

RELIGIO PHILOSOPHICAL JOURNAL

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

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

VOL. XXI.

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

CHICAGO, SEPTEMBER 23, 1876.

ONE YEAR, IN ADVANCE, \$10.00. SINGLE COPIES, 25 CENTS.

NO. 2

WONDERFUL MANIFESTATIONS.

One-half Bushel of Flowers Brought to a Circle—A Lost Purse Returned—Exposing Humbugs.

COMMUNICATION FROM E. C. DUFF, 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 majority 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 occurring in the dark—darkness being a necessary condition. I announced from the rostrum in Lincoln Hall, on Sunday the 20th, that I would 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 flutter about it by the spurious mediums, while the genuine had nothing to fear, and were rather pleased that I had announced my intention to do so, and the following Sunday, the 27th, Lincoln Hall was crowded, every 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 aiming my blows at them, as I only strike at the false, and will sustain the true to the bitter end. On Monday following my announcement, I visited the Centennial ground, and at noon after getting my dinner, I left my purse, as I afterward supposed, 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 purse contained some \$64 in money, several precious stones, notes, papers, etc. Of course I was very much worried about it, but supposed I should get it again, as I thought I knew where I had left it, so I only mentioned it to one or two friends. But my utter disappointment I was informed that the cashier had seen nothing of my purse. On the following day Mrs. Thayer, the wonderful flower medium, called at my rooms with a friend. Noticing my downcast appearance, they inquired of the cause, and I informed them. Mrs. Thayer and her friend invited me to attend a seance 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 genuineness 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—blinding, 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 securely fastened. The large circle of friends and skeptics then left the room, most of them delighted and some astonished, and others confounded. The most of the people having withdrawn, Mrs. Thayer 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 between them in the full light of the gas. This surprised them somewhat, when Mrs. Thayer (the medium) said she felt as though they were going to bring something more; and again replying 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 fifteen minutes, the gas was again lighted, and one of the circles, 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 opening it I found it to be the identical purse I had lost, containing my cards, precious 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 room is a mystery to me unless the good angels brought it.

There could be no collusion, and there could be no trick on the part of Mrs. Thayer. There was no one there that could have known of my loss, save Mrs. Case, Mrs. Thayer and myself. To me it was a most wonderful manifestation of spirit power.

As to the method I leave that for you to divine. I know this, that Mrs. Thayer did not do it, and I most respectfully submit it for the consideration of the readers of the *Journal*.

Philadelphia, Pa.

What Shall We Name It?

Modern Spiritualism seeks a name, and its names are undecided what to call it. We have known many children to be named after some distinguished character, but never knew the name to add one credit to their stature, nor make them any more wise or moral. But all things should have appropriate names, expressive of nature and character. I would ask in the words of J. M. Robbins, what there is

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 that from *Krios* 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 Christian, are synonymous.

This claim of spirit control, was not only been called Spiritualism and Christianity, but has also been called by many other names in different ages and different nations of the earth. Spiritualism is simply primitive Christianity, as old as humanity. We are truly the Christian church, to which Jesus and all ancient as well as modern reformers have belonged. Jesus had no creed but truth, and practiced the same old therapeutic system of laying 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 Christian, because so many things irrational have been connected with it, the same objection can be urged against Spiritualism. Let us then call the new order Rational Christianity. To speak of Christian Spiritualism, is as perfect tautology, as to speak of Christian Christianity. But for one I am not so very particular about the name, provided the system can be so systematized 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 keep Spiritualists 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 say such is the condition of Spiritualists or Rational Christians, but I do say such things have been strangely neglected. In conclusion, I propose for the Spiritualists, the name Christian or Rational Christian, as preferred by the majority.

A. M. WORDEN.

EXPOSERS OF SPIRITUALISM.

Want of Integrity in Other Matters.

The *New York Sun* of the 21st ult. contains a column devoted to exhortation 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 cashed Surgeon General of the army." This disgraced "Surgeon General" has exuded 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 soughing or his crude brain entitled "Spiritualism and Nervous Derangement" 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 compelled to admit, "The first sentence of the book shows his ignorance of Spiritual Philosophy," and again "it seems amusing for Dr. Hammond to explain to Crookes, Wallace and others, laws of science which they have overlooked." Had not the reviewer been influenced by outside 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—evidently written and entitled to sell—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 show 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 readily 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 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 congestion," 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 aimed at the appearance of originality by methods that are entirely unscientific and vicious.

Whatever Dr. Hammond's book contains that is good and accurate, has long been known and accepted, and is to be found in other works on the same subject; and what he claims as new and original is generally inaccurate, and presented in an unequal and one-sided way. The experiments of Dr. Hammond upon this question are mere repetitions of experiments performed by Darwin of England many years ago. In this category Dr. Hammond continually refers to his work on "Sleep and its Derangements," in support of his views, without, we think, giving proper credit to Darwin, whose experiments were really original.

But throughout the book he is one-sided, unfair and unscientific, and this is true especially in the prominence which he gives to observations on the circulation in the retina by means of the ophthalmoscope, as a means of diagnosis and as a guide to treatment. Dr. Hammond assumes that there is such a relation between the circulation at the bottom of the eye 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 supposed to him nearly all who are regarded as authorities on diseases of the nervous system or diseases of the eye. This is another instance of his considering the arguments of one side only; in fact, his statements are better calculated to make an impression upon his patients than upon scientific men.

We hope that in another edition he will present a more accurate resume of neurological science, containing fewer affirmations of the efficacy of remedies which, unfortunately, do not prove so successful in the hands of other practitioners.

Views should not be advanced with the air 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 cashed 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 exposé of Spiritualism. That the effect of Bishop's performances has been beneficial to Spiritualism, can not be passed to their credit, as that was not the object sought to be attained. They held themselves out to the public as high moral men, of substance and sentences extraordinary, and it has turned out very nearly, that Hammond was an ass and Bishop his tool.

T. OMBRES.

New York.

Phenomenal Spiritualism.

BY J. H. H.

In our study of Spiritualism, in which we have been learning from the beginning, and will be to the end, we sometimes feel astonished at what seems to us to be perfect capriciousness. We can trace no law and assign no cause for the effect. This shows the source to be higher than ourselves. What would one give for that Religion which was on the level with man's understanding, every thing understood, the how and the wherefore. All the knowledge we have to-day is, after the advent of Spiritualism for twenty years, that a material is generated by which spiritual communion is practicable. How this material is wielded is only known on the other side. Twenty years ago we saw the apparition of one or two spirits in the form of two children playing together on the floor. It was in broad day light. There were no children in the house. We deliberately looked at them for a moment as we would at a stranger coming into the room. The forms vanished in about a minute. We have not seen since any other spirits. At a circle which had previously met many times with a good medium, no results were obtained until one of the company weary with waiting, gave a look at the medium to intimate that he was going to trick the table himself; he gave it a vigorous push in his mirth, and the table went with all its power in a perfect whirl, the sitters running round to keep their hands on. One of the party was a clergyman. The old gentleman was so excited and glad that he exclaimed with joy, "Lord God! The medium did not know until the seance was over that the mirthful gentleman, who was no medium, had given the table a start. The balance of the evening was a success, so far as manifestations were concerned.

In the Book of the Martyrs, a young Christian condemned to be burned alive by the Catholics, it is 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 encouraged him, but said he with down cast eyes, of late he has not come to me. "I say 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 dreadful place of execution on the morning of the event, and just before he reached the spot his countenance lighted up with joy and triumph, and he exclaimed, "He has come, he has come!" An hour later and the two spirits, no doubt, were walking together in the garden of God.

My own mother seventy years ago, talked with, and felt spirits. In later years they became so materialized that she could not distinguish them from the living. The development of Mr. W. H. First, one of the most successful sealed-letter mediums, is equally remarkable. He had tried for years to bring out some medial power, and had given up the effort. At the circle, however, he was anxious that a lady friend should be developed. He snatched up a pencil from the table, putting it into her hand, and holding one in his own to show her how. "Just hold your pencil so," he said, and instantly the one in his own hand moved to his astonishment, but did not in the lady's. From that time the doctor became a medium of rare powers, notwithstanding the abuse and misrepresentations he is now passing through. Dr. J. H. Hall, the late editor of the *American Journal of Spiritual Science*, New York, is endeavoring to form an alliance with the great Indian doctor of Missouri, whose cures are almost miraculous. If he succeeds in getting our Indian brother to New York, we believe the object will be accomplished of a great and good work that *Sodom* of Spiritualism has never dreamed of. No better man can be found than Dr. Hall. We hope our Indian brother will go. New York City.

endeavoring to form an alliance with the great Indian doctor of Missouri, whose cures are almost miraculous. If he succeeds in getting our Indian brother to New York, we believe the object will be accomplished of a great and good work that *Sodom* of Spiritualism has never dreamed of. No better man can be found than Dr. Hall. We hope our Indian brother will go. New York City.

Communication from Madison, Wis.

BRO. JONES:—There is great excitement here in regard to Dr. Witteford's aerial flight, and my friend Gill and myself have had to take 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. Witteford is here, and he don't know how he came. He reached my house at 20 minutes past 5 this morning, and I got up and let him in; he was completely exhausted. He had a handcut on one wrist. He occupied the bed the most of the day. At 9 A. M. I received a telegram from Mrs. Witteford which read thus: "Dr. left here at 8:30 last evening; is he in Madison?"

I immediately sent the following reply: "Doctor arrived here safely."

Tuesday evening Mr. Gill and I took the Doctor out to Mr. Lykin's, three and one half miles west of the city, and within one and one half miles from where he was landed. I will say here that I think it was the spirits intention to put him down at Mr. Lykin's house, as Crane 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 handcut. John Crane controlled one of the persons present, and congratulated the company upon their success in bringing his medium in their midst. Then the Doctor's controlling hand put him into a deep trance and removed the handcut and threw it across the room.

Joseph Balsano, an Italian, controlled the Doctor, and said if they would fix their mind upon something of the Doctor's at his home in Chicago, they would try and bring it. Some spoke of a bird, a hat, a music box, a ring, but finally his mother's spectacles were decided upon. His hands were then tightly held by persons in the circle for about three minutes, when a pair of spectacles 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. Her answer was that she had missed her spectacles, and asking if we had them.

The Doctor has been giving some very satisfactory sittings for independent state-writing.

We held a dark seance for about a half-hour this evening, which was very powerful—the spirits talked to us through the trumpet, talking 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. WHEELLOCK.

Madison, Wis.

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 Chicago 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 the new mode of travel he really proved successful, then what sense in paying railroad fare? Why not all of us go to the centennial. There are ghosts enough, certainly, to attend to our wants. It will be just our luck to elect Tilden with the hope of obtaining a fat post-office, and then find that spirits will monopolize the mail business. The spirit of the old actor got the Doctor's letter to Chicago all right, and tore or four hours ahead of regular mail time. Way can not a whole host of spirits be engaged for this business, and save expense?—*Madison (Wis.) Press*.

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

The following extract from a letter, which I received from D. D. Home, under date, Chicago, September 19th, 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 Spiritualism might be exposed, if its leadership should ever fall into the hands of cliques or single over-bearing and conceited individuals, who under the disguise of associated authority, would soon vie with the old ecclesiastical powers in exercising dogmatical sway and suppressing individual freedom.

Mr. Home writes to me:— "Are you aware of the great honor I have had? Twenty-eight members of the celebrated Theosophical Society, have signed a document, excluding me not alone from all privileges of their so-called society, but also refusing to correspond with me either in the way of private correspondence, or in the public prints. You may well imagine the comfort I will now, I trust, have no more disgraced as 'Ewery Boy's' letter; with such phrases as, 'We will have a carnival of chuck; I will tell, or I will reveal, and containing such funny

threats as to publish the Lyon law suit. Of course I wrote to say that this would be 'stealing my thunder,' for I had already published one-half of the case in the second volume of 'Incidents in my Life,' and the remaining half was to be given in the third volume. I will also be spared such cheering letters as I have had from another distinguished member of that august body with the following sentence: 'You will fall like Lucifer, and if hit with a bullet through your head, I believe it will be with shame and sorrow in your heart.' I take it for granted that their 'elementaries' have been explaining them some yarn about 'Lucifer having had a bullet through his head.' In any case it is a bit of news not to be overlooked. This same individual has been writing to my enemies in England and giving them his opinions as an 'American gentleman' of me. This is too comical for his first letter to me contains these words: 'Spiritualism in America is no doubt advancing 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 Europe.' What will America do in losing one of the 'few gentlemen' it contains, and how will the Theosophical 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."

This bull of the theosophical pope, this document 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 hilarity. It may, however, not be superfluous 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 *JOURNAL*, in my opinion, deserves the sincere gratitude of all true Spiritualists. It certainly has mine.

Let me close with the remark that the above extract from Mr. Home's letter is published, not only with the author's authority, but upon his express wish.

Mr. Home's friends will be as sorry as I was, to read that he had "a very serious relapse and must relinquish all hope of ever being well again."

DR. G. BLOEDER.

Brooklyn, N. Y.

Letter from Bishop A. Beals.

DEAR JOURNAL:—While a Summer fragrance is gently wafted 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 children dress their brow with garlands of flowers, and lay at her feet the golden tributes of all the harvests of the earth.

Make rich the harvest of my thought, With good or evil o'erfraught. 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, For strength to lift my weight of care, Be thou, oh, angel ones my guide, Transfused by my earthly side, With Nature's voice and pleading tone Still may I ever hear thy own. In mingled cadence soft and sweet, As friend with friend in pleasanter meet.

The cause of Spiritualism is steadily advancing in this vicinity and eliciting the sympathies of some of the best minds. I held a grove-meeting recently in the village of Herdiana, where I had previously spoken and using the Methodist church there. The few remaining members of that denomination made an effort to close their church doors on us the last time, I spoke there, but this spirit of intolerance only increased the zeal of the liberal minded and induced them to arrange a grove-meeting, which proved to be a perfect success. The audience was large, and the perfect harmony that prevailed left an impression favorable to the cause of spirit communion.

I have just filled an engagement at East Otto and Edgelyville, and have made arrangements to return again. At East Otto I disturbed the equanimity of a R. V. 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 was not seen while I remained. He is the same reverend that I met some four years ago at Friendship, where he was located to preach, and from the favorable opinions of my friends there and his appearance to me caused me to speak of him favorably in an article published in your paper, but who has since proved himself to be an oily-tongued hypocrite. These miserable-patriarchians need not take their solemn foot, it will show itself in all the hideous deformity. I go from here to attend the Coliseum Convention, and then to LeRoy, South Barr, Herdiana, East Otto and Edgelyville. I have engagements until October. Those wishing to make engagements will please write me at Versailles, N. Y. My address is 101 Springville, N. Y. My wife is at the college.

NATURE'S INTERIOR UNFOLDINGS.

By D. G. Moher, 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, 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 forbid its devotees delving into nature's hidden recesses for spiritual knowledge—that knowledge that reveals the causes of the formation, not only of all worlds and systems of worlds, but all living, animated and intellectual existences, and unfolds the laws that govern their development, unfoldment and infinitesimal activities, both physically and spiritually. With the cloge of orthodoxy removed, we can proceed to demonstrate the fact that not only the cosmic universe, but every organized form inanimate, animate or intellectual, is a mechanical structure; furthermore, that all planets and planetary systems are sentient forms, and that they are also the parents of not only new planets that are continually being brought into existence, but of all minor sentient forms that exist. All are but parts of one stupendous whole, whose body nature is and God the soul.

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; and in presentation of the evidence it seems necessary to describe in outline an ideal form of the unseen universe as presented to my interior perceptions, and confirmed by supernal impressions. The fact that all planetary bodies are endowed with axial and orbital motions needs no proof, but the why and wherefore of the supernal law governing such motions are as yet a profound mystery to the masses in our mundane sphere. The time now seems to have arrived in which a new philosophy—a new revelation is demanded that will better satisfy the reasoning faculties of the more progressed intellects and progressing intellects are starving for the want of intellectual and spiritual aliment better suited to their more illuminated understanding. I trust that the reader understands that new revelations in all past history have ever 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 presentation.

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 of successive degrees of refinement or sublimation, the more sublimated pervading the less sublimated or grosser, ad infinitum. Furthermore, there is presented a spiritual universe, each spiritual planet being separate from the planets of the physical 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 which takes the name celestial or fourth degree of sublimation; thus, sublimated, ad infinitum. There are also independent planets of the third, fourth, fifth, sixth and seventh degrees moving in the same orbits of those of the physical and spiritual degrees in their regular order; these being also pervaded by forms 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 in 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 independent 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 embodied, as well as disembodied spirits, embody a superspiritual form and thus sublimated to the seventh degree. A single human form embodies forms corresponding to seven degrees of sublimation, or to the planets of the seven different degrees.

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 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 proper of our planet is in the form of a broad belt encircling the earth just outside of the physical 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 convinced 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 belts of the planet Saturn, are physical prototypes, are, no doubt, of unequal width, depth and distance asunder, as I shall endeavor to show. It must be considered as a logical fact that all space is occupied by matter of some degree of refinement; on all other words, all space is filled with all degrees of matter from the grossest to the most refined—ad infinitum. Space unoccupied by matter of the physical or first degree, is occupied by matter of the second or spiritual degree. Space unoccupied by matter of the third or superspiritual degree, etc. There is, doubtless, more space unoccupied by the particles of the physical atmosphere, between the particles or atoms thereof than is occupied by such particles. This space is occupied, not only with atoms of unstable gases and odors, but with the atoms of the spiritual atmosphere. The atoms comprising the spiritual atmosphere are like the particles of the physical atmosphere, of a certain form, making the fact inevitable that, proportionally, much unoccupied space intervenes between these atoms, which, as before, must be occupied by few molecules of the superspiritual atmosphere; thus sublimated—ad infinitum. The spiritual atmosphere not only permeates the physical atmosphere, but extends beyond it a sufficient distance to envelop the spiritual sphere or belt. The superspiritual atmosphere extends a sufficient distance beyond the spiritual to envelop the superspiritual belt; thus onward to the seventh celestial sphere and beyond. Two of these celestial belts form the orbital channel of our moon and the celestial, secondary planets of our earth, corresponding 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 motion of such elements being dependent, each upon the more refined elements that pervade it. The planet Saturn has seven visible moons. Our earth has also seven, only one of which is yet visible to mortals and two to disembodied spirits.

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 encircle our earth, we must conclude that no physical planet exists without its celestial spheres, and that solar planets or moons are also not without their celestial belts. This being admitted it seems an undeniable fact that the primary planets, that revolve around the sun, as well as the secondary 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 encircling our sun, and no less than nine around the planet Saturn, besides the physical belts known to astronomers.

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; and judging from this fact it is quite conclusive that in relation to depth, width, circumference, convexity and concavity of their inner and outer surfaces, distances asunder and in other particulars, the system of the celestial spheres presents to our understanding a variable, at least, approximating to that of planets and planetary systems.

Furthermore, when we take into consideration the cometary system of the universe and the eccentricities of the spheres that form the channels that guide the comets in their unvarying course through what is called space, from one extreme point of the universe to an opposite one, and the unequal, though exact 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 "stupendous 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 celestial spheres are densely populated with intellectual, physical and celestial forms, a portion of whom have been acquiring knowledge through ages on ages of eternity, it can but be conclusive that each and all the parts of a universe or of a "stupendous whole," are as intellectually 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 intellectual communication between the parts and individuals of the parts of our physical planet within the last half of a century, can we not, with much certainty, conclude that in the natural course of events, instantaneous communication between all parts of our earth and between 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 nervous 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 celestial worlds with their countless belts or spheres forming an intellectual organism of a universe or a "stupendous whole," with perfect and instantaneous communication between the parts and spheres, however distant, being perfectly analogous to an animal or human nerve organism.

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 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 vast structure together, and keeps 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. Attraction of gravitation, centrifugal and centripetal 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 "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, Len.]
MR. EDITOR:—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. 6, Suffolk St., South-west Corner, Newmarket-on-Tyne, on Sunday evening, Aug. 6th, 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 top of the ceiling and the floor were unbroken, and the sides of the ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this unshaken corner, which was called the "cabinet." The time having fully arrived, Mr. Petty the elder opened the seance by an earnest supplication. The first part of the seance was devoted to what is termed the physical. A table, musical instruments, a bell, and a pasteboard tube, were placed in the cabinet, and the medium sat outside with the company. After singing while 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 nobody. 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 me 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 recess and admit the other sitters 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. The outsiders were let in, and soon the table was set near the centre opening of the curtains, with chair for our celestial host and visitor to sit on; and soon the table was adorned with tablecloth, teacups and saucers, sugar and milk vessels with contents, a fine lot of well-buttered teacakes, warm and ready for use; a large Britannia-metal teapot, with fragrant contents, and spoons with it to sweeten the same. These were in readiness, and were supplied by the generous attention 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 ask a blessing.

A little sweet singing was next in order, and, in the faintest element of its delightful cadence 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 reception, 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 gullible (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 one 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 dispipated when the form is dematerialized." When the tea-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 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 music 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 aid 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, "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 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 bowed to squeak as he walked the floor. He heard 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 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 all 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 the chair and sat on it, and rising, he said it was about time for him to return, 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 gratefully 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 visitor. After saying "Good night," she retired, gratefully bowing to the company.

And now it remains for me to record, what all investigators 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 upon 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 curtain, but in an instant it was held aside by the hand of the spirit, and both stood in view of all the company, and all burst forth in praise, adoration, and thanks to the Giver of all Good for extending 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 drew 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, certainly 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 perambulations from opening to opening of the curtain, 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-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 save the fluid from waste, we held our hands under the table, and spirit hands greeted us—both tiny and strong ones. I daresay 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 sitters, which I copy from their own signatures—Messrs. William Lee, John Hare, William B. Robertson, Orville Pitcher, Joseph Petty, Joseph Robertson, Jun.; Mesdames 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 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 expressed my doubts of its fulfillment.

On the evening of the 29th of June Mr. and Mrs. S. P. Kase, of No. 1601 North Fifteenth St., Philadelphia, informed me that Mrs. Lucie B. Lewis, of Cincinnati and her friend, Mrs. Burk, both personally, entire strangers to them, had arrived that day in Philadelphia; had called upon them and informed them that Mrs. Lewis had visited Philadelphia at the request of the spirit of General Washington, who was her spirit guide and guardian, to enable him to appear in that city on the evening of the 4th of July, in tangible form; and had further informed them that she had been requested by Washington to go to them and get them to arrange a seance to be held at their residence on that evening. Mr. and Mrs. Kase invited me to be one of the circle, an invitation which I gratefully accepted. This was the first intimation that I had received that led me to expect the fulfillment of Washington's promise.

Mrs. Lewis is a most highly-favored medium 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, trifled and persecuted instruments of the angel world are subjected. She is the cherished wife of a devoted husband, whose ample means render her entirely independent of the frowns or favors of an uncharitable world. She has

been 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, Martha 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 light. He appeared at subsequent seances 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 while Mrs. Lewis remained at Terre Haute, General Washington and his wife Martha Washington appeared at 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 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, 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 in 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 of 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 the rambling of thunder denoted an approaching storm. The evening was excessively warm, and the atmospheric 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 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 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 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 paused 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 towards 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 50 years of age 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

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 immediately came out and stood in front of the curtain. Pausing a moment, he raised his hands, as if in benediction, and said, deliberately and distinctly, "Peace, good will, love and charity to all." Seeming to lose power, he withdrew, but soon came out, and said, "Cultivate love and charity, and all will be well." When he next came out Mr. Kase asked permission 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 try to materialize." Finally he came out holding a small American flag in his hand, which had been placed in the cabinet at his request. He seemed to be more distinct and stronger than before. In a clear voice he said, "Turn up the light." Mr. Kase, who sat under the chandelier, rose to comply, but fearing the effect he hesitated to do so. Washington then said with much emphasis: "Turn up the light full." Mr. Kase did so, and there, with a strong light shining full upon his face, stood the illustrious Father of his Country.

Every one could plainly see the strong general likeness to his various portraits, and yet his face was like none of them in its details. He remained long enough to be critically viewed by all and then slowly withdrew. With the light still burning at full heat, he came out again, and a second time every one had ample opportunity to scrutinize his appearance. He then withdrew for the last time. He afterward extended his hand and drew Mrs. Lewis into the cabinet, where she remained for a time in conversation with him. Soon after the seance was closed by "Bells," the principal guide of Mr. Holmes, while the latter was in trance. Thus ended the most remarkable seance 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 different seances, since, at which identically the same noble form appeared through the mediumship of both Mr. and Mrs. Holmes, in the presence of Mr. Lewis, the mediums sat under the most absolute test conditions. This can be proven by at least fifty of the most intelligent and reliable witnesses.

The facts above stated are too important to be put aside by the sneers and jeers of prejudiced ignorance. Whether it will be believed or not, the truth is that Washington, the beloved and honored of all men, did from his spirit home descend to earth, and in temporarily materialized form appear at the residence of Mr. Kase in the city of Philadelphia, on the evening of the 100th anniversary of American Independence; thereby proving the ever living interest of himself and his spirit compatriots in the prosperity of the Republic they established and in the welfare and happiness of their posterity. Is it not about time that the appeals of the Spirit-world for recognition at the hands of "the blind leaders of the blind" should be, at least, heard and considered?

Late September Magazines.

THE WESTERN.—(H. H. Morgan, editor, box 2433, St. Louis, Mo.) Contents for September. A Course of Study from Primary School to University; Makaris—a Play in Five Acts; Analysis of Physics; Shakespeareana; Book Reviews.

SCRIBNER'S MONTHLY.—(Scribner & Co., N. York.) Contents. Princess Ise; A Fantasy; That Lass o' Lowrie's; On a Measure; Insanity and its Treatment; Wesleyan University; A Fox Hunt at Pau; Song; The Ghostly Rental; Shadows; The Voyage of the "America"; "A Wounded One will Read my Rhymes"; Something About Birds; The Bride of the Rhine; Philip Nolan's Friends or Show Your Passports; Choice and Chance; Protestantism; 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; Brics-Braes.

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

A DANCING PIANO.

Something to Puzzle the Scientists.

A Lady Makes a Piano Stand on its Hind Legs—Two Young Hercules Try to Lift it, but She Gets Them Down—She, Then Lifts the Piano with Eight Persons on it—An Astonishing Manifestation.

[From the Philadelphia City Item.]

Last evening, by invitation, an item reporter paid a visit to the house of Mr. H. P. Kase, 1601 North Fifteenth St., to witness a startling manifestation in the shape of piano moving. Now the mere fact of moving a piano is nothing extraordinary, as done in the old-fashioned manner, but on this occasion we were treated to an improved style, which certainly surpasses the old one in the ease in which it is done, and will puzzle the scientist, we think, to find out the manner in which it is accomplished.

The audience was then introduced to Mrs. Belle Young, of Washington, D. C., to whose fascinating powers the piano was to become a willing slave. Mrs. Young appeared of middle age, large-framed, and quite embosomed, with a pleasant countenance.

Everything being in readiness, Mrs. Young sat down to the piano, and began some familiar music.

It was of a kind that would have probably paralyzed Theo. Thomas' sensitive organization if he had heard it, but it suited the spirit or whatever produced the effect, for in a few seconds the piano actually reared up on two legs, and rocked in accordance with the time in which the piece was played.

Of course, the Spiritualists saw nothing very astonishing in the manifestations, but to skeptics it was staggered.

An item reporter was then requested to lift the piano, and lift the audience if it was heavy. Not being accustomed to grapple with the instrument in this manner, our reporter was rather nonplused, and was debating whether it would be advisable to take off his coat and roll up his sleeves, or whether he had better rush in one sleeve, 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 it.

About 1800 pounds, and in this weight! Our reporter says that he thinks he let all the flesh out of his back on this occasion!

The item reporter was satisfied, and so was another ambitious young man who was called forth. The vigorous efforts of these two young Hercules paralyzed the audience, who vigorously 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 piano 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 piano, and told the young gentlemen 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 piano would not move! 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 seemed nothing else) by passing her hands over the keys and commanding the instrument to "keep time," which it accordingly did. Another test was now proposed and carried out. Eight people (seven gentlemen and one lady), supposed to be the heaviest persons in the assemblage (of course the item reporter was included) sat upon the top of the piano. The total weight of the party was 1835 pounds! All being in readiness the fair sorceress began her playing, and, as a matter of course, up danced Mr. Piano, totally regardless of the 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 piano over four inches from the floor, several times in succession!

We do not attempt to explain this mysterious 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 assertion. She says it is an occult power, but has not sufficient knowledge of what it is to define it.

The action of this occult force, as exhibited in the presence of Mrs. Young, can not be explained by the cry of humbug. It demands investigation at the hands of science. In this instance it was not surrounded by the atmosphere of superstition or charlatanism, but the demonstrations were produced under circumstances that carried conviction to the minds of all investigators.

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

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 mansion.

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

During the administration of President Lincoln, she often held similar seances 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 Post Office.

Tobacco Users, Attention!

All who have a desire to get rid of the habit of using tobacco, in all its forms, can do so at the nominal expense of two dollars. Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. See testimonials in another column.

Special Notices.

Attention, Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidotes for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantees a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, Chicago, - Room 3.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's medicine, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. Journal.]

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

Newspapers and Magazines

For sale at the Office of this Paper: Beacon of Light, Boston, 5 Cents. Spiritualist Magazine, Boston, 5 Cents. Boston Investigator, Weekly, 5 Cents. The Spiritualist and Journal of Psychological Science, London, 10 Cents.

THE HALO: AN AUTOBIOGRAPHY

OF D. C. DENSMORE. THIS volume is intended to be a truthful autobiography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more exceptions than representative. It is designed to illustrate spiritual philosophy; or, in other words, to demonstrate the fact that our friends in spirit-life attend and act upon us while we inhabit material bodies; and that we frequently manifest our power over matter in the ups and downs of life here, are cognizant of every thought, cheer us when desponding, and give us hopeful words of encouragement when misfortune assails us. To the struggling, discouraged men and women of the world, to those bent down with sickness and care, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pilgrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

Childhood; Precocious Shipbuilding; At School in Providence, and School-Teaching; First Voyage Whaling; Second Voyage Whaling; Third Voyage Whaling; Farming; Purchasing the "Masthead," and Getting Ready for Sea; Fourth Voyage Whaling, in Ship "Mansell"; Lumbering Business at Gardiner, Me. Learning the Ship-building Trade, and its Results; Incidents on a Voyage to the Gold-Mines of California, and Return; Ship-building at Rockland, Me.; His first visit to the Patent Office; and often without Contact with the Patent; At Home on a Visit; Experiences in New York; Visit to Cincinnati; Gas Regulator; What became of it; Visit to St. Louis; Work in Shipyard; Driven out of Town by Advance of a Rebel Army; Stay in Paducah, Ky.; Town occupied by Gen. Forrest; Flight to Metropolitan City; Steamboat-building, etc.; Publishing a Spiritual Newspaper called the "Voice of Angels," edited and managed by Spirit; How and by whom it was first projected, and why it was gotten up.

12mo. cloth, 300 pp. Price \$1.50; postage 12c.

SECOND EDITION.

STARTLING FACTS Modern Spiritualism.

By N. B. WOLFE, M. D.

The constant and regular demand, for this book exhibited the first edition some months ago, although a very large edition was worked off. For the second edition the plates have been carefully revised under the immediate supervision of the author. The publishers have had the paper made expressly for the second edition and the united efforts of the Author and Publishers have placed on sale a very fine and attractive appearing book. Although no expense has been deemed too great that would add to the perfection of the book; the price has been reduced one-fifth.

"STARTLING FACTS IN MODERN SPIRITUALISM" embodies some of the most remarkable and wonderful facts, ever published, and of the deepest interest to all. The truth of the history herein set forth in such graphic and absorbing style, is clearly established by the most incontestable evidence. Among the witnesses are some of the prominent members of the press, and others equally well known. The book is a

Large 12mo. 548 pp., bound in extra heavy cloth, illuminated with Four Elegant Steel Portraits, and numerous Fine Wood Engravings.

Price \$2. Postage 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



THE PLANCHETTE. WHAT IS SAID OF IT.

FROM THE ALBANY EVENING JOURNAL. Do you wish to know the design of this instrument? Sit down at the table in company with some other person who has equal patience and curiosity. Let your fingers rest lightly—all of them—upon the board, and content yourself for a few minutes,—how many will depend upon how much magnetism you have in you. * * * Planchette "is always ready, and so far as responses to immediate suggestions are concerned, always correct."

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are backed by the statements of the most reliable people,—statements which constitute such a mass of evidence that we should feel bound to accept the facts, even though we had not witnessed them ourselves. You may hold a conversation with Planchette, and so your own part in it consists of interrogations. In replies, so far as we have seen, are sometimes false. So are the replies often given by human respondents.

FROM CHRISTIAN WATCHMAN & REFLECTOR. The tips of your fingers are placed very lightly upon the elbows raised from the table. Two pairs of hands are better than one. Few people can act feignly alone. * * * What is this mysterious plaything? Ask it * * * Theories fall before this simple toy, opinions balk, experience defies itself.—E. Stuart Phelps.

FROM LIPPINCOTT'S MAGAZINE. There is an innocent little mystery, 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 swings to every motion; the castors turn with the slightest touch of the pencil point marks lines and words on the smallest provocation.

FROM THE BOSTON TRAVELER. That Planchette is full of vagaries there is no question of doubt; that some are as shrewd as Mr. Malloy's pig, with others it is docile and quick to answer questions, is not to be denied. It has been known to give up all 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, capable of supplying 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. Usually, when two or more persons rest their fingers lightly upon the instrument, after a little while it begins to move, and, 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 rapidity; and, as dates are given and incidents and circumstances related, entirely independent of the knowledge of those operating the instrument, it has become a puzzle and a wonder to thousands.

The Planchette is made of fine polished wood, with metal castors where, and is furnished completely in a handsome box with pencil and directions, by which any one can easily understand how to use it. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Price, \$1.75. Gift, \$2.25. Postage Free.

TRAVELS Around the World;

OR, What I saw in the South Sea Islands, Australia, China, India, and other "Heathen" Countries. BY J. M. FEEBLES. Author of "Seers of the Ages," "Spiritualism Defined and Defended," "Jesus—Myth, Man or God," etc.

This interesting work is the result of two years' travel and observation in Europe and Oriental Lands. It is used in a fine volume of 414 pages. 8vo., finely bound in cloth. Price \$3.00, postage 16 cents. * * * For sale, wholesale and retail at the office of this paper.

SEVEN HOUR System of Grammar.

BY PROF. D. P. HOWE. The author has demonstrated repeatedly that a person of average ability can learn to speak and write correctly after one week's careful study of this little book. Thousands have been sold and they always give satisfaction. Price, in paper covers, 50 cents. Postage at the office of this paper. * * * For sale, wholesale and retail, at the office of this paper.

SELF-INSTRUCTOR IN Phrenology and Physiology.

with over 100 engravings and blank chart, for filling up. Price, 75 cents; postage 6 cts. * * * For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Principles of Nature: Divine Revelations, and A Voice to Mankind.

By A. J. DAVIS. Thirty-second edition, just published with a likeness of the author, and containing a family record for marriages, births and deaths. This is the first and most comprehensive volume of Mr. Davis, comprising the basis and ample outline of the Harmonial Philosophy. It is a work of unprecedented character, the author being exalted to a position which gave him access to a knowledge of the structure and laws of the whole material and spiritual universes. It treats upon subjects of the profoundest interest and of unexampled importance to the human race. Its claims are confessed by the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history of psychology.

Price—\$3.50—Postage, 50 cents. * * * For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

FOURTH EDITION SINCE THE Great Fire! THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE.

THIS WORK ALSO CONTAINS A LECTURE BY PARKER PILLSBURY ON THE SABBATH. Edited by S. S. JONES.

THIS INVALUABLE PAMPHLET IS AGAIN READY FOR DELIVERY, AND SHOULD HAVE RAPID AND CONSTANT SALE—IF YOU HAVE NO NEED OF THE LIGHT IT SHEDS, BUY IT FOR SOME POOR, IGNORANT "ORTHODOX" FRIEND AND HE WILL BLESS YOU FOR IT.

Price, 25 cents. Postage, 3 cents. * * * For sale at the office of this paper.

THE BHAGAVAD-GITA OR A Discourse on Divine Matters,

BETWEEN KRISHNA and ARJUNA. A SANSKRIT PHILOSOPHICAL POEM.

TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON SANSKRIT PHILOLOGY, AND OTHER MATTER.

By J. COCKBURN THOMSON, Member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

THIS WORK contains curious details of the Manners, Customs, Mythology, Worship, etc., of the Hindus. The principal design of these discourses seems to have been to unite all the prevailing modes of worship of those days; the Brahmins esteem it to contain all the grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of those of a different persuasion.

The spirit of the age prompts thoughtful people to inquire into the traditions of the past. In doing so, it is found that mythology has played her part well. The traditions of the fathers have been systematized by thoughtful men, from time to time, in different ages of the world. Later generations have believed such traditions, so systematized, to be nothing less than divine commands. Imaginary gods have been constructed to whom the world has paid homage and divine honors.

If we receive as truth, all that is believed by credulous devotees, the world has had numerous incarnate deities. These have been believed to be the founder of the Christian religion, and to regard the gentle Nazarene as the only Son of God, take a very limited view of the various religious systems of the present and of the past ages.

Among the incarnate deities that different systems of religion have recognized as having existed, through omnipotent love for fallen humanity, by the overshadowing of females of vestal purity, Krishna was a teacher as important in the Harmonical system of religion, as Christ is in the plan of salvation. He is identified with the Jews' Great Jehovah, believed in by Christians.

His coming was foretold, even as was Christ's. At the age of sixteen, Krishna began to preach, and was like Christ, the founder of a new religion. Prior to the great Chicago fire, the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, published the Bhagavad-Gita from a translation of the Sanskrit, by that celebrated scholar, Charles Wilkins. Nearly two editions of that work were sold when the fire-bell came and destroyed the stereotype plates. The demand for the work being so great, we were induced to send to England for a copy of a more recent translation, by J. Cockburn Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

The translator accompanied the work with copious notes, which are of more or less value, as an explanatory of the text, but the reader will judge them for just what they are worth—nothing more is expected.

The text as correctly translated, contains gems of thought, transmitted from antiquity, which are of real intrinsic value to the thoughtful people of the age, and to them the work is most respectfully recommended by the American Publisher.

The book is a volume of 275 pages and the mechanical part is finished in a superior manner, being printed on heavy-graded paper and bound in extra-heavy cloth with richly illuminated back, borders and side title.

Price, \$1.75. Gift, \$2.25. Postage Free.

* * * For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Agents Wanted.

AGENTS double their money selling "Dr. Chase's Improved" (25) Hoop Book. Address Dr. Chase's Printing House, Ann Arbor, Mich. Wm. H. H. H.

Miscellaneous.

FRANK BAKER, A. W. OSGOOD, Notary Public. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS. Rooms 15 & 16, TIMES BUILDING, CHICAGO.

SPRIT HEARING TRUMPET and a Lo... son in Medicament, all for one dollar. Full I... mail, by PROF. J. B. CAMPBELL, V. D., 128 LOW... WORTH STREET, CINCINNATI, OHIO.

\$10 for \$1. Magnificent Chromo... for \$1.00 per dozen. The Wines of Virg... "Snow Storm." See Send \$1.00 for sample... factation guaranteed. Chromos of all kinds. New sty... xxi. Catalogue free. J. LATHAM & CO., Art Pa... 219 Washington Street, Boston, Mas... v1876

ZELL'S 150,000 articles, 2,000 engravings, and 18 colored maps. The BEST BOOK—universal knowledge in the language. Now in course of publication. SPECIMEN with... sent for 50 cents. CHAS. H. DAVIS & CO., Philadelphia

D. LANGELL'S ASTHMA & CATARRH REMEDY. I have struggled twenty years... between life and death with ASTHMA... experimented by combining... I fortunately discovered a sure cure for ASTHMA and CATARRH... I have tried to relieve any one of Asthma... instantly, so the patient can do so... of \$1.00 per box. Address... D. LANGELL, Apple Creek, O... for sale by Druggists.

PILES & FISTULA POSITIVELY CURED without pain or use of knife, caustic, or any other cure or prep. Dr. J. B. C. PRATT, 157 & 159 East Madison St., Chicago, Ill. v1876

FREE! \$70 A Week! FREE! Ladies & Gentlemen in search of honorable, permanent employment, can obtain the same by securing the agency of our... HOUSEHOLD NECESSITY & "FRIEND." We offer energetic persons most interesting work and choice ever offered. Make Money and will cheerfully send 10 samples for 25 cents to persons desiring to test the article. Particulars free! C. D. HAY & CO., Chicago, Ill. v1876

DISCOURSES THROUGH THE MEDIUMSHIP OF Mrs. CORA L. V. TAPPAN

This beautiful volume contains as much matter as 50 ordinary books of the same bulk. It includes FIFTY-FOUR DISCOURSES, REPORTED VERBATIM, AND CORRECTED BY MRS. TAPPAN.

Sixty-Three Extemporaneous Poems and Sixteen Extracts. In one volume of 780 pages, on toned paper, elegant bound. Price \$5.00; postage, 25 cents. Gift edition, beveled boards, with Photographs. Mrs. TAPPAN on Symbolical Modesty, as a Pronouncement. Price \$3.50; postage, 25 cents. * * * For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

STRANGE VISITORS

A Series of Original Papers, EMBRACING PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY.

BY THE SPIRITS OF IRVING, WILLIS, BROWNE, RICHTER, THACKERAY, BYRON, HUMPHOLDT, WHELLEY, HAWTHORNE, BROWNING, AND OTHERS.

Now Dwelling in the Spirit-World. These wonderful articles were dictated through a clairvoyant, while in a trance state, and are of the most intensely interesting and thrilling nature. The sale of this extraordinary work has been of a most unprecedented nature. Elegantly bound in cloth. Price, \$1.50, postage, 30 cents. * * * For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Christian Spiritualism THE IDENTITY OF Primitive Christianity AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. IN TWO OCTAVO VOLUMES. PRICE \$5.00; SINGLE VOLUMES, \$2.50; POSTAGE FREE.

CONTENTS OF VOL. I. I—Spiritual Gifts. II—Inspiration and Mediumship. III—Condition of the Soul. IV—Gift of Healing. V—Working of Miracles. VI—Physical Manifestations. VII—Prophecy. VIII—Planchette and Spirits. IX—Apparitions. X—Divine kinds of Tongues. XI—Try the Spirits. XII—Conditions must be regarded. XIII—The use of humble means. XIV—Angels were once mortals. XV—Spirits in Prison. XVI—Possession and Obsession. XVII—Witchcraft and Sorcery. XVIII—Hebrew Prophets and Mediums. XIX—Natural and Spiritual Body. XX—Materialization of Spirit forms. XXI—Table-Rappings and Trappings. XXII—Dispensary of the Friends, Phantasies and Illusions.

CONTENTS OF VOL. II. I—Spirit Writing. II—Location and Conveyance by Spirit-Power. III—Insensibility to Fire. IV—Clairvoyance and Somnambulism. V—Clairaudience. VI—Dreams and Visions. VII—France and Kentucky. VIII—Holy Ghost. IX—Heaven and Contention. X—The Ministry of Angels. XI—Death. XII—The Spirit-World. XIII—Spiritualism and the Church. XIV—Spiritualism and Science. XV—Conclusion.

* * * For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

S. S. JONES, EDITOR. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$3.15

Religio-Philosophical Publishing House. All letters and communications should be addressed to Religio-Philosophical Publishing House, Chicago.

NEWSPAPER DECISIONS.

1.—Any person who takes a paper regularly from the post-office, whether directed to his name or another's, or whether he has subscribed or not, is responsible for its payment.

2.—If any person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount—whether the paper is taken from the office or not.

3.—The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

4.—In making remittances for subscription, always procure a draft on New York, or Chicago, or Post-Office Money Order, if possible. When neither of these can be procured, send the money, but always to a Registered Letter. The registration fee has been reduced to ten cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail.

5.—Those sending money to this office for the Journal should be careful to state whether it be for a regular or a new subscription, and write all proper names plainly.

6.—Orders are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrears is made, as required by law.

7.—No names returned on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 1876, it will be marked "J. Smith 1 Dec. 1876." It will be paid only to 1 Dec. 1876. It will stand thus: "J. Smith 1 Dec. 1876."

LOCATION.

THE WEST FRONT OF THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE IS 127 Fourth Avenue.

THE EAST FRONT

IS 304 Dearborn, near Harrison street, two blocks south, and in plain view of the south and east fronts of the new Custom House and Post-office.

Subscribers, who wish to ride by public conveyance, will leave the State street horse cars or the Clark street omnibuses, at Harrison street.

CHICAGO, SATURDAY, SEPTEMBER 18, 1876.

THE VOODOOS.

Is the Devil Dead?

NUMBER XLVI.—(WHOLE NUMBER LIL.)

Their Infernal Orgies—The two Planes of Existence—The Lesson for Spiritualists to Learn.

Life—What is it? Enclave a little seed in the debris of your back yards where nothing but stench is exhaled, and it will germinate, produce a green plant, and finally crown itself with a rain-bow tinted flower! Scatter the seed 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 nature, and in ornamenting your gardens with the choicest of flowers and fruits.

Rich condition of earth-life has its corresponding condition in Spirit-life. Examine this feature of Indian life in connection with the late disaster to our army.

Each condition of earth-life has its corresponding condition in Spirit-life. Examine this feature of Indian life in connection with the late disaster to our army.

Rich condition of earth-life has its corresponding condition in Spirit-life. Examine this feature of Indian life in connection with the late disaster to our army.

The Indians always have been favored with spirit communion. In isolated cases the messages they have received have been of an exalted character.

The Indians always have been favored with spirit communion. In isolated cases the messages they have received have been of an exalted character.

The Indians always have been favored with spirit communion. In isolated cases the messages they have received have been of an exalted character.

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

In presenting the dark side of Spiritualism, we have unlocked a mine of truth covered with licentiousness and all manner of uncleanness, and constantly vibrating in harmony therewith, is a like sphere of existence in the Spirit-world. Take for example the fiendish orgies on a certain occasion of the Voodoos in the South along the borders of the Bayou St. John and the Old Lake.

An immense number of men and women congregated in the evening at particular places, and at a given signal they all divested themselves of their clothes to actual nakedness. Bonfires were built all along the shores of the lake, and the whole appearance was such as would almost strike terror into a stout heart.

The "worshippers of the demon" then contemplated their naked forms, upon which the fire shone with a ghastly effect, and with a hideous yell they began to dance around the fires, singing weird songs and occasionally bursting forth into a wild and piercing laugh.

The songs that they sang could not be identified with any living language, but seemed to be a communion of languages, as, occasionally, you would be able to distinguish genuine English words, German and French.

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.

All of these institutions are of modern times—the result of civilization and liberal thought, and yet the most illiberal religionists now acquiesce in them, and cheerfully give aid and support thereto.

The old religious notion that these classes were the scourged of God, is now nowhere taught, even by the most bigoted. The intelligence of the age has banished such folly from the minds of the people.

While rapid strides are being made in liberal feelings towards the unfortunate above named, scarcely a thought of kindness and sympathy is extended to other classes equally, if not more unfortunate, viz: the poor souls who are born into this plane of life with malorganized mental and passions faculties.

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

To rid the world of this great army of unfortunate, 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.

The Howards, the Malanochons 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 ages in the past, too terrible, indeed, to be even imagined.

We have in our Reception Room a very beautiful spirit-likeness executed by Bro. N. B. Starr, of Fort Huron, Mich., for Bro. Middlemist, of Yreka, Cal.

Bro. Starr is worthy of patronage. He is far advanced in years (over seventy) and dependent upon his mediocrity for the support of himself and wife.

We do not think any one should expect to get work that will give satisfaction for less money than \$35, although he does give portraits for \$19; but all must know that he can not devote sufficient time to a \$19 portrait to produce a genuine work of art.

Jay. J. Hartman, Spirit-photographer, 831 Vine St., Philadelphia, hereby respectfully offers to any person or persons who desire to test his powers as a Spirit-photographer, a full opportunity to do so.

KNOWLEDGE IS THE TRUE SAVIOR.

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 and along with it would go courts and prisons, and the duties of hangmen would only be known as among "the lost arts."

Ignorance is the bane of life. It leads to all sorts of passionate 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.

All of these institutions are of modern times—the result of civilization and liberal thought, and yet the most illiberal religionists now acquiesce in them, and cheerfully give aid and support thereto.

The old religious notion that these classes were the scourged of God, is now nowhere taught, even by the most bigoted. The intelligence of the age has banished such folly from the minds of the people.

While rapid strides are being made in liberal feelings towards the unfortunate above named, scarcely a thought of kindness and sympathy is extended to other classes equally, if not more unfortunate, viz: the poor souls who are born into this plane of life with malorganized mental and passions faculties.

To rid the world of this great army of unfortunate, 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.

The Howards, the Malanochons 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 ages in the past, too terrible, indeed, to be even imagined.

We have in our Reception Room a very beautiful spirit-likeness executed by Bro. N. B. Starr, of Fort Huron, Mich., for Bro. Middlemist, of Yreka, Cal.

Bro. Starr is worthy of patronage. He is far advanced in years (over seventy) and dependent upon his mediocrity for the support of himself and wife.

We do not think any one should expect to get work that will give satisfaction for less money than \$35, although he does give portraits for \$19; but all must know that he can not devote sufficient time to a \$19 portrait to produce a genuine work of art.

Jay. J. Hartman, Spirit-photographer, 831 Vine St., Philadelphia, hereby respectfully offers to any person or persons who desire to test his powers as a Spirit-photographer, a full opportunity to do so.

The Illinois Institution for the Education of the Deaf and Dumb, Superintendent's Office, Jacksonville, Aug. 30th.

The Illinois Institution for the Education of the Deaf and Dumb, Superintendent's Office, Jacksonville, Aug. 30th.

The Illinois Institution for the Education of the Deaf and Dumb, Superintendent's Office, Jacksonville, Aug. 30th.

The Illinois Institution for the Education of the Deaf and Dumb, Superintendent's Office, Jacksonville, Aug. 30th.

The Industrial Department furnishes instruction in printing, shoemaking, 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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

Mrs. Duniway of Portland, Oregon.

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. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

MRS. DUNIWAY'S LECTURE. Mrs. Duniway at the Methodist Church on Sunday night gave an interesting talk on the causes which led her to enter the missionary field.

Indicted.

The Woodhull Blood-Cliffin 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 Tennie.

The indictment is predicated on the charge made by Dr. Joseph Treat, formerly connected with the Woodhull in editing the Woodhull and Claffin's Weekly.

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 suits the defendant to the expense of his defense.

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

It may not be amiss to state that the Grand Jury returned their indictments on Saturday forenoon. Soon after that the Court adjourned over till Monday.

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 recognizance.

On Monday Mr. Jones went voluntarily before the Court, and entered into a recognizance of \$1,000, for his appearance at the next term of the Court; the State's Attorney at the same time suggesting to the Court that Mr. Jones' personal recognizance was sufficient.

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 its infamy that has so long bedegged its pure white garments in the foul cesspool of sensualism.

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

The Exposition.

The Exposition in this city is now presenting to the world the various kinds of industry that emanate from all classes of people.

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.

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 artistic touches which give life, as it were, to the human face divine, or imitate nature in her varied expression.

Orion Brooks, of Denver, Col., writes: Allow me to congratulate you on the continual improvement of our glorious, angel-guided JOURNAL.

Mrs. Cora L. V. Tappan. Her lecture at the Chicago Theater on Sunday, September 10th, was regarded as of a high order, and those present were enthusiastic in its praise.

Dr. H. P. Fairfield. His lectures at Grow's Hall are attracting fine audiences. He is really an eloquent speaker, and his enthusiasm never fails to rivet the attention of those present.

In the September Scribner is a notable article on Protestant Vindictiveness, by Prof. Blauvelt, which has stirred up the wrath and fear of numerous "Orthodox" papers, whose editors are only able to answer the matter with vituperation or a studied effort at petty indignance.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

WHAT IS MAN?

Man Spiritually.

SECTION XVIII

THE SPIRITUAL BODY.

clairvoyants have always seen an aura or light around every object in Nature, varying in each so that they may be distinguished by these. Baron Reichenbach recorded his observations with sensitives under the name of Od, or Odic force, and he presented a vast number of facts in regard to this subject. The inference is that an aura, or atmosphere peculiar to each substance in nature, exists within and around it. Clairvoyant observations upon the spiritual body, have given us clearer ideas of its nature, and its action upon the physical body, at the time of conception it is seen that the fluids from the union of which a future human being exists have this peculiarity, namely, that they partake of the characteristics 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, begins to act upon the combined fluids, which are to be used by it to commence the germinal condition of the future human being. The origin of the spiritual body is thus seen to be in the aura of the male and the female fluids that commence the act of generation, and it moves on along with the physical body, which it is its mission to build up. Looking at the spiritual body prior to birth we see that this united aura presents a shadowy outline somewhat larger than that of the body which it is moulding into form. It is a tremulous, vibrating mass, rather undefined in shape, moving with rapidity, and circulating with more activity around certain points of the physical, which are first developed, and then brought 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 harmonious union, the spiritual body also assumes a more perfected form, with its outline well defined. At birth the spiritual body is usually about twice the size of the physical, and this forms a protection for the physical, which is quite important, as it renders children susceptible to certain influences around them, and at the same time affords a protection from others which would be injurious; the peculiar attractions 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 mostly contracted so that it is very nearly the same size 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 imperfectly developed, and they always require the care and attention of physicians in Spirit-life to assist in their harmonious development.

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 falls 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, expiring 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 of 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 atmosphere 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.

As we advance we see that the spiritual body loses some of its power over the components which it uses in the formation of the physical body; as a result of this the memory becomes more treacherous, and often fails, especially in regard to recent events, while that of those events which made their impress upon the spiritual body in early life, from the connection between the two were more perfect remains, and old recollections recall the events of childhood, while recent events are dim and uncertain. Thus we perceive that the spiritual 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 native and kindred elements, and the spiritual body now assumes a new relation becoming the physical body of the soul in its new sphere, and by its connection therewith immortal. To the matured individual death is a grand event, hailed with joy as the means of releasing the spirit from the material chains which had bound it to the material plane.

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

Question: Does the seventh sphere include the inhabitants of the lower spheres, and is it possible to progress from it to a higher state of existence, or is the work of progression confined to the seven spheres? Answer: There is among those in Spirit-life who come to this and communicate, much confusion in regard to the spheres; properly speaking, however, the first spiritual world or being some of earth is included by the more recent portion of humanity who have just passed 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 fitted them to take their place in one of these orders of society. Progress is eternal, as we believe. 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 necessity 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 unfolding here in earth-life. Just in proportion as 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 nobleness 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 second, 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, infidelity then lies before you and you can travel on forever and forever.

Q. If we always have our spirit friends around us, why is it that they can not tell us where Charley 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 experience 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 fact, 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 any other person; no matter to what age 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 immortal soul has a continued consciousness and an individuality of character that resists all destructive influences, 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 individual all this time. Now if through earthly 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.

Contents of the Little Bouquet for September, 1876. Lull and the Birds; Inspired Murt and the Spirits; The Ministry of Angels; The Sunlight and the Flower's Apologue; The Babe and the Dog; Obey Your Parents; Leaves from the Life of Lilly Bell; Compliments; The Drink Damon's Song; The Love of the Angels; Questions; Couldn't Stop; A Gentleman; What the Baby Talks; Little Children; The Kindergarten; A Baby's Way; Delay's Vision; The Robin's and Their Little Ones; The Spirit of Kindness; Watching for Papa; The Little Recruiting 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.

Every family of Spiritualists should subscribe for the LITTLE BOUQUET. Only \$1.00 per year. Address the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illa.

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, 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.

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

Diagnosis by Letter. Enclose Lock of Patient's Hair, and \$1.00. Give Age and Sex. Remittances sent by mail to all parts of the United States and Canada. Specialties for Epilepsy and Neuralgia. Address Mrs. C. H. Morrison, Boston, Mass. P. O. Box 2119. Morrison, No. 114 Madison Street, Chicago, Illa. Take Grove Hall and Dearborn Street cars. 25021613

Questions Answered by a Spirit Through Dr. Samuel Maxwell, at Lincoln Hall, Philadelphia, Aug. 27th, 1876. Question: Does the seventh sphere include the inhabitants of the lower spheres, and is it possible to progress from it to a higher state of existence, or is the work of progression confined to the seven spheres? Answer: There is among those in Spirit-life who come to this and communicate, much confusion in regard to the spheres; properly speaking, however, the first spiritual world or being some of earth is included by the more recent portion of humanity who have just passed 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 fitted them to take their place in one of these orders of society. Progress is eternal, as we believe. 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 necessity 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 unfolding here in earth-life. Just in proportion as 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 nobleness 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 second, 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, infidelity then lies before you and you can travel on forever and forever.

ASTHMA and CATARRH—See Dr. Langell'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. 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 direction of Dr. G. C. Somers, and Mrs. Somers, and there we would recommend all chronic sufferers to go. 21c22

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

MRS. ROBINSON, 294 Dearborn St., Chicago. —DEAR MADAM—I received a letter from your sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAerham, Little Valley, N. Y. G. W. GALLOWAY, 581 W. Erie St., Chicago, Ill., Nov. 4, 75.

LETTER TO HER BROTHER STATING HER CASE: DEAR BROTHER—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphia powder, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now use 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon. Your Sister, AGNES VAN AERHAM, Little Valley, N. Y., Oct. 30, 75.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured: MRS. A. H. ROBINSON, 294 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant-opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphia, but now begin to feel stronger and healthier, 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 AERHAM, Little Valley, N. Y., March 20, 76.

MRS. A. H. ROBINSON, 294 Dearborn St., Chicago, DEAR MADAM—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphia. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend, T. W. GALLOWAY, No. 581 Ada St., Chicago. Scrofula Cured by Spirit Power. MRS. A. H. ROBINSON 794 Dearborn Street, Chicago, Ill., Dear Madam,—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. J. W. GILMAN, Burlington, Iowa, May 31, 75.

HIS WIFE WAS CURED. MRS. A. H. ROBINSON, 294 Dearborn Street, Chicago, Ill., Dear Madam,—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks, R. B. GILMAN, Frankfort, Ky., May 20, 75.

Corns and Bunions Speedily Cured by Spirit Prescription. Mrs. A. H. Robinson Medium, 294 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 soreness at all from them. Respectfully Yours, E. W. WYKES, Frankfort, Ky., Mar. 16th, 75.

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

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter; and over 8000, 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 could not.

MRS. A. H. ROBINSON.—MEDIUM.—My wife was taken about six days ago, with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 16, 76.

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

MRS. A. H. ROBINSON, MEDIUM, Chicago.—Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your hand of spirits can assist us much in effecting a final cure. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 16, 76.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain. Yours respectfully, MRS. B. I. PECK, Topeka, Kan., April 19th, 75. Box 661.

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

Enclosed please find three dollars with lock of my hair. If there is anything that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. FOLLARD, Los Nietos, Cal., Oct. 3rd, 74.

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

MRS. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. FOLLARD, Los Nietos, Cal., Dec. 9th, 74.

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

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

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. The most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not 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, or in the most speedy cure is the essential object in view rather than to gratify idle curiosity; the better practice is to send along with a lock of hair, a brief statement of the case, giving symptoms, and the length of time the patient has been sick; when she writes, without delay, returns a most perfect prescription and remedy for eradicating the disease, and permanently curing all chronic cases. No knowledge of the healing art, or of lesser ailments, are brought on support with a sick person, through her mediumship; they never fail to give immediate and permanent relief, in chronic cases, through the mediumship of her spirit guides. Her power is not in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied precisely

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astronomical Origin of Jehovah-God', 'Atheism and Agnosticism', etc., with prices listed.

Table listing various books for sale, including titles like 'Unconquered records of Genesis and Cosmogony', 'The Halo, astrophysics of D. C. Demerco', 'The Spirit's Book, by Allan Kardec', etc., with prices listed.

TRUE SPIRITUALISM. A concise, comprehensive statement of the principles of TRUE SPIRITUALISM as understood by the author.

STORIES for our CHILDREN. By Hudson and Emma Tuttle. A BOOK WRITTEN EXPRESSLY FOR THE CHILDREN of Spiritualists and Liberalists.

THE MYSTERY OF EDWIN DROOD. A CHEAP EDITION!! To accommodate the thousands who have a desire to read this celebrated and fascinating Novel.

THE GODS, And Other Lectures. By Col. R. G. INGERSOLL. This edition contains the following celebrated lectures: "THE GODS," "THOMAS PAINE," "HUMBOLDT," "INDIVIDUALITY and "HERETICS and HERESIES."

THE BURGESS-UNDERWOOD DEBATE. BETWEEN PROF. O. A. BURGESS, PARSONS W. W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND B. F. UNDERWOOD, OF BOSTON, MASS.

NO CURE! NO PAY!! Dr. Keck. 175 S. Clark St. Cor. Monroe, Chicago. May be consulted, personally or by mail, free of charge.

WOMAN, LOVE AND MARRIAGE, BY F. SAUNDERS. Like the mystic wire that now bestrides the globe, do not these golden links—Woman, Love and Marriage—entice us with an electric chain, per common humanity?

SOJOURNER TRUTH'S NARRATIVE AND BOOK OF LIFE! SOJOURNER TRUTH now appeals to her true friends, wherever they are, to immediately assist in raising her name.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

TRUE SPIRITUALISM. A concise, comprehensive statement of the principles of TRUE SPIRITUALISM as understood by the author.

STORIES for our CHILDREN. By Hudson and Emma Tuttle. A BOOK WRITTEN EXPRESSLY FOR THE CHILDREN of Spiritualists and Liberalists.

THE MYSTERY OF EDWIN DROOD. A CHEAP EDITION!! To accommodate the thousands who have a desire to read this celebrated and fascinating Novel.

THE GODS, And Other Lectures. By Col. R. G. INGERSOLL. This edition contains the following celebrated lectures: "THE GODS," "THOMAS PAINE," "HUMBOLDT," "INDIVIDUALITY and "HERETICS and HERESIES."

THE BURGESS-UNDERWOOD DEBATE. BETWEEN PROF. O. A. BURGESS, PARSONS W. W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND B. F. UNDERWOOD, OF BOSTON, MASS.

NO CURE! NO PAY!! Dr. Keck. 175 S. Clark St. Cor. Monroe, Chicago. May be consulted, personally or by mail, free of charge.

WOMAN, LOVE AND MARRIAGE, BY F. SAUNDERS. Like the mystic wire that now bestrides the globe, do not these golden links—Woman, Love and Marriage—entice us with an electric chain, per common humanity?

SOJOURNER TRUTH'S NARRATIVE AND BOOK OF LIFE! SOJOURNER TRUTH now appeals to her true friends, wherever they are, to immediately assist in raising her name.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

Medium's Column. SEALED LETTERS ANSWERED BY R. W. FLANN, 874 West 24th St., New York. Terms: \$1.00 per month.

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of Vitalizing Treatment.

MESSERS. BASTIAN AND TAYLOR, Physical and Mental Test Mediums. 180 Adams St. (Room 21.) Chicago, Ill.

The Well-Known Healer, DUMONT C. DAKE, M. D., Can be consulted at the Matteson House, Chicago, Ill., 1st. St., 11th and 12th Sts. recently located at 13th and 14th Sts. Patients also successfully treated at a distance.

MISS MAY SHAW. France, Business, Test, and Healing Medium, 506 West Washington St., Chicago. She is controlled by her father, G. W. Shaw, a celebrated Homeopathic Physician and a celebrated Medicine Man.

DR. HUNTOON, THE INDEPENDENT WRITING, AND TEST MEDIUM. Dr. Huntoon, the independent writing medium, is located at 430 State St. (2d. St.), where he can be found at all hours of the day and evening.

SPIRIT VALE—EDDY MEDIUMS—We would respectfully announce to the public that Spirit Vale is still active with startling and convincing proof that our departed friends do return, and are fully seen and converse with their friends.

Free Medical Diagnosis. Send lock of patient's hair, 3 postage stamps, give age and sex. Prescriptions prescribed only. Agents wanted for New & Age Specifics.

Mineral Examination. These located, minerals examined, charts marked, etc. on each bottle. Mineral paper "Cut Bone" mailed by request.

Miscellaneous. NOTICE Extraordinary. Every disease in the Catalogue has yielded to the magic power of ESPERINCE'S POSITIVE AND NEGATIVE POWDERS.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease. BY W. F. EVANS.

THE BIOGRAPHY OF SATAN; OR A REVERENTIAL EXPOSITION OF THE DEVIL and his FIERY DOMINIONS. BY K. GRAVES.

PROGRESSIVE SONGSTER. COMPILED BY WILLIAM H. WESTOOTT. Comprises a collection of some of the best and most popular selections of the day.

