

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. VOL.XXI

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SPIRITUALISM AND INSANITY.

"This form of deliasion (Spiritualism) is very prevalent in America, and the Asy-lums contain many of its victims, nearly ten thousand persons having gone insane on the subject, are confined in the public asy-lums of the United States."-Dr. L. S. Forbes Winslow, of London.-"There is not an insane asylum from Maine to Texas which does not contain vio-tims of Spiritualism."-Rev. Dr. Talmage, of Brooklyn, N. Y.

THE FACTS.

"The number of asylums or institutions for the insane in the United States, July 1st, 1876, according to the American Journal of Insanity, was: . State Institutions,

- City or County, Incorporated Charitable, Private,

Total

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And eight others were then in process of construction. The whole number of patients in these 87

institutions at that date, as estimated by

In December last, 1876, I addressed the following questions to each of the medical superintendents for the insane in the United States.

ed States. 1st. The number of patients admitted to, or under treatment in your institution dur-ing the past year; or if this has not yet been ascertained, then during the previous year? 2nd. In how many cases was the insani-ty ascribed to religious excitement? 3rd. In how many to excitement caused by Sniritualiam?

Srd. In how many to excitement caused by Spiritualism? In answer to these questions I have re-ceived either written replies or published official reports—generally both—from 66 Superintendents, but of these only 68 are available for the purposes of this exhibit, the remainder not furnishing the informa-tion required. The information obtained from the 58 reports and written replies is here giveting upon this question— faverably or adversely—in the reports and letters received, are here presented.

Northern Hospital for the Insane, Winnebago, Wis. Iowa Hospital for the In-sane, Mount Pleasant, sane, lowa. 1874-5 Hospital for the Insane, In-dependence, Iowa. St. Vincent's Institution for 1874-5 St. Vincent's Institution for the Insane, St. Louis, Mo. 1874-5
 St. Louis County Instite Asylum, St. Louis, Mo. 1870-5
 State Lunatle Asylum, No. 3, St. Joseph's, Mo. 1870
 Northern Hospital for the Insane, Elgin, Ill. 1875-6
 Illinois Central Hospital for Insane, Lackaputila III 1875-6 Insane, Jacksonville, Ill, Bellevue Place Asylum, Ba-1876-6 Bellevue Place Asylum, Ba-tavia, M. III. State Hospital for the Insane, Anna, III. Indiana Hospital for Insane, Indianapolis, Ind. Minnesota Hospital for the Insane, St. Peters, Minn. West Kentucky Lunatic Asy-hum, Hookinaville, Ken. 1576 1876 1876 253 lug, Hopkinaville, Ken. Alabama Insano Hespital, Tuskaloosa, Ala Central Lunatic Asylum, Richmond, Va 1876 1876 1871-6 337 Eastern Lunatic A Williamsburg, Va. Western Lunatic A Asylum, 1876 377 Aylum, Western Lunatic Aylum, Staunton, Ya. West Va. Hospitati for the Insane, Weston, W. Va. Insane Asylum of North Carolina, Raleigh, N. C. Maryland Hospital for the Insane, Baltimore, Md. Texas State Lunatic Asy-lum, Austin, Texas. Nebraska Hospital for the Insane, Lincoln, Neb. Insane Asylum of California Stockton, Cal. 1876 1876 1874-0

1870

16

11

1876 36

23,328 413 59 From the above table it will be seen that of 23,328 insane persons now or recently, in 58 institutions, 412 are reported insane

ly, in 58 institutions, 412 are reported insane from religious excitement, and 59 from ex-citement caused by Spiritualism. Assuming that in December last there were 30,000 insane persons in the various in-stitutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this en-tire number 550 insane from religious ex-citement, and 75 from Spirituelism and cliement, and 76 from Spiritualism, and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find there are seven Instates instane from religi-ous excitement for every one instane from Spiritualism. It will also be seen that Spiritualism. It will also be seen that while there are 87 asylums, there are only 76 insane Spiritualists who tenant them— less than one to each institution. The following table presents the statistics of this subject for long terms of years, of thirteen institutions, as taken from their 閮 No official reports, the other reports being defi-cient in like information: 3 No. Adu Whole Page 1 7 10 Worcester State Lunatic Hospital, Worcester, Maay Conn. Hospital for In-sans, Middetown, Conn. State Lunatic Asylum, Utica, N.Y. Penn. Hospital for In-sane, Philad. Penn. Western Penn. Hospital, Dirmont, Penn. State Lunatic Asylum of Penn., Harrisburg, Pa. Longview Asylum, Car-Worcester State Lunate 23 3 44 11,303 385 65 9 1,979 94 470 9 -1 33 11,831 947. 32 35 7,167 213 4 10 2,981 70 Penn., Harrisburg, Pa. Longview Asylum, Car. thage, Ohio. Western Ohio Hospital for Insane, Dayton, O. Lowa Hospital for Insane, Mt. Pleasant, Lowa. Eastern Lunatic Angam, Williamsburg, Va. Alabama Insane Hospital, Tuiskaloosa, Ala. Indiana Hospital for In-sane, Indianapolis, Ind. Minnesota Hospital for Insabe, St. Peters, Minn. 35 3,968 10 17 3,579 134 20 3,818 196 16 3,038 112 12 1004-554 20 350 15 1,205 54/ 28 6,701 459 \$ 83 Minn. 2 10 1,440 .71 2 751 8 58,875 1,994 229 We have here records of 58,875 patients, of which number the insanity of 1,004 is as-cribed to religious excitement, and that of cribed to religious excitement, and that of 229 to the excitement of Spiritualism. Ac-cording to these figures, 30,000 of these pa-tients (the number of inmates of our asy-lums at the present time), would show 1,016 insame from Religion and 117 from Spirit-ualism, and the relative numbers of those whose insanity is ascribed respectively to the excitements of Religion and Spirital-ism in provious years and at the present ism in previous years, and at the present time, appear as follows: "In 30,000 patients in previous years, from Religion 1016, from Spiritualism 117." "In 30,000 patients at present time, from Religion 530, from Spiritualism 78." Showing a diminished number of cases from both Religion and Spiritualism at the present time. present time. One important fact should here benoticed, which is, that as the knowledge of Spirit-ualism has extended, and the numbers of 5 ualism has extended, and the numbers of its adherents has increased, the records show not only a comparatively but an abso-lutely less number of cases in which Spirit-ualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement 13 3 5 9 181 6

may not justly be attributed in a large de-gree to the influence of Spiritualism, in dis-seminating more correct, rational, and consequently less revolting views of the nature

and extent of future punishment. Seventy-six insame from Spiritualism at the present time, out of a total of 30,000 in-mates of our asylums are within a fraction of 1 in 395, and one-quarter of one per cent of 1 in 395, and one-quarter of one per cent of the whole number in the asylums, in-stead of 331 per cent as asserted by Dr. Forbes Winslow. In 42 of the published reports of institu-tions for the insane which have come to hand, there are tables showing the previous

occupations of the patients admitted or treated within one or more years, and from these I find that out of a total of 32,313 male these 1 had that out of a total of 32,413 male patients, 215 are set down as clergymen, while in the same reports the total number of Spiritualists of both sexes is only 45. In-sane clergymen are here in the proportion of 1 to every 150 inmates, while the propor-tion of insane Spiritualists is only 1 to ev-

ery 711. If we estimate the number of Spiritual-ists in the United States as low as 2,000,000, —which is less than their actual number— we are entitled to a representation .in the lunatic asylums of 1,333 while the number actually there, according to official reports, is only 76. Thus we are taxed for the sup-port of these institutions without fair rep-resentation, but as we are taught by the precepts of our Religion to exercise charity towards all men, we are willing that clergy-men, and the members of their congrega-tions shall have the lion's share of the advan-tages of these institutions. Their needs are greater than ours.

Dr. M. Ranney, Superintendent of the Iowa Hospital for the Insane, in which, in 1874-5, 1,016 patients were-treated, says in his letter to me, that there is not at present one Spiritualist under his care.

one Spiritualist under his care. According to the Report of the Worcester State Lunatic Hospital. Massachusetts, in which, in 1876, 829 patients were treated, no Spiritualist had been a patient in the insti-tution within the last three years. Dr. John Curwen, Superintendent of the State Lunatic Asylum at Harrisburg, Penn., in which institution during the past twenty-five years 3,988 patients have been admitted, says in his letter to me, that, "We have not had for a long term of years any cases

the confused mind, not comprehending its changed relations with the outer world, seeing and hearing many things which seem strange, and (in its then state) fearful and foreboding/naturally revived what it has heard, of spiritual influences, and the patient rants and raves about, and attri-butes his troubles to Spiritualism. But these delusions generally appear after the insanity is recognized, so I am inclined to acquit religion and Spiritualism of this blame to a large extent. At least my own personal experience does not induce me to harge it upon them."

Dr. B. D. Eastman, Superintendent of the State Lunatic Hospital, at Worcester, Mass., in his Report for 1873, says of the causes of insanity assigned by the friends of patients, as stated in the tables in the published Re-ports, that: "Tables of this character are very unsatisfactory. The friends of pa-tients, from whom the statement of causes usually comes, sometimes purposely prac-tice deception, and often display great igno-tice deception, and often display great ignorance, by assigning as a cause some comparatively trivial circumstance attendant

upon the beginning of insanity, or some symptom of the already fixed malady." "It can readily be understood how appro-priately these 'remarks must apply to per-sons who exhibit insane symptoms, and who previously have been more or less interested in Spiritualism. Its unpopularity, together with the impression, so prevalent, that Spiritualists must necessarily be to some extent unbalanced in mind, render it more easy and natural to attribute the mental abberration to this cause than to any other, and thus, doubtless, a certain propor-tion of the small number of the inmates of our asylums, upon whose warrants of com-mittal Spiritualism is inscribed as the exciting cause, afe in no degree indebted to their belief for the cause of their malady. Dr. John P. Gray, editor of the American

Dr. John P. Gray, editor of the American Journal of Insanity, says in his Report : "Every great religious movement, indeed from John-Knox and John Wesley to Moo-dy and Sankey, has been accompanied with its percentage of insanity, but that only shows that there is in every community, at any given period, a certain amount of con-stitutional or incidental morbidity reads to stitutional or incidental morbidity, ready to be developed into insanity by every sulta-ble occasion, and religious excitement only stand prominent among the number of moral influences. These remarks also apply to Spiritualism, though not to the same extent. Dr. J. Ray, the eminent authority in medical jurisprudence, and who has made a spe-cial study of insanity, remarks in the American Journal of Insanity for October, 1867: "It is to be regretted that the prevalent tendency is to ignore them (the facts of Spiritualism) entirely, rather than to make them a subject of scientific investigation. It is surprising that physicians, especially, with such well recognized affections before them as catalepsy, somnambulism, ecstasy and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anonialous and impossible." Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported asser-tions and blind generalizations of Dr. Forbes Winslow and Rev. Dr. Talmage. Deeming it of importance to the full and complete presentation of this subject that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country, should be included, I addressed to them the following questions: 1. For how many years have you taker an active interest in Spiritualism. 2. During that period in bow many in-stances have you known Spiritaalists to beín: come insane? 3. In how many of these .case-so far as you have knowledge-was belief in Spirituseism the exciting cause of insanity? Their replies, in substance, are as follows Epes Sargent has given attention to spirit-ual phenomena for nearly thirty years, and says: "You ask in how many instances have known Spiritualists to become insane "You ask in how many instances I have known but one instance. I have read reports of such eases in the newspa-pers, but I have never had them so veripers, but I have never had them so veri-fied that I could accept them as facts to be remembered. My own belief is that Spirit-ualism by bringing all the phenomena of apparitions, second sight, clairvoyance, witchcraft, etc., within the sphere of the natural, will do much to allay excitement, and one optimized and appart of the sphere of the and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the unnal rengious views, or in a dread of the unsat-ural, in any form." Robert Dale Owen says: "I engaged in the study of Spiritualism and cognate sub-jects, inore than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not re-collect, among all my acquaintances a sin-gle Spiritualist who has become insane. I, myself of the a dancerous illower in the gle Spiritualist who has become insane. I, myself, after a dangerous illness in the sum-mer of 1874, was during nearly two months insane; cause, insominia and overtaxation of the brain. My family, and Dr. Evarts Superintendent in the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had hoth-ing to do with my malady. "In the 'Debatable Land,' pp. 523, 524, I have given two examples, which came to my knowledge; of the cure. By spiritual in-fluence of insanity; one of the cases being of six years standing. Since then a third case has come within my personal knowledge;

that of a mother who lost a favorite child by a sudden and terrible accident, occuring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communications from her child embodying incontro-

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vertible evidence of his identity." Rev. Dr. Watson has taken an active in-terest in Spiritualism for twenty-four years, and says: "Thave never personally known a single case of a Spiritualist becoming ina single case of a Spiritualist becoming in-sane. I have been in the Northwestern States, by invitation to lecture, as far North as Minnesota, and have made inquiry, but have never been able to find a person who has been made insame by a belief in Spirit-ualism, yet those who oppose it continue to publish falsehoods in regard to this mat-ter."

Hudson Tuttle has, devoted twenty six pars to the promulgation, of the truths of edge of any case where insanity was caused by it, but gives it is a his opinion that "relig-lous excitement is a prolific cause, while Spiritualism leads directly away from in-

Mrs. Emma Hardinge Britten says: "My connection with Spiritualism has ex-tended over a period of eighteen years, and I have known of two instances where Spir-

Prof. J. R. Buchanan says: "I have been interested in the Spiritual phenomena many years; my first, experiments having been performed in 1841. In the thirty-five years ince I do not now recollect that any Spiritualists of my acquaintance have become in-sane, which is the more remarkable as the refined and spiritual temperament, which sympathizes with Spiritualism, is of course more sensitive than a coarser organization of mind and body."

of mind and body." Prof. Wm. Denton replies: "I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, al-though I have heard of persons becoming insane through Spiritualism, I have never known of a single case." Dr. J. M. Peebles writes: "For twenty-five years I have taken an active interest in Spiritualism, studying in America and Eu-rope, and witnessing its various phenome-na. During this time I have met with but three cases where pronounced Spiritualists have become insane, and in neither of these have become insane, and in neither of th was the belief in Spiritualism the producing cause of insanity. In one of these cases, certainly, mental disturbances of a serious character were hereditary, and in the other cases the excitement was caused and the self-balance evidently lost, by over taxation of the mind, nerveus debility, and financial Allen Putnam for more than twenty-four rears has believed in, and been a student of spiritualism, and says: "One or two cases -I think not more than two-within my observation, have become insane where there seemed to be no obvious impropriety in ascribing their sad condition to the ac-tion of Spiritualism. Had you inquired for my belief as to the number of nervous, irritable, desponding, and obsessed persons, who have been saved by Spiritualism from falling into insanity, I could have said, more than two dozen. Andrew Jackson Davis has been actively interested in Spiritualism for thirty years, and writes: "I can not truthfully say, that I have knowedge of a single case; of what in my opinion was insanity, where Spiritual-ism was the real cause." Henry J. Newton says: "I have been interested in Spiritualism twenty-four years, about ten years of which time I have been officially connected with organizations for Ats promulgation. I have never known a Spiritualist to become insane. I am in possession of facts, through the testi-mony of others, where the insane have been cured of their insanity by Spiritualism, through mediums or spirits acting through mediums." W. H. Harrison, one of the oldest, most able, and active Spiritualists in England, says in the London Spiritualist : "With all our long acquaintance with the movement, we do not know of a single Spiritualist in Great Britian now incarcerated for insanity." When a Catholic or Orthodox Protestant becomes insane, his insanity—unless of a decidedly religious east—is never attributed to the influence of his religious belief, but if a Spiritualist happens, from one of the many exciting causes, to become insane, his insanity is at once by most persons, ascribed insanity is at once by most persons, ascribed to his belief in Spiritualism. "Spiritualism," say they, "drives people to insunity-ergo-he being insane and a Spir-itualist, his belief is the cause of his insani-ty." A false deduction from false premises, as the statistics of insanity in this country proves proves. The charge against Spiritualism of its ten-dency to unsettle the mind, is nothing new. The same accusation has in all ages of the world been hurled against every reform movement, and against every reformer, and even Jesus himself did not escape this charge, for it was said of him, "He hath a devil and is much" devil, and is mad." If Spiritualism were the successful recruiting agency for our insane asyluma, that persons of active imaginations, like Dr. that persons of active imaginations, like Dr. Forbes Winslow and Rev. Dr. Talmage de-clare it to be the physicians and managers of our institutions for the insane would be culpable. In the highest degree, for their failure to raise a warning voice against such an efficient cause of insanity, but while many other exciting causes of insanity are Concluded on Bighth Page. 12

tal Numbers of Patients during Periods Stated, and the Numbers of Those whose Insanity is Ascribed respectively, to Religion and Spiritualism.

Tear.

8:10

948

198

401

419

281

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268 95

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763

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Maine Insane Hospital, Augusta, Maine. Vermont Asylum for the In-1875-6 9374 sane, Brattleboro, VL N. H. Asylum for the Insane, 1875-6 Goncord, N. H. State Lunatic Hospital, 1876 Taunton, Mass. 1876 Worcester Blate Lunatic Hospital, Worcester, Mass. 1876 Shady Lawn Insane Asylum, 1876 583 Northampton, Mass. Boston Lunatic Hospital, 1876 Boston, Mass. State Lunatic Hospital, 1876 Northampton, Mass. 1876 Butler Hospital for the In-sane, Providence, R. I. 1876 Conn. Hospital for the In-sane, Middlotown, Conn. 1875 Retreat for the Insane, Hart-ford, Conn. 1875 616 1875 223 ford, Conn. Y. City Asylum for the Insane, Ward's Island, N. S. 1875 N. Y. City Lunatic Asylum, Blackwell's Island, N. Y. Bloomingdale Asylum, New 1875 York. 1875 1287 State Lunatic : Asylum, Utica, N. Y. Monroe County Insane Asy-1875 lum, Rochester, N. Y. N. Y. State Asylum for In-sane Criminals, Auburn, N. Y. Sanford Hall Insane Asylum, Emphasing N. Y. 1876 Sanford Hall Insand Flushing, N. Y. King's County Lunatic Asy-lum, Flatbash, N. Y. State 'Homosopathic Asy-lum, Middletown, N. Y. Pairate Insane Asylum, 1876 1876 1875-6 Private. Insane Asylum, Piessantville, N. Y. N. J. State Lunatic Asylum. 1876 Trenton, N.J. Western Penn. Hospital, 1876 Dixmont, Penn. State Lunstle' Asylum of 1875 Pennsylvanis, Harrisburg 1876 Penn. State Hospital for the Insane, Danville, Penn. Insane Dept, of Philadeiphia Hospital, Philadeiphia, 1873-6 Penn. 1876 Friends' Asylum for the In-sane, Philadelphia, Penn. 1873 Penn. Hospital for the In-(sane, Philadelphia, Penn. 1876 sane, Philadelphia, Penn. 1976
Insane Asylum, College Hill, Ohlo.
Hill, Ohlo.
Birto Hospital for the Insane, Dayton, Ohlo.
Birto Longview Asylum, Car-thage, Ohlo.
Cleveland Hospital for the Insane, Newburg, Ohlo.
Birto Northwestern Hospital for the Insane, Toledo, Ohlo.
Birto Michigan Asylum for the In-sane, Kalamazoo, Mich.
Birto Micconsin State Hospital for the Insane, Mendota, Wis. 1876

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had for a long term of years any caused by Spiritualism,"

In the State Lunatio Asylum at Utica, N. Y., 11,831 patients were admitted during the past thirty-two years, the insanity of 32 of them being ascribed to Spiritualism, but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy, and comparatively little understood, and since 1853, or for twentythree years, not a patient has-been admitted in whose case Spiritualism was assigned as

the exciting cause of the insafily. Dr. B. A. Wright, Superintendent of the North-western Hospital for the Insane, at Toledo, Ohio. writes me: "The cause of the mental derangement of eight patients (in 1876) was religious excitement. Many more act as though religious excitement had been the cause of their insanity, but this is not so stated in the committing papers

Dr. J. B. Cooker now, or recently, City Physician of New Orleans, in a fetter to Rev. Dr. Watson, of Memphis, Tenn., says: "I have been in charge of the Lunatic Asy-lum of the Parish of New Orleans some seven years, and out of a large number that been admitted and discharged in that time I have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious belief."

tous belief." The following is an extract from a letter received from Dr. C. H. Nichols, the physi-cian in charge of the Government Hospital for the Insane, at Washington, D. C., in which 981 patients were treated in 1876:

"I see a paragraph attributed to Dr. Forbes Winslow is going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My ob-servation leads me to suppose that there may be one per cent. of truth in that statement

Dr. J.W.Ward, Superintendent of the New Jersey State Lunatic Asylum, at Trenton, writes: "We have eight cases said to have resulted from Spiritualism, but whether Spiritualism was the cause, or the result of insanity in these cases, it is difficult to tell. Friends in giving histories of cases are very prone to mistake hallucinations, etc., expressed after insanity is established, as the cause of the malady itself." Dr. J. R. Burrell, Resident Physician of

cause of the malady itself." Dr. J. R. Burrell, Resident Physician of the Brigham Hall Asylum, at Canandai-gue, N. Y., says: "Statistics in regard to re-ligious excitement and Spiritualism, as causes of insanity, are of little account at present. Friends often speak of these as causes, when they are merely results, as you learn upon obtaining, after weeks or months, a full history of the cases. Many of the so-called religious cases I have met did not think of religion, or become relig-ious until after they were touched with in-sanity. Can not the same be said of Spirit-ualism as a cause!" Dr. H. R. Stiles. Superintendent of the State Homopathic Asylum for the Insane, at Middletown, N. Y., writes: "All of us have a touch of supernaturalism in our make up. Is it surprising thea, that where bodily and mental disease conjoined have alackened the rein which common-fense (the will of our daily lives), holds up-on this lingering relic of supernaturalism.

RELIGIO-PHILOSOPHICAL JOURNAL.

EXTRAORDINARY MANIFESTATIONS.

A few days with the Mediums in the East-The Holmeses, Eddy, Mrs. Thayer and others.

In my travels, arriving at Philadelphia on the midday train; through the kind direction of Mrs. Kase, I secured a comfortable room with Mrs. S. A. Anthony, No. 722 Fairmount avoine, where I also had the pleasure of forming the acquaintance of Dr. E. C. Dunn. Mrs. Anthony is a reliable trance and test medium, and can often ac-commodate a Spiritualist friend with a room during a few days' sojourn in the city. I had called on Mrs. Holmes during the af-ternoon, and a few minutes after seven found me the sole occupant of the seance-room. Owing to the weather I thought there would be but few or none present, and no seance that evening; but after awhile several gents came in, then a lady and gentleman, making six in all. Mrs. Holmes came from a back room, and

said: "We do not care to sit for less than ten dollars, and as it is not a good evening

for manifestations we'll have no seance." Gent—"That will be a great disappoint-ment to us, Mrs. Holmes; we leave the city to-morrow, and is we shall have no other opportunity, I'd rather pay double price for myself and wife than to be disappointed. I'll pay four dollars."

None else offering to pay more than one dollar, Mrs. Holmes said: "I'll speak with Mr. Holmes, but don't think he will sit for less than ten dollars.

Mr. Holmes concluded that it was not best to lose eight dollars, and came in to hold a Under these circumstances I concluded that there would be but few if any manifestations, and thought of the fraud that had heretofore been laid to their

charge. Mr. H. carried a lamp in his hand, he en-tered/the cabinet, placed the lamp on a cor-ner shelf, and coming out invited everyone to make as rigid a search as they pleased. I availed myself of the opportunity, and examined the little cage closely. I pulled with all my strength to see if it was loose, or if it would open at any point. Then I or if it would open at any point. Then I entered it from the outside, as there is no visible way of ingress or egress from the cabinet. The little door, the only visible way for mortals, opening into the seance-room, I put my sheulder against the pan-els, but they would not yield, and as it ap-peared to be firmly ironed to the floor, and also to the heards forming the cabinet parlso to the boards forming the cabinet par tition, I could see no way by which the medium could get into the cabinet except the spirit friends dematerialized him, and conveyed him through the fine wire cloth

conveyed him through the fine wire cloth which formed the sides of the gage. We then took our seat (Mr. H. sitting at the end of the circle and having charge of the lamp) to hold a dark seance with Mrs. H. as medium. She said that during this-seance the spirits could gain strength which would aid them in materializing. During the short time thus occupied, the bells were rung the guitar floated and played in the rung, the guitar floated and played in the air, and the ring placed upon a gent's arm, he holding Mrs. H.'s hands. The light was then placed under a screen, which was also covered with papers, and Mrs. Holmes en-tered the little wire cage, Mr. H. taking her seat by the cabinet door, her chair partly covering the door of the cage. Mrs. H. commenced singing, when after an interval of about ten minutes the cabinet door was partly opened, and standing therein was what appeared to be a female figure. Mrs. H. and a cant said accompanied by a child H, and a gent said, accompanied by a child. The figure was very indistinct, but I could see no form of a child. Soon, what appeared to be a French gentleman walked out of the door, closing it behind him. Mrs. H, called him by name, which I do not remem-ber. He appeared to be fully materialized and bowed to the audience, but the light not sufficient to distinctly dis-

man, with whom I had just shaken hands, be a resident of the Spirit-world?" I think, had I ever known either of them in the flesh, I should have recognized them here.

Wednesday evening, by invitation of Mrs. Kase, I attended Mrs. Thayer's flower se-ance at Mrs. K.'s residence, 1601 N. 15th st. Prof. Eccles was present, and when we entered the dining-room where the seance was held, I found him busy examining every nook and corner where flowers or birds could be concealed. I understood that at his request Mrs. Thayer had cheerfully consent-ed to an examination by a committee of ladies, and it was proposed that every one in the room should be examined, as this would have been very satisfactory. I sec-onded the motion, but as no one seemed to doubt the medium, and Prof. Eccles declared himself to be a true Spiritualist, and that he only took these precautions in order to be enabled to say before the public, that what occurred was done under test conditions, the matter was dropped. The Professor then produced a number of pins and a spool of thread. The pins he tacked in the door-jam and the stile of the door, winding, the thread upon them so that the door could not be opened without displac-ing the pins or breaking the thread. He then fastened the folding-doors at the foot of the room in the same manner. Taking his own pocket-knife and borrowing mine, he crossed them in the meeting stiles of the door, so that the least motion would cause them to fall and alarm us by the noise. The windows being secured we (about thirty in number) sat down around the long dining table-Mrs. Thayer in the center on one side, and Prof. E. opposite. The gas was extinguished and singing commenced. Fully ten minutes had elapsed when Mrs. T. called for light, and said the circle must be changed. She chose a large, heavy-set lady to change places with the Professor, and requested me to sit at the other end of

the table, thus dividing a number of ladies who were sitting together. Again darkness ruled and singing com-menced. Mrs. T. rapped for silence and said: "There are a number of mediums around the table; it is natural that your spirit friends and guides should desire to manifest, and should embrace this occasion to do so, but making the effort they draw from fine, and render it impossible for my band to give such manifestations as they would. Let each make themselves positive to any influence they may feel, and if possi-ble join in the singing, and sing only lively tunes, and we might yet get some good manifestations."

Her wishes must have been complied with, as in about fifteen minutes the room was fairly loaded with the aroma of flow-ers, and after a moment I heard a thud, as ers, and after a moment I heard a thud, as if a turf or lump of dirt had fallen upon the table. Prof. E. said that before the light was lit, he would ask as a favor that no one should touch anything on the table until he had an opportunity to examine them. He wished to clip leaves and submit them to midescent text in order if period them to microscopic test, in order, if possithem to microscopic test, in order, if possi-ble, to find the way they were brought into the room. If down the chimney the mi-croscope would detect small particles of soot, if through the plaster or wood, the result would be the same. The gas lit we found lilies, roses, ferns and others leaves on the table, and one large vine with roots and dirt fresh, as if it had just been plucked from the ground.

arge vine with roots and dirt fresh, as it it had just been plucked from the ground. The lady opposite Mrs. T. had a pigeon in her hands, while another lady had the mate. A little girl was fondling a dove, and the mate was presented to her by the lady who received it. A canary bird was flying about the room, which was caught and caged after most of the company had retired. retired

I noticed that these flowers and ferna were all broken from the stem, none had the appearance of being cut. All were fresh, no pressed or mussy appearance, as if they had been handled or packed in a inder a dress. In fact, as fresh and with the same aroma as a flower-one plucked from the bush in the open air. The question for Prof. E. and other scien-tists to solve, is the modus operandi /by which these material things are brought into a closed room with no apparent injury to the flower or leaf; for, on examining, we found pins, thread and knives as they were placed at the beginning of the seance. The Professor acknowledged that there was no appearance of fraud, and the above was the only question scientists had to deal with. We anxiously await the result of the microscopic examination, and of the experiments he spoke of making in connecion therewith. Saturday morning the 11th, I took the train for Ancora, N. J., and spent the nine following evenings with the Eddys; six evenings were stormy, but yet during my stay I saw one hundred and twenty-two materialized forms. On Sunday I spent several hours with Wm. Eddy, and my mind was completely disabused of all ideas of fraud, collusion, confederates, traps and chimney corners; a plain, outspoken country gentleman, whom no one except he is a fraud himself, and carries deceit in his own heart, could accuse him of duplicity or double dealing. I then met Wm. L. T. Evans, spirit photographer, who was prepared to take a picture in the dark cabinet if any one wished. I entered the seance room that evening with a feeling of trust and confidence in the medium, de siring that here, if possible, my spirit friends might communicate with me. Mrs. Eaton opened the seance. They had placed the entranced medium in the doorway of the cabinet, and she standing out-side drew aside the curtain, telling us to look well and see that she was not the medium, nor was the medium her, for both were in plain view; she dropped the curtain and called Mrs. Evans to her, shook hands with her, and commenced talking about spirit pictures. After a few minutes she drew Mrs. E. into the cabinet with her, then speaking to Mr. Brown, declared that the cabinet was so full of spirits waiting to have their pictures taken, that there was no rogan to turn around. She asked Mr. B. to tell them that Mrs. E. would take pictures after the seance, so she could get them to go away. She then resumed her conversation with Mrs. E./detaining her about three minutes. Mrs. E. assured me that she saw Eddy asleep in his chair at the far end of Eddy asleep in his chair at the far end of the cabinet, and saw other spirits besides Mrs. /Eaton, was touched repeatedly by them, but felt no fear, although she had supposed she would be afraid to go in there as she had seen others do. During the even-ing Mfs. Glassby was also taken into the cabinet and kept there about five minutes. An aged ady with gray hair, who claimed to be my grandmother appearance that the the same grayish hazy appearance that the new comers did at the Holmeses. The feathew comers did at the Holmeses. The Feat-ures were not so plain and clear as Mrs. Eaton's and others. Mrs. Brown described her, but as I was very young when she past away I could not recognize her, although I had no doubt she was the one she claimed to be to be.

On Monday Evening Mrs. Eaton repeated the test, showing the entranced medium in his chair; herself outside and heiding the curtain in her hand, she said, "I am a medium myself, and I might say a very good me-dium, a clairvoyant, as I can often see all your folks when you can not see me. I'ex-pect every day to be exposed, yet can give you this test, for you can see the medium and know that I am talking with you at the same time." Honto then appeared and after stepping in and out of the cabinet several times, walked to the corner and as it appeared drew a shawl from the solid wall threw it um myself, and I might say a very good me-

drew a shawl from the solid wall, threw it around her shoulders, and then beckoned to Mrs. Glassby and with her joined in a mer-ry dance. After a moment, she while pass-ing grasped Mr. Brown's hand and drew. him in the dance, which lasted about five minutes; after a lady friend of a gentleman present, came Mrs. Glassby's mother-in-law who also favored us with a dance in company with Mrs. G., who is a large woman, a trance medium, and evidently under influa trance medium, and evidently under influ-ence while dancing. All present were laugh-ing, but Mr. R. louder than others, the spirit letting go of Mrs. G's. hands (who continued dancing), and facing Mr. R. said, "What are you laughing at, Frank?" He responded, "I am not laughing at the spirit, but at Phe-be's motion." Spirit, "I don't see anything to laugh at;" at the same time taking Mrs. G's. hands and joining in the dance. Frank, "I shall faint, bring me a fan." At this mo-"I shall faint, bring me a fan." At this mo-ment Mrs. Eaton stepped from the cabinet with a fan in her hand, and walking down the room placed the fan in Frank's lap, who sat at my left hand. As Mrs. E. came down sat at my left hand. As Mrs. E. came down the room Mrs. G. returned to the cabinet, leaving her daughter-in-law still on the floor, both spirits passing each other in full view of all present, thus proving that where tests are not sought, better and stronger ones can be given from the spirit side. Mrs. Eaton said we were all too solemn, we should throw off anxiety, be cheerful and laugh, her object was to induce a feeling of pleasure and haroff anxiety, be cheerful and laugh, her object was to induce a feeling of pleasure and har-mony, so that other spirits who were in waiting could materialize. Several of them appeared, one that purported to be an uncle of mine, but none could be recognized by the features, and all had the same grayish hazy appearance. Mr. Brown would de-scribe them as well as he could, and they seemed to make every effort to be recognized. seemed to make every effort to be recognized, but one must stay two or three weeks before his friends can learn the art, present well defined features, speak, or permit you to grasp the extended hand. The Witch of the Mountains appeared, and with a motion of the hand requested

and with a motion of the hand requested Mr. Brown to lower the light. She beckon-ed M/s. Glassby who took her chair and sat in front of the cabinet facing the audience. The Witch stood by her side placing her left hand on Mrs. G's. head and improvised a poem; subject, "Man's Duty to His Fellow-man," speaking in an audible voice fully ten minutes, when returning to the cabinet Mrs. G. under her influence took up the thread where she had left off and completed the poem.

Continued practice will certainly enable these spirits to step upon the rostrum and address an audience in person, if not in day light, with light sufficient (as in this case) to see the full form and gestures of the spirit, or the influence speaking through our trance mediums, could begin the discourse in person, getting a more complete control over the medium, and using his organs only when the power of audible voice failed.

A negro woman over six feet in height, large and well proportioned, was a feature of this evening's entertainment. She also favored us with a double-shuffle, or a regu-lar negro dance, and Mr. Brown (the spirit) closed the scance with appropriate remarks. Tuesday evening was quite stormy, and

Santum, an Indian six feet six inches.tall, opened the seance. He did not speak, but stood in plain view (with a blanket wrapped around his powerful form) for several minutes; and here allow me to say that if Mr. Holmes or Wm. Eddy can secrete in the cabinet, or about their persons the clothing, ornaments, etc., necessary to personate these varied appearances, men, women, chil-dren and infants, of all races and colors, and can make the changes in the short-time allowed, then they are very foolish to waste their talents for the small sums received. when the stage would pay them almost fab-ulous prices, and relieve them from all the charges of fraud, and the scorn they now have to bear while serving the Spirit-world. At this seance Mr. Frank Ripley -played the organ, upon which sat a glass contain-ing a few roses. An Indian came from the cabinet to Mr. R. who handed him a rose. He took it, examined it a moment, shook his head, then standing on his left leg, he elevated the right and jerked it across the room, much as a school boy would jerk a stone. The next was my own Indian control. He had been described so often by different me-diums that he (although I had never seen him before) appeared like an old acquaint-ance. I asked if he would shake hands. He ance. I asked if he would shake hands. He nodded consent, but as I approached him he backed toward the cabinet, at the same time extending his right hand to me. Reaching the door he stopped, when I grasped his hand and stood looking him in the face. He shook my hand as cordially as did John King, but there was a great dif-ference in the feeling of their hands. King's was very warm like the hand of a full blood-ed man, while Powetah's was warm in the ed man, while Powetah's was warm in the palm, but the fingers were cold especially toward the ends. Here facing me, looking straight into my eyes stood an Indian, my hand resting in his; profile distinct, high cheek bones, somewhat sunken cheeks prominent chin, medium forehead, with sharp black eyes, straight black hair, a headdress or crown of feathers. His dress at which I hardly glanced, appeared to be of buckakin. The difference between his and Wig. Eddy's cheerful round features, was as great as between daylight and darkness, A little girl who was burned and died in this room before Eddy bought the proper-ty, next appeared for the first time, follow-ed by a smaller child, who claimed to be my daughter Edith. Both the children had the daughter Edith. Both the children had the same hazy appearance and grayish color of dress, the features not well defined; one could not recognize them. Edith had before materialized as a babe of seven months, through Mrs. Hollis at New Orleans, and was immediately recognized by her mother and other friends. Here she appeared as a child of six years. I believe it was her al-though I could not know her. though I could not know her. On the evening of the 15th, a daughter who had but three weeks of earth-life, and has resided in the Summer-land twenty-five years, appeared, but with the same grayish dress. Mrs. Eaton and others could make their clothes in white or nearly so, but all the new comers wore gray. The next eve-ning my daughter appeared in a lighter dress, and spoke so that Mrs. Brown could hear and report her words to me. As she described her appearance and spoke of her long golden colored hair, she drew her hand through it, showing its color and

length. On the 17th her dress was hearer white, her hair in curls (as I expected to see it should she appear), and she wore a head-dress of flowers. Saturday evening her hair was knotted on the back of the head, and in reply to my question, could I shake hands with her, said she would do so before I left. but as the storm increased and my time was limited, I did not have the pleasure of

meeting her again. On Sunday evening (the storm still rag-ing), the Witch of the Mountains opened seance with one of her characteristic speeches, occupying about ten minutes when Honto appeared, and drew a shawl from the wall at the right hand, with which she retired but immediately appearing again she drew another from the opposite side of the room. A gentleman from Philadelphia then bid her good evening, and said, "A me-dium told me if I would come here to night I should have the pleasure of dancing with my old friend Honto. She by signs which Mr. Brown seemed to understand, express-ed her doubts of being able to do so, but. would try. She withdrew but soon reap-peared and beckoning to Mr. Bfown, joined with him in a dance; after a moment she drew Mr. Blatherwick from his seat and beckoned the gentleman who spoke to her, and the four had a merry dance. Two spir-it friends greeted Mr. and Mrs: Brown, when the lower corner of the curtain was pushed aside and there in plain view stood an in-fant child. Mrs. Brown said, "That's my baby." "No," replied Mrs. Eaton, "she's my baby now." Then speaking to others in the cabinet, "I want your children to let go of my skirts." Mrs. B., "You'll fet me kiss her I know?" Mrs. E., "Yes I suppose you can." Mrs. B. held an infant in her arms and approaching the cabinet, placed it on the floor, in front of the spirit child, when the two children kissed each other. The mother then knelt down and kissed her the lower corner of the curtain was pushed mother then knelt down and kissed her spirit babe, who, she assured me, was as tan-gible to her embrace, as the mortal she held in her arms.

Memory fails to give all the details of the few days spent among the mediums, but here I felt there was more love for the cause, and less for the money that might be gained. Said Wm. Eddy, "I never let per-sons who come, go away dissatisfied if I can help it. I hold a seance if there is only one, and we can get enough neighbors to form a circle, and if there is no stranger, we invite the friends and hold our seances all the same." Mr. Brown (the spirit) always ex-tended an invitation to all the neighbors at the close of each seance, in fact urged them, if they would avoid states of darkness and suffering on the other shore, to heal all dif-ferences that might exist, and unite togeth-er for development while yet in earth-

Let all who can visit Ancora, and there commune with their spirit friends. Mr. Fowler or Mr. Spaulding will attend to the body; while through the mediumship of Wm, Eddy, they can converse with dear spirit friends.

Each one should stay a week or more it possible, make the personal acquaintance of Wm. Eddy and his family friends, Mr. and Mrs. Brown, Mrs. Glassby and others, not looking for fraud or deception, but with trust in God and the Spirit-world, open the heart to the influence of his child-ren and wour friends who would mast mast ren, and your friends who would meet you from the Summer-land, for then you will return to your home abundantly satisfied. J. H. YOUNG.

New Orleans.

Prayer and Pills.

Our Damascus blade of truth, so long at st, ensconced in the scabbard of peace, rest. must of necessity once more hew away at Giant Error. We have reliable information from private sources, that another damna-ble conspiracy is now ripe among the ortho-dox doctors, etc., to again try and enact the amper A and s

England's greatest, physician and surgeon, says "that medicine" is founded on conjec-ture and improved by murder." Dr. Samuel Dickson, of England, says: "The medical art must continue to be a source of destruc-tion to the mean a but of initial for the tion to the many, a but of ridicule for the few." Dr. Jamieson, of Edinburg, affirms that "the present practice of medicine is a reproach to the name of science, while its professors give evidence of an almost total want of true knowledge of the nature or proper treatment of disease. Nine times out of ten our miscalled remedies are abso-lutely injurious to our patients suffering under disease of whose real character or cause we are culpably ignorant." Prof. Gregory said: "Gebtlemen, ninety-nine out of every hundred medical facts are. medical lies, and medical doctrines "are for the most part staring nonsense." Dr. Benj-the most part staring nonsense." We have assisted in multiplying diseases. We have done more, we have increased their mortality. The art of healing is like an un-voord termine the mean of the subject the start of the profession in Philadelphis for many years, declared in one of his public lectures. We tion to the many, a butt of ridicule for the few," Dr. Jamieson, of Edinburg, affirms mortality. The art of healing is like an un-roofed temple, uncovered at the top, and cracked at the foundation," etc. Suffice it to say that there is no end of testimony like The above from the most eminent physicians of all ages. Notwithstanding all this formidable array of testimony, what spirit does the orthodox medical profession mani-fest toward the propounders of any new principle A Doche professors examine the new system and render to the public an im-partial verifiert? Not the bitterest document new system and render to the public an im-partial verdict? No; the bitterest denunci-ations, and the most partial and violent criticisms, constantly emanate from the various distinguished professors. Thus was Harvey honored for his discovery of the circulation of the blood. Thus was treated Dr. Jenner for introducing the system of vaccination for the small-pox, thus was Hahnemann anathematized for leaving old paths to explore and reveal the beauties and mysteries of homeopathy. And thus was every fresh attempt to break away from old fastenings and fallasies of the schools denounced and derided by the es-tablished medical professors. But reforma-tion in the science of pathology must come, tion in the science of pathology must come, and the errors and mysteries of the prevail-ing practice be exposed and abandoned. Reformation must begin with the people. The diseased and suffering will stretch forth their arms to epubrace any medical improvements or principles that promise to prove beneficial to the inhabitants of earth. The ancientness or oldness of a doctrine is almost positive evidence that it originated in ignorance, superstand, and

It was the notorious Paracelsus burned the works of Galen, and established a school of medicine, introducing calomel, believing the human body to be composed of salt, sulphur, and quicksilver (three substances, when the facts are it is composed of sixty-four or more primaries and proxi-mates), and it was for this reason that they

mates), and it was for this reason that they employed mercury as a panacea. Paracelsus claimed that he procured this remedy from the devil, that after praying three years to the gods for an elixir, of life and not being answered, he prayed to Old Nick himself and got it. From that day to this, this powerful but dangerous remedy has been the sheat anchor in allowathic practice been the sheet-anchor in allopathic practice. My comments do not strike the good and true men that ornament all professions. There are learned and wise men whose wide scope of humanity takes in every healing art, hence the strictures that I had made are against the narrow-minded medical quack, not the broad, ideal man of med-ical science who believes in nature's laws. Therefore we have allopathy, homeopathy, Tomsonianism, hydropathy, and chrono-thermalism, not one of which would now exist, had not some superior mind towered above the doctrines of his profession, and declared the truths he beheld from his own position

A multitude of testimonies might be prothese general views, but we must pass them. Druggists and many physicians use a char-acter "R," "recipe" "take," which formerly was cut in the stone over the doorway on the temples in ancient Thebes. Very few of either class know this, moreover that it is a prayer "Oh! Jupiter, save us." In these temples the sick were healed by the laying on of hands. Traveling all along the track of time history tells us of those outside of the profession of medicine who were endowed with salutary gifts of healing by laying on of hands, magnetic physicans, etc., and who-ever will take the trouble to examine the writings of Josephus, of Homer, of Plato, of Pythagoras, of Pliny, of Cato, of Tacitus, of Alexander Trailianus, of Paracelsus, and Van Helmont will there find abundant evi-dence to prove that long before the com-mencement of the Christian era, and down to a much later period of time, diseases were cured through the power of this gift, The New Testament gives-abundant testi-mony of healing by laying on of hands. And to-day, on the continent, animal magnetism is reviving, or rather steadily grow-ing, as a recognized curative and anesthetic agent in Europe. Most of the continental governments have introduced it by law of decree into hospitals. In France it is used very extensively to produce insensibility under surgical operalons. Germany makes more general use of it in curs of nervous and mental diseas from hysteria to lunacy. Saxony recog-nizes it. Italian scientific societies have lately taken it up for investigation, and al-though in conservative old England the faculty still holds back, high medical and scientific individual authorities have in-dorsed it as at all events a valuable anesthetic.

MARCH 10, 1877.

tures, that is, one could not have recognized a friend from where we sat. By request Mrs. H. removed one paper from the screen.

The next one to appear was Gen-Wash-ington, and taking his picture with which most every one is familiar as a guide, I should say that it was the General himself. He did not speak, but bowing, stepped back-ward, pushed the door open with his left-hand, and glided into the cabinet. In a moment he reappeared, standing in full view about two minutes, his features and dress being more distinct than before. The next was a female claiming to be a relative of the gent and lady present. He called a name to which she responded by a nod. He stated that the form and dress were recog-nizable, but the features were too indistinct to be recognized. To me they were hazy, not so well-defined as either the French-man's or Washington's. She retired, or backed into the cabinet as did those who preceded her, and after a few minutes was followed by that world-rénowned spirit worker, Sir Henry Morgan, alias John King, a heavy-set, square, broad-shouldered man, not to my view taller, but in every respect differing from the medium. He was dressed in a dark frock or blouse, buttoned up tight, showing to advantage his broad chest and great sauscular powers, with a sash over his right shoulder and around the waist tied on the left hip. He bid us good even-ing, saying that owing to the weather it was very hard for strangers to materialize; then turning to West H sold. He are have then turning to Mrs. H., said: "Let us have a little more light." I said it would give me great pleasure to shake hands with him. He replied he would see. He then turned and entered the cabinet, being the only one who turned completely around, showing his whole form. Mrs. H. removed the remaining paper from the screen and I took a seat by her side near the cabinet door. In a minute John returned, and stopping in front of Mrs. H., facing me, extended his right-hand. I laid mine in his, and received as cordial and as hearty a grasp as I ever received from mortal man, he saying: "I am pleased to welcome you here. His hand was large and fleshy, and warm as the hand of a very full-blooded man. He remained several minutes, talking all the while, when again turning his back to the sitters he en-tered the cabineta

The next person that appeared, Mrs. H. called Gen. Bishop Polk. He was dressed in the robes of the church. He did not speak, but after a moment advanced toward me, and standing where John King had stood, placed both hands over and above my head, as if calling down beaven's blessing upon me. While with Bro. David Jones, the medium of the Olive Branch, at Utica, N. Y. I had received, among other personal communications through his hand, one from Bishop Polk; but of this none present know although to with more a signification knew, although to me it gave a signification to his act that others present could not unrstand

I was not thinking of the Bishop at the moment, nor had I thought of him during the evening, but was asking myself: "Could that broad-shouldered, powerful looking

the legislature just before its close, and by taking advantage of circumstances, have a law passed similar to those in other States, (a game that they have on two previous oc-casions tried before in this State, and came to grief by an ignoble defeat), in fine and imprisonment, etc., etc., for those healing without an orthodox diploma, Spiritualists and Liberalists, once more you are called upon to be on the *alert*. To the rescue, and again show these base, bold, would be conservators of the sacred rights of a free and enlightened people, that truth is mighty and shall prevail. The following is our letter from this morning's *Daily Times*, and will speak for

itself :--

PRAYER AND PILLS.

[To the Editor.]

The agitation of thought is indeed the beginning of wisdom.) The press is our great physician and instructor. We read the *Times*, the modern bible, and concede it to be the greatest of American' newspapers. Its circulation is national. Besides the ability displayed in the collection of news your journal has become famous as an instrumentality of religious instruction. Your page of sermons every Monday is a source of spiritual nourishment to thousands. With your accustomed spirit of fair play, you show no partiality. You give the thoughts of the best minds in conservatism and liber-alism. Editorially, you have elaborated the American type of national religion. Godspeed is the sincere prayer of very many of your enlightened and progressed readers, who candidly and sincerely believe that as with theology so is it with the different schools of medicine, i. e., all have good in them, but none are all good, therefore they should cease their cruel crusades agains each other, and harmonize their efforts, cui each other, and harmonize their efforts, cui bono, to the end that poor, suffering, down-trodden humanity can be benefited, and the soul made glad. In the *Times* of Feb. 5th, a writer, in his great anxiety to disprove the efficacy of prayer, makes the sweeping de-nunciation that the doctor who, through the gift of healing, cured Mr. Jerome At-kins, of Will county, instantly of paralysis of twenty years' standing, was "a traveling mountebank," ad nauseam, and "that sci-ence does not support the magnetic theory," etc. Dr. Davis, deceased, performed the above remarkable cure, also hundreds of others. The good doctor's good works live after him, and neither science nor calumny can wipe them out. Having been for years a close student of nature, making a special stady of the now unfolding psychological sciences, mesmerism; Spiritualism, psychom-etry, and psychology, and being a practical physician (with credentials indicating that we have claims to what little or no science there is in medicine).'I have aimed to attain excellence in the general science of anthro-pology. Our experience- of many years' excellence in the general science of anthro-pology. Our experience of many years' practice goes to prove that there is as much science skill in animal or spirit magnetic healing as in any other mode of practice, with this marked exception that it cures (organic diseases included) when often oth-er heroic modes kill. Sir Ashley Cooper,

"The laying on of hands" is a glorious suc-cess in America also, and millions of her noble, free, progressive citizens indorse the animal magnet theory. DUMONT C. DAKE, M. D.

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BOOK REVIEWS.

MARCH 10, 1877.

THE SYMBOLICAL LANGUAGE OF ANCIENT ART AND MYTHOLOGY.—An inquiry by Richard Payne Knight. A new edition with introduction, addi-Anight. A new control with introduction, addi-tions, notes franslated into English, and a new and complete index. By Alexander Wilder, M. D. New York: J. W. Bouton. 1876. Pp. 340. Octavo. Price \$3.

REVIEWED BY HUDSON TUTTLE.

Mr. Bouton is engaged in a most praise-worthy effort to furnish the general reader with a class of work hitherto difficult to obtain, and only accessible to a favored few. It would seem impossible that the demand should be sufficient to warrant the immense outlay on these republications, and if Mr. Bouton's-enterprise meets with financial success, it will be eminently creditable to

American free-thought and scholarship. He has undeftaken what hardly another publisher in America would risk, for not only do these republications require a great expenditure of capital, they belong to a class of works which militate against Christianity and Orthodoxy, and at first their au-thors were compelled to be their own publishers.

Mr. Bouton, consequently, must stand alone, and from the vigor with which he has already evinced, his catalogue being sufficient for a small library, is equal to the demands made upon him.

These works, as a whole, show that Chris-tianity, which has been regarded as of Divine origin and wholly independent of Pagan mythology which preceded it, is in reality a direct continuation of that older religion. Its ceremonies, beliefs, dogmas, customs, traditions and observances are all the same, only having in some instances been renamed. . It is time Liberal thinkers cast aside the

puerile method of biblical criticism dependent on literal interpretation, and go back of the word to the spirit of the disputed passages-as in the case of Jonah, which is a standard joke with the opposers of the Bible, and is a senseless tale as there re-lated. We find that according to Mr. Knight, the great fish or whale should read a Physician ship, which were made to re-semble a fish, and thereby acquired the name. The story is no longer meaningless.

Or of the dove, mentioned as descending Christ, which literally is meaningless, but rightly understood is a beautiful alle-gory. It was the emblem of the third per-son of the Triad or Trinity (p. 170); of Mithras, the Mediator. Space will not per-mit of our more than thus indicating the sources of these all describes all the others sources of these allegories—all the others share the same fate, and the otherwise in-explicable passages of the Bible are clearly interpretated when we learn the pre-existing belief on which they are founded.

"The original edition of this work was privately printed by the author at London, in the year 1818," but such was the pressure brought to bear on him that he suppressed a portion of the work and destroyed all the copies he could secure. Mr. Knight had sought to unveil the arcana of religion, and give an outline of the ancient faith. One of the most thorough scholars of his time, he wrote for scholars, but was met by/the clamor of bigotry. The impure and sensu-al saw in his writings impurity, and cried out against him as a corruptor of morals. In the present edition the illustrations

and examples which gave offense are smitted, and the work is materially injured thereby. The language, is so veiled and guarded that like the Sacred Mysteries with which it deals, only the initiate or scholar at times can comprehend it. This may adapt the work to the popular taste, but we have no sympathy with that prudery which pre-tends to be shocked with the full and thory ough investigation of the problems of ex-istence. Even now men like Comstock, with the instinct of the isocla and hursend with the instinct of the jackal and buzzard for filth, may detect obscurity after Mr. Knight's greatest care. Knight's greatest care. . No one is better qualified for the editor-ship of such a work than Mr. Wilder. He is in full sympathy with the author, and is thoroughly versed in his department of thought. He is broad and catholic in his

ing upon the earth, and feetling upon the leaves of plants. In this state it was aptly made an emblem of man in his earthly form; when the etherial vigor and activity of the celestial soul, divine particula mentis, was clogged and encumbered with the material body. In its next state, the grub becoming a chrysalis appeared, by its stillness. torpor, and insensibility, a natural image of death, or the intermediate state between the cessation of the vital functions of the body, and the emanations of the soul in the funeral pile; and the butterfly breaking from this torpid chrysalis, and mounting in the air, afforded a no less natural image of the celestial soul bursting from the restraints of matter, and mixing again with its native ether. Like other animal symbols, it was by degrees melted into the human form; the original wings only being retained to mask its meaning." The mummies with their cases are sug-

gestive of Chrysalids, and it is probable that the Egyptians having this idea in mind, regarding the dead body as the Chrysalid from which the immortal soul was to merge, gave the mummy. case this imitative form.

Mr. Knight, in his interpretation of the Symbolism of the "Mysteries," has not suf-ficiently developed the Phallic or sexual basis of religion. He evidently did not dare write what he knew to be the truth, and felt compelled to guard his expressions. He also fails in not giving sufficient importance to other elements which enter into the solu-tion, so that at times there is not completeness. But these are faults made apparent by the greater attainments and more daring investigations of the present. He hesitates in giving the complete predominance to the *Phallic* worship which it undoubtedly had in the ancient world, and his interpretation of symbols at times is biased, as in his interpretation of the Sistrum of Isis, as being the representation of the moon's orbit; whereas it was an emblem of the Yoni or female principle; the head of the cat occupying its center, was not a type of the moon but of fecundity, and the three rattles below, may represent their ter-restrial elements, or the triple male princi-ple. Even, if the Sistrum represented the moon, the moon itself was a type of the female principle. The Sistrum was another form of the

cross, the emblem of the trinity, or male principle, the creator, generator, and giver of life.

We can not recommend these works isaued by Mr. Bouton too highly, and no one is fully prepared to meet the religious issues of the day without being versed in their contents.

March Magazines.

THE NURSERY. (J) hn L. Shorey, Bos-ton).—The March number of this elegant little Magazine for youngest readers is as. usual replete with just such matter and il-lustrations as will delight and instruct. Specimen copies, 15 cents.

THE LAKESIDE LIBRARY.-Vol. IV., Nos. 74-75. (Donnelley, Lloyd & Co., Chicago). Price, 20 cents. This double number con-tains Miss M. E. Braddon's last, and by many considered her greatest novel-Joshua Haggard's Daughter. The author intro-duces a little Spiritualism into the story near its close.

THE ATLANTIC MONTHLY. (H. O. Hough-ton & Co., Boston; Hurd & Houghton, N. Y.) Contents:— "Rodman, the Keeper;" "Apart;" "Old English Guilds and Trade Unions;" "Our Last Year in the Back-woods of Canada;" "A Rosary of Sonnets;" "The American" (XXI, XXII); "The Prodigal;" "Newspaper Literature Criticism;" "Out of the Question,"—a comedy (III, IV); "A Last Word;" "Teneriffe;" "Old Wom-an's Gossip" (XX); "Dickens' Hard Times;" The Contributor's Club; Recent Litera-

ture; Music Education. PHRENOLOGICAL JOURNAL." (S. R. Wells PHRENOLOGICAL JOURNAL." (S. R. Wells & Co. N. Y.) Contents:--"Cornelius Van-derbilt" (with portrait); "The Symbolism of the Features;" "Acquisitiveness and its Relations;" "Tongues of Fire;" "The Rival Governors" (with portraits); "Peace-Maker Grange;" "Tropical Trees" (illustrated); "A New Kitchen Convenience;" "Taking Advice;" "Education at the Centennial;" "Balance of the Organs of the Mind;" "How to Teach;" "Letters to a Son in Col-lege;" "The Potato and the Sweet Potato;" "Science in Religious Thought." THE ECLECTIC MAGAZINE. (E. R. Pelton, N. Y.) Contents: — "Embellishment;" Steel-Engraved Portrait of "W. D. Howells;" " Eyes and Eye-glasses;" "The Ascent of Man;" "Anecdotes of an Epicure;" "Charles Kingsley;" "Condition of the Larger Plan-Kingsley;" "Condition of the Larger Plan-ets;" "Out of the Mouth of Babes;" "Young Musgrave (I, II, III);" "A Dog and His Doings;" "Morbengo;" Automatism and Evolutiog" (III); "Cukure abd-Modern Poetry;" "Lost Stars;" "German Student's Chant;" "William Dean Howells," by the Editor; Literary Notices; Foreign Litera-ry Notes; Science and Art. Varieties ry Notes; Science and Art; Varieties. ry Notes; Science and Art; Varieties. THE INTERNATIONAL REVIEW.- (A. S. Barnes & Co., N. Y.) Contents for March-April:-- "Republicanism Under President Grant:" "Safety in Dwellings and Public Buildings;" "Two Past Ages;" "Wit and Humor in Germany;" "Saga Civilization;" "Responsible Government;" "The Universi-ty of Upsola;" "James Russell Lowell as a Literary Critic;" "Contemporary Litera-ture;" "Letter on Art;" by P. G. Hamerton; Bi-monthly Notes on Scientific Progress; Contemporary events at Home and Abroad. Price of a single copy of this Magazine is \$1.00; \$5.00 per year. 21-21-41 \$1.00; \$5.09 per year.

ST. NIOHOYAS (Scribner & Co., N. Y.) Contants: -- Frontispiece -- "Little" Karen's Friends: ""Little Katen and Her Baby;" "Making Maple Sugar;" "Luck and Labor." (poem); Cathern: A Sequel to 'The Ash-girl; "A Letter to Letter-Writers;" "The Seven' Ages," (poem); "On the Ice;" "A Visit from Jack Frost;" "The Two Wish-es;" (a Fairy Story); "The Golden Fish of Owari Castle;" "Extracts from the Journal of a Bungast Cirl," "His Own Marter" of a Blue-coat Girl;" "His Own Master," (XII-XV); "Brave Little Florencia;" "Masch,"-(poem); "The Stars in March;" "Spring Work;" "Pattikin's House," (IV, V); "Poor Katy Delay," (poem); "For Very Lit-tle Folks;" "Jack-in-the-Pulpit;" "Young Contributor's Department;" "The Letter-Box;" "The Riddle-Box." Elegant illustrations illuminate every ar-

ticle, as usual.

SCRIBNER'S MONTHLY .- (Scribner & Co. N. Y. Contents :- There are about eighty illustrations in the March number of Scrib ner, twenty-eight of them accompanying Mr. W. S. Ward's description of "The New York Aquarinm." Among the subjects enraved are the "Kingiyo, the Hell-benders, Sea-Raven, Toad-Fish, Angler, Skate, Shark, Seals, and the late lamented Whale. Much attention is devoted to the circulating and filtering system of the Aquarium which is said to be much superior to those of similar institutions abroad. Other illustrated papers are "Princeton College," by Rey, Dr. Alexander-the last of the College series except Oberlin and Smith; the ninth of Clarence Cook's familiar talks on house-furnishing, this month with unique designs and practical suggestions; the concluding part of Gen. McClellan's "Winter on the Nile," with descriptions of an Arab tournament and a dinner with Sheik Achmet; and a popular science discussion of "The Pitch-er Plants," by Mrs. S. B. Herrick, with drawings from nature by the author. There is also a large engraving from a fine portrait of Gilbert Stewart, painted by himself-this accompanying Miss Stewart's reminis-cences of her father, entitled "The Youth of Gilbert Stewart," and costaining anec-dotes of Benjamin West, Sir Joshua Reyn-ids and others. A single illustration for olds and others. A. single illustration is given with Dr. Holland's "Nicholas Min-turn," the motive of which is discovered to lie in the discussion of problems connected with mendicant classes in all ranks of so

The remainder of the number is made up of a varied and interested assortment of matter General Dix, Bret Harte, and Mr. Boyesen contribute to this number,

... Books Received.

THE SCIENCE OF THE BIBLE or an Analysic of the Hebrew Mythology, wherein it is shown that the Holy Scriptures treat of natural phe-nomena only. By Milton Wolley, M. D. Svo. 613 pp. clo. Illustrated. Chicago: printed for the author. author.

SOCIOLOGY, or the Reconstruction of Society, Government and Property. By Lewis Masquer-ier. New York: published by the author. 12mo, clo. 300 pp.

THE FATAL SECRET. By Mrs. E. D. E. N. Sonth-worth. Philadelphia: T. B. Peterson & Brothers. Third edition, large 13mo. clo. Price \$1.75.

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views, and wonderfully suggestive. The genial and comprehensive spirit of Mr. Wilder is fully presented in the follow-ing passages taken from his introduction: "True wisdom shows that it is best in all matters of collisions followed by the set of the s

"The wisdom shows that it is best in all matters of religious faith to accord the widest latitude and the most perfect liberty not by enforced toleration as of an evil that must be borne, but generously, that every one may spontaneously follow the path which appears to him the way of Truth." "The beliefs which we have considered absurd and immoral were to councies mil-

absurd and immoral, were to countless mil-lions as the breath which sustained their life; and could not be dislodged without peril to those who cherished them. The religion of every person is included in his ideal of absolute right. Every man's con-ception of the Deity is the reflection of his own interior character."

•5

R

The religion of the Pagan world has been entirely misunderstood. Even the classical authors were too frivolous and superficial. Absurd and indecent its rites may appear to us, but we must recollect that the human mind is never "absurd on purpose, and that whenever its creations appear to us sense-less, it is because we do not understand them." (Intro.) Candid criticism can not accept the un-gualified condemnation of the old mytholo-

gies. The most obscure rites were origi-nally introduced, not sensualism, but by childish innocence of primitive man, who saw nothing more gross in the sexual func-tions than in any other process of life.

Out of the earliest conceptions of nature grew the "mysteries," the concrete religion of the ancient world, and which furnished the spiritual bread of life for countless genthe spiritual bread of life for countless gen-erations; a system of religion exactly adapted to the wants of the time, and in-culcating the highest and purest morality with the wisdom of the sages. "Happy," cries Pindar, "happy is he who hath beheld those things common to the re-gion beyond this earth—he knows the end of life, he knows its divine origin." Christianity was constructed out of Pa-ganism, and the doctrines of mysteries be-came those of the Church. Such was,their

ame those of the Church. Such was.their intimate relations that Renan says? "That with great numbers in the fourth and fifth centuries, it remained uncertain whether they were Pagans or Christians." And yet we hear of the uniqueness of Christianity; of its absolute independence of all preced-ing systems! The truth is, as is fully de-monstrated by Knight, Inman and Higgins, Christianity was stolen *en masse* from Paganism.

Of the many passages we had marked as of especial interest, space will only permit of one which is an allegory, that for beau-ty and aptness has become universal:

"The celestial or etherial soul was repre-sented in symbolical writings by the psychi or butterfly, an insect which first appears from the egg in the shape of agrub, crawl-

81.00; 85.09 per year. THE GALAXY.-(Sheldon & Co., N. Y.) Contents:-"The English Peerage:" "Miss Misanthrope" (IV, V), by Justin McCaithy; "Wordsworth's Corrections;" "Portrait D'une Jeune Femine Inconnue," Galerie de Florence; "Miss Tinsel," a Gold Miner's Love Story, in five chapters; "Defeated;" "Shall Punishment Punish?" "Renuncia-tion;" "The Eastern Question;" "The Las-sis's Complaint;" "Assia," by Ivan Tour-gueneff; "To Beethoven;" "The Dramatic Canons;" "An Evening Party with the Cos-sacks of the Don;" "Drift-wood;" Scientific Miscellany; Current Literature; Nobula, by the Editor.

by the Editor. THE POPULAR SCIENCE MONTHLY.--(D. Appleton & Co., N. Y.) Contents;---"Edu-cation as a Science" (II). by Alexander Bain, LL. D.; "Formation of Raindrops and Hailstones," by Prof. Osborne Reynolds, (illustrated); "On the Study of Biologs," by Prof. T. H. Huxley; "How the Earth was Regarded in Old Times,"--from the French Flammarion. (illustrated); "How the rth was Explored in 1876,"--from ludge of the Adress; "Is the moon a Dead Plan et?" by Edmund Neisan, F. R. A. S.; "Size of the Principal Telescopes in the World;) "The Journeyings and Dispersal of Am-mals;" "The Early Man of North Ameri-ca;" "Biographical Sketch of Thomas Ed-wards," (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

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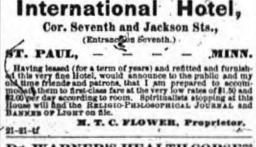
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CHICAGO, ILL., MARCH 10, 1877 "Well, What of It?"

The answer to the question standing at the head of this article, will now be the subject for further contemplation.

- If we were to go into detail in our descriptions of conditions that actually exist in the lowest circles of spirits in the Second Sphere of human existence, we should find societies or aggregations of individuals as diverse, one from another an they are in the lowest planes of human sciety in mortal life. Such a diversity of descrptions would not be warranted in this series; of articles.

Our generalization of circles of society, which all enter on-the death of their mortal bodies, are not to be taken as composed of lines of demarkations as obvious to the senses as the boundaries of a State or kingdom, but rather as analogous to the arbitrary classifications of cities, or like the representations of the dominant religions of nations,-such as Christian, Mohammedan, Bhuddists, Brahmins, etc., etc.

In view of this explanation, we find by a review of our last article under the above . caption, that those who at death gravitate to the very lowest depths of passional degradation do, sooner or later, become surfeited with the horrors of their condition, and feel the terrible degradation which has resulted from long indulgence in such passional excesses. We found that it is an immutable principle which obtains everywhere-in the immortal spheres as well as on the mortal shores, that, sooner or later, extremes right themselves. So we found that all inmates of the lower circles, sooner, or later, become satiated and sick of their terrible associates and surroundings, and in deep agony aspire for a better condition. Their thoughts dwell upon their associates in earth-life. The recollection of one whose life was ever noted for kindness and purity is revived, and wells up as of yesterday, though for centuries before, perhaps forgotten This newly revived recollection of an old friend causes a thrill of his inmost being to extend throughout the corridors of the Second Sphere of human existence, and it reaches the sensorium of that long forgotten but now remembered friend. Such is the law of life, even as two strings attuned to each other, when one is struck the other vibrates in unison. So when a latent chord in the being of the poor, despondent spirit, which is in unison with its like in an angel of mercy is struck, though billions of miles away, and in an exalted circle of the Second Sphere, is felt by such an angel, and he on the wings of thought, is forthwith in the presence of his old companion, however deep down he may be in the lowest hell. What a sight to behold and contemplate -an angel of comparative purity weeping over a fallen companion-parhaps a brother. a sister; a parent, or a child! Deep down in the hell of indescribable degradation, souls of demons respond to souls of angels, when sin-sickness has unstrung the passions of the former, so that they no longer thrill to the notes of sensuality. Until then even the presence, to say naught of the voice of an angel, can not be realized by the devotees of the Goddess of Sensualism. It is in these moments of despair that the missionary spirits of angelic purity gain access to those whose excesses have carried them to the extreme of human despondency-until then the lowest hells are to them a very heaven! So long as the Passions of men and women, though in Spirit-life, hold their mental and moral faculties in servitude, so long there will be no appreciation of the beauty, the grandeur and lovliness of the higher circles. Down, down deep in the passional excesses, gravitate such spirits until unutterable despair with all of its attendant horrors, prompts the inquiry within him or herself-"What shall I do to be saved from this terrible condition, and how can I be relieved from these my demoniac companions?" Then it is that the memory of the

Toyed ones of long ago is revived, and there it is that the angels of mercy manifest their presence and enter upon their work.

In our last week's article we alluded to the condition of the spirits who had ascended from the lowest to the Second Circle of the Second Sphere. . The further contemplation of such spirits and their new home now devolves upou us. .

We have seen that extreme suffering has prompted the spirit to aspire for a better condition. Angels of mercy have responded to that aspiration of his soul. He has been led away from his old companions and haunts.

The law of repulsion has set in where attraction once held him in abject servitude. The horrors of those old haunts are so apparent that he now shrinks away with fear and trembling from the scenes of demoniacal acts which once intoxicated, and enchanted his very being with delight.

His aspirations for something better grow stronger and stronger as he gazes upon his old companions and the terrors of those surroundings, and clinging fast to his new found friend, prays for strength and more light. As his aspirations increase in intensity, they are felt throughout the corridors of the Second Circle, and they with love ineffable towards the newly awakened soul, respond with deeds of kindness. He feels drawn towards the inhabitants of this circle-the beauty of its scenery, its institutions for the development of his mental and moral faculties, with a newly awakened fraternal love that he never before realized as possessed by man. He becomes clethed with raiments of beauty, and is in his right mind.

This is really a new birth indeed to him. His life-line in both the rudimental spheres and for many, many long years in Spiritlife had been through the planes of the passions, downward in his excesses of passional degradation step by step, until he seemingly could go no farther in extreme devilishness towards his fellows in his own circle, both on earth and in the Spirit-world Yes, we mean just what we say, the lowest circles on the spiritual plane are en rapport with like circles on earth, and the spirits of that circle love to impose upon and harass not only other spirits but mortals, if an opportunity offers.

That law which we have alluded to, by which the angel of light was called by the aspiration of a demon of darkness to his side, as a missionary spirit to teach him of a better way and a better mode of life, is equally potent in the lowest hells of mortal and Spirit-life. In other words the passional desires of a degraded spirit in the lowest circles, are felt by mortals who live almost exclusively upon the passional plane, and their passions thrill with a burning lust for the many excesses practiced by such spirits. The aroma-the magnetism of the two spheres interblend, and they to the spirit are one.

Mortals feel their sensual desires and respond thereto by like indulgences, not knowing the prompting cause.

The sensuous excesses of mortals in eat-

THE KEY! THE KEY! Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER X.

HE WANTS A KEY. Have you any book or work giving a practical expose of modus operandi of those who sell or deal in evil powers, shells, charms, etc., such as is usually practiced by the col-ored Creoles of the South? If so, please give me the name of the work, as I wish to investigate the truth or falsity of the above. W. T. BOORRT.

Cincinnati, O.

Bro. Bogert desires a key that will enable him to open the various magical chambers and learn their secret devices and hidden mysteries. His aspirations are laudable, and if in our power we would impart to him the information he so much desires. Jesus could, if "Holy Writ" is to be relied upon, have sold himself to the Devil. ""It is said" that the "witches" of Salem were in league with the Devil. Jesus cast out seven from the body of one person, and entering the swine they caused a boisterous stampede of the animals. In olden times the belief was very prevalent that a person could dispose of himself to the Devil. The New Zealanders entertain the idea that the souls of their dead become so changed in nature as to be malignant to their nearest and dearest. friends in earth-life. The Caribs claim that of the various souls, some go to the sea shore and capsize boats; others to the forest to be evil spirits. The Patagonians lived in terror of the souls of their wizards, which became evil demons after death.

Taking ancient superstitions, the history of witchcraft, and the wonderful narrations connected with magic, gnomes, sylphs, fairies, elementary spirits, etc., it is not strange that the curiosity of different ones become excited, and they desire to know more of the nature of all this. Hundreds, yeathousands, would sell themselves to the Devil, if possible, if thereby they could amass riches or be successful in selfish undertakings. Mr. Unknown, and the Unknow ble, issued his Art Magic; the tales it unfolds are wonderful, but the key is entirely wanting. The author is unknown, and perhaps it is well that he is, after his betrayal of the confidence of 500 seekers after truth. The book was not to become a merchantable commodity. But how does the matter stand? It is advertised for sale in the Banner. Spiritual Scientist and Boston Investigator, and how many other papers, we can not tell. This gymnastic feat on the part of this magical acrobat, entitles him to the tender sympathy and love of those who in good faith.subscribed for the work. As to the science of magic, we, too, have an item, which we will publish. The author's name must be kept entirely secret; in fact the author is absolutely unknown to us, and to present his name to the world, would prove disastrous to his European associations. The item came into our hands by one of those mysterious deyices, the nature of which we must not unfold at present. We are assured that the author has traveled not only in India, Ara-

bia, China and Africa, but in Notsob also in fact there is not a settled country in the world where the sound of his footsteps have not been heard. The following named gentleman, H., was one of his pupils :--

There you have a most damnable, Revillab incantation adopted by a devotee of magic. Its object is to subdue, to reduce to abject subjection those you wish to serve you, and no one can sincerely utter the above and couple therewith a name, without feeling that he has degraded himself. The man or woman who will utter it, thinking to accomplish some base purpose, must have a kinship to all that is satanic, and be destitute of ever ennobling trait of character. Psychology is a fact; the power of one mind to influence another is now conceded by all. Moody's success, may be attributed to the influence of mind upon mind. The sphere of his mind, positive in its nature, impinges upon those of his congregation, and those that are less positive, yield to his influence, and straightway experience religion, and shout-Glory to God! Come to Jesus! Amen! Amen!

In this city there are several who practice magic arts; their methods are perfectly familiar to us, and in all cases the only power exerted is psychological, or the power of one mind to influence another. Several weeks ago we went the rounds of these practitioners, simply in order to study human nature, and gain an insight into those ways that are dark and mystecious. The advertisement of one in the Times is as follows:

GO see the seventh daughter, the wonder of the world in telling past, present, and future; tells how to re-cover host and stolen articles; brings separated together through charms; makes homes happy. Satisfaction given or no pay. 164 N. Curtis et, near Indianaet

Animated with the spirit of investiga tion, and desiring to illuminate our sensorium with wonderful knowledge of a seventh daughter-we never had seen one-we quietly proceeded to 164 Curtis street. A large' pretentious stilt-constructed residence greeted us, putting us in mind of the dwellings in Egypt along the course of the Nile. We climbed up its lofty stairs, surveyed the surroundings for a moment, and then pulled the bell, resulting in bringing to the door a gentleman who politely ushered us into an ante-room. There was no cabalistic signs, no circles or arcs of circles, no signs of the zodiac on the ceiling, no appearance of those ancient devices so essential to successfully summon the devil to your side. Soon we were ushered into the presence of the "Seventh Daughter," a fine looking woman, weighing, we should judge, about two hundred pounds, and without delay we remarked-"Madam, we have seen your advertisement, in which you claim to possess the occult power whereby you can recover stolen or lost goods, bring the separated together, and make home happy." "Yes, sir, I do all those things."

"But I have a very distressing case. The man has left his wife, and I wish them reunited again."

"I can bring them together again, and they will live happily.

"But," says we, "the man is obstinate, positive and refractory, with a will like a licn, muscles like a bear, and nerves like a steam engine."

"I don't care," she replied, "I can bring them together."

"What do you require as a basis of op-

make money from those who are foolish enough to give it.

In answer to our correspondent, we would say that we have no book for sale imparting the information desired. Ninety-nine hundredths of the contents of works on Magic, is trash,-the merest subterfuge, a narration of events that probably never had an existence only in the fortile mind of the writer. The only Key to success in life is perseverance, untiring industry and indomitable will, constantly keeping in view the point to be gained. These "Fortune Tellers" will point out the "road to wealth," while they are grovelling in poverty, thus giving the lie to their pretensions.

Bastian and Taylor's Seances.

We attended one of Bastian and Taylor's materializing seances a few evenings since, which was marked with the same success a heretofore. Indeed, the materializing spirits are constantly gaining greater powers to hold themselves in visible or materialized forms. Several spirits showed themselves at the cabinet door, some much more fully materialized than others. It seems to be a latent or undeveloped power that spirits possess, which under certain conditions, can be utilized (like any other undeveloped faculty), as the spirit learns how.

To the honest skeptic-one who has never devoted much attention to the subject, the seances are very unsatisfactory, and many such go away honestly believing that the materializations are really naught but a fixing up of Mr. Bastian to represent differently appearing persons-spirits:

This although an honest conclusion of the inquirer, who has but little opportunity to correctly investigate the matter, is an erroneous judgment.

We have attended a great, many of their seances, and seen a great many spirits materialize, and dematerialize in a subdued but sufficient light to distinguish the forms as developed to view when the materialization took place, and the disappearance by slow degrees of the body as deminerialization occurred. We have seen materialized . spirits, from little children to merrover six feet in height. We have seen spirits materlalized in ordinary apparel, and the costume rich in fabric and well fitting.' We have seen a single child present itself, and we have seen two come together; we have seen two men present themselves, one in a dress suit, and one in a pure white robe, side by side, each greeting and embracing their mother with affectionate kisses, and she declared to the audience that they were her sons who died within the last few years, both having arrived to manhood before their death. She said that their features were as natural as in earth-life, and she is an intelligent, truthful woman. We have seen ladies come with veils large enough to cover themselves, and a friend,-a mother or sister whom they would call up near to the cabinet door,-the' spirit covering both completely over with such veil, in the presence of the audience. We have requested the spirit to cut out and present us with pieces of such vells; our requests were comied with and we , now have pieces on exhibition to be seen by all who wish to look at them. Many more things too numerous to mention have we seen at Bastian and Taylor's seances, which we know by our senses to be real spirit materializations. But so natural is it that many people can not attribute it to anything but fraud and deception. We do not blame any honest skeptic for his doubts-such doubts are the very anchors that keep the craft from beaching on the quicksands or going to pieces on sunken rocks that lie concealed just beneath the placid waters of true Spiritualism. There is a safe remedy for most of this skepticism. Mr. Bastian a few years ago would not even submit to sitting in a dark circle, nor to going into a cabinet unless he was put under strictly test conditions. It was such conditions that gave him friends who strengthened him during his development. But by and by poor weak-minded advisers, who have not as much judgment as an ordinary Italdan organ grinder with his dancing monkey ought to have, persuaded him that it was a distrust of his honesty to demand test conditions. He gave credence to these professed friends, and now refuses any further test conditions than a searching of his cabinet and his person, when he goes into it for a materializing seance. We with himself know that he is honest, and that the materializations are genuine; but the honest skeptic does not know it, and goes away greatly in doubt whether Bastian and Taylor -are not 'arrant knaves, and we their abettor. Now we unhesitatingly say that this condition of affairs should not exist. Impostors are abroad in the field, and refuse test con ditions, such as we have often suggested, because, they say that Bastian and Taylor do not submit to them, and still the RELI-010-PHILOSOPHICAL JOURNAL vouches for their genuine mediumship; and so we do. But nevertheless we say that the test condition we would impose, while it would be sure and satisfactory, would not discommode Mr. Bastian in the least degree. On the contrary it would silence every skeptic who now thinks they are impostors, and the JOURNAL their abettor: Furthermore, if the temptation (the Nazarene even was subject to such) should ever prompt Bastian to show his own face, when a spirit could not, there would be no danger of yielding to it, as so many good mediums have done before,-Dr. Monck for instance, who is now serving out a term in an Engon a small scale, brought into requisition to | lish prison for yielding in his weakness to

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ing, drinking, fighting, murdering, and all manney of licentiousness is prompted and aggravated an hundred fold, by coming en rapport with the lowest circles/in Spirit-life. Hence the importance of making conditions for reformation, as well as to prevent those upon this mortal plane of life from such pernicious influences.

While the spirits of low degree can see and realize the influence which they exert in debasing mortals,-mortals neither see nor realize that any such influences exist. It is for the devotees of the Philosophy of Life to exert a potent influence upon public sentiment, that it may be utilized for the eleration of human character. But of this we shall speak more fully by and by.

We have traced those of the lowest circles in Spirit-life through diverse meandering paths until we reached the slough of despondency, where the sin-sick soul in the deepest horror at its own degradation, in despair cried aloud with an aspiration for something better. We have seen the angel going to his relief, aking him by the hand and leading him to a better life and better surroundings. We have seen him clothed in his right mind and arrayed in wholesome raiment. We have seen the passions of his own being weakened and overcome by his excesses until the extreme righted itself, and his mental faculties were reinstated as sovereign masters of his passions which had so long ruled as usurpers-once more "Richard is himself again"-he is truly a man.

Here he is beginning a life in the Second Circle of the Second Sphere that, as a birthright he should have entered upon when he laid aside his physical body; a birthright that will, in after time,-when the world fully realizes that knowledge is the true savior-bestow upon all who pass the shores of mortal life. Of the time that it took this poor malorganized soul to go through the lower circle of Spirit-life, and to ascend to his estate of right-mindedness in the Second Circle, we have not the least intimation-with some it may be long centuries, while with others the time may be very much less.

In our next we may speak more in detail of 'the inhabitants, the institutions, the topography, the scenery, the qualities and the whereabouts of the Second Circle of the Second Sphere of human existence.

J. V. MANSFIELD, the renowned writing medium, has taken rooms at the Matteson House, in this city.

H., the celebrated magician, was married recently, and his wife doesn't have to get up at daylight to go to market. When she wants a dozen eggs, she simply hards her husband the empty egg-bag, and be produc-es them by slight of hand; then he cooks an omalot in a borrowed bat and converts omelet in a borrowed hat, and converts a can of sawdust into that much white sugar, and a similar cup filled with chopped paper, changes into hot coffee; then he takes the same hat, stirs up its emptiness with a mag-ic wand, and—prestol change!—out comes a loaf of bread, a fresh herring, two pickles, one pie, a bucket of coal, a dish of hash, with natural hairs in it, and half a dozen knives and forks. This is much cheaper than going to market. But Mrs. H. is not happy. When her husband wants a dollar, he mysteriously picks it off the end of his wife's nose; and she is dissatisfied because she can't perform that trick herself.

Of course we can not tell you how this is done. If you can corner the unknown author thereof, he even would not give you the key. There is an immense amount of rubbish-connected with what is termed White and Black Magic. The magic of the negro in certain parts of Africa makes it a necessity for him to never eat the flesh of a cow, and never drink her milk only when mixed with her urine. Those who desire to experiment in that kind of magic had better have their stomach lined with cast iron or gutta percha at once. Much of the magic of the Voudoos is on a parallel with this. We have spent years in the investigation of this subject, and what we have learned) we freely impart to others.

Several months ago we called upon a magician of this city - a physician. He was sincere in his belief that there was a wonderful potency in magic, and with him there might be, as he possessed splendid mediumistic powers. The following was one of his satanic incantations:

TO MAKE & PERSON'COME TO YOU.

TO MAKE & PERSON²COME TO YOU. Faggot burn the heart, the body, the soul, the understanding of (name) by the fire, by the heaven, by the earth, by the rainbow, by Mars, Mercury, Venus, Jupiter, Teppe, Teppe, Eleza, and in the name of all the devils, faggot possess the heart, the body, and the understanding of (name) till he (or she) come to accomplish my will or desire. Go in lightning and in thunder, and in tempest—Santor, Quivor Carracor, Ame, Tourne, that he (or she) may not sleep nor live in any place, nor make nor eat, nor river pass, nor girl, till he (or she) has accomplished my will, and till he (or she) is come to perform my desire and wishes. wishes.

eration?

"A lock of his hair, or some article of clothing he has worn!"

"What will be your charges?"

"They vary in price; from ten to fifty dollars!"

Not feeling that amount of interest in this family, we bowed ourself out of the room, having gained the point we were after. Taking up the Times we glanced at another advertisement:

(O TO 370 West Lake Street for correct fate or reading, past, present and future; works charms to bring the entranced together, also cures white wellings, swelled nock, symplas, and discasses of the blood.

And we did go there. We were ushered into a parlor ornamented with various pictures and engravings, and there found a good looking lady, possessing more than the average intelligence. We at once entered into a running conversation with her, and although we did the most of the talking, she fastened her eyes on our . companion whom we had taken along for protection, so that in case we should be dissipated, quartered, cut into mince meat, or mysteriously climb a pole that rested on nothing, he could return and inform the world of the wonder, ful phenomena. Indeed, so intently did she eye our companion that we expected to see him . melt away into nothingness, or be transferred into an elementary spirit. We presented the refractory man to her, who. obstinately refused to live with his wife, and she, too, could restore the harmony of his domestic relations, change his coldness into burning love, make his obstinate arms do any amount of careasing, and his lips play their part at kissing. She, too, would want a lock of hair, or some article of clothing, and she would give us something to mix with his food .- She could "fetch" him in a short space of time, and would only require \$3.

Having learned all we desired, we took our departure from the presence of this weird lady. The man whom we intended to experiment upon is a stalwart Irishman. He and his Peggy are still aslant, but we propose to make him a subject sometime of an experiment.

How easy to detect their method. They must have a lock of hair or some article of clothing, and with that they come en rapport with the party, , and the enly magic about the whole thing is will force, a sort of silent ever working psychological influence. They may be able to accomplish what they promise one time out of a hundred, but to say that they can invariably do it, is the most palpable nonesense imaginable. In the case of these two ladies we have magic

MARCH 10, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

such temptation. It is folly to say that the simple fastening by which we have detected so many impostors, would interfere with genuine spirit manifestations. The medium would not even know he was fastened at all if he did, not see it done, and should sit quietly in his chair.

LETTER FROM MR. E. L. LEWIS.

Materialization of Gen. Washington.

BROTHER JONES :- A ware of the interest you have manifested in the labors of Mrs. Lewis, I take the privilege of informing you that she left for Memphis on Tuesday evening, 13th inst. Her "control" expressed a wish to celebrate his coming birthday, by again presenting "materialization" to the world; and as Bro. Sam'l Watson; of Memphis, had written her several pressing invi-tations to pay him a visit, she hoped, through the mediumship of Mrs. Miller, to accomplish that grandest result of her life.

I mention this fact to you in consideration of your untiring energy as a Spiritualis-tic journalist, and hope you will keep an eye upon the result of her work while there, as we hope for something startling during their seance to-day and night. I received a letter from her dated 19th inst., from which I make an extract (which you will find enclosed) that will give you an idea of her success during her first two seances. I don't know when our subscription to the JOURNAL expires. You will not stop it if we are in arrears, but drop me a line and I will remit, for I must have my JOUR-NAL if I go hungry. If you will let me, know the date of my subscription, I will en-

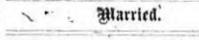
deavor henceforth to keep a watch over it. Your friend and Brother. E. L. LEW18.

Cincinnati, Ohio.

EXTRACT FROM MRS. LEWIS' LETTER, 19711 FEB., 77.

I am very pleasantly situated with Dr. Watson's family, who are all very lovely and harmonious He lives in style, has a beautiful wife, and other members of the family equally interesting. 1 found no difficulty at all with Mrs. Miller. She is like a mere child under my influences. Dr. Wat-son is an elegant Southern gentleman. I have had two seances at Dr. Watson's house with Mrs. Miller. Last evening we held the second seance in the library; about twelve or fifteen were present. We im-provised a cabinet in one corner of the room, brick-walls around, not a window or door near the medium. We sat there about fifteen minutes together. I then took my seat outside near the cabinet. We sang, and Dr. Watson offered up a beautiful prayer, and prayed especially for me; then we sang; Mrs. Watson played the organ and we sang two or three hymns. And now what do you think took place? Why, out came Wilshington with power. In a mo-ment he saw the flags with which we had adorned the cabinet. He took one and waved it repeatedly; then took me by the arm and walked all round the room. Some of the friends present or tex, and exclaimed : some jumped up and down and exclaimed : "Glory to God, it is really our Washington!" of the friends present cried; some cheered; He came out again and again looking splendidly, and then Martha came out also in beautiful white robes. Dr. Watson is per-fectly delighted, and I am so pleased with my success. Mrs. Miller is innocent and "Red Face," nice and entertaining. Oh! who can doubt, after witnessing such manifestations under such test conditions? We are expecting a great time in the approaching 22d. I have met with great kindness and attention, and will simply say, "Oh! I an so happy, so happy."

O. G. W. ADAMS, Esq.; of Pekin, 111., would like to correspond with some good lecturer on Spiritualism, who does not hold that "social freedom" is germane to Spiritualism, in regard to delivering a course of lectures at his town.



Mr. HENRY BUZZELL, of Sycamore, and Miss Ewily Haw-LEY, were unlied in marriage at the residence of Theodore Hawiey, Emg.-father of the bride-in Burlington, Ill., on the 22nd Jan., 1677, Dr. Leonard Juckett, officiating. NOTE-This notice was accidentally mislaid until nowhence its publication was unintentionally delayed until this late date. - I ED. JOUENAL

Business Motices.

PRIMONS who desire delicate and delightful odors for the toilet and handkerchief, should purchase Dr. Price's Unique Perfumes.

SEALED LETTERS ANSWERED BY R. W. FLINT, 55 Clinton Place, N. Y. Terms: \$3 and three 3 cent postage stamps. Money refunded if not answered / 21.231

J. V. MANSFIELD, TEST MEDIUM-answers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. REGISTER TOUR LET-TERR v21n4t53

MRS. JENNIE POTTER, of No. 136 Castle St., Bos ton, is one of the finest test, business and medi-cal mediums. Our readers who can visit her in person should do so, her residence may be reached by either the fremont Street or Shawmut Av. horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

MRS. SCATTERGOOD, Trance and Inspirational speaker from England, is prepared to receive calls to speak in the Middle and Western States on her journey West. For particulars, enclose stamp for circular, etc., to Fall River, Mass.

THREE IS NO EXCUSE for those who drag their weary and disordered bodies in our company, when a few doses of Ayer's Narsaparilla would cleanse their murky blood and restore their health and vigor. Ye muddy victims of bilious disease, have some regard for your neighbors, if not for yourself.

F. Voot, P. O. Box 2480, St. Louis, Mo., the well-known Psychometrist, Medical Clairvoyant and Developer, has just published a new treatise on Development, its Theory and Practice, which will be found very useful. Price fifty cents. 34-14

HOUSEREEFER's who have used Dr. Price's Spe-cial Flavoring Extracts rever return to the use of those cheap extracts that flood the market.

WHILE other articles of their kind are largely adulterated. Dr Price's Cream Haking Powders hold their unshaken position in the estimation of thous-ands as the purest, best, and cheapest.

- WANTED.-The P. O. address of every person who has an old "Florence," or any other kind of old sewing machine (no matter how old or how To such we will mail, free, a very liberal tition, to exchange for our new late im-DOOF). propositio proved "FLORENCE." Read the advertisement of the Florence Oil Stoves in another column of this paper. Write for circular, etc., Address Florence Sewing Machine Co., Chicago.

Dr. Ornsbee's Appeintments.

This celebrated and highly gifted healer writes that be will heal the sick at Eikhart, Ind., from Feb. 25th to March lat; at Fort Wayne. Ind., from March 2nd to 10th. He will be found at the prin-cipal hotel in each of these places. Those of our readers dollaring his services should go early and avoid the throng which usually attend his closing days in nearly every place he favors with a professional visit.

A VALUARIZE GIFT.--By an arrangement which J. L. PATTEN & Co., of 163 William St., New York, have made with 4s, they announce that they will

MRS. A. H. ROBINSON .. TREASING AND BUSINESS MEDIUM,

Room 2, 394 Dearborn Street, Chicago, Ills.

M.58. ROMINSON, while under spirit control, on receiving the lock of hair of a sick pathent, will diagnose the diagnose most perfectly, and presentite the proper remody. Yet, as the most speedy curve is the case still other the year rather than be gratify idle curves by the better previous is to send along with a lock of has, a brief statement of the set, any, leading symp-jones, and the length of fins the patient has been sick; when the will, without delay, return a most potent presention and remoty for cradicating the disease, and permanently curing all glumb, and because.

The will, without itelay, return a most potent prescription and represely for evaluating the disease, and permanently curing all curable diseases. Of bersees. Of bersees. Of bersees. The prescription is a new brought of the heating art, but when her spirit-guides are brought on response with a ance per-sent through her madiemains, they never fail to give immedi-ale and permanent relief, in curable cases, through the Fail-tive and Negative forces hatent in the system and in mature. The prescription is south by mail, and be it an internal or an external application, is should be given or applied previsely na-directed in the accounting of ug letter of instructions. however, simple it may accus to be, remember it is not the quantity of the comparend, but the chemical effect that is produced, that actions takes engliance of. The prescription is based by quicklent, but in case the patient in a second, or more, if required, should be made in about for a second, or more, if required, should be made in about the disease of any one who calls upon her as her residence the disease of any one who calls upon her as her residence the disease of any one who calls upon her as her residence the disease of any one who calls upon her as her residence the disease of any one who calls upon her as her remarkable, monthly with which the application is by lift in the application is her the inford hasherser. Her given are as her remarkable, monthly in the heading art, but as a peychometric and business used in. The taken and her is prescription, fit of business and the heading art, but as a peychometric and business and the set of the patients on the primarkable. The same is beneding art, but as a peychometric and business and thinks.

and turn. TREAST Diagnosis and first prescription, 10.00 reach subscription at 2.00. Answering basiness letters, \$1.00. The insure stability accompany the application to insure a reply. If θ'' letterafter, all charity applications, to many a reply, have contain one dollar, to defray the expenses of annauceal-

hind contain the units, while give no private sittings to any N.R.-Mrs. Honixson will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and accompanied with the usual fer-to which reliable asswers in writing will be promptly retarned. The terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Spirits do Visit and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the latter Sleeps? Read the Following and then Judge. . .

It is a well verified fact that spirits do treat the sick in person, and that when they through a healing medium-succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and infuse their life elements into them, as a means of g cure. Indeed, if is well verified that the band of spirits controlling Mas. A. H. Roninson, the justly celabrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or sister could do. Many such cases have been published.

Now here follows severa similar cases, one of which would seem to indicate that the spirit of the medium sometimes goes with her guardians on such missions, while her body, sleeps,

She declares that she has no knowledge of the matter, and if she has been on such missions, it was while her external consciousness was closed in sleep or trance. -

But here follows the letters, and as is always done, the name and residence of the patients are given, so that the investigator can write or call upon them for a verification of the truth of the matter.

Spirit Materialization.

Spirit Minterialization. Mas A. H. Rommoox, Medium, 394 Dearborn at, Chicago I (thought I would let you know that my health is improving mater than I ever thought it would. When I commenced using your prescription my body was o diseased that I thought there was no relief for it only by being consisted to mother earth from which it carner, and that is what I thought you would tell me when I first work you. Please accord my thanks for your prompt attention to my case. I will now make a statement of herts. On the night of the lith of heptember there were four ladies, one gentleman and a little girl-epirits, cannet into my ruom; they belged themselves to chairs, then one lady came to my bed and introduced herself as Mrs. A. H. Robinson, and actual me if I thought your medicips done me any good. The stated me if I thought your medicips done me any good. The stated me if I thought your medicips done me any good. The stated me if I thought your medicips done me any good. The state is no stranger, as I have seen him before; he was conversing with the others shout curing another lady. When you was through with mis you took your heave the same a you would it you had been here in your body form to make a call. Dispose of that as you took your think that it is worth an anywer, let me know. L'it appear as it may, to others I am fully considered for that on it what you too. They will not any have been. Yours, as even for Iruth. As you & Oneoon.

By What Power is it Done ?

Mrs. A. H. Robinson the bealing medium received the following letter and made the diagnosts appended, pronouncing, the patient already dead, and transmitted a diagnosis immediately to the writer of the letter, and the next day received a confirmation of the truth of the statement of the spirit that the patient was dead, all of which appears in the following correspondence:

from his head, which I inclose to you, hoping you will be able to inform me precisely what disease he is affected with, and the remedy therefor. His age is between 55 and 60 years perhaps about 58 years. His name is William Campbell. He has been quite feeble for two or three months; has not been able to leave his room for the last month. I can not give you any symptoms further than he aroms to have no appetlie, and breathes herriedly. Will you please give this case your early attention and if he can be helped or cured, make out the pre-scription and write to me at Ablugdon, Knox Co., lils. Inclosed find #3.

Yours truly, DENNIS CLARK.

The following letter verifies the truth the medium's statement that the patient was already dead:

MRS. A. H. ROBINSON, Chicago, Ill., Dear Madame:--I wrote to you this morning; requesting you to make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what diseas, my friend Campbell had Yours truly. DENNIS CLARK. Abingdon, Ill., Dec. 18, 1876.

The Regular Doctors Could not Cure Him-The Spirits Could, and Did.

A PUTSICIAN'S TESTIMONIAL.

-After a long persuasion, by my wife, and a long spell of suffering, I write, not in confidence of receiving any benefit, but as an experiment and almost as a last resort. I am a physician of many years' practice and extensive experience in the I have treated many similar to my own, and near-ly or entirely with perfect success. But in my own case that I ought to know most about I have most signally failed. The case is one of a sore leg, the left, one third of the way from the ankle joint to the knee on the inside-not on the skin-bone, as is so common. It is immediately over the artery. It now is a hard red-looking ulcer-not much sore to the touch; does not bleed very readily, but has the appearance in every other respect of gangreen or prond ficel, and around it is attended with a scorch-ing, burning secthing pain, sometimes quite se-verey at others not so bad, yet is never entirely basy. The ulcer has been formed about four or five months. And now I want you to diagnose my case and send me the same and I will send you your fees, if you feel so inclined; if not, I am only out a couple of stamps, and you the trouble of reading this, I send you lock of hair. I claim to be honest, if I am poor, and wish to be cured. Direct to Dr-W. W. Itall, Shiloh Hull, Ill.

Your friend, W. W. HALL

Mrs. A. H. Rabinson, under spirit control diagnosed the case and prescribed remedies, and here follows the patient's reply:

Mus. A. H. ROBINSON :- At your request, I write a report of my condition on this the tenth day since I commenced using the alterative; but you remember it has been about three weeks since I commenced using the salve and searing the magnetized papers. I commenced at once to wear them, and the result was, 1 rested and slept well the first night, which I could not do before for several months, and in a few days I prepared the salve, and my leg commenced mending immediately; in fact, the change the first night was be-yond all reason. On the night I commenced, one half of the leg from near the knee down, was as/ red as fire, and burned just as bad as any burn, and pwas so sinful that I could not have one moment's peace in any way; the next morning if was white, soft and pleasant, and in fact it has not been much painful since, so far as the ulcer is concerned, but I have suffered some from the ankle joint, but not much, as it is mostly weakness. Now at this writing the ulcer is no uch larger than the thumb nail, and is healing just as fast as 'it can, and my general health has improved fifty per cent. I feel like another man. I do not know whether it is you or spirits that do the work, but I knew it is belogdone, and I further know and hereby frankly ac knowledge that I nor my associate doctors could not do the work. We all done our best for six months and what we accomplished did not amount to anything. I have not used one-fourth of the alterative, but I wore my magnetized papers entirely out, and would have worn more if I had them. I send a lock of hair, one dollar and a stamp. Please send further directions and your bill, and I will comply to the letter with your directions, if in my power.

new Advertisements.

The DEMOREST'S QUARTERLY JOCKNAL of FASHIONS. Sets ; yearly, 10 cts. post free. 11 R. 14th st., N.Y.

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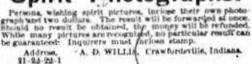
LECTURES OF MRS, CORA L. V. RICHMOND

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MRs. A. H. ROBINSON, 394 Dearborn St., Chicago.

Spirit Power Exemplified in Treating the Sick in Person.

MRS. A. H. ROBINSON, healing medium 394 Dearborn Street, Chicago: --My daughter is sick and I wish you to diagnose her disease and see if she can be helped:

she can be helped: I will not say anything about the case, for I want to know if your band of spirits can tell what alls her, simply from holding in your hand a lock of her hair, which I send you. Shi is 23 years old in February. Her name is Emma Huckley, and she has been sick four months. I enclose your fee, \$3. Please attend to the matter immediately, and oblige West Pittaburg, Kan. Jan. 6. 77.

West Pittsburg, Kan., Jan. 6, '77.

Mrs. Robinson on receipt of the letter diagnosed the case and prescribed the remedy, and here fol-MRs. Roninson-Dear Madame:-The same day

got your letter I got everything but the altera-

Your spirit guides gave a correct disguosis of my daughter's disease. She was bloated all over and had no color in her face or body. She was the whitest person I ever saw. She had a very bad

hacking cough. She applied the magnetized papers as you di-rected. She was helped the first night, and has continued to improve ever since. Every one who, saw her when I sent to you, said she could not live two weeks.

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The third day after applying the magnetized pa-pers she said, "Mother, last night about midnight pers she said. Mother, last night about midnight I feit the hands of spirits manipulating, first my head, then my throat, and then my stomach. I soon afterwiftds became very sick to my stomach and vomited a great deal of thick stuff. I then felt very easy and had up omore cough but went to sleep and slept soundly till morning," something she had not done for three months before. My neighbors think that her getting well so

toon is a miracie.

soon is a miracle. I can not find words to express my gratitude to you and the angels who came to the relief of my. daughter. She is well, but I shall have her con-tinue to use the remedies you prescribed until all used up.

MRS. SARAH BRIOGS. West Pittaburg, Crawford Co., Kansas, February 20-41 19th, '77.

SINCE last report in JOURNAL, Capt. H. H. Brown has been a second time to Milford, a third time to Fowlerville; once/to Farmington, a third time to Conway, once to Clyde, and has given six lectures in Plainwell. In March and April he visits all the above places again, being the last two Sundays of March in Detroit on a third engagement, and will yisit Grand Rapids and Battle Creek. He can make appointments for dates after April 5th. Address him care of Mrs. L. E. Bailey, Battle Creek, Mich.

SEE advertisement in another column in relation to Mrs. Richmond's lectures.

As a man in closing his eyes feels the action of the luminous air through that dim splendor which still penetrates his sight, so the soul, imprisoned within the organs of the body, perceives that inward light which manifests itself beneath the veil of external objects, and which, though not seen, is felt.-Dants.

send to every one of our readers, who will send them a 3 cent stamp for postage, a sample package of Decalcomanic Pictures free! They are highly-colored, beautiful, and easily transferred to any ob-ject so to imitate the most heautiful nainting colored, beautiful, and easily transferred to any object so to imitate the most beautiful painting. Most of our readers, we think, will avail themselves of this opportunity to obtain some pictures free. 31-30-7cow

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you adSear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y.

CURES SVERT CASE OF PILES. v21n6453

- . The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewars to carry off the effete matter and the deceased particles, and the physican who attends to the stomach and neglects the skin, and still expects health, is like a sanitary officer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Baths are the most potent remedies known to science. In Chicago an institution has been es-tablished at the Grand Pacific Hotel, for the treat-ment of these maladies by Electricity. Turkish and How wonderful is man, and more wonderful is ment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establish-ment of the West, and under the care of Dr. G C. Bomers and Mrs. Bomers, hundreds of persons suf-fering with chronic diseases are receiving permabenefit.

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Mrs. C. M. Morrison. This celebrated MEDIUM is used by the invisibles for the benefit of humanity-They, through her THEAT ALL DISEASES and cure, where the vital organs necessary to continue life are not destroyed. 1

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· DICM, CLAIRVOTANT AND CLAIRAUDINST. From the beginning, here is marked as the most femarkable career of success, such as has seldom if svan fallen to the lot of any person. Mas. Monatson, becoming entranced, the lock of hair is submitted to ber control. The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manuscript is sent to the correspondent.

When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies sulted to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic healing power.

Thousands acknowledge Mas. Monaison's unparalleled success in giving diagnosis by lock of halg and thousands have been cufed with magnetize remedies prescribed by her Medical Band.

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Remedice sent by mail to all parts of the United States and Canadas.

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Wilson, Adalr Co., Mo.

Spirits Materialize and Cure the Patient-Tw

Witnesses of the Transfiguration-Mrs. Blair, the Spirit Artist, was the Subject Treated.

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The above is a true statement of facts as witnessed by me. ELLEN M. SHITH, of Bellevue, Ohlo.

Mas BLAIR, writing on the 100 of December, says:--71 am better now. Thanks to Mrs. Robinson and her spirit rades. I am visited daily by them, and so plainly does Mr. This is spirit, and one of the issders of Mrs. Robinson's band, I shaw himself that a grand-shild of the isdy that I am stopping, with only nine years old, as well as myself, often see him.

North -- While it is a fact that spirits do go to each patient and infuse their life element into such patients, in the still hours of night, when the sick person and all nature is in a megazize condition, yet such spirits can not materialize and make themselves known to the external sense of the patients unless he or she is mediumistic to some degree, for general materialization.

Spirit Visitants.

Mas. A. H. Bonguson, 394 Dearborn St., Chicago-Deor Masson -- Thave been taking your medicine, as prescribed, for the pest ten days, and write you-arain according to your request. For the first four or five days the medicine made me a fittle sick, and I dad agrest deal of hesdache. My head secund very hol to hop nearly all of the time, but for the past few days have feit very much better-have had but little head ache, and I fosi much better-have had but little head few days have feit very much better-have had but little head few days have feit very much better-have had but little head few days have feit very much better-have had but little head few days have feit very much better-have had but little head few days have feit very much better have have head but in the head second rever ao much desarer than before I took your medi-cine, have rested well nights i had not seen nor feit any spirits semiled to me like a person laying a cold hand or hands upon me, and afterwards rubbing my spine and abdomen, as you directed to have done every night with your liminent. You of course having sees and known of such things, can under-son the much better than I can describe it. I feel unich en coursged with your treatment, and abail follow it sp until best from you again. Your friend, Ball follow it sp until best from you again. Your friend, Ball follow it sp until I better from you again. Your friend,

The curves performed in all parts of the country through the mediumahip of Mrs. A. R. Bobinson, are no hear remarkable inanithose recorded in the Bible. A lock of the sick person's curvelet in a better, and head in her head enables her to ac-curvelet in a better, and held in her head enables her to ac-or her spirit grades are in person to every patient and ofign-make their presence known. . Buring the years life and 172, Mrs. Robinson treated 4,401 patients by letters, and port 200, who called upoh her in per-tor. A majority of these cases had been given up is incurble with the presence in the theory of the second of the spirite process of the second second the second of the second second patients of the second second second of the second of the process of the second second second of the second of the processes under Mrs. Bobinson's treatment, without a change from the first prescription.

Westimonial.

Mys. Routeseer, DEAR distran-I wish to offer you and the pool angels my sincere thanks for the baseful i have reserved from your treatment. When my husband applied to you your treatment, When my husband applied to you have all discorting and for more papers if i think I need that by day. I will send for more papers if i think I need that. Aurentifield, Nov. This half

I am your friend most faithfully. W. W. HALL, M. D. Shiloh Hill, Ill, Dec 21, 1875.

Oplum Remedy.

M. LOVERY, who has just began to use Mrs. A. H. Bobinson's Optum Bennedy, says .--

ATTENTION, OPIUM EATERS!

M BS, A. H. ROBINSON, THE CELEBILATED SFIRIT manual sector of the same and harmises specific for curing the appetits for optim and all other narcoi-bia, by the Board of Chemistica in Spirit Life, who heretofore give her the nocessary antidate for curing the appetite for to-bacco, and a bair restorative for baid heads. One hox of the remedy is usual to an in the for baid heads. One hox of the Address Mrs. A. H. ROBINSON, 364 Despiners SL, Chicago, IL

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The above named sure remains for the appetite for tobacco in all its forms, is for sale at this office, send to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions op-each box are followed. Newspapers and quarks will tell you that this antidote is made from sentian root. It is faise. Gen-tian root is no remedy for the specific for tobacco, but it is in jurious to health to use it. Mrs. Robinson's Tobacco Antidots topes up the system and restores it to fir normal condition, as it was before imbling the haskering dealer for a polonona weed. It is a remedy presented by a band of chem-ists long in Spirit Life, and is warranted to be perfectly harm-les.

This House will pay any chemist One Thousand Dollars who will upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address, Estimito-Philosopulcal Publishing House.

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From the Arabic.

Loving friends! Be wise and dry Straightway every weeping eye; What ye lift upon the bier Is not worth a single tear, 'Tis an empty sea shell—one Out of which the pearl has gone. The shell is broken; it lies there; The pearl, the all, the soul is here. Tis an earthen jar, whose lid-Allah sealed, the while it hid That treasure of his treasury; A mind that loved him; let it lie! Let the shards be earth's once more, Since the gold is in his store! Farewell, friends! but not farewell; Where I am, ye too shall dwell; I am gone beyord your face, A moment's worth, a little space. When ye come where I have stepped, Ye and the stepped, Ye will wonder why ye wept; Ye will know, by true love taught That here is all, and there is naught. Weep awhile, if ye are fain— Sunshine still must follow rain; Only not at death-for death, Now we know, is that first breath Which our souls draw when we enter Life, which is of all life centre.

Cheating His Most Royal Highness. Cheating His Most Royal Inguless, the Devil.—It appears from the New York San, that "cheating the Devil" was the subject of a sermon in Unity Chapel, Harlem, New York, by the Rev. William T. Clark. He said that the prev-alent idea of Christianity, is that an elaborate trick is played on the devil in the interests of its believers; that one may sell himself to the devil and take pay in the pleasures and prizes of the world, and when sick of the bargain escape from its obligations by repentance, roll the sweet balt of wickedness under the tongue until satiated and of wickedness under the tongue until satiated and then spit out the hook and leave the devil with his rod and line; bry the devil's goods on a long cred-it without paying a penny for them, and then take the benefit of the theological bankrupt act, and leave him to whistle for his recompense. This piece of theological trickery is a substratum for the frauda of business and the chicanery of politics. Bank directors who have squandered the savings of the poor, Judges who rob the orphans of trust money, municipal thieves, Congressmen and Cabi-net ministers whose hands are full of bribes, all are following the doctrine of cheating the devil. Even among the educated people there are hun-dreds who sympathize with the man who always took off his hat when the devil was mentioned, not out of respect, but because he did not know what took off his hat when the devil was mentioned, not out of respect, but because he did not know what might happen. The idea that a man can cheat and lie until all virtue is squeezed out of his soul like the juice from a pressed orange, and then shuffle off all the effects by some process of spiritual leg-erdemain and come out heroic, happy, and holy is an insult to intelligence.

an insuit to intelligence. Prayer Answered: John Taylor, of Mt. Pleasant, lows, writes:—One Sunday evening, as the shadows crept athwart the landscape, I reired to my secret chamber for meditation and prayer. That particular Sunday our preacher had over-done himself in picturing the horrible condition of the condemned sinner. I struggled as never be-fore. While yet on my knees, I heard a sound as of pigeon wings. The room became illuminated with a golden light. I seemed raised above myself, almost losing consciousness in a bewildering almost losing consciousness in a bewildering maze. Soon the illumination passed away and maze. Soon the illumination passed away and i only remained as one risen from the dead. In truth, I had my prayer answered, a mountain re-moved, the Spirit-world open to view; henceforth there would be no more doubting of the glorious reality of a future life. The only shadow remain-ing was the fact that I could not and did not im-part what I had experienced. No one would have believed it, and surely could not have understood it, if I had made it known. Like the good mother of Jesus, "I pondered the vision in my heart.

Abraham and Moses.-D. Wecks, writes: A Draham and Moses.—D. Weeks, writes:— Is it a correct rule to judge a tree by the fruit it bears? Christ says the tree is known by its fruit. I never saw God, but Abraham did, and talked with him. Moses saw the awful Majesty of God, aud as I inquire about Abraham's private life, I and that human nature is but the arms in him. and as I inquire about Abraham's private life, f find that human nature is just the same in him as in others.' He sought to deceive under the sem-blance of a falsehood to King Abimalech, to save his life. He used Hagar to gratify his lust, and after seducing her he thruat her away into the wilderness to perish, her and her child; that cer-tainly was bad fruk... It is Bible record that Moses refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Moses murdered an Egyptian and hid him in the sand. He thought no one saw him do it, but murder will out, he was accused by one of his brethyen the next day. The Egyptian law demanded /his life. He ran away a fugitive law demanded / his life. He ran away a fugitive from Justice. He says the Lord set a bush on fire, and he firew near to warm, and a voice spake to him out of the same waying, "Take off thy shoes from off thy feet for the place whereon thoustandest is holy ground." A Personal Devil.-H. E. Seely, of Port Orange, Fla., writes:-I am somewhat interested in the Rev. Dr. Ryder's article "on a personal dev. I," which appears in the *Tribune* of Jan. 24th. If I had not read my Bible, I should have thought h I had not read my Bible, I should have thought he cleared up the mystery of the personal devil so generally believed in. But I find that Jesus told His disciples: "I beheld Satan as lightning fall from heaven."—Luke 10:18. Also, that Jesus was tempted of the devil, and "Jesus answering him, said unto him, it is said thou shalt not tempt the Lord thy God."—Luke 4:12. We read also in the same chapter when Jesus was about to cast out a davil he devilered "I know These who. They art devil, he declared, "I know Thee who Thou art, the Holy One of God," and Jesus rebuked him. How does Dr. Ryder get over all these and many more passages of Scripture that go to show that Jesus Himself recognized a "personal devil?" Get over them? Why, he steps over them, just as a barefooted boy would over a nettle or stinging briar. These theologians find no difficulty what ever in "getting around " a troublesome passage of Scripture. They generally leave it alone; just as you would serve a troublesome neighbor. Collier, Swing, Moody, Sankey, Talmadge, and the whole army of divines, are continually stepping over, or around various passages in the Bible. Those that are obscene, each one takes hold of his nose while reading, unless he has adultery in his heart, in which case, he uses it to seduce his par-ishloner's daughter. That is a simple question, "How does he get over," ect. It is the easiest matter in the world. Allan Kardee's Medium Book .- Of course the doctrine of .re-incarpation stands conspicuously in the front as it does in all Allen Kar-dec's works, and the surprising thing to us is, as we remarked when reviewing the previous volume, that spirits of such superior intellectual powers as those appear to have been who communicated with Kardec should have taught that doctrine, op posed as we hold it to be both to sound philosophy and to Christian truth. It is only another instance however, of which we have had abundance lately of the fact that even the highest class of spiritua communications are not to be relied on. Spirit teaching, to which so much importance is attached by mahy of the leading Spiritualists of the day, is by many of the leading Spiritualists of the day, is to our mind utterly worthless as a guide in any of the splares of thought which lie open to our own investigation. If all the spirits from Hades came back and were unanimous in their opinion upon any great question, still we should decline to ac-cept their dictum unless it accorded with our own rational convictions. And nothing has done so rational convictions. And nothing has done so much harm to the modern spiritual movement as the being influenced by spirits to accept all kinds of whimsical erroneous hypotheses, of which re-incarnation is by ho means the most objectiona-ble.—London Spiritual Magarine. While this earth is peopled with silly mortals, and they are allowed to pass to spirit-life, and to communicate their opinions, of course nonsense without limit will flood the world. Interview the first hundred persons you meet on some bright morning, ask the opinion of each one on nineteen scientific subjects, and if ningty-nine-one-hundredths of their answers will not be nonsense, we are mistaken in our judgment of humanity generally. As every vagary is endorsed by spirits still in the body, we must expect an additional amount of the same from the Spirit world. Re-incarnation, Bocial-freedom, the propriety of committing sul-cide when you think it right, etc., etc., are en-dorsed by different spirits.

Eye Opener.-Miles Brown, of Appleton Wis, writes:-To give you a perfect idea of my early religious education, I will quote the lines of the author of The Horrors of Slavery, written by Wm. Ray, during 22 months imprisonment among the Turks. Upon the doctrine of particular elec-tion and reprobation, he says:

Of Litchfield County (Vt.) of mud and elay, Was formed the flesh of Wm. Ray; Ere I had reached septennial years To raise my hopes and calm my fears Respecting what some zealots tell How span-long infahts roast in hell, The first was infantile baptism And then to learn my catechism By Rev. Synod of divines In which they taught me to believe The snake that courted Granny Eve. Though like a gentlemen so civil Was bis grun Majesty, the Devil! And with his tongue took such a grapple He coaxed her to accept an apple; And she like any well bred woman With her loved husband shared in common, and being left to frac volution. And being left to free volition Brought us into our cursed condition; Yet God himself ordained the sin Which could not otherwise have been, And by his immutable decree Revealed in holy writ, you see, Elected some of Adam's race The minions of his partial grace, While far the greater part remained Pre-destined to eternal pain Debarred from even faith receiving, And dammed at last for not believing. To bring such dogmas reconciled, Would puzzle any common child; Would puzzle any common child; I therefore while my faith was sprouting Began to doubt and still am doubting; But here I rest all my trust, That God both merciful and just, Will not plunge our souls in woe For crimes 6000 years ago For crimes 6,000 years ago.

Leslie, Mich .- Elijah Woodworth writes: My attention bas been called to your three articles headed, "Well, what of it," all of which I endorse most beartily with one exception; that is, you most heartily with one exception; that is, you compound or confuse sou! with spirit, Feb. 17th. 1877, on the following: "The soul that approxi-tes spiritualities enjoys spirit-life to no little de-gree while yet in the form." The Greek word psyche translated soul and life, only belongs to the bodily form; the condition of the bodily form con-stitutes the soul or sensational life; then when the cause of sensation leaves the body, the soul or ani-mal life disappears and coases to be, either to nal life disappears and ceases to be, either to hear, see, maste, feel or swell, as in the case of D. L. A. Lambert in France. The Greek word pneuma translated spirit, as you have correctly stated in article one, is known to exist as monads of eternal duration, unchanged in nature, but in form of life always changing in condition.

It gives us pleasure to know that the articles referred to (with the exception of points named) are approved by the venerable Brother. In those articles we have used the words soul and pririt as synonymode as they are ordinarily so used .-- [ED. JOURNAL.

A Singular Dream, -As a dreamist, this gentleman was a success. Just think of R, the spirit of his wife appearing and presenting the fair image of another lady that he should marry! The Ottawa (Canada) Press gives the incident, the The Oltawa (Canada) Press gives the incident, the man living there: About a year or more ago he lost his wife by death, and was therefore left a widower. Time wore on, and grief at the loss wore off; but one night his former wife appeared to him in a dream in the form of an angel. The once belowed introduced to the solitary man woman whom she whispered to be softary man a woman whom she whispered to be his second wife. The face and form were strange but the tone and features were much impressed on the mind of the man. Several weeks passed on, but he failed to find a woman's face corresponding with the like-ness he carried in his heart, until one day a fair one passed him on the street. The mystery was solved, the dream had partly come true—but the woman was a stranger! Time, however, worked out such matters, and a few weeks after the twain out such matters, and a few weeks after the twain met at a party, became acquainted, and the sequel was that the dream was fully realized. The couple are now living together in happiness. The N. J. *Massenger* (Swedenborgian), in speaking of pre-monitions, says: "They are caused by spirits who are always present with man, and are constantly exerting an influence upon him. This influence is generally inappreciable. It does not take away mau's freedom. It is not a casual and special in-stance of Providential care, as the Bible abundant-ly testifies. If we were more susceptible to their influence, they would keep us from natural, and moral danger much more frequent than they do moral danger much more frequent than they do now. The aversions and attractions, and the unaccountable misgivings or confidence which-we sometimes experience are due to their influence. We are subject to both good and evil influences from this source; and we come more fully under the good or evil, according to our character. As we shun evil and live according to the command-ments, we come more fully under the power of the angels, who can protect us from danger and load us to good. Some persons are more easily im-pressed by their influence than others, and there may be-times when we come more fully under their power than at others. But the angels and good spirits always do the best they can for us. We are always in their presence, and as men ad-vance in spiritual life, they will be led more en-tirely by the Lord by means of His word, and the messengers He sends to us." The Monad.—Wm. P. Lippincett, Vernon, Iowa, writes:—In the Jourant No. 21, you speak of a monad as being the smallest speck of matter that there can be, and that it has always existed and always will. In the remote ages of the past, when man was more ignorant than he is now, and when he first began to reason, he could not com-prehend how the earth existed without it stood on something-that it had a foundation. Now, it foundation than that of the primitive man, both being assumed as a foundation on which to build There is no way of detecting the monad on atom the microscope will not reveal it; how then is it known? But suppose this ultimate atom does exist, why is it that it can not be divided? And if it can be divided, why not divided again, and again, and so on infinitely? And if divided infinite. ly, until there is nothing to divide, where is the monad then? It seems to me we often assume too much in regard to the facts and possibilities of our mother Nature. A Spirit's Beturn .- Mr. W. H. Lambelle' Mediumship is still improving, although for some considerable time he has been suffering from a se-vere cold. Mr. Lambelle had a sovere cough, at-tended by hoarseness, and when controlled at our Sunday evening meetings, which were still con-tinued, the cough and hoarseness were immediate ty suspended, nor was the slightest trace of an perceptible. Directly the seance was over and th controls left, there was the horrid cough and hoarsness again. A control once remarked, "I shall return to my home and the medium to his shall return to my nome and the medium to his cough." This was quite novel to us, never having heard of it before." Since I wrote to you one of our number has passed to the Summer-land. No loved friends gathered round his bed, nor soothed ais aching head. His was a watery grave. He lieft the Tyne as freman on board the unfortunate steamer "Zampa," which vessel has never been heard of since. It is supposed she foundered in steamer "Zampa," which yessel has hever ocen heard of since. It is supposed she foundered in the late gale? Before rumors were afloat that it was feared the yessel was lost, it was known by members of our circle that "Frank," our brother, members of our circle that "Frank," our brother, was with us in spirit. A few days after it was mooted in the papers, a full account of the loss of the vessel was given us by "Frank," through our medium. It was beautiful, yet sorrowful, to listen to the thrilling account of the loss of the vessel— her leaving the Tyne, and his awful forebodings,— the storm in its terrific grandeur, and the founder-ing of the vessel. He said it was impossible for her to heave a wful ways a she was too heavy. Ing of the vessel. He said it was impossible for her to mount the awful waves; she was too heavy. Wave after wave washed over her, causing her to quiver from stem to stern. Ropes along the deck were secured fore and aft, and the men had to lay hold of the ropes with their hands, and cross their legs over them to pass to and fro to their duties. Frank was below, attending to the fires, when shouts were heard 'from on deck, and again the vessel shook,—s mighty rushing of waters, a choking sensation, and all was over. The vessel had gone down. But the spirit of Frank roee above the water, and he was received and wel-comed by his own mother. Here is the cus domo of our cause set forth. By his acquaintance with Spiritualism his parent was enabled to approach

him more easily, and comfort him. We often read of "a message from the sea" in a bottle, but is this not more welcome than a plece of paper washed upon the abore? Oh, when will the world view in a right light the beauties of our cause.—Medium and Daybreak

Spirits are constantly returning and communicating among all nations. Even among the Indians, spirit manifestations are frequently recognized. The Cherokee Advocate, published in the Indian country, gives a remarkable case in point. A Cherókee of advanced age lived at the mouth of the Salisaw, where he recently died. He was an "old time Indian" of quiet habits. He was known as Ned Justice, and while in excellent health, be-fore reaching his farm one bright morning, he met a small man, a stranger, who seemed to be sur-rounded with a light different from any before even. The atranger said . These who have lived rounded with a light different from any before seen. The stranger said: 'Those who have lived and died are thought by many to disappear from earth altogether, and to live hereafter, if they live, at all, at a great distance. That is not so. They do continue to live, but they live here all around you, though you can not see them. You can now see for yourself, for yonder they are." He pointed to the left, and the Indian saw a number of people in nainful arithment. He argainsports and repeat in painful agitation. He again spoks, and repeat-ed what he had before said. "Yet those who have lived on earth, live still after they are said to die, though they are unseen, and they are everywhere and all around you. Look," said he, pointing again, but this time to the right, where justice are an until de anneard in the where Justice saw a multitude engaged in the most pleasant and friendly intercourse—perfectly happy. The Advocale says the only question asked the little stranger was, whether parties who had lived as man and wife here would continue, their relations after death, to which he replied that it would depend whelly upon the parties themselves would depend wholly upon the parties themselves and their adaptation to each other's seclety.

Singer. - Bro. J. W. Whitney, of Brooklyn, N. Y., the inventor of the Whitney Sewing Machine, writes: - My principle object now in writing is from noticing in the dear old JOURNAL of the 15th July, 1876, a communication from I. M. Singer, and it occurred to make in the second second second second July, 1546, a communication from I. M. Singer, and it occurred to me to inquire, as he seems unhappy and desirous of making amends, if you know any one in communication with him particularly, to see if it would help Mr. Singer to progress, by giv-ing him an opportunity to explain about his tak-ing an idea in 1868-4 from one of my original sew-ing machines and getting it patented in his own hig inachines and getting it patented in his own name; bis foreman afterwards admitting doing it, but I never got a cent from Singer, though he and his company have made millions of dollars from that very thing; in fact any one acquainted with mechanism, will say that the Singer machine would be worthless without it. But now, if I had a canitalist to in me in my present business so a cupitalist to join me in my present business so that I could do for the people, as the grangers are getting my machines, we could in two years lead the business in this country.

Tinkering the Old Thing .- At the week I'makering the Old Thing, At the week-ly meeting of the Methodist preachers yesterday, at 805 Broadway, the Rev. Joseph Pullman, 'of Brooklyn, read a paper upon the new revision of the Bible. Among the corrections which would probably be made were such as these: "Straining at a gnat" corrected to "straining a gnat;" "bap-tizing in the name" should be "baptizing into the name;" "one fold and one shepherd" should be "one flock and one shepherd;" the articles "the" "one flock and one shepherd;" the articles "the" and "a" should be frequently changed, as "the love of money is the root of all evil" should be "a root of all evil." When completed, the new translation would have to stand on its own merits. In, Eng-land, possibly, it might be authorized, and its use in the churches required by act of Parliament, but in this country there could be no forced adoption of it - NY Triburg. fit.-N.Y. Tribune.

The New York Sun states that the Rev. Dr. Josob Pullman said that the Committee have found verse in King James' Bible that will probably not be printed in the new Bible, because it is not in the old authenticated manuscripts. It is the fourthwerse of the fifth chapter of John, which tells the story of the angel coming down and troubling the waters of the pool of Bethesda. The new Ribbe will be the "atthenticated Word of God." It is well to tinker at the old sinking ship, it is badly difapidated; but like an old wagon, which when repaired in one place it will break down in anoth-er, the Bible will never be ship to endure the "wear and tear" to which it will be subject by the constant scorching of the RELIGIO PHILOSOPHICAL JOURNAL. When they correct one weakness it will discover another.

Superstition and Ignorance. - The Af-ricans, in their nativa fastnesses of Africa, have, for long centuries, believed in the return of their departed or deceased friends or people; but what, in their ignorance and unenlightenment, do they usually do, when one of their people dies? Why, through fear, a superstition grown grey with them, no matter how large the community, they them, no matter now large the column supposing remove at once to other quarters, thus supposing. Whereas, to escape all contact with the departed. Whereas, if enlightened, they would at once, in need be, seek an intelligent channel of communication with the deceased, and bring joy and peace to the spirit. And this illustrates this same condition in its thousands of forms. Superstition and ignor-ance are twin shters—and in every ago and among every people they either run or persecute .- W. A Brice, of Tonganozie, Kan. Anniversary Meeting of the Spirit-malists of Minnesota.—Dear Journal, please allow me to suggest to the Spiritualists of Minnesota the propriety of holding an anniversary convention in Minneapolis on anniversary day, the Sist of March next, in view of the importance of union and united effort now so widely demand-ord annuart Spirituality accurates ed amongst Spiritualists everywhere. In order that immediate action should be had, I would suggest that parties at a distance correspond with Mrs. Hanscomb, cor 6th and Nicollet Streets, or E P. Lovering, 17 South 9th St., Minneapolls, Earn est co-operation may be depended upon from me.-Thes. Cook, State Missionary. Earn Is it Artificial Life?-A Strange Story -In connection with the above observations on "Dual Consciousness," might be noticed a strange story which is said to have appeared in the Revue Medical, Paris, France. It is to the effect that M. le Docteur Bussy d'Alembert, a noted French surgeon and physician, has long held that life might be prolonged indefinitely in some class-es of patients. He has boidly proclaimed his ability to even create life, or, more properly, revivify a body that has been deprived of life from this cause. He found a suitable patient in Mr. Isaaca, a wealthy Jew, a near relative of Baron Roths. child. He had the body packed in ice and removed to his office. Here, in the presence of Drs. Dupuy, Dion, Etienne and Ricord (the two latter members of the Academy of Science), he had the body re-moved from the box. His process is minutely described, it being, in short, a treatment with elec-fricity. The symptoms each hour are given ver batim from the diary of Dr. d'Alembert. The nar-rative core on the set that although Market batim from the diary of Dr. d'Alembert. The nar-rative goes on to say that although Mr. fsacs re-covered his inteflect with the renewal of his life, yet his moral faculties were entirely dormant. 'A postscript adds that the blasphemies and obscene conduct and conversation of Mr. Isaacs having be come too horrible. It was determined to discontinue stimulus and disconnect the battery. This being done, the fatal sign of hiccoughing began, and in thirty minutes the animal heat and all signs of life had disappeared.—Boston Herald. The story, the Heraldsays, may not be founded on facts, although in its minuteness it has the appearance of being a genuine experiment. In our opinion it is utterly impossible to bring back the spirit to the body when the vital spark of the or-ganization is completely extinguished. The spir-it has awakened to full life in the Spirit-world, and could not be pulled back by a current of electricity.

This Auto is stated to have exceeded all that had taken place previously in its magnificence, the inquisitor, Nuno de Mallo, giving an entertain-ment in the convent.-London Spiritual Magazine.

- MARCH 10, 1877.

The modern high-toned influence of the Cathoolic religion, may be beautifully illustrated in the case of Bill Thompson. Having joined the Catholic church, he abandoned drinking intoxicating olic church, he abandoned drinking intoxicating drinks, joined the good templars, infibiling noth-ing thereafter but the weakeet tea. It appears, however that at that time, he had no sweetlicart, to love, no one to affections eiger caress and kiss him. Now, however, he-has/tharge of a toal cart, is making a good living and is engaged to marry four different women. The Catholic may lead a person out of one vice only to plunge him into one twice as great, as related by the above extract, and as illustrated in the case of Bill Thompson.

Brief Mentions.-Mrs. M. M. Severn, of Bardor, N. Y., writes:-"I should feel lost without the dear old JOURNAL. I am an old woman, in my 6613 year, and have but \$120 a year to pay rent and furnish everything, so you see I have to fig-ure closely. Poor Adele Donehu, I am glad she has found a good mother to help her. There is a practice at Harvard College of lending money to students whose circumstances require it, and of taking potes in return. Many of these notes are never haid. It is estimated that over \$35,000 is now due to the college from students who have rever repaid what they borrowed. In his last an-nual report President Ellot states that the majorithe interport President Flot states that the major-ty of these debtors see in the ministry, and takes strong ground against the extension of the benefi-clary system. The From the Greek:-These are the arial spirits of great Jove, beneficent, walking over the earth, guardians of mankind. They watch our actions, good and bad, passing every-where over-the earth invisible to mortal eyes.

where over-the earth invisible to mortal eyes. Dr. Monck, a genuine medium, but who pro-bably resorted to trickery, is now serving out his three months'-imprisonment at hard labor. [] Gilbert Crowell, of Pawincket, R. I., writes:--"I am so well pleased with the JOURNAL that I must have it. I admire your style, of dealing with the 'germanes'-free-lovers." [] The indictment un-der which William Lawrence, an alleged medium, was convicted of obtaining money under false pre-tenses reads: "For that he did designedly and falsely pretend that he had the power to commun-leate with the spirits of deceased and other per-sons not present at the place where he, the said William Lawrence, was; and that he had power to summon and produce such spirits in a materialized form, and that divers musical instruments--to wit: summon and produce such spirits in a materialized form, and that divers musical instruments—to wit: tamborines, banjos and divers bells—were present by means of such spirits summoned, produced, and caused to be present, whereas, in truth, the said William Lawrence had not the power to communi-cate with the spirits of deceased and other persons, or to produce such tamporines, banjos, and bells by the spirits storesaid; and, whereas in truth and fact, the said musical instruments and truth and fact, the said musical instruments and bells did not by the sole means of the spirits of such persons summoned, produce, and caused 'to be present by the said William Lawrence's fapey, produce musical and other sounds, as he, the said William Lawrence, well knew at the time 'ne so falsely pretended, as aforesaid, against the form of the statutes," etc. 1. J. Hall, of Shell Rock, Iowa, writes:---'I love the JOURNAL and feel look, Iowa, writes:---'I love the JOURNAL and feel look. without it. I prize it far more than any other pa-per that I ever read, and would rather have it than any other I ever saw." Brown, the mind-reader, is giving public exhibitions in New York city. His power is said to be developing rapidly; he is undoubtedly a splendid medium. "Gen. he is undoubtedly a splendid medium. To Gen. J. Edwards, whose communications have often ap-peared in the JOURNAL, invites the National Con-ference of Spiritualists to hold its next annual con-vention in Washington, D. C. To Mrs. Jane Daily, of Murphysboro, Ill., writes:—"I can²not tell in words how much I am interested in those articles, "What of It," "Give the Key." The JOUR-NAL is the best company I can find. I think the JOURNAL is better every week. One thing I do know, as long as I help support an editor, it will be the editor of the RELIGIO-PHILOSOPHICAL JOUR-NAL, for he has done much to remove from the NAL, for he has done much to remove from the ranks of Spiritualism all absurdities and cleanse it ranks of Spirifualism all absurdities and cleanse it from disgrace. As wave upon wave of difficulties beset its mighty ship, almost single handed and alone he has atood at the helm, and guided her safely through the storm. Spiritualism can at least sail under a pure white flag; and I am not not ashamed to say I am one of the crew." [17] The following communicated at a circle in Paris, through Mons. L., is worthy of careful pe-rusal: "The essential law for all true Spiritual-iats, is humility before God, charity in words and actions towards our brethren. Hatred and ani-mosity must be banished: no offensive words utmosity must be banished; no offensive words ut-tered; may, even the thoughts must be pure. Fol-lowing faithfully this law is to obtain the purity and grand power the spirit, and those who approach are drawn within its benign and generous influence."-E. D. Hammond, of New York City, writes .--- "Admiring the new dress of your paper, I have, concluded to subscribe for it." Scatterwood, trance speaker from England, is now Scatterwood, trance speaker from England, is now lecturing in Boston. Rev. Samuel Watson has made arrangements to hold scances in his library, to which he has extended an invitation for .minis-ters to attend free. L. M. K. of New York City, writes:-"I have always been favorably im-pressed with Dr. Mathews of San Francisco, Cal, as a gentleman and a genuing medium, and I can as a gentleman and a genuine medium, and I can not think it requires the aid of any traud to make his seances successful. [7] The Boston Scientist says that "Mrs. Emma Hardinge Britten in her ser-ies of reading from 'Art Magic,' has drawn togeth-Boston Scientist er the most intelligent audiences that have convened in the interests of Spiritualism for many months." An explanation why she has not com-plied with her agreement in the publication of Art Magic, would make excellent reading, for the 500 who paid \$5 each, with the understanding that on. ly that number were to be issued. Josse H. Harper, of Jackson, Tenn., writes:-"I regard the JOURNAL as the greatest fool killer and hypocrite The following capital epitaph, found in one of the New England graveyards, a century old, must have been from the pen of some good Spiritualist. The subject of the verses was one Solomon Pease: The subject of the verses was one Solomon Pease: "Under this sod, and under these trees, lieth the body of Solomon Pease; he's not in this hole, but onlybis pod; he shelled out his soul, and went up to God." LOT H. J. Vogt, of Leon, Iowa, writes:--"Labor on, Brother Jones, you are working in the right direction." LOT C. Cooley, of Parma, Mich., writes:--"I was the first one to bring Dr. Slade be-fore the public with his mediumship. I always told him that he would become one of the best mediums in this or foreign countries. His first-mediumship was developed with me in Marengo, Calhoun Co., Mich. I don't believe he would do a dishonest trick. LOT The Nebraska Legislature is considering the propriety of passing a bill prohib considering the propriety of passing a bill prohib-iting under penalty of fine and imprisonment, the practicing of the healing art by those who haven't the usual "M. D." [1977]. Heberling, of Miles, Iowa, writes:--"I am an old man, and for some years past have been a regular reader of the Jour-NAL, and in which I have often been much inter-ested and instructed. In the JOURNAL of Feb. 3d, esteu and instructed. In the JOURNAL of Feb. 3d, 1877, in the second sentence of an article under the head of Héaven and Hell,' I find these words, 'Every individual pictures a future state of exist-ence, just as he or she wishes it to be." Now, in my younger days I was a man of a church, and tried to believe the doctrines therein taught, but found there was not rough in the limit. tried to believe the doctrines therein taught, but found there was not room enough in the limited boundery of a church membership for the freedom of thought which I found my nature required. EFEnch of our present subscribers should secure one new subscriber for the JOURNAL before 1877 expires, and thus double our subscription list, and aid the cause of Spirifualism. IF The American Magazine says: "Any phase of Spir-itualism that does not make us better men and women, that does not prepare us for more usefulwomen, that does not prepare us for more useful-ness in this life, and thus fit us for a higher sphere in the other, we consider of little value. ness in this life, and thus it us for a light space in the other, we consider of liftle value. The following is a translation from an author in the Spanish Spiritual Journal: "Beneath this crude envelope of flesh, a voyager appears who sleeps for a night in his inn seeing or thinking that he sees phantoms passing near his bed. The true world is hidden to us under an impenetrable vell. He, however, who communes with the secrets of his soul, enloys a glimpse of its grandeur in the future." If H. H. McIntyre, of Fayette, Ohio, writes:—"I now place myself under the care of the good angels for field work. I have been going through my development three years for this great work." If Spiritualism has about thirty periodi-cals, of which several have been established many years. If C. Cartor Blake, Doc Sci., is of the opinion that the apcients not only saw more, but understood and knew more of what is called Spir-tualism than ourselves at the present day.

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Poices from the People.

A Glimpse Across the Ses.

Detremed I stood upon a pebbly beach, Just where the waves rolled up within my reach, The wind was blowing o'er the waters wild, The swelling waves in mountains high were piled. And shadows fell like darifiess before rain, And shadows fell like darliness before rain, Yet allence was deep o'er that raging main-When, as I looked, I saw, far out af sea, A great, great, vessel sailing fast to me. I watched its plunging bow and bending sail. And as it swiftly flew before the growing gale, I softly said: "Oh, what a glorious aight!" Then cried aloud, and shouled with delight, But stilled my voice and held my breath. As something whispered, "Tis the Scarf Death;-And that great vessel on the waters blue. Is sailing hitherward--it is for you." Then I drew back and shuddered, crouching low, And pleading piteously "Oh' not now; not now." But, as the vessel neared, upon the bow I saw its name "Release," in letters bright, While on the deck there stood, in robes of light, Fair forms of friends from o'er that silent sea. Whose smiles of joy gave welcome warmeto me. Whose smiles of joy gave welcome warssto me. Oh, with what eagerness I stretched my hand— I knew the dwellers of that other land.

-Home Journal.

Mrs. Markee the Materializing Me-Mrs. Markeee. the Materializing Me-dium.—Col. C. S. Moring, of Atlanta, Georgia, writes:—Some time since I read in your paper a communication signed by B: E. Litchfield, Elli-cottaville, N. Y., in regard to the mediumship of Mrs. Markee of Rochester. As one of the many be-lievers in progression, and at the request of several others of this place, I write to you hoping that this communication may reach her through your columns, as we have failed to get any response from létters written to her address at Rochester, N. Y. If the statement of B. E. Litchfield is correct, and Mrs. Markee can bring about the result which he If the statement of B. E. Litchfield is correct, and Mrs. Markee can bring about the result which he publishes, then let her come to Atlanta where she can reap a good harvest. We want a genuine test medium 16 visit us. We will guarantee good pay, kind treatment and hosts of friends. If she can come, and desires it, money will be sent her to pay all necessary expenses. I have in my family a lit-tle son four years old who is a very good medium and we have frequent manifestations in my house.

the son four years old who is a very good medium and we have frequent manifestations in my bouse. In Determse of Washington's Vision :-H. Augin of Camp Release, Mina, writes:--I see in the JOURNAL of Jan. 27th, a request of C. J. Johnson, of Utah, for you to republish Washing-ton's Vision. Your reply is: "As a novel produc-tion of an imaginary brain, it will pay perusal; but as Washington never had the vision alluded to, it would not be well for us to give it to the read-ers of the JOURNAL." Also in the JOURNAL of Feb. 3rd, I find the following: "We have had sev-eral copies of Washington's Vision sent to us for publication by different partices. The fact is, the whole thing is the fabrication of some sensational newspaper man, not a shadow of truth in the whole of it." Permit me to tell you, what I know about its. Jfirst read it 10 or 12 ago, while living in Fayette Co, Iowa. Thad my doubts about its being true, until I accidentally came across I. M. Spear of Carbier's Grove in said coun-ty. I was well acquainted with him and know him to be a man that can be relied upon in the fullest sense of the word, as a person of truth and veraci-ty. He was a member of the Methodist Church at that time. While talking to him one day on Spiritualism (as he was afo unbeliever in it), I ask-ed him if he had ever read Washington's Vision. His prompt reply was, "Yes I know all about it. My grand father was one of Washington's staff of ficers, and I have heard him say that he had heard him time and again speak to my father about it. it from Washington's own lips, and I have heard him time and again speak to my father about it. At one time in particular he said to my father, "You will not live to see the second part of that vision fulfilled, but this boy [placing his hands on my head, a lad then about half grown] will undoubt-edly live to see it," and much more that I do not recollect, but the above-I recollect distinctly, for I made use of it as anthonity and have often spoken made use of it as authority and have often spoken of it in my lectures since then." Many of your readers I ap personally acquainted with, and this will be satisfactory evidence to them, if none oth-

Religion of the Negroes .- The Negro, Beligion of the Negroes.—The Negro, al-though possessing a country inhabited by the ele-phant, giraffe, and buffalo, and owning the cow, the goat, and the sheep, as domestic animals, has never attempted to use any of them as a beast of burden. The cow is kept by most tribes solely for The milk,—its firsh forming no part of their diet. The animal is regarded by the savages as in some sense a sacred being, and its life is never taken. sense a sacred being, and its life is never taken. While Col. Long was detained by fever at Fatiko, a native one day brought him a gourd of milk. "Burning with fever," he writes, "I drained at one draught a goblet full of the foaming fluid, ere the araught a goblet fug of the foaming fluid, ere the sense of taste could detect the nanseous mixture; my stomach, however, quickly rebelled, and reject-ed in violent retching the unsavory potion, seven-eights of which was simply the urine of the cow!---a practice, by the by, common to all Central Afri-cans, who never drink milk unless thus ynixed. This settle and unsavitien threads have mixed. This fetish and superstition, thereby linsures pro-tection for the cow, here, as on the Bahr el-Abiad (White Nila), mysteriously connected with the un-known; a shadow possibly of the old Egyptian worship."-Col. Long in Central Africa., Worship, how low and groveling! The various churchites do not mix milk and urine of a cow together and drink the same as a part of their religious exercises; oh! no-they are greatly in advance of that! They use wine and bread; however, some of them have got beastly drunk on the former! San Francisco, 'Cal.-Virginia Beecroft rites-It is by request of several friends that'I writes -It is by request of several friends that i forward the following choice poetry, with the re-quest that you give it a place. In the columns of your widely read JOURNAL. Young Walker left this city the 3rd of Feb. for Australia and a voyage this city the 3rd of Feb. for Australia and a voyage The young pilgrim made many warm friendships while in this city, leaving behind a host of good wishes to follow him all along his ocean journey. These lines were recited at the dock, just as he was leaving to go aboard the vessel, and under the cir-cumstances impressed his listeners with emotions which language fails to express.

FORESHADOWS.

A few short years, and then— This dream of life will be, Like shadows, or a noonday cloud In its reality.

A few short years, and then— The idols loved the best, Will pass in all their pride away As sinks the sun to rest.

A few short years, and then-Our young hearts may be reft Of every hope, and find no gleam Of childhood's sunshine left.

A few short years, and then-Impatient of its bliss, The weary soul will find on high, A better world than this. Thomas Walker, Spirit Medium.

A New Bellgious Society .- A circus company, on its way to Australia, recently stopped to see one of the Fiji Islands. While wandering about one of them turned asommersault, at which the natives were astounded. Thereafter, the circus men, discerning a rare opportunity for fun, varied their walk by ground tumbling and skillful contortions, maintaining all the time the utmost gravity of demeanor. Multitudes followed them, believing them to be the fore-runners of some new religion in which sommersaults were part of the service.—Investigator.

Such a religion as that would not come amiss at the present time. It is a fact that nine hundred and ninety nine one-thousandths of the human race are suffering from the excruciating pangs of turbulent dyspepsia; and Robert Coller has declared, and he was never known to lie, that no one can be religious and have the dyspepala, hence on-ly one of every thousand of church members is imbued with the spirit of religion, therefore, all should, in order to drive that dire disease away, while the choir is singing, engage in gympastic ex-ercises, such as iturning sommersaults, dancing the Virginia break down, or taking the Highland Fling, and thereby prepare their body for the in-dwelling of the divine spirit.

Independent State Writing .- The fol

lowing was written in our presence by a spirit hand, Mrs. Kato Blade medium, 326 West Madison Street, Chicago:-"Yes, my friend, go on; sift out Street, Chicago:-- 'Ies, my friend, go on; sift out all the chaff from Spiritualism; purify it; let in, more light. Spiritualism is a beautiful truth. Let all men and women remember that their loved ones are around them. There is no death; if all would open their homes to their loved ones, there would be ho mystery. It is with yourselves; we can't always come into your elements. Close not your doors against your dear ones. We will not harm you."

Heresy.-At the Auto-da-fe at Lisbon, on Sep-tember 20th, 1761, there were fifty-four criminals, -Including three in elligy. A priest named Fath-er. Maligrida was the only person burnt at the stake for writing heretical books, and pretending to possess a spirit of prophecy and revelation.

MARCH 10, 1877.

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RELIGIO PHILOSOPHICAL JOURNAL.

New Geopel of Braith, A:Stine, N.F. Clo, 259 18, ps. 1.25 12 Naity, a Spirit, by A. Putnam, Cloth 1.00 00, Paper. 50 04 Nuture's Laws in Human Life, an Expesition of Spirit-nalism. LIST OF BOOKS Nature's Laws in Human Life, an Exposition of Spirit-nalism Natere's Divine Revelational, by A. J. Jeavis. New Physicsmonry, 1,000 illustra's, 8, 18, Wells, Plain 5,00 24 Nerves and the Nervoux. Dr. Hailbek Old Theology Inraed Upside Down, by T. B. Taylor, A. M. Cloth 1,20 08, Paper. Orthodo sy False, since Spiritualism is True, by Wm. Denton Orthodo sy False, since Spiritualism is True, by Wm. Denton Origin of Species, by Darwin. Origin of Species, by Darwin. Denton and Principle Condition of Man. by Sir J. Labbook. One Berglon Many Creeds. FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO. WEARE ALSO PREPARED TO FURNISH MISCELLAN' selpt of the money, will seld them by mail or express, as may be desired. 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RELIGIO-PHILOSOPHICAL JOURNAL.

FREEMASONRY.

And Other Kindred Orders.

Sunday evening, Feb. 11th. Mrs. Richmond lectured at Grow's. Hall 'on this subject - "Freemasonry and Other Kindred Orders, chiefly the rise and progress of Freemasonry as analyzed by Spiritualism." Mrs. Richmond seems to think that Freemasonry is no longer required-its mission has been outwrought. Statistics, however, show that the order is on the increase, and hat its benefices are felt in every quarter of the globe. According ta the statements of an exchange, The London (England) Standard speaking of the Freemasons in Great Britain, refers intelligently to the benevolent work created and sustained by the fraternity. Aside from the provincial charities and the liberal donations of individual lodges throughout the kingdom, it calls particular attention to the three great central charities - the Boys' School, the Girls' School, and the benevolent Institution, which (says the Standard)' received during the twelve months, ending the last flay of last year, (the largest total ever reached, the aggregate being over £39,000, and exceeding that of the year before by £7,-.000. This financial prosperity of the Masonic charities is an index of the increasing popularity and rapid extension of Freemasonry in that country. But even without this gnide it must have been patent to all observers that, during the last few years, the development of "the craft" has been most marked. It has made great progress all over the civilized world. It shows increased vigor in India, in China and Japan, and even in Africa; while in the United States, in Canada, and all British colonies it has grown during the last quarter of a century, and particularly within the last decade. But in no country has the progress of the fraternity been so masked as England.

The Standard further says that it is a curious feature in Masonry that one woman has been admitted to the strets and benefits of the order. It was curiosity-the same principle that actuated Eve in Edento investigate the mysteries of Masonry from a hiding-place that over-looked the operations of a lodge at work. But female curiosity, after having witnessed several singular and startling ceremonies, gave way to womanly weakness, and her unwelcome presence was revealed to the lodge after she had become possessed of many of its important secrets. The story runs that her own brother, who was in the lodge, demanded her instant death; but better feelings prevailed, and she, who already knew too much, was permitted to win a further knowledge of Masonic mysteries upon assuming the Masonic obligations. It is simply an historical fact (says the Standard) that the lady (Mrs. Aldworth) did so secret herself, and further, that when discovered she was at once "made a Mason." She continued to take an active interest in the order throughout her life; she founded -Dublin Benevolent Institution for Orphan Daughters of Masons, and her portrait still hangs in a principal lodge-room in Cork, and under it in a glass case the Masonic apron and jewel she used to wear. Whether curiosity will ever incite another lady to attempt to elude the vigilance of the "tiler" remains to be seen; but it may be taken for granted that men, who, perhaps, are really as much creatures of curiosity as those to whom they specially attribute this weakness, will continue to be influenced by it to join the mystic fraternity.

symbols the complete sphere or circle, and in connection therewith a representation of the idea of the infinite. We have in the Egyptian symbol the triangle and various other signs which refer to the foundation of art and science in the Roman age . and period.

Asia Minor and Rome were both indebted to the culture of Egypt for what they possessed. No doubt that Hiram Abeth, called upon to aid in building the temple, came into Asia Minor with Dionysius, and brought with him the foundation of the or-You must be aware that just at that der. time the Jews were a semi-barbarous peo-ple. They were only held in place through the extreme fear of the invisible being whom they worshiped. Learning had no place for advancement among them. The splendor of their material surroundings drew their attention and worship. Not so with Egypt. Jerusalem was never the seat of great learning. The Hebraic nations were not distinguished or noted for letters; they were not cultured.

It is evident that it is not bolicy for the Christian Church to consider that there was any more ancient, civilization than that of the children of Israel, in the height of their power, previous to the foundation of Jeru-salem. It was not policy for them to con-sider that any nation had achieved greater success, etc.

Freemasonry at one time afforded almost the only protection for the safety of certain individuals and science. The hands of kings have been staid, and slaughter has been stopped on unjust bases or causes. The traveler's life has been spared through its infuence. Freemasonry is the only secret order of which the Church of Rome is jealous. She forbids the communion in the Master Masonship and in Freemasonry because it is the only power that has successfully baffled her in every conflict in the world. What are the mysteries of this order? What are the secrets of its power? It is simple; its appeal to the noblest sentiments of humanity; its ignoring of rank and pow-er; it reduces the prince to the level of the plebian. The essential principles of Freemasonry, besides those secrets that are pure ly technical, are contained in established Chapters, Lodges and Encampments. Those ornamental branches introduced lately form no part of the eld order of Freemasonry. The Blue-Lodges contain the three degrees which the individual must pass to become a mason. Having these three degrees, he is a mason the world over, and can pass into and out of any lodge. Can go un-questioned throughout every county of the civilized globe; he is the master who can unlock the sympathy of the savage breast.

The Odd Fellows claim that they are equally as ancient. The same principle of protection is also present among them. the world only in detached fragments. They possessed many of those mysterious problems that have baffled science in all ages. Present civilization shuns secret societies. Christianity is intended to make all men equal; is open in its expression and dealings. The golden rule makes all humanity your brethren. You can't be a Christian and a Freemason. You can not refuse to any man what you confer on any one as a mason. Every form of civilization women have steadily invaded and finally entered; into churches, school room, literature, sci-ence-into all forms of social life. Whatever separates woman from man, degrades him and her. Society has declared that there shall be no civilization for man that not acceptable to wife and daughter. The civilization of Greece and Rame for-bade women to enter the forum and other public places. Out of the forum men flew to the courtesan, in Greece during her palm iest days. (This was the cause of her de-cline in civilization; she excluded woman in her purity and virtue. No woman can become a Freemason. Freemasonry is such that it is impossible. Freemasonry must be dropped or women must be admitted. The ceremony of initiation is not in itself impure. . It is potent in the leveling of human passions, and in the lessons of life it gives the noblest impulse to man's nature. It shuts out, however, all the other portion of the Universe. The chief reason, however, that this order is declining to-day, is that science, art, and religion 'are more fully unfolded. Every human being has the power and right to investigate everything. There is no mandate of priest or king, no ruler beneath the sun that can foil the investigation of any subject before the people. Man is man the whole world over. The bond that links you to a brother mason is a bond that links you to others everywhere. The master or professor in a university holds a more im-portant position than a king. You have no longer to whisper in the ear the words that will guarantee your safety. You can claim the hospitality of any people. Secrecy is not, indeed, required at present. There are two motives that can cause a man to betwo motives that can cause a man to be-come a Freemason to-day—the protection of himself and family, and curiosity. He will remain a Freemason so long as he has the assurance he is doing good. If he loves his nation, loves humanity, he extends a brotherly principle to the whole human race. He clasps hands across the simple-technicalities of the order, and finally out-grows its shackles. grows its shackles. As to Spiritualism, it recognizes the good in every order, in every church, and in every religion. It believes that many lives have been made better by its existence. Ont of it has sprung the crowning glory of creation. Spiritualism inculcates a loftief brotherhood, upon a stronger claim. You enter the higher life, but no office, no grip or token is essential to pass you through the royal archways of the skies. One Passord in heaven, and that is "love." What had Christ to do with secret or-ders? What had he to do with the Pagan church? The one all-seeing eye of the sould was his symbol; the power of the spirit to penetrate the inmost thought, was his sign and token. Those who each the actornal and token. Those who seek the external must be prepared to have the mask top off and the sight revealed. Christianity has revealed to man this inder sense and con-sciousness. He who loves his fellow man is not bound of the oath of any order. He can't perjure himself; he who seeks the lof-tiest evidence of brotherhood, must find it in the skins in the marks that beat do tiest.evidence of brotherhood, must find it in the skies, in the angels that bend above you; gradually this order will decline; grad-ually it will wear away. It will leave the broad religion of humanity as the basis of on order, and to which every man shall be-long. The helplesaness of infancy and that of old age will be supplemented by the pow-er of the spirit; ministering friends, bound in the golden links of fraternal love, clasp-ing hands across the abyas of time, is not this in the golden links of fraternal love, clasp-ing hands across the abyss of time, is not this a nobler office, a higher spirituality? Is not the Temple of the Universe broader than the ancient temple of the Sun in a city of Egypt, destroyed long ages ago, whose walls were paved with burnished gold? What

have we to do with gems of gold when we look at the stars, etc.? What have you to do with external building when earth rears its silent foundation beneath your feet? What have you to do, when the spirit quickened by inspiration bursts asunder all external chains and feels a kinship to angels and to God?

Knaves and Their Tricks.

No class of true reformers have ever been more severely bursed with knaves; scoundrels and low-lived sensualists than Spiritualists. The RELIGIO-PHILOSOPHICAL JOURNAL has fearlessly exposed all such parasites from the issue of its first number down to the present. In so doing it has brought upon itself the ire of the clans who fester in corruption, and their chief leaders have, so long as their hearers would tolerate them, bespattered the JOURNAL and its editors with their own intolerable .nastiness, in the vain hope that the observer would not see the source of the filth they: were so earnestly throwing.

When that dirty work no longer served their end, they commenced another no less characterless course by prosecuting the editor for libel. These tricks having recoiled upon the heads of those who never had any character to spare, they now are howling at the top of their voices that we are persecuting mediums by exposing impostors.

The fact is, one part of the Augean Stable is no sooner cleaned, than another is found festering with corruption.

The fabled Miltonian theory of an angel of light becoming a prince, of durkness-a chief of devils, often tinds its parallel nowadays. We will give a single instance and hope the readers of the JOURNAL will profit by it, isstead of putting their feet in a like trap, so thinly disguised as the one that a correspondant describes, that she was caught

The lady referred to has furnished us with the whole correspondence that passed between her and her father on the one side, and the infamous trickster on the other. His fifst letter (postal card) reads:

Dear Sir: - A spirit, giving us your ad-dress and claiming to be your wife, answer-ing to the name of "Lydia," came to our private seance, showed herself, and asked us to write you that she had manifested here, and wants you to have us take her spirit-picture. We have materialization so plain that we photograph them; and if you recognize this spirit, and wish her picture, we will take you one dozen upon receipt of your likeness, and the cost of taking, \$5.00, which you can send in a registered letter. Truly, John P. BLANCHARD.

CLEVELAND, Ohio, Jan. 1, 1876.

We omit the name of the person to whom it was addressed. The daughter of the gentleman addressed, unlike her father, took stock in the rascal's bait and answered making inquiries, and here follows his letter in reply:

MRS. REVAS:-Yours of the 18th at hand, and contents duly noted. If you wish those pictures, you may send me immediately a registered letter or money order of \$5.00. Sometimes I am away, as here and it your letter to Dr. _____ and it will come direct. If away, I shall get it on my return. My headquarters is Chica-go. I am giving seances in places just out Sometimes I am away, so you may send

We know the trickster has genuine mediumistic powers, from careful observation, but of his true character, his own conduct speaks so emphatically that no language of ours'in censure, could make a deeper impression upon honest thinking people, than hisown mirror wherein he may see himself as others see him. .

At Cleveland he went by an assumed name, between Cleveland and Chicago he assumed a new name at each stopping-place, and when he got to Chicago, he donned still another name, but in addressing his correspondents at Lime Rock, Conn., he was careful to give his Cleveland name, ordering his letters and money to be sent to the care of his new Chicago name!

A word of caution to all investigators in this grand truth of spirit communion-send no money to a professed medium until you have evidence of his or her reliability-and insist upon absolute test conditions in all dark seances.

Spiritualism is cursed with knaves and impostors, and even many good mediums will cheat when an opportunity offers. When test conditions are suggested they and their simple abettors will cry out, "O, you will spail conditions."

As a matter of self-protection from suspicion, caused by impostors, all good mediums should insist as does Maud Lord, Mrs. Bliss and Mrs. Compton, that test conditions shall be applied before they will give dark SADCES.

His rascality was carefully studied and put into operation with the full expectation that he would not be detected.

What apology have the enemies of the JOURNAL who complain that we are severe on mediums, to offer for such infamous conduct?

As we believe the meanest devils of the lowest hells will in time reform and become angels of light, and as we rather extend a helping hand than to kick them? down still lower, so we refrain from giving his name, and in conclusion we say to him quit your rascally conduct, which gives you a little money only, and that little is like the fabled fruit which grows on the margin of the "Dead Sea," when gathered, turns to ashes.

Your conduct is no better, nor so honorable as that of a Post Office clerk who delivers jetters, laden with love from absent friends, but stealthily robs them of the money they bear, and is deservedly sent to state prison when detected.

• The wife's reply was in substance that Mr. Blanchard had been very sick, and that he would attend to taking the spirit's picture when he got well.

Attention Vermonters.

The Executive Committee of the Illinois Vermonters' Association, desiring to make a complete list of all native Vermonters residing in this State, request the full name, birth place and present address of all such persons sent to Frank B. Williams, Sec'y, 175 La Salle st., Chicago. Of married ladies, both the present and maiden names should be given.



MARCH 10, 1877.

Debility is a term used to denote deficiency of blood. The nutritive constituents of the blood are in iess than their regu-iar proportion, while the watery part is is access. Debility is of frequent occurence. It is incident to a variety of diseases, and can not bear much exertion. The paliest is feebla, and can not bear much exertion. The paliest is feebla, and can not bear much exertion. The paliest is feebla, and can not bear much exertion. The paliest is feebla, and can not bear much exertion. The paliest is feebla, and can not bear much exertion. The principal is the bear out simost always weak. Palpitation of the heart is a very common symptom. Violent emotion often throws the beart into the moet teemalthous exition. The vital functions are languidy performed. The museular strength is diminished tough quiet when at rest, becomes hurried and even painful-tion in the meet teem is often greatly disordered. Vortign, etc. The perrous system is often greatly disordered. Vor-lent and obstinate genrality e pains in the bead, adde, breast, or other parts of the folly, are also frequent attendants upon the disease. The scretchons are sometimes diminished. Is females the meanses are almostent ways either suspended or very par-ially performed. The blies examt, and costiveranes, with un-hasithy evacuations from the bowels and dyspeptic states of the stomach, are extremely common symptom.

ABSTRACT OF THE LECTURE.

Mrs. Richmond, in her address, advanced the following thoughts :-

No doubt these who come to the hall this evening, expecting me to unveil any myste-ries of the order of Freemasonry, will be disappointed. Spiritualism deals with the spirit of things and not with their sim-ple externality. In any order of human be-ings connected into one common brother-bood or class that have any technical me hood or class, that have any technical mysteries, they are not generally revealed to the curious. The order, which formed the subject of her evening discourse, was gen-erally supposed to have its origin at the time of the building of Solomon's Temple, 1150 years before Christ. Those who in-fluence her to speak, believe the order to have been much more ancient. It's source have been much more ancient.' Its source was in Egypt, the center of learning and civilization. It was generally believed that the foundation of, this order was one of those ancient devices for the protection of science and learning, when barbarism de-stroyed, as far as possible, every evidence or feature of human culture, when science was obliged to employ various methods for the protection of her symbols. In ancient Egypt, this secret class was accustomed to convene. The ancient scholar was obliged to seek a retreat in caves to protect him-self from the vandals of that day. The ta-bles of stone in the Mytharic caves show at an early day the existence of astrelogy. Those ancient caves were simple and silent; those who belonged to secret orders were compelled to hide; were obliged to do so in the face of the opposition of the ruling powers of the land. They were compelled powers of the land. They were compelled to make their movements secret. They fash-ioned tokens and signs so that they might know and understand each other. This or-der was unquestionably founded in ancient Egypt, in Persia and India, and indeed, where coupled with ignorance, those who sought learning were obliged to seek it un-der great difficulties. Secret orders were the usual methods of preserving the various branches of learning.

Secret orders were the usual methods of preserving the various branches of learning. Cadmus is represented as being almost a semi-deific being who carried learning into Phomicia, and the evidence in relation-thereto, are accompanied with proof. The Historian is able to discover that Egypt abounds in hieroglyphs. They are general-ly symbols of ancient orders. Owing to the unequalled perseverance of Mr. Smythe, of the British Museum, portions of those hieroglyphs are rendered intelligible, though very ancient. We have in the Egyptian

of the city. JOHN BLANCHARD.

Chicago, April 7th.

We again omit his last alias. The name omitted is the one that he directed Mrs. Revas to send her letter to, was none other than the name he assumed when he arrived in Chicago. -

The assertion about his giving "cances in places just out of the city," was a lie to cover up the fact that he had changed his name.

The money not coming to hand as he ex pected, he writes again as follows:

does it appear to have been considered nec-essary to admonish the public against Spir-itualism, as one of these exciting causes. The number of cases are given without a Do you still wish those pictures? If so, address me soon, as your mother comes to me every night about them, Address, JOHN BLANCHARD.

CHICAGO, Ill., April 28, 1876.

Still giving his Cleveland name omitting the initial "P," but "in care of Dr. ---" the Chicago name.

The lady having sent the money after receiving the third prompting, and getting nothing further from him, he having secured his \$5, she sent the following letter of inquiry to this office:

ED. JOURNAL:--I hope you will excuse me for taking your precious time. I write for information. Can you tell me if there is or has been a man living in Chicago by the name of John Blanchard, an artist? I received a postal card from him, stating he would take some photogramics of my mother would take some photographs of my mother. This was last winter. In April I received another, and sent him the money and reanother, and sent him the money and re-ceived his receipt-registered. Since then I have heard nothing from him, except through his wife.* I send you her letter. I do not wish-to lose my money or my pic-ture, and such things should not be. Again excuse me, yet I, as a Spiritualist myself, think it right to expose all wrong, and do this for the good cause, as well as to learn what has become of the man, and my mon-ey he keeps so wrongfdly. Yours for the truth, M. T. REVAS-LIME ROCK, Conn., Jan. 20, 1877. Line Rook, Conn., Jan. 29, 1877.

The Secretary replied to this letter and here follows the second letter, which shows how the trickster came in possession of the names of the deceased woman and her husband.

MR. J. C. BUNDY:

MR. J. C. BUNDY: I feel to thank you for the information you have given me in regard to Mr. Blanch-ard and as you request it, will send you the postal cards, hoping that his character will be made public. The first postal card was sent to my flither; he not caring to notice it I answered it. My father and mother's names and address I presume he took from the Banner of Light, as an oblituary was printed at the time of her death five years ago; the paper I presume he either had or came across some where. Mass MARY TOMPKINS REVAS. Lime, Rock, Conn., Feb. 9, 77.

JOHN N. HILLS, Chairman.

H. S. HOLDEN sends \$3.15 for JOURNAL, but fails to give P. O. Address. *

the cases originating in this cause, that in no single report or letter received by me,

In the comparatively few instances in

which Spiritualists have, from some of the many exciting causes which produce insan-

ity in others, become insane, I believe it would be difficult to find a single case in

which the insanity has been characterized, in any considerable degree, by the misery and despair of mind which so frequently are attendant upon those whose insanity is caused by religious excitement. While the terrifying and dismal hallucination of vari-ous patients insana from the latter are min

ous patients, insane from the latter, are minutely described, there is not in any of the published reports a single allusion to any

similar hallucination on the part of a pa

tient, in whose case Spiritualism is assigned

as the exciting cause. An intelligent belief in Spiritualism fa-vors those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upofi demonstration, which banishes all the ter-rors of false theology, by proving the falsity of endless or vindictive punishment, while at the same time it proves to the satisfac-

at the same time it proves to the satisfac-

EUGENE CROWELL.

word of comment.

as the exciting cause

---Concluded from First Page.

pointed out, and commented on, in their published reports, by the medical superia-tendents of the various asylums, so few are

H. R. STEVENS: H. H. STEVENS: Dear Sir-I have used VEGETINE, and feel it a duty to so-knowledge the great benefit it has done me. In the spring of the year 1862 I was sick from general debility, caused by over-work, want of sleep and proper rest. I was very weak and much emaclated. I tried many remedies, without receiving any benefit from any of them, until I was persuaded to try VEGETINE. Before I had taken this one weak my improved condition gave me renewed hope and courage. I continued to take it every day, guining more strength until I, was com-pietely restored to bealth. The effect of this Remedy, in once, of general debility, is indeed marvelous. ELIZABETH A. FOLEY.

MARVELOUS EFFECT.

ELIZABETH A. FOLEY. 21 Webster street, Charlestown IMam.

SWOLLEN LIMBS.

LEBANON, N.-H., JAA. 28, 1878.

.. (

MR. STRVRNS: Dear Sir-1 write this note to inform you of the effect of your "Blood Purifier" upon my system. When I commenced tak-

Dear Sir-1 write this nois tainform you of the effect of your Blood Purifier " upon my system. When I commenced tak-ing it, a year ago. I was very much debilitated. My limbs were wollen bo that it was impossible for me to get into or out from a chirriage, and very painful to go up or down stairs. Indeed, I chiral scarcely stand on my feel. My appetite was gone, my weeks I began to improve. My appetite improved and my weeks I began to improve. My appetite improved and my weeks I began to improve. My appetite improved and my weeks I began to improve. My appetite improved and my weeks I began to improve. My appetite improved and my weeks I began to improve. My appetite improved and my works I began to improve. My appetite improved and my works I began to improve. My appetite improved with my wonted case; and I feel I owe it to Van Frinz. Yours gratefully. Mass. C. A. H. TILDEN:

A PERFECT CURE. CHARLENTOWN, June 11, Mill.

MR. H. R. STEVENS:

Duar Sir-This is to certify that V BORTINE made a perfect cure of me when my attending physician had pronounced my case consumption, and said I could not survive many days. Mus. LENGTON, SI Cook atreet. The facts stated by Mrs. LENGTON, SI Cook atreet. The facts stated by Mrs. Ledston are personally known by me, and they are true. A. D. HAYNES.

Would not be Without. VEGETII

FOR TEN TIMES ITS COST.

The great benefit I have received from the use of VEGETINE induces me to give my testimony in its favor. I believe it to be not only of great value for restoring the health, but a pre-ventive of discases peculiar to the spring and summer se-son.

sona. I would not be without it for ten times its cost. EDWIN TILDEN Attorney and General Agent for Massachusetts of the Craft-men's Life Assurance Company, No. 69 Bears' Ballding. Boston, Mass.

at the same time it proves to the satisfac-tion of every earnest seeker that there is a happier and better world, in which Divine wisdom and Jové have made ample provis-ion for the needs of every soul, when even the vilest outcast of earth shall, under the all-protecting car) and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest. Strange indeed would it be if the be-lief in such a religion tended to finanity, and it should be a source of both satisfac-tion and pride to every Spiritualist, to know that official statistics prove the calumny un-founded and unjust. Vegetine is Sold by all Druggists.

