. Bush, will give a series of lectures on PSYCHOPATHY, Or the Art of Spiritual Healing, Through the Mediumship of MRS. COBA L. V. TAPPAN, at her residence, or elsewhere as may be arranged and announced. The lectures will commence the second Wednesday in September, (19 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; Psychology, Memory and Animal Magnetism as Healing Agencies; Influence of Diet, Food and External Atmosphere; Suggestions concerning Social Life, including Marriage and Parentage; The Actual Magnetic Pole, their corresponding Nerve Centers and the application of Psychopathic Treatment; Validation. The class is not limited to professional Healers, nor members of the Medical Profession. Any persons, male or female, interested in the subject are invited. Applications may be made at the office of the Religio-Philosophical Journal, and at the office of Dr. and Mrs. Jackson, No. 120 Dearborn St., cor Madison, or 155 Park Av. Tickets for the Course of Eight Lectures, \$3.50.

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 MASTERSPIRITS LIFE SIZE PORTRAITS 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 purchaser 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 work, anything the world has ever seen. For price, further particulars and photographic samples, address J. WINCHESTER, Columbia, Cal. 75c/111

OPIUM HABIT cured at home. 1,000 testimonials. "Held City, Kan., Dec. 1, 1875. Mrs. Denning is entirely cured. She used 380 grains per month. HENRY DENNING." "Irvine, Wis., Dec. 8, 1875. I used 90 grs. morphine by the hypodermic injection. I was cured in one month. Mrs. H. Williams." DA. F. E. MARRIS, Quincy, Mich. 75c/11128

WHO May be Restored to Health?

ALL WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEASED ORGANS ARE CAPABLE OF RE-INVIGORATION.

DR. T. ORMSBEE, No. 111 West 23rd St., NEW YORK.

Though a regular graduate, treats all kinds of disease through spirit influences, with almost universal success, means of personal manipulation, magnetized papers, water, clothing, letters, or medicines. Letters requiring diagnosis and advice, must contain five dollars or similar satisfactory evidence that self and interested friends are unable to pay. Letters of inquiry simply covering two-cent stamps, will receive attention. All remittances at sender's risk, unless made by Check, P. O. Money Order or Registered Letter. 75c/11128



CATALOGUE OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

Table listing various books for sale, including titles like 'The Bible in India', 'The Spirits Book', and 'The Immortality of the Soul'. Includes prices and authors.

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Advertisement for 'THE BURGESS-UNDERWOOD DEBATE' between Prof. O. A. Burgess and H. F. Underwood, reported by John T. Hawke. Includes details about the debate and where to purchase.

Advertisement for 'THE GODS, And Other Lectures' by Col. R. G. Ingersoll. Includes details about the lectures and where to purchase.

Advertisement for 'MEDIUM'S COLUMN' and 'THE MAGNETIC TREATMENT' by Messrs. Bastian and Taylor. Includes details about the treatment and where to purchase.

A SPURIOUS SPOOK.

A Bogus Medium Exposed in Maine.

[From the Portland Press, Aug. 25th.]

Sometime 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, unexpectedly to herself discovered that she was a materializing medium, that is to say, a person in whose presence the disembodied spirits of deceased mortals could, under certain conditions, assume the shape and appearance of their perished bodies. This marvelous power rapidly increased, and she soon became noted, but she declined to sit for any but her friends, and those whom they, by special permission, introduced; and of late these sittings have been numerous.

Mrs. Hull sits behind a black cambric curtain suspended by brass rings from a wire stretched across the corner of the parlor. The triangular space thus formed is covered by a piece of the same kind of cloth. The walls and floor may be freely examined by the visitors, and are evidently entirely free from traps and any apparatus intended to deceive. The medium sits at the apex of the triangular space on a low stool. For many months she was always awake during the performances, but of late she has invariably gone into a trance, and has been unconscious of the proceedings. The spectators arranged themselves in a row in front of the curtain, their chairs being at a distance of not more than seven or eight feet from it, and often less than that. The lights were all turned out excepting a drop light, which was turned down very low and shielded by a porcelain shade and a newspaper.

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 dressed in long, flowing robes of a whiteness so intense that many observers thought that they emitted a phosphorescent light. Sometimes, though very rarely, a male appeared, and once in a while a little child. These figures were generally recognized by some one as those of departed friends. All the performances were under the superintendence of the spirit of one Molly Melrose, a centenarian of the Penobscot tribe, who died some years ago. She communicated with the medium direct by word of mouth, but until lately held conversation with less favored individuals only through the laborious method of selecting letters from the alphabet.

In spite of the honest appearance of things, there were a few doubting Thomases who had a suspicion that all was not genuine. To allay such suspicions, the medium allowed eight or ten inches of the lowest portion of the skirt of her dress to project under the curtain and remain there throughout the seance. If one thought he could fasten it to the carpet with a pin, in no reported case has the dress been known to move from its place. Even this did not satisfy certain skeptics until a number of people plainly saw the medium sitting on her little stool at the same time that a spirit was holding open the curtain.

In September last Dr. Gerrish attended one of the performances. Being restrained by the feeling that courtesy required him to do nothing that was not expected of him at a seance for which he was under obligation to a personal friend, he simply observed the phenomena and took notes. They were certainly remarkable, like any ordinary tricks of jugglers, but the doctor failed to see that it was necessary to appeal to supernatural agencies to account for the performances, and was indiscreet enough to express himself to this effect, and, as a result, was unable to gain admission again until this month. On the 4th inst., however, the friend who had previously effected an entrance for him again interceded, and obtained an invitation for him and Dr. Greene, and this was the beginning of the end.

Profiting by previous experience, not a whisper of spirit was allowed to fall from their lips. Whatever appeared was greeted with expressions of delight and open-mouthed amazement. Their enthusiasm was unbounded, their liberality evidently gratifying to the Hells, and their readiness to be duped so very apparent that they got results that were considered extraordinary even by old habitués of the house. The spooks came in crowds, so to speak, so anxious were they to appear before these simple-minded sons of Eschulapian. On the 10th inst. another sitting was accorded them, and on this occasion they were accompanied by Dr. George P. Bradley, of the United States navy. Enough was seen to make it very evident to these gentlemen that there was no need of invoking a more than human power to explain the phenomena, and a plan was laid for the exposure of the trick.

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. In a very few minutes after the medium seated herself behind the curtain there was such rustling as would naturally be made by a woman who was carefully donning one dress and donning another; rustling was almost always heard after one figure vanished, and before another appeared; and just before the seance ended, the noise of manipulated raiment was indubitably great as was necessary for the resumption of an ordinary walking dress and the stepping away of a valise full of clothes. It was also noted that when the noise of talking and laughter was loudest among the spectators, and thus there was the least need of care in dressing, the appearance was made most promptly. An "Italian dancing spirit," that showed her feet and half her legs, was clothed, as to these members, as it was observed Mrs. Hull was before entering the cabinet. A figure that purported to be the spirit of a well-known merchant who died here not long ago, was about half a foot too short, seventy five pounds too light, and looked about as much like him as Mrs. Hull could be expected to with a false beard in a nearly pitch-dark closet. It was noticed, too, by the observer who managed to look down inside the curtain, that over the arm of the spirit there was a long veil, just such as had previously been employed in covering the head of a female figure. One spirit sought recognition from Dr. Gerrish, whose patient she had been when in the flesh, by showing a hand from which a finger was missing; but the amputation was half way up the first phalanx instead of the joint, as it should have been. This same spook smiled at the request of a wretched skeptic who thought his face might be masked. Immediately afterward there was a sound, behind the curtain which was unmistakably due to the replacement of an upper set of false teeth.

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. So on Tuesday night last, a seance company was invited to witness, and if need be, to assist at the discomfiture. Each had his part assigned, and failure was absolutely

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 lost sight 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 again appear. In less than twenty minutes the curtain opened a little, in a few minutes it opened more widely and displayed a female draped in white and thickly veiled. It was the promised spirit. Then it pulled aside the curtain from the corner nearest the mantle piece directly in front of Dr. Greene. He was enraptured. Yes, the spirit had really come again for him. But a minute elapsed before she again showed herself.

"Will you touch my hand, dear?" said the doctor in persuasive accents. She put out her delicate fingers toward him, and his hand closed on hers in a grasp which was much firmer than the ordinary clasp of affection. And then he made what is called traction. "Come, dear, come! Come right along!" But she brood against the chimney in a very human and earthly way, wholly unbecoming in an apparition. There is no case on record in this series in which a spirit has been gifted with speech; but all in the room distinctly heard a very alarmed voice exclaiming, "Don't don't, let me go!" and then, "For God's sake, let me go!" "Why," said Dr. Greene, with well affected surprise, "this is not a spirit! This is Mrs. Hull!" Meanwhile, Dr. Gerrish had stepped quickly to the curtain, drawn it aside and discovered the stool unoccupied, an empty skirt and a little pile of female wearing apparel. It was just what was expected. The male Hull, who had been taken so completely by surprise that he forgot to turn out the light, delivered himself of the following manly speech: "Well, gentlemen, I wish you to understand that I have no hand in this affair. I know nothing about it." And his wife was left to dress herself without assistance behind the curtain.

SHORT SERMONS.

The Old and the New.

BY THOMAS COOK.

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, for all mediums prophesy of it, both ancient and modern. By ancient media it was in their symbolic utterances styled the "New Jerusalem," a "New Heaven and a New Earth." Brother A. J. Davis, as we have in previous short sermon spoken of, entitled it "the dawning of a New Day," "A New Dispensation," etc. But call it by whatever name we may, there is no observing, reflecting mind that will fail to discern in the signs of the times and rapidly occurring events, most positive and conclusive evidence of great and impending changes. And a moment's reflection will serve to convince any one that to inaugurate a "New Dispensation," great and radical changes must of necessity occur. And the particular point to which we desire to call the attention of our hearers and readers is this: that no one can live in the Old and in the New at the same time. To us the New is at hand, and while yet in and mingling with the old, we are not of it—have no lot or part therein. Spiritualism in us and to us, has budded, blossomed and brought forth fruit. We neither vote or hold office, neither do we dictate or seek to control any other soul, nor do we accept or acknowledge any official, executive or legislative, except God, the Great Spirit of Nature, for those, the former things, have passed away with us, and all things have become new and we live in a new era which the angels have, through Spiritualism, inducted us into; and we can joyfully attest to the prophetic utterances of Brother Davis who has said of those who come into the New: "Angels will visit these minds as friends meet and mingle—freely giving and taking; neither attempting to oppress or control the thoughts and sentiments of the other. A God like band are they who stand erect on their own feet, who think independently of priest." Such is the freedom, love and justice of the children of the New Dispensation that is to come after Spiritualism, called in the Bible language "the children of God," which simply signifies to be in the full enjoyment of our natural and inalienable rights, which neither kings, rulers or governments can give or bestow. If this should meet the eyes of any soul who is tired with the Old and desires to dwell in the New, or who wishes to hear us speak upon these topics, we shall be happy to hear from them at No. 328 W. Lake St., Chicago.

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, handcuffs, etc. When I became conscious I still had the rice, and handcuffs on, but was utterly bewildered. I consulted my watch and it was 1:35 A. M., and I was on the outskirts of a wood. I thought I was close to the house of one of my most esteemed friends, Mr. Larkin, but I was mistaken, though I find now I was not over a mile from it. I took several roads and followed them out on the prairie, having only to retrace my steps, coming in view of the lake once, and at last I struck the railroad track, and followed it till I came to the depot. A little after four I sent you a telegram, which, however, the operator said could not leave till 7 A. M. I asked the way to the burying ground, which is about a mile from Mr. Larkin's, and was directed to the wrong one, and I was again lost, and so once more retraced my steps, and found myself at last just opposite Mr. Gill's, whom I woke up at 5:30. I was so tired with walking I could scarcely move. On Tuesday night I came out to Mr. Larkin's, where I am now staying, about three and a half miles west of Madison. I got the spirits to remove one handcuff, which they did without unloosening, so I could write the telegram, for I feared I might be taken for an escaped prisoner; but the other remained on and was on all day Tuesday. The good people here are going to send you a report of my arrival, and of all the scenes. I shall hold during my stay among them. I have read this letter over to Mr. Larkin, Mr. Gill and other friends, and they will corroborate all I say so far as their knowledge of the circumstances is concerned. Kindest regards, THOMAS COOK.

Fraternal Call.

Sister Louise Combs, an excellent trance lecturer of Indianapolis, gave us a fraternal call while enroute to Central Iowa, where she will receive calls to lecture. Mrs. TAYLOR goes to San Francisco under engagement for a Winter's course of lectures, after the close of her Chicago engagement.

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 at the West, as well as the East, as a pioneer advocate of Spiritualism, he having published a paper, entitled, *The Spirit Advocate*, at Rockford, his former home, during the early years of the movement. He was one of the first settlers of that growing city, and was for many years identified with progress. He was deeply interested in educational and other reforms, and removed to this State a few years since for the purpose of establishing an educational institution on a broader and more practical plan than any now existing. But meeting with disappointments, he was unable to realize his ideal before the close of his mortal career. Being thoroughly devoted to this object, however, it is probable that his freed spirit will not rest until the grand purpose of his life is accomplished.

Yours truly, A. E. NEWTON, Ancora, N. J., Sept. 1st, '76.

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. He truly thought that more could be done for the poor by giving them a practical education than by any other means. He favored industrial colleges that boys and girls could enter and get a good education, and at the same time pay their way by practical manual labor, and thus become masters of a good literary education and some branch of the mechanic arts or agriculture.

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 Ancora, but not receiving necessary backers, he became broken down in health, and to some extent in spirits. As Bro. Newton truly intimates, his whole soul being in the enterprise, we shall expect his inspiration will prompt others to carry out that which he failed to accomplish.—[ED. JOURNAL.]

We wish to call attention to the fact that Dr. P. Kayner, M. D., one of our most scientific and philosophical lecturers, and an excellent clairvoyant physician, 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. He has been before the public as a lecturer and medium for the last twenty-six years, and is one of the best exponents of the Spiritual Philosophy now in the field. Such talents as he possesses should not be allowed to remain idle, but should be constantly employed in the work of enlightening humanity—in teaching them the science of immortality and the laws of spirit communion. To the friends everywhere we would say, do not fail to have him at your gatherings, and our word for it, you will not regret it.

Judge Holbrook.

Judge Holbrook, a prominent lawyer of this City, spoke at the Spiritual meeting held at Boore 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. His law office is at Room 66, Metropolitan Block, Corner of La Salle and Randolph Streets, where he can be addressed by letter.

AUSTIN KENT, 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. Moore 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. Her subjects—"Spiritualism and its Philosophy"; "Man and his Relations," and "The Uses and Abuses of Mediumship," were handled with an earnestness and ability which at once attracted and held the attention of the audience.

For myself I gave them the Principles of Evolution and brief Catches of the Life Beyond. The meetings were well attended and we had a good time generally.

The friends at McHenry are now expecting to hold a grove meeting at the Lakes on Fox River soon after the 30th of September, and intend to charter the steamer from McHenry for the occasion. If the weather is fine it will be one of the most enjoyable picnics of the season. Fraternally, D. P. KATNER, M. D.

St. Charles, Ill.

SPIRITUAL MEETINGS.

THE Grove Meeting at Waverly, Iowa, will be held the 15th, 16th and 17th of September.

The Spiritualists will hold a meeting at Porter and Montague's Park, at the head of Geneva Lake, Sept. 8th, 9th and 10th.

There is to be a spiritual meeting at Center Point, Iowa, commencing Sept. 7th and continuing to the 11th. Speakers, A. J. Fishback, Mrs. Mattie H. Parry; Manager, Dr. O. P. Sanford.

Annual Convention.

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. Rev. Samuel Watson, Rev. A. J. Fishback, and S. S. Jones are expected as speakers. Dr. Juckett, of St. Charles, Ill., will be present, to hold seances and labor generally for the good of the

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 and the angels, and help make our meeting a feast of reason and flow of soul. And now, brothers and sisters, it is for you to make our coming together a success. Speakers from abroad must be paid, and home talent should be, and it is for you to see that the means to do so are not wanting. Arrangements are being made with the hotels for reduced fare it being the week of the State Fair, railroad tickets will be good for both meetings. Gmo. WALKER, Sec'y. Stillwater, Aug. 29th, 1876.

TO 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, Lincoln, Neb., on the 26th day of September, 1876, at 7 P. M., on the second day of State Fair. The railroads will reduce fares to such an extent that we should all improve the opportunity to commune together, that we may learn of strength, numbers and general desire for future co-operation; last, but not least, that we may know each other. Now let us all do our whole duty in making this all that could be desired.

By order of the F. R. Society of Spiritualists of Ashland, Nebraska. A. E. JENKS, President. D. DAYTON, Secretary.

Conference.

The Northern Wisconsin Spiritual Conference will convene in Omro Wis., on Friday and Saturday, Sept. 29th and 30th, and Sunday, Oct. 1st, 1876. Speakers already engaged: Capt. H. H. Brown, of Iowa, and Mrs. J. H. Beverance, of Milwaukee, Wis. Other speakers are expected; a good time anticipated; meals served in the hall. Officers for the ensuing year will be elected at this meeting. Let all Spiritualists and Liberalists turn out, remembering we make no failure in meetings Omro. Efforts are being made to secure the attendance of Mrs. E. A. Blair, Spirit Artist. DR. J. O. PHILLIPS Sec'y. N. W. S. C.

Passed to Spirit Life.

[Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to Spirit-Life, from Helena, Ark., Aug. 15, 1876, after an illness of nine days, Bro. O. Rows, aged 54 years.

Bro. Rows had been a Spiritualist for twenty years, and, of course, was not afraid to go.

From Waukegan, Wis., Aug. 18, Rev. JOSEPH SPOONER's spirit took its upward flight to meet a single with the gods before, after an illness of only five days.

Joyfully in the light of Spiritualism he bade adieu to earth friends, and entered at once among the armies of earth. He was a native of New Hampshire; was born '80; would have been 78 years of age, had he tarried here until a closer test. He was ordained a preacher by the Universalist Conference at Iowa City, Oct. 4, 1834. Held several Universalist pulpits in Iowa in most of the western States, but getting his faith strengthened in spirit communion for the last ten years of his life, he had labored as an opportunity offered to impress people's minds with the fact that spirits could return and hold sweet communion with their friends here below. J. L. F.

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