





NATURE'S INTERIOR UNFOLDING.

By D. G. Mosher, Author of Celestial Spheres.

THE UNSEEN UNIVERSE.

Naught but spiritual discernment can penetrate and unravel the mysteries of nature's interior activities, and there learn the causes that produce and unfold the innumerable forms...

I further declare that each planet, each celestial form is self-locomotive and endowed with intellectuality, which I shall endeavor to prove to the entire satisfaction of truly progressive intellects...

THE "UNSEEN" 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...

Physical human forms embody not only a spiritual form; but the spiritual form thus embodied, as well as disembodied spirits, embody a super-spiritual form and thus sublimate toward the seventh degree.

It is not to be supposed that the new-born spirit of our sphere can pass readily to an independent planet of the spiritual degree; or, that a new-born super-spirit can pass from the spiritual sphere of our planet to an independent planet of the super-spiritual degree...

celestial planets of various size dependent upon currents of corresponding elements, the motion of such elements being dependent, each upon the more refined elements that pervade it.

Our solar system has eight physical, primary planets, besides twenty-three asteroids that revolve around the sun. Now, if it be a fact that celestial spheres enclose our earth, we must conclude that no physical planet exists without its celestial sphere...

We find that according to calculations of astronomers, in relation to dimensions, orbital and axial motions of planets, distances between their orbits and in many other respects, there is exhibited great variety and inequality...

Furthermore, when we take into consideration the cometary system of the universe and the eccentricities of the spheres that form the channels through which what is called space, from one extreme point of the universe to another, is one, and the unequal, though exact time, in which the revolutions of the different cometary bodies are performed...

All must know that the solar physical universe is as much a combined structure as that of the most complicated structure of human device; and yet the why and wherefore of the framework 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 vast structure together, and keep in motion in the most perfect order and regularity, there has as yet been presented to our intellectual perceptions, but a mere substitute for a solution of this grand problem.

As this brief description of the "unseen universe" is intended only to show the analogy between the same and the atom or intellectualized forms of our degree, and as my limits will not admit of further elucidation in this direction, I must close, and next analyze the atom.

A MOST ASTOUNDING AND PERFECT 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, London.] Mrs. Dixon:—I shall offer no excuse or apology 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 materialization, in good daylight.

I will also add, that I report the following seance by authority of all the witnesses to the same. I 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 period of three hours and twenty minutes.

At the house of Mr. Petty, No. 8, Suffolk St., Southwood Road, Newcastle-on-Tyne, on Sunday evening, Aug. 9th, 1876, the following most remarkable and perfect seance took place. Eight of the witnesses were present and joined in pleasant conversation some time before half past six, the exact time to open the seance. A corner of the room had been cut off by a wire extending across it, on which two curtains, made of some dark fabric, were arranged to move by means of rings. The sides of the corner were of solid masonry, the ceiling and the floor were unbroken, and composed of ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this unfurnished corner, which was called the "cabinet." The time having fully arrived, Mr. Petty the elder opened the seance by a earnest supplication. The first part of the seance was devoted to what is termed the physical. A table, manual instruments, a bell, and a pasteboard tube, were placed in the cabinet, and the medium sat outside with the company. After singing awails 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, as it were, from the hands of the body. In a few moments more, we were invited to step up to the curtains and pass one hand into the cabinet, when a spirit hand laid

hold of it, giving it a terrible grip and shake, which made one suspect that our friend and brother "John King" was the welcome offender and culprit in the case, and so it turned out to be.

The next moment he had the tube to his mouth, and addressed us in the audible voice, giving instructions to have a rooster and admit the two wisest who were outside, they having arrived too late for the opening portion of the seance, which had occupied about fifteen minutes. He also instructed us to sit for "materialization" and to prepare the tea, which he would partake of with us; and after inviting Mr. Orville Pitcher, Mr. D. Richmond (your reporter), and Mr. John Hare 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.

A little sweet singing was next in order, and in the midst of its delightful cadences the curtains seemed to open, as if by silent magic, and there stood our celestial brother "John King," dressed for the occasion, and instantly all was silence. The spirit bowed a recognition, and the solemn yet joyous greeting 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 at 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 partook of these substantial and earthly things.

And when we had all finished our cupful, with due complement of teacake, our friend the spirit seized the teapot in the usual 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 eagerly accept of; he did not forget himself, and then he extended the cake and the tea to all in the room by special notice. Whilst engaged with our second cup, my right-hand friend, Mr. Pitcher, queried, and said, "John, do you dematerialize your tea and cake as you take it, or are you completely or fully materialized?" To which he answered, "I am fully materialized." Then it was observed, "It will be disappointed when the form is dematerialized."

When the tea-party had ended, the table was soon cleared away, and the spirit remaining materialized all the while. And now, let 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 materialization and the tea-party 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 tea-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. On inquiry, the spirit said he could stand the light, and he walked about in it, and said, "Give more light. Men say they want more light now a days. Let 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 Chinaman, 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 add the next spirit to appear. "John" entered the cabinet, after explaining that he would appear again and bring his medium out with him, that the company might see them both at the same time. "John" now retired, saying, "Bring something like 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 appeared at 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 sleeves, and a lower, loose garment to the floor; he wore Chinese shoes, which were 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 sister; he kissed it, and kissed the little girls and boys on the cheek. He asked for more light, and the door was opened right back, as it had been at the request of "John King." The spirit asked us to sit 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 tea trade when in the mortal body, and that he would bring the tea—his own tea—to his tea-party. He laughed 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 now took a chair and sat on it, and singing, he said it was about time for him to retire, that the other spirit who was waiting might come. So, passing round the company again, he 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 head-cover except his own abundant dark hair, and with a clean shave and dark goatee, 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 asked if he passed away in the States, he said, "Geeez I did." He seemed less in stature than the Chinaman. He retired in about a quarter of an hour, bidding us good night and bowing gracefully.

The next spirit to materialize was a female (no female in the cabinet). This female was sister to Mr. Pitcher. She responded to him faintly when he spoke, but nodded freely, and seemed much pleased with her visit. She could not bear so much light as the previous visitors. After saying "Good night," she retired, gracefully bowing to the company.

And it remains for me to record, what all three spirits will esteem the great event of the evening. In a short time "John" appeared and said we were not to close. "The most important is yet to come, I intend to bring out my medium so that all may see both at the same time." When he was ready, he appeared at the opening and arranged the company, so that I might see minutely, and be able to report accurately, that which was about to take place. A little singing was now indulged in; and soon the magical opening of the curtain took place. At first, it seemed as though the medium and the spirit (from my point) were seen through the curtains, but in an instant it was held aside by the hand of the spirit, and all burst forth in praise of God, and thanks to the Giver of all Good for exalting to mortals, by his ministering spirits, such grand demonstrations of the immortal existence. Thus they stood full half a minute, during which time I observed, and particularly 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 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 cabinet. The spirit, and the medium who was in the trance, now draw back into the cabinet, but only to again 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 appeared, and there they stood in full view, essentially 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, it had been a portion of white steam disappearing in the cooling atmosphere. The appearing of the two, and their perambulations from opening to opening of the curtains, would occupy fully ten minutes, and the dematerialization 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 seance 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 truth and reality never to be forgotten so long as mortal life continues. The chair used by the spirit-visitants 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 super-theron, and raps were given in answer to questions; and then, to modify the matter and save the field from waste, we laid our hands under the table, and spirit hands greeted us—both tiny and strong ones. I dare say I have left untold many things of interest and of moment, but I feel acquitted, and my report, which I undertook to give on behalf of the invisible and the visible brotherhood of immortal beings, may now be concluded.

I herewith append the names of sisters, which I copy from their own signatures:—MRS. WILLIAM LEE, JOHN HARE, WILLIAM B. ROBERTSON, ORVILLE PITCHER, JOSEPH PETTY, JOSEPH ROBERTSON, JAMES MCDONALD, MARY ROBERTSON, ELIZABETH PETTY, FANNY PETTY, ISABELLA ROBERTSON. Medium, W. H. PETTY. I remain, yours fraternally, D. RICHMOND.

18, Chapel 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 well-known gentleman of Burlington, N. J., as published in the Boston Herald: In the early part of May, 1874, while investigating the subject of Modern Spiritualism, I had a private seance with Mrs. Katie B. Robinson, 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, he assured me of the sleepless interest with which the departed patriots, ages and heroes who founded the American Republic were watching the development of the great work which they began. 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 formation 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 appear in Philadelphia in materialized form, in full light, so as to be clearly recognized, and would address those who might be present. Hundreds of times during the past two years, my thoughts have centered on the teachings I have received from General Washington. It was a marvelous natural performance. When he next appeared, he seemed stronger and evidently made an effort to speak; bowing to the circle, he raised his hand and leaned forward, but he failed to articulate. He again withdrew, but soon came out. Having passed a moment, he advanced toward me with a slow and easy step. As he approached I felt an almost irresistible 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 interfere with what he intended. I therefore sat still. He came close to me, and as I was seated on a low lounge, he bent over me and looked steadily in my upturned eyes. Raising his right hand and extending it toward 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 distinct from that of the latter. When addressing me I could see his features distinctly, and I was struck by the striking similarity of his face to Stewart's portrait of Washington. He appeared to be about 60 years of age, and in his materialized form he turned around and returned to the cabinet with the same slow, natural step with which he had advanced.

Supposing from his unexpected recognition of me, 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 appearance here this evening in fulfillment of a

medium from the earliest period of her life a medium for high spiritual influences, and was chosen by Washington as the medium through whom he could communicate his thoughts and teachings to his fellow-man. Mrs. Lewis is a true and faithful Spiritualist, and, regardless of the prevailing popular prejudice against Spiritualism, gave the use of her beautiful home for spiritual circles. General Washington, Maria Washington and other revered spirits were thus afforded an opportunity to develop the power which enabled them to manifest themselves to those who were fortunate enough to attend those circles.

At the close of the past winter, Washington requested Mrs. Lewis to visit Terre Haute, Ind., and attend the seances of Mrs. Stewart at that place to enable him to materialize his spirit form through the aid of that wonderful medium. Mrs. Lewis at once complied with the request, and, accompanied by Mr. Lewis, attended several seances given by Mrs. Stewart. 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 same manner, after which Mr. and Mrs. Lewis returned to Cincinnati. About the middle of June Washington again requested Mrs. Lewis 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. Lewis to prevail on that lady to accompany her to Philadelphia for that purpose. Several times Mrs. Lewis remained at Terre Haute, General Washington and his wife, Maria Washington, appeared. Mrs. Stewart's seances, but the latter declined to go to Philadelphia.

General Washington, while in materialized form, then requested Mrs. Lewis to visit Chicago and attend the seances of Messrs. Bastian and Taylor, to enable him to materialize through their mediumship. Compliant to the directions of her illustrious spirit guide, Mrs. Lewis 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 materialized form, he directed Mrs. Lewis to hasten to Philadelphia to find Mr. 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 knowledge," 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 proceed to carry out her remarkable mission. Not knowing where to find Mr. Kase, she had much difficulty in doing so, and only succeeded 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-operation, and at once set about making the necessary arrangements for the requested seance.

The evening of the great Centennial anniversary at length arrived, and at 6 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, cultivation and personal influence they are not out-ranked. The appointed hour having arrived, the circle was arranged by Mrs. Holmes in accordance with the directions given at the previous seances.

The cabinet used was a small bedroom in the rear of the large dining-room, on the second 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 conditions," no one suggesting such a thing or thinking it appropriate or desirable, under the circumstances. Mrs. Lewis sat at the right of the door, close to it, and Mrs. Holmes at the left, directly opposite. The circle was arranged in three arcs opposite the door. The light used was one of the burners of the chandelier, in the middle of the room. The light was reduced to that of early twilight. The circle had hardly formed when a rushing storm of thunder denoted an approaching storm. The evening was excessively warm, and the atmosphere conditions were so unfavorable as to create great uneasiness 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 slightly raised, a hand was extended to Mrs. Lewis, which she took, and a face was shown at the same time which she recognized and addressed 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 raps it was signified that he desired less light. The light was slightly lowered, and in a moment he came out and advanced to Mrs. Burk, who sat 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 that distance he stood from the most of us, if it was a marvelous natural performance. When he next appeared, he seemed stronger and evidently made an effort to speak; bowing to the circle, he raised his hand and leaned forward, but he failed to articulate. He again withdrew, but soon came out. Having passed a moment, he advanced toward me with a slow and easy step. As he approached I felt an almost irresistible 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 interfere with what he intended. I therefore sat still. He came close to me, and as I was seated on a low lounge, he bent over me and looked steadily in my upturned eyes. Raising his right hand and extending it toward 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 distinct from that of the latter. When addressing me I could see his features distinctly, and I was struck by the striking similarity of his face to Stewart's portrait of Washington. He appeared to be about 60 years of age, and in his materialized form he turned around and returned to the cabinet with the same slow, natural step with which he had advanced.

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our grate; and we assure you, bigoted Christian or sneering Spiritualist, that even in the black Yoodoo, is a divine light that will eventually lead him upwards.

What is the Duty of Spiritualists?

If the people of America were all united in the thought that knowledge is the true savior, crime would be soon banished from the land...

Ignorance is the bane of life. It leads to all sorts of passions, excesses, which result in human suffering, mental and physical—crime is the result, restraint and imprisonment become necessary, and capital punishment often ensues.

Despite the opposition of the devotees of old theology, liberal sentiments have already done much tending to the thought which heads this article.

When some of the senses are lacking, such as the loss of hearing and seeing, or the power of vocal language is wanting, public institutions are maintained at the expense of the State treasury.

The old religious notion that these classes were the scourge of God, is now nowhere taught, even by the most bigoted.

While rapid strides are being made in liberal feelings towards the unfortunates above named, scarcely a thought of kindness and sympathy is extended to other classes equally, if not more unfortunate.

The souls that have an excess of acquisitiveness, avariciousness, love of stimulants, combativeness and destructiveness have no sympathy from even the civilized world.

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 this great field of reform? We answer most emphatically, Spiritualists. They are the recipients of the inspiration of all reforms.

The Howards, the Malanethons and millions of other angelic spirits, yet live and have a hand in affairs.

Here is a sample of the great work to be done—a 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.

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KNOWLEDGE IS THE TRUE SAVIOR.

The Industrial Department furnishes instruction in printing, bookmaking, baking, gardening, and cabinet-making.

The buildings of the Institution, recently enlarged, are spacious and commodious, furnished with the best modern appliances for comfort of inmates, and advantages for study and instruction.

Deaf Mutes residing in Illinois, ten years of age or over, are furnished tuition, board, fuel, washing, etc., free of charge.

Promptness in arrivals is of the most importance, as classes are formed as soon after the opening day as possible.

Those who come by railroad will do well to stop at the Jacksonville Junction Depot, as a line of street cars now runs from there directly to the Institution.

Superintendent, Jacksonville, Ills.

Spiritualists, in view of the subject under consideration, what is your duty? Are you to be pioneers, armed with fresh inspirations from the angelic world in this great reformatory work?

Will you be up and doing, as the spirit of our philosophy dictates, or will you set supinely by and let the skeptics, who not only reject the fallacies of all religions, but spurn the truth of spirit intercourse and inspiration, be the first to catch that inspiration and practice upon it?

Let the Spiritualists of the new dispensation become fossilized into a religious sect, and so sure as time rolls on, the skeptics will be the first to enter the kingdom of heaven—reform.

We, without the fear of successful contradiction, say that knowledge is the true savior. To the end of developing that savior, let Spiritualists everywhere, awake to the necessity of scattering spiritualistic literature among the people.

Let Spiritualists ponder well this subject and devote their energies to the accomplishment of the object in view.

Indicted.

The Woodhull-Blood-Clafin tribe have spent the last ten days in Chicago, securing sensational interviews by newspaper reporters, and getting the editor of this paper indicted on a charge of libeling Vic and Tommie.

Of course our readers understand that indictments are found on strictly *ex parte* testimony—hence 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 *Woodhull and Clafin's Weekly*.

Hence our readers will see the motives actuating those people. To make us all the trouble possible is the object.

It may not be amiss to state that the Grand Jury returned their indictments on Saturday forenoon.

It would have been a grand consummation of the work of the week to have got Mr. Jones indicted and confined in jail *over Sunday*, because there was no Court to take his recognisance.

On Monday Mr. Jones went voluntarily before the Court, and entered into a recognisance of \$1,000, for his appearance at the next term of the Court.

This trial will undoubtedly result in bringing to light the exact practices resulting from the doctrine of "Social Freedom," and add new chapters to the history of, and forever clear Modern Spiritualism, from the infamy that has so long bedraggled its pure white garments in the foul cesspools of sensationalism.

Any reader who has information regarding the legitimate fruits of "social freedom" as preached and practiced by the Woodhulls, will oblige us by giving us facts that can be proven, without delay.

DEAF AND DUMB.

ILLINOIS INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB, SUPERINTENDENT'S OFFICE, JACKSONVILLE, AUG. 20TH.

To Parents, Guardians, and Friends of Deaf Mutes in Illinois.

The thirty-second term of the Illinois Institution for Deaf Mutes 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 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 Congenital Mutes, instructions in and by spoken language.

The elements of drawing are taught all its pupils, with a view of them as developing special talent for it are given special and more extensive instruction therein.

The above named lady, who has already won an enviable reputation as the editor of the *New Northwest*, published at Portland, Oregon, and as a lecturer on reformatory subjects, gave us a call while en route for Philadelphia, to attend the Centennial Exhibition.

We cheerfully give place to the following commendations from the press:

MRS. DUNWAY'S LECTURE.

Mrs. Dunway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

She is a lady of thorough culture, which, united with natural qualifications, renders her an agreeable speaker.

She held the attention of her hearers as if spell-bound throughout the entire discourse.

Her manner is free and graceful, her voice clear, and her enunciation distinct.

Her subject was treated in that calm, logical manner, and in a style both elegant and forcible, which at once makes a deep and lasting impression on the minds of her audience.

Mrs. Dunway will lecture again to-night, and we advise our citizens by



Philadelphia Department

HENRY T. CHILD, M. D.

Subscription will be received and papers may be obtained...

WHAT IS MANT?

Man Spiritually

GEORGE KYLE

THE SPIRITUAL BODY.

Clairvoyants have always seen an aura or lights around every object in Nature...

This atmosphere, uniting and blending, begins to act upon the conjoined fluids...

As these centers are thus brought into harmonious union, the spiritual body also assumes a more perfected form...

At the tenth year the spiritual body is mostly contracted so that it is very nearly the same size as the physical body...

When a spiritual body succeeds in building up a physical body on earth, it has the compensation in its own advancement...

The atmosphere and quantity of food, the atmospheric and other influences which surround the body...

As we advance we see that the spiritual body loses some of its power over the compound which it uses in the formation of the physical body...

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

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...

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

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

Contents of the Little Bouquet for September, 1876.

Lulu and the Birds; Inspired Mozart and the Sprites; 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; Complications; The Drink Demon's Song; The Love of the Angels; Questions; Don't Stop; A Gentleman; What the Baby Talks; 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 Scouring Officer; Spider Story; Have Animals Spirits? Manifestations among the Indians; Nature's Children; The Babe and the Sunbeam; Damon and Pythias; Baby Faces; Our Lucy; Varieties; Editorial; The Philosophy of Life; A Remarkable Dwarf; The Orthodox Way of Getting to Heaven.

Business. HILL'S MANUAL of Social and Business Forms, is the title of a new book now being issued by Messrs. Moses Warren & Co., of this city...

The Wonderful Healer and Clairvoyant Mrs. C. M. Morrison. Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair...

ASTHMA and CATARRH—See Dr. Langelli's advertisement.

The Old and New Plan.

Medical men do not deny that many chronic diseases formerly unsuccessfully treated by medicines have been, since the introduction of Electricity, Turkish and other Medicated Baths, found curable by one or the other of these means.

Thousands are Cured of the use of Narcotics, but Object to its Being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 324 Dearborn St., Chicago, is published by consent.

Mrs. Robinson, 324 Dearborn St., Chicago. DEAR MADAM—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL.

G. W. GALLOWAY, 531 W. Erie St., Chicago, Ill., Nov. 4, '76.

LETTER TO HER BROTHER STATING HER CASE.

DEAR BROTHER—Your letter came to hand last night. I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit.

AGNES VAN ARMAN, Little Valley, N. Y., Oct. 30, '76.

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

Mrs. A. H. Robinson, 324 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from this tyrant opium.

Mrs. A. H. Robinson, 324 Dearborn St., Chicago, Ill. Dear Madam—Words will fail me to express my gratitude for the great and good result you have effected in curing my sister of that cursed habit of using morphine.

T. W. GALLOWAY, No. 531 Ada St., Chicago.

Scrofula Cured by Spirit Power.

Mrs. A. H. Robinson, 724 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.

JNO. W. GRIZZ, Burlington, Iowa, May 31, '76.

HER WIFE WAS CURED.

Mrs. A. H. Robinson, 324 Dearborn Street, Chicago, Ill. Dear Madam—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health.

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

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 324 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no corns at all from them.

Respectfully Yours, E. WHITEHEAD, Frankfort, Ky., Mar. 16th, '76.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are so remarkably true, those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy.

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 physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

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

Mrs. A. H. Robinson, Medium.—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks.

Marionville, Mo., Jan. 16, '76.

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

Mrs. A. H. Robinson, Medium, Chicago.—Your 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.

Marionville, 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 paper. I had the same once before and they acted like a charm. They seemed to retain their power until they were worn in places.

Mrs. S. L. FEOS, Tonopah, Kan., April 18th, '76, Box 651.

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

A. H. ROBINSON, MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow.

Los Nietos, Cal., Oct. 3rd, '74.

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

Mrs. A. H. Robinson—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it.

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

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

Arusa, Cal., May 29th, '75.

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

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the best practice is to send along with a lock of hair a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick when she will, without delay, return a most potent prescription and remedy for remedying the disease, and permanently curing all curable cases.

Of benefit she claims no knowledge of the healing art, but when her spirit-guides are brought on, as happens with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, because it is not the quantity of the compound, but the chemical effect that is produced, that secures the cure.

der accomplish the same, is done as well when the spirit-guides are very remarkable, not only in the healing art, but as a psychometric and business medium.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expense of postage, management, and postage.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$4.00. It is warranted to cure the most inveterate case of the disease, when the directions on each box are followed.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

Mrs. A. H. Robinson, 324 Dearborn St., Chicago, Ill.—Your lock of Tobacco Antidote came to-day—was glad to get it. I have some Testimonials which I will enclose to you for use.

W. F. BURLEY, Toms City, Iowa, Mar. 30, '76.

New Advertisements.

AGENTS WANTED FOR THE PHYSICAL LIFE OF THE MAIDEN, WIFE and Mother.

DR. GEO. H. NAPHY'S A.M. M.D. Revised and enlarged, with Steel Portrait and Biography of the Author, the wonderful book of the day, published in England, France and Germany.

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

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TO MAGNETIC HEALERS, And All Interested in Psychological Treatment.

The Spirit, Dr. Henry Rush, will give a series of lectures on PSYCHOPATHY, Or the Art of Spiritual Healing.

Through the mediumship of MRS. CORA L. V. TAPPAN,

at her residence, or elsewhere as may be arranged and announced. The lectures will commence the second Wednesday in September, (19) at 7 1/2 o'clock P. M.

WHO May be Restored to Health? ALL WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEASED ORGANS ARE CAPABLE OF RE-INVIGORATION.

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

Through a regular graduate, treat all kinds of disease through spirit influences, with almost universal success, means of personal manipulation, magnetized paper, water, clothing, letters, or medications.

Letters requiring diagnosis and advice, must contain five dollars or valid story evidence that self and interested friends are unable to cure.

Letters of inquiry simply covering two 3-cent stamps, will receive attention.

All testimonials at sender's risk, unless made by Ormsbee, T. O. Every Office or Registered Letter.



Voices from the People.

FRUSTRATIONS OF MEDIUMSHIP.—Of the many obstacles which the mediumistic sphere affords...

MAJOR.—A few drops of carbolic acid in a pint of water will clean house parts of flies in a very effective manner...

REPORTS OF MEDIUMS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 12, and adjourning at 5...

KALAMAZOO, MICH.—We learn from a note from D. G. Mosher, that the spiritual meeting at Elysian Grove, near Kalamazoo, was a most successful one...

NOTES FROM TOPEKA, KAN.—Your valuable paper has many readers in this section, and it is looked on as a most interesting exponent of the truth of our religion and revelations of Spiritualism...

DR. HENRY BRADY.—Glade is employed by Col. H. E. Olcott, at \$10,000 a year and traveling expenses, and has given Olcott a sufficient bond that he will perform the wonders specified...

THE AFFAIR WILL NOT BE MADE IN VAIN.—I would like through your paper to say that Cora V. Randolph has found a home, but has not the means to reach it...

HE IS NOT A SPIRITUALIST.—If Christ should come to New York to-day, he would not find any more followers than he did 1,800 years ago...

to perish everlastingly in the grave. When it is understood, and taught that man has to face his daily record in the hereafter, would not the early inculcation of this teaching, save many a poor soul from ruin...

Yes, men and women must face in the spirit-world the record they have formed here. The mother who murders her embryonic child, must face it there, the same as the man must face his murdered victim...

Since we learned from writings of Henry Cornelius Agrippa as published in the Spiritual Scientist, that the burning of the lungs of an ass, would put all poisonous things to flight, and as that animal all poisonous things to flight...

KALAMAZOO, MICH.—We learn from a note from D. G. Mosher, that the spiritual meeting at Elysian Grove, near Kalamazoo, was a most successful one...

LEGAL OUTCASTS.—The District Court of Dakota County, Minn., has decided that our State is not a valid marriage. Mrs. Pearsall held those present in breathless attention by a continuous flow of inspiring facts...

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

MONTENEGRO DOUBTS.—It is a noticeable fact that wherever the population is prone to crimes of violence, there exist superstitions calculated to increase the popular tendency to raise the death rate by artificial means...

EXPLANATORY.—Laura S. Hobbs, of Columbus, Ind., writes.—In a late Journal, on the page containing "Voices from the People," appears an extract of a communication from Theodore Parker, through me to the Voice of Angels...

AGAIN WE MUST DISAGREE WITH THEODORE PARKER. The time has arrived in which humanity must criticize the spirits with the same freedom that they would mortals. Inspiration, according to our language, has not only means "the supernatural influence of God," but also "a highly exalted influence."

set him down as a fanatic, or devotee of common sense. Spiritualism has grand and glorious missions to be accomplished, we must "try the spirits"—criticize their sayings—receive that which is of an exalted nature, and reject the rubbish. Hence some inspiration is of an exalted nature...

DR. CARPENTER ENCOUNTERS "THE INEXHAUSTIBLE."—One of our most distinguished savants, who has taken a prominent part in the controversy against Spiritualism, was induced—possibly by his unconscious cerebration—to visit Dr. Slade, the American medium now in London...

MEETING AT ELYSIAN GROVE, N. Y.—J. E. Brown speaks of the Spiritual meeting held at Elysian Grove, Aug. 20, as being a great success. He alludes in flattering terms to J. H. Harter, of Auburn, N. Y., also to Lyman C. Howe, the celebrated trance speaker...

MAN'S CONTROL OVER THE ELEMENTS.—The great lesson inculcated by these facts is the power to begeth 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 rigorous, and repair the waste places of earth...

COMPLEMENTS.—C. H. Wood, of St. Helena, Cal., says—It is like the Journal very much. It comes freighted each week—freighted with something cheering and good. May the good angels bless you in your good work...

DUCHESNE, CAL.—R. Hoekin writes.—Prof. Peck has been here and exposed a fraud which he used to impose on the credulous. He denounced the Davenport, Eddy, and all physical mediums as humbugs, but admitted there is a germ of truth in Clairvoyance...

IT IS AN EASY MATTER TO TEST PHYSICAL MEDIUMS, and that, too, without having them under 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 impostors at once...

MANCHESTER, N. H.—S. B. W., of LeJants, writes.—I have known a magnetic water kept in three weeks, and that, too, in warm weather. I would advise those mediums who have not used magnetized water in their practice, to give it a trial.

TOBACCO ANTIPODE.—H. Winchester, of Lower Lake, Cal., writes.—The Tobacco Antiode sent to me has been successful in breaking the habit of chewing, indulged in for over forty-five years, and cigar smoking, which cost the party an average of four bits a day (fifty cents) for ten years...

I thought she was speaking to me. At daylight I reached the camp; she was dead.—Cococoches, an 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 Vodou secures the presence of degraded spirits through the instrumentality of incantation and burning incense—sometimes in connection therewith he uses certain snakes.

PROF. PERRY OF LUMINOUS EMANATIONS.—Many somnambulists speak of a shining atmosphere that is perceptible about the magnetizer and himself; several see sparks, streams of light or flames issuing from the fingers, feet, also from the hair, eyes, palms of the hands. When Tardy's somnambulist approximated his thumbs to his and then withdrew them, a stream of bluish-white light was seen to emanate from them...

WE HAVE NO DOUBT THERE IS A "SHINING ATMOSPHERE" surrounding magnetizers—in fact the same is connected with all persons more or less. Beltschsch makes the assertion that there are flames issuing from the poles of magnets, and he proves the existence of the same, as certain sensitives declared they saw them.

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

DEATH.—There is in this inquiry an earnestness of desire for positive knowledge, that leaves no shadow of doubt that the question was really asked. Every person naturally makes the inquiry: "Death has this dead person from the world from this time, and he is to be as a home. The associations natural to his conditions have woven bands so closely around the heart, that the dread of separation is often painful to contemplate, and shunned as would a some monster that came to rob you of all your earthly treasures."

REALLY WONDERFUL.—Professor Bell's improvement, namely, the transmission of the human voice, has become so far perfected that persons have conversed over one thousand miles with perfect distinctness, and with the vocal cords of one or two persons. But if the human voice can now be sent over the wire, and so distinctly that when two or three known parties are telegraphing, the voice of each can be recognized, we may soon have a distinct, more delivering speech in New York, New York, or London, and audiences assembled in Music Hall or Faneuil Hall to listen.—Boston Traveller.

HOW TO DESTROY THE GRASSHOPPERS.—Mr. D. G. Lane, from the West India Islands, writes as follows to the Council Bluffs Globe: For the last two weeks I have been in this country from the West Indies, and I find the grasshoppers making great ravages in vegetation. In order to prevent this, I have used a powder of sulphur on tobacco in the center of a field, and saw what it has taken so much toll to develop. The crop plant two grains of flaxseed in each hill. This will prevent them from injuring the potatoes, as they will not go near the flax.

BY WHAT SYSTEM OF LOGIC CAN IT BE ESTABLISHED that destroying grasshoppers, is the destruction of a species of animate creature made directly by Duty himself? Those who are conscientious on this score, can allow their crops to be destroyed by them; those who don't care a playance as to who made them, can try the above as suggested by Mr. Lane.

OHAGRIH FALLS, OHIO.—G. W. Antidale writes:—I have read the JOURNAL, and think I shall become a life-subscriber. Twenty-three years ago I was converted from the church to Spiritualism, and it has not been 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. Champion 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 LECTURES, and their effect is rendered more permanent if the JOURNAL is circulated generally among those who hear them.

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

IN THE DEATH DEAD?—"Anonymous" writes an article from Santa Barbara, Cal., on "Finnance," and concludes by saying: "If you find anything like the Devil 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 evil."

JENNIFER LOUD WEBB.—Mrs. N. P. Gaus, of 18 West Twenty-first street, New York, writes in high terms of Mrs. Webb's mediumship. Bands 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.

WATERTOWN, N. Y.—Yes, Dolan writes: I do not believe on word of your evaluating nonsense as to the hereafter; but the fact that there are brains and enterprises at the head of your paper, is sufficient guarantee to me that eventually there is good coming out of it. Go ahead, and may you prosper in your good work.

MR. DOLAN IS SURELY A SEEKER after truth, and eventually he is sure to find it. By and by that which is "evaluating nonsense" to him, will become the grandest of truths. He subscribes for the JOURNAL for one year.

UNION AMONG AMERICAN SPIRITUALISTS.—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 religious nature, while in England the alliance is founded merely upon the acceptance of the facts, leaving every man free to form his own opinions. The program is rather of an orthodox character, the result of which will certainly be discord to some extent.—London Spiritualist.



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