

WONDERFUL MANIFESTATIONS. Omg-half Bushel of Flowers Brought

to a Circle-A Lost Purse Returned-Exposing Humbugs.

COLUMINECATION FROM E -C. DUNN, M. D.

I need not repeat to those that know me or have heard my lecture upon phenomenal Spiritualism, that I am very much opposed to dark circles, and in fact believe that the ma-jority of them are mere tricks and the grossest humbugs. It needs no very great amount of brains to realize this fact, for we have at the present time about as many mediums (or who once claimed to be mediums) now in the field exposing tricks that they once palmed off on unsuspecting Spiritualists, as genuine Spiritual mediums; yet there is no question but what there are genuine manifestations occuring in there are gontine mannestations occurring in the dark-darkness being a necessary condi-tion. I announced from the rostrum in Lin-coln Hall, on Sunday the 20th, that I would deliver my lecture on Phenomenal Spiritualism, deliver my lecture on Phenomenal Spiritualism, and at the close expose some of the tricks of the humbug dark circle mediums—rope tying, ring feat, etc. There was much excitement in the city about the matter, and considerable flatter about it by the spiritous mediums, while the genuine had nothing to fear, and were rather pleased that I had abnounced my inter-tion so to do, and the following Sunday, the 27th, Lincoln Hall was crowded, every seat 27th, Lincoln Hall was crowded, overy seat being filled, and after a lecture of an hour in defense of genuine mediumship, I gave the expose of several rope feats as practiced by some so-called mediums, doing them in the light so that the whole audience could see them and know how they were performed; but to the wonderful test.

I had absented myself from all circles held In the city, during my stay here, that they might not think I was siming my blows at them, as I only strike at the false, and will sustain the true to the bitter end. On Monday fol-lowing my announcement, I visited the Cen-tennial ground, and at noon after getting my dinner. 1 1615 m nosed, on the table of the cashier, whom I paid for my meal, but did not miss it until I had nearly reached home at five o'clock. The nau nearly reached nome at nys o'clock. The purse contained some \$64 in money, several precious times, notes, papers, etc. Of nourse I was very sauce worried about it, but sup-posed I should get it egain, as I thought I knew where Dhad left it, so I only mentioned it to one or two friends. But to my utter disappointment I was informed that the cashier had seen nothing of my purse. On the follow-ing day Mrs. Thayer, the wonderful flower medium, called at my rooms with a friend. Noticing my downcast appearance, they in-quired of the cause, and I informed them. Mrs. Theyer and her friend invited me to attend a scance at the residence of Mr. and Mrs. Case, on the next evening, Wednesday, and I consented to do so, but with some doubt as to the genumeness of the manifestation, as they occur in the dark, and the medium does not on all occasions submit to test conditions, as she has been so thoroughly tested in the past, putting her to most excruciating tests-bind ing, tying and bagging her in the most uncomfortable positions, and yet the manifestations came just the same. On this occasion the manifestations were very fine, there being brought into the circle at least half a bushel of flowers, plants, fruit, and three live birds-the doors and windows being closed and security fastened. The large circle of friends and akeptics then left the room, most of them de-lighted and some astoniahed, and others confounded. The most of the people having withdrawn, Mrs. They er repaired to her room accompanied by Mrs. Case, the lady of the house, and while standing near each other, a beautiful stem of grapes was dropped be-tween them in the full light of the gas. Thus urprised them somewhat, when Mrs. Thayer (the medium) said she felt as though they were going to bring something more; and again re-pairing to the dining room we formed a circle, put out the lights to see what the invisibles would bring us, but hearing nothing come after sitting some filteen minutes, the gas was again lighted, and one of the circle, a lady from New York, and a fine medium, was entranced and made a very beautiful speech, and on her rising to her feet, just back of her and partially under the chair, lay a purse; on open-ing it I found it to be the identical purse I had lost, containing my cards, produce stones and my papers, all as I had lost them; a portion of the money, however, was missing. Where the purse came from or how it came into that oom is a mystery to me unless the good angols brought it. There could be no collusion, and there could be no trick on the part of Mrs. Theyer. There was no one there that could have known of my loss save Mrs. Osse, Mrs. Theyer and

so terrible in the name Christian Spiritualism? I would, however, drop the word Spiritualism, which is a one legged hobby, conveying but one idea, like the word Baptist, and ask, what there is so terrible in the word Christian? As the word Christian is from the Greek Kristos, and word Curistian is from the Greek Kristos, and that from Krio to anoint, I would further ask, what is meant by thus anointing? This anointing is simply claimed in the Scriptures to be the influence of spirits. This being the fact, the word Spiritualist, and the word Ohris-tion are supercompared.

net, the word Spiritualist, and the word Ohris-tian, are synonymous. This claim of spirit control, has not only been called Spiritualism and Ohristianity, but has also been called by many other names in different ages and different nations of the earth. Spiritualism is simply primitive Ohris-tianity, as old as humanity. We are truly the Ohristian church, to which Jesus and all an-cient as well as modern reformers have bacient as well as modern reformers have be-longed. Jesus had no creed but truth, and practiced the same old therapeutic system of sying on of hands to heal the sick, which had been in practice from time immemorial in his day, and is still practiced by Spiritualists. If there is an objection to the name Unristian, because so many things irrational have been connected with it, the same objection may be urged sgainst Spiritualism. Let us then call the new order Rational Obristians.' To speak of Christian Spiritualism, is as perfect tautology, as to speak of Obristian Obristianity. But for one I am not so very particular about the name, provided the system can be so sys-tematized and moralized, and spiritualized, as to become a moral power in the world, to live and grow, and benefit mankind.

Let us not continue to follow the example set us by Universalists, who continued the warfare against others and among themselves until they are denominationally dead. We have a great moral and religious work to do in the world, and this spirit of religion and morality is the only thing that will keer Spir-itualists alive as a denomination. "As the body without the spirit is dead," even so any denomination, destitute of moral and religious culture must also die. I do not esysuch is the condition of Spiritualists or Rational Ohrisians, but I do say such things have been strangely neglected. In conclusion, I pro-pose for the Spiritualists, the name Onrisian or Rational Obristian, as preferred by the majority. A. M. WORDEN.

But throughout the book he is one-sided. unfair and unscientific, and this is true es-pecially in the prominence which he gives to observations on the circulation in the retine by means of the opthalmoscope, as a means of di-sgnosis and as a guide to treatment. Dr Hammond assumes that there is such a relation between the circulation at the bottom of the eve and the circulation in the brain that he is able to ascertain the condition of the circulation in the brain by looking into the eye with his ophthalmoscope. In this Dr. Hammond has opposed to him nearly all who are regarded as authorities on diseases of the nervous system or diseases of the eye. This is another in. stance of his considering the arguments of one side only; in fact, his statements are better cal-culated to make an impression upon his patients than upon scientific men. We hope that in another edition he will pre-

sent a more accurate reame of neurological science, containing fewer, affirmations of the tifl acy of remedies which, sunfortunately, do not prove so successful in the hands of other

practioners. Views should not be advanced with the all of certainty which pervades. Dr. Hammond's work, unless they are admitted by most, at

least, of the recognized authorities. But to the application—this cashlered and spontaneous fount of words. Dr. Hammond, possibly with an eye single to the purpose of selling worthless opinions expressed in his multitude of trashy books, has latterly been chiefest in the introduction of the fellow Bishop to the public as an exposer of Spiritualism. That the effect of Bishop's performances has been boneficial to Spiritualism, can not be passed to their credit, as that was not the object sought to be attained. They held them selves out to the public as high moral men, of astuteness and souteness extraordinary, and it has turned out very nearly, that Hammond was an ass and Bishoo his tool.

T. ORMERE,

Phonomenal Spiritualism.

New York.

endeavoring to form an alliance with the great Indian doctor of Missourl, whose cures are al-most miraculous. If he succeeds in getting our Indian brother to New York, we bulleve the object will be accomplished of a great and good work that Sodom of Spiritualism has never dreamed of. No bottor man can be found than Dr. Hall. We hope our Indian brother will go. New York Olty.

#### Communication from Madison, Wis

BRO, JONES:-There is great excitemen here in regard to Dr. Witheford's serial flight and my friend Gill and myself have had to ake abuse on all sides; consequently we have hardly realized what our duty to the public was. Tuesday morning, Aug. 29th, Alex. Gill came to the express office about 7 A. M. and says to me, "Dr. Witheford is here, and he don't know how he came. Hereached my house at 20 minutes past 5 this morning, and rapping, I got up and let him in; he was com-pletely exhausted. He had a handcuff on one wrist. He occupied the bed the most of the day. At 9 A. M. I received a telegram from Mrs. Witheford which read thus:

"Dr. left here at 8:80 last evening; is he in Hadison?'

I immediately sent the following reply: "Doctor arrived here safely." Tuesday evening Mr. Gill and I took the Doctor out to Mr. Larkin's, three and one half miles west of the city, and within one and onehalf miles from where he was landed. I will say here that I think it was the spirits intention to put him down at Mr. Larkin's house, as Orane says it was the breaking of the circle that compelled them to drop him. It was proposed to hold a circle and see if the spirits could relieve him of the handcuff. John Orane controlled one of the persons present, and congratulated the company upon their success in bringing his medium in tasir midst. Then the Doctor's controlling band put him into a deep trance and removed the handouff and threw it across the room.

threats as to publish the Lyon'law-suit. Of course I wrote to say that this would be stealing my thunder,! for I had slready published one half of the case in the second role nme of 'Incidents in my Life,' and the read maining half was to be given in the third wold nme. I will also be spared such theoring let. : ters as I have had from another distinguished member of that august body with the follow-ing sentence: "You will fall like Lucifer, and if not with a bullet through your head, I be-lieve it will be with shame and sorrow in your heart.' I take it for granted that their 'elementaries' have been spinning them some yarn about 'Lucifer having had a bullet is through his head.' In any case it is a bit of a news not to be overlooked. This same indi-a yidual has been writing to my enemies in Kng.' vidual has been writing to my enemies in Eng-land and giving them his opinions as an 'Amer-ican gentleman' of me. This is too comic: for his first letter to me contains these words: 'Spiritualism in America is no doubt ad-vancing with great steps; but there is so much rascality in high places, there are indeed here so few gentlemen in the European sense of the term! One hardly knows where to look for agreeable society. When I can dispose of my property, I shall go back to Europea. What will America do in losing one of the 'few gen; tlemen', it contains, and how will the Theo-sophical Society' flourish? Alas, for poor America! It is to be hoped such a day is yet distant, and I think Europe will struggle on without his presence.''

without his presence."" This bull of the theosophical pope, this doc-ument of "excommunication," of which Mr.

Home "has been the object, will of course have no other effect either on its victim or the public, than bulls of the "infallible" and decrees of the "Sanctum Officium" are apt to produce in this age of Darwinism and Spiritualism, that is, to cause general bilarity. It may, however, not be superflaous to hint at the possible consequences which may attend dogmatical organizations within the free and invisible church of Spiritualism. For opposing all kinds of such organizations in a fearless and outspoken way, the Jouanan, in my opinion, deserves the sincere gratitude of all

myself. To me it was a most wonderful man-lifestation of spirit power. As to the method. I leave that for you to di-vine. I know this, that Mrs. Theyer did not do it, and I most respectfully submit it for the consideration of the readers of the Jour

Philadelphia, Pa.

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#### What Shall We Name It?

Modern Spiriouslism seeks a name, and its devotees are undecided what to call it. We have known many children to be named after some distinguished charsoter, but never know the name to add one cubit to their statures. nor make them any more wise or moral. But all things should have appropriate names, as preasive of nature and character. I would ask in the words of J. M. Peobles, what there is

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#### EXPOSERS OF SPIRITUALISM.

#### Want of Integrity in Other Matters.

The New York Sun of the Bist ult. contains a column devoted to excortation of a book recently published by the Appletons, upon the Diseases of the Nervous System, compiled by, some express it, "Dr. William A. Hammond, the cashiered Surgeon General of the army." This disgraced "Surgeon General" has exuded seven different so-called medical works, which seven different so-called medical works, which alone is ample proof of one of two facts: 1st, only a superficial knowledge of the writer, or 2nd, plagiarized ideas, and in either event, a medical charlatan. Not long since, one of these sloughings of his crude brain entitled "Spiritualism and Nervous Derangment" was reviewed in a very liberal spirit toward a writer so manifestly ignorant of the subject upon which he had attempted to enlighten the public, yet of that work the reviewer was com-pelled to admit, "The first sentence of the book shows his ignorance of Spiritual Philosophy," and again "it scems smusing for Dr. Hammond to explain to Grookes, Wallace and others, laws of science which they have over-looked." Had not the reviewer been influenced by ontside considerations, he might as well have said, "This book contains — pages of words badly expressing ideas, most of which are entertained only by the author—evi-dently written and entitled to self—to catch those several anti-Spiritualistic folks, who in their insane desire to demolish spiritual facts, rush for information to every source but the proper one.

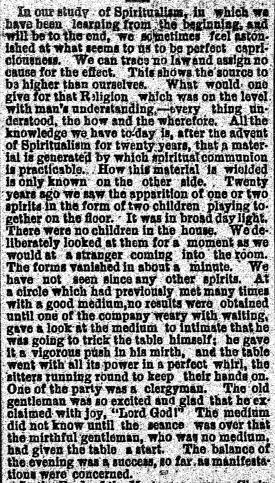
Of the latest publication, we need but give a few extracts, to snow at least the literary character of the author:— One feature," says Dr. Hammond, "I may with justice claim for this work, and that is

that it rests to a great extent on my own observation and experience, and is therefore, no mere compilation. The reader will very read-ily perceive that I have, views of my own on every disease considered, and that I have not hesitated to express them."

We regret that we are obliged to disagree with Dr. Hammond and to deny the claim to with Dr. Hammond and to deny the claim to originality which he so vigorously asserts. He may fancy that he has advanced many points of novel interest, but we have not found in his work a single fact which we do not remember to have read before in other publications on the same subject. In the first chapter "on cerebral congetion," as well as in all other chapters, Dr. Hammond has not given us simply and clearly the result of his own observations and experiences, but has simed at the appearance of originality by methods that are entirely unscientific and vi-cions.

Wastever Dr. Hammond's book contains that is good and accurate, has long been tanght and accepted, and is to be found in other works on the same subject; and what he claims as new and original is generally inaccucisims as new and original is generally indecou-rate, and presented in an unequal and one-sided way. The experiments of Jr. Ham-mond upon this question are more repatitions of experiments perform d by Durham of Sug-land many years ago. In this category Dr. Hammond constantly refers to his work on "Sleep and its Derangements," in support of his views, without, we think, giving proper credit to Durham, whose experiments were really original. really original.

DY J. N.H. 1900



the evening was a success, so far as manifesta-tions were concerned. In the Book of the Martyrs, a young Chris-tian condemned to be buraed alive by the Catholics, it it stated that he frequently conversed with some one, though no body had been permitted to enter his cell. A day or two before he was condemned to death, he mentioned to a friend visiting him that he frequently had an angel with him, who en-conversed him, but said he with down cast awas. coursed him, but said he with down cast eyes, of lake he has not come to me. "Let us pray for him," says his friend. But still the angel did not come. Finally it was agreed that should he come before the burning took place, he would let his friend know. Slowly and sadly the young man proceeded to the dread-ful place of execution on the morning of the event, and just before he reached the anot his countenance lighted up with joy and triumph, and he exclaimed, "He has come, he has come!" Au hour later and the two spirits, no doubt, were walking together in the garden of God.

My own mother seventy years ago saw, talk-ad with, and felt spirits. In later years they become so materialized that she could not distinguish them from the living.

inguish them from the living. The development of Mr. W. R. Flint, one of the most successful scaled letter mediums, is equally remarkable. He had tried for years to bring ont some medial powers, and had giv-en upitae effort. At the circle, however, he was auxions that a lady friend should be de-veloped. He anatched up a pencil from the table, putting it lato, her hand, and holding one in his own to show her how. "Just hold wonr pencil to," he said, and instantly the one your penell so," he said, and instantly the one in his own hand moved to his estonishment. but did not in the lady's. From that time the

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Doctor, and said if they would fix their mind noon something of the Doctor's at his home in Chicago, they would try and bring 1k. Some speke of a bird, s hat a made box, s wing, but finally his mother's spectacles were decid-ed upon. His hands were then tightly held by persons in the circle for about three minutes, when a pair of speciacles were dropped which upon examination by the Doctor, were recognized as his mother's. I wrote to his mother the next day, asking her if she had missed any thing. Lier answer was that she had missed her spectacles, and saking if we had them.

The Doctor has been giving some very sat-isfactory sittings for independent slate writ-

ing. We held a dark seance for about a half-hour this evening, which was very powerful-the spirits talked to us through the trumpet, thanking us kindly for the warm reception we gave the Doctor; also gave some good tests. I had the pleasure of introducing the Doctor to several of our most prominent citizens, who admit that it is something wonderful, but can not believe it. W. E. WHEBLOCK.

Madison, Wis. 🗥 á ....

#### NEW MODE OF TRAVEL.

Now, then, one thing is certain; the Doctor is here. Did he come with the ghost of Peter, the actor, on the Ohicago and Northwestern train, which left Chicago 9:15 on Monday night; or on the Chicago, Milwaukee, and St. Paul train, which left at about 8:30 the same night? He will be in our city several days. All'interested in the matter can converse with him. If this new mode of travel has really proved successful, then what sense in paying railroad fare? Why not all of us go to the centennial. There are ghosts chough, certainly, to attend to our wants. It will be just our luck to elect Tilden with the hope of obtaining a fat postoffice, and then find that spirits will monopoliza the mail business. The spirit of the old actor got the Doctor's letter to Chicago all right, and tores or four hours ahead of regular mail time. Why can not a whole host of spirits be engaged for this business, and save expense?-Madison (Wes ) Press.

#### The "Sanctum Officium" of the Theosophical High-Priest.

The following extract from a letter, which I received from D. D. Home, under date, Clarens Switzerland, Aug. 19.h, will interest the many friends of the celebrated medium, and may at the same time throw some light upon the dangers to which the cause of Bpiritualism might be exposed, if its leadership should ever fall into the bands of cliques or single over bearing and conceited individuals, who under the disguise of associated authority, would soon vie with the old exclasioning powsis in exercising dogmatical sway and suppressing individual freedom.

#### Mr. Home writes to me:-

"Are you aware of the great honor I have had? Twenty sight members of the celebra-ted Theorophical Society, have signed a docuted Theosophical Society, have signed a docu-ment, excluding me not slong from all privi-leges of their so called acciety, but also refus-ing to correspond with me either. In the way of private correspondence, or in the public prime. You may well imagine the comfort such an announcement has given me, for I will now, I trust, have no more disgraceful Bowery Boy' letters with such phrases as, 'We will have a carnival of stanch; I will tell, or I will have a carnival of stanch; I will tell, doctor became a medium of rare powers, sui-withstanding the abuse and misropresentations is now peasing through. Dr. J. H. Hall, the late editor of the Americ on Journal of Septimal Respired Now York, as or I will recall; and containing seek funny in and

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16 COLLORING Let me close with the remarks that the above extract from Mr. Home's letter is published, not only with the author's authority, but upon his capress wish. Mr. Home's friends will be as sorry as I

was, to read that he had "a very serious re-lapse and must relinguish all hope of ever heing well again."

Yours faithfully, DR. G. BLOEDE, Brooklyn, N. Y.

Letter from Bishop A. Beals,

DEAB JOURNAL:-While a Summer fragrance s gently walted from lofty hills and borne along the sleeping valleys below, where in quiet security nestles the green embowered homes of the rich and the poor, I send my thought searching for many an absent one in the great fields of human progress. The hour is freighted with the melody of song, and the murmuring rivulets catch the warm kisses of the sunbeams that gently play among the waving branches of the forest trees. Nature sits like a devoted mother while her playful chil dren wreath her brow with garlands of flowers, and lay at her feet the golden tributes of all the narvests of the earth.

Make rich the harvest of my thought, With good or evil overfraught, Make good my object day by day, Though evil shadows mark my way; And strong with love's pure intent May all my nature be content. And when I call with earnest prayer, And when I can with carness payers, For strength to lift my weight of care, Be thou, oh, angel ones my guide, Transfigured by my earthly side, With Nature's voice and pleading tong Still may I ever hear thy own In mingled cadence soft and sweet, As friend with friend in pleasure meet.

The cause of Spiritualism is steadily advance ing in this vicinity and enlisting the sympa-thics of some of the best minds. I held a grove-meeting recently in the village of Sardi-nis, where Lhad previously spoken and using the Methodist church there. The few remaining members of that denomination made an fort to close their church doors on us the last time I spoke there, but this spirit of intolerance only increased the seal of the liberal minded and induced them to arrange a groremeeting, which proved to be a perfect success. The sudience was large, and the perfect har-mony that prevailed left an impression favora-ble to the cause of spirit communion. I have just filled an engagement at Hest Otto and Eddyville, and have made arrangements to return again. At East Olto I disturbed the equanimity of a Ray. Mr. Smith, pastor of the Methodist church there, who made brave threats before I came there that he should "go for me," but who very quietly left town and way not seen while I remained. He is the same reversed that I met some four years ago at Friendship, where he was located to press and from the favorable opinions of my friend here and his appearances to me caused me a speak of him favorable in an article published in your paper, but who has since proved hims self to be, an oily tongued hypocrite. These missrable pulpitarians can not aide their clov-en foot, it will show itself in all its hideous deformity. de

I go from here to attend the Colluna' Oor-vention, and then to LeRoy, South Bare, Sardinia, Rast Otto and Eddyville. I have engagements until October, Those wishing to make engagements will please write me at Versailles, N.Y. Boringville, N. T. • 163 -

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#### RELIGIO-PHILOSOPHICAL JOURNAL.

NATURE'S INTERIOR UNFOLD-INGS.

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By D. G. Mosher, Anthor of Celestial Spherce.

#### THE UNIXER UNIVER

Naught but spiritual discurnment can peno-trate and unravel the mysteries of nature's interior sotivities, and there learn the causes that produce and infold the innumerable forms, of which the physical senses take cognizance. Only the extreme or outer covering. or cast off of the real is cognizable by the physical senses. Orthodox teachings forbids its ical senses. Urisecon resonance foroids its devotees delving into nature's biddes recesses for spinissi knowledge—that knowledge that reveals the passes of the formation, not only of all worldwand systems of worlds, but all liv-ing, animated and intellectual existences, and unfolds the laws that govern their develop-ment, unfold ment and infinitesimal activities, bods physically and spiritually. With the close both physically and spiritually. With the clogs of orthodoxy removed, we can proceed to dem-onstrate the fact that not only the cosmical universe, but every organized form inanimate, animate or intellectual, is a mechanical structare; furthermore, that all planets and planet-ary systems are sentient forms, and that they ary systems are sentient forms, and and are also the parents of not only new planets that are continually being brought into existence, but of all miner sentient forms that ex-ist. "All are bet parts of one supendous ist. "All are bet parts of one supendous whole, whose body nature is and God the 

Lfurther declare that each planet, each conwith intellectuality, which I shall endeavor to prove to the entire satisfaction of truly progreenive intellects; and in presentation of the evidence it seems necessary to describe in out-line an ideal form of the unseen universe as presented to my interior perceptions, and confirm-ed by separal inspression. The fact that all metary bodies are endowed with axial and bital motions needs no proof, but the whys and wherefores of the supernal law governing such motions are as yet a profound mystery to the mannes in our mundane sphere. The time now seems to have arrived in which a new philosophy - new revelation is domand-ed that will better satisfy the reasoning facul-ties of the more progressed intellects of this progressive age. These progressed and pro-gressing intellects are starving for the want of intellects of starving for the want of appliedual and spiritual aliment better suited to their more illuminated understanding. I t that the reader understands that new revelations in all past history have over met determined opposition and that there is a growing disposition on the part of progressives to investigate, rather than to oppose, where there is any show of consistency in a new presstation,

THE "UNREER" OR "CELESTIAL" UNIVERSE. as presented in supernal language to my interior perceptions is truly sublime. I behold by supernal impression, not only a physical universe, but a celestial universe constituted of numberless pervading counterpart forms of successive degrees of refinement or sublima-tion, the more sublimated pervading the less sublimated or grosser, ad infinitum Further-more, there is presented a spiritual universe, each spiritual planet being separate from the planets of the obysical universe, but moving in advance and in the same orbit of the planets of the physical universe. These spiritual planets are pervaded by a superspiritual form which, with its counterpart spiritual form, is also pervaded by a still more sublimated form | and spheres, however distant, being perfectly FRIGA cree of sublimation; thus sublimateward, ad inflaters. There are also independent planets of the third, fourth, fifth, sixth and seventh degrees moving in the same cruits of those of the physical and spiritual degree in their regu lar order; these being also pervaded by forma of higher degrees of sublimation as before. Having briefly described the natural order of the planets of the first seven degrees and the order of their pervading counterparts, we will proceed to elucidate the same law and order n relation to human forms. Disembodied spiritual human forms, as well as those that have never been embodied, stand in the same relation to physical human forms as do inde-pendent spiritual planets to the physical planets moving in the same orbits. Physical human forms embody not only a spiritual form, but the spiritual form thus em-bodied, as well as disembodied spirits, embody a superspiritual form and thus sublimateward to the seventh degree. A single human form embodies forms corresponding to seven de-grees of sublimation, or to the planets of the seven different degrees. It is not to be supposed that the new born pirit of our sphere can pass readily to an in-dependent planet of the spiritual degree; or, that a new-born superspirit can, pass from the spiritual sphere of our planet to an independent planet of the superspiritual degree as we shall presently see. The spiritual sphere prop-er of our planet is in the form of a broad belt encircling the earth just outside of the physic-al atmosphere. This is not only a permanent impression, but a logical conclusion; that there are many of these belts encircling our earth and all other planets, is a well-established fact in my own mind; such fact not only having been received by supernal impression, but has been confirmed by mental argument and logical deductions. I am also fully con-vinced that an outer belt is more refined than the one within it, as a general rule. The farther from the physical planet the more sublimated the sphere. The exceptions to this rule will be shown in their appropriate place. These celestial spheres, of which the balts of the planet Saturn, are physical prototypes, are, no doubt; of unequal width, depth and distances spunder, as I shall endeavor to show. It must be considered as a logical fact that all space is compled by matter of some degree of reflatment; on in other words, all space is filled with all degrees of matter from the grossest to the most refined—ad infinitum. Space uncocapied by matter of the physical or first de-gree, is occupied by matter of the second or spiritual degree. Space unoccupied by matter of the spiritual degree, is occupied by matter of the spiritual degree, is occupied by matter of the third or superspiritual degree, etc. There is, doubtless, more space intoccupied by the particles of the physical atmosphere, be-tween the particles or atoms thereof than is occupied by such particles. This space is oc-cupied, not only with atoms of unstable games and odors, but with the atoms of the spiritual ismosphere. The atoms comprising the spir-itical atmosphere are like the particles of the paysical atmosphere, of a certain form, making the fact inevitable that, proportionally, much pocoapled space intervenes between these sions, which, as before, must be occupied by sions, which, as before, must be occupied by the molecules of the superspiritual atmos-phere; thus sublimate ward—ad infusium. The spiritual atmosphere not only permeates the physical atmosphere, but extends beyond it a parancel sumosphere, our extends beyond is a millitiant distance to envelop the spiritual sphere or belt. The superspiritual atmos-shere extends a sufficient distance beyond the spiritual to envelop the superspiritual belt; thus onward to the seventh celestial sphere and beyond. Two of disse oslestial belts form the orbital channel of our motor and the cales he orbital channel of our moon and the celestial, secondary planets of our earth, corre-sponding to the celestial spheres thereof. The orbital motion of the moon and corresponding

celestial planets or moons are dependent upon currents of corresponding elements, the mo-tion of such alements perception of such a sore resined elements that pervedent, such upon the more resined elements that pervede it. The planet Satura has seven visible moons. Our Earth has also seven, only one of which is yet visible to mortals and two to disembodi-it of such ed spirits.

Our solar system has eight physical, primary planets, besides twenty-three asteroids that replanets, besides twenty-three asteroids that re-volve around the sun. Now, if it be a fact that celestial spheres encircle our earth, we must conclude that no physical planet exists without its celestial spheres, and that solar planets or suns are also not without their ce-lestial belts. This being admitted it seems an undeniable fact that the primary planets, that revolve around the sun, as well as the second-ary planets that revolve around each primary planet, can but move in the intervening spaces between the belts; therefore there can be no less than thirty-two of these belts endroling our sun, and no less than aims around the plan-et Saturn, besides the physical belts known to astronomers. astronomore

We find that according to calculations of astronomers, in relation to dimensions, orbital and sxial motions of planets, distances bo-tween their orbits and in many other respects, there is exhibited great variety and inequality; and judging from this fact it is quite conclu-sive that in relation to depth, width, circumference, convexity and concavity of their in-ner and outer surfaces, distances asuader and in other particulars, the system of the colestial pheres presents to our understanding a varia-

spheres presents to our understanding a varia-biomose, at least, approximating to that of planets and planetary systems. Furthermore, when we take into considera-tion the cometary system of the universe and the socentricities of the spheres that form the channels that guide the comets in their un-varying course through what is called space, from one extreme point of the universe to an opposite one, and the unequal, though extet time, in which the revolutions of the different cometary bodies are performed, the idea of not only a variety of parts, but a variety of systems in the construction of a universe or a "supendous whole" begins to present itself

to our interior perceptions in the light of a sentient form. Moreover, when we consider the fact that all planets, or at least their cothe fact that all planets, or at least mell of lestial spheres are densely populated with in-tellectual, physical and celestial forms, a por-tion of whom have been acquiring knowledge through ages on ages of cternity, it can but be conclusive that each and all the parts of a uni-verse or of a "stupendous whole," are as in-blication. tellectually connected, as are the parts, elements or organs of a human organism. When we consider the wonderful improvements that have been made in the modes of intellect nal communication between the parts and individuals of the parts of our physical plane within the last nalf of a century, can we not with much certainty, conclude that in the nat-ural course of events, instantaneous communication between all parts of our earth and be-tween individuals however distant asunder. will be effected within, comparatively, a few more years or ages, at least. Then will such modes of communication, arranged into a regular system, compare well with the nervou system of the animal or human organism; yet we must consider this lower world as but the rudest of the rudiments of the combined elements of the innumerable physical and celes-tial worlds with their countless belts or spheres forming an intellectual organism of a universe or a "supendous whole," with perfect and in-stantaneous communication between the parts ism. All must know that the solar physical uni verse is as much a combined structure as that of the most complicated structure of human device; and yet the whys and wherefores of the bracework that holds the parts together, to say nothing of the machinery belonging thereto, is so little understood that nothing short of a revelation from on high, can unfold the key that will unlock the mysteries and wonderful workmanship thereof. Whatever may have been taught in science and philosophy, in relation to the forces that hold this yeat structure together, and keeps in motion in the most perfect order and regularity, there has as yet been presented to our in-tellectual perceptions, but a mere substitute for a solution of this grand problem. - Attrac tion of gravitation, centrifugal and contripeta forces, momentum, etc., are but mere stepping stones or scaffolds, by which the key to the higher philosophy is reached and unfolded. As this brief description of the "unrean universe" is intended only to show the analogy between the same and the atom or intellectual isad forms of our degree, and as my limita will not admit of further elucidation in this direction, I must close, and next analyze the atom.

hold of it, giving it a terrible grip and shake, which made one suspect that our friend and brother "John King" was the veloome often-der and culprit in the case, and so it turned out to be. The next moment he had the tube to his mouth, and addressed as in the sudible voice, giving instructions to have a recess and admit the cases sitters who were outside, they having arrived too late for the opening por-tion of the seance, which had cocupied about fifteen minutes. He also instructed us to sit for "materialization" and so prepare the isa, which he would partake of with us; and after inviting Mr. Grville Pitcher, Mr. D. Rich-ssond (your reporter), and Mr. John Hase to sit with him at the table, which is a small square (or parallelogram) with four legs, he ceased speaking, and immediately all hands were at work. The outsiders were let in, and soon the table was set near the centre opening of the centre's near the centre opening of the centre's near the centre opening soon the table was set near the centre opening of the centre's material for the centre opening of the centre's partities for the centre opening soon the table was set near the centre opening of the centre's set of the centre opening soon the table was set near the centre opening of the curtains, with chair for our celestia of the curtains, with chair for our occessial host and visitor to sit on; and soon the table was adorned with tableclots, teacups and sau-ours, sugar and milk vessels with contents, a fine lot of well-buttered teacakes, warm and ready for use, a large Britannis-metal teapot, with fragrant contents, and spoons withal to sweeten the same. These were in readiness, and were supplied by the generous attention of Mr. Petty and family. And now our most of Mr. Petty and family. And now our most beloved brother Mr. John Hare was moved upon by a divine influence to offer up a most delightful petition to the Giver of all Good, and to sair a blessing.

A little sweet singing was next in order, and in the fiuldid element of its delightful cadeno the curtains seemed to open, as if by silent magic, and there stood our celestial brother "John King," dressed for the occasion, and in-stantly all was silence. The spirit bowed a reception, and the solemn yet joyous greeting reception, and the solemu yet joyous greening burst forth from every heart and lip. The spirit took his chair and, adjusting it, sat down, and soon began to be talkative as well as the company st table, and invited them to begin, not forgetting to set the example. Of course, we all were guilty (more or less) of bad manners, in watching our host to see if he par-took of these substantial and earthly things. And when we had all finished one cupful, with due complement of teacake, our friend the spirit seized the tespot in the usual way, and spirit sensed the teapor in the main way, and poured out to each a second cup, inviting all to proceed, then handing round the plate of cake, which, as a matter of course, we all seemed to esgerly accept of; he did not forget himself, and then he extended the cake and the tos to all in the room by special notice. Whilat engaged with our second cup, my right-hand friend. Mr. Pitcher, queried, and said, "John, do you dematerialize your tes and cake as you take it, or are you completely or fully mater-ialised?" To which he answered "I am fully materialized." Then it was observed, "It will be dissipated when the form is dematerialized." When the tes party had ended, the table was soon cleared away, the spirit remaining materialized all the while. And now, lest any reader should think we had been all this while in the dark, and therefore might easily be deceived, I must explain that all this was done in daylight; the materialisation and the teaparty was in good daylight, so that the light of the lamp, which remained lighted, was quite overpowered. I must also record that before closing the tes party the spirit asked that someone would offer up thanks. After a pause, Brother Pitcher responded, and made some very appropriate remarks, with which every one seemed heartily to unite. When the table had been taken away, the door was still wide open. Oa inquiry, the spirit said he could stand the light, and he walked about in want more light now a days. Lot us have more light, Mr. Petty." And Mr. Petty gave all the light that could stream into the room by the door and the hall window, and the spirit walked about in triumph. He, the spirit, asked Mr. Pitcher to play, some tunes which he named on the fiddle. He also took the instrument and played, and sang, and smiled, and laughed (in good daylight all the while). He now informed us it would soon be time for him to go, that other two who had never been materialized might try to do so; said he would help them to do so, that one was a Ohinaman, who would have a long monstache on, and the second would have a dark goatee on the end of his chin. The door was partially closed by "John's" direction to ald the next spirit to appear. "John" entered the cabinet, after explaining that he would appear sgain and bring his medium out with him, that the company might see them both at the same time. "John" now retired, saying, Sing something till we can collect more power." We now looked at our watches, and all agreed that "John King" had been with us about forty-five minutes. In a few minutes, whilst the company sang, the spirit appearadist the central opening—a veritable Chinaman, with clean chin, and long, dark monstache. a turban or head-dress all white, with flowing white raiment to the knees, with white alceves, and a lower, loose garment to the floor; he wore Ohinese shoes, which where heard to squeak as he walked the floor. He bowed gracefully, and saluted the company; and, seeming to gain a little strength, he stepped forward, and, grasping the hand of each sitter; he kissed it, and kisseo ane intile girls and boys on the cheek. He saked for more light, and the door was opened right beck, as it had been at the request of "John King." The spirit seked us to ait back as far as ever we could, so that he would have room to walk about. He was not so tall as "John;" he gave his name, said that he had been wholly engaged in the tes trade when in the mortal body, and that he would hring the tes—his own tes—to bis tes party. He laugh ed the little girls and boys on the cheek. He the morial body, and that he would bring the tea-his own tea-to his tea party. He laugh-ed and smiled, and spoke in his native tongue and in English. He walked about and sang a little, and asked for the fiddle, which Mr. Pitcher handed to him, and he played two or three Chinese tunes in good time, and handed back the fiddle and the bow. He moved the chair and sat on it, and rising, he said it was about time for him to return, that the other spirit who was walting might come. So, pass-ing round the company again, he grasped each ing round the company again, be grasped each one solemnly and affectionately by the hand, kissing it, and gracefully bowing, he retired into the cabinet. On looking at our watches, it was agreed that he had been with us, in good daylight, between twenty minutes and half an hour. Again we resorted to a little harmony, and in a few minutes with the door open, letting in the declining daylight, our third celestial brother stood before us in materialized form, without besid cover except his own abundant dark hair, and, with a clean shave and dark gentee, he looked quite handsome, and bowed very respectfully to the company. In a short time he talked with us, gave his name, and said he was an Englishman; and on being ask-ed if he passed away in the Sintes, he said, "Guess I did." He seemed less in stature than the Ohinaman. He retired in about a quarter of as hour, bidding us good night and bowing gracefully. Again we resorted to a little harmony, and gracefully The next spirit to materializy was a female The next spirit to materialize was a formate (no female in the cabinet). This female was aister to Mr. Pitcher. Bac responded to him faintly when he spoke, but nodded freely, and seemed much pleased with her visit. She could not bear so much light sa the previous visitors. After saying "Good night," was re-tired, gracefully bowing to the company.

and many it remains for me to record, what And make it remains for me to record, what all investigators will estoem the great arent of the symming. In a short time "John" appear-ed and said we wate not to close, "The most important is yet to come, I intend to bring out my madium so that all may see both at the same time." When he was ready, he appear-ed at the opening and arranged the company, so that I might see mismely, and be able to report accurately, that which was about to take place. A little singing was now indulg-ed in, and spon the mayonal opening of the contain took place. At first, it seemed as though the mediums and the spirit (from my point) were seen through the curtain, but in though the medium and the spirit (from my point) were seen through the curtain, but in an instant it was held aside by the hand of the spirit, and both stood in view of all the com-pany, and all builtst forth in praise, adoration, and thanks to the Giver of all Good for ex-tending to mortain, by his ministering spirits, such grand demonstrations of the immortal ex-intence. Thus they should full half a minute. such grand demonstrations of the inductat er-istance. Thus they stood full half a minute, during which time I observed and particular-ly noted, that "John" was five inches less than the medium, whereas, on his appearing whilst the medium was laid in the cabinet, he was five or six inches taller than the medium; thus the provented to raise, and bring forth the power required to raise and bring forth the medium seemed to reduce the size of the spirit. While the curtain was thus held aside I could see that there was no one in the cabi-net. The spirit, and the medium who was in the trance, now drew back into the cabinet but only to spain appear the next moment at the middle opening of the curtain in clear view of all in the room; and again they retired, in like manner to appear at the third opening, and after being fully viewed and spoken to by the company they again retired and crossed the cabinet to the opening where they first ap-peared, and there they stood in full view, carainly not more than three feet from me; and after a brief period, the spirit began to get less and on the attention of the company being called to this fact, the spirit rapidly grew less and less until within about six inches of the floor, when the head seemed to be dissipated as though it had been a portion of white steam disappearing in the cooling atmosphere. The appearing of the two, and their perambula-tions from opening to opening of the curtain, would occupy fully ten minutes, and the de-materialisation of the spirit, "John King," about half a minute. The medium remained standing erect in the trance condition, and was waked up in about half a minute, and walked away in perfect order, and joined with the company.

And thus ended the most remarkable and momentous seance ever witnessed by anyone present at the same. This last part of the scance was all witnessed in good lamplight, and was concluded in solemn thought and reverence, and in heartfelt joy and thankfulness, which seemed to thrill through every one who was present, for many were the mutual congratulations and expressions of joy at having met with each other at the pentecostal and glorious communion in which he had been bathed with heavenly simplicity and love, during the long period of three hours and twenty minutes. It was indeed, Mr. Editor, a season of trath and reality never to be, forgotten so long as mortal life continues. The chair used by the spirit-visitors in full view, without any visible instrumentality, tipped up and dashed to the floor. And afterwards at the supper-table the table rocked with the supper thereon, and raps were given in answer to questions; and then, to modify the matter and says the fluid from waste, we held our hands under the table, and spirit hands greeted usboth tiny and strong ones. I daresay I have left untold many things of interest and of moSEPTEMBER 23, 1876.

been from the earliest period of her life a me-dum for high spiritual influences, and was chosen by Washington as the medium through whom he could communicate his thoughts and tesohings to his follow-man. Mrs. Lewis is a true and faithful Bpiritaalist, and, regardless of the prevailing popular prejudice sgainst Spiritualism, gave the use of her beautiful house for spiritual circles. General Washing-ton. Martha Washington and attachment ton, Martine Washington and other revered spirits were thus efforded an opportunity to develop the power which enabled them to manifest themselves to those who were fortu-

mate enough to attend those circles. At the close of the past winter, Washington requested Mrs. Lewis to visit Terre Haute, Ind., and attend the scances of Mrs. Stewart at that place to enable him to materialize his spirit form through the aid of that wonderful spirit form through the aid of that wonderthy medium. Mrs. Lowis at once complied with the request, and, accompanied by Mr. Lowis, attended several seances given by Mrs. Stew-art. On the evening of the 4th of March last, Washington was enabled, for the first time, to manifest himself in full materialized form in the light. He appeared at subsequent seances in the same manner, after which Mr. and Mrs. Lewis returned to Cincinnati. About the mid-die of June Washington artin requested Mrs. die of June Washington again requested Mrs. Lywis to visit Terre. Haute and attend the seances of Mrs. Stewart, stating to her that he intended to materialize in the city of Philadelphia on the 4th of July, and that he would need the assistance of Mrs. Stewart to enable him to do so. He requested Mrs. Lowis to prevail on that lady to accompany her to Philadelphia for that purpose. Several times while Mrs. Lewis remained at Terre Haute, General Washington and his wife Marths. Washington appeared at Mrs. Stewart's scinces, but the latter declined to go to Philadelubie.

General Washington, while in materialized form, then requested Mrs. Lewis to visit Ohlcago and attend the scances of Measura. Bastian and Taylor, to enable him to materialize through their mediumship. Compliant to the directions of her illustrious spirit guide, Mrs. Lywis hastened to Chicago and attended the seances of those powerful mediums. Washington appeared there many times in great perfection. On the evening of the 25th of June, while in materialised form, he directed Mrs. Lewis to hasten to Philadelphia to find Mrs. Kase, at whose residence it was his purpose to appear, and get him to arrange a circle there for the evening of the 4th of July. He told Mrs. Lewis he had chosen J. Nelson Holmes as the medium to sit in the cabinet, to enable. him to materialize his form on that eventful occasion

With that "faith which cometh of knowlsdge," Mrs. Lewis lost not a moment in going to Philadelphia, and reached there on the morning of June 29th, an entire stranger in that city, and scarcely knowing how to pro-ceed to carry out her remarkable mission. Not knowing where to find Mr. Kase, she had much difficulty in doing so, and only succeed-ed after a wearying search for his residence. Having related to Mr. and Mrs. Kase the directions she had received from Washington, those earnest friends of Spiritualism cheerfully tendered her their most efficient co-opera-tion, and at once set about making the neces-

sary arrangements for the requested scance. The evening of the great Centennial anni-versary at length arrived, and at 8 o'clock a large company had assembled to witness the result of this remarkably appointed seance. I do not feel at liberty, without permission, to publicly use the names of the gentlemen and ladies who were in attendance; but I am fully justified in saying that in point of intelligence, SPH 17 150 30 outranked. The appointed hour having arrived, the circle was arranged by Mrs. Holmes in accordance with the directions given at the previous seances. The cabines used was a small bedroom in the rear of the large dining room, on the sec ond floor. In the open doorway between the two rooms a black curtain was suspended. Mr. Holmes entered the cabinet, but was not placed under what are, termed "test condilons," no one suggesting such a thing or thinktions," no one suggesting such a thing or think-ing it appropriate or desirable, under the dir-cumstances. Mrs. Lewis sat at the right of the door, close to it, and Mrs. Holmes at the laft, directly opposite. The circle was arrang-ed in three arcs opposite the door. The light used was one of the burners of the chandeller, in the middle of the room. The light was re-duced to that of early twilight. The circle hard hardly formed when the rumbling of had hardly formed when the rambling of thunder denoted an approaching storm. The evening was excessively warm, and the statospheric conditions were so unfavorable as to create great-misgivings that we would be disappointed. The circle united in singing, and continued to do so for some time without a symptom of the hoped-for manifestation. At length, however, the curtain was alightly raised, a hand, was extended to Mrs. Lewis, which she took, and a face was shown at the which she took, and a face was shown at the same time which she recognized and address-ed as Washington. Soon after the curtain was drawn aside, and the majestic form of a man stood in the doorway near Mrs. Lewis. His costume was that of a gentleman of the Revolutionary epoch. The light being too strong for him to remain long, he stepped back, and the curtain fell over the space where he had stood. By rans it was signified that he he had stood. By raps it was signified that he desired less light. The light was alightly lowered, and in a moment he came out and advarced to Mrs. Burk, who set near Mrs. Lewis and placed his hand on her head. He then withdrew into the cabinet, but soon came out again, and this time advanced to Mrs. Kase and laid his hand upon her head. The form and movements of the figure were graceful and dignified and were in strict accord with the historical descriptions of Washington; but his features were not sufficiently distinct to admit of recognition in the weak light and at the distance he stood from the most of us. If this was the personation of Washington, it was a marvelously natural performance. When he next appeared, he seemed stronger and avidently made an effort to speak; bowing to the circle, he raised his hand and leaned forward, but he failed to articulate. He again withdraw but soon came out. Having paused a moment, he advanced toward me with a slow and say step. As he approached I felt an almost irre-sistible impulse to rise from my seat, but I could not think his advance was intended for me, and I feared any sudden movement on my part would interfers with what he intended. I therefore sat still. He came close to me, and as I was seated on a low lourge, he beat over me and looked steadily in my upturned eyes. Raising his right hand and extending it to-wards me, he said, in a slow, distinct and full voice, "Know the truth and dare to maintain it." The voice was apparently blended with that of Mr. Holmes, but was individually dis-tinct from that of the latter. When address-ing me I could see his features distinctly, and ing mer conic see his restures distinctly, and I was struck by the striking similarity of his face to Steward's portrait of Washington. He appeared to be about 50 years of age in his materialized form. He turned around and re-tarned to the cabinet with the same alow, inst-ural step with which he had advanced. and step with which he bad sovahood. Supposing from his unexpected recognition of ma, that he desired me to understand that recognition as the token of the fulfillment of the promise he made to me, as soon as he had disappeared I ventured to ask: "Is your ap-pearance here this evening in fulfillment of a.

THE REPORT OF STREET

#### A MOST ASTOUNDING AND PER-FECT SEANCE.

Materialization Extraordinary in Good Daylight-The Spirit Partakes of a Substantial Repast of Well Buttered Teacakes. Tea, Milk, and Sugar, with his Guests Specially Invited.

#### [From the Medium and Daybreak, Lon.]

MR. EDITOR:-I shall offer no excuse or spology for writing and forwarding to you this report, which I was requested to do by the spirit whilst sitting with us at the tea-table in full materialisation, in good daylight. I will also add, that I report the following. scance by authority of all the witnesses to the same. 1 will be as brief as my subject will allow me, of course omitting much that was done and said, but will give you the principal features of this most solemn and momentous seance, which extended over the lengthy peri-

od of three hours and twenty minutes. At the house of Mr. Petty, No. 6, Suffolk St., Scotswood Road, Newcastle on Tyne, on Sunday evening, Aug. 6th, 1876, the following most remarkable and perfect scance took lace. Eight of the witnesses were present and bired in pleasant conversation some time before half past six, the exact time to open the scance. A corner of the room , had been cut off by a wire extending scross it, on which two curtains, made of some dark fabria, were erranged to move by means of rings. The sides of the corner were of solid mascary, the composed of ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this anfurnished corner, which was called the "cobinet." The time baying fully arrived, Mr. Petty the elder opened the seance by an carnest supplication. The first part of the scance was devoted to what is termed the physical. A table, musical instru-ments, a bell, and a pasteboard tube, were placed in the cabinet, and the musicum satoutside with the company. After singing awhile the instruments and the bells were made use of and floated inside and outside the cabinet, where there was sufficient strength of light to enable the company to see them float and to receive them, so it were, from the hands of nobody. In a few moments more, we were in-vited to step up to the curtains and pass one hand into the cabinet, when a spirit hand laid

ment, but I feel acquitted, and my report, which I undertook to give on behalf of the in-visible and the visible brotherhood of immortal beings, may now be concluded. I hereunic append the names of sitters,

Neverse William Lee, John Hare, William S. Mesara. William Lee, John Hare, William S. Robertson, Orville Pitcher, Joseph Potty, Joseph Robertson, Jun.; Mesdames Mary Robertson, Elizabeth Petty, Fanny Petty, Isa-bells Robertson. Medium, W. H. Petty.

I remain, yours fraternally, D. RICHMOND.

#### 18, Ohspel St., Darlington.

SPIRITUALISM.

Washington Materialized—The Father of His Country Comes Back to Celebrate the Centennial Anniversary of American Independence.

The following communication is from a wellknown gentleman of Burlington, N. J., as published in the Boston Herald:

Inspect in the Boston Hereld: In the early part of May, 1874, while inves-tigating the subject of Modern Spiritualism, I had a private scance with Mrs. Katie B. Robin-son, of Philadelphia. While in trance on that occasion she was controlled by what purported to be the spirit of General Washington. In a discourse lasting for half an hour the same discourse lasting for half an hour, he assured me of the sleepless interest with which the departed patriots, sages and herces who founded the American Republic were watching the de-velopment of the great work, which they be-The discourse was fraught with profound thought, displayed a thorough knowledge of the principles on which our Republican institutions rest, and an intimate acquaintance with the historical events attending the forms. tion of our Government. Whether or not this discourse was what it purported to be, it was in every way worthy the great and illustrious Washington. Among other things, he said that on the 4th of July, 1876, he would sppear in Philadelphia in materialized form, in full light, so as to be clearly recognized, and would address those who might be present. Hun-dreds of times during the past two years my thoughts have recurred to the teachings I then and there received. Scores of times I have mentioned to friends the remarkable promise made by Washington on that occasion, and ex pressed my doubts of its falfillment.

On the evening of the 29 dr of June Mr. and Mrs. S. P. Kase, of No. 1601 North Fifteenth St., Philadelphis, informed me that Mrs. Lucie E. Lewis, of Cincinnati, and har friend, Mrs. Burk, both personally, entire strangers to them, had arrived that day in Kalladelphis; had called upon them and informed them that had called upon them and informed them that Mrs. Lowis had visited Philadelphia, at the re-quest of the spirit of General Washington, who was her spirit guide and guardian, to en-able him to appear in that dity on the evening of the 4th of July, in tangible form; and had further informed them that also had been re-quested by Washington to go to them and get them to arrange a seaves to be held at their quested by wasnington to go to them and get them to arrange a seames to be held at their residence on that evening. Mr. and Mrs. Kase invited me to be one of the circle, an in-vitation which I gratefully accepted. This was the first infination that I had received that led me to expect the fulfilment of Wash-inston's apounds.

ington's promise. Mrs. Lowis is a most highly-favored medi Mrs. Lowis is a most highly favored mod-um for spirit control, not only in being the chosen charge of General Washington, but as being exempt from the trials and tribulations to which so many of the poor, despised, tra-duced and personned instruments of the angel world are subjected. Bas is the cheriabed wife of a devoted husband, whose ample means render her entirely independent of the from the or favors of an uncharitable world. She has



#### **SEPTEMBER 28 1876.**

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#### RELIGIO-PHILOSOPHICAL JOURNAL.

# promise made more than two years ago through a medium of this city?" In a few moments he drew aside the curtain and, standing in full view, with emphatic action and gesture, he said, "This is the demonstration of that fact." He again retired, but almost immedi-ately came out and stood in front of the cur-tain. Pausing a moment, he raised his hands, as if in benediction, and said, deliberately and and distinctly, "Pence, good will, Jove and charity to all." Seeming to lose power, he withdrew, but soon came out, and said, "Cul-tivate love and charity, and sil will be well." When he next come out Mr. Kase asked per-mission to take him by the hand. He bowed assent, and Mr. Kase went to where he stood With their hands clasped, they remained for some moments looking into each other's faces, not more than a foot apart. Mr. Kase is six feet two inches high. Washington was not over six feet. A short time thereafter he came out again and said, "Franklin is here and will by to materialize." Finally he came out holding a small American flag in his hand, which had been placed in the cabinet at his sequest. He seemed to be more distinct and stronger that before. In a clear voice he said, "Turn up the light." Mr. Kase, who set un-der the chandelier, rose to comply, but fear-ing the effect he hesitated to do so. Washing the light full." Mr. Kase, did so, and there, with a strong light shining full upon his face, other is a strong light shining full upon his face, which he illustrious Father of his Country. cool the illustrious Father of his Country.

Every one could plainly see the strong genoral lixeness to his various portraits, and yet his face was like none of them in its details. Mo remained long enough to be critically view-.cd by all and then slowly withdrew. With the light still burning at full head, he came out sgain, and a second time every one had cumple opportunity to scrutinize his sppear-once. He then withdrew for the last time. He afterward extended his hand and drew Mrs. Lio anterward excended in stand and drew Mrs. Lowis into the cabinet, where she remained for a time in conversation with him. Soon after the scance was closed by "Belle," the principal guide of Mr. Holmes, while the lat-for was in trance. Thus ended the most re-markable scance that was ever held for spirit communion.

It is true all this happened while Mr. Holmes the medium, was unrestrained by so called test conditions, but it was not possible to feel that, in that august presence, that the medium had any voluntary agency in the matter. At differ-ent scances, since, at which identically the same noble form appeared through the medi-umship of both Mr. and Mrs. Holmes, in the presence of Mrs. Lowis, the mediums sat under the most absolute test conditions. This can be proven by at least fifty of the most in-telligent and reliable witnesses.

The facts above stated are too important to he put aside by the sneers and jeen of preju-diced ignorance. Whether it will be balisved or not, the truth is that Washington, the be-lowed and honored of all men, did from his spirit home descend to earth, and in temporar-ily materialised form appear at the residence of Mr. Kase in the city of Philadelphia, on the ovening of the 100th anniversary of American Hudeper dence; thereby proving the ever living interest of himself and his spirit compatriots fa the prosperity of the Republic they establish-ed and in the welfare and happiness of their posterity. Is it not about time that the appeals of the Bpirit-world for recognition at the hands of "the blind leaders of the blind" should be, of loast, heard and considered? The facts above stated are too important to 60.00034

The Ham reporter was satisfied, and so was The lane reporter was saturded, and so was another ambilious young man who was called forth. The vigorous efforts of these two young Hercules paralyzed the audience, who vigor-ously fanned themselves, and enjoyed the sport, but could not be induced to try a "lift." Mrs. Young then induced both the young Hercules to lift the plane at one end together. They did so with considerable more comfort

Hercules to lift the plano at one end together. They did so with considerable more comfort than was experienced in doing this rash act singly. Mrs. Young now placed one finger on the top of the plano, and told the young gen-tlemen to "lift again." Faint recollections of a song that goes "It's all very easy to talk about, but not so easy to do," flashed through their excited brains with conscious reality. Tug as they would the plano would not movel It churs to the floor as if it had taken root.

It clung to the floor as if it had taken root. The young Hercules retired in dismay, when Mrs. Young dispelled the enchantment (for it

Mrs. Young dispelled the enchantment (for it seemed nothing else) by passing her hands ov-er the keys and commanding the instrument to "keep time," which it accordingly did. Another, test was now proposed and carried out. Eight people (even gentlemen and one lady), supposed to be the heaviest persons in the assemblage (of course the *liem* reporter was included) set upon the top of the plano. The total weight of the party was 1860 pounds. All being in readiness the fair sorcerses began her playing, and, as a matter of course, up danced Mr. Plano, totally regardless of the burden on his back. burden on his back.

And still another test was accepted, which brought the extraordinary performance to a close. It was even more wonderful than any which preceded it, and provoked astonishment from the most skeptical.

Mrs. Young, by simply placing the tips of her fingers on the top of the music rack above the keys, raised the plano over four inches from the floor, several times in succession!

We do not attempt to explain this mysteri-ous power which Mrs. Young possesses to an astonishing degree. The Spiritualists present claimed it as being due to unseen spiritualistic influence, but Mrs. Young makes no such as-sertion. She says it is an occult power, but has not sufficient knowledge of what it is to define it define it.

The action of this occult force, as exhibited in the presence of Mrs. Young, can not be ex-plained by the cry of humbug. It demands in-vestigation at the hands of science. In this instance it was not surrounded by the atmos-phere of superstition or charlatanism, but the demonstrations were produced under ofreum-stances that carried conviction to the minds of all investigators. all investigators.

Mrs. Young courts investigation. She is willing to produce the results named above at any time, at any place, and with any plano. We have her authority for making this annonnoement.

We hope Mrs. Young will be gratified in her. request, and promise all who investigate a thoroughly enjoyable evening, such as we spent last night at Mr. Kase's hospitable man-

The medium above referred to we were well. sequeinted with twenty years sgo. She then, as well as both of her parents, were most excollent mediums. We many times witnessed the same phase of manifestations above noted.

During the administration of President Lincoln, she often held similar scances at the President's Mansion-the White House In Washington, at the request of Mrs. Lincoln. Mrs. Young is the daughter of Oranston Laur.e, Esq., who has for half a century held an important clerkship in the General

#### THE HALO. AN AUTOBIOGRAPHY

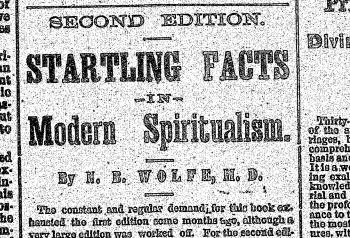
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THE WESTERS.-(H. H. Morgan, editor, box 2633, St. Louis, Mo.) Contents for September. A Course of Study from Primary School to University; Makaria-a Play in Five Acts; Analysis of Physics; Shakespearlana; Book Reviewe.

Late September Magazines.

Scalanan's Montaly.-(Scribner & Co., N. Vork.) Contents. Princess Ilse; A Fantasy; That Lass o' Lowrle's; On a Minature; Insanty and its Treatment; Wesleyan University; A Fox Hunt at Pau; Bong; The Ghostly Ren-tal; Bhadows; The Voyage of the "America;" "A Wounded One will Read my Rhyme;" Something About Birds; The Bride of the Rhine; Phillip Kolan's Friends or Show Your Passports; Cholce and Chance; Protestant Vaticanism; California Housekeepers and Chinese Servants: In and About the Fair; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Brice-Brac.

Many of these articles are as usual, profusely illustrated in the highest style of the art. The regular copy of this measure miscarried, hence this late notice.

#### A DANCING PIANO.

Somothing to Puzzle the Scientists

A Lady Nakes a Plano Stand on its Hind Degs-Two Young Hercules Try to Lift it, but She Gets Them Down-She Then Lifth the Plano with Eight Persons on it —An Astonishing Manifestation. 📎

#### [From the Philadelphia Oity Item.]

Last evening, by invitation, an Item report-or paid a visit to the house of Mr. S. P. Kase, 1603 North Fifteenth St., to witness a startling manifestation in the shape of plano moving. Now the mere fact of moving a plano is noth-ing extraordinary, as done in the old fashion-ed manner, but on this occasion we were treated to an improved style, which certainly sur-passes the old one in the case in which it is done, and will passle the scientist, we think, to find out the manner in which it is accomplished.

The andience was then introduced to Mrs. Belle Young, of Washington, D. C., to whose fascinating powers the plano was to become a willing slave. Mrs. Young appeared of mid-dle age, large-framed, and quite embonpoint,

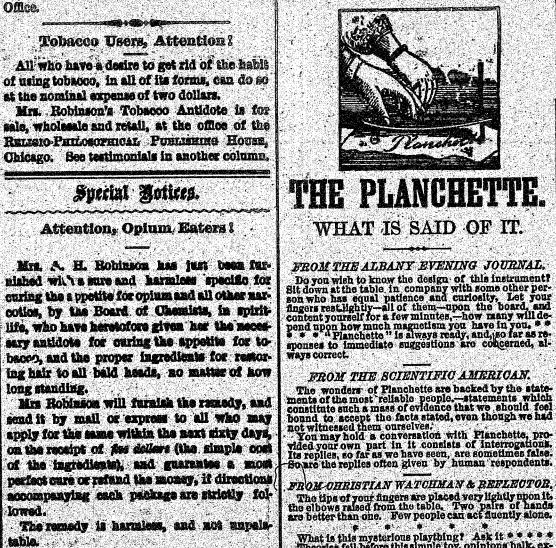
with a pleasant countenance. Everything being in readinces, Mrs. Young sat down to the plano, and began some familfar music.

It was of a kind that would have probably paralyzed Theo. Thomas' sensitive organiza-tion if he had heard it, but it suited the spirits or whatever produced the effect. for in a few secon(s the plane actually reared up on two legs, and rocked in concordance with the time in which the piece was played.

Of course, the Spiritualists saw nothing very astonishing in the manifestations, but to akep tics it was staggarer.

An liene reporter was then requested to lift the plano, and tell the audience if it was heavy. Not being accustomed to grapple with the instrument in this manner, our reporter was rather non-plussed, and was debating whether it would be advisable to take of his whether is would be soviable to take balance cost and roll up his sleeves, or whether he had better rush in concarery, and carry all before him, when Mrs. Young approached him with a bewitching smile, and he forgot all about how it ought to be done, and went in and did

Phews 1990 pounds, and in this weather Our reporter says that he thinks he let all the tucks out of his back on this occasion.)



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# M. Lovery who has but just began to use Mrs. A. H. Robinson's opium remedy says, "The first night I wore the magnetised paper you sent ms. I felt the dear spirit friends with me. They manipulated my head and face for nearly two hears. I have reduced my allow-ance of opium one-fourth already. Please send me another set of the magnetized papers. Bushnell, III. May 10th 76.

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# PLANCHETTE.



FROM THE ALBANY EVENING JOURNAL. BROW THE ALBAY I EVENTICE COUNTAR. Do you wish to know the design of this instrument? Sit down at the table in company with some other per-son who has equal patience and curiosity. Let your fingers restlightly—all of them—upon the board, and content yourself for a few minutes,—how many will de-pend upon how much magnetism you have in you. \*\* \* \* \* "Planchetto" is always ready, and, so far as re-sponses to immediate suggestions are concerned, al-ways covered

FROM THE SCIENTIFIC AMERICAN.

The tips of your fingers are placed very lightly upon its the elbows raised from the table. Two pairs of hands are better than one. Few people can act fluently alone. What is this mysterious plaything? Ask it \*\*\*\* Theories fail before this simple toy, opinions balk, ex-perience defies itself.—E. Stuart Pholos.

FROM LIPPINCOTT'S MAGAZINE.

There is an innocent little myster, which goes upon three legs, and is called "Planchette." Who invented it nobody can tell, and opinion is divided as to whether it is or is not a humbug. One is very sure that it moves with alarming readiness. The heart shaped bit of wood sways to every motion; the castors turn with the slight-set breath of influence; the pencil point marks likes and words on the smallest provocation.

FROM THE BOSTON TRAVELER.

FROM THE BOSTON THE VENERAL That Planchette is full of vagaries there is no question of doubt; that some are as stubborn as Mr. Mallowney's plg, with others it is docile and quick to answer ques-tions, interpret the thoughts of lookers on, and not only tell of past occurrences unknown to the operator; but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and mystery; and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a novel amusement.

FROM THE BOSTON JOURNAL OF CHEMISTRY. **PROM.** THE BOSTON SOUMAL OF OHERISTRY. Usually, when two or more persons rest, their fugers lightly upon the instrument, after a little while it begins to move shad, by placing a sheet of paper beneath the pencil, it will write sentences and answer questions, and move about upon the paper. The answers to questions are written out with great raphility and, as dates are given and incidents and circumstances related, entirely independent of the knowledge of these operating its in-strament, it has become a purite and a wonder to thou-sands. eanda.

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RELIGIO-PHILOSOPHICAL JOURNAL. SEPTEMBER 93, 1876.				
Leligio-Fullosophic I Journal	our grate; and we assure you, bigoted. Ohris- tian or sneering Spirituelist, that geven in the	KNOWLEDGE IS THE TRUE SAVIOR	The Industrial Department furnishes in- struction in printing, shoemaking, baking, gardening, and cabinet-making.	Mrs. Duniway of Portland, Oregon
B. S. JONES,	black Voudoo, is a divine light that will event- ually lead him upwards.	What is the Duty of Spiritualists?	The buildings of the Institution, recently enlarged, are spacious and commodious, fur-	The above named lady, who has already wol an unviable reputation as the editor of the Net
:MOTOR,	In presenting the dark side of Spiritualism,	If the people of America were all united in	nished with the best modern appliances for comfort of lamates, and advantages for study	Northeast, published at Portland, Oregon, and
J. R. FRANCIS, - Associate Editor.	we have unlocked a mine of truth covered with licentiousness and all manner of unclean-	the thought that knowledge is the true savior, orime would be soon basished from the land	and instruction. Jacksonvills, the place of its location, is one of the most healthful in the	a call while on route for Philadelphis, to attend
THRMS. OF SUBSCRIPTION : One copy, one year, in advance, including postage\$2.15	liness, and constantly vibrating in harmony therewith, is a like sphere of existence in the	and along with it would go courts and prisons,	State, and easy of access by rail from all di-	the Centennial Exhibition. We cheerfully give place to the following
a difficult at the and of the year	Spirit-world. Take for example the fiendish	and the duties of hangmen would only be known as among "the lost arts." And more	Daaf. Mutas realding in Illinois, ian years of age or over, are furnished juition, board, fuel,	commendations from the press; MRS. DUNIWAY'S LECTURE
Tares meeths on trial, to New Subscribers	orgies on a certain occasion of the Youdoon in the South along the borders of the Bayou	than all this, human suffering would very soon	washing, etc., free of charge. Any persons having children to send to the Institution, who	Mrs. Daniway at the Methodist Church of
Beligie Philesophical Publishing House	St. John and the Old Lake. A more disgust-	nearly cease, because every person would be taught the laws of life so perfectly that every-	are unable to provide their clothing and trans- portation, should write to the undersigned for	Sunday night gave an interesting talk on the causes which led her to enter the missionar
Emissio-Parlosophical Publishing House, Chicsgo,	ing sight it has not been the lot of any one to witness, as sat forth by one present.	one would strive to live in accordance with the laws of health. Once obedience is observ-	blank certificates, to be filled out, authorizing the Superintendent to supply these items.	field. This lady is richly endowed mentally and brings to her aid as a public speaker th
NEWSPAPER DEOISIONS.	An immense number of men and wo-	ed to such laws, constitutions are amended-	Prompiness in arrivals is of the most im- portance, as classes are formed as soon after	advantages of a large experience as a teacher a helpmate to her husband ou the farm,
L-Any person who takes a paper regularly from the pest-office-whether directed to his name or another's, or whether he has subscribed or not-is responsible for	men congregated in the evening at particu- lar places, and at a given signal they all divest-	good health ensues, and a nobler race of men . and women is the result.	the opening day as possible. All who expect to attend the coming term are requested to	housewife and a mother. Rising above the merely rhetorical graces, she relates the fac
	ed themselves of their clothes to actual naked- ness. Bonfires were built all along the shores.	Ignorance is the bane of life. It leads to all	notify the Superintendent, by mail, at the ear- liest opportunity; and who may be unavoid-	of her own life so candidly and earnestly as t bring the scenes vividly before her audienc
2If any person orders his paper discontinued, he ment pay all arrearages, or the publisher may continue ment is until payment is made, and collect the whole mount-whether the paper is taken from the office or	of the lake, and the whole appearance was	sorts of passional excesses, which result in hu- man suffering, mental and physical-orime is	ably delayed are requested to write, stating the cause of delay, and receive a special permit to	No one who heard could doubt the truth her story. It was a part of the woman, i
이 같은 것은 것은 것은 것은 것은 것은 것은 것은 것은 것을 알려요. 것은 것을 하는 것은 것을 하는 것은 것은 것은 것은 것은 것은 것은 것은 것은 것을 하는 것을 수 있다. 것을 것을 하는 것을 수 있는 것을 수 있다. 것을 것을 하는 것을 수 있는 것을 수 있다. 것을 것을 수 있는 것을 수 있다. 것을 것을 수 있는 것을 수 있다. 것을 것을 것을 것을 것을 것을 것을 것을 수 있는 것을 수 있는 것을 것을 수 있다. 것을	such as would almost strike terror into a stout heart. The horrid orgies were inaugurated by	the result, restraint and imprisonment become	enter after the opening of the term. Those who come by railroad will do well to	corded in her voice, form, and features The was nothing assumed or strained for effect
2. The courts have decided that refusing to take property and periodicals from the post-office; or re- moving and leaving them uncalled for, is prime facie evidence of intentional fraud.	one wild, uncarthly yell, in which all the as-	necessary, and capital punishment often en-	stop at the Jacksonville Junction Depot, as a line of street-cars now runs from there directly	nothing discembled nor hidden for mere a pearances. Yet it was in ho sense unwoms
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procured, send the money. Substated ye is a set	I shane with a chastly effect and with a bide-	done much tending to the thought which heads this article. Classes of poor souls who	Spiritualists, in view of the subject under consideration, what is your duty? Are you	thy from and with man as an equal and help than the demand for independence of m
after. The registration ice has been reduced to take anter, and the present registration system has been and, by the postal authorities, to be virtually an ab- onte protection against losses by mail. ALL Post- maters are obliged to register letters when requested to	ons yell they began to dance around the fires,	by natural defects in some of the senses, and	to be pioneers, armed with fresh inspirations	that the most of the strong-minded of her i set up. Her story is a useful one, which
	singing weird songs and occasionally bursting forth into a wild and piercing laugh. The	who thereby are rendered incapable of taking care of themselves, are cared for by the great	from the angelic world in this great reform- atory work, or are you to fossilize yourselves	wish every young lady in the country coulisten to, as it throws much light upon i
to so. Those sending money to this office for the Jour- tax should be careful to state whether it he for a re-	songs that they sung could not be identified	body politic. When they are bereft of their	in some religious organization, looking back	practical life of woman which is seldom lowed to illuminate the girls of the pres
MARKA, OR & WAND FUCACTION ON AND WITH ALL INCOMESTICATION	with any living language, but seemed to be a communion of languages, as, occasionally, you	reason, they are provided with homes in com- fortable asylums, where all of their natural	to some distinguished, personages as an exem-	daySalt Laks Herald, Aug. 2.
Rang, Proors an forwarded until an explicit order is received whe publisher for their discontinuance, and until pay- and of all arrearages is made, as required by law. No names ENTWERD on the subscription books, with-	would be able to distinguish genuine English	wants are provided for, at least such is the	Will you be up and doing, as the spirit of	Mrs. Duniway, who has acquired a nation reputation as a clear and logical writer, an
No names parmant on the snogenphin books, who-	words, German and French. Around those bonfires they kept revolving with joined hands	aim of the great humane heart of the people. When some of the senses are lacking, such	our philosophy dictates, or will you set supine- ly by and let the skeptice, who not only reject	tertaining and forolble speaker, and an a advocate for "woman's rights," delivered
100K TO YOUR SUBSCRIPTIONS.	for over an hour and a half without ceasing,	as the loss of hearing and seeing, or the power	the fallacies of all religions, but spurn the	locture last evening at the Centennial Hall
irations of their subscriptions, and w lorward what is	uttering their horrid yells and singing their wild unearthly songs. On all occasions a wo-	of vocal language is wanting, public institu- tions are maintained at the expense of the State	truth of spirit intercourse and inspiration, be the first to eatch that inspiration and practice	"Human Rights." She is a lady of thorou culture, which, united with natural qualif
bis office. Upon the margin of each paper, or upon the wropper,	man presides over these orgies, under the name	treasury. Institutions for the support of feeble-	upon it. Let the Spiritualists of the new dispensation	tions, renders her an agreeable speaker. held the attention of her hearers as if sp
as been made. For instance, if John Smith has , dd 1066, 1875, it will be mailed, "J. Smith 1 Dec. 5." If	of "Queen of the Voudoo," and when they cease dancing around the fires they go forward	minded children, where improvement if but little, can be made, are supported at public ex-	become fourilized into a religious sect, and so	bound throughout the entire discourse. I manner is free and graceful, her voice ch
bis office. Upon the margin of each paper, or upon the wvopper, which has a statement of the time to which pa, used as been made. For instance, if John Smith has, 'dd a Dec. 1875, is will be mailed, "J. Smith 1 Dec. 5." If there only paid to 1 Dec. 1876, it will grand thus: "Jo math 1 Dec. 4."	and make their submission at Her Majesty's feet, who is usually seated on an elevated	penso,	sure as time rolls on, the skeptics will be the first to enter the kingdom of heaven-reform.	and her enunciation distinct. Her sub was treated in that calm, logical manner,
LUCATION.	mound or a large rock. This Queen retains	All of these institutions are of modern times —the result of civilization and liberal thought,	We, without the fear of successful contra-	in a style both elegant and forcible, which once makes a deep and lasting impression
BELIGIO-PHILOSOPHICAL PUBLISHING HOUSE 127 Fourth Avenue.	her title and dignity during life, provided she conducts things with a proper grace, and she	and yet the most illiberal religionists now ac-	diction, say that knowledge is the true savior. To the end of developing <i>liat savior</i> , let Spirit-	the minds of her audience. Mrs. Dunit will lecture again to night, and we advise
THE EAST FRONT	is usually chosen out of the most socially ele-	quiesce in them, and cheerfully give aid and support thereto.	uflists everywhere, swake to the necessity of	citizens by all means to go and hear her. will be a rich treat. Admission free.—Wil
oats, and in plain view of the conth and cost fronts of he new Custom House and Post-office. Strangers, who wish to ride by public convoyance, ill leave the State street horse cars or the Clark strees smibuses, at Harrison street.	vated class of negroes in the locality. On this occasion the old queen, Mario Livedy, did not	The old religious notion that these classes were the accursed of God, is now nowhere	scattering spiritualistic literature among the people. Let it go broadcast like forest leaves	mucca Register, July 22.
nill leave the State street horse cars or the Clark street multuses, at Harrison street.	attend on account of illness, and her emblem	taught, even by the most bigoted. The intel-	in autumn, and soon all classes in society will	Mrs. A. J. Daniway, of Portland, Oreg editor of the New Northwest, spoke here in
DEICAGO, BATURDAY, SEPTEMBER 20 1573.	of power, a garland of flowers bound round the head, was worn by one Mammy Caroline, who	ligence of the age has banished such folly from the minds of the people.	feel the neccessity of providing by legislat ve enactments, for the care and education of	M. E Church on Wednesday and Thurs evenings to good houses. She is certainly
THE VOUDOOS.	had already been duly seknowledged as the	While rapid strides are being made in liber.	every child that is born into mortal life-for	ablest lady speaker we over heard, and doubt if there are many men in the Uni
en e	successor to the queenly dignity. Queen Car- oline held her court in an old house on the	al feelings towards the unfortunates above named, scarcely a thought of kindness and	the early inculcation into their minds, habits of industry, temperance and manly deport-	States her equal. She left yesterday morn on the Silver Olty stage, and will go fu
Is the Devil Dead?	banks of the bayon, where she shone forth in	sympathy is extended to other classes equally,	ment.	there to Winnemuccs, and thence to Ph delphis, to deliver an oration before the
Norice XLVI-(WHOLE Norman LIL.)	all the respiendence of her nude beauty. These degrading orgies were participated in by a	if not more unfortunate, viz.: the poor souls who are born into this plane of life with mal	Let Spiritualis's ponder well this subject and devote their energies to the accomplish-	man Suffrage Association. She carries w her the good wishes of the numerous fries
And Indexed Orales The two Darres of Walls	young white girl, about 18 years of ege, and	organized mental and passional faculties.	ment of the object in view.	ehe has made in this Territory,-Idaho Bla
Ilicir Informal Orgics—Ihe top Plancs of Exis- tence-The Lesson for Spiritualists to Learn.	hideous revel was prolonged till a late hour at			man, July 15th
Life-what is it? Enclose a little esed in		iveness and destructiveness have no sympathy	m - Wasthan Blass Cleffin trike have	The Exposition.
the debris of your back yords where nothing but stench is exhaled, and , it will germinate,	ing all night around the innumerable bonfires	from even the civilized world. They are looked upon as scape-graces, unworthy of humanitar-	spent the last ten days in Obleage, scenring	The Exposition in this city is now press
produce a green plant, and finally crown itself	that were lighted on the banks of the bayou,	ian sympathy-as outcasts from the pale of	sensational interviews by newspaper reporters,	ing to the world the various kinds of indus

produce a green plant, and finally crown its with a rain-bow tinted flower? Scatter the offal of your barn-yards and chicken coops over your fields, then sow your seeds in early spring time, and your labor will be rewarded by a crop of golden grain! You enrich the soil with debris offensive to the touch, smell, or taste, yet therein are potent forces that assist in unfolding the hidden treasures of nafure, and in ornamenting your gardens with the choicest of flowers and fruits. Because an object is 'unpleasant to the smell, taste, or feelings, is no reason why it should be discarded altogether! What is true in the material world in this respect, is also true in the spiritual, among sentient beings. 2 Some, like the Vondoos, are wallowing in filth and licentioneness, and do not care to seek the glorious sinshine. They are on a level with certain spirits with whom they communicate. They can not hold converse with the wise old sage in Spirit-life, for he can not approach them dit ginged and rectly.

Eich condition of earth-life has its corres ponding condition in Spirit life. Examine this feature of Indian life in connection with the late disaster to our army. Custer fell in the middle of the engagement, which began about 11 o'clock and ended in the brief space of forty-five minutes. After annihilating the command the Indians returned to camp with six soldiers as prisoners, and, intoxicated with joy over their success, they tied these poor fellows to stakes, fixed around-a wood pile, and reasted them alive. While the victims were enduring agonizing tortures, little Indian boys fired arrows heated to a red heat into their quivering flesh until their blackened corpses fell from the stakes. Sitting Bull remarked after the battle that he had killed many soldiers and one damned General.

The Indians always have been favored with spirit communion. In isolated cases the messages they have received have been of an exalted character. Those who were guided by. Sitting Ball, were influenced by spirits who inspired them to burn those six soldiers, -and then allow their children to fire hot arrows into their quivering flesh, and hear their agoniz ing shricks. For each condition in this life, there is a corresponding one in Spirit-life, in an agreement to place \$1500.00 in a bank; the rapport with it, and the sentient beings occupying those two planes are in mutual sympathy I he does not succeed in two meetings, in getand infinence each other. This is all there is now, or ever was, of demoniac influence. You are on a certain plane of life, and in partial, it not complete repport with the spirits on that. He will be glad to correspond with any one in plane. This condition has existed in all ages of the world, whether recognized or not. The aspirations to progress on the part of a spirit, becomes a self-illumination, attracting to it advanced minds, who respond in various ways to those aspirations, rendering his accest comparatively easy. As the seed enclosed in debris, broken glass and stench, bursts from its prison house and produces a crown of flowers. so will each spirit eventually rise from its debaced condition and become an angel of light. There is sualight even in the black coal on

in order to establish a complete rapport with spirits.

In harmony with the above, is a like class in spirit-life; that must be the case for such depraved characters are constantly passing to the other world, and they, of course, when there, are naturally in rapport with like conditions here. You, then, who claim to be pure Exalted Spiritualists, but have shrunk from the perusal of these articles because they presented unsavory truths, have an important lesson yet to learn. Your fastidiousness has injured you, for if there is a trath in existence, it is this that to exalt yourself, you must assist someone beneath you, and how can you do it without first learning who are beneath you?

#### Prof. Starr, the Spirit Artist

We have in our Reception Room a very beau tiful spirit-likeness executed by Bro. N. B. Starr, of Port Huton, Mich., for Bro. Middlemist, of Yreka, Cal.

Bro. Starr is worthy of patronage. He is far advanced in years (over seventy) and dependant upon his mediumship for the support of himself and wife. For twenty-five dollars he will execute a nice life size portrait (oil: painting) of the living or dead from photographs.

We do not think any one should expect to get work that will give satisfaction for less money than \$25, although he does, give portraits for \$19; but all must know that he can not devote sufficient time to a \$12 portrait to produce a genuine work of art.

#### To Whom It may Concern.

Jay. J. Hertman, Spirit-photographer, 881 Vine St., Philadelphis, hereby respectfully offers to any person or persons who desire to test his powers as a Spirit photographer, a full opportunity to do so. He wishes them to prepare a new dark room with a small light, say six by seven inches, to furnish the glasses and all the chemical appliances therein, except his camera, which may be fally examined. With such an investigator he is willing to enter into other party to deposit the same amount. If ting an extra face besides the sitter, upon the glass, ha will forfelt his money; but if he does thus spoceed, the other party is to forfelt bis. regard to this.

J. M. ALLES has been lecturing recently in BoringGeld and Marshfield, Mo. Will spoak in Ballalo Sept. 10:h and 17th. Parales destring his services for fall and winter months, will please address him at once at Springfield, Mo., care Dr. J. S. Lyon, Hygelan Home.

MES E. PIREOR BERK \$3 15 to this office May 6ib, but did not give P. O. address; will credit when she doos.

mercy, and possessed of devils, destined to a never-ending hell of uncessing torments. Such is the opinion of a vast majority of Christiens at least, in regard to them.

To rid the world of this great army of unfortunates, there must be a radical change in public sentiment.

Who are to be the pioneers in that great field of reform? We answer most emphatically, Spiritualists. They are the recipients of the inspiration of all reforms. It wells up in the souls of mediums-the holy spirit extends to thinking men and women, and from them it must be diffused throughout society. The Howards, the Malancthons and millions

of other angelic spirits, yet live and have a hand in affairs. Many now, philanthropic spirits, have suffered the pangs incident to crime, long sges in the past, too terrible, indeed, to be even imagined. Through long suffering, they have come to realize that if the law of kindness had been meted out to them, the tender cords of their nature, which lay dorment all through earth-life, and for conturies thereafter, would have been touched and good citizens would have been developed where the criminal only, was manifested. Such spirits, now of angelic purity, are missionaries, inspiring receptive sculs to the necessity of greater reforms in the humanitarian department of society, than has ever heretofore been contemplated.

Here is a sample of the great work to be done-s great reformatory work that must not only be offered as a matter of kindness toward all, but such as must be imposed upon every child born into the world, if not voluntarily accepted by the parents. 'Every child deserves to be well nursed, well clothed, well educated. well cared for every way, and taught habits of industry and economy. This training will, in due time, develop parents whose children will develop into wise men and women, and ignorance and its terrible train of consequences will disappear.

The following proclamation is an earnest of the law of kindness which is soon to be developed in the minds of the people towards all unfortunates:-

#### DEAF AND DUMB.

ILLINOIS INSTITUTION FOR THE RECOLTION OF THE DEAF AND DUME, SUPERISTENDENT'S OFFICE, JACKSONVILLE, AUS. SOTE. To Parents, Guardians, and Briends of Deaf. Mutes in Illinois;-

The thirty second term of the Illinois Institution for Desf-Mules will commence at 9 o'clock A. M. Wednesday, Sept. 20th, 1876. The aim of the institution is to qualify Deaf-Mutes for respectable positions and usefulness in society and for honest industry in life. To this end, the literary department furnishes all this end, the literary department furnishes all its pupils in instruction in the rudiments of a good English, education; and to Semi-Mutes, persons who have lost their hearing after learning to speak.—and also to some Oongon-ital Mutes, instructions in and by spoken las, guage. The elements of drawing are taught all its pupils, while such of them as develop special talent for it are given special and more extensive instruction therein.

and getting the editor of this paper indicted on a charge of libeling Vic and Tennie.

Of course our readers understand that indict ments are found on strictly exparts testimonyhence none but the Woodhull tribe were heard before the Grand Jury.

The indictment is predicated on the charge made by Dr. Joseph Treat, formerly connected with the Woodhulls in editing the Wood; hull and Olaflin's Weekly. He published a pamphlet, which was copied into "Moses-Woodhullism in a Nut Shell,"-a little pamphlet made up of extracts from the Woodhul & Olaflin's Wackly, and Dr. Treat's pamphlet. We are not indicted for publishing a solitary word of our own writing, but simply that above named.

Hence our readers will see the motives actuating those people. To make us all the trouble possible is the object. A prosecution in the name of the people subjects the defendant to the expense of his defense. But let it cost what it may, we intend to sift the infamy to the bottom.... 199 6 4 ADO 2

If the cause of truth requires that recorded evidence shall be educed, we will not hesitate to ferret it out, no matter how great the expense and trouble. Siled's

It may not be amise to state that the Grand Jury returned their indictments on Saturday forenoon. Soon after that the Court adjourned over till Monday. The philanthropists? then besonght the officers to have the warrant issued and the arrest of Mr. Jones made Satardsy a'ternoon, that he might remain in out tody until the convening of the Court on Mon-16 . 22. 3 dayl

It would have been a grand consummation of the work of the week to have got Mr. Jones indicted and confined in jall over Sunday, because there was no Court to take his recognisance. But Mr. Jones was too well known in Chicago to require such an extraordinary movement; to gratify the splean of social freedom philanthropists. W. and Mar

On Monday Mr. Jones want voluntarily be fore the Court, and entered into a recogniz ance of \$1 000, for his appearance at the next term of the Court; the Biato's Attorney at the same time suggesting to the Court that Mr Jones' personal recognizance was sufficient. This trial will undoubtedly result in bring ing to light the exact practices resulting from the doctrine of "Bocial Freedom," and add new chapters to the history of, and forever elear Modern Spiritualiam, from the Infamy that has so long bedraggled its pure white gar ments, in the foul compools of acusualiam. We have been selected as the victim. The Woodhullites do not sven claim, that we did anything more than to republish that which had already been published by themselves in their paper, or by Dr. Treat in his pamphist. Any reader who has information wading k show the legitimate fraits of "social freedom" as proached and practiced by the Woodbulla. will oblige as by giving us facts that can be proven, without delay:

that emanate from all classes of people. There is not only the collossal engine with its ponderous wheels and seething steam, but the finest of fabrics that the human mind can conceive... When one enters: the capacious , building, at one end he finds himself in a beautiful garden, where plants and flowers, tropical and otherwise, greet his vision and gladden his senses. Proceeding from that location, various kinds of industry are in active operation-seeming as if all kinds of business had been carefully condensed and so arranged as to present to the eye the various characteristics connected there-Sec. B. with.

i alt time in t

CONTRACTOR OF THE

In the center of the building is a fountain sending forth its spray in graceful, fleecy waves towards the arched roof, which fall to the basin below, as if bringing from the heavens above an incense to shower down upon the bronzed figures gently reposing there. Proceeding towards the north end of the building, all kinds of machinery are in active operation, giving ons a comprehensive idea of the mechanical skill of the artizans of this country, and stamping them as the most ingenious in the world.

. In the Art Hall the collection is indeed fine. and it will prove one of the most attractive centers of the Exposition. One never tires in surveying those stistic touches which give life, as it were, to the human face divine, or imitate nature in her varied expression. In fact, every hody should visit the Exposition. and whatever their expense may be in reaching the city, they will find themselves well paid.

#### Complimentary.

Orson Brooks; of Denver, Col., writes: Allow me to congratulate you on the continual improvement of our glorious, angel guided JOUSNAL, Bach' number seems beiter than any of its predecessors; and if it continues thus to progress, it can't be long, before is must approach as near to perfection as is possible for any earthly production to attain.

#### Mrs. Cora La V. Tappan

Herlecture at the Ohicago Theater on Sunday, September 10.8, was recarded as of a high order, and those present were onthusiastic in its praise. Wednesday, Sept. the 18th, she cominences a course of lectures at Grow's O pera Hall. All should attend.

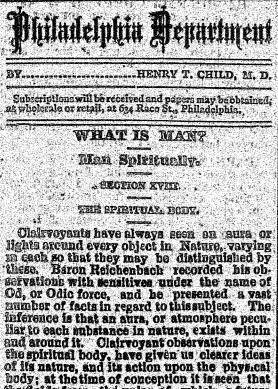
#### Dr. H. P. Fairfield.

His leojures at Grows' Hall are attracting fine audiences. He is really an eloquent speak. or, and his enthusiasm nover fails to rivet the estention of those present;

In the September Scriber is a notable article on Protestant Vaticanism, by Prof. Blauvolt, which, has stirred up the wrath and fear of numerous " Orthodox " papers, whose editors are only able to enswer the mesterly easy with vituperation or a studied effort at lofty indifferatos.

#### SEPTEMBER 23, 1876.

#### RELIGIO-PHILOSOPHICAL JOURNAL



the fluids from the union of which a future human being exists have this peculiarity, namely, that they partake of the "characterist-ics of each part of the entire human system, and the aura around these fluids contains representative elements of all the organs and tissues of the parents.

This atmosphere, uniting and blending, be-gius to act upon the conjoined fluide, which are to be used by it to commence the germinal condition of the fature human being. The gin of the spiritual body is thus seen to, be in the sure of the male and the female fluids that commence the act of generation, and it moves on along with the physical body, which is is its mission to build up. Looking at the spiritual body prior to birth we see that this united aura presents a shadowy outline some what largest then they bed body which is what larger than that of the body which it is molding into form. It is a tremulous, vibrating mass, rather undefined in shape, moving with rapidity, and circulating with more activ ity around certain points of the physical, which are first developed, and then brough together, these centers of activity are readily seen developing separate parts, which are to be joined together, but where any obstacle interferes with the union of these, we have malformations, imperfect bodies.

As these centers are thus brought into har-As these centers are thus brought into har-monious union, the spiritual body also assumes a more perfected form, with its outline well defined. At birth the spiritual body is usual-ly about twice the size of the physical, and this forms a protection for the physical, which is quite important; this renders children sus-ceptible to certain ir figures around them, and at the same time affords a protection from oth-ers which would be injurious; the peculiar aters which would be injurious; the peculiar at-tractions and repulsions of young children, result in a great measure from this expanded condition of the spiritual. The physical body undergoes very marked changes during its early years because the spiritual body has not assumed its fixed conditions, though its general outlines are defined.

At the tenth year the spiritual body is most-ly contracted so that it is very nearly the same pize as the physical body, but the brain generally remains larger, and acts as a protection to the physical brain. When young children pass out of the physical body before this age, their spiritual bodies are very loosely and imig they always regulte the care and attention of physicians in Spirit-life to assist in their harmonious developmont. When a spiritual body succeeds in building up a physical body on earth, it has the compensation in its own advancement, and if it keep the body till old age its perfection is realized in a much higher degree than when it fails in this. Without this process of building up physical bodies, spiritual bodies could not be formed, and they are not in themselves immortal; they retain their existence as such by their connection with the soul, of which we shall speak hereafter. They of themselves are like the spiritual bodies of animals and plants, subject to a limited existence, continuing after the dissolution of the external body only so long as their own forces or those of others around them shall retain them. At puberty the spiritual body undergoes changes which are marked on the physical body, Under the most favorable circumstances, here, however, we see the conflict between the habits which the physical body has become subject to on account of the ignorance and abuse of the sexual relations to which we have referred, and which produce marked changes in the appearance of the spiritual body. The kind and quantity of food, the atmos-pheric and other influences which surround the body exercise a very powerful influence over the spiritual body, sometimes promoting and at others arresting and interfering with its work of completing in the best manner the physical body physical body. As are advances we see, that the spiritual body loses some of its power over the com-pounds which it uses in the formation of the physical body; as a result of this the memory becomes more treacherous, and often fails, esspecially in regard to recent events, while that of those events which made their impress up on the spiritual body in carly life, when the connection between the two were more perfect remains, and old persons can recall the events of childhood. while recent events are dim and or contonece, while recent events are thin and uncertain. Thus we perceive that the spirit-nal body is the book upon which is written the record of our lives, both in its form and character, and the memories that are written all over it, will be read by us either with pain, or pleasure. The physical body itself becomes more rigid and unyielding, and the control of the spirit becomes less and less until finally the time comes when it throws off the external, and goes forth into the land of spirits, freed from the physical body, which has done its work and returned to its sative and kindred elements, and the spiritual body now assumes a new re-lation becoming the physical body of the soul in its new sphere, and by its connection there-with immortal. To the matured individual death is a grand event, halled with joy as the means of releasing the spirit from the onm-brous chains which had bound it to the mater-ial blane. ial plane,

ed into Spirit-life. Upon this spiritual zone or world society is divided into seven grand divisions, each division marked by peculiarities of development and arrangements in the social orders corresponding with the conditions of those who constitute these orders., When a friend comes to you and says, "I was ushered into the third or fourth sphere, or any other one, they usually mean, because they clearly understand, that their internal conditions fit ted them to take their place in one of these orders of society. Progress is sternal, as we be lieve. The first spiritual world aggregates so to speak all the human productions of the planet, through its own order of life; those who commence in the first sphere, the lowest, pass through all its orders of society which are above it, but as the very large majority of mankind live to day they do not feel the ne-cessity when they enter the Spirit life of passing through the first, second or third spheres of society in the spiritual world, because they have passed through these stages of unfold-ment here in earth-life. Just in proportion as you unfold all that is divine in you, the moral you unfold all that is divine in you, the moral faculties and the spiritual perceptions in this earth, will be the height of the place you will occupy in the Spirit-world. Remember it is not intellectual conditions that give you your place in the Spirit-world, but it is your moral and spiritual conditions; these place you according to the purity and beauty and noble-ness of life-character you have unfolded through your earth-life. When you have lived through and graduated from this first spiritual world around your earth, you pass to the sec-ond, and then you graduate to the third, then you pass on to the great solar zone, or space around this whole solar system. When you have graduated from that after almost unlimited ages, then you pass into the interstellar spiritual world, those spaces that exist in the regions far beyond the suns, and in this you will probably find your eternal home, a place of eternal progress, because when you have once escaped the solar system in which the planet revolves upon which your spiritual and physical bodies had their origin, infinitude then lies before you and you can travel on forever and forever.

Q. If we always have our spirit friends eround us, why is it that they can not tell us where Oharley Ross is?

A. Your spirit friends have told you where Charley Ross was a hundred times, and the vicissitudes of his little life have been given, but they have failed of appreciation; you will find, perhaps, in the future that they were correct.

Q What proof is there of the immortality of the soul?

A. Man is utterly incapable of proving this by experience, for the reason that no human soul has existed through the eternity of the future. None therefore can say from experi-ence that we know that immortality is a fact; we know that continued existence is a fact, and hence we believe that immortality will be a fect, and our convictions of this grow stronger as we move along the line of life.

The strongest proof is that which is afforded by your own consciousness. When you start out in life you have a consciousness; at twenty years you have the same; at thirty, at forty, at fifty you still retain the consciousness of individuality. Never for a moment when you are conscious at all, do you suppose that you are conscious at all, do you suppose that you are conscious of the person; no matter to what sge you may reach you are conscious of being the same person till the last gleam of physical life; but what has taken place with the physical body. While the spirit, the intelligence, the immost soul has a continued consciousness and an individuality a continued consciousness and an individualiparacter that realist fluences, the body has been torn down and rebuilt many times; in from four to six months every one of the fluids in your bodies are changed, and in three to seven years every particle of the solids is changed, and when you have lived a hundred years, your individual consciousness and identity have outlived the tearing down and building up of a great many physical bodies, but you the man or woman have been conscious of being the same indi-vidual all this time. Now if through earth-life this continued intelligence can be maintained, is it strange that it should .be retained when the physical form is laid aside, and the fact that we can come back and give you our experiences and declare to you that we have the same consciousness here that we had on earth, is the strongest proof you can have of continued existence, and based on that you and we can predicate a belief in the immortality of the human soul.

#### ANTINA and CATABRE -See Dr. Langell's advertisment. 22sow18

The Old and New Plan.

Medical men do not deny that many chronic direases formerly unsuccessfully treated by medicines have been, since the introduction of Electricity, Tarkish and other Medicated Baths, found curable by one or the other of these means. Unfortunately, their use has been too frequently in the hands of ignorant pretenders, and thus their grand qualities in a measure reduced. The finest institution in the West, embracing all the varied classes of Bath and Electric treatment, will be found at the Grand Pacific Hotel, Chicago, under the direc-tion of Dr. G. C. Somere, and Mirs. Somers, and there we would recommend all chronic sufferers to go. 21n2.2

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

The following case of a parfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by concent. Here follows the correspondence in full upon the subject:

MRS. ROBINSON, 894 Dearborn St., Ohicago. -DEAR MADAM:-I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOUR-NAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a wetk, or mycelf to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Bend it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. GALLAWAY. 591 W. Erie St., Chicsgo, Ill., Nov. 4, '75.

LETTER TO HER PROTIER STATING HER CASE :

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

AGNES VANABERAM. Little Valley, N. Y., Oct. 80, 75.

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

MRS. A. H. ROEMSON, 804 Deerborn Street, Chicago, Ill .- Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrantopium. I took the last doze a month ago. have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, Agnes Van Arnam, Little Valley, N. Y., March 20, '76. Mrs. A. H. ROBINSON, 894Dearborn St., Chi-cego, DEAR MADAM -- Words will fail me to express my gratitude for the great and good recult you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having oured her) is like no pay at all. Your even grateful friend, T. W. GALLOWAY. No. 581 Ada St., Oblcago,

During the years 1874 and 1875, Mrs. Robinson treated 6449 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without & change from the first prescription.

#### Testimonials:

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

MRE. A. H. ROBRISON,-MEDIUM;-Hy wife was taken about six days ago with a pain in her thumb, like as if a splinter had got, into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swel-ling continues unshated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She erems nervous and a little flighty at times; her arm is twice as large as it usually is; her age Very truly yours, JACOB A. FLODENON. is 68.

Marionville, Mo, Jan. 16, '76.

CEDO.

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

Mas. A. H. Rosmson, Manires, Chicago;-Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your disgnosis and prescription was submitted to the attending physician, who took it very kindly. Yot was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final Very truly yours. JACOB A. FLOURNOE. cure.

Elarionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patients,

MRS. A. H. ROBINSON, Medium; Chicago:-Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis-tress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a posi-tion I never take in alcoping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Vours respectfully, MBS. S. I. PEOS, Topeke, Kan., April 19th, 75. Box 651.

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

ber accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not carly in the isaling art, set as a psychomotric and business medium. "Trans:-Disgnosis and first prescription, \$2.00; sach subsequent one, \$2.00. Psychometric Belineation of character, \$2.00. Answering business lotters, \$2.00. The money should accompany the application to insure a re-ply.

13

money should accompany the application to insure a re-ply. By Hereatter, all charity applications, to insure a re-ply, must contain one dollar, to defray the argeness of reports, momentumits, and postage. N.B.-Mins. Beamann will Assertise give no privat integes to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and forms above match, must be strictly complied with, or no molice will be taken of letters sent.

Mrs. Hobinson's Tobacco Antidote.

Gote. The above named sure remody for the appetits for to-bacoo in all its forms, is for sale at this office. Seat to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the week, when the directions on each bor are followed. Newmap-pers and quacks will tail you that this antidote is made from gentian root. It is faise. Gentian root is no rema-edy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robisson's Tobacco Anddots tones up theisystem and restores it to its normal condition, as it was before inability the hankering desire for a poison-ous weed. It is a remody presented by a band of chem-ists long in spirit-life, and is warranted to be perfectly harmings.

This House will pay any chemist one thousand sollors who will, upon analyzing this remedy, find one particle of gentian root, or any other poleonous drug in ft. Address Hanisto-Pancoormoat. Publishing House, Ohleago, III., either for wholessie orders, single bores or local suppoles.

IESIIMONIALS.

Urs. A. II. Robinson's Tobacco Antidore, 1

Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.-Your bock of Testimonials came to-day-was glad to get it. I have some Testimonials which I will evelose to you for MEQ.

W. F. BUELER. Toma City, Iowa, Mar, 20, '76.

Bew Advertisements.

ACENTS For THE PHYSICAL LIFE OF WANTED WOMAN; Advice to the Maiden, Wife and Mother.

By DR. GEO. H. NAPHEYS, A.M., M.D. Revised and enlarged, with Steel Portrait and Biography of the Au-thor. The wonderful book of the day, republished in Kngland, France and Germany. 250,000 copies sold, will reach a Million. One canvasser sold 6,500, nn-other 4,700, Anybody can sell it. Sells in hurrd times... Price \$2.00. Address at once N. D. THOMPSON & CO., Chicago, Ill., or St. Louis, Mo. y21n2t18

A TTEND Business College Telegraph Institute at Kalamezoo, Mich. Board \$3 a week.

The TOLL-GATE! Frize Picture sent free? to find | Addr. es, with stamp. R. C. ABBRY, Buffalo, N.Y. vilnits

#### DRUNKENNESS CURED

And the Love of Liquor, without mental or physical prostration. Sand one dollar to A. J. HULL, Sterling, Whiteside Co., Ill., for same. Warranted to cure, 19 taken according to direction. v21p2t6



Showing how to write any document correctly, embrac-ing isstancions in PENMANSHIP, SPELLING, PUNC-TUATION, CAPITALIZ, TION, COMPOSITION, LET-TER WRITING, etc., by HON. THOS. E. FRIELL, Tai, work includes forms of

Notes of Invustion, Letters of Introduction, Interest and General Reference Tables, Bookkeeping, Notes, Bills, Ordo 8, Receipts, Obecks, Drafts, Agreements, Bonds, Mortgeges, Wills, ouis of Bales, Parinerspips, Leases, Deeds Power of Attorney, Calls for Public Meetings, Writing for the Press, How to Conduct Public Meetings, Forms of Constitutions, Petitions to Public Bodies. Designs for Epitanba, Punctustion of Signe, Rales for Writing Poetry, Ohoice Gems of Poetry, and hundreds of other Forms, which we have not room to mention. which us have not room to mention. It is full of valuable instruction for everybody. The business man finds it indispensable, while to the family it is invaluable. Agent field it the most profitable book to canvass for; they success with this when with all oth-ors they fall. It is the best selling book in print. Agents Wanted in all parts of the country. Ad-dress MOSES WARREN & CO., 103 State St., Chicago, Ille.

Questions Answered by a Spirit Through Dr. Samuel Maxwell, at Incoln Hall, Philadelphia, Aug. 27th, 1876, In. . ....

649 **Laten 2**10 Laten 28 - **1**. Question Does the seventh sphere include the attributes of the lower spheres, and is it possible to progress from it to a higher state of existence, or is the work of progression of existence, of is the work of progression confined to the seven spheres? Answer: There is among those in Spirit-life who come to you and communicate, much confusion in regard to the spheres; proparly speaking, however, the first spiritual world or beiting some of early is inhabited by the more recent portion of humanity who have just pass-

Contents of the Little Bouquet for September, 1876,

Lulu and the Birds; Inspired Mozart and the Spirits; The Ministry of Angels; The Sunlight and the Flower's Apologue; The Baker and the Dog; Obey Your Parents; Leaves from the Life of Lilly Bell; Compilations; The Drink Domon's Song; The Love of the Angels; Questions; Couldn't Stop: A Gentle-man; What the Baby Tuinks; Little Children; The Kindergarten; A Baby's Way; Daisy's Vision; The Robin's and Their Little Ones; The Spirit of Kindness; Watching for Papa; The Little Recruiting Officer; Spider Story; Hawe Animals Spirits?-Manifestations among the Indians; Nature's Children; The Babe and the Sunbeam; Damon and Pythias; Buby Faces; Oar Lucy; Varieties; Editorial-The light and the Flower's Apologue; The Baker Faces; Our Lucy; Varieties; Editorial-The Philosophy of Life; A Remarkable Dwarf; The Orthodox Way of Getting to Heaven.

Every family of Spiritualists should sub scribe for the LITTLE BOUQUET. Only \$1.00 per year. Address the RELIGIO-PHILOSOPH-IOAL PUBLISHING HOUSE, Chicsgo, Ills.

#### Business. some and the second

BILL'S MANUAL of Social and Business Forme, is the title of a new bock now being is sued by Messra. Moses Warren & Oo, of this city, whose advertisement appears in another column. The demand for this book has been such as to require the presses to be kept almost constantly running for many months, and each successive edition printed is revised and brought down to date. Every family should have one. When the state of the state

#### The Wonderful Healer and Clairvoyaut-Mrs. C. N. Morrison.

-Thousands soknowledge Mrs. Morrison's unparalled success in giving disgnosis of discase by lock of heir. And thousands have been cured with vegetable remedies, magnetised and prescribed by her Medical Band. DIAGNOSIS by Letter. Inclose Lock of Pa tient's Hair and \$1.00. Give Age and Bex. REMEDIES sent by mail to all parts of the United States and Canadaa.

13 Specifics for Epilepsy and Neuralgia. Address Mrs C. M. Monanson, P. O. Box 2519 Bost

Boston, Mess Residence No. 4 Enclid street.

. Take Grove Hall and Dorchester street cars. v90a16i18

#### Scrofala Cured by Spirit Power.

MES. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., Dear Madam:-This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. . She had a sol id tumor as large as a ben's egg on the side of her neck, that too has entirely disappeared. JNO. W. GILES. Burlington, Iowa, May 81, 776.

#### BIS WIFE WAS CURED.

MES. A. H. ROBINSON, 894 Desrborn Street Obicago, Ill., Dear Madam:-Enclosed find lock of hair and two dollars for further exam ination. The medicine and your magnetized papera have produced most wonderful and hap-py effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to ex press our gratitude to you and your spirit suides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the ef-forts of your medicine and magnetized papers in so short a time! The old mode of practic of medicine will soon be swept out of existence. Yours with many thanks,

R. B. GILLSON. Frankfort, Ky., May 29, '76,

#### **Corns and Bunions Speedily Cured** by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Fcb., came duly to hand. I tried the remedy, you gave me for corns. It soled first rate. It cured my corns so that I now have no screness at all from them. Respectfully Yours,

. I. WEITHIDE. Frankfort, Ky., Mar. 16th, '76,

Wondering Success in Healing the Sick. 1. 1

The ourse performed in all parts of the couptry through the mediumship of Mrs. A. H. Robinson, are no less remarkable than, those moorded in the Bible. A look of the sick persou's hair, sent in a letter, and held in her hand enables her to accurately diamore the disease and prescribe the rainely. One of her spirit guides go in person to every patient and often make their pressure known.

A. H. ROBINSON.-MEDICM.-OHICAGO.wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physi-cians, both. in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgis in my head at times, and more frequently darting pains from one temple to the other.

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

Los Nietos, Cal., Oct., Srd, 74.

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

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

Los Nistos, Cal., Dec. 9th, '74.

MRs. A. H. ROBINSON:-I write to you again and send lock of bair. My head is well but think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe mysolf. Yours with Respect. Liewis C. FOLLAHD. Azusa, Cal., May 29th, 75.

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

BUILDING, CHICAGO.

Image: A second seco

#### TO MAGNETIC HEALERS,

And All Interested in Psychological Treatment.

The Spirit, Dr. Benj Rush, will give a series of

PEVCHOPATHY,

Or the Art of Spiritual Healing, Through the mediumship of

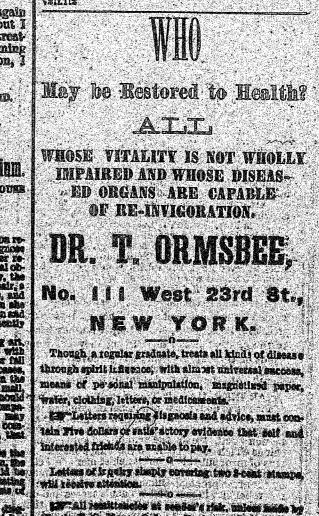
MRS. COBA L. V. TAPPAN,

at herresidence, or elsewhere as may be arranged and snnounced. The loctures will commence the second Wednesday in September, (13) at 7% o'clock P. M.

The series will include the following subjects:

The series will include the following subjects: Physical and Spivitual Basis of Life; The Helation of the Bpirit to the Organic Functions of the Body; Psychol-ocy. Meamerizm and Animal Magnetiam is Healing Agencies; Influence of Hairent, Food and External At-morpheres; Suggestions corcerning Bocial Life, includ-, ing Marriage at Graentage: The Actual Magnetic Poles, their corresponding Nerve Centers and the spplication of Psychopathic Treatment: Volition. The class is not limites to professional Healers, nor members of the Medical Profession. Any persons, male-or female, interested in the subject may jun. Applications mry be rade at the office of the Heligico-Philosophical Journal, and at the office of Dr. and Mrs. Jackzon, No. 130 Dearborn St., cor Madison, or 105 Parky Ava.

Ava. Tickets for the Course of Hight Lectures, \$2.50. vsills



Onesk, P. O. Money Order or Registered Letter. TRANK LA

#### RELIGIO-PHILOSOPHICAL JOURNAL.

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#### SEPTEMER 98, 1876

14

## Poices from the People.

Theorem of the medium stars, --Of the many obstacles which the mediumistic sphere affords and causes of reflection and refraction to this cat-ing power most Spiritualists are profoundly ignor-ant. The spirit wills that the table be operated on to make a signal, but the volition is deflected, and the medium is operated on, either uncon-sciously to press the table and make it tip, or to more the hand in like manner, and rap. At a dark sitting, the spirits desire to move the instruments on the table, but that desire can not, in the state of development, reach the object intended; but the mervous system of the medium is responsive to it, and he, in trance, is made to extend his hand, do daty for a materialized spirit hand, and touch the sitters. The one they have been attempting to ma-teriation is not sufficiently dense to be seen by physical vision. This they do not know from their point of view, but the medium becomes re-soptive of their powerful wish to maxing the sit-ters, and he is psychologically made to move for-ward and show his face to the sitters intead of a spirit face. These are the accidents of undevel opment, and are not necessarily frauds sittered of and opment, and are not necessarily frauds sittered of the part of the spirit or medium. There is possi-for no underlay-doped medium in existence, the part of the spirit or medium. There is possi-bly no perfectly developed medium in existence, and the reason is that there is no perfectly devel-oped circle.-J. Burns.

The medium in one sense is a mirror, reflecting the dominant feelings of the circle, and those refections become a motive power, as it were, inducing him to act-honestly perhaps, or otherwise, ducing him to act—honestly perhaps, or otherwise, Church, the medium for physical manifestations, has been subject to such idiosynerasies. At one time in Louisville, Ky., he slipped out, of his pants which were sewed to the carpet, and when a light was struck suddenly upon him, he was sitting in the middle of the circle performing on the instru-spents. There is s*force*, truly, in mental projection, which under certain conditions can cause death. Wigan relates the case of a painter, who when asked on what this peculiar power of rapid work depended, he answered that when a sitter came to him he looked at him stentively for half an hour, estetching from time to time on the canvas; then he put away the canvas and took another sitter. exercining from time to time on the canves; then he put away the canvas and took another aitter. When he wished to resume the first portrait, he said, "I took the man and put him in the chair, when I saw him as distinctly as if he had been before me in his own proper person. When I looked at the chair I saw the man." It appears from the at the chair 1 saw the man. It follows the actor, *Ropislar Science Monthly*, that Talms, the actor, had a faculty of mental projection equally singu-far with that possessed by the artist whose history Wigan has related. Talma could project before himself the form of a human skeleton with such himself the form of a human skeleton with such perfection of detail that to him the form was a re-slity, and when he stood before the foot lights he had in his presence in the theatre an audience of skeletons. We know of some who are practicing mediumship, who are constantly describing "spir-its" that are not spirits at all, only mental pro-jections of their own mind. Verily, how little the world knows of the powers and capabilities of the human mind. We are not prepared, however, to relieve spirits of all responsibility when the medi-um, in an unconscious state, commits a fraud. We set them down as first-class swindlers. If they set the medium was practicing deception in the manner Bro. Burns intimates, how easily to withdraw their influence at any stage of the manifesta-

NOTE FROM TOPEKL, KAN.-Your valuable pa Norse FROM TOPEXA, KAN.—Your valuable pa-per has many readers in this section, and it is looked on as a most excellent exponent of the truths of the grand revelations of Spiritualiam. There are very many in this city and vicinity who are believers in the harmon'sl philosophy, but for some reason, we are not visited by lecturers or mediums, though there are hundreds hungry for spiritual food, and many desirous to investigate. Some of our people have this summer visited that wonderful medium. J. H. Mott, of Memphis, Mo., and have had the most wonderful revelations from their relatives and friends who live in the Summer-tered. land. The narrative of these visits has been told to many citizens and a great deal of interest aroused in all classes on this subject. These who have visited Mr. Mott all units in saying that the manifestations are convincing to the utmost de-gree; and if the senses of seeing, hearing and feelgree; and if the senses or seeing, nearing and reel-ing are to be relied on, then they have spen, heard and feit their departed relatives and friends. We Hve in hope that some reliable physical medium may visit Topeka this fall or winter, and let all our people have an opportunity of being satisfied of the reality of spirit communion. DR. HEVEY SLADE .-- Slade is employed by Col. H. S. Olcott, at \$10,000 a year and traveling ex-penser, and has given Olcott a sufficient boad that he will perform the wonders specified. He acrees to be in St. Petersburg by October 1st, ready for business. -Santa Barbara (Cal.) Index.

to perials everiastingly in the grave. When H is understood, and taught that man has to face his daily record in the hereafter, would not the early inculcation of this tasshing, save many a person from run. The attainments of this present life isy the foundations on which the next commences. The position there is ever in relation to our past life and action. Such is the beautiful harmony of the universe, that what is good for this life, is equally good for the next, vice verse. Prof. Wal-lace says "the spirit like the body has its laws and definite limits to its powers. Just what the em-bodied spirit has made itself, or has become, that is the disambodied spirit when it enters life un-der new conditions. It now commences a career der new conditions. It now commences a career of comparatively endless progression just in pro-portion as its mental or moral faculties have been exercised or cultivated upon earth. The develop-ment of the mind which has been commenced here is carried on in unbroken continuity. There is for all 'an unbroken and cternal progress solely de-pendent on the power of will in the development of spirit nature."

Yes, men and women must face in the spiritworld the record they have formed here. The mother who murders her embryotic child, must face it there, the same as the wan must face his murdered victim. There is no method by which one can escape the sins of this life. The penalty must be suffered.

MAGIO.—A few drops of carbolle acid in a pint of water will clean house plants of lice in a very short time. If merguites or other bloodauckers infect our eleoping rooms at night, we uncork a battle of merguines and there inserts house in bottle of pennyroyal, and these insects leave in great baste, nor will they return so long as the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little pow dered potash thrown into their holes, or mixed with meal and scattered in their runways, never fails to drive them away .- Not faken from the writings of Henry Cornelius Aggripa.

Since we learned from writings of Henry Cornelius Aggrips as published in the Spiritual Scientist, that the burning of the lungs of an ass, would put all polsonous things to flight, and as that animal all polsonous things to flight, and as that animal is very scarce in Chicago, we have found a very good substitute therefor in the above. Those, however, who have the lungs of an ass on hand, can try the directions of the *Scientist*, and if after trying the experiment, their cars don't seem to be of uncommon length, then we are no judge of cause and effect. If we understand Aggripa cor-rectly, the size of the lungs is not material; any size will do, providing you burn them.

REPORTS OF MEETINGS.-Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who partici-pated in the exercises, the number present, and the general feeling that provailed. If any striking, incident, even it briefw. Incident, give it briefly.

KALAMAZOO, MICH .-- We learn from a note from D. G. Moshar, that the spiritual meeting at Elysian Grove, near Kalamazoo, Mich., was a com-plete success, and Giles B. Stebbins addressed the meeting with talling affast plete success, and Giles B. Stebbins addressed the meeting with telling effect. Mrs. Pearsall held those present in breathless attention by a contin-uous flow of inspiring facts. Dr. A. B. Spinney advanced grand truths. Excellent remarks were made by others. Mr. Mosher says the meeting was a glorious one. Speaking of the same meet-ing Stabling cours. The air was nure the was a giorious one. Speaking of the same meet-ing Mr. Stebblas says: The air was pure, the grove and follage fresh and beautiful, the spark-ling river on either side delightful, and the people held on, as earnest listeners; from ten to nearly five o'clock. Mrs. Pearsall and Dr. Spinney spoke; Ass Stoddard read an eloquent and admirable pears. I belread to dil the time, and winchla As stoadard read an eloquent and admirable poem; I helped to fill the time, and valuable conference talking by Mr. Terry, Williams, Mor-rison and others, added to the profit and interest of the occasion. All seemed in earnest, and weighty words for manhood, womanhood and childhood were spoken, with messages of cheer and light from the Summarland and light from the Summer-land.

LEGAL OUTCASTS .- The District Court of Dakota

set him down as a fanatic, or destitute of common sense. Spiritualism has a grand and glorious mission, and to avoid errors we must "try the mission, and to avoid errors we must "try the spirits"--criticise their sayings--receive that which is of an excited nature and reject the rab-bish. Hence some inspiration is of an excited na-ture; some eminently calculated to debase and lead astray. If Mr. Parker had consulted Webster in regard to "inspiration," he would have applied to it a broader meaning than he did, and admitted, too, that it could be used for base purposes. He may not have that standard work in his library, hence his mistake. hence his mistake.

hence his mistake. Dr. CARPENTER ENCOUNTERS "THE INEXITIOA-RIM."-One of our most distinguished savants, who has taken a prominent part in the controver-sy sgainst Spiritualism, was induced.-possibly by his unconscious cerebration.-to visit Dr. Slade, the American medium now in London: In order to guard against trickery he took with him his own folding slate, and having placed a fragment of pen-cil inside, head it along with the medium.- Imme-diately a scratching was heard within, and on opening the slate a message was found written. A hand also appeared in full light, and the furniture in the room moved actively about under similar conditions.-Liverpool (Eng.) Daily Post. Slade is certainly doing agood work in England.

Slade is certainly doing a good work in England. If he can succeed in conquering this audicious Unconscious Cerebration Carpenter, he need not fear the Russians; his triumphs are certain.

MERTING AT ELNIRA, N.Y.-J. E. Brown speaks of the Spiritual meeting held at Eimira, Aug. 20, as being a grand success. He alludes in flattering terms to J. H. Harter, of Auburn, N. T., also to Lyman C. Howe, the celebrated trance speaker.

MAN'S CONTROL OVER THE ELEMENTS .- The great lesson inculcated by these facts for man's great lesson inculcated by these facts for man's benefit, is, that he is endowed with power to be-come an ameliorating agent of the earth; that he, within limits, can control the elements, and make them ministers of his welfare and happiness, by modifying climate when too rigorons, and repair the waste places of earth. To do this, he has on-ly to plant trees where they have been destroyed or are absent. He will realize the truth of Ma-homet's benediction: "Blessel is the mar that planteth a tree;" and the philosophy of the re-markable aphorism of Zoroaster in the Zend Aves-is: "He that plantetn a tree watereth the earth, "He that plantern a tree watereth the earth, which is more acceptable service to God than praver or praise, or burnt offering and sacrifice." John H. Tice, the Meteorologist.

If man can control one of the elements of God, why not more—why not nearly all—or all—when he progresses sufficiently? It would be easy to convince a full-blooded African that God made the engine, but let him progress sufficiently and he will learn that man made it. Verily we would like to see something that God did not make through his sgent, man! Everybody feels compa-tent to write about God. Out of the 1,000,000,000,-000,000,000,000,000 of cessys written about God, all are of equal merit—all describe him as perfect as he can be—all show his whereabouts, in fact, each one settles the question.

one settles the question. COMFLIMENTART.-C. R. Wood, of St. Helena, Cal., Says.-'I like the JOURNAL very much. It comes freighted each week--freighted with some-thing cheering and good. May the good angels bless you in your good work.'' E. M. Shepherd, of Camden, Mo., writes.-''I have learned many good lessons from the JOURNAL.'' He is in favor of Spiritualists uniting and building a city. Ellen M. Colby, of Waterville, Maine, says.-''I have taken your paper for the last two years, and have enjoyed such feasts, that it would be like loaing a very dear friend to do without it.'' W. A. Bartley, of Balins. City, Cal., says.-''In sending you these names as subscribers to the bold and un-compromising JOURNAL, may they ever ald you to compromising Journal, may they ever aid you to make it the true champion of human liberty." Oriando Walklerig, of Burlington, Kan., says-"Mainly through the contents of the Journal my attention has been aroused to investigate and know of the things pertaining to Spiritualiem." The thought is a glorious one to us, that the JOURNAL proves so efficient in its missionary work among the people. Send the JOURNAL out among the people, and Spiritualism will soon take a deep hold of their hearts. AUSTIN KENT -- He was 67 years of age when he passed to Spirit-life. His daughter writes: "I and my mother are very thankful for what you have done for father." She says that he died as he had lived, without any fear of the future. DUTCH FLAT, CAL.-R. Hoskin writes.-Frof. Peck has been here and exposed the trick by which he used to impose on the credulous. He denounced Blade, the Davenports, Eddys, and all physical mediums as humbugs, but admitted there is s germ of truth in Clairvoyance. I was present at of the judges, and so transparent were most of the tricks that I can not imagine how persons of ordi-nary discemment have been imposed upon. There is as much humbug as reality in the physical man-ifestations; that there is reality. I know from my own personal experience. Some time since when I was at San Francisco I went to a scance of a Mrs. Bawyer who advertises as a wonderful materializing Sawyer who advertises as a wonderful materializing medium, and witnessed a most transparant fraud and humbug; and yet there were many Spiritualists present who were prepared to and did swallow it all as genuice. At another time the same party was tied by a person who understood the trick, and as a natural consequence the conditions were not favorable. It is an easy matter to test physical mediums, and that, too, without having them suffer the least inconvenience. Have an iron staple in the cabinet, and secure them to that with cloth, needles and thread. No genuine medium will object to that, and it is a method that would play out im-postors at once. If the people are deceived it is their own fault. MEDIUMENIP. -- The unrestricted application of an assumption which is inappropriate in some cases, has engendered much strife, contention and cases, has engendered much strife, contention and recrimination among disputants equally honest, equally trathful, equally devoted to the support and vindication of Spiritualism and to the weifare of mankind, and who should be friends and co-la-borers, and would be so but for emission to use instructions distinctly furnished to the careful stu-dent of the spirit operations of the present day. Hope is cherished that more extensive a splication than hereto'ore will be made in the future, of knowledge that highest mediumable often involves total unconsciousness of and absolute irresponsi-bility for many acts which the medium's external form exhibits. *—Alles Putnam.* form exhibits,-Alles Putnam.

I thought she was speaking to me. At davlight I reached the camp; she was dead.-Coscooches, on Indian

Spiritualism has always been common among the Indians. It existed even when ;Columbus discovered America; it exists to day among nearly all the tribes. The Vondoo secures the presence of degraded spirits through the instrumentality of incantation and burning incense-sometimes in connection therewith he uses certain anakes. connection therewith he uses certain analyse, MILLERSVILLE, MO.-Will, R. McGlasson gives an encouraging a count of Spiritualism there, G. F. Caldwell and Mr. Miller are principal speakers. The platform is free. In conclusion he says: "There are some five or six private and public circles in the neighborhood, with good man-ifestations of spirit power. Mr. Miller informs me that at the private circle held at Mr. O. B. Stearns', interesting and instructive lectures are given by the controlling spirits. He says the spirits are able to appear in a dim lighted room, in full form. The fire and rope test are given at spirits are able of the fire and rope test are given at in full form. The fire and rope test are given at Mr. Link's public circle. I hope to be able to swell the list of subscribers to the Jour-war, for knowledge is truly the savior of the world, and papers like the JOURWAL should be encoursged."

streamywas conducted by a magnet, the somnambu-list saw issue from its point a straight and a spiral stream. This somnambulist, also Nape's somnam-bulist, saw magnetized water shine. A boy mag-netized by M. Jobert, saw the fluid stream from his fingers, and himself surrounded by a white close. Bayedin maniform surrounded by a cloue. Begonin mentions somnambulists who saw magnetized bottles filled with a shining vapor; per-sons when awake likewise sometimes see this fluid; some sick persons see it in the form of a yapor, and see it penetrate magnetized water,-London Spiritualist.

We have no doubt there is a "ahining atmosphere" aurrounding magnetizers—in fact the same is connected with all persons more or less. Reichenbach makes the essertion that there are flames issuing from the poles of magnets, and he proves the existence of the same, as certain sensitives de-clared they saw them. Messers, Varley and Harrison of London, had an electro-magnet that would life several tons, and they were partially successful in impressing its light on a plate especially pre-pared for the surface. The time will probably come when the luminous atmosphere around each perron can be photographed.

SATAN.-"Satan's true name is ignorance." All evil punishes itself, and thus tends to abolish it-self. And thus, in the light of Spiritualism, the the moral law is not an arbitrary code, imposed by an omnipotent law-giver; rather is it a series of beneficient provisions which are simply "a formu-lated expression of the law of our well-being."— Eper Sargent.

CROWNING TEST. -Dr. Mouck of London, Eng., was the medium. Nine persons attached their was the medium. And persons attact then respective signatures to a paper. It was then put in a box, the cover of which was nailed down with four nails. The box was then secured by winding tape around all its sides, the knots of which were scaled. The controlling spirit wrote the following as requested by those present-"My love to Louie." On opening the box, the same was found written.

DEATH.—There is in this inquiry an earnestness of dealer for positive knowledge, that leaves no shadow of doubt that the question was really seked. Every person naturally makes the inquiry. Death has been the terror of the world from the time mankind first occupied it as a home. The as-sociations natural to his conditions have woven bands so closely around the herri, that the dread shunned as would some monster that came to rob you of all your earthly treasures. To such an ex-tent has this dread grown upon the minds of some, that life is a burden to them, fearing to live in the mortal, and fearing to meet the future, not knowing whather dark obligion awaits them, or what is instore for them. Many are living thus, and why is there such a condition of mentality in this bosated ers of intelligence, when light and reason are giving to the world truths bright and beautiful, which tell of the home beyond the material.-T. Starr King, a Spirit in Olive Dranch And desth will continue to be a terror to & Dortion of humanity so long as it is represented by the various orthodox churches as a grim-vlaged monster, with sunken eyes, protruding jaws, isgged teeth, and ghastly expression of countenance. Such a figure represented as going forth cutting down both young and old, is admirably adapted to excite fear in the mind of all classes. On the contrary, how do Spiritualists represent death? Simply as a beautiful angel, whose feadeath? Simply as a beauning above, whose fea-tures are illuminated with a holy radiance of di-vine love, and who seeks the bed of the dying with the spirit of charity animating her whole nature. The contrast between the two is as well defined as that existing between light and darkness. REALLY WONDERFUL -- Professor Bell's other improvement, namely, the transmission of the hu-man voice, has become so far perfected that per-sons have conversed over, one thousand miles of wire with perfect case, although as yet the vocal sounds are not loud enough to be heard by more than one or two persons. But if the human volce can now be sent over the wire, and so distinctly that when two, or three known parties are tele-graphing, the voice of each can be recognized, we may soon have distinguished men delivering speeches in Washington, New York, or London, and audiences assembled in Music Hall or Fansuil Hall to listen .- Boston Traveler. . It is now an established fact that musical sounds can be transmitted over the electric wires. Auld Lang Syne was played in Boston, and distinctly heard in New York City. Now Prof. Bell has perfected an instrument by the means of which the human voice can be heard at a distance of at least 1,000 miles. Such being the case, do you suppose that space is any impediment to spirits convers. ing? Indeed, modern discoveries are only rendering the statements of splits more probable. Ferhaps the time will come when a lecture delivered in New York can be heard in Chicago. ONEIDA, ILL .- Peter Dahlberg speaks in high appreciation of the "Short Nermons" of Thomas Cook in the Jourwar. He is glad to hear that the new dispensation is near at hand. Onanasion.-B. B. W., of La Junta, N. M., writes:-I recommended the use of silk in s bad case of obsession in this vicinity, and I cure was effected in a few days. EUREKA, NEV.-W. L. Baird writes: As I have no desire to have the JOURNAL MOD ped for one moment, so long as I remain a cit-isen of this sphere, I avail my present leisuro to take the most important step to insure promptitude on your part in forwarding to me so much trath and knowledge, for so small a pittance as \$5.16. Rach number of the JOURNAL contains near ly as much reading matter as the average book, hance for \$8.15 per year it must be considered chesp to the inquiring mind. Wherever the JOURNAL, circulates, it deposits seeds that sopner or later germinate, producing an hun-dred fold. We have many subscribers in Cal-ifornia, and they take a great interest in the cause of the Harmonial Pailosophy. MINIOHABY WORK:-That spiritual papers are instrumental in doing a great deal of missionary work, is abundantly proved by the numerons letters we are constantly receiving. Henry Buserd, of Nashville, Tean, says,-"Had it not been for your Journan, and other spiritual papers, this locality would have scarcely known asything of Spiritualiza."

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OHAGRIN FALLS, OHIO.-G. W. Antisdale writes:--i have read the Journal and thisk I shall become a lifesebecriber. Twen-ty-three years ago I was converted from the church to Spiritualism, and it has not been able to convert me beat able to convert me back.

Being a life subscriber of the JOURNAL, YOU need never fear the encroachments of the various orthodox churches. Occasionally one has been converted from Spiritualism to the church, but he did not read the JOURNAL.

FARMINGTON, TEXAS .-- W. W. Chamion writes :- I can't think of doing without the JOURNAL, even if it cost ten dollars instead of three. There are but few Spiritualists here but a great many Liberals. We are going to have Bro. Young deliver a course of Liberal. lectures.

It is important to have loctures, and their effect is rendered more permanent if the Jourwan is circulated generally among those who hear them.

WIGHITA, KAN.-John Morgan writes:-I am in my seventieth year of ago; have taken your paper twelve years, and have paid you some thirty aix dollars for the same and like amount for books, and I feel as though I was five hundred dollars richer for reading them.

Glad to know that you have been so richly benefited by reading the Journan and spiritual books. May the angels bless you in your declining years.

BE UP AND DOMG!

In all matters pertaining to life, physical, mental and spiritual, I am strongly, carnestly impressed to say to all Friends of Progress, as well as all others who nobly and truly seek the world's happiness and better growth, Be up and doing! The time is now, not to mor-row, next week, or next year. In temporal, physical affairs, see that by continued industry and honesty, and care and true economy, you have ever plenty and to spare, that thus you may be ever ready to do something towards the great and good work of elevating mankind towards the glorious plain of true spirituality. W. A. BRICE.

Is THE DEVIL URAD!-"Anonymous" weltes an article from Santa Barbara, Oal., on "Finance," and concludes by saying: "If you find anything like the Dovil in this, please help me catch him; but don't send me the \$750, because there is too much devil in that for me." He undoubtedly regards money as the root of all svil.

JENNIE LORD WEBS .- Mrs. N. P. Oaus, of 18 West Twenty first street, New York, writes in high terms of Mrs. Webb's mediumship. Hands were exhibited at the table when the light was burning, messages were written on the slate, and musical instruments played upon. Mrs. Webb is an excellent medium, and we are glad she is so well received in New York City. Edwin Leach, of 828 Delancy St. New York, also bears testimony to her won derful mediumship. He says: "In a dark cir-cle we had playing of musical instruments over our heads and in all parts of the room; gobblets of water were passed around to the lips of the company; we were touched by anirit hands: each one was saluted by name by a spirit over our heads; bouquets were passed around; alips of paper containing spirit mea-sages were placed in our hands by our spirit friends, and all the while our hands were join ed in the circle, without the possibility of any other mortal being present."

WATERTOWN, N. Y.-Jas. Dolan writes:

Tretty good salary for a spiritual medium. Well, he will earn every cent of it. Ministers are often paid \$25,090 per annum, for only about two hours' work each week, and that on Sunday. He was probably the best medium in the United States to send on such a mission.

Our readers will remember that Cora V. Randolph is the daughter of our deceased brother. Dr. P. B. Randolph, and the one we mentioned a few weeks ago in the JOURNAL as destitute of a home. Now that she has found a home, let the friends respond to the call by sending her a small sum of money, you who can spare it, even if it be bat 35 cents each.

HE IS NOT A BRIRITUALIST .- If Christ should HE IS NOT A SPIRITUALIST. I Unrist should come to New York this morning he would not find any more followers than he did 1,600 years ago. A man does not believe what he sees. I know a man who can put his fingers on a table and lift it up. I see it with my eyes. I know it can be done. The man says the spirits do it. I can not see the spirits, but I see that table move. There is a set spirite, but I see the table move. There is an ef-fect, but I can not find any cause. I don't be-lieve it. And if Jeeus Ohrist should come from heaven and stand in New Fork to day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—If he opposed us in the same way, he would have a small following. H. W. Beech

We have stated that Henry Ward. Beecher, is a Spiritualist. In the above he denies it, Well, somebody has lied.

SPIRITUALISTIC EXPOSEN.—Frof. Baldwin, the Exposer who visited this city last winter has reached San Francisco, and solve lised that he could perform any feat that any Spiritualist medi-um did. Echimmons was there, went on the stage and announced that he would eat ten grains of skychnine, trusting the spirits to prevent the pol-sen from harming him, if Baldwin would swallow a similar doce. This was an unlocked for propos-el and the Froilessor was staggered, and finally al and the Frolessor was stargered, and finally nativ declined the fest. Schimmons, it is said, fully believed that the spirits would protect him from harm, and was ready to show his faith by his action.-Schalis Basoo.

Schimmons is composed of the same metal that made up the spostles of old. "They shall take up (Mark 15: 18) scrpents, and If they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." How nands on the sick, and they analyticover. How many church members dars try the shore experi-ment? Ahl they are too cowardly for that.

GARDNER, ILL. .-. P. Turner writes. .-. I'm per-mades that no imperial, rational or thinking ba-ag will begradge his subscription to the Journar. ing will begradge his subscription to the Journal. It imparts in the course of a year a fund of infor-mation worth troble the amount, on subjects and things which come home to the business and bus-oms of ment but this is not its chief merit, it helps one for the track rationally, facilizity, and pleasarably on the great problem—immortality, and bisastrably on the great problem—immortality, and if there is any reliability in manual woman's senses and ob-servations, this great truth is established; that man is formed for a higher and nobler desting than

LEGAL OUTGASTS.—The District Court of Dakota County, Minn., has decided that our contract is not a valid marrage. M.s. Strickland and myself were indicted by a grand jury in this State "for co-habiting and associating together, not being mar-ried to each other," and I was brought to trial and sentenced to punishment. The case is now pend-ing a final decision in the Supreme Court.—Leo Miller, in Inter-Occan.

Leo Miller and Mattie Strickland are still engaged in fighting the Commonwealth of Minnesots. Leo is imbued with the idea that he has a "God given right" to Ignore the laws of Minneso. ta. He has probably interviewed his Maker on the subject. If God has given him the right he claims, he should protect him in its proper exercise, or otherwise admit publicly his inability to do so. Who knows but what he is sending grasshoppers to afflict the Minnesotians just because they are dimensional for 'persecuting" Leo Miller. It would be well for he people of that State to inquire into the matter.

EUREKA, CAL.-M. Mead writes encouraging-ly of Spiritualism in California. She has been in the country lecturing and holding circles, and was kindly treated by all.

MORTENEGRIN DOUBLES.-It is a noticeable fact that wherever the population is prone to crimes of violence, there exist superstitions calculated violence, there exist superstitions calculated to increase the popular tendency to raise the death rate by artificial means. Among those of the Montenegrins, who are by by no means men of peace, is a strange belief in a dualism of birth. They believe that at the birth of every man another man precisely like him is born, and that each individual of this pair is responsible for the sins of the other. The working of this superstition would, indeed, be more useful if Montenegro were burdened with a surplus population; for as soon as a Montenegrin is informed that there exists any-where a man for whom he might be mistaken, he makes every effort to seek out his alter ego, and when found, kills him, on the ground that human nature being frail, he is sure to commit sins, and nature being frail, he is sure to commit sins, and that the sconer the supply is thus cut off the bet-fer for the slayer, who might otherwise have to answer for the crimes of a long life, and that not. his own, but his double's. The whole line of thought is somewhat abstruse, but the result— namely, killing somebody—is simply enough, and any preliminary process tending to this end is ac-cepted without much difficulty by the flerce Mon-tensorius — From the Echo. tenegrins.,-From the Echo.

If it is superstitions to suppose that at the birth of every man, another one precisely like him is born, and that each individual of the pair is responsible for the sins of the other, is it not equally superstitions to suppose that st any time a person has a double? If he has one at all, it is born with him. The guardian spirit by constantly living in the at-mosphere of a medium, often becomes very much like him, and is often mistaken for him.

EXPLANATORY.-Laura S. Hobbs, of Columbus, Ind., writes.—In a late Journan, on the page con-taining "Voices from the People," sppears an ex-tract of a communication from Theodore Earker, through me to the Voice of Angels. In comment-ing upon it, you say "Inspiration is not always of an exaited character;" thinking the remarks of Mr. Parker open to this or ticism. I tail the sub-jects before him, asking him what he had to say for himself, when I was influenced to write as fol-OW8:

FRIMED JONES By your comment I perceive you misunderstand me. The standard lexicogra-pher of the United States defines inspiration to mean, "A divine influence on the mind." Can nos the words influence and control be so qualited as to be need to express disbolical and misch evous instigation, while the grand word, inspiration, may be kept pure in its divine or ginal meaning? Friend Jones, in presenting both sides of Spiritualism, do not become morpid and think all things have a dark alde; some are like crystal, and consequently lack this duality. Every act whether good or bad is our capital of progression.—Theodore Hurker, through Lawry is, Hoos.

Again we must disagree with Theodore Parker The time has arrived in which humanity must criticise the spirits with the same freedom that they would mortals. Inspiration, according to our indicertification, interferences, incontrolly to our indicertification of God." "A divine influence on the mind, but also..." A highly excling influence." Spiritualists understand "inspiration" to mean almosty spirit influence on the mind." When a medium thinks he is heptired by God himself, we

MAGNETIZED WATER.-S. B. W., of LEJUINTS, writes.-I have known magnetized water kept in an open vessel, to remain pure and sweet for three weeks, and that too, in warm weather. I would acvise those mediums who have not used magne-lized water in their practice, to give it a trial.

tired water in their practice, to give it a trial. ME. Invine BIBHOP.—Thomas S. Hubbard. of Monticello, Iowa, refars us to an article in Harp-er's Weekly which alludes to the trickater, Irving Biabop. He is really akiliful in als performance, yet what he accomplianes is no evidence whatever that Spiritualism is not true. His performances excite an interest in behalf of Spiritualism, instead of injuring it. In conclusion Mr. Hubbard says: "Great suppleness, agility and self-possession do not explain how Mr. Biabop got hold of the things enumerated and lying on his lap, three feet dis-tant."

BENTONVILLE, ARE -- Issae N. Westerfield writes.-Gos bless you for giving a poor man a chance to learn his duty here, and obtain a knowl-edge of the glories of the Summer-land.

TOBAGCO ANTIDOTE .-- H. Winchester, of Lows Lake, Cal, writes.-The Tobacco Antidote sent sometime sgo has been effectual in breaking the habit of chewing, indulged in for over forty-ave napit of chewing, indulged in for over forty-five years, and clear smoking, which cost the party on an average of four bits a day (fifty cents) for ten years. For the benefit conferred, I am requested to say, the party who has again became master of himself, returns his thanks to Mrs. A. H. Robin-son, or the "invisibles," for the unknown com-pound, the using of which as directed, has thor-oughly and effectually destroyed the dealer for to-bacco in any form.

A CLAIRYOTART INDIAN.—She died suddenly. I was on a bear hunt, and seated by my camp fro alene. I beard a strange noise. It was something like a voice which fold me to go to her. The camp was some distance, but I took my rife and started. The night was fark and glossay. The wolves howied around me as I went from ham-mock to hammock. Sounds often came to my ear;

I do not believe one word of your everlastic sonsense as to the hereafter; but the fact that there are brains and enterprise at the head of your paper, is sufficient guarantee to me that eventually there is good coming out of it. Go shead, and may you prosper in your good. work.

Mr. Dolan is surely a secker after truth, and eventually he is sure to find it. By and by that which is "everlasting nonsense" to him, will become the grandest of truths. He subscribes for the JOURNAL for one year.

UNION AMONG AMERICAN SPIRITUALINTS .--From a report published in another column, it will be seen that the present attempt of American Spiritualists to unite is founded upon a different basis to that which has been acted upon in Great Britain; that is to say, in America the bond of union is to be of a religlous nature, whilst in England the alliance is founded merely upon the acceptance of the facts, leaving every man free to form his own opinions. The programme drawn up at the Pailadelphia convention is rather of an orthodox character, the result of which will cer-Spiritualist.

In England the bond of union among Spiritnalisis, is founded merely on the acceptance of the facts of Spiritualiam, leaving every man free to form his own opinions. If the living present is not superior to the dead past, then banish railroads, telegraphs and sewing maohines, and ride an ass when you desire to go to the Centennial, give away all your property, and go around whining that you have "not where to lay your head," saying nothing of the corporatty extending beneath it.

For the last two weeks I have been in this country from the West Indies, and I find the grass-hoppers making great rayages in vegetation. In order to prevent this burn one pound of sulphur on charcoal in the center of a field, and save what it has taken so much toil to develop. To prevent potato bugs from destroying the crop plant two grains of flaxesed in each hill. This will prevent them from injuring the potatoes, as they will not go near the flar.

By what system of logic can it be established that destroying grasshoppers, is the destruction of a species of animate creature made directly by Delty Einself? Those who are conscientious on this score, can allow their crops to be destroyed by them; those who don't care a picayune as to who made them, can try the above as suggested by Mr. Lune.

STAND by your spiritual papers at this orisis Brand by your spiritual papers at this crisis in our cause. Tractanere is a concerted on-alaught on our great truths at this time, from all quarters, --olorical, medical, literary, and scientific, --must be obvious to the most su-perficial observer. In no way can these at-tacks be answered except through, the press. The number of secular papers that will admit anything in their columns favorable to Spirit-ration. Is shill very limited. To the spiritual aalism, is still very limited. To the spiritual papers must the friends of truth loss for a proper advocacy and defease.—Bannes or LIGHT.

ANOORA, N. Y.-Etta J. Decker writes to us giving a somewhat different version of the manifestations at Mr. Eddy's, thus furnished by Mrs. E. F. Morril. "Wasan dectors dissgies," who shall decidet 11.11长过作。

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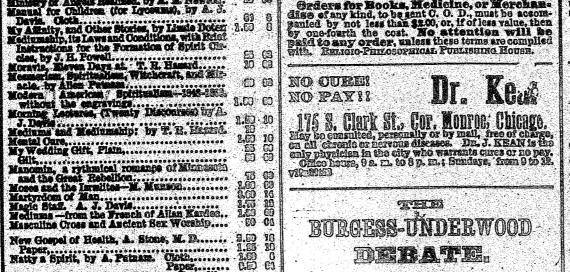
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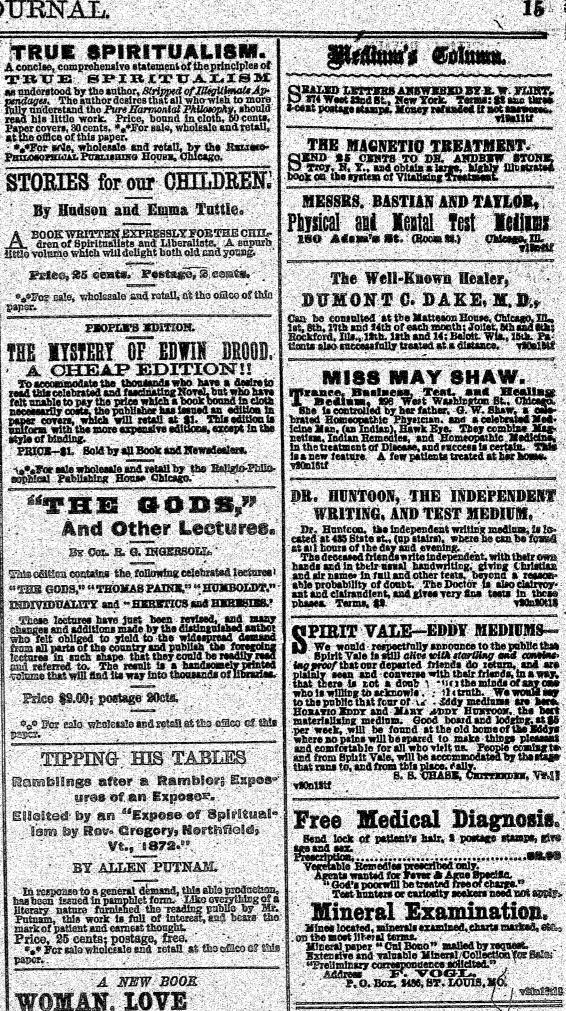
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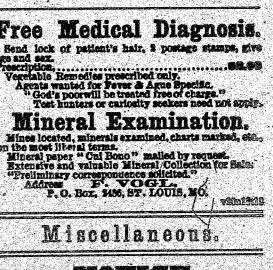
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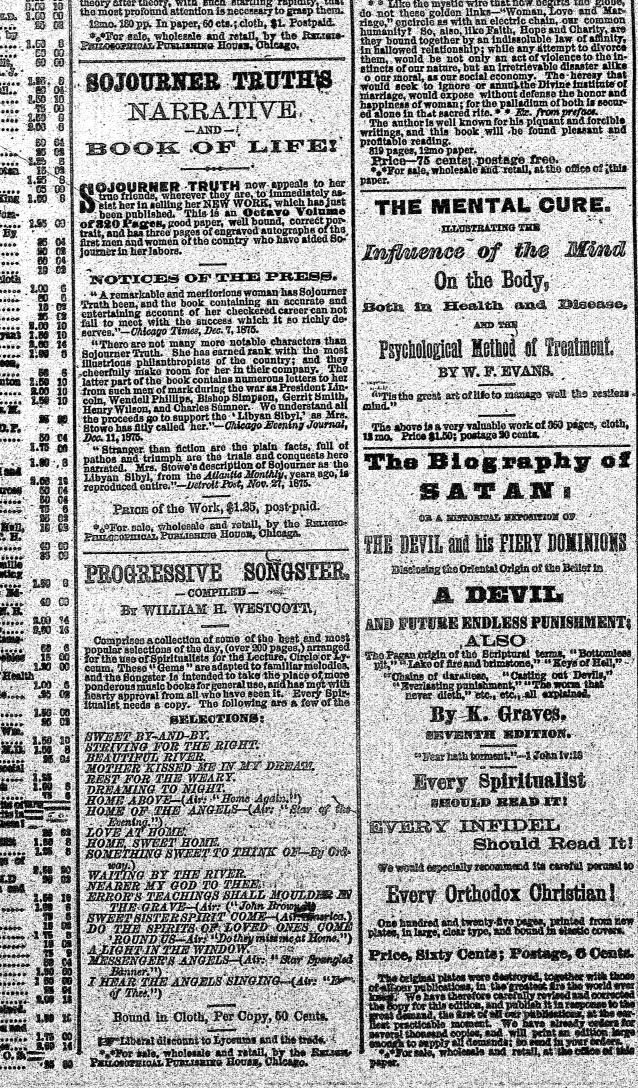
FIRST PROPOSITION. -- The Christian Religion, as sets forth in the New Testament, is true in fact and of divine origin. Engress affirmative: Underwood, negative. Becom Proposition. -- The Bible is erroneous in many of its teachings regarding science and morals, and is of human origin. Underwood in affirmative; Burgess in negative. Type person who likes to hear both sides of a ques-tion, and to be apprised of what can be said by each dis-putant, chould avail themselves of the opportunity of procuring this valuable work. The advocate of Christianity, Prizement Bungess, of the Northwestern University, Indianapolis, is every-thing he has been represented to be. An eloquent speaker, whose words escape from his mouth, clothed with a living carnestness which can not fail to find a respondive echo in the heart of the "Orthodox" "B.F. UNDERWOOD, of Boston, makes more impres-sion on the thinkers by his facts, authorities and the-ories, and when those need more foreible expression, is not inforior to Bungess as an orator. The difference between him and Bengess in that respect, is, that the inter is almost at all times eloquent, and generally ap-pealing to the sympathies of his sudience; whilst. Mar. Untrarwoon does not rely on the momentary influence of langrage, but advances idea after idea, fact after fact, theory after theory, with such startling rapidity, that is most profound attention is necessary to grasp them.



and MARRIAGE. BY F. SAUNDERS. NO DEL CELE-\* Like the mystic wire that now begins the globe, to not these rolden links-"Woman, Love and Mardo not these golden links -- "Woman, Love and Mar-ringe," guetrele as with an electric chain, our common humanity? So, also, like Faith, Hope and Charity, are they bound together by an indissoluble law of affinity, in hallowed relationship; while any sitempt to divorce them, would be not only an act of violence to the in-stincts of our nature, but an irretrievable disaster alike o our moral, as our social economy. The hereay that would seek to ignore or annukhe Divine institute of marriage, would expose without defense the honor and happiness of woman; for the palladium of both is secur-ed alone in that sacred rite. \* Str. from profess. The author is well known for his piquant and forcible writings, and this book will be found pleasant and profitable reading. 319 pages, 12mo paper. SPENCE'S oorer of 819 pages, 12mo paper. Pirloo-75 cents: postage free. \*\*\*For sale, wholesale and retail, at the office of ithis paper. THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease, Psychological Hethod of Treatment. BY W. F. EVANS. ""Tis the great art of life to manage well the restless The above is a very valuable work of 360 pages, cloth, 18 mo. Price \$1.50; postage 30 cents. The Blography of SATANI OB A RINTORITAL EXPONETION OF DELINEATIONS. THE DEVIL and his FIERY DOMINIONS Disclosing the Oriental Origin of the Bellef in A DEVIL and puture endless punishment ALSO The Pagen origin of the Scriptural terms, "Bottomless pit," "Lake of fire and brimstone," "Keys of Hell,"-"Chains of daratuse, "Casting out Devils," "Bveriasting punishment," "The worm that hever dieth," etc., etc., all explained. By K. Graves. SEVENTH EDITION. "Fear hath torment."-I John IV:18 Every Spiritualist BHOULD READ IT! EVERY INFIDEL Should Read It! We would especially recommend its careful perusal to Every Orthodox Christian I One hundred and twenty-five pages, printed from new plates, in large, clear type, and bound in elastic covers. Price, Sixty Cents; Postage, 6 Cents

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Hone one year.



ly exaggers'ed. But it it is the "founder" of a religion that we are to be named after, then we can not consistently be called "Christian Spiritualists," for God the everlasting Father, is the founder, and the only founder of the Phi-

issophy of Life. But, says one, how shall we take his name, as we don't nuderstand that God has a name, (if we accept the Mosalcal sayings in the Bi-blet). Very trac: we don't understand that God has a name, but we understand what God is. God is a combination of two great princi-ples, which embodies everything-Love and Frath; and if we are his followers, which we should be, then why not adopt the name of what is and what we in reality are, "Loyers of Truth"—the name given us by the angel band that are instructing us in this place. Having first given us a solid platform, which is "Love and Truth," they next name us "Lovers of Truth." Truth certainly is the true philosophy of life, and now, brethren, let us be very careful how we either name ourselves or are named, for much, very much is often con-tained in a name. Should we assume the name "free-lovers," whether we were frea-lovers in practice or not, we would be holden for all of their pernicious practices. If we holst the black flag upon our beautiful spiritual ship, depend upon it, we shall be treated as pirates, though we never robbed a man or souttled a vessel, and if we take the name of "Ohristian Spiritualists," depend upon it we shall be look d upon as being somewhat guilty at least of some of the nonsensical forms. creeds, catechisms, dogmas or superstitions pertaining to that class of fanatics. B. P. Best.

Grange, Wis.

#### Bible, Spiritualism.

I am a Spiritualist, whoever else may bear that name and disgrace it by acts of fraud or unworthiness. And I am thankful to the Fa-ther of Spirits that he has lead my soul out of the darkness and superstition of a false relig-ion into the sunny path of truth. There are many people in this city who believe in the modern philosophy, but who are unwilling to admit their faith lest it injare their social standing or their business. This seems to be bad in free America. Among all the many bad in free America. Among all the many objects that are brought up to day for discussion no one has received greater attention than the Philosophy of Spiritualism. We have seen it steadily moving onward and upward, pro-gressing most heantifully; we have seen its ups and downs, and have known well by the imand downs, and have known wan by me ind pressions that have come to us that in the end its truths will triumph. When we look around the world to day and see the petty jealonsies that pervade all society, and that are found even among the Spiritualists, we may feel troubled; but this is all right. As the flowers wary in the fields and in the gardens, so do the people wary in their thougots and ideas. Wp see the beauty of the rose in one, the fregrance of the lily in another, and the vine of affec-tion in another; they all twine together to make up God's beautiful universe. Take is all right; but the people of Americs, and all peo-ple, should look forward to the propheties that are to be fulfilled; that all men and women shall be free; that God's religion shall be taught free, and that creeds and dogmas and superstitions shall pass away; that forms and correnomies that are people and beautiful ideas be taught to the children of this life. Truth can never suffer by fair, honest investigation; it is list in the children of this life. Truth can never suffer by fair, honest investigation; it is she truths has men we shall be truth to the children of this life. Truth can never suffer by fair, honest investigation; pressions that have come to us that in the end can haver suffer by fair, honest investigation, it is she truth that makes us free; and if the truth makes us free, then we shall be free in. deed. If modern Spiritualism is a delusion. Mark so is append Spiritualism is a seme investigation. Mark is is append to relate the story as given shows." Here is a chance for a genuine expose. What was is? strog with such

TRUE AND STRANGE. One of The Actual Occurrences on Wednesday.Evening.

Who Can Solve the Mystery.

The St. Paul (Minn.,) Pioneer contains the following:

A gentleman of undoubted verselty is authority for the strange statements hereafter recorded, but for sufficient reasons, names are omitted at the present time. The facts are as given, however, and can be thoroughly substantiated in even the minutest particular, if their accuracy is called in question by the incredulous. The strange and staggering story is given in the language of our informant as follows: "A little after 9 o'clock on Wednesday even ing, as one of our business men was walking up First Avenue South, his mind completely wrapped in the transactions of the day, one more prominent than the others was the remore prominent than the others was the re-ceit of a draft in payment for a bill of goods, not due, sold to a dealer in the country. It seems that just as he got to this particular transaction he was just parsing P. M. Way's, when, in an instant, and without a particle of noise, some one fastened a powerful grip on his left arm. In a great deal less time than it takes to tell it, he turned to strike a telling blow on what he supposed was a midnight as-sassin, and behold, his only brother, supposed to be in Liverpool, stood before him. dressed just as when last seen by Mr. H. four years ago!. The shock to the nerves in the first instance, together with the sudden surprise of meeting his brother, quite took Mr. H.'s senses. Both stood face to face with hands by their sides for perhaps five seconds, when Mr. H——threw out both arms to greet his broth-

er, and—he was gonel "Mr.H—— walked along—quickened his pace, his hat raised—(in fact, it would not stay on his head)—the hair stood straight up, and the cold perspiration began to start. A thousand things flashed through his mind, and he was at the Fourth Street crossing. Here he he was at the Fourth Birect crossing. Here he slackened his pace a little and took a breath— and a look—there was the brother close to his side! He tried to speak, but could not utter a-word. He thought of Prof. Cooke, of Katis-King, of the Hindoo Bag (and wished he was in it), and of the whole spirit department, but the firshes was in heat there all

in 10, and of the whole spirit department, but the fix he was in beat them all. "He started to run, and kept up a lively gait for two or three blocks, when he made another stop—and a look—there was that brother! To get away from the apparition, or whataver it was, seemed to be out of the ques-tion, so he concluded to keep an eye on the brother and strike a bee line for home, which he did to the best of his ability. Upon enter-ing the house, which he did rather unceremon-lously, as he only insde one jump from the gate to the door, the family were very much gate to the door, the family were very much startled at so sudden an entrance at that time in the evening, and upon seeing Mr. H. full in the face their first thought was that he had gone mad. His eyes stuck out like water tanks, and his face and lips were without col-

or. He was said what was the matter, but could not speak, and commenced locking the could not speak, and commenced locking the doors. Then the family and two or three neighbors that happened to be in at the time, made a dash for the hall. This, of course, heiped the matter, so far as Mr. H was con-corned, for then he thought the whole country had gone mad, and it was full twenty minutes before the family and friends could all be brought into the house together "again, when Mr. H. proceeded to relate the story as given above."

ba crowded. Mrs; H. Monse has just returned to Ohleago from a lecturing tour. She is doing a good work:

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LETTER

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Opposite

W. L. JACK, M. D., of Haverhill, Mais., will be in Pailedelphis, Ps., about the 20th or the 22d of Beptember, and can be found at 924 Green St. Reception day, Tuesday from 9 A M. to 5 P. M., when he will be pleased to see all his friends.

BASTIAN AND TATION'S SEANCES .- Their scances are held each evening in the week except Sunday. It seems as if their powers had increased during their vacation. Their circles are well patronized by the Spiritualists and skeptics.

M. G. ASHLEY, of 205 South Clark St., 8 disabled soldier but a truly worthy and honest man will do errands for those who desire in any part of the city, for twenty-five cents. Letters responded to, enclose stamp for reply.

#### SPIRITUAL MEETINGS.

THE Grove Meeting at Waverly, Iowa, will be held the 15th, 16th and 17th of September. The Spiritualists will hold a meeting at Porter and Montsgues' Park, at the head of Geneva Lake, Sept. 8th, 9th and 10th.

There is to be a spiritual meeting as Center Point, Iows, commencing Sept. 7th and continuing to the 11th. Speakers, A. J. Fichback, Mrs. Mattie H. Parry; Manager, Dr. O. 计一个时间 P. Banford.

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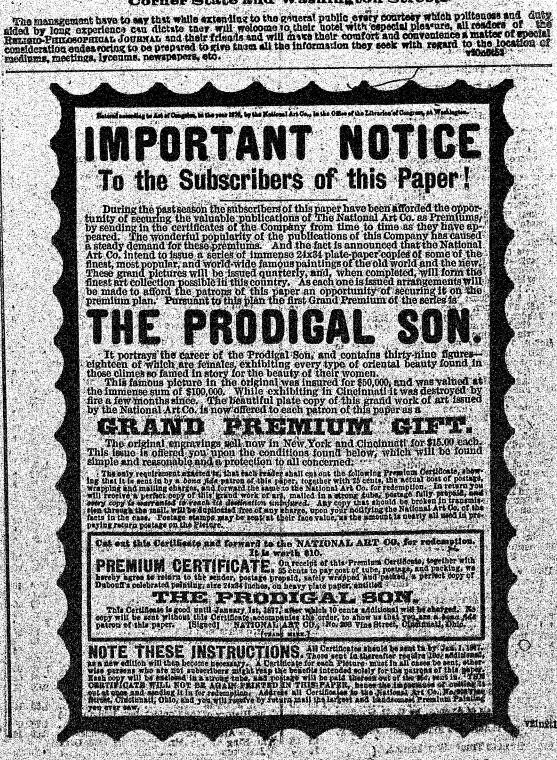
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