Eruth wears no mask, bows at no human shrine, seeks neither place nor applause : she stilly usks a hearing.

VOL. XXI.

CHICAGO, SEPTEMBER 23, 1876.

SERGER COPIES MINEY CREEK

NO.

WONDERFUL MANIFESTATIONS.

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

COMMUNICATION PROM B C. DUNN, M D.

I need not repeat to those that know me or have heard my lecture upon phenomenal Spiritualism, that I am very much opposed to dark circles, and in fact believe that the majority of them are mere tricks and the gross humbugs. It needs no very great amount of brains to real/se this fact, for we have at the present time about as many mediums (or who once claimed to be medium) now in the field exposing tricks that they once paimed 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 condi-tion. I announced from the restrum in Lintion. I announced from the rostrum in Lincoin Hall, on Sunday the 20th, that I would
deliver my tecture on Phenomenal Spiritualism,
and at the close expose some of the tricks of
the humbug dark circle mediums—rope tylog,
ring feat, etc. There was much excitement
in the cliy about the matter, and considerable
flutter about it by the spunious mediums, while
the genuine had nothing to fear, and were
rather pleased that Landannounced my intention so to do, and the following Bunday, the
27th, Lincoln Hall was crowded, every seat
being filled, and after a lecture of an hour in being filled, and after a lecture of an hour in defense of genuine mediumship, I gave the expose of several rope feats as practiced by some so called mediums, doing them in the light so that the whole audience could see them and know how they were performed;

but to the wonderful test.

I had absented myself from all circles held in the city, during my stay here, that they might not think I was siming my blows at them, as I only strike at the false, and will sutain the true to the bitter end. On Monday folmight not think I was aiming my blow'st 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 tones, 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 to 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 causes 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 ahe has been so thoroughly tested in the past, putting her to most exeruciating tests—binding, 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 akeptaca than left the room, most of them delighted and some astorished, and others conakeptics then left the room, most of them de-lighted and some astonished, and others couakeptica then left the room, most of them delighted and some astoniahed, and others confounded. The most of the people having
withdrawn, Mrs. Theyer 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 repairing to the dising room we formed a circle,
put out the lights to see what the invisibles
would bring us, but heading nothing come after sitting some afteen himness, the gas was
again lighted, and one of the circle, a lady
from New York, and a fine medium, was entrained 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

gels brought it.

There could be no collusion, and there could be no trick on the part of Mrs. Theyer.

There was no one there that could have known of my loss save Mrs. Case, Mrs. Theyer and myself. To me it was a most wonderful manifestation of spirit power.

As to the method. I leave that for you to di vine. Liknow this, that Mrs. Theyer did not do it, and A-most respectfully submit it for the consideration of the readers of the Jour

Philadelphia, Pr.

What Shall We Name It?

Rodern Spiritualism seeks a name, and its devetoes are undecided what to call it. We five known many children to be named after some distinguished character, but never knew the name to add one cupit to their statures, nor make them any more wise or morel. But all things should have appropriate mames, expressive of nature and character. I would sak in the words of J. M. Beebles, 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 Obristian is from the Greek Kristos, and that from Krio to anoint, I would further ask, what is meant by thus anointing? This anointing is simply claimed in the Beriptures to be the influence of spirits. This being the fact, the word Spiritualist, and the word Ohris-tian are asynonymens. tisn, are synonymous.

This claim of spirit control, was not only

been called Spiritualism and Coristianity, 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 an cient as well as modern reformers have be longed Jesus had no creed but truth, and practiced the same old therapeutic system of laying on of hands to heal the sick, which had 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 may be urged sgainst Spiritualism. Let us then call the new order Rational Christians. 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 ogy, as to speak of Christian Christianity. But for one I am not so very particular about the name, provided the system can be so systernatized and moralized, and spiritualized as to become a moral power in the world, to

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 until they are denominationally dead. We have a great moral and religious work to do in the world, and this spirit of religion and morality is the only thing that will keer Bpir-liualists alive as a denomination. "As the body without the spirit is dead," even so any body without the spirit is dead," even so any denomination, destitute of moral and religious culture must also die. I do not sayanch is the condition of Epiritualists or Rational Chris-tians, but I do say such things have been strangely neglected. In conclusion, I pro-pose for the Epiritualiste, the name Christian or Rational Christian, as preferred by the materity. majority.

A. M. WORDEN

EXPOSERS OF SPIRITUALISM.

Want of Integrity in Other Matters

The New York Sun of the Sist ult contains a column devoted to excortation of a book re cently published by the Appletons, upon the Diseases of the Nervous System, compiled by, some express it, "Dr. William A. Hammond, the cashiered Surgeon General of the army," This disgraced "Surgeon General" has exuded seven different so-called medical works, which alone is ample proof of one of two forty. alone is ample proof of one of two facts: 1st, only a superficial Enowhedge of the writer, or 2nd, plagfarized ideas, and in either event, a medical charistan. Not long since, one of these sloughings of his crude brain entitled "Spiritualism and Nervous Derangment" was "Spiritualism and Nervous Derangment" was reviewed in a very liberal spirit toward a writer or 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 wing book shows his ignorance of spiritual Philos wing and again "it seems smusing for Dr. it ophy,"and sgain "it seems sinusing for Dr. Hammond to explain to Crookes, Wallace and others, laws of science which they have over looked." Had not the reviewer been infuenced by outside considerations, he might as well have said, "This book contains — pages of words badly expressing ideas, most which are entertained only by the authordently written and entitled to sell—to catch those several anti-Bpiritalistic 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

with justice claim for this work, and that it that it rests to a great extent on my own observation and experience, and is therefore no mere compliation. The reader will very readily perceive that I have views of my own on every disease considered, and that I have not heattated to express them."

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 noval 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 carebral 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 almed at the appearance of originality by methods that are entirely massientific and violent.

We astever Dr. Hammond's book contains

methods that are entirely massismusic and viclose.

Wastever Dr. Hammond's book contains
that is good and scourate, has long been
taught and accepted, and is to be found in
other works on the same act joot, and what he
olaims as new and original is generally inaccerate, and presented in an unequal and onesided way. The experiments of Jr. Hammond upon this question are more repetitions
of experiments berform d by Durham of England many years and. In this category Dr.
Hammond coordantly refers to his work on
"Bleep and its Derangements." in support of
his views, without, we talk, giving proper
credit to Durham, 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 observations on the circulation in the ratina by means of the opthalmoscope, as a means of disagnosis and as a guide to treatment. Dr Hachmond associates 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 opposed to him hearly all who are regarded as further than the condition of the nervous system or diseases of the nervous system or diseases of the eye. This is another instance of his considering the arguments of one suthorities on diseases or the nervous system or diseases of the eye. This is another in-stance of his considering the arguments of one side(only; in fact, his statements are better cal-culated to make an impression upon his pa-tients than upon scientific men.

We hope that in another edition he will pre-

sent a more accurate -resume of neurological science, containing fewer affirmations of the (fill accy of remedies which, unfortunately, do not prove so successful in the hands of other practionera.

Views should not be advanced with the air

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 cashiered and appntaneous 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 Bishport of the public as an expresser of Sprintanian. op to the public as an exposer 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 ob-just sought to be attained. They held themselves out to the public as high moral men, of sattleness and acuteness extraordinary, and it has turned out very nearly, that Hammond was an ass and Bishop his tool.

T. ORMERER 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 so metimes 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 os nigher that Rulgion 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 ial is generated by which spiritual communion is practicable. How this material is wielded is only known on the other side. Twenty 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 praylously met many times with a good medium, no results were obtained until one of the company weary with waiting. 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 went with all its power in aperfect whiri, 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 ex-claimed with joy, "Lord God!" The medium did not know until the seance was over that the mirribrul gentleman, who was no medium, given the table a start. the evening was a success, so far as manifesta

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 it stated that he frequently
conversed with some one, though no body had
been permitted to enter his cell. A day or
two before he was condemned to death, he
mentioned to a friend viating 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. "Let us pray
for him," says his friend. But still the angel
did not come. Finally it was agreed that
should he come before the burning took place,
he would let his friend know. Blowly and
addly the young man proceeded to the dreadful piace of execution on the morning of the
event, and just before he reached the apot his
countenance lighted up with Joy and triumph,
and he exclaimed, "He has come, he has
come!" Au hour later and the two spirits, no
doubt, were walking together in the garden of
God.

My own mother seventy years ago saw, talk-

come!" An hour later and the two spirits, no doubt, were walking together in the garden of God.

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

The development of Mr. W. R. Fiint, one of the most snocessful sealed-lester mediums, is equally remarkable. He had tried/for years to bring out some medial powers, and had given upline effort. At the circle, however, he was anxious that a lady friend should be devaloped. He snatched up a pencil from the table, putting it late her hand, end holding one in his own to show her how. "Just hold your pencil so," he said, and instantly the one is his own band moved to his astonishment, but did not in the ladys. From that time the dector became a medium of rare powers, not withstanding the abuse and misrepresentations he is now passing through.

Dr. I. H. Hell, the late action of the description of

ndeavoring to form an alliance with the great Indian doctor of Missouri, whose cures are al-most 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 Spiritusliam has never dreamed of. No better man can be found than Dr. Hall. We hope our Indian New York City.

Communication from Madison, . Wis.

BRO. JONES: -There is great excitement here in regard to Dr. Witheford's sorial flight, and my friend Gill and myself have had to take abuse on all sides; consequently we have hardly realised what our duty to the public was. Tuesday morning, Acq. 29th, Alex. Gill came to the express office about 7 A Mar. and says to me, "Dr. Witheford is here, and he don't hand how he came. He reached my house at 20 minutes past 5 this morning, ward ping. I got up and let him in; he was com-pletely exhausted. He had a handcuff on one wrist. He occupied the bed the most of the rs. Witheford which read thus:
"Dr. left here at 8:30 last evening; is he in

Madison t'

Madison?"

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

Tuesday evening Mr. Gill and I took the
Doctor out to Mr. Lyrkin's, three and one haif
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. Lyrkin's house,
as Crant 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 handcuft. John Crane could relieve him of the handcuff. John Cran-controlled one of the persons present, and con gratulated the company upon their success in bringing his medium in their midst. Then the Doctor's controlling band put him into a deep trance and removed the handouff and wit across the room

threw it across the room.

Joseph Balsame, an Italian, controlled the Doctor, and said if they would fix their mind upon something of the Doctor's at this home in Chicago, they would try and, bring it. Some spales of a bird, a hat, a minds 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 mechanical were decided. persons in the circle for about three minutes, when a pair of speciacles were dropped, which upon examination by the Doctor, were recognized as his mother's. I wrote to his mother the next day, asking her if she had missed any thing. Lier answer was that she had missed her speciacles, and asking if we had them.

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

We held a dark seance for about a half-hour this evening, which was very powerful—the spirits talked to us through the trumpet, thanking us kindly for the warm reception we

gave the Doctor; also gave some good tests.

I had the pleasure of introducing the Doctor to several of our most prominent citizans, who admit that it is something wonderful, but can not believe it.

W. E. WHEELCCK

Madison, Wis.

NEW MODE OF TRAVEL

one thing is N. then, one thing is certain; the roctor is here. Did he come with the ghost of Peter, the actor, on the Uhicago and Northwestern train, which left Chicago 9:15 on Monday night; or on the Chicago, Milwausee, and St. Pani train, which left at about 8:80 the same night?

He will be in our city several days. All inter-ested in the matter can converse with him. If this new mode of travel his really proved successful, then what sense in paying railroad fare? Why not all of us go to the centeunial. 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-cifice, and then find that spirits will monopoliss the mail business. The spirit of the old score got the Doctor's letter to Ohioago all right, and tores or four hours ahead of regu lar mail time. Way can not a whole host of spirits be easysted for this business, and save xpensat-Madison (Was) Press.

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

The following extract from a letter, which I received from D. D. Home, under date, Clarens B stinerland, Aug. 19 h, will laterest the many friends of the delebrated medium, and may at the same time throw some light upon the dangers to which the cause of Bptrivation might be exposed, if its leadership should ever full into the bands of cliques or single over bearing and conceited individuals, who under the diaguise of essociated suthority, would soon vie with the old ecclesiastical powers in exercising dogmetical way and suppressing individual freedom.

Mr. Home writes to make

Mr. Home writes to me: -

Mr. Home writes to me:

"Are you aware of the great honer I have had? Twenty eight members of the celebrated Théosophical Society, have signed a doornest, excluding me not alone from all privileges of their so called accept, but also refusing to correspond with me either is the way of private correspond with me either is the way of private correspond with me either is the way of private corresponded on, or in the public prior. You may well issagine the comfort such an anisouncement has given me, for I will now, I trust, have no more disgraceful abovers Boy letters with such phrases as, "We will have a carnival of steach; I will tell, or I will recall," and containing such funny

threats as to publish the Lyon law-suit. ourse I wrote to say that this would bare 'stealing my thunder,' for I had hiready pub-vished one-half of the case in the second vol-maining half was to be given in the third was maining half was to be given in the third was used I will also be spared such discring letters as I have had from another distinguished member of that agent before the follows: ters as I have had from another distinguished member of that august body with the following sentence: 'You will fail like Lucifer, and if not with a builet through your head, I believe it will be with shame and sorrow in your heart. I take it for granted that their shementaries' have been spinning them some yain about 'Lucifer having had a builet 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 comie; for his first letter to me contains these words: 'Spiritualism in America to no doubt advancing with great steps; but there is so much."

Bpiritualism in America is no doubt advancing with great steps; but there is no mechanacility 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 'tow gentlemen' it contains, and how will the Theopophical Bociety' 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 "infellible" and decrees of the "Sancium Officium" are apt to produce in this age of Darwinism and Epirit-

produce in this age of Darwinism and Spirit-uslism that is, to cause general inlarity. It may, however, not be superfluous to hint at the possible consequences which may attend dogmatical organizations within the free and dognatical 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 cantainly has mine.

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

Mr. Home's friends will be as sorry as I was, to read that he had "a very serious re-

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

Yours faithfully,

DR. G. BLOEDE,

Brooklyn, N. Y.

Letter from Bishop A. Beals.

DEAR JOURNAL: - While a Summer fragrance DEAR JOURNAL:—While a Summer fragrance is gently wasted 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 marmuring rivolets catch the warm kisses of the sunbarms that gently play among the way. the subseams that gently play among the wav-ing branches of the forest trees. Nature sits like a devoted mother while her playful chil dress wreath her brow with garlands of flowers, and lay at her feet the golden tributes of all the narvests of the earth.

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

The cause of Spiritualism is steadily advancing in this vicinity and enlisting the sympa-thies of some of the best minds. I haid a grove-meeting recently in the village of flardi-nia, where I had previously spoken and using the Methodist church there. The few remain-ing members of that denomination made an effort to close their church doors on us the

ing members of that denomination made an effort to close their church doors on us the last time L spoke there, but this spirit of intolerance only increased the neat of the liberal minded and induced them to 'arrange a groyameting, which proved to be a perfect success. The audience was large, and the perfect have meeting, which proved to the a perfect success the cultimose was large, and the perfect have made to the cause of spirit communion.

I have just filled an engagamental East Otto and E day ville, and have made arrangements to return again. At East Otto it disturbed the equanimity of a R.v. Mr. Smith, paster of the Methodist church there, who made heave threats before I came there that he should "go for me," but who very quietly left form and war not seen while I remained. He is the same reversed that I met some four years ego at Friendship, where he was located to peach, and from the favorable opinious of my friends there and his appearances to me caused me in speak of him favorable opinious of my friends in your paper, but who has since preventhings if to be, an only tongued hypocrite. These meteories is the later that the favorable is not into the favorable in a ritiel ophiliabed in your paper, but who has since preventhings of the favorable published in the favorable for mity, a first part of the later that the favorable formity, a first part of the later that the favorable formity, a first part of the later that the favorable formity, a first part of the later that the favorable formity, a first part of the favorable formity.

en foot, it will show itself in all its hideout formity.

I go from here to attend the Collumn's vention, and then to LeRoy, South Be flardinia, East Otto and Eddyville.

I have engagements until October, T wishing to make engagements will please a me at Vernilles, M. Y.

Beringville, M. T

ern ear to make a facility

period I ventered to sake the fallen

NATURE'S INTERIOR UNFOLD-INGS.

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

THE USERS UNIVERSE.

Haught but spiritual discernment can penetrate and unravel the mysteries of nature's interior activities, and there learn the causes that profince 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. Orthodex teachings forbids its devotese 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 clogs of orthodoxy removed, we can proceed to demonstrate the fact that not only the cosmical 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 miner sentient forms that exist. "All are but parts of one stupendous whole, whose body nature is and God the soul."

whole, whose pooy hattire is and God the soul."

Ifurther declare that each planet, each cosmical 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 widence it seems necessary to describe in outline an ideal form of the unseen universe as presented to my interior perceptions, and confirmed by supernal impression. The fact that all planetary bodies are endowed with axial and orbital motions needs no proof, but the whys and wherefores 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 of this progressive age. These progressed and proties of the more progressed intellects of this progressive age. These progressed and pro-gressing intellects are starving for the want of intellectual and spiritual aliment better suited existing 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 "UNBERN" OR "CRESTIAL" UNIVERSE, esented in supernal language to my inte perceptions is truly sublime. I behold by riog perceptions is truly sublime. I bended by supernal impression, not only a physical uni-verse, but a celestial universe constituted of numberless pervading counterpart forms of successive degrees of refinement or sublima-tion, the more sublimated pervading the less tion, the more sublimated perseding 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 of the physical universe. These spiritual form, is also pervaded by a still more sublimated 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 sublimateward, ad infinitum. There are also independent planets of the third, fourth, fifth, sixth and seventh degrees moving in the same cruits of those of the physical and spiritual degree in their 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 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 inde-pendent spiritual planets to the physical plan-ets moving in the same orbits. ots moving in the same orbits.

Paysical human forms embody not only a Paysical numan forms embody not only a spiritual form, but the spiritual form thus embodied, as well as disembodied spirits, embody a superspiritual form and thus sublimateward to the seventh degree. A single human form embodies forms corresponding to seven degrees of sublimation, or to the planets of the seven different degrees. ven different degrees.

It is not to be supposed that the new-born spirit of our sphere can pass readily to an in-dependent planet of the spiritual degree; or, that it 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 er of our places is in all form of a brook better or controlling 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 con-vinced that an outer belt is more refined than the one within it, as a general rule. The far-ther from the physical planet the more subli mated the sphere. The exceptions to this rule shown in their supropriate place. These colestial spaces, or whom the bold to be planet Baturn, are physical prototypes, are, no doubt, of unequal width, depth and distances asunder, as I shall endeavor to show. It must be considered as a logical fact that all space is cocupied by matter of some degree of refinement; on in other words, all space is filled with all degrees of matter from the grossest to the most refined—ad infinitum. Space uncocupied by matter of the payeical or first degree, is occupied by matter of the second or spiritual degree. Space uncocupied by matter of the inpiritual degree, is occupied/oy matter of the third or superspiritual degree, etc. This is a doubtless, more space uncocupied by the particles of the physical atmosphere, between the particles or atoms thereof than is occupied, not only with atoms of unstable gasses and odors, but with the atoms of the spiritual atmosphere are like the particles of the physical atmosphere and expensionally, much uncocupied space intervence between these stoms, which, as before, must be occupied by the molecules of the superspiritual atmosphere had expensional atmosphere but extends beyond the spiritual atmosphere not only permester the physical atmosphere not only permester the physical atmosphere had expensively between the spiritual atmosphere attends a sufficient distance beyond the spiritual atmosphere attends a sufficient distance beyond the spiritual to envelop the superspiritual belt; thus onward to the seventh occupied by the orbital channel of our moon and the ceterial, secondary planets of our certic, corresponding to the celestial sphere thereof. The orbital motion of the moon and corresponding pled by matter of some degree of refine-tion in other words, all space is filled

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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 Satura has seven visible moons. Our Earth has also seven, only one of which is yet visible to mortals and two to disembodi-

Our solar system has eight physical, primary 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 endirels our earth, we must conclude that no physical planet exists without its celestial spheres, and that solar planets or suns are also not without their celestial beits. This being admitted it seems an undeniable fact that the primary planets, that revolve around the sun, as well as the secondary 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 Satura, besides the physical belts known to astronomers.

We find that according to calculations o

et Batura, 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 variablences, at least, approximating to that of planets and planetary systems.

Furthermore, when we take into consideration the consectary systems 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 "supendeus whole" begins to present itself to our interior perceptions in the light of a sentent 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 or fa "supendous 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 a effected within, communication between the parts and individuals of the parts of our carth and between individuals however distant asunder, will be effected within, communications communicatio cation 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 rudes of the rudiments of the combined elements of the innumerable physical and celestial worlds with their countless belts or spheres forming the rules of a rules of a rules of a rules. forming an intellectual organism of a universe or a "stupendous whole," with perfect and in-stantaneous communication between the perta and spheres, however distant, being perfectly analogous to an animal or human nerve organ-

All must know that the solar physical uni 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 whys and wherefores of the bracework that holds the parts together, to say nothing of the machinery belonging thereto, is so little understood that nothing short of a revelation from on high, can unfold the key that will unlock the mysteries and wonderful workmanship thereof.

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 regularimotion in the most perfect order and regularity, there has as yet been presented to our intellectual perceptions, but a more substitute for a solution of this grand problem. Attraction of gravitation, contribugal and centripetal forces, momentum, etc., are out more steppingstones or scaffolds, by which the key to the higher philosophy is reached and unfolded. As this brief description of the "unsean universe" is intended only to show the analogy between the same and the atom or intellectual.

between the same and the atom or intellectua ised forms of our degree, and as my limits will not admit of further elucidation in this direction, I must close, and next analyse the

A MOST ASTOUNDING AND PER-FECT SEANCE.

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

[From the Medium and Daybreak, Lon.]

MR. EDITOR:—I shall offer no excuse or apology for writing and forwarding to you this report, which I was requested to do by the spirit whilst sitting with us at the testable in full materialisation, 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

allow me, of course omitting much that was done and said, but will give you the principal features of this most solemn and momentous scance, which extended over the lengthy period of three hours and twenty minutes.

At the house of Mr. Petty, No. 6, Buffelk St., Scotswood Road, Newcastle on Tyne, on Sunday evening, Aug. 6 h, 1878, the following most remarkable and perfect scance 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 scance. A corner of the room had been cut off by a wire extending across it, on which two curtains, made of some dark fabria, were arranged to move by means of rings. The sides of the corner were of solid masonry, the the celling and the floor were unbroken, and composed of ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this unturnished corner, which was called the "cabinet." The time having fully arrived, Mr. Petty the elder opened the scance by an earnest supplication. The first part of the scance was devoted to what in fully arrived. Mr. Petty the elder opened the seams by an earnest supplication. The first part of the seams was devoted to what is termed the physical. A table, musical instruments, a bell, and a pasteboard tabe, were placed in the cabinet, and the medium as contained with the company. After singing swhile the instruments and the bells were, made use of and floated inside and outside the collect 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 ware lighted to step up so the curtains and pass one hand into the cabinet, when a spirit hand laid

hold of it, giving it a terrible grip and shake, which made one suspect that our friend and brother "John King" was the welcome oftender 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 suddble, 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 compied about fifteen minutes. He also instructed us to sit for "gnatesialisation" and to prepare the tea, which he would partiake of with us; and after finviting, 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 it 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 lable was adorned with tableshoth, 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 withal to sweeten the same. These were in readiness, and were supplied by the generous sitention of Mr. Petty and family. And now our most beloved brother Mr. John Hare was moved upon by a diving influence to offer up a most delightful petition to the Giver of all Good, and on by a divine influence to offer up a most de-lightful petition to the Giver of all Good, and to sak a blessing.

to sek a blessing.

A little sweet singing was next in order, and, in the fluidic element of its delightful cadence the outsine 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 guilty (more or less) of bad mainers, in watching our host to see if he partook of these substantial and earthly things. And when we had all finished one cupful, with took of these substantial and earthly things. And when we had all finished one cupful, with due complement of teacake, our friend the spirit seized the 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 pake and the tea to all in the room by specifi notice. Whilst himself, and then he extended the cake and the
tea to all in the room by specifi notice. Whilst
engaged with our second cup, my right-hand
friend, Mr. Pitcher, queried, and said, "John,
do you dematerialise your tea and cake as you
take it, or are you completely or fully materialised," To which he answered "I am fully
materialised." Then it was observed, "It will
be disripated when the form is dematerialised." When the tea party had ended, the table
was soon cleared away, the spirit remaining
materialised all the while. And now, lest any
reader should think we had been all this while
in the dark, and therefore might easily be dein the dark, and therefore might easily be de-ceived, I must explain that all this was done in daylight; the materialization and the teain daylight; the materialisation 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 units. When the table had been taken away, the door was still 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.

walked shout in triumph.

He, the spirit, askad Hr. Pitcher to play some tunes which he named on the fiddle. He also took, the instrument and played, and sang, and smiled, and laughed (in good daylight all the while). He now informed us it would soon be time for him to go, that other two who had never been distributioned might try to do so; said he would help them to do so, that one was a Chinaman, who would have a long moustache on, and the second would have a dark goates 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, "Bing something till we can collect more power." We now looked at our watches, and all

"Sing something till we can collect more pow-er." 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 in the central opening—a veritable Chinaman, with clean chin, and long, dark moustache, 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 where heard to squeak as he walked the floor. He bowed gracefully, and saluted the company; and, seeming to gain a little strength, he stepped forward, and, grasping the hand of each sitter; he kissed it, and Rissed the little with any local the little with local the local the little with local the l strength, he stepped for ward, and, grasping the hand of each sitter; he kissed it, and Rissed the hand of each sitter; he kissed it, and Rissed the little girls and boys on the cheek. He asked for more light, and the door was opened right beck, as it had been at the request of "John King." The spirit seked us to alt back as far as ever we could, so that he would have room to walk about. He was not so tall as "John," he gave his name, said that he had been wholly engaged in the tes trade when in the mortal body, and that he would bring like tea—his own tea—to his tea party. He hughed and smiled, and spoke in his native tongue and in English. He walked about and sang a little, and asked for the fiddle, which Mr. Pitcher handed to him, and he played two or three Chinese tunes in good time, and handed back the fiddle and the bow. He moved the chair and sat on it, and rising, he said it was about time for him to return, that the other spirit who was walting might come. Ho pass ing round the company again, he grasped each one solemnly and affectionately, by the hand, kissing it) and gracefully bowing, he retired into the cabinet. On looking at our watches, it was agreed that he had been with us, in good daylight, between twenty minutes and half an hour.

Again we resorted to a little harmony, and in a few minutes with the door ower letting 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 materialised form, without head-cover except his own abundant dark hair, and, with a clean shave and dark goates, he looked quite handsoms, and bowed very respectfully to the company. In a short time he talked with us, gave hig mann, and said he was an Englishman, and on being asked if he peaced, away in the Sinter, he said, "Green I did." He seemed less in stature than the Chiqaman. He prefired in about a quarter of an hour, bidding us good night and bowing gracefully.

of an hour, bidding us good night and bowing gracefully.

The next spirit to material is 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 an the previous visitors. After saying "Good algait," the retired, gracefully 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 soon the magical opening of the curtain took place. At first, it seemed as though the medium and the spirit (from my point) were seen through the curtain, but in though the medium and the spirit (from my point) were seen through the curtain, but in an instant it was held aside by the hand of the spirit, and both stood in view of all the com-pany, and all burst forth in praise, adoration, and thanks to the Giver of all Good for ex-tending to mortals, by his ministering spirits, such grand demonstrations of the immortal ex-stence. Thus they stood full half a minute, during which time I observed and particular-ly noted, that "John" was five inches less than the medium, whereas on his appearing whilst the medium, whereas on his appearing whits 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 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 twe, and their perambulations from opening to opening of the curtain, would occupy fully ten minutes, and the dematerialisation 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. the company.

And thus ended the most charkable and momentous searce 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 pentercental and gratuations and expressions of joy at having met with each other at the pentecestal 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 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 usboth tiny and strong ones. I daressy I have left untold many things of interest and of moment, but i feel acquitted, and my report, which I undertoek to give on behalf of the invisible and the visible brotherhood of immortal beings, may now be concluded.

visible and the visible brotherhood of immor-tal beings, may now be concluded.

I hereunto append the names of sitters, which I copy from their own signatures:— Measrs. William Lee, John Hare, William S. Robertson, Orville Pitcher, Joseph Petty, Joseph Robertson, Jun.; Mesdames Mary Robertson, Elizabeth Petty, Fanny Petty, Isa-bella Robertson. Medium, W. H. Petty. I remain, yours fraternally, D. Richingon

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-

The following communication is from a well-known gentleman of Burlington, N. J., as published in the Boston Hersid:

In the early part of May, 1874, while investigating the subject of Modern Epiritualism, I had a private scance with Mrs. Katie B. Robinson, of Philadelphia. While in trance on that occasion she was controlled by what purported to be the privit of the area. Washington. In a discourse lasting for half an hour, he assured me of the sleepless interest with which the de-parted patriots, sages and heroes who founded the American Republic were watching the de-velopment of the great work, which they be-gun. The discourse was fraught with proparied patriots, sages and heroes who founded the American Republic were watching the development of the great work which they be gun. 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 stiending the formation of our Government. Whether er 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 Philadelphis. 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 mentjoned to friends the remarkable promise made by Washington on that coasion, and expressed my doubts of its fulfillment.

On the evening of the 29th of June Mr. and Mrs. B. P. Kase, of No. 1601 North Fifteenth St., Philadelphia, informed his fifth thra. Louis E Lewis, of Cincinnati and har friend, Mrs. Bark, 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, to enable aim to appear in that city on the evening of the 5th of July, in tangelbe form; and had further informed them that she had been requested by Washington to 50 to them and get them to arrange a seasoe to be held at their residence on that evening. Mr. and Mrs. Rue hivited me to be one of the direle, an invitation which I grassfully accepted. This was the first intimation that I had received that led me to expect the fulfilment of Washington spromise.

Mrs. Lewis is a most highly-favored medium for spirit control, not only in being the chosen charge of General Washington, but as being to my promise.

Mrs. Lewis is a most highly-favored medium for spirit control, not only in being the chosen charge of General wa

been from the earliest period of her life a me-dium. 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 recognition recognition against

whom he could communicate his incument and teachings to his fellow-man. Mrs. Lewis is a true and faithful Spiritualist, and, regardless of the prevailing popular prejudice against Spiritualisms, gave the use of her beautiful home for spiritual circles. General Washington, Martha Washington and other revered spirits were thus riforded 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 compiled with the request, and, accompanied by Mrs. Bew-art. On the evening of the 4th of March last, Washington was enabled, for the first time, to manifest him all 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 prevail on that the 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 the sevented Mrs. Lewis to prevail to the latter declined to go to Philadelphia.

General Washington, while in materialized form the sevented Mrs. Lewis to prevented Mrs. Lewis to prevented Mrs. Lewis to Philadelphia. delphia.

General Washington, while in materialized

form, then requested Mrs. Lowis to visit Chi-cago and attend the seances of Mesers. Bastian and Taylor, to enable him to materialize and Taylor, to enable him to materialise 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 materialised 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.

bim 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 39th, 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 weerying search for his sesidence. 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 scance.

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 scance. I do not feel at liberty, without permission, to publicity use the names of the gentlemen and ladies who were in attendance; but I am fully justified in saying that in point of intelligence, cultivating and recrount integers they are not continuation and recrount integers.

justified in saying that in point of intelligence, cultivation and personal influence they are not outranked. The appointed hour having arrived, the circle was arranged by Mrs. Holmes in accordance with the directions given archemanical accordance with the directions given archemanical accordance.

previous scances.

The cabinet used was a small bedroom in the rear of the large dining room, on the see ond floor. In the open doorway between the two rooms a black curtain was suspended. Mr. Holmes entered the cabinet, but was not placed under what are termed "test 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 area opposite the door. The light used was one of the burners of the chandeller, 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 axcessively 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 see for some time without a symptom of the hoped for manifestation. At length, however, the curtain was alightly raised, a hand was extended to Mrs. Lewis, which she took, and a face was shown at the same time which she recognised and addressed as Washington. Soon after the curtain was drawn aside, and the majestic form of a The cabinet used was a small bedroom in

ed as Washington. Soon after the curtain was drawn aside, and the majestic form of a man stood in the doorway near Mrs. Lewis. His costume was that of a gentleman of the Revolutionary spech. 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 cut and advanced to Mrs. Burk, who ast near Mrs. Lewis and placed his hand on her head. He then 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 and movements of the figure were graces as displifed 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 marwalously natural performance. When he 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 falled to Exticulate. He again withdraw but soon came out. Having paused a midment; he advanced toward me with a slow and easy than the approximant I felt an almost tire. 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 best over me and looked steadily in my upturned eyes. Raising his right hand and extending it towards me, he said, in a slow distinct said full volce, "Know the truth and dare to maintain it." The volce was apparently blended with that of Hr. Holmas, 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 unaterialised form. He turned around and returned to the dabinet with the name slow, instituted to the fulfillment of the yearsing he made to make the fulfillment of the yearsing he made to make the fulfillment of a day of the strike evening in fulfillment of a

promise made more than two years ago through a medium of this city?" In a few moments he drew saide 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, deitherately and and distinctly, "Pesce, good will, love and charity to all." Beeming 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 fest two inches high. Washington was not over air feet. A short time thereafter he came out again and said, "Franklin is here and will try to materialise." 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 that before. In a clear voice he said, "Turn up the light." Mr. Kase, who sat under the chandeller, 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 flight full." Br. Kase did so, and there, with a strong light shining full upon his face, stood the flight full." Severy one could plainly see the strong general likeness to his various portraits, and yet

Every one could plainly see the strong gen-eral likeness to his various portraits, and yet his face was like none of them in its details. his face was like none of them in its details. He remained long enough to be critically view, ed by all and then slowly withdrew. With the light still burning at full head, he came out sgain, and a second time every one had ample opportunity to scrutinise 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. Boon after the scance was closed by "Belle," the principal guide of Mr. Holmes, while the latter was in trance. Thus ended the most remarkable scance that was ever held for spirit communion.

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 scances, since, at which identically the same noble form appeared through the mediumship of both Mr. and Mrs. Holmes, in the presence of Mrs. 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 temporarspirit home descend to earth, and in temporarily materialised form appear at the residence of Mr. Kase in the city of Philadelphia, on the evening of the 100th anniversary of American Indeper dence; 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 Bpirit 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; Makaria—a Play in Five Acts; Analysis of Physics; Shakespeariana; Book Raviews.

Beriswa.

Scrimania Montralt.—(Scribner & Ce., N. York.) Contents. Princess Hee; A Fantasy; That Lass o' Lowrie's; On'a Minature; Insanity and its Treatment; Wesleyan University; A Fox Hunt at Pau; Song; The Ghostly Hental; Bhadows; The Voyage of the "America;" "A Wounded One will Read my Rhyms;" Bomething About Birds; The Bride of the Rhine; Philip Nolan's Friends of Show Your Passports; Uhoice and Ohence; Protestant Vaticanism; California Ewsekeepers and Chinese Bervants; In and About the Fair; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Brica Brsc. ciety; Culture an Work: Brica Brac.

Work; Bric-a-Brac.

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

A DANCING PIANO.

Something to Puzzle the Scientists.

Lady Eskes a Plano 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. J

Last evening, by invitation, an Item reporter paid a visit to the house of Mr. B. P. K. see, 1601 North Fifteenth St., to witness a startling manifestation in the chape of piano moving. Now the mere fact of moving a piano is nothing extraordinary, as done in the old fashioned manner, but to this occasion we were treated to an improved style, which certainly surpasses the old one in the case in which it is done, and will pusses the scientist, we think, to find out the manner in which it is accomplished.

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

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

It was of a bind that mould have a second to the plane and the second to the plane and the second to the plane.

It was of a kind that would have probably paralysed Theo. Thomas' sensitive organisa-tion if he had heard it, but it suited the spirits or whatever produced the effect, for in a few second a the plane actually reared up on two legs, and mocked in comcordance with the time in which the place was played.

Of course, the Spiritualists saw nothing very stonishing in the manifestations, but to skep

An Item reporter was then requested to hit the piano, and tell the audience if it was heavy. Not being accustomed to grapple with the instrument in this manner, our reporter was rather non-plussed, and was debating whether it would be advisable to take off his coat and roll up his sleeves, or whether he had better rush in concessors, and carry all bisfore him, when him Young approached him with a bewitching smile, and he forgot all about how it ought to be done, and went in and did it.

There is 1962 counter, and in this weather!

Phone 1 1800 counts, and in this weather tour reporter says that he thinks he let all the tucks 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 plane at one and to state.

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," Sashed through their excited brains with conscious reality. Tug as they would the plane would not move! Tug as they would the plane would not move! It dung to the fiper as if it had taken root. The young Hercules retired in dismay, when

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 lest 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 1865 pounds. All being in residiness the fair sorcoress 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

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 shove the keys, raised the plano 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 spiritualists
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 cocult 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

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

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 manalon.

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.

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Keligio-Zhilosophic I Journal

S. S. JONES.

MOPTOR PROPRIETOR J. R. FRANCIS, - Associate Editor.

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this office.

"Upon the margin of each paper, or upon the wapper, will be found a statement of the time to which pe, ment has been made. For fusiance, if John Smith has wide to Doc. 1878, it will be majord, "J. Smith 1 Doc. a." If he as only paid to 1 Doc. 1878, it will stand thus: "J. Smith 1 Doc. 4."

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Is 1804 Dearborn, near Harrison street, two blocks seath, and in plain view of the south and east fronts of the new Contem House and Post-office.

Birangers, who wish to vide by public conveyance, well feave the State street horse cars or the Clark street combuses, at Harrison street.

CHICAGO, SATURDAY, SEPTEMBER 25 1876.

THE VOUDOOS.

Is the Devil Dead?

NUMBER XLVI-(WHOLE NUMBER LIL.)

Their Infernal Orgics-The two Planes of Existence-The Lesson for Spiritualists to Learn.

Life-what is it? Enclose a little seed in the debris of your back yards where nothing but stench is exheled, and it will germinate, produce a green plant, and finally crown itself with a rain bow tinted flower! Beatter the offal of your barn-yards and chicken coops over your fields, then sow your seeds in early spring time, and your labor will be rewarded by a crop of golden grain! You enrich the soil with debris offensive to the touch, smell, or tante, yet therein are potent forces that assist in unfolding the hidden treasures of nature, and in ornamenting your gardens with the cholorat of flowers and fruits. Because an object is unpleasant to the smell, taste, or feelings, is no resson why it should be discarded altogether! What is true in the material world in this respect, is also true in the spiritual, among sentient beings. Some, like the Voudoos, are wallowing in filth and licentiousness, and do not care to seek the glorious sunshine. They are on a level with certain spirits with whom they communicate. They can not hold converse with the wise old sage in Spirit-life, for he can not approach them di-

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. Custer fell in the middle of the engagement, which began about 11 o'clock and ended in the brief enace of forty-live minutes. After annihilating the command the Indiana returned to camp with six soldlers as prisoners, and, intoxicated with joy over their success, they tied these poor fellows to stakes, fixed around a wood pile, and roasted them alive. While the victims were enduring agonising tortures, little Indian boys fired arrows heated to a red heat into their quivering flesh until their blackened corpses fell from the stakes. Sitting Bull remarked after the battle that he had killed many soldiers and one damned General.

The Indians always have been favored with spirit communion. In isolated cases the messages they have received have been of an exalted character. Those who were guided by Sitting Bull, were influenced by spirits who in spired them to burn those six soldiers, and then allow their children to fire hot arrows into their quivering flesh, and hear their agoniz ing shricks. For each condition in this life. there is a corresponding one in Spirit-life, in rapport with it, and the sentient beings occupying those two planes are in mutual sympathy and influence each other. This is all there is now, or ever was, of demoniac influence. You are on a certain plane of life, and in partial, if not complete rapport with the spirits on that This condition has existed in all ages of the world, whether recognized or not. The aspirations to progress on the part of a spirit, becomes a self-illumination, attracting to it advanced minds, who respond in various ways to those aspirations, rendering his ascent con-paratively easy. As the seed enclosed in de-bris, broken glass and steach, bursts from its prison house and produces a crown of florers, so will each spirit eventually rise from its debased condition and become as angel of light. There is smallght even in the black coal on

our grate; and we assure you, bigoted Christian or encering Spiritualist, that even in the black Voudoo, 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 uncleanliness, and constantly vibrating in harmony therewith, is a like sphere of existence in the Spirit-world. Take for example the flendish orgies on a certain occasion of the Voudoos in the Bouth along the borders of the Bayon St. John and the Old Lake. A more disgusting sight it has not been the lot of any one to witness, as set forth by one present. 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 horrid orgies were inaugurated by one wild, unearthly yell, in which all the assembled crew joined their voices, and for a moment afterwards there was a fearful silence. The "worshipers of the demon" then contempiated their naked forms, upon which the fire shone with a ghastly effect, and with a bideons vell they began to dance around the fires, singing weird songs and occasionally bursting forth into a wild and piercing laugh. The songs that they sung 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. Around those bonfires they kept revolving with joined hands for over an hour and a half without ceasing, uttering their horrid yells and singing their wild unearthly songs. On all occasions a woman presides over these projes, under the name of "Queen of the Voudoo," and when they cease dancing around the fires they go forward and make their submission at Her Majesty's feet, who is usually scated on an elevated mound or a large rock. This Queen retains her title and dignity during life, provided she conducts things with a proper grace, and she is usually chosen out of the most socially elevated class of negroes in the locality. On this occasion the old queen, Marie Lavody, did not attend on account of illness, and her emblem of power, a garland of flowers bound round the head, was worn by one Mammy Caroline, who had already been duly acknowledged as the successor to the queenly dignity. Queen Caroline held her court in an old house on the banks of the bayou, where she shone forth in all the resplendence of her nude beauty. These degrading orgies were participated in by a young white girl, about 18 years of age, and possessed of more than ordinary beauty. The hideous revel was prolonged till a late hour at night. Imagine several hundred negroes in an Adamtte condition, dancing, yelling and singing all night around the innumerable bonfires that were lighted on the banks of the bayou, in order to establish a complete rapport with

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

Prot. Starr, the Spirit Artist.

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

far advanced in years (over seventy) and dependent upon his mediumship for the support of himself and wife. For twenty-five dollars he will execute a nice life-size portrait (etl. painting) of the living or dead from photographs.

We do not think any one should expect to get work that will give satisfaction for less money than \$25, slthough he does give portraits for \$13; but all must know that he can not devote sufficient time to a \$12 portrait to produce a genuine work of art.

To Whom it may Concern.

Jay. J. Hartman, Spirit-photographer, 831 Vine St., Philadelphia, hereby respectfully of fers to any person or persons who desire to test his powers as a Spirit photographer, a full opportunity to do so. - He wishes them to prepare a new dark room with a small light, say aix by seven inches, to furnish the glasses and all the chemical appliances therein, except his camera, which may be fully examined. - With such an investigator he is willing to enter into an ogreement to place \$1500.00 in a bank; the other party to deposit the same amount. If he does not succeed in two meetings, in getting an extra face besides the sitter, upon the glass, he will forfeit his money; but if he does thus succeed, the other party is to forfelt his. He will be glad to correspond with any one in regard to this.

J.M. Alten has been lecturing recently in Springfield and Massifield, Mo. Will speak in Bullslo Sept. 10.5 and 17th. Parties destr-ing his services for fall and winter months, will please address him at once at Springfield, Mo., care Dr. J. S. Lyon, Hygelan Home.

MRS E. PIRROW sent \$3 16 to this office May 6th, but did not give P. O. address; will credit when she does. 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 benished 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." And more than all this, human suffering would very soon nearly cease, because every person would be taught the laws of life so perfectly that everyone would strive to live in accordance with the laws of health. Once obedience is observed to such laws, constitutions are amendedgood health ensues, and a nobler race of menand women is the result.

Ignorance is the bane of life. It leads to all sorts of passional excesses, which result in human suffering, mental and physical-crime is the result, restraint and imprisonment become necessary, and capital punishment often ensues. And thus the hells on this and the nether side, are populated.

Despite the opposition of the devotees of old theology, liberal sentiments have already done much tending to the thought which heads this article. Classes of poor souls who by natural defects in some of the senses, and who thereby are rendered incapable of taking care of themselves, are cared for by the great body politic. When they are bereft of their reason, they are provided with homes in comfortable asylums, where all of their natural wants are provided for, at least such is the aim of the great bumane heast of the people.

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. Institutions for the support of feebleminded children, where improvement if but little, can be made, are supported at public ex-

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 accursed 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 liber al feelings towards the unfortunates 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 mal organized mental and passional faculties.

The souls that have an excess of acquisitive ness, amativeness, love of atimulants, combativeness and destructiveness have no sympathy from even the civilized world. They are looked upon as scape-graces, unworthy of humanitarian sympathy—as outcasts from the pale of mercy, and possessed of devils, destined to a never-ending hell of uncessing torments. Such is the opinion of a vast majority of Christians at least, in regard to them.

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

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

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

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

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

DEAF AND DUMB.

ILLINOIS INSTITUTION FOR THE EDUCATION OF THE DRAF AND DUMB, SUPERINTENDENT'S CPPICE, JACKS MVILLE, AUG. SOTE.

to Parents, Guardians, and Briends of Deaf Mutes in Illinota:-

The thirty second term of the filinois lastitution for Deaf-Mutes will commence at so clock a. M., Wednesday, Sept. 20 h, 1876.
The sum of the institution is to qualify Deaf-The aim of the institution is to qualify Deaf-Mutes for respectable positions and usefulness in society and for honest industry in life. To this end, the literary department furnishes all its pupils in instruction in the rudiments of a good English, education; and to Semi-Mates, persons who "see" lost their hearing after learning to speak,—and also to some Congen-ital Mutes, instructions in and by spoken lan-guage. The elements of drawing are taught all its pupils, waters and of them as divelop special talent for it are given special and more extensive instruction therein.

The Industrial Department furnishes in-struction in printing, shoemaking, baking, gardening, and cabinet-making.

The buildings of the Institution, recently enlarged, are spacious and commodious, fur-nished with the best modern appliances for comfort of inmates, and advantages for study and instruction. Jacksonville, the place of its location, is one of the most healthful in the State, and easy of access by rall from all di-rections.

rections.

Disf.Mutes residing in Illinois, ten years of age or over, are furnished tuition, board, fuel, washing, otc., free of charge. Any persons having children to send to the institution, who are unable to provide their clothing and trans-portation, should write to the undersigned for blank certificates, to be filled out, authorizing

blank certificates, to be filled out, anthorizing the Superintendent to supply these items. Prompiness in arrivals is of the most importance, as classes are formed as soon after the opening day as possible. All who expect to attend the coming term are requested to notify the Superintendent, by mall, at the carriest opportunity; and who may be unavoidably delayed are requested to write, stating the cause of delay, and receive a special permit to enter after the opening of the term.

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

Phillip G. Gillett.

PHILLIP G. GILLETT. Superintendent, Jacksonville, Illa.

Spiritualists, in view of the subject under consideration, what is your duty? Are you to be pioneers, armed with fresh inspirations from the angelic world in this great reformatory work, or are you to fossilize yourselves in some religious organization, looking back to some distinguished personages as an exemplar of your faith?

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

Let the Spiritualists of the new dispensation become fossilized into a religious sect, and so sure as time rolls on, the skeptics will be the first to enter the kingdom of heaven reform.
We, without the fear of successful contra-

diction, say that knowledge is the true savior. To the end of developing that savior, let Spirituslists everywhere, awake to the necessity of scattering spiritualistic literature among the people. Let it go broadcast like forest leaves in autumn, and soon all classes in society will feel the neccessity of providing by legislat ve ensciments, for the care and education of every child that is born into mortal life-for the early inculcation into their minds, habits of industry, temperance and manly deport-

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

Indicted.

The Woodhull Blood-Claffin 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.

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

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

named. Hence our readers will see the motives a tuating those people. To make us all the trouble possible is the object. A prosecution in the name of the people surjects the defendant to the expense of his defense. But let it cost what it may, we intend to sift the infamy

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

It may not be amiss to state that the Grand Jury returned their indictments on Saturday forencon. Soon after that the Court adjourn ed over till Monday. The philanthropists? thenberought the officers to have the warrant issued and the arrest of Mr. Jones made Saturday a teracon, that he might remain in custody until the convening of the Court on Mon-

dayl 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, bepause there was no Court to take his recognisance. But Mr. Jones was too well known in Chicago to require such an extraordinary movement, to gratify the spleen of social freedom philanthropists.

On Monday Mr. Jones went voluntarily be fore 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 bring ing to light the exact practices resulting from the dootrine of "Social Freedom," and add new chapters to the history of, and forever clear Modern Spiritualism, from the Intamy that has so long bedraggied its pure white gathat has so long bedraggled its pure white garments, in the foul cospools of ensualism. We
have been selected as the vicitin. The Woodhullines do not even claim that we did anything more than to republish that which had
already been sublished by themselves in shelr
paper, or by Dr. Treat is his pampulat.

Any reader who has information canding to
show the legitimate fruits of "social freedom"
as presched and practiced by the Woodhalls,
will oblige as by giving as facts that can be
proven, without delay.

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 Mrs. Duniway at the Methodist Church on Sunday night fave an interesting talk on the causes which led her to enter the missionary field. This lady is richly endowed mentally, and brings to her aid as a public speaker the advantages of a large experience as a teacher, a helpmate to her husband on the farm, a housewife and a mother. Rising above the merely rhetorical graces, she relates the facts of her own life and indidly and earnestly as to bring the scenes usedly before her audience. No one who heard could doubt the truth of her story. It was a part of the woman, re-No one who heard could doubt the truth of her story. It was a part of the woman, recorded in her voice, form, and features There was nothing assumed or strained for effect; nothing dissembled nor hidden for mere appearances. Yet it was in no sense unwoman, y or masculine in treatment or in its ideas. There could be nothing more delicate or ladylike in manner or sentime of. It was rather the yearning voice of woman for that sympathy from and with man as an equal and helper than the demand for independence of man that the most of the strong-minded of her sax set up. Her story is a useful one, which we set up. Her story is a useful one, which we wish every young lady in the country could listen to, as it throws much light upon the practical life of woman which is seldom allowed to illuminate the girls of the present day.—Salt Lake Herald, Aug. 2.

Mrs. Duniway, who has acquired a national reputation as a clear and logical writer, an en-tertaining and foroible speaker, and an able advocate for "woman's rights," delivered a advocate for "woman's rights," delivered a lecture last evening at the Centennial Hall on "Human Rights." She is a lady of thorough culture, which, united with natural qualifica-tions, renders her an agreeable spesster. She held the attention of her hearers as if spell-bound throughout the entire discourse. Her manner is free and greenful her velocations. bound throughout the entire discourse. Her manner is free and graceful, her voice clear, and her enunciation distinct. Her subject was treated in that calm, logical manner, and in a style both elegant and forcible, which at once makes a deep and lasting impression on the minds of her audi noe. Mrs. Duciway will lecture again to night, and we advise our citizens by all means to go and hear her. It will be a rich treat. Admission free. — Winnemucca Register, July 22.

Mrs. A. J. Daniway, of Portland, Oregon, editor of the New Northwest, spoke here in the b. E. Church on Wednesday and Thursday evenings to good houses. She is certainly the ablest lady speaker we ever heard, and we observe the street of the doubt if there are many men in the United Btates her equal. She left yesterday morning on the Silver City stage, and will go from there to Winnemucca, and thence to Phila-delphia, to deliver an oration before the Woman Suffrage Association. She carries with her the good wishes of the numerous friends she has made in this Territory.—Idaho Blates mah, July 15th

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

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 bronned figures gently reposing there. Proceeding towards the north end of the building, all kinds of machinery are in active operation, giving one a comprehensive idea of the mechanical kill of the artizans of this country, and stamping them as the most ingenious in the world.

In the Art Hall the collection is indeed fine, and it will prove onegof 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. In fact, every body should visit the Exposition, and whatever their expense may be in reaching the city, they will find themselves well

Complimentary.

Orson Brooks, of Deaver, Col., writes: Allow me to congratulate you on the contin-Allow me to congratulate you on the continual improvement of our glorious, angel guided Jouanax. Each number seems better than any of its prodecessors; and if it continues thus to progress, it can't us long, before it must approach as near to parfection as is possible for any earthly production to attain.

Mrs. Cora L. V. Tappan.

Hericoture at the Chicago Theater on Bunday. September 10 h, was regarded as of a high order, and those present were enthusiastic in its praise. Wadnesday, Sept. the 18th, she commences a course of lectures at Grow's O pera Hall. 'All should attend."

Dr. H. P. Fatrfield.

His lectures at Grows' Hall are attracting fine audiences. He is really an eloquent speak or and his orithusiasm mover falls to rivet the attention of those present.

In the September Servicer is a notable article on Protestant Vationnism, by Prof. Blauvelt, which has attired up the wreth and fear of numerous "Orthodox" papers, whose editors are only able to eas wer the masterly easily with vituperation or a studied effort at lotty indifference.

Philadelphia Pepartment

.. HENRY T. CHILD. M. D.

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

WHAT IS MAN?

Man Spiritually.

SECTION XVIII

THE SPIRITUAL BODY.

Olairvoyants have always seen an aura or lights accusti 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 pecu liar to each substance in nature, exists within and around it. Clairvoyant observations upon and around it. Clairwoyant observations upon the spiritual body, have given us clearer ideas of its nature, and its action upon the phys.cal body; at the time of conception it is seen that the fluids from the union of which a future human being vaists have this peculiarity, namely, that they partake of the characterist-ics of each part of the entire human system, and the aura around these fluids contains re-presentative elements of all the organs and tis sues of the parents.

presentative elements of all the organs and its sues of the parents.

This atmosphere, uniting and blending, begins to act upon the conjoined 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 sura 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 molding into form. It is a tremulous, wibrating mass, rather undefined in shape, moving with randitive and circulating with more activ. 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 mal

formations, imperfect hodies.

As these centers are thus brought into har monious union, the spiritual body also assumes a more perfected form, with its cultine well defined. At hirth the spiritual body is usual. 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, this renders children susceptible to certain it fluences 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 expended 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 gener all outlines are defined. al outlines are defined.

al 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 spiritud bodies are very loosely said imperfectly developed, and they always require the care and attention of physicians in Spirit-life to assist in their harmonious development.

ment.

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 realised in a much higher degree than when it fails in this. Without this process of building up physical bodies, spiritual bodies could not be formed, and they are not in themselves immortal; they retain their existence as such by their connection with the soul, of which we shall speak hereafter. They of themselves are like the spiritual bodies of animals and plants, subject to a limited existence, explaining after the dissolution of the external body only so long as their own forces or those of others ter the dissolution of the external body only so long as their own forces or those of others around them shall retain them. At puberty the spiritual body undergoes changes which are marked on the physical body. Under the most favorable circumstances, here, however, we see the conflict between the habits which the physical body has become subject to on ac countrof 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 atmospheric and other inflances which surround.

0

pheric and other influences which surround the body exercise a very powerful influence over the spiritual body, sometimes promoting-and at others arresting and interfering with its work of completing in the best manner the physical body. physical body.

At are advances we see that the spiritual body loses some of its power over the com-pounds which it uses in the formation of the physical body; as a result of this the memory becomes more treacherous, and often falls, esspecially in regard to recent events, while that
of those events which made their impress up
on the spiritual body in early life, when the
conscition between the two were more perfect
remains, and old remorations can recall the events
of childhood, while recount events are dim and
uncertain. Taus 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. more treacherous, and often fails, es

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 oomes less and less until finally the time oomes when it throws off the external, and goes forth into the land of spirits, Treed 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 immiorual. To the matured individual death is a grand event, halled with joy as the means of releasing the spirit from the sumbrous 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.

Assetion Does the seventh sphere include the startbutter 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 Spiritifie who come to you and communicate much contusion in regard to the subarrate properly speaking, however, the sint spiritual world or heiting some of earth is inhabited by the more recent portion of humanity who have just pass. TRO SAL

ed into Spirit life. Upon this spiritual zone or world society is divided into seven grand di-visions, each division marked by peculiarities of development and arrangements in the sociof development and arrangements in the soci-al 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 fitone, 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 be lieve. The first appiritual world aggregates so to speak all the buman 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 of society in the spiritual world, because they have passed through these stages of unfoldment 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 occompy in the Spirit world. Remember it is not intellectual conditions that give you your not intellectual conditions that give you your place in the Bpirit world, but it is your moral and spiritual conditions; these place you according to the jurity 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 zine, or space around this whole solar system. When you have graduated from that after almost unlimited ages, then you pass into the interstellar have graduated from that after almost unlimited ages, then you pass into the interstellar appritual world, those spaces that exist in the regions far beyond the suns, and in this you will probably find your sternal 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, infinitudes then lies before you and you can travel on then lies before you and you can travel on

forever and forever.

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

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 elemity of the future. None therefore can say from experi-ence that we know that immortality is a fact; we know that continued a stence is a fact, and future.

we know that continued a xistence 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 consciousness tall, do you suppose that you are any other person; no matter 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 inmost soul has a continued consciouspess and an individuality of character that resists all destructive in forences the body has been torn down and to fluences, the body has been torn down and re-built 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 changed, and in three to seven year 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 asme individual all this time. Now if through earthlife this continued intelligence can be maintained, is it strange that it should be retained when the physical form is laid saids, and the fact that we can some back and give you our 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 immortal-ity of the human soul.

Contents of the Little Bouquet for September, 1876.

Luiu and the Birds; Inspired Mczurt and the Spirits; The Ministry of Angels; The Sundit and the Piower's Apologue; The Bakst and the Piower's Apologue; The Bakst and the Piower's Apologue; The Bakst from the Live of Littly Bell; Compilations; The Drink Drmon's Bong; The Love of the Angels; Questions; Couldn't Stop; A Genlieman; What the Baby Tainks; Little Children; The Kindersers Walching for Papa; The Britis of Kinderses; Walching for Papa; The Britis of Kinderses; Walching for Papa; The Little Recruiting Officer; Spider Story; Have Auimals Spirits'—Manifestations among the Indians; Nature's Shildren; The Babe and the Sunbeam; Damon' and Pythias; Buby Haces; Our Lucy; Varieties; Editorial—The Pallosophy of Life; A Remarkable Dwarf; The Orthodox Way of Gesting to Heaven.

Evely family of Spiritalists should subseribe for the Little Bougust. Only \$1.00 per year. Address the Railasio-Philosophy. Roll Publicaine House, Chicago, Illa.

Serofala Cured by Spirit Power.

Mha A. H. Robinson 794 Dearborn Street, Chicago, Ill., Dear Madam.—This is to certify that you have cured my dafighter Lillie of the Serofala. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a solution of a return of the disease. Bhe had a soluti

Business.

HILL's MARUAL of Social and Business Forms, is the title of a new bock now being is sued by Mesers. 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 rusning for many months, and each successive edition printed is revised and brought down to date. Every family should have one.

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Thousands seknowledge Mrs. Morrison's unparalled success in giving disgnosis of dis being by lock of heir. And thousands have been curred with regerable sumedies; magnetized and prescribed by her Medical Band.

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Medical men do not deny that many chronic 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 fluest institution in the West, embracing all the varied classes of Bath and Electric treatment, will be found at the and Electric treatment, will be found at the Grand Pacific Hetel, Chicago, under the direc-tion of Dr. G. C. Somers, and Mrs. Somers, and there we would recommend all chronic sufferers to go. 2112 2

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

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

MEA ROGIESON, 394 Dearborn St., Chicago,
—DEAR MADAN:—I received a letter from my
sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOURvertised in the ReligioPhilosophical Jour-ral. 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 work, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAer-nam, Little Valley, N. Y.

581 W. Erie St., Chicago, Ill., Nov. 4, 75.

LETTER TO HER RECTIER STATING HER CASE :

DRAR 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 or my case. It will be four years next January since the Doctor began to give me morphine owners which he save me all winter. since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 55 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 er 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,

AGMES VANARRHAM.

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

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

MRs. A. H. ROBINSON, 894 Dearborn Street, Mas A. H. Honnson, 394 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—oplum. 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 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 marphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

Little Valley, N. Y., March 20, 75.

Mrs. A. H. Robinson. 894Dearborn St., Chicago, Drah Madam:—Words will fail me to express my gratitude for the great and good result you liste effected, in curing my sister of that cursed babit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. (one box having cured her) is like no pay at all.
Your even grateful friend,
T. W. Galloway.

No. 581 Ada St., Chicago,

Scrofula Cured by Spirit Power.

MRS. A. H. ROBINSON. 394 Dearbern Street.
Chicago, Ill., Deer 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. Bhe 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. Bhe 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,

Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 394 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 screness
at all from them.

Hespectfully Yours,

E. Warrasma.

Frankfort, Ky., Mar. 16th, 76.

Wonderful Success in Healing the

The curse performed is all parts of the country through the mediumship of Mrs. A. H. Bobinson, are no less remarkable then those recorded in the Bible. A look of the sink person's hair, sent in a letter, and held in her hand enables her to accurately diagnost the disease and presents the remark. Omed her spirit guiden go in person to every pulsars and office make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter; and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

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

MRS. A. H. ROBINSON, -- MEDIUM :-- My wife was taken about six days ago, with a pain in her thumb, like as if a splinter had got into it. In 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 iff. Enclosed find lock of her hair and three dollsrs. Hhe seems nervous and a fittle flighty at times, her arm is twice as large as it usually is; her age is 58.

Very truly yours.

Jacon A. Flournot.

Marionville. Mo. Jan. 16. 76.

Marionville, Mo, Jan. 16, 76.

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

MRR. 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 becorrect by all. I think your band of spirits can assist us much in effecting a final cure.

Very truly yours.

JACOB A. FLOURNOY.

Marionville, Mo., Jan. 190, 76. MRS. A. H. ROBINSON, MEDIUM, Chicago

--A Spirit Physician Materializes and Cures His Sick Patient.

MRA A. H. ROBINSON, Medium, Chicago: Max A. H. Romreson, Medium, Chicago:

Will you please send me some magnetized persons. Third them once before and they exised 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 not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I pewer late, in sleeping), the couples awoke I was lying flat upon my back (a posi-tion I never take in sleeping), the ciothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully,

Mns. S. I. Pacz.

Topeka, Kan., April 12th, 75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-scription.

A. H. Rorinson.—Medicin.—Chicaso.—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 cians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut entil in Han Francisco last year; since then Thave something like neuralgla in my head at times, and more frequently darting pains from one temple to the other.

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

Yours with Respect,
LEWIS C. POLLARD.

Los Nietos, Oal., Oct., 8rd, 74.

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

Mns. A. H. Roumson:—Enclosed please find lock of hair and two dollars. I have derived 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 Bervant,

Lawrs C. Pollard. LEWIS C. POLLARD.

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

MRs. A. H. ROEINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treat ment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect, Lawis C. Pelland. Asuse, Cal., May 20th, 75.

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

MRS. RCBINSON, while under spirit control, on re-outving a lock of intr of a sick potient, will diagnose the disease most perfectly, and prescribe the proper, re-medy. Tot, as the most speady; care is the amountal di-ject in view rather than to gradity falls curiosity, the petter prescribe is to send atong with I lack of hair, brief statement of the sex, aga, leading agregateme, and the length of time the pasient has been delix when all the length of time the pasient has been delix when all will, without delixy, return a most potent prescription cast remetry for conducting the disease, and parmiamently curring all carable passes. of the Street, and the street,

her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her girls are very remarkable, not only is the healing art, but as a psychometric such hardness medium. Taxios:—Diagnosis and first prescription, \$1.00; such rubsequent one, \$1.00. Psychometric Delineation of character, \$2.00. Answering business letters, \$1.00. The money should accompany the application to insure a re-pit.

ply.

BEF Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of

psy, must contain one dollar, to defray the expenses of reporter, amountments, and positions. M.B.—Miss. Rommon will Alexandre give an primate sittings to new own. If privacy is required, it must be by letter, accompanied wish the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters are:

Mrs. Bobinson's Tobacco Anti-

The above named sure remedy for the appetite for in-bacco in all its forms, is for sale at this office. Bent to any part of the country by mail, on receipt of \$1.03. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. However, when the directions on each box are followed. However-pers and quacks will tell you that this autidous is made from pentian root. It is false. Gentian root is no res-edy for the appetite for tobacco, but it is injurious to health to use it. After Mobbacos: Tobacos Andigot broad-up their yetam and restores it to its neonal profidition, as it was before imbibling the hankering desire for a poison-tial long in apirit-life, and is warranted to be perfectly harmless.

the long in spirit-tire, and is warranise to be perfectly harmless.

This House will pay any chemist one thousand shilary who will, upon analysing this remedy, find one particle of gentias root, or any other potentions drug in it. Address Rannor Temposormout Presumers House, Chicago, Ill., either for wholesale orders, single boxes or local arencies.

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

Mrs. A. H. Robinson, 294 Dearborn St., Chicago, Ill—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

Tama City, Iowa, Mar 20 '78

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The series will take the following unjects:
Physical and Sprittnal Basis of Life: The Relation of the
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Agencies; Lifunnce of Reinrent Food and External At-morphores; in sugestions on contains Boosai Life. includ-ing Marriage at d Parenings; The Actual Magnetic Poles, their corresponding Reventioners and the application of Psychopathic Treatment; Voiltion.

The clars is not l'inite do professional Husians, nor members of the Medical Profession. Any persona, male-or female, interested in the subject way join. Applications may be y ade at the office of the Religio-Philosophical Johnnal, and at the office of Dr. and Mrs. Jackson, No. 150 Dearborn St., cor Madison, or 150 Park-

Ave., Tickets for the Course of Eight Lectures, \$2.50.

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Though a regular graduate, treats all kinds of disans of precial manipulation, magnetical rater, cickling, letters, or medican \$37 Letters regarding disgradia and advice, much o

tale Pive delies or salls actory evidence t interested friends are made to pay. ey eviduate that saif and

Poices from the Beople.

PROULIARITIES OF MEDIUMERIF.—Of the many obstacles which the mediumistic sphere affords and causes of reflection and refraction to this cating power most Spiritualists are profoundly ignormant. The spirit wills that the table be operated on to make a signal, but the volition is deflected, and the medium is operated on, either unconcelously to press the table and make it they or to move the hand in like manner, and rap. At a dark sitting, the spirits desire to move the instruments on the table, but that desire san not, in the state of development, reach the object intended; but the pervous system of the medium is responsive to it, and be, in trance, is made to extend his hand, doubt for a materialized spirit hand, and touch the sitters. The spirits would show a form at the aperture. The one they have been attempting to materialize is not sufficiently dense to be seen by physical vision. This they do not know from their point of view, but the medium becomes receptive of their powerful wish to gratify the sitters, and he is psychologically made to move forward and show his face to the sitters instead of a spirit face. These are the accidents of undevelopment, and are not necessarily frauds either on the part of the spirit or medium. There is possibly no perfectly developed medium in existence, and the reason is that there is no perfectly-developed circle.—J. Burns.

The medium in one sense is a mirror, reflecting the dominant feelings of the circle, and those re-

The medium in one sense is a mirror, reflecting the dominant feelings of the circle, and those re dections become a motive power, as it were, in ducing him to act-honestly perhaps, or otherwise ducing him to act—honestly pernaps, or otherwise. Church, the medium for physical manifestations, has been subject to such idioaynerssies. At one time in Louisville, Ky., he slipped out of his pants which were rewed to the carpet, and when a light was strock suddenly upon him, he was, sitting in the middle of the circle performing on the instruments. There is a force, truly, in mental projection, which under certain conditions can cause death. the middle of the circle performing on the instancements. There is a force, truly, in mental projection, which under certain conditions can cause death. Wigan relates the case of a painter, who when asked on what this peculiar power of rapid work depended, he answered that when a sitter came to him he looked at him attentively for half an hour, electhing from time to time on the canvas; then he put away the canvas and took another sitter. When he wished to resume the first portrait, he said, "I took the man and put him in the chair, when I saw him is distinctly as if he had been before me in his own proper person. When I looked at the chair I saw the man." It appears from the Popular Science Monthly, that Talma, the actor, had a faculty of mental projection equally singular with that possessed by the artist whose history Wigan has related. Talms could project before himself the form of a human skeleton with such perfection of detail that to him the form was a reality, and when he stood before the foot lights he had in his presence in the theatre an audience of eksietoes. We know of some who are practicing mediumahip, who are constantly describing "spirite" that are not spirits at all, only mental projections of their own mind. Verily, how little the world knows of the powers and capabilities of the human mind. We are not prepared, however, to relieve spirits of all responsibility when the medium, in an unconscious state, dommits a fraud. We see them down as first-class swindlers. If they name Bro. Burna intimates, how easily to withdraw their influence at any stage of the manifestations.

tions.

Note from Tofera, Kan.—Your valuable paper has many readers in this section, and it is looked on as a most excellent exponent of the truths of the grand revelations of bpiritualism. There are very many in this city and vicinity who are believers in the harmon al philosophy, but for some reason, we are not visited by lecturers or mediums, though there are hundreds hungry for spiritual food, and many desirous to investigate. Some of our people have this summer visited that wonderful medium. J. H. Mott, of Memphis, Mo., and have had the most wonderful revalations from their relatives and friends who live in the Bummer-land. The narrative of these visits has been told to many citizens and a great deal of interest aroused in all classes on this subject. Those who have visited Mr. Mott all unite in saying that the manifestations are convincing to the utmost degree; and if the senses of seelug, hedging and feeling are to be relied on, then they have seen, heard and felt their departed relatives and friends. We live in hope that some realisable physical medium many visit Topeks this fall or winter, and let all our people have an opportunity of being satisfied of the reality of spirit communion.

De. Haway Blace.—Blade is employed by Col.

On. Hewer Stage.—Slade is employed by Col. H. S. Olcott, at \$10,000 a year and traveling/expenses, and has given Olcott a sufficient bond that he will perform the wonders specified. He agrees to be in St. Petersburg by October 1st, ready for business.—Sento Berbara (Cal) Index.

Tretty good salary for a spiritual medium Well, he will earn every cent of it. Ministers are often paid \$35,000 per annum, for only about two hours' work each week, and that on Sunday. He was probably the best medium in the United States to senti on such a mission.

THE APPRAL WILL NOT BE MADE IN VAIN.—I would like through your paper to say that Cora V. Randolph has found a home, but has not the means to reach it. Will not each Spiritualist send in his mite, and thus enable her to take the jour ney soon. Direct to her at No. 17 Court Street Utles, N. Y.

B. Y. ATWOOD, of Utles, N. Y.

Our readers will remember that Cora V. Randolph is the daughter of our deceased brother, few weeks ago in the Journal as destitute of a se. Now that she has found's home, let the friends respond to the call by sending her semal sum of money, you who can spare it, even if it be

But 25 cents cach.

His IS NOT A BYING VALUET.—If Christ should come to New York this morning he would not find any more followers than he did 1,800 years ago. A man does not believe what he sees. I know a man who can put his fingers on a table and lift it up. I see it with my eyes. I know he can be done. The man says the spirits do it. I can not see the applitt, but I can not find any cause. I don't believe it. And if Jesus (Christ should come from heaven and stand in New York to day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—if he opposed us, in the same way, he would have a small following.—H. W. Beccher.

We have stated that Henry Ward Beccher is a

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

somebody has lied.

BYRATUALISTO EXPOSER.—Prof. Baldwin, the Exposer who visited this city has winter has brashed San Francisco, and adve tised that he could perform any feat that any Spiritualist molling did. Schlimmons was there, went on the stage and announced that he would sat ten grains of strychnine, trusting the spirits to prevent the poles from harming him, if Baldwin would swallow a similar scale. This was an unlooked for proposed and the Froncesor was stagered, and finally failty saciland the fait. Schlimmons it is said, fully believed that the spirits would protect him from harm, and was ready to show his faith by his solice.—Scalife Basoo.

Schlimmons is composed of the same metal that made up the avesties of old. "They shall take we

made up the apostics of old. "They shall take up (Mark M: 18 serpents, and if they drink any deadly thing, it shall not hurt them; they shall la and on the sick, and they shall recover." How say chilich members dare try the above experi-sent Ahl they are too cowardly for that.

ment! Ah! they are too cowardly for that.

GARDNER, ILL.—P. Turner writes.—I'm perwanded that no impartial, ritional or thinking baing will begridge his subscription to the Fornaci,
It imports in the course of a year a fund of information worth trobs the amount, on subjects and
things which come house to the funtament and bescome of men; but this is not its chief merit, it helps
men to think mitosally, healingly, and planeausably
on the great problem—immortality, and if there is
may reliability in man and women's senses and observations. This great, buth is subblished, that
man, is formed for a higher and nobley dealing that

to periah everiastingly in the grave. When it is understood, and taught that man has to face his daily record in the hereafter, would not the early inculcation of this teaching, save many a person from rum. The attainments of this present life lay the foundations on which the next commences. The position there is ever in relation to our past life and action. Such is the beautiful harmony of the universe, that what is good for this life, is equally good for the next, vice versa. Prof. Wallace says "the spirit like the body has its laws and definite limits to its powers. Just what the embodied spirit has made itself, or has become, that is the disembodied spirit when it enters life under new conditions. It now commences a career of comparatively endiese progression just 'n proportion as its mental or moral faculties have been exercised or cultivated upon earth. The development of the mind which has been commenced here is carried on in unbroken continuity. There is for all an unbroken and etemal progress solely dependent on the power of will in the development of spirit-fature."

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

must be suffered.

Magro.—A faw drops of carbolic sold in a pint of water will clean house plants of lice in a very short time. If morquitos or other bloodsuckers infect our sleeping rooms at night, we uncork a bottle of pennyroyal, and these insects leave in great haste, nor will they return so long as the air in the room is leaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes, or mixed with meal and scattered in their runways, never falls to drive them away.—Not faken from the writings of Henry Cornelius aggrips.

Since we learned from writings of Henry Cornel lus Aggripa as published in the Spiritual Scientist, that the burning of the lungs of an asa, would put all poisonous things to flight, and as that sulma all poisonous things to flight, and ay their almal is very scarce in Chicago, we have found a very good substitute therefor In. the above. Those, however, who have the lungs of an ass on hand, can try the directions of the Scientist, and if after trying the experiment, their ears don't seem to be of uncommon length, then we are no judge of cause and effect. If we understand Aggripa correctly, the size of the lungs is not material; any size will do, providing you hum them.

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

the general feeling that prevailed. If any striking incided, give it briefly.

K. AT-MAZOO, MICH.—We learn from a note from D. G. Mosher, that the spiritual meeting at Elysian Grove, near Kalamazoo, Mich., was a complete success, and Glies B. Stebbins addressed the meeting with telling effect. Mrs. Pearsail held those present in breathless attention by a continuous flow of inspiring facts. Dr. A. B. Spinney advanced grand truths. Excellent remarks were made by others. Mr. Mosher says the meeting was a glorious one. Speaking of the same meeting Mr. Stebbins says: The air was pure, the grove and follage fresh and beautiful, the sparkling river on either side delightful, and the people held on, as earnest listeners, from ten to nearly five o'clock. Mrs. Pearsail and Dr. Spinney spoke; Asa Stoddard read an eloquent and admirable poem; I helped to fill the time, and valuable conference talking by Mr. Terry, Williams, Morrison and others, added to the profit and interest of the occasion. All seemed in carnest, and weighty words for manhood, womanhood and childhood were spoken, with messages of cheer and light from the Summer-land.

Legal Ourcasts.—The District Court of Dakots.

LEGAL OUTCASTS. - The District Court of Dakots County, Minn. has decided that our contract is not a valid marrage. Ms. Strickland and myself were indicted by a grand jury in this State "for co-habiting and associating together, not being married to each other," and I was brought to trial and sentenced to punishment. The case is now pending a final decision in the Supreme Court.—Leo Miller, in Inter-Ocean.

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

EUREKA, CAL.—M. Mead writes occouraging-iy of Spiritualism in California. See has been in the country lecturing and bolding circles, and was kindly treated by all.

was kindly treated by ail.

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

If it is superstitious to suppose that at the birth

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

EXPLANATORY.—Laura S. Hobbs, of Columbus, Ind., writes.—In a late JOURNAL, on the page containing "Voices from the People," appears an extract of a communication from Theodore Parker, through me to the Voice of Angels. In commenting upon it, you say "Inspiration is not always of an exalted character," tainking the remarks of Mr. Parter open to this or ticlsm, I laid the subjects before him, asking him what he had to say for himself, when I was influenced to write as fullows:

for himself, when I was influenced to write as follows:
FAIRSD JONES:—By your comment I perceive you misunderstand me. The standard lexicographer of the United States defines inspiration to mean, "A divine isfluence on the mind." Can not the words influence and control be so qualified as to be used to express disbolical and misch erous instigation, while the grand word, inspiration, may be kept pure in ta divine or ginal meaning? Friend Jones, in presenting both sides of Spiritualism, do not become mereld and think all things have a dark side; some are like crystal, and consequently lack this duality. Every act whether so of or bad is our capital of progression.—Theodore Parker, through Lemms S. Hobbs.

Again we must disagree with Theodore Parker. The time has crived in which humanity must criticise the spirits with the same freedom that

set him down as a fanatic, or destitute of common sense. Spiritualism has a grand and glorious mission, and to avoid errors we must "try the spirits"—criticise their sayings—receive that which is of an exalted nature and reject the rubbish. Hence some inspiration is of an exalted nature; some eminently calculated to debase and the saying of the properties of the proader meaning than he did, and admitted, too, that it could be used for base purposes. He may not have that standard work in his library, hence his mistake.

ence his mistake.

Dr. Carpenter Encounters "THE INEXPLICA DR. CARPENTER ENCOUNTERS "THE INEXTLICA-LLE."—One of our most distinguished savants, who has taken a prominent part in the controver-sy against Spiritualism, was induced—possibly by his unconscious cerebration—to visit Dr. Slade, the American medium now in London: 'In order to guard against trickery he took with him his own folding state, and having placed a fregment of pen-cil inside, had it along with the medium. Imme-diately a scratching was heard within, and on opening the slate a message was found written. A hand also appeared in full light, and the furniture in the room moved actively about under similar conditions.—Liverpool (Emg.) Daily Poel.

Slade is certainly doing a good work in England. If he can succeed in conquering this sudacious ous Cerebration Carpenter, he need not

fear the Russians; his triumphs are certain.

MRETING AT ELECHA, N. Y.—J. E. Brown speaks
of the Spiritual meeting held at Elmira, Aug. 20,
as being a grand success. He sliudes in flattering
terms to J. H. Harter, of Auburn, N. Y., also to
Lyman C. Howe, the celebrated trance speaker.

Lyman C. Howe, the celebrated trance speaker.

Man's Convacu over the Elements—The great lesson inculcated by these tacts for man's benefit, is, that he is endowed with power to become an ameliorating agent of the earth; that he, within limits, can control the elements, and make them ministers of his weifare and happiness, by modifying climate when too rigorous, and repair the waste places of earth. To do this, he has only to plant trees where they have been destroyed or are absent. He will realize the truth of Mahomet's benediction: "Biessed is the man that planteth a tree;" and the philosophy of the remarkable aphorism of Zoroaster in the Zeud Avesta: "He that planteth a tree watereth the earth, which is more acceptable rervice to God than praver or praise, or burnt offering and accrifice."

John H. Thee, the Materologis.

If man can control one of the elements of God,

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

he can be—all show his whereabouts, in fact, each one settles the question.

Complimentany.—C. R. Wood, of St. Helena, Cal., says—"I like the Jounnal very much. It comes freighted each week—freighted with something cheering and good. May the good angels bless you in your good work." E. M. Shepherd, of Camden, Mo., writes.—"I have learned many good lessons from the Jounnal." He is in favor of Spiritualists upiting and building a city. Ellen M. Colby, of Waterville, Maine, says—"I have taken your paper for the last two years, and have enjoyed such feasts, that it would be like losing a very dear friend to do without it." W. A. Bartley, of Salina City, Cal., says—"In seeding you these names as subscribers to the bold and uncompromising Jounnal, may they ever aid you to make it the true champion of human liberty." Orlando Walklerig, of Burlington, Kan., says—"Mainly through the cont-nt of the Jounnal my sttention has been aroused to investigate and know of the things pertaining to Spiritualism." The thought is a glorious one to us, that the Jounnal proves so efficient in its missionary work amens the people, and Spiritualism will soon take a deep hold of their hearts.

AUSTIN KERT —He was 67 years of age when he passed to Spirit-life. His daughter writes:—"I and my mother are very thankful for what you have done for salter." She says—that he died as he had lived, without any fear of the future.

DUTCH FLAT, CAL—R. Hoekin writes.—Prof. Peck has been here and expocedataliries by which

he had lived, without any fear of the future.

DUTCH FLAT, CAL.—R. Hoekin writes.—Prof. Peck has been here and exposed, the livek by which he used to impose on the credulous. He denounced Slade, the Davenports, Eddys, and all physical mediums as humbugs, but admitted there is a germ of truth in Clairvoyance. I was present at both his lectures, and was on the platform as one of the judges, and so transfarent were most of the tricks that I can not imagine how persons of ordinary discentment have been imposed upon. There is as much humbug as reality in the physical manifestations; that there is reality, I know from my own persons at experience. Bone time since when I was at Ban Francisco I went to a senace of a Mrs. Sawyer who advertises a wonderful materialising medium, and witnessed a most transparant frand and humbug; and yet there were many Spiritualists present who were prepared to and did awallow it all as genuice. At another time the same perty was ited by a person who understood the trick, and as a natural consequence the conditions were not favorable.

It is an easy matter to test physical mediums,

It is an easy matter to test physical mediums, and that, too, without having them suffer the least inconvenience. Have an iron staple in the cabinet, and secure them to that with cloth, needles and thread. No genuine medium will object to that and it is a method that would play out im-If the people are deceive their own fault.

their own fault.

MEDIUMENIF.—The unrestricted application of massumption which is inappropriate in some cases, has eigendered much strife, contention and recrimination among disputants equally honest, equally irothful, equally devoted to the support and vindication of Spiritualism and to the welfare of mankind, and who should be friends and co-laborers, and would be so but for timesion to use instructions distinctly furnished to the careful sindent of the spirit operations of the present day. Hope is cherished that more extensive application than hereto'ore will be made in the future, of knowledge that highest mediumable often involves total unconsciousness of and absolute irresponsibility for many acts which the medium's external form exhibits.—Alles Pusans.

MAGNETIZED WATER.—S. B. W., of LaJunta,

form exhibits.—Allos Petson.

MAGNETIERD WATER.—S. B. W., of LaJunta, writes.—I have known magnetised water kept in an open vessel, to remain pure and sweet for three weeks, and that too, in warm weather. I would actrise those mediums who have not used magnetized water in their presides, to give it a trial.

MR. Invise Bishop.—Thomas S. Hubbard, of Monticello, Iowa, refers us to an article in Harper's Wackly which alludes to the trickster, Irving Bishop. He is really skillful in his performance, yet what he accomplished is no evidence whatever that Spiritualism is not true. His infrormance excite an interest in behalf of Spiritualism, instead of injuring it. In conclusion Mr. Hubbard kays: "Great suppleness, agility and self-possession do not explain how Mr. Bishop got hold of the things enumerated and lying on his lap, three feet distant."

BENTONVILLE, ARE—Jean.

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

edge of the glories of the Summer-land.

Touacco Anymoru.—H. Whichester, of Lower Lake. Cal., writes.—The Tobacco Antidote sent cometime ago has been effectual in breaking the habit of chewing, indulged in for over forty-dwe years, and clear smaking, which cost the party on an average of four bits a. day (fifty cents) for ten years. For the benedit conterved, I am requested to say, the party who has again became master of himself, returns his thanks to Mrs. A. H. Robitson, or the "lavisibles." for the unknown compound, the using of which 65 directed, has thoroughly and effectually destroyed the desire for to-becool in any form.

bacco'm any form.

A CLAIRYOYANT INDIAN.—She died suddenly. I was on a bear hunt, and cested by my camp-fire stone. I heard a strange poles. It was sometime, being voice which told me to go to her. The cally was some distance, buff I took my rife and stands. The night was dock and glocary. The worker however, around me as I want from hanmock to hammock. Sounds often came to my ear;

I thought she was speaking to me. At daylight I reached the camp; she was doad.—Coscooches, on

Spiritualism has always been common amon the Indiana. It existed even when Columbus discovered America; it exists to-day among nearly all the tribes. The Voudoo secures the presence of degraded spirits through the instrumentality of incantation and burning incense—sometimes in connection therewith he uses certain snakes.

connection therewith he uses certain snakes.

MILLERBVILLE, MO.—Will R. McGlasson gives an encouraging a count of Spiritualism there. G. F. Caldwell and Mr. Miller are principal speakers. The platform is free. In conclusion he says: "There are some five or six private and public circles in the neighborhood, with good manifestations of spirit power, Mr. Miller informations that at the private circle held at Mr. C. B. Stearns', interesting and instructive fectures are given by the controlling spirits. He says the spirits are able to appear in a dim lighted room, in full form. The fire and rope test are given at Mr. Link's public circle. I hope to be able to swell the list of subscribers to the Jourall, for knowledge is truly the savior of the morid, and papers like the Journal should be enclaraged."

PROV. PERTY ON LUMINOUS EMANATIONS.—

Chraged."

Prov. Fratt on Luminous Emanations.—

Many somnambulists apeak of a shining atmosphere that is perceptible about the magnetizer and themselver, several see sparks, streams of light or fiam's issuing especially from the fingers, but also from the hair, eyes, palms of the hands. When Tardy's solanambulist approximated his thumbs to his and then withdrew them, a stream of bluish while light was seen to emanate from them; the stream issuing from the magnetizer was the strongest; sealing wax attracted it, but sliver, quicksliver and copper repelled it. When the streamlywas conducted by a magnet, the somnambuflist saw issue from its point a straight and a spiral siream. This somnambulist, saw magnetized water shine. A boy magnetized water shine. A boy magnetized water shine. siream. This somnambulist, slso Nape's somnam-bulist, saw magnetized water shine. A boy mag-netized by M. Jobert, saw the fluid stream from his fingers, and himself surrounded by a white cloud. Begonin mentions somnambulists who saw magnetized bottles filled with a shining vapor; per-sons when awake likewise sometimes see this fluid; some sick persons see it in the form of a vapor, and see it penetrate magnetized fater.—London Spiritualiss.

phere" surrounding magnetizers-in fact the same is connected with all persons more or less. Reichenbach makes the ascertion that there are flames enbach makes the sacerilon that there are fames issuing from the poles of magnets, and he proves the existence of the same as certain sensitives declared they saw them. Mesars. Variey and Harrison of London, had an electro-magnet that would lift several tons, and they were partially successful in impressing its light on a plate especially prepared for the surface. The time will probably come when the luminous atmosphere and each person can be photographed. person can be photographed.

person can be photographed.

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

Even Narcent.

Eps Sargent.

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

DRAIM.—There is in this inquiry an expectages.

love to Louis. "On opening the box, the same was found written.

Daars.—There is in this inquiry an earnestness of desire for positive knowledge, that leaves no shadow of doubt that the question was really saked. Every person naturally makes the inquiry. Death has been the terror of the world from the time mankind first occupied it as a home. The associations natural to his conditions have woven bands so closely around the he ri, that the dread of separation is often painful to contemplate, and shunred as wou d some, monster that came to robyou of all your earthly treasures. To such an extent has this dread grown upon the minds of some, that life is a burden to them, fearing to live in the mostal, and fearing to meet the future, not knowing whether dark obliviou awaits them, or what is in store for them. Many are living thus, and why is there such a condition of sentiality in this boasted era'll' intelligence, when light and reason are giving to the world truths bright and beautiful, which tell of the home beyond the material.—T. Starr King, a Spirit is Olice Branch.

And death will continue to be a terror to a por-

And death will continue to be a terror to a por tion of humanity so long as it is represented by the various orthodox churches as a grim-visaged monster, with sunken eyes, protruding jaws, monster, with sunken eyes, protruding jaws, jagged teeth, and ghastly expression of countenance. Such a farure represented as golfg forth cutting down both young and old, is admirably adapted to excite fear in the mind of all classes. On the contrary, how do Spiritualists represent death? Simply as a beautiful angel, whose features are illuminated with a holy radiance of divine love, and who seeks the bed of the dying with the spirit of charity animating her whole nature. The contrast between the two is as well defined as that existing between light and darkness.

that existing between the two is as well defined as that existing between light and darkness.

REALLY WENDERFUL.—Professor Bell's other improvement, namely, the transmission of the human voice, has become so far perfected that persons have conversed over one thousand miles of wire with perfect ease, although as yet the rocal sounds are not loud enough to be heard by mora than one or two persons. But if the human voice than one or two persons. But it the human voice can now be sent over the wire, and so distinctly that when two or three known parties are tele-graphing, the voice of each can be recognized, we may soon have distinguished men delivering speeches in Washington, New York, or London, and audiences as embled in Music Hall or Fancuil Mail to Hains. Badeo Torondo. and audiences as sembled in Mu.

It is now an established fact that musical sounds can be transmitted over the electric wires. Anid Lang Syne was played in Boston, and distinctly heard in New York City: Now Prof. Bell has per-fected an instrument by the means of which the human voice can be heard at a distance of at least 1,000 miles. Buch being the case, do you suppose That space is any impediment to spicite conver-Indeed, modern discoveries are only render log the statements of spirits more probable. Per haps the time will come when a lecture delivered in New York can be heard in Chloago.

ONEIDA, ILL.—Peter Dablorg speaks in high appreciation of the "Short Sermons" of Thomas Ocok in the Journal. He is glad to hear that the new dispensation is near at hand.

Onemeron.—B. B. W., of La Junta, M. M., writes.—I recommended the use of allk in a bad case of obsession in this vicinity, and a cure was effected in a few days.

BUREKA, NEV .- W. L. Baird writes: EURERA, MEV.—W. L. Baird writer:— As I have no desire to have the Journal stop-ped for one moment, so long as I remain a cit-isen of this sphere, I avail my present leigure to take the most important step to insure promptitude on your part in forwarding to me ao much truth and knowledge, for so small a puttance as \$5.15.

Each number of the Journal contains nearly as much reading matter as the average book, sence for \$8,15 per year it must be considered sheep to the inquiring mind. Wherever the JOURNAL circulates, it deposits seeds that scomer or later germinate, producing an hun-dred fold. We have many subscribers in Cal-ifornia, and they take a great interest in the cause of the Harmonial Pailosophy.

Missrowar Work:—That spiritual papers are instrumented in doing a great deal of missionary work, is abundantly proyed by the numerous letters we are constantly receiving. Henry Bastard, of Rashville, Team, crys.—"Had it not been for your Journal, and other spiritual papers, this locality would have convolvy known enything of Spiritualists."

CHAGRIN FALLS OHIO .- G. W. Autisdale writes:—I have read the Journal and think? I shall become a life-subscriber. Twenty-three years ago I was converted from the church to Spiritualism, and it has not been able to convert me back.

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

FARMINGTON, TEX 18.—W. W. Champion writes:—I can't think of doing without the JOURNAL, even if it coest ten d'llars instead of three. There are but few Spiritualists here but a great many Liberals. We are going to have Bro. Young deliver a course of Liberal lectures.

It is important to have lectures, and their effect is rendered more permanent if the Joun-HAL is diroulated synerally among those who hear them.

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

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

BE UP AND DOING!

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

W. A. BRICE.

Is THE DEVIL DRAD!-"Anonymone" writes: an article from Banta Barbara, Cal., on "Fi-nance," and concludes by saying: "If you find anything like the Devil in this, please help me datch him; but don't send me the \$750, Decause there is too much devil in that for me." He undoubtedly regards money as the root of

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

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

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

Union Amone American Spranvalists.—
From a report published in another column, it will be seen that the present attempt of American Spiritualists to unite is founded upon a different basis to that which has been acted upon in Great Britain; that is to say, in America the bond of union is to be of a religious nature, whilst in England the alliance is founded merely upon the acceptance of the facts, leaving every man free to form his own onlinions. The programme drawn up, at the opinions. The programme drawn up, at the Palladelphia convention is rather of an orthodox character, the result of which will certainly be discord to some extent.—London

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

How to Destroy the Grasshoffers.—
Mr. D. G. Lane, from the West ladia Lalands, writes as follows to the Council Blaffs Globe: For the last two weeks I have been in this country from the West Indies, and I find the grasshoppers making great ravages in vegetation. In order to prevent this burn one pound of sulphur on charcoal in the center of a field, and save what it has taken so much toll to develop. To prevent potato bugs from destroying the crop plant two grains of flaxesed in each hill. This will prevent them from injuring the potatoes, as they will not go near the flax.

By what system of logic can it be established that destroying granthoppers, is the destruc-tion of a species of animate creature made di-rectly by Delty himself? Those who are conscientious on this score, can allow their crops to be destroyed by them, those who don't care a picayune es to who made them, can try the bove as suggested by Mr. Lane.

BYAND by your spiritual papers at this orisis in our cause. Each these is a concerted on-slaught on our great truths at this time, from all quarters.—clerical, medical, literary, and acdestifid,—must be obvious to the most superficial observer. In sie way can these attacks be answered except turough, the press. The number of secular papers that will admit anything in their columns favorable to Spiritualism, is still very limited. To the spiritual papers must the friends of truth, lock for a proper advocacy and defense.—Bankers or Leser.

AROORA, M. Y.—Etts J. Decker writes to us giving a somewhat different version of the manifestations at Mr. Eddy's, that 'ternished by Mrs. B. F. Morril. "When doctors disa-gree," who shall decide?

remaind to not red

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A CRITICAL REVIEW Love and Truth.

BRO. B. B. JONES:—I see by 'he RELIGIORELOGIPHICAL JOURNAL of Aug. 19th, No. 28,
that a convention has been held in Philadelphis for the purpose of organisation, i. s. of
becoming knewn to cursulyre and to the world
as a religious sect. Now, whilst I do not discard the object as reported of said convention,
yet I can not wholly endorse its every feature.
"Jesus Christ is ogr elder brother," but is that
cause selficiently for us, or even a reason, that
we should adopt the name given to his followser as faittoch by the world's people, or the
unbeligving of that caustry? Bhalt the worlo's
people be permitted to name us also, as it has
frequently done other denominations? If
Jesus Christ is "cur. elder brother," is it lawfrequently done other denominations? If Jess Christia "our elder brother," is it lawful or eyen customary for the younger brother to assume the name of the elder brother? In certain countries, hereditary title descended at death from the elder brother to the next younger, we admit, but also in these countries the church and state were united, and the population were chained down to priestly adject. the church and state were united, and the population were chained down to priestly edicts, and were compelled to seknowledge the Bible to be the pure word of God, and the priest, pope or potentate to be the "Holy Father," L. a., thus debarring them from the beautiful God given principle of liberty that the Spiritual Philosophy inculcates into the minds

Bwedenborgians take the name of their foun-Swedenborgians take the name of their foun-ders Lutherians after Luther; Wesleyans after Wesley, etc. Very true; but they established doctrines or isms of which they were to a vast extent the originators; but not so with "our el-der brother." He "came not to do his own will, but the will of the Father who sent him." der brother. He came not to do as own will, but the will of the Father who sent him." Hence Brother Edwards truly remarks that "no person that we have any account of who has ever appeared on earth, has ever exhibited the same power as a medium, to produce the manifestations Jesus performed, and all his phenomena came under natural law, which is in full force to-day, and must continue as long as the universe stands." Yes; and we may safely add that it was in full force long before this universe had a beginning, and hence Jesus Christ was not its founder. Jesus merely spoke the words of the Father and did his work, etc. i.s. he was a medium through whom God manifested his will to the people, and so were the Fox girls, A. J. Davis and many others.

If to be a medium and teach that which is

If to be a medium and teach that which is given, is sufficient for us to assume their names as their followers, why not call ourselves Katisna, affer. Kate Fox? Jesus endeavored in his day and age of the world to convince mankind of the brautiful truths of the evertasting geopel, being used as a medium, through whom the "spirit of truth" spoke, as it had previously done, no doubt, many times, through other mediums; but as the teachings through them were almost lost sight of by man's superstitions, so Jesus but reiterated the teachings or principles of the laws of nature by these demonstrations of spiritual manifestations. And so with us of the nineteenth century; having lost sight of the spiritual manifestations through Jesus, have them re-established through the mediumship of Katie Fox and others. If to be a medium and teach that which is

and others.

Now, if we are going to take the name of a medium, or name ourselves after some medium, let us be very careful in the selection, and choose one that we know of our own personal knowledge to be genuine. Jeaus may have been all that is reported of him, yet we have no direct testimony to that effect, and consequently his mediumahip may have been greatly exaggrard. But if it is the "founder" of a religion that we are to be named after them

quently his mediamahip may have been greative aggrated. But if it is the "founder" of a religion that we are to be named after, then we can not consistently be called "Christian Epicitualists." for God the everlasting Father, is the founder, and the only founder of the Phicosophy of Life.

But, says one, how shall we take his name, as we don't understand that God has a name, (if we accept the Moraical sayings in the Biblet) Very true; we don't understand that God has a same, but we understand what God is. God's a combination of two great principles, which embodies everything—Love and Truth; and if we are his followers, which we should be, then why not adopt the name or what is and what we in reality are, "Lovers of Truth"—the name given us by the angel band that are instructing us in this piece. Having first given us a solid platform, which is "Love and Truth." they next name us "Lovers of Truth." Truth certainly is the true philosophy of life, and now, brethren, let us be very careful how we either name ourselves or are named, for much, very much is often contained in a name. Should we assume the name "free-lovers," whether we were free-lovers in practice or not, we would be holden for all of their permicious practices. If we holds the black fing upon our beautiful spiritual ship, depend upon it, we shall be treated as pirates, though we never robbed a man or souttled a vessel, and if we take the name of "Christian Spiritualists," depend upon it we shall be look dupon as being somewhat guilty at least of some of the nonsentical forms, shall be look dupon as being somewhat guilty at least of some of the nonsensical forms, creeds, catechisms, dogmas or superstitions pertaining to that class of fanatics.

8. P. Bust.

Grange, Wis.

Bible Spiritualism.

I am a Spiritualist, whoever else may bear that name and diagrace it by acts of fraud or unworthiness. And I am thankful to the Father of Spirits that he has lead my soul out of the darkness and superstition of a false religion into the sunny path of truth. There are many people in this city who believe in the modern philosophy; but who are unwilling to admit their faith lest it in jure their social standing or their business. This seems to be bad in free America. Among all the many objects that are brought up to day for discussion no one has received greater attention than the Philosophy of Spiritualism. We have seen it steadily moving onward and upward, progressing most heamitfully; we have seen its ups and downs, and have known well by the impressions that have come to us that in the end its truths will triumph. When we look around the world to-day and see the petity jealousies that pervade all society, and that are found even among the Spiritualists, we may feel troubled; but this is all right. As the flowers vary in the fields and in the gardena, so do the people vary in their thougats and ideas. We see the beauty of the rose in one, the infigrance of the lily in another, and the vine is affection in another; they all twine together to make up God's beautiful universe. This is all right the fire, and that are together to make up God's beautiful universe. This is all right, but the people of America, and all people, should look forward to the prophecies that are to be fulfilled, that all men and women shall be free; that God's religion shall persurations shall peas away, that form and caremonies that are performed to day in gold on temples before deluded people shall peas away, and true and noble and beautiful ideas he sught to the children of this life. Trath can never suffer by fair, honest investigation, it is the truth that make us free, then we chall be free in.

done one year.

Take Spiritualism from the Bible, what have you left? Simply husks and nothing more. What do you make out of the medium of Endor seeing and conversing with the spirit of Samuel? It was in a secluded place in the wilderness, where the angel from heaven found and ministered to the wants of Hagar, the Egyptian fugitive. It was in the tent where Abraham fed and conversed with three angels at his table. It was in the night that Lot entertained the two angels during the godly devestation of Sodom and Gomorrah. "It was in the night that Jacob had his wonderful vision of the ladder, upon which the angels were ascending and descending." But it was in the daylight, about noon, when the evil spirit. In the guise of a snake, came into the beautiful garden of Eien, laid the foundation of death, hell and the grave, and played the devil in general. It is quite probable that it was night when the angel made his appearance to Moses in the "burning husk," as Moses nor guarding the flocks of his father-in-law. It was in the night when the angel went before Igrael when performing the perflows act It was in the night when the angel went be-fore Israel, when performing the perilous act of crossing the Red sea. It was under a great cloud and thick smoke that the angel appeared to Moses on Mt. Binai. It was a secret place where Moses received instruction of his guide concerning the keeping of the fessia. When Moses with Aaron and the seventy disciples concerning the keeping of the feasts. When Moses with Aaron and the seventy disciples seconded the mount to witness one of the greatest phenomena, perhaps, that ever occurred to the Jewish people, the angel made his appearance under a thick cloud, lasting many days and nights; and from the position they occupied they undoubtedly must have been holding dark circles. Read the story. It was at night when the spirit of Samuel, the prophet, made his appearance to Saul. It was during the hour of sleep that the angel appeared to the weary prophet Elijah. It was in a dark chamber when Elijah restored to life the widow's son, under spirit influence. It was in the night when the prophet Zucharish saw his wonderful materialisations, among which were those of animals of various hues, articles of gold, together with human spirita. He was always awakeded out of his sleep to witness them, showing thereby that it was in the dead hours of night when they appeared. It was at midnight when Sampson performed his wonderful rope yeats on the Philistines. But it was in the broad daylight when the Lord contracted with the "lying spirit to enter into the prophet to deceive Ahab before Ramath Glieal." We believe it was early in the morning when Satan's evil spirit presented himself as a proper associate among "the sons of God" on a certain occasion. Also when he was seen standing at the right side of Joshua, in the celeatial region. It is said in the sea by Jesus. Do you believe that all those angels that appeared and performed their labors of love and kindness to man in the night were really devils, as were those two thousand in

that appeared and performed their labors of love and kindness to man in the night were really devils, as were those two thousand in one? Where did more than one devil originate? If Satan was drowned, must be not since have a distaste for water?

Well, it was in the night that the birth of Christ was announced to the sheperds. It was in the night that the angel instructed Joseph to flee with the young child and mother for safety. It was while it was yet dark that the angel rolled away the stone from the sepulcher containing Christ's body. It was in the night when the angel came to Paul and Silas, and released them from their prison bands; and it was in the night when the same guardian was in the night when the same guardian opened the prison doors and released Peter and others from the loathsome cell.

Mrs. A. Howard.

Rochester, N. Y.

TRUE AND STRANGE.

One of The Actual Occurrences on Wednesday Evening.

Who Can Solve the Mystery.

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

following:

A gentleman of undoubted veracity is authority for the strange statems mis hereafter recorded, but for sufficient reasons, names are omitted at the present time. The facts are as given, however, and can be thoroughly substantiated in even the minutest particular, if their accuracy is called in question by the incredulous. The strange and staggering story is given in the language of our informant as follows:

"A little after 9 o'clock on Wednesday evening, as one of our business men. was walking up First Avenue South, his mind completely wrapped in the transactions of the day, one more prominent than the others was the receit of a draft in payment for a bill of goods, not due, sold to a dealer in the country. It seems that just as he got to this particular transaction he was just passing P. M. Way's, when, in an instant, and without a particle of noise, some one fastened a powerful grip on his left arm. In a great deal less time than it takes to tell it, he turned to strike a telling blow on what he supposed was a midnight assassin, and behold, his only brother, supposed to be in Liverpool, stoch before him, dressed blow on what he supposed was a midnight assassin, and behold, his only brother, supposed to be in Liverpool, stood before him. dressed just as when last seen by Mr. H. four years ago! The shock to the nerves in the first instance, together with the sudden surprise of meeting his brother, quite took Mr. H's senses. Both stood face to face with hands by their sides for perhaps five seconds, when Mr. H—threw out both arms to greet his brother, and—he was gone!

senses. Both stood face to race with hands by their sides for perhaps five seconds, when Mr. H.— thraw out both arms to greet his brother, and—he was gone!

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

"He strated to run, and kept up a lively gait for two or three blocks, when he made another stop—and a look—there was that brother! To get away from the appartition, or whatever it was, seemed to be out of the question, so he concluded to keep an eye on the brother and strike a beel line for home, which he did to the best of his ability. Upon entering the house, which he did rather unceremoniously; as he only hade one jump from the gate to the door, the family were very much startled at so sudden an entrance at that time in the svening, and upon seeing Mr. H. full in the face their first thought was that he had gone mad. His eyes stack out like water tanks, and his face and lips were without color. He was saired what was the matter, but could not speak, and commenced locking the doors. Then the family and two or three neighbors that happened to be in at the time, made a dash for the hall. This, of course, helped the matter, so far as Mr. H was concerned, for then he thought the whole country had gone mad, and it was full twenty ministes before the family had friends could all behove."

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Here is a chemos for a granter expose. What was lift

Dematerialization of a Medium-Dr. Withstord carried 150 Miles in Four and one-half Hours.

We the undersigned, hereby certify that we were present at a spiritual seance, at No 217 W. Madison 8t, in the city of Chicago, State of Ill., on Monday evening, Aug. 28th, 1876 and that during the seance, at or about 8.40 o'clock, r. m., the medium, Dr. Witheford, disappeared from our midst, and that the spirits declared, by a writing on a slate found in the cablest upon its being opened at 1 o'clock, A. m., on the 20 h day of August, that before the night was out the medium would be in Madison, Wis.

And we do further certify that Dr. Witheford was handouff at and his hands were filled with rice, and in that condition he was locked up in the cabinet, and the key of the door, of the cabinet as well as the key of the handouff were kept by L. Tessier, a skeptic, one of the members of the circle. The doors of the seance room where the cabinet stood and where the circle was held by the undersigned, were all securely locked and not opened until the medium was found to be gone from the cabinet. We believe that it was utterly impossible for Dr. Witheford to have left the cabinet, and the seance in his normal state without our knowledge, and we had no knowledge of it until the circle was broken up and the cabinet was opened at one o'cl ck in the morning. The circle was held till this hour in obedience to the direction of the presiding spirit, J. B. Orane, who, shortly after the formation of the circle and before the dissolution of the medium, forbade the opening of the cabinet until permitted by the spirits to do so. And we further certify that the circle was broken and the cabinet opened as aforcasid contrary to the spirits injunction.

[Signed.]

MRS E A. THOMPSON. JANE B. FOX NICOLAI H. JOHGENSON. JOHN MCAULIFFE. JOHN MCAULIPPE.
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Prot. Anderson, the Spirit Artist.

BRO. JONES:—I wish you would say to the public through the RELIGIO-PHILOSOPHICAL JOURNAL that I received a beautiful likeness of a lady that I was well acquainted with in my youthful days, who has been in Spirit life twenty four years. It is fity-six years since we last met. The likeness is perfect.

ISAAC MEAD.

Richmond, McHenry Oo, Illinois, Sept. 5th, 1876.

Mrs. Tappan's Lectures.

Mrs. Tappan commences a course of lectures Wednesday evening, Sept. 18th, at Grow's Opera Hall. Bee adv rilsement for list of subjects, etc. All of the lectures she has delivered here have been good, -in fact, soul-stirring and elequent. This new course will, if possible, be better than she has heretofore delivered, and inspired by that eminent man, Dr. Rash, the ideas presented must be instrumental in doing an especial good. The hall should

Mas. H. Mones has just returned to Chicago from a lecturing tour. Bae is doing a good work.

W. L. Jack, M. D., of Haverhill, Mass., will be in Philadelphia, Pa., about the 90th or the 29d of September, and can be found at 924 Green St. Reception day, Tuesday from DA M to 5 r. M., when he will be pleased to see all his friends.

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

M. G. Ashlay, of 265 South Clark St., a disabled soldier but a truly worthy and honest man will do errands for those who desire in any part of the city, for twenty five cents. Letters responded to, enclose stamp for reply.

SPIRITUAL MEETINGS.

THE Grove Meeting at Waverly, Iowa, will be held the 15th, 16th and 17th of September. The Spiritualists will bold a meeting at Porter and Montagues' Park, at the head of Gene-

va Lake, Sept. Stb, 9th and 10th. There is to be a spiritual meeting at Center Point, Iowa, commencing Sept. 7th and continuing to the 11th. Speakers, A. J. Fishback, Mrs. Mattie H. Parry; Manager, Dr. C. P. Sanford.

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