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ROMANCE GENERAL REFORM

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

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ORGANIZATION.

BY MRS. L. E. BAILEY.
Out upon the face of Nature
As I cast my longing eyes,
I am filled with awe and wonder,
Fraught with gladness and surprise
At the beauty and perfection
Which is seen on every hand,
On the ocean, sea and river,
O'er the hill-top vale and land.

Even the tiny blades of grasses
Pointing upward doth aspire,
In simplicity of action
For a life yet something higher.
And the flowers in their beauty,
With their low-lit dreamy eyes,
Are apart of this perfection
In their blending harmonies.

So the oak and stately pine-tree,
Every leaf and tiny bud,
Have a lesson still unfolding,
Truth in work through Nature's God.
Forces all are concentrated,
Each combining as one whole,
In variety of structure,
O'er which some has just control.

Mankind only are discordant,
Disunited in their plan;
Scarcely heeding they are brothers
Of one family and clan;
But are laboring in directions,
Separate, weary, and alone,
Aiding not to make the nation
One harmonious happy home.

Would we toil to help each other
Leaving jealousy behind,
All ambitions, envy, slander,
Casting out of every mind,
Spurning not the meek and lowly,
Helping even from the mire,
Each unfortunate human being
Who for guidance doth aspire.

Never seeks the peaceful rivulet,
Whence it comes or whither go,
Yet its shining waters glide
Unobstructed where to flow.
Thus the bowers bloom in forests
All unseen by mortal eye,
What their mission all unheeding—
Where their sweetest perfumes lie.

Never seeks the lonely flowerlet
What beside it clove shall grow,
Whether tulip, pink or daisy
Its companion here below;
But delighting in their mission,
Each gives freely unto you,
Smiling sweetly on each passer,
Whether heathen, Greek or Jew.

Order reigns throughout all Nature,
Organized its every plan,
Lending grace unto thy vision,
While examples unto man.
Would we follow out thy precepts,
And thy teaching pure obey,
We would organize our forces,
Waiting not another day.

Cease to wrangle with each other,
Or some personal dislike,
But with charity unbanded,
Cloth the failures of each life,
And in unity of action,
Work together with a will,
Then the beauty of our mission
We as Spiritualists would fulfill.

Then the world would look upon us,
Spiritualized in every thought,
And with blessings to humanity,
Deeds of charity be wrought,
None should ask, what good accom-
plished,
What the angels bright had done,
By our lives exemplified,
From our works, the answer come.
Riceville, Iowa.

SPIRITUALISM AND ALLIED CAUSES AND CONDITIONS OF NERVOUS DERANGEMENT.

By William A. Hammond, M. D.
New York. G. P. Putnam's Sons.
1876. Pp. 366. 12 Mo.

REVIEWED BY HUDSON TUTTLE.

This is the fruition of a somewhat lengthy gestation on the part of Dr. Hammond. He began by writing an essay for the *North American Review*, on the subject of Spiritualism, which, not satisfied with, he enlarged into a booklet entitled, "The Physics and Physiology of Spiritualism," and again feeling labor pains he has brought forth this pretentious volume, which is hailed by the opposition as an irresistible argument which wipes Spiritualism out of existence.
In the booklet he remarks and he reiterates the same in the present volume:
"There have always been and probably always will be, individuals whose love for the marvelous is so great and whose logical powers are so small as to render them susceptible to entertaining any belief, no matter how preposterous it may be, and others more numerous who staggered by facts they can not understand, accept any hypothesis which may be offered as an explanation, rather than confess their ignorance."
Of such he says:
"Their minds are decidedly fetish worshipping in character and are scarcely, in this respect, of more elevated type than that of the Congo Negro, who endows the rocks and trees

with higher mental altitudes than he claims for himself."
Thus sweepingly with an arrogance approaching sublimity, Dr. Hammond brands as "fetish worshippers" and "scarcely more elevated" than "Congo Negroes," men like Professors De Morgan, Wagner, Gregory, Varley and Wallace; Longfellow, William Howitt, Robert Chambers, J. G. Wood, Victor Hugo, M. Guisot, Mme. Lozon and Jules Favre, Epes Bargent, Eugene Crowell, Judge Edmunds, Judge Lawrence, W. L. Garrison, B. F. Wade, Abraham Lincoln, and a host of others equally eminent.
His attack is peculiar. The subject has employed him five years to work up, and he wades through nearly four hundred pages advancing a multitude of theories, and at length arrives at an absolute negation.
"No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelop, no one has ever lifted tables or chairs by material agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit save his own. The hypothesis of spirits is altogether the least plausible that could be suggested."
Here is the gist of the doctor's effusion—a negative rarely excelled for downright cheek and puerility.
He introduces Von Vieck as a pattern of an impostor and medium, who can give all the physical manifestations in a style equal to any other. He had him give seances in his office to his friends and recommends him to the curious. Spiritualism has been fortunate in the character of its opposers. Those who have taken foremost rank as "exposers," have been with scarcely an exception of the vilest and most depraved order. Von Vieck, McQueen, Fay, and now Dr. Hammond, are leaders of the forlorn hope. What of the latter? We well understand that it is not in the province of a reviewer to attack the character of the author; but Dr. Hammond has accused all mediums of being impostors, imposters, and miserably ignorant, and thus renders himself liable to inquiry into his own character.
"We desire to know if he is endowed with such moral purity and sincerity, that he is justifiable in denouncing others in this manner? Of this man who plumes himself as having been "Surgeon General in the United States Army," whose titles are paraded in eleven lines of the title page of his booklet, that able writer A. E. Giles, writes in the *Banner of Liberty*:
"In the midst of the recent civil war in the United States, an eminent man whose name was hung with many scientific titles, the surgeon General of the United States Army was accused and tried by a court martial on very grave charges of official misconduct. J. L. Lott, Judge Advocate General in his report of the case, under date of May 17th, 1864, to the Secretary of War, wrote:
"That the natural and necessary results of the acts of the accused, as established by the record involved a criminal spoliation of the Government's Treasury. That this spoliation was in part accomplished by the purchase of inferior medical supplies and stores, thus compromising the health and comfort and jeopardizing the lives of the sick and wounded soldiers, suffering in hospitals and on the battle fields of their country—soldiers solemnly committed to the shelter and sympathies of the office held by the accused."
He further stated:
"That the trip which lasted nearly four months, was one of the most patient and thorough that has ever occurred in our military history, and the accused had throughout the assistance of eminent and able counsel in conducting his defense. The court which was composed of nine General Officers, at the close of this prolonged investigation, declared him guilty of the charges preferred."
The President of the United States, the general, kind, forbearing, honest Abraham Lincoln, did not act hastily in such a case. It involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in reference to that case:
"The record, proceedings, findings and sentence of the Court, in the foregoing case are approved, and it is ordered that Brigadier General William A. Hammond, Surgeon General of the United States Army, be dismissed from the service, and be forever disqualified from holding any office of honor, profit or trust, under the Government of the United States." A. Lincoln, Aug. 18, 1864.
A crime more atrocious, more heinous and unparagonably villainous, can not be conceived. For a few paltry dollars, he sacrificed the health and lives of the sick and wounded soldiers confided to his protection! He purchased adulterated and spurious drugs and dealt them out to the men who were giving their lives for their country! And this is the man who charges mediums with imposture; who can see nothing in the startling phenomena of Spiritualism, but ignorance on the one hand and duplicity on the other!
Not strange he dislikes the very name, that he becomes angry at the thought of the possibility of a future state! If he has a conscience he must feel its upbraidings and have a wholesome fear of meeting the soldiers robbed of life by the vile medicines he issued, whom he had sworn to protect.
With this revelation of character, Dr. Hammond, certainly can not arrogate to himself immaculate morality which allows of casting stones. As a Scientist and Physician, he ranks not much superior. Of one of his late prescriptions as Exchange says:
"When Dr. Hammond sent Edward Coeigh home from New York with an electrical battery, under instructions to shock a brain

ready depressed by the cares of business, with that powerful and dangerous instrument, has proved to some minds that however brilliant a man he may be as a theorist, as a practitioner of medicine, he knows less than those who know more about human diseases and their treatment."
Dr. Hammond set himself at fool killing five years ago, and thought an essay in the "North American Review," all that would be necessary. He was surprised that nothing visible resulted. He enlarged his essay and launched a booklet. He became chagrined at his lack of success. Now he will finish the matter by his pretentious book.
It would be presumable that during this interval he would have studied the subject in all its bearings, that he would have investigated its phenomena. But this is not his method. It is entirely beneath his notice. He has Von Vieck, whom he declares an impostor, in his office giving seances to amuse his friends; further than this he knows nothing, cares for nothing.
It is presumable that if one desired to learn of medicine, they would go to some well known physician; but Dr. Hammond would say go to some quack, some charlatan, then you will learn all about medicine. Not to the approved medium, but to the impostor he draws, wishing to prove the manifestations frauds, and he boasts of his ignorance of any knowledge of genuine phenomena.
In his review of various theories he correctly says that the phenomena can not be caused by electricity. "The idea that tables are moved, knocks made and apparitions produced by electricity of the body is simply absurd." (p. 14) And he repeats the same of Magnetism: "There is no proof that magnetism or the odic force, is capable under any circumstances of producing the clairvoyant state, of moving tables, causing raps, or that any of the other striking phenomena claimed for Spiritualism can be accounted for through its agency." (p. 20)
He thus summarily disposes of spiritual photography:
"A so called spiritual photography is shown to a sorrowful mother, and immediately she recognizes the features of her dead son; the wish is in such cases father to the thought." That is it is simply imagination. In view of the facts published on this and the other side of the Atlantic, and the open challenge of such specialists as Hartman, this explanation is simply ludicrous.
"A still more important factor in the production of spiritualistic manifestations, is sleight of hand." One would have been led to suppose that all were referrible to this cause; but Dr. Hammond will not risk all on that theory. It is only one, but an important factor. He says of Cooke and Maskelyne, that all the most astonishing tricks of the Davenport are accounted for by them. This is a most false statement, as they have been repeatedly challenged to perform under similar conditions, and can not be induced to accept the challenge.
But Dr. Hammond dwells with delight over Mr. Cooke's "Manikin Psycho," "twenty two inches high, dressed in an oriental costume and sitting cross-legged on a small pedestal." "Under these circumstances Psycho plays whist, calculates problems in arithmetic and acts as a conjuror."
Well, what if he does? Dr. Hammond has an unique way of gaining knowledge somewhat perplexing to a mind less trained. To him it is evident that if Cooke's Manikin can sit cross-legged and play whist, Spiritualism is all the work of some impostor behind the Manikin!
A lengthy chapter is devoted to "Levitation" and that phenomena as manifested by D. D. Home merits special attention. Page after page of similar occurrences in ancient and modern times are introduced. Dr. Hammond finally concludes that "Levitation" is referrible to one or other of the following causes: "An hallucination on the part of the subject characterized by the sensation of rising in the air, or of flying, or illusion on the part of those asserting themselves to have been witnesses; or 'unintentional exaggeration, misinterpretation, and inaccuracy of statement, or insufficient evidence, or intentional misstatement, or legendry." These theories are sufficiently broad to cover any contingency.
Of the first test witnessed by A. R. Wallace, he has three explanations. "The spectators may have labored under hallucination and delusion." "Mr. Home may have appeared to make use of live coals in his experiments when in reality he did not." "He may have protected his hands, clothing, etc." The last is Dr. Hammond's favorite theory. He always preferred the theory of fraud as most congenial to his own nature.
"The repeated application of sulphuric acid to the skin of the hand, will enable it to resist the heat of a burning coal for a considerable period." "It would have been very easy for Mr. Home to place a layer of asbestos cloth under the burning coals laid on Mr. Hall's head and Lord Lindsay's hand, and thus to have effectually prevented injury to the skin. It would have been still easier for him to have protected his own hand."
Mr. Home could, with the greatest facility, and with the slightest possible risk of discovery in the badly lighted room, have worn gloves made of asbestos or amiantina cloth. A Frenchman having asbestos gloves on his hands, handled a red hot bar of iron, and in Paris, "six firemen" clad in asbestos clothing, passed repeatedly through burning brush-wood. "What these facts have to do with Mr. Home's case but a genius like Dr. Hammond can understand, but his inference from these facts about the Frenchman, is to him conclusive. If they could pass through burning brush-wood, and handle red hot iron with

asbestos gloves and clothing, Mr. Home must have had asbestos gloves, and his vest pocket in which he placed live coals, "was probably lined with asbestos cloth."
Not that Dr. Hammond has proved anything. He confessedly by observation knows nothing, and Mr. Home's pockets may have been lined with iron instead of amiantina for aught he knows.
Of "the variation produced in the weight of bodies by spiritual agency," Prof. Crookes receives attention. Dr. Hammond says that the series of experiments of this famous chemist, instituted with greatest accuracy, were such silly performances that a child ought to have discovered their fallacy.
After showing that the "psychic force" of Prof. Crookes is entirely imaginary he introduces an engraving of an apparatus by which he proves it to be only ordinary electricity! It will be remembered that he emphatically denies that electricity has anything to do with the movement of tables. It is now called in as the agent for increasing or decreasing the weight of bodies.
Dr. Hammond by walking "over a thick Turkish rug for a few moments would exert an electrical power of almost half an ounce." The inference is that if he walked long enough he might be able to gather electricity enough to move a table.
Of seeing mediums he says:
"It is extremely probable, however, that so far as the so called mediums are concerned, the stories which they tell in regard to seeing spirits and hearing their conversation are pure fabrications." After this assumption the score of pages of heterogeneous facts brought forward are quite out of place.
Of speaking mediums he says:
"We have only to look at these people while they are delivering their discourses, to be convinced that they are committing frauds upon their hearers."
Of "mediums" of course have Dr. Hammond's special animadversions, and forty pages are scarcely enough for him to fully express himself. In the uncertain field of quackery he will know one has as good a chance as another, and he can not endure the presence of intruders.
Here he says: "Of all the forms of mediocrity interference, that of healing diseases has probably the fullest scope."
Imagination is the principal agency in these cases. To prove this assertion he introduces among the forty pages of facts he thinks bear on the subject, an account of a woman who laid eggs from which her children were born, and goes to the expense of an illustration, representing the woman with the egg in her hand from which the child is emerging. Dr. Hammond considers this scientific evidence! One feels that what he says of Dr. Berg is true of all medical men. Brass was found a very efficacious metal in the treatment of hysteria; the mental quality which goes by that name is also valuable to the practitioner in like cases.
How little Dr. Hammond knows about the subject is shown by his statement that "in all alleged cases, where the cure is real, imagination or emotional excitement has been the healing agent. Whether the operator be Z. J. Jacobs, or Judge Edwards (I) or Emma Hardinge, or Prof. Brittain, or Andrew Jackson Davis, or Robert Newton, the influence is the same and resides not in the operator—except in so far as he is able to obtain the confidence of the subject—but in the patient, etc." (p. 177).
By Judge Edwards we presume Dr. Hammond who prides himself on his scientific accuracy, means Judge Edmunds. But he still farther blinds, and exhibits his ignorance when he classifies Edmunds and Davis with healing mediums!
Of writing mediums he says:
"Of all methods it is the easiest for perpetrating fraud. All that a writing medium has to do is to take a pen in his hand, write what he chooses, and tell his dupes it comes from some spirit. There will always be idiots enough to believe him."
This is the Ex-Surgeon General's word for it, and he does not add a line by way of proof. If the medium writes communications from spirits to their friends on earth containing facts and information entirely beyond the knowledge of the medium, it may not be the easiest of frauds. And it is just on this constantly repeated occurrence and not on the simple fact of writing that Spiritualists base their evidence.
To somnambulism, animal magnetism, etc., he devotes a lengthy chapter to prove that they are mere vagaries. To sustain himself he cites Prof. Oscezmak's experiments, made before a class of scientific men in the University of Leipzig. He took a crowfish and made passes from head to tail. "Under this manifestation the crowfish now becomes quiet, and if placed on its head in a vertical position remains motionless until passes are made in the opposite direction, when it staggers, falls and finally crawls away." Now Oscezmak took a crowfish, and stood it on its head, and after holding it there a little while, it became quiet, standing without the passes. That made the scientific class laugh.
Now Oscezmak took a hen, and said that Kerher had found if she was placed on a table and a chalk mark drawn diagonally from each eye, she would remain motionless, magnetized or as Dr. H. has it hypnotized.
He proceeded to test this experiment, and the hen lay motionless. Now Oscezmak said she would lay just the same if placed on the table and no chalk marks drawn. He then proceeded to test this assertion, and lo, the hen was quiet, and the scientific class laughed at the wonder.
What does this prove—the standing of a crowfish on its head without passes, and the

hen with or without diagonal chalk marks? Just what it proves few will discover but Dr. Hammond; to him the meaning is clear. He has a happy faculty of amazing pages of facts wholly irrelevant to his subject and then drawing what ever conclusion he pleases. It conclusively proves that animal magnetism is hypnotism, and hypnotism is only concentrated attention.
Under the headings of Hysteria, Fastigium, Giris, Rostagy and Stigmatisation, the author has collected a large mass of facts, relevant and irrelevant, having little or no connection with Spiritualism. Behind this mass of padding, the author plays bo-peep, or wanders uttering vague and incoherent platitudes.
How far he is removed from the scientific method, how prejudiced he is against the subject he professes to treat fairly, may be learned from the following conclusion:
"Even if bodies had been raised in the air by agencies unexplainable, even if one had read writing through several thicknesses of paper, even if others had been bound and unbound in a way unknown to us, even if knocks had been heard whose sources could not be ascertained, even if the causes of all the phenomena of Spiritualism were entirely beyond our present knowledge, there would be no proof that spirits had anything to do with them. On the contrary, the hypothesis of spirits is altogether the least plausible which could be suggested." The phenomena and the explanation have nothing in common.
"Spiritualism is a Religion. Of such it is held innocently and honestly by many well meaning people. To reason with these would be a waste of words, just as much as would be the attempt to persuade a madman out of his delusion."
Spiritualism is not a Religion but is based on facts. Dr. Hammond, purposely or ignorantly misconstrues the whole subject. For this cause we presume he does not attempt to reason. He is dealing with madmen, and considers assertion, assumption and arrogance better than argument.
In the outset he carefully assures the reader of his orthodoxy. He is a Christian, and will say nor do anything inimical to the Christian faith.
"Throughout my object has been to strip from the basis of fact, which almost always exists, the net work of error which ignorance, credulity and superstition have woven around it. In making this attempt I have endeavored to avoid saying a word which could be tortured into an expression of disrespect for true and rational religion of any kind, especially for the fundamental beliefs of Christianity to which the devil's old world owes so much."
This is a sop thrown out to the churches, to pacify them while he digs away the foundation of all belief. For in the grave he excoavates for Modern Spiritualism, all that of ancient times inevitably must be buried.
Zoroaster, Confucius, Jesus, the Saints and Apostles, all the grand martyrs, heroes, sages of the past become extatic, or hypnotized deceivers. The holiest inspirations are but the vagaries of insanity, and religion is nothing but a dream.
A book of such pretensions which proves so little, is not often met with. Dr. Hammond writes without having studied his subject—in fact in absolute ignorance of it except what he has learned through professed impostors. He compensates his want of knowledge by assumption and arrogance. He has a twin brother in England Dr. Carpenter, but the latter excels in scholarship, in facility of expression and has cultivated the amenities of refined life with greater success. He also is free from the blasting record of the Ex-Surgeon General. But in their treatment of Spiritualism they are in method the same. Either is capable of writing a four hundred page volume on the subject without giving it an hour's investigation.
It is needless to say that Dr. Hammond will not gain new laurels by this attack on Spiritualism. He has only revealed his own pitiable weakness, and insufferable egotism.
The opposition are welcome to any comfort they may gather from a volume stamped with charlatanry, and written in the style of quackery. Dr. Hammond is not a polished writer; he is not even accurate. In fact, he does not understand the meaning of the words he uses, and the assistance of an editor would be of greatest advantage in reforming his ambiguous and trivial statements, and pruning off the great bulk of irrelevant matter, with which he persistently encumbers his ideas. Then if he will descend from the lofty pinnacle of his own conceit, and investigate honestly the subject on which he proposes to write, he may succeed in compiling something worthy of attention. As it is the literature of Spiritualism, pro and con, has not another abortion comparable to this book of the Ex-Cashed Surgeon General, on Spiritualism.

TRUTH.

Copy, with gradual apocalypses,
Truth for the multitude her veil withdraws,
Dispelling Superstition's dire caliphs
And spectral gloom slowly, with many a pause
While she unfolds. Well the goddess knows
Her full effulgence would their vision dawn,
Perfumed and used to Error's darkness gross,
Or by the Fates' glimmering twilight rays.
But unto souls elect in every time
Has she her sun-bright form, and features shown
Without disguise, as wrapped in thought sublime
In cloistered silence as they musing alone,
With sudden step then on them would she stand,
Full-orbed her countenance august reveal.
—B. W. B., in Sunday Courier.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies.

Review of Its Prize Essay on Infidelity.

BY C. W. COOK.

CHAPTER V.

COLUMBIAN.

Mr. Pearson has much to say of the corruptions of Christianity and realizes that they do much towards driving thinking and ingenious minds into a purer and more rational faith which he denounces as Infidelity. In regard to the principles, which lie in the foundation of Christianity, and which is actually the real essence, the sum and substance of all that is really Christianly, we can not conceive how this principle can become corrupted. As well attempt to corrupt courage with fear, or love with hate, as well attempt to catch bushel of darkness with which to corrupt the light. It can not be done! But all attempts to establish a system, which shall infallible, contain the plenum of religious truth, must inevitably result in corruptions whether that system be called Buddhism, Mohammedanism, or Christianity. For, as Emerson says, "No chemist has prospered in the attempt to crystalize a religion. It is an enigma requiring a new statement every day." And why? Simply because of the ever present, ever active, ever potent principle of progression.

Mr. Pearson has much to say in this "Essay" in regard to the corruption of Christianity, without, as it seems to us, resolving the bottom of the shell, the cause of what are called these corruptions. As an illustration of these corruptions, and an attempt to palliate and excuse them, he mentions that astronomy has become corrupted by astrology; chemistry by alchemy, &c.

He forgets that alchemy was chemistry in its infancy, and astrology was astronomy in its infancy, or infantile manifestations. Even so, in the social as well as mental department of human history, have the mythologies and attempts to crystalize religion been infantile, and consequently angular, eccentric and incomplete manifestations of what lies deep in the inner of every human consciousness, viz. Love to God and love to man. Now that humanity has outgrown its infancy we would see these swaddling bands (mythologies of the past) laid aside that it may "run and be glorified," or rather, glorify itself. Hence we oppose alike the efforts of the Vatican and the Evangelical Alliance to still fetter humanity with the swaddling bands of its infancy.

It is this progressive growth of humanity which has rendered each successive system of Christianity an improvement on the preceding. Each has been a step forward towards individualism, till now, in the Protestant world, there is an almost unlimited number of sects. And the intelligence of the race has developed to such a degree that labor never so hard, the Evangelical Alliance can never unite them into one system based upon arbitrary doctrines of belief. They can only be united on the universal ground of love to God and love to man. And this will admit Infidels, Spiritualists, Rationalists, and Pantheists—in fact everybody, on the broad platform of the Fatherhood of God and the Brotherhood of Man.

Mr. Pearson, however, fails to reach this high, this broad ground, and in this we see that his eyes are turned backward toward the past, and that he is behind the on-moving spirit of the age. Still clinging to the idea of the infallibility of Evangelism we find him saying (p. 230), "The sacred text is to be distinguished from the false interpretations that have been given to it." The unprejudiced and untrammelled mind looks on to hear the Evangelist condemn the Romanist of false interpretations and was wrong; and is filled with pity to see both worshipping the book which the divine principle of love—the Christ Principle—is buried deep beneath their bickerings and dogmatism.

Again (p. 334), "Romanism is not the only form of a corrupted Christianity," and the tenor of this whole Evangelical Alliance-Essay loudly adds, "But Evangelism is the only form of a pure Christianity." To which we hear the Catholic still more positively, (because more ignorant), respond, "Evangelism is not the only form of a corrupted Christianity, but Romanism is the only form of a pure Christianity." No wonder that this often produces as Mr. Pearson says, p. 237, "An aversion in cultivated and reflecting minds" to what he calls Christianity itself. But those minds, having reverence sufficient to worship that principle of wisdom and happiness which comes directly and at all times from the Infinite God, and reflection sufficient to behold this principle shining in all human hearts, waiting an opportunity for expression, are enabled to see evidence that the Christ principle is universal; that it can be appropriated by all nature and exhibited just so far as our social circumstances and organic dispositions will permit and suggest.

Hence we find such minds, not endeavoring to blind the race irretrievably to the past by fastening its inflexible creeds upon it, but laboring "to instruct youth; to elevate the downward; to enlighten the ignorant; to promote good; to harmonize national interests; to create equitable industrial relations; between the different classes; to purge existing governments; to reform corrupt laws; to abolish servitude; to bring the harmony of heaven on the whole earth."

Thus to see culture man that Inner Light which lighteth every man that cometh into the world, may indeed find opportunity for expression and the whole human race recognizes the Fatherhood of God, and be united, not in Romanism nor Evangelism, but in the universal brotherhood of man.

"Religious Intolerance" is the title of Mr. Pearson's next chapter. In it he has said some good words in favor of a more tolerant spirit among the different branches of his dearly loved Evangelism, but there is not one word of tolerance toward other forms of Christianity. While trying out against those who he claims "The temple of the Lord are we" he yet shows that his own temple of the Lord is found in the Bible and especially in the interpretation which Evangelism has put upon it; and that outside of this there is no salvation. He endeavors to ignore the fact that the Bible is wrong in many things, and to make it appear that there are no discrepancies between it and the developments of science.

In the words of Dr. Treat, (see Truth Seeker, Vol. 1, No. 3), we say, "Why has Religion ever opposed Science? Simply because Science contradicts the Bible! For no other reason on earth has there ever been a conflict between Religion and Science, than because there has been one between the Bible and Science. The conflict between Religion (Creeds) and Science has been an effect of which the conflict between the Bible and Science has been the cause! Merely stating this is forcing every body to see it."

Now the fact is that the child or the system that early learns to receive everything the Bible says as absolute truth, has a painful and difficult lesson to learn in after years. Every enlightened person knows that the Bible is wrong in scores of things. Its geology is wrong; its chronology is wrong; its astronomy is wrong; it is wrong in many prophecies; and there are doctrines, precepts and practices unfit for the child to learn or the man to follow. In one place (Matt. 7:12), we read this most perfect of all laws, "Whatever ye would that men should do to you, do ye even so to them,"—but in another place (Deut. 14:21), we read this most unwholesome of all commandments: "Ye shall not eat of anything that dieth of itself, thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien."*

Although Mr. Pearson decries intolerance he still admits that it is exhibited by the sacred writers James and John, when they would have commanded fire to come down out of heaven and consume the Samaritans because they did not receive the Master, but he applauds that equal if not superior intolerance which says, "If there come any unto you and bring not this doctrine (which of course is Evangelism), receive him not into your house, neither bid him God speed." Now it occurs to us that the spirit of intolerance and love would whip none out of the temple of truth, but rather by wise counsel and loving deeds seek to "win all in its portals fair."

Drive not out of Truth's pure temple With a whip of scorpions dire, But in love and wisdom noble Win all in its portals fair.

In regard to the discrepancies between science and the Bible, Mr. Pearson, perceiving that he can not lay the blame on Science, speaks (p. 353), of the jealousy with which some religious men regard the advancement of Science, and declares that when rightly interpreted the Bible will be found to harmonize with the book of nature; and adds, "In proportion as scientific research is prosecuted in the right spirit, and true principles of interpretation are applied to the scriptural page, the harmony will be manifested." To which we remark that scientific research knows no right spirit, except the quest for truth and the acceptance when found, even though the deep barking of Protestant dogmas never so loudly affirm the opposite.

In regard to true principles of interpretation having found (p. 355), that "The philosophy of nature will not bend to men's narrow interpretation of Scripture," he, like Dr. Talmage, makes the interpretation of Scripture bend to the facts which science has demonstrated. Are these Reverend gentlemen unable to see that this is in reality making Science the test of truth and destroying the infallibility of their paper and pasteboard idol? As Science demonstrates one truth after another, so one after another disappears their right methods of interpretation. Thus, Dr. Talmage says, "The Bible account of the creation of the world from a Sunday to a Friday, the totality of the deluge, the utter mobility of the sun (at the time Joshua commanded it to stand still), yet no longer preached from the pulpit." This deluge story is recognized as true by many who are called sacred writers, and among others by him who is called the Son of God. In Matt. 24:37-39 he is reported as saying, "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark and knew not until the flood came and took them all away; so shall the coming of the Son of Man be."

So that if Dr. Talmage and his learned coadjutors do now disbelieve the story and wish to set it aside, it is evident their Master gave it His endorsement, and was deceived by it as were other men in that ignorant age.†

According to this interpretation of Scripture which is bent to the facts which Science has demonstrated, the six days of creation were not six diurnal revolutions of the earth, but six great periods of time. Now the Bible commands us to do all work in six days, and not to labor on the seventh day, because, "In six days (great periods of time), God created the heavens and the earth and rested on the seventh." The seventh great period of time? Or not the seventh day is 24 hours and we must rest then because God, being tired rested on the seventh, quickly exclaims the true principle of interpretation. O! consistency, what a jewel thou art! but like that one in the wine's snout, thou art sadly out of place in the popular Orthodoxy of the day. To what lengths are men driven when, by the force of early education and surroundings in life, they are led to worship any idol be it wood, stone, or book.

Mr. Pearson quotes (p. 359) from what he says is "a writer in a respectable public journal" as follows: "I hold by my antiquated tenets, that our world, may the whole material universe, was created about six thousand years ago, and that in a state of physical excellence of which we have in our present fallen world only the vestiges of creation." Now, although (assuming the Bible as infallible) this writer is far more consistent and logical than Mr. Pearson, yet the latter says, "We hope, in all charity, the holders of such an opinion are rapidly disappearing." We hope such opinions are disappearing, because we hope people are becoming more and more enlightened. And with the increase of intelligence, will disappear, also Mr. Pearson's notion (p. 363), that the "Almighty created the materials of the universe out of nothing."

Being a stickler for Creation as opposed to Evolution, Mr. Pearson argues that because the telescope has revealed some of the nebulae all may be resolved, and thus the nebular hypothesis falls to the ground. But the truth is that this hypothesis is not dependent on the revelations of the telescope. In 1846 John W. Draper discovered that the spectrum of an ignited solid is continuous. Fraunhofer had previously discovered that the spectrum of ignited gases is discontinuous. If, then, the light emitted by a given nebula, comes from an incandescent gas, its spectrum will be discontinuous, if from a congeries of ignited solids, its spectrum will be continuous. If its spectrum be the latter, then is the nebula a system of organized (solidified) stars or suns; if the former, then is the nebula a true nebula, or gas, and the nebular hypothesis is proven correct. Now what say the facts?

In 1844, Mr. Higgins made this examination in the case of a nebula in the constellation Draco. It proved to be gaseous. Subsequent observations have shown that, of sixty nebulae examined, nineteen give discontinuous or gaseous spectra—the remainder continuous ones.†

The nebular hypothesis is therefore proven correct notwithstanding Mr. Pearson's evident wish to the contrary. What then? Is God excluded from the universe on this account? Nay verily! on the contrary, it shows God everywhere and at all times present, and creation (development) constantly going on—never again, and never finished. The truth of Pro-

* Davis Penitentiary, edition of 1864, p. 113. † Truth Seeker, Vol. 1, No. 4. ‡ Dr. Cooper's Co. Disc. between Religion and Science.

gressive development as opposed to a special creation, will also destroy "Man's Fall, Total Depravity, The Atonement," and the whole string of mythologies founded thereon. No wonder these gentlemen of the Evangelical Alliance raise the old cry of "Great is Diana of the Ephesians!" Their reverence is in danger, for the creeds, formulas, and customs of modern sectarianism are as really and thoroughly idolized as were Jupiter, Mercury, or Diana of the Ephesians. And through these idols the modern priesthood shows their wealth, honor and power, even as "Satan's" butcher and goldsmith, and Paul's silversmith received their income from the worship of the idols of those distant ages. Why, then, should we wonder at the opposition which these gentlemen manifest to new truth which is turning away much people from the worship of these modern idols?

Notwithstanding in a previous chapter, Mr. Pearson so strongly inveighs against Parker, Emerson and Strauss for attempting to introduce a philosophical religion, he here regards it as unfortunate that theology has often been made to look narrow and jealously on natural science, and vice versa. Yes, but theology alone is blamable for this. It tells us that the Bible which had its origin in the absolute heathenism of a Baby-World is the source of civilization. It tells us that the Bible is the criterion of truth, yet from time to time it throws away such old methods of interpretation as Dr. Timothy Dwight's and adopts what Mr. Pearson calls right principles of interpretation as fast as the onward march of science combats it so to do. Thus, while declaring the Bible to be the criterion of truth, theology is obliged to guess (interpret) it by science, thus practically acknowledging that the latter is such criterion, while loudly declaring the former so to be.

After all, Mr. Pearson has said much in favor of tolerance in religious opinions but he does not go far enough. Tolerance! what is it but a modified form of tyranny? A lordly concession! It says, "We graciously grant you the privilege of entertaining your belief, but be careful how you exercise it!" To tolerance, we prefer liberty and the individual right of conscience.

In the last chapter of his book, Mr. Pearson endeavors to show Christians the necessity of a

UNITY OF THE CHURCHES.

but, like the sect known as United Brethren, he would have them all united in his way or none. He deplores (p. 373), that in Christianity the harmony has been broken, brethren have set brethren at naught, schisms have been made in the body, and member has been saying unto member, "I have no need of thee," yet all through the "Essay" this is precisely what he himself has been doing in regard to Romanist and Episcopal Christians, and those who like Parker, Emerson and Strauss, are more liberal than any other. Not only this, but he charges the latter with infidelity of the most subtle kind, because, forsooth, their views are broader, more liberal, more universal than his; even as Romanism charges him with heresy and infidelity because he is more liberal than it. Truly if the enlightenment of this century calls for a union of the churches as all, it calls for one broader and higher ground than either Romanism, Episcopalianism, or Evangelism.

After speaking of the immense advantage which these bickerings among the churches, give to those whom he calls Infidels, Mr. Pearson would fain obviate this by unity; and he says (p. 381), "This unity is perfectly consistent with minor differences." This unity of differences we fear would be like the Irishman and his wife who were continually quarreling, "because," said he, "we've both the one mind—she wants to be-bow and so do I." Just what constitutes minor differences is the very point on which all these worshippers of arbitrary doctrine fail to agree. Mr. Pearson seeks to obviate this by saying, "Not authority but unity is what is enjoined in Scripture." In what this unity consists Mr. Pearson can not agree with Mr. Rankin in his notes on the construction of Sheepfolds (footnote p. 381), nor with Strauss and Hegel. Mr. Pearson says (p. 383), "The unity consists in the one object of worship—the one object of adoration—the one source of virtue—the one cementing principle of mutual love, which pervades and animates the whole."

Well, what is this one object of worship, this one source of virtue, etc.? Is it that spirit of love which seeks to elevate and ennoble the race? Irrespective of doctrine, book or creed? Mr. Pearson says (p. 385) it is "those fundamental doctrines which we mentioned in the beginning of this 'Essay' (see p. 3, in the manuscript of this Review), as emphatically constituting the truth of God." Verily! a union of this kind, founded as it is on arbitrary doctrines which the great and mighty Wm. has declared infallible, would inevitably result, if it could be accomplished, in the suppression of individual liberty and the right of conscience. Even as did Romanism before it.

Let us rejoice that the day is past for the establishment of any such intellectual and spiritual slavery as this, and let us strive to form that brighter unity—the Brotherhood of all Mankind founded—founded on that spirit of love which seeks to elevate all—irrespective of race or religion; and guided by that spirit of wisdom which adopts rational and consequently natural methods of culture.

Could any be excluded from such a union as this? Could Buddha, with his central principle "The end of human life is righteousness?" Could Moses, with his idea that the character of God is a unit? Could Zoroaster, with his principle that all evil will be overcome by good? Could Confucius, with his doctrine that charity is fraternal justice? Could Jesus, with his principle that internal purity is the cause of charity? Who could be excluded? Could Paul, with his central idea that man is an incarnation of spirit? Could Wesley, with the motivating motive of his life that all mankind are missionaries to one another? Could Ann Lee, with her great truth that God is both Father and Mother? Could Channing, with his inspiring idea that every man is capable of eternal improvement? Could Thomas Paine, with his conviction that reason is the only reliable revelation? Could Mr. Pearson, with his facility to what he deems the truth? Could Catholicism with its ruling idea of the unity and universality of truth? Could Protestantism, with the idea which gave it birth, that every man's faith is a sovereign power? Could Spiritualism, with its knowledge that every person is immortal? Could the Harmonical Philosophy, with its goal cherishing truth that the love of all wisdom is man's integral aspiration?*

Who could be excluded from so noble, so beneficent a union as this? Echo answers

Who? To summarize, we hold 1st. God is. 2d. Man can not locate, nor obtain a conception of, this primal Infinite Intelligence. 3d. Since creation never had a beginning, and will never have an end, but is eternally continuous, we recognize the divine government (mode of life) everywhere and in every thing. Not spasmodically nor miraculously

* I am indebted to "The Thinker" and "The Faithful" by A. J. Davis, for most of these principles and their succinct statement.

exerted, nor as a consequence of the petitions of man; but as the necessity of the divine life. Because of this divine government—this divine activity—this divine toll, each moment is prolific of creation.

4th. Each soul will experience the result of its own thought and action as an effect following a cause. No gifts from without, either as rewards or punishments; but only intrinsic growth, or blight. Hence Vicarious Atonements are untrue in theory, impossible in practice, and degrading in tendency.

5th. Indifferentism to morality can not exist, since man is a moral being and is therefore attracted thereto. Indifferentism to creeds we hold as a sign that the race is outgrowing its babyhood.

6th. Infidelity is a misnomer. Man can not avoid fidelity to his convictions of truth, if for they never so widely from what either Romanism or Evangelism unjustly and unreasonably dictates, he must believe.

7th. We would deplore the accomplishment of the union contemplated by the Evangelical Alliance, since it claims that it, and it only, possesses God's truth and the substance of all which can be known. This is really infallibility. A union of this kind would result in spiritual slavery, and Evangelism would become the Romanism of the future. Forbid it the enlightenment and progressive spirit of this age! Forbid it all ye who are tolling to ennoble man! Forbid it Almighty Spirit of Truth! We know not what others may say, but as for us, give us "Reason, Truth and Liberty!"

MRS. MARKEE.

This Wonderful Medium Lying in a Critical Condition.

An Able Article in Her Defense—The Difficulty of Her Spirit Returning to Her Body—Dangers of Breaking Conditions at a Circle.

A COMMUNICATION FROM A. B. T.

The Rochester papers as you are aware are of late full of alleged exposures of frauds in mediums for spiritual materializations. I hope your readers and the public will suspend their judgment in the matter till the smoke blows over a little.

Mr. Jennings, who is still believed by many a genuine though dishonest medium, has confessed himself a hypocritical fraud. So far as I can learn but few Spiritualists here ever endorsed him, and he appears to have kept up his practice of real or pretended materializations till he could make more money by exposing his own duplicity. How suddenly the opponents of Spiritualism believe in him, and what is wonderful by way of logic, they seem to think that an opponent of Spiritualism coming out and confessing that he has been a hypocritical deceiver is a thing that Spiritualists ought to be ashamed of. There are some of us who think that the opponents of Spiritualism, to which class he does and all along has belonged, are the ones that ought to be ashamed. We have delinquencies enough of our own so we can not afford to be very much ashamed of the hypocrites of our enemies.

The Markee expose, as it is called, is another affair. They do not confess themselves frauds and I do not know of any one who ever believed in Mrs. Markee's genuineness or in materializations that does not now believe in them. I presume most of your readers heard of what was called the "Orum expose" several weeks ago. He violated the rules of the séance by springing from his place and seizing what purported to be the spirit of Miss Stone whose brother was present. She slipped out of his arms, diminished in size one-half as some who were present allege, and reentered the cabin. The medium had been carefully examined, tied securely, as was considered by skeptics, with brittle threads, her hands tucked to the floor and door placed in her hands. After the raid of Mr. Orum she was found in the same condition, deeply entranced, flour still in her hands and her face spotted or smeared over with blood. She remained entranced over night, and till a circle was got together the next day, under whose influence she was restored to her normal condition, though in a greatly weakened state from which she had only partially recovered when the affair of last Sunday evening occurred.

The whole success of Mr. Orum's effort at exposure depended upon his holding her outside of the cabinet till she could be fully identified as Mrs. Markee instead of a materialized spirit. In this he signally failed. And the fact that a strong and determined man could not hold a moderate sized woman and keep her out of the cabinet was considered by many an additional test of the genuineness of the claims in favor of materialization. Mr. Orum is said to have declared that he believed that what he caught was a veritable flesh and blood woman, and that it was the medium. He is supposed to have believed that before he caught her, and he certainly knew no better afterwards than before.

The friends of Mrs. Markee and of materialization, therefore considered their side strengthened by the transaction and its results. Representatives of the various "pre-sets" of the city were present. Mr. Orum being one of them, some of whom made very fair reports for their papers, and others seemed anxious to make the case as bad against the medium as misrepresentation, suppression and the cry of hanging could make it, without however furnishing one particle of proof that the medium was not all that she professed to be.

Well the discussion of this matter in the papers, followed by the Jennings confession of hypocrisy, had made such a sensation in community that last week it seemed to be the main topic in the city, even overshadowing the political excitement. So a company of young fellows named of them with M. D. appended to their names, formed a conspiracy, or else were the tools of other conspirators in the background, to attend the séance last Sunday evening and do what Mr. Orum had failed to do, hold the medium or spirit, whichever it might be, outside of the cabinet until she could be fully and unmistakably identified, and thus forever set the matter at rest and prove, not which it was, medium or spirit; but that it was the medium. In order to make the matter sure, as Mr. Markee is a man of physical energy, they appointed two of their number to seize him and hold him, two others to hold another man who had such physical proportions that they thought it necessary to attend to him, while to two others supposed competent, was assigned the hazardous duty of seizing and holding the spirit or medium.

It was a rainy night and but few others were in attendance. This fact favored the enterprise of the conspirators for it did not require near so much courage, or which article mobocrats are generally supposed to be deficient.

Mr. Markee stated to those assembled the imperative rules of the séance, as he always does, that all must join hands and on no account disconnect them or break the circle. No one must touch a spirit that should come out of the cabinet without permission of the spirit, not because he would not like to have them have this additional means of testing the matter, but because it was found that it would greatly injure the medium even to endangering her life. He told them that this rule was imperative and if any one was not satisfied

with it he would give back the money and such could retire before the séance began. No one retired and he considered, the entire company bound in honor to observe the rules.

When the spirit they call Katie was out in the circle room the conspirators undertook to carry out their plan of seizing and holding her till she could be identified as Mrs. Markee, and although two of these valiant knights got hold of her she escaped from their grasp and got into the cabinet and the door was shut in their faces. One of them caught hold of the cabinet door and jerked it but it was made to swing in. Then he lifted it off its hinges and went in as did others also.

The medium was found under control of Seneca one of her Indian guides; her face covered with blood, etc., and in fact everything was found as it should have been according to the theory of materialization and dematerialization as held by believers in these things. I was not present to witness the scene but have got my information from what I consider the most reliable sources. I now come to what I did witness. In the morning after the affair, I together with others at my boarding place, received an earnest request to go to Mrs. Markee's and form a circle to, if possible, get Mrs. Markee back into her normal condition. We found her still under control of Seneca, her face still completely covered with blood dried on, Seneca refusing to have it washed he said till the medium came back. She had on what those who had been with her through the night said were the same under garments she had worn all the time. Instead of their being white as alleged in the papers, they were black and white striped calico and two of the small girls were clad in the same material. The papers say that she obtained the blood that was found all over her face by savagely biting her lips in two places.

This was certainly not true, for I was called upon to do so, and very particularly examined her lips, and I assert that no wounds were upon them. There must have been at least two ounces of blood on the outside of her face, hands and garments, and had her lips been bitten and inflamed afterwards, but as I have given her treatment every day since, say with absolute positiveness that there has been no swelling since nor the least abrasion of the skin. Many others and some of them doctors, have also examined her and no one has been able to form the least theory as to the source through which the blood was obtained except to admit what is claimed by the believers in materialization.

The circle Monday morning failed to get Seneca out of control, and a larger one of over thirty members assembled in the evening and by sitting an hour succeeded in restoring Mrs. Markee to the control of her own physical body more than twenty-four hours after the outrage was committed. During all this time her looks and manner and speech had been as thoroughly Indian as the veriest child of the forest. No one could possibly recognize in Mrs. Markee the Indian of last Monday.

Since then she has not been able to sit up a moment, and up to yesterday, Thursday, she had not taken a particle of nutriment. And the spoonful taken yesterday she threw up soon after. She lies in a very critical condition, unable to sit up, vomits blood and bloody matter, and altogether it is very doubtful whether she can live or not. One doctor called and examined her and declined to do anything, saying he did not understand the case. Magnetic treatment may and may not save her.

One of the conspirators wrote out a report of the affair and it was published in one of the dailies, and what has been published of the matter in the other dailies throughout the country is taken from that report. Those present that were not in the conspiracy declare that the report is false in almost every essential particular that seems to bear against the medium. But it is impossible for a Spiritualist or a friend of the Markee's to get a word in the papers to disabuse the public about the matter. There seems to be a determination on the part of some of the editors to lie the thing through at all hazards, and not permit the truth to appear. It is as completely a religious persecution as the world has ever seen.

Spiritualism is the religion of a large portion of the inhabitants of Rochester, and they hold circles and séances to demonstrate its truth to themselves and others. And now an effort is being made under pretence of law to strike down this privilege, and suppress the freedom of religious thought and practice. Mr. Markee besides being mobbed and his wife nearly killed, besides being belied in the public prints and he and his friends denied a hearing through the same channel, is under great for holding séances to demonstrate the fact of immortality, and this in the enlightened city of Rochester, the city which like Capernaum is exalted to Heaven in point of privilege by being the place where this great light of the 19th century first dawned. Will it like Capernaum be also cast down to hell for an attempt to suppress freedom of religion in this boasted land of religious protection.

If I am correctly informed, they a few weeks ago blackmailed him to the amount of fifty dollars by taking it from him without instituting any legal proceedings, and they are now attempting under color of a city ordinance that applies only to those who practice legerdemain, to bleed him still further, and at the same time suppress religious freedom in Rochester.

I have myself no positive knowledge of the truth or falsity of the claim of dematerialization put forth by the Markees and their friends, but I claim to be in favor of religious freedom and every one that is so should now do what they can to defend it in the persons through whom it is assumed, and their false manifestations demonstrate the truth or falsity of the claim. And surely every friend of religious liberty, whether Spiritualist, Christian, Free Religionist, or Infidel, is interested in the issue of this attempt to strike down liberty.

They say in the papers, that the Markees have been exposed as frauds and cheats. They admit that, this being so would not deprive Spiritualism in the least, but only weaken faith in materialization and dematerialization. But I say that the facts that have transpired here as understood by those best acquainted with these things, have not weakened confidence in materialization, dematerialization, or in the honesty and genuine mediocrity of Mrs. Markee, although the papers try to make the public believe that she has been completely exposed as a fraud, and will not admit a word from the other side to disabuse the public mind.

The public should learn from this, how much and how little confidence can be placed in the newspapers of a city, when their conductors combine their efforts to put down a truth that they believe an untruth or unpopular.

I have made this communication lengthy; but believed it my duty to say this much in favor of permitting every one to properly place before the world what he conceives to be an important truth. If the new doctrine of dematerialization is not true, truth and not mob violence should be allowed to combat it. Whether true or not, it is not stronger than some things that science has demonstrated to be truths. A. B. T. Rochester, Sept. 22nd, 1876.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

CENTENNIAL NOTES.

The Motor Power.

NUMBER III

Among the vast number of exhibits, there are perhaps none more important and interesting than the various motor powers, of which there are a great variety here, from the massive Corliss engine, whose ponderous wheels, and immense levers seem to say I am monarch of all I survey, as they impress us with the grandeur of human genius that is embodied in them, down to the little turbine wheel about an inch in diameter that turns a sewing machine. We have not space to describe the numerous steam engines. The visitors stand in profound wonder before the immense Cane Crushing Engine from Glasgow, Scotland, turning in silence its great rollers; leaving this and passing by the magnificent locomotives, and other engines in Machinery Hall, we must stop to see the ancestor of all the locomotives, "Old John Bull" which stands in the grounds near the glass works. Verily it rests from its labors, but its works do follow it. We find the following inscription on it: "The locomotive John Bull, built by Messrs. George & Robert Stephenson, at New Castle upon the Tyne, England, for the Camden & Amboy Railroad and Transportation Company, in the year 1831, arrived at Philadelphia August 1st, 1831. Transported to Bordentown, New Jersey, September 4th, 1831. On arriving at Bordentown it was transported from there to Philadelphia, by means of wagons to the only piece of permanent track of the Camden & Amboy Railroad Company, then completed, about three-quarters of a mile in length, and about one mile distant from Bordentown. The machine was there put together, and a tender constructed from a whiskey hoghead, placed on a small four wheel platform car, which had been used by the contractor for the construction of the road. The connection between the locomotive and the tender was made by means of a leather hose, fitted up by a shoemaker in Bordentown. The locomotive was first put in steam September 15th, and a number of trial trips were made, before the first public trial on the 19th of November, 1831. "Isaac Drips acted as engine man; Benjamin Higgins as fireman, and R. L. Stevens as general instructor and conductor. The members of the New Jersey Legislature and a number of other prominent persons were among the guests present. "The John Bull remained at Bordentown until 1833, when the Camden & Amboy Railroad began running their cars by steam power, the road having previously been operated with horses; it was then placed on the road at regular routine service, and continued in successful operation until 1866." We propose to describe several new motors.

"NOTE.—George Stevens was the inventor of the Locomotive. His life is one of the most interesting books we have read.

A Vision.

I saw a vast plain which represented the world; but I could see what appeared to be a wall on all sides of it, and as I looked at this wall it seemed to be very different. On one side it was dark and repulsive, thick lowering clouds and storms were there, while on the opposite side it was beautifully white and very attractive. Near this were green fields and walks paved with pure white stones, the atmosphere was clear and gentle breezes fanned the travelers as they moved quietly along. My guide said to me this wall represents the dividing line between this world and the next, which men call death. I wish you to go around it and see it all; you will be permitted to do this without going through, and you can write what you have seen.

I started toward the dark side, and saw many very coarse, wicked looking men and women traveling this way. They were frequently quarreling with each other, and it would have been very unpleasant for me, but I was raised above their heads, and while I could see and hear them they could not discover me. We hastened on near to that which I had supposed to be a wall, but I found it was numerous gates; the first I saw were made of rough, strong material, somewhat like iron.

Before we reached them the road became very much obstructed, great stones were lying all about in wild confusion, so that it was very difficult to travel, and I saw that the people were compelled to struggle very hard to get along, yet they seemed compelled to travel in this way, though there was a road by which they could get over to the other side, by going down into a valley named Repentance, and there confessing their sins, and entering into a very straight and narrow path called Righteousness, by means of which they could reach the smooth and level country, near to the white gates. We were led to examine these rough stones and we saw they were marked with individual names, and were the results of human actions, of life experiences, wicked and sensual men and women threw them down, and there they lay in great piles, making it very hard to get along; yet there were multitudes rushing wildly among these and passing through these gates into greater darkness as I could see, than that which surrounded them when they were on this side. I was glad to leave this place as soon as I had examined it, and I returned by the same route, and now I could see persons entering upon the various paths that led up to this dark side; most of them were indifferent about it, others thought they would go on a little while and then turn back, but they found it not very easy; I saw many persons warning the travelers of the dangers of their course.

I now turned to the other side. It seemed as if I started from about the center of the plain, here I saw many persons starting out in this direction, many of them very earnest and determined souls. Before I had gone far we came to a river that crossed the path we were traveling, and as we stood near the banks there were men and women who had little boats; they were crossing these rivers, and when a person came near to them, who desired to cross over, they would listen to them, and if they were willing to throw away some things which it was not well for them to keep, and were sincerely desirous to cross over, if they would make a full confession of their lives, they were led into the water and when they were thoroughly clean they were taken into the boat and carried safely over, and set upon a beautiful bank on the other shore, where they could journey onward in peace. I saw some of these who had hankered after the things which they had left behind, but if they desired to go back, those who had helped them over were not willing to take them, but some of them were so determined that they sprang over, and as they waded out through the mud

of the swamps, they were covered with this, and were much more filthy than before; like man out of whom the unclean spirits had gone, after a time he took others worse than the former.

I was glad to see that many who entered into the work went forward in good earnest, and the further they traveled the more they enjoyed the way. There were many rivers with these beautiful boats, by which people were carried over. I was deeply interested in every thing I saw, there was such a great contrast between these conditions, and those upon the dark side. Instead of those rough stones which obstructed the travel there were green pastures, skirted on all sides with beautiful flowers, and there were white paths laid in mosaics, and I learned that the stones that were placed in these paths were also made up of the life experiences and labors of good men and women, and as I examined them carefully could read the names of those who had prepared these and put them in their places; these were the saviors of the world, a few of them historical, but most of them persons whose names were unknown in human annals, but whose works are recorded in the Lamb's Book of Life. There were no stones here as stumbling blocks. I said to my guide, I should like to leave a pure white stone in this pathway, so that those who came after me might walk over it, knowing they were going safely. He replied, if thou livest a pure and holy life, and doest thy work well it will surely be so. Then I looked up to the wall, near which I had come, and behold there were many pearly gates, which were swinging back and forward all the time, so that we could see the beautiful gardens of God behind them, and all those who came here were ready to go through with happy feelings, rejoicing to enter the land of the blest. Seeing these beautiful gates opening and shutting, there was no fear to enter, for all knew where they were going, and that they could send back word to their friends, to tell them of the joys of the home beyond, and invite them to come after them as fast as they could by living pure and holy lives.

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The Western Rural.

Milton George, a practical and successful farmer, and for several years connected with the editorial staff of THE WESTERN RURAL, has become the owner of that popular and sterling Farm and Family Weekly, and has reorganized it upon a firmer basis than ever before. It is now greatly improved, and has the ablest and best editorial staff and list of contributors to be found on any agricultural paper in the country. It is also the Champion of Cheap Transportation and equal justice to all classes. Combining its practical information on Rural Affairs with its entertaining and instructive literary departments, make it the most Complete Farm- and Family Newspaper extant.

The price is \$2.00 per year, with rest of 76 free to new subscribers. Least to clubs. Address THE WESTERN RURAL, [17.] Chicago, Ills.

Wonder upon Wonders.

Open away—A strange, mysterious and most extraordinary book, entitled THE BOOK OF WONDERS. Containing, with numerous curious pictorial illustrations, the mysteries of the heavens and Earth, Natural and Supernatural, Oddities, Whimsical, strange Curiousities, Witches and Witchcraft, Dreams, Superstition, Absurdities, Fabulous, Enchantment, &c., &c. (In order that all the world may see this curious book, the publishers have resolved to give it away, also to send with it gratis, a beautiful Chromo, varnished and mounted, and already to hang up. Address F. Gleason & Co., 788 Washington street, Boston, Mass., enclosing 25 cts. for prepayment of postage on Book and Chromo. [674]

Nature's Health Sluices.

The natural outlets provided for the elimination of disease are the skin and its thousands of pores. It is by the agency of the perspiration that the cure is effected. Medicine in chronic and nervous disorders is to use familiar phrase, "played out." Electricity and Medication or Turkish Baths having taken its place. The most successful and elegant hotel in the West, are at the Grand Pacific Hotel, Chicago, and there under the care of Dr. G. C. Bonner, or Mrs. Bonner, the sufferers from these complaints are speedily cured, while for female diseases these appliances are the only certain remedy. [682]

THE AMERICAN-CENTENNIAL, 1876.

Wheeler and Wilson Victorious! Again the WHEELER & WILSON Sewing Machines triumph over the world. The Centennial Commission have officially announced the awards, and decreed for the new Wheeler & Wilson machines two Medals of Merit and two Diplomas of Honor. This is a double victory, and the highest award which it was in the power of the Centennial authorities to bestow. No other company received such a recognition in this department. More than thirty of the best producers of machines in this and other countries entered for competition, and at Philadelphia, in 1876, as at Vienna, in 1873, and at Paris in 1867, Wheeler & Wilson led the list. After a careful, rigorous and exhaustive examination, the judges unanimously decided that the superior excellence of these machines deserved more than one medal or diploma, and consequently, they recommended two of each. The Centennial Commission unanimously ratified the action of the judges, and the public will, doubtless, indorse the decision of these eminent mechanical experts. A claim of equally distinguished honor by any other sewing machine company is only an attempt to hoodwink the people. Read the following, which stamp the "New Wheeler & Wilson" as the Standard Sewing Machine of the world, from the Official Report:

AWARDS TO WHEELER & WILSON. L.—A Medal and Diploma for the "New Wheeler & Wilson" Sewing Machine, for the following reasons: 1.—A Lock-Stitch Sewing Machine, unsurpassed in the new world in its parts, great originality, great adaptability to different styles of work, neatness and leather, beautiful stitch, ease and rapidity of motion, and completeness of display. 2.—A Medal and Diploma for the "New Wheeler & Wilson" Sewing Machine for Leather, for "Superior quality of work in Leather Binding."

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band. DIAGNOSIS by Letter. Inclose Lock of Patient's Hair and \$1.00. Give Age and Sex. REMEDIES sent by mail to all parts of the United States and Canada. Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. (30) 1618

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

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

Mrs. ROBINSON, 894 Dearborn St., Chicago, DEAR MADAM:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAerham, Little Valley, N. Y. G. W. GALLOWAY, 581 W. Erie St., Chicago, Ill., Nov. 4, 75.

LETTER TO HER BROTHER STATING HER CASE.

DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson, and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me 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 use 35 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon. Your Sister, AGNES VAN AERHAM, Little Valley, N. Y., Oct. 30, 75.

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

Mrs. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN AERHAM, Little Valley, N. Y., March 20, 76.

Mrs. A. H. ROBINSON, 894 Dearborn St., Chicago, DEAR MADAM:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend, T. W. GALLOWAY, No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

Mrs. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., DEAR MADAM:—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. JNO. W. GILLES, Burlington, Iowa, May 31, 75.

HER WIFE WAS CURED.

Mrs. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill., DEAR MADAM:—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks, R. B. GILSON, Frankfort, Ky., May 29, 75.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. ROBINSON Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 26th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours, E. WITTMANN, Frankfort, Ky., Mar. 15th, 75.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides goes in person to every patient and often makes their presence known. During the years 1874 and 1875, Mrs. Robinson treated 6449 patients by letter, and over 2000, who called upon her in person. A ma-

jority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

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

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

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

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is anything that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. POLLARD, Los Nietos, Cal., Oct. 3rd, 74.

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

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

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

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

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

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

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her according to the name, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. Terms.—Diagnosis and first prescription, \$2.00 each subsequent one, \$1.00. Psychometric Diagnosis of character, \$2.00. Answering business letters, \$1.00. The money should accompany the application to insure a reply. Hoping, after all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

Mrs. Robinson's Tobacco Antidote.—The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is a most potent and safe remedy, and its use is simple. When the directions on each box are followed, newspapers and quacks will tell you that this antidote is made from ginseng root. It is false. Ginseng root is no remedy for the symptoms of tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before inhaling the baneful desire for a poisonous weed. It is a remedy presented by a host of obstacles long in spirit-life, and is warranted to be perfectly harmless. This Home will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of ginseng root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agents.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. Mrs. A. H. Robinson, 894 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 use. W. F. BURLEY, Tama City, Iowa, Mar. 20, 75. This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco.

I would recommend it to all tobacco users. W. F. BURLEY, Tama City, Iowa, Feb. 10, 75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years, I got a box of your agent; W. F. Burley, and it has cured me from using the same. Tobacco users try it. JAMES THORNTON, Tama City, Iowa, April 10, 75.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. Burley, and it has cured me from using tobacco, after using it for years. CHARLES GAGE, Tama City, Iowa, Feb. 15, 75. PRICE—\$3.00 PER BOX. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

Agents supplied (on receipt of the pay) \$1.12 per dozen boxes, and sent free of charge. Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age. W. LEONARD, Tama City, Iowa, Mar. 10, 76. J. J. MILLER writing to Mrs. A. H. Robinson, in regard to cures performed through her mediumship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cures on record, and advised me to give you a trial. He did the writing for a man who had a cancer on his nose, and that you actually cured it, so that now it is sound and well. Halsehurst, Miss., May 1, 76.

New Advertisements.

BIG PAY! SALT RUBBER STAMPS. Terms see H. S. FARRISH, P. O. Box 295, Chicago.

4 TON PAY SCALES. Platform Scales. Address: JONES OF BINGHAMPTON N. Y. \$30.

An indispensable requisite FOR EVERY Teacher, Advanced Student, Intelligent Family, THE BEST ENGLISH DICTIONARY,

Webster's Unabridged. THE BEST PRACTICAL ENGLISH DICTIONARY EXTANT. London Quarterly Review, Oct., 1875. From the Chief Justice of the United States. WASHINGTON, D. C. Oct. 20, 1875.—The book has become indispensable to every student of the English language. A Law Library is not complete without it, and the Courts look to it as of the highest authority in all questions of definition. MURKIN & WATSON, FOUR PAGES COLORED PLATES. Published by G. & C. MERRIAM, Springfield, Mass. Sold by all Bookellers.

ATTEND Business College Telegraph Institute at Kalamazoo, Mich. Board \$1.00 per week.

THE TOLL-GATE! Fine Picture sent free to each address, with stamp, H. C. ARBAY, Buffalo, N. Y. (31c) 251

Spiritualist Home and Healing Institute. Dr. McPadden and wife, 125 W. Lake St., Chicago, Healers Daily. (31c) 241

AGUE & Fever, of any type, radically cured. Send for free copy of our new prescription. Send for free copy of our new prescription. Address F. VOLP, P. O. Box 948, St. Louis, Mo. (31c) 211

SEND TEN CENTS TO L. A. SHIP & Co., Fine Art Dealers, Boston, for "The Beautiful Home," (Art Plans and List of more than 2,000 Buildings, &c.) (31c) 23

OPIMUM HABIT cured at home. 1,000 testimonials. Send for free copy of our new prescription. Send for free copy of our new prescription. Address F. E. MANN, Quincy, Mich. (31c) 228

REMOVAL-150 PIANOS AND ORGAN at half price. The subscribers will sell their entire stock of Pianos and Organs, new and second hand, of six first class makers, at half price. Address: J. H. WILDER & Co., 418 Broadway, N. Y. (31c) 214

GENUINE CRAB ORCHARD SALTS. THE MILDEST AND BEST GENERAL PURGATIVE IN USE. Endorsed by the highest medical men in the United States. Persons suffering with constiveness of the bowels or indigestion, will find ready relief by the use of these Salts. None genuine except those put up in bottles with the label of the Crab Orchard Springs Salt Company. J. H. WILDER & Co., Agents, Louisville, Ky. (31c) 212

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

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

Though a regular graduate, treats all kinds of disease through spirit influence, with almost universal success, means of personal manipulation, magnetized paper, water, clothing, letters, or medications. Letters requiring diagnosis and advice, must contain five dollars or satisfactory evidence that self and interested friends are unable to pay. Letters of inquiry simply covering two 8-cent stamps, will receive attention. All remittances at sender's risk unless made by Check, P. O. Money Order or Registered Letter. \$3 renews trial subscriptions one year.

Voices from the People.

THE LATEST WONDER OF TELEGRAPHY.—The readers of the *Traveller* have been made acquainted with the wonderful facts...

This is a partial realization of the wishes of Henry Ward Beecher, who once enthusiastically said, "If, now, some instrument could be invented which would do for the ear what the microscope does for the eye, what revelations of sounds would take place!"

HICKSVILLE, OHIO.—Mrs. E. A. Cramer writes—Enclosed please find three dollars and fifteen cents for renewal of your most excellent paper.

Thanks, if all subscribers were as prompt as you have been, if they would promptly renew as soon as their subscription expires, our finances would not cause us so much anxiety.

ESPIRITUALIST WEDDING.—It appears that Dr. Dunn has been officiating at a marriage ceremony in Baltimore. The marriage took place on the evening of Sept. 27th.

FRANCE.—England has a society "for the suppression of cruelty to animals." They have Heaven protect the poor animals!

Thus it is that prayer seems to be inherent in the nature of every one. Even our good brother of the *Traveller* ejaculated one when he involuntarily (or provokingly) said, "May heaven protect the poor animals!"

FLANQUETTE.—Charles Fisher, of Minneapolis, Kan., writes:—I received Flanchette by mail. It has given me a fair trial. There has been three persons present, and the only result obtained is that it draws parallel lines and gives no signs whatever of any intelligence.

REPLY.—Flanchette is said to be of French invention. It is probable that the principle was understood many thousand years ago in India, where spirit communion has been common from time immemorial.

The little instrument casts a shadow beneath it, and the spirit who writes what it takes hold in that shadow (the medium's hand resting upon the upper surface) and moves it. Some spirit now moves it for parallel lines; soon that or some other spirit will move it and write intelligently.

RE-INCARNATION.—W. F. Kirby says in Human Nature "that there are two forms of the doctrine of re-incarnation, which may be termed transmigration and spiritualism; the former being the *mundane* re-birth of a spirit after death; a view advocated with Pantheism in an Australian paper.

AMPUTATED LIMBS.—More authenticated cases have been sent to us from Newcastle, of persons with amputated legs feeling pain in their feet. This does not prove that sensitive spirit feet are there, but that anything which slightly irritates the ends of the severed nerves, caused them to send the same sensations to the brain that they did before the feet were cut off.

YOUR EXPLANATION is not in harmony with experiences in this country. A soldier had his arm amputated on the field of battle. It was buried there. When taken to the hospital he complained bitterly that the amputated arm was giving him great pain, the thumb feeling as if it was badly pressed against the forehead.

CHRISTIAN FETTERING OF THE JEW.—Should a man have another striking down the serpent which was about to fast its poisonous fangs into the bow of his child? Most certainly not. On the contrary, he should stand by that man through life.

PORT LEAVENWORTH, KAN.—William E. Adams writes:—I have taken your valuable *Journal* since its publication, and will, in all probability, continue to do so till one of us ceases to exist here below.

SOMEHOW our Western Spiritualists prefer taking their Spiritualism clear,—and see the necessity of affixing any title to it. An old woman named her child "Christian," believing it would make him better; he is now in the penitentiary.

That is good sound doctrine. Really, if the death of Jesus is necessary for the salvation of all mankind, why not honor and respect those that crucified him? They were certainly benefactors instead of malefactors, and worthy of all praise if the Christian religion is true.

forward man cannot be found. So you see, my brother, if we should take the experience of others as an index to success, we should call the Harmonial Philosophy, Judas Iscariot Spiritualism.

IT seems, truly, that in dreamland the mind realizes the existence of another world where the fates reveal the future. His dream was simply emblematic of the death that was soon to follow. Who knew that he would die at a designated time, or that his horses would run away with him?

THE medium, so thoroughly exposed by the *Boston Herald*, was fully endorsed by the other papers, showing how careless must have been the investigations leading to such a conclusion. We need more careful investigators, and a less number of "vindicators."

TRICKS UPON THE PROPHECIES OF MEDIUMS.—The Diakka delight themselves by flattering mediums, and more especially in making magnificent promises to fortune-seekers, who, prompted by evil of their selfishness, interrogate mediums for private gain.

THE Diakka, the distinguished senator from Kansas, committed suicide, and for some time after could hardly realize that he had left his physical organization, and he believed he could take his usual seat in the Senate.

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missionary, Wolf, was once accosted by a Jew, who said to him, "You call Jesus Christ the Prince of Peace, and yet you go to war and pray to him to help vanquish your enemies. When the Iron Messiah comes, he will finish war. On one occasion it is said there was war in heaven; what better, then, can be expected of the children of earth, than to go to war occasionally, and call on the 'Generals up there' for assistance."

BROOKLYN, N. Y.—The clairvoyant mediums for business and healing, Mrs. T. J. and Dr. T. J. Lewis, have removed to 485 Waverly Avenue, corner of Fulton Avenue, Brooklyn, N. Y.

ANOTHER BONA FIDE MEDIUM.—The *Boston Herald* contains a lengthy exposure of the fraudulent spirit-materialization produced by so-called mediums, known as Mrs. Bennett, who also made a specialty of paraffin casts of hands and faces of the departed. The process by which these all-conquering tests of supernatural presence are manufactured is thus described: "They are not made during the time of the seance, as is generally supposed; but in the day time. The molds of hands are made on human hands, male and female, and the work requires considerable skill and patience. The hands are first clasped and then separated, with the point on this acquired retained. In the basement, underneath, between the chimney-place and one corner of the room in which the materialization seances were held, there was a cupboard, which would seem to have no excuse for its existence, but which had been built there by Mr. Bennett, the medium's husband, who is a carpenter, in such a way as to be invisible, and also, he remembered, by the aid of the imaginations of those composing the circle. For instance, one spirit, in almost the same get-up, was night after night, by different gentlemen, claimed as the materialized form of their deceased wife, mother, or sister."

REPORTS OF MEDIUMS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; 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 result prevailed. If any striking incident, give it briefly.

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ANOTHER MATERIALIZING MEDIUM.—Mr. G. E. Hill, of DeRuyter, N. Y., informs us that he attended a seance for materialization at the house of Albert Leane, at North Lansing. His wife is the medium. Good manifestations occurred when the medium was sitting outside of the cabinet; hands and faces materialized. In conclusion, Mr. Hill says, "I consider the manifestations genuine."

MEDIUMSHIP.—I suffered much the first year after my marriage from painful cramps. In 1863, we met a mesmerist at Peth, who told me, after looking at my writing, that I was certainly a clairvoyant. My writing medium, a remark which filled me with suspicious fears. I did not understand the meaning of his words, but he stated that automatic writing would surely relieve me of my cramps.—*Baroness Adeline von Sigmund*.

THE BARONESS was immediately relieved of cramps when she submitted to spirit control. Is this case the spirit caused pain in order to compel the medium to submit. Verily, how wonderfully mysterious are the ways of spirit!

SPRITS OF THE SO-CALLED DEAD RETURN.—John Wilcox, of Eddyville, Iowa, writes:—An intelligent and reputable lady, Mrs. Jennie Johnson, of this city, who was noted for her skepticism to churchly, was born into the higher life on Saturday morning, 5:30 P. M., 1876. While she yet lingered, and but a moment before she was delivered from the earthly form, gazing upward and extending her hand, she said: "Father, brother, sister," and she was gone to join that father, brother, sister who had preceded her to the shores of the bright Summer-land. No one seems to doubt that those departed loved ones of Mrs. Johnson's had returned to meet and convey her over the silent river, even Orinodor do not deny the fact, and a prominent Reverend among them, related the circumstances of the late so-called deceased, giving credence to the actual return of Mrs. Johnson's spirit friends and loved ones.

BEFORE Spiritualism was known in this country, it was frequently the case that the dying saw their loved ones who had passed to spirit life, and these they were regarded as "angels."

STRANGE BUT TRUE.—Many persons possessing very strong earthly affections, can not on their arrival in the Spirit world, believe they have quit the earth; they often remain a long time in this uncertainty.—*Swedenborg*.

JIM LANE, the distinguished senator from Kansas, committed suicide, and for some time after could hardly realize that he had left his physical organization, and he believed he could take his usual seat in the Senate.

FOURTH PART OF A SPIRIT.—The spirit-judge replies, "When thou hast performed the duty I now require, thy prayers will be heard; until then hast given mercy to others thou canst not obtain mercy for thyself." Backward through the tortures of the way the spirit goes again to the earth-sphere; the evil attraction forces it to loathsome associations. Crying to a good Samaritan spirit, "What shall I do to be saved?" the suffering spirit receives in answer, "Help others."

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THE PLANET MARS.—The inhabitants of Mars are small; they could stand under Lucy's arm. They did not see her. The had a complexion darker than hers. After being on Mars awhile, Lucy experienced a feeling of intense nausea, which increased when in the electric cloud, and would not subside after leaving the planet until she resumed her normal condition.—*Dr. Woldriol's report of Lucy, the Sonnambulist*.

ACCORDING to two eminent astronomers, Beer and Maeder, the telescope reveals a "locality of brilliant light," and probably that is the electrical cloud that Lucy discovered. Admitting that all the planets are offshoots from the sun, it seems to us that they would give birth to races of people exactly alike. They emanate from the same material.

MARRIAGE.—In the Old Testament the model exists were but given to polygamy and wholesale lechery; but in the New Testament a sudden and remarkable change seems to have entered into the divine economy on the subject of sexual commerce for, in you are admonished not to marry at all; and, in Math. xix: 19, self mutilation is even enjoined, as a help to salvation! While, according to the Old Testament, as a deprivation would prevent one's admittance into the congregation of the Lord. Incredible mutilation for a thousand wives and concubines to no sleeping partner at all! Aye, to no ability or inclination to propagate! And, yet, the Lord's lawyers tell us that with their client there is "No variableness, neither shadow of turning."—*Common Sense*.

THE Bible is made up of verses, and from them preachers select a text on which to comment during a certain hour on Sunday. They can select certain verses, and transmit them through the mail without infringing on any regulations of government. Should we, however, select certain passages and transmit them through the mail, we would be subject to arrest, fine and imprisonment. Such is the character of the book that is designated as "Christian." We do not want it attached to our Spiritualism; it is expressive enough without it.

PHOSPHORESCENT LIGHTS.—And the Lord appeared in the Tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the Tabernacle.—*Deut 5: 15*.

The Lord alluded to above was undoubtedly an angel, producing manifestations similar to those occurring in circles at the present time. The "pillar of a cloud" was phosphorous extracted from those present. John King improvised a spirit-lamp out of phosphorous. At a circle in England, with Mr. Williams, a well defined oval light, about three inches long kept moving about the harmonium. So abundant is phosphorous in the sea, that certain insects appropriate it in the Northern sea, and the water becomes quite luminous. At a circle with Kate Fox Jencken, of London, a hand appeared carrying a phosphorescent light about four inches square, emitting no smoke or soot. Really, we are able to prove many manifestations of the past by those of the present.

COMING WEST.—Frank T. Ripley, of Aurora, N. J., writes:—Will you please say in your paper that Webster Eddy (brother to William Eddy the materializing medium of Aurora), and myself, trance test-medium, will start on a tour to California, taking in Washington, D. C., Buffalo, N. Y., also Chicago, Ill., and other places en route. Mr. Eddy gives light and dark seances, and musical manifestations. I give test seances and materializing under strict test conditions, and we shall call on you when we arrive at Chicago.

The people of Chicago and the West will give you a cordial greeting. We like your "talk;" it is sensible. "Strict test conditions" are wanted just now. Nincompoops recognize a father, mother, brother, etc., when the same is simply a make-up of the medium, the same as Mrs. Bennett, of Boston, the "highly distinguished and super-excellent angel-inspired medium," of the "west end."

BARNES, THE PROPHECY.—This profitable prophet, Chauncey Barnes, profiting from a profitable policy, pugnaciously publishes his pungent prophetic article in this week's issue of the *Journal*, and plainly presenting his principal points, he positively and pertinaciously plunges deep and wide into his posers, plainly proposing to put down through prophecy all who pugnaciously "pose him." May the Great American Prophecy prophecy periodically until the people of this populous country, accord to him the popularity he desires, and not vote him a profligate profit to the land.

UNBROUGHT.—Now the Lord had told Samuel in his ear, a day before Saul came, etc.—*1 Sam. 9: 15, 16*.

Samuel was evidently clairaudient, and the angel had conversed with him. There are thousands to day that the Lord has manifested to in the same manner.

DENVER, COOL.—Jan. H. Cotton writes:—In *Journal* of 14th October, you say, "We think it was Bro. J. H. Cotton, of Denver, Col., who wrote us a communication endorsing O. B. Cutler." He was not careful enough in imposing test conditions. I am very sorry to say anything against the character of any one, and would not do so now only in self-defense; but I never attended but one sitting with O. B. Cutler. This was not satisfactory. I, with other members of a committee to investigate the reliability of mediums, requested another sitting, which was never granted. I, therefore, never gave him my endorsement; never recommended him to any one; much less to a public journal. The *Journal* will show who endorsed him. I am honored a "skeptic" in Denver.

CORRECTION.—S. F. Atwood, of Bartonville, Va., writes:—In the *Journal*, dated September 23d, is a little sketch from my pen in regard to Ora Y. Randolph, stating that she had found a home, but was without the means of resolving it, and asking the Spiritualists if they each one would not send in their mite to enable her the sooner to take the desired journey. I wish to ask you to correct a little mistake in regard to my name and residence. Instead of reading "S. F. Atwood, of Union, N. Y.," it should have read, "S. F. Atwood, of Bartonville, Va." I would like to mention that Ora is now at her home which she is sharing for the present with me; also, that for the present she is unable to undergo much labor (nor do we wish her to) and is still in need of help. Will not those who have not already helped her, (thanks to the kind friends who responded to the notice in your paper and sent her money, which enabled her to journey to her home), please send her what they can afford, and God and the bright beautiful angels will bless them!

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Another Collapse.

Mrs. Bennett was a successful impostor, and was known in Boston as the celebrated "West End medium."

The "West End medium" closed her career in Boston last night. Notwithstanding the late thorough exposure of her pretensions in the Herald, she had stoutly insisted upon their genuineness and had the moral hardihood, something less than two weeks ago, to challenge further investigation by inviting a number of persons to attend a "test seance," at the rooms of a sincere and devout adherent of hers residing at South End.

In accordance with this promise a number of persons were invited to meet, last evening, at 48 McLean street, and at about half-past seven o'clock a dozen or so ladies and gentlemen, nearly all Spiritualists, and including a representative of the Herald, were assembled in the familiar apartments of Mrs. Bennett's late domicile.

After the lapse of a few minutes the familiar voice of "Sunflower," the supposed Indian maiden spirit, was heard behind the curtain. A little later the curtains were parted and her dusky face and form were imperfectly revealed to a few; but after speaking a few words of recognition to a number present she retreated, and obstinately resisted the most persuasive invitations of the medium and others to again show herself.

About this time Mrs. Bennett, who complained of a great draft upon the "bit of the stomach," was compelled to collapse, physically, begged for a drink of water and demanded a light to be struck. Her requests were complied with, and all present were convinced that the show was over for the night.

Then commenced another investigation of the premises, especially in the vicinity of the furnace register of the "spirit room," near which Mr. and Mrs. Bennett seemed to linger with something of fond attachment. This circumstance, however, rather sharpened the scent of several investigators, one of whom announced his purpose to pull up the flooring in that vicinity. This announcement gave Mrs. Bennett another collapse, in the course of which she found herself upon the bit of flooring in question, begged for another drink of water, and implored a cessation of search until she had recovered her equilibrium.

Then up came the flooring between the register and the wall, and as it came there was revealed to the crowd of eager observers, a large recess between the floor and furnace, and snugly enclosed, there was something which looked like a bundle of clothing, but which proved to be a woman, prone and shrinking under the indignant glances levelled upon her. She was speedily routed from her hiding place, and stood in the midst of the spectators, whose curious, questioning eyes she bafled for a time by hiding her face with her hands.

Quite a tumult ensued, and some professed to fear that the woman would receive physical violence; but there was no purpose to harm her, after she had been frequently questioned she was allowed to depart. She is a good-looking woman of perhaps thirty years, of good address and of more than ordinary intelligence. Indeed, her manner and conversation were such as to fully account for the extraordinary talent so long manifested by her in her personations of "Sunflower," and other supposed spirits. Her name was elicited, but only after a pledge that it should not be revealed for the present, the accomplished swindler pleaded that she was under heavy bonds in a criminal suit, and that a revelation of her name would prejudice her cause and ruin her forever. She promises, however, soon to make a clean breast of her part in this great fraud, and to reveal a singular and startling drama.

During the removal of the floor, Mrs. Bennett quietly stole away, like the Arabi, and Mr. Bennett soon after as quietly disappeared. They will probably not resume business at 48 McLean Street.

A Letter from a well-known Citizen of Colorado.

B. B. JONES—Dear Sir:—Being in this City for a few days, I accidentally came in possession of the address of Mrs. Kate Blide, medium, 236 West Madison Street, and called upon her, accompanied by my wife and others.

When the communication is completed, several raps are made, announcing the fact. Upon bringing the slate from under the table, it will be found to contain a plainly written message, and generally, if not always, signed. In the case of my wife it was signed by the name of her dear sister; of whom the medium certainly had never heard, and the message was upon a peculiar subject known to us, but unknown in any degree by Mrs. Blide.

The writing, it will be born in mind, is on the top side of the slate, and executed whilst the slate is firmly held against the under side of the table top, and instead of the message beginning where the pencil was placed, it begins in the opposite corner, at the other end of the slate, at a point nearest the medium, and with each line the pencil passes farther from the medium, or in other words, from her position at the table, the writing is bottom side up.

In some cases the slate was passed under and written upon six to eight times, each time a different message upon various subjects, and signed by different names, many of whom were never known or heard of by the medium.

If the skeptical and prejudiced, and all others "that wish something to chew on," will call upon Mrs. Blide, they will, I think, not only be astonished, but well paid.

Of course I am not writing against others, and perhaps equally convincing phases of mediumship, but of this "slate writing," as the most convincing to my mind of spirit presence and power.

As a reader of your valuable paper, it occurs to me that the cause you so ably advocate, will be promoted by a statement of these facts being laid before your many readers, and the rest of the world.

Very respectfully, T. ENGLAND.

Communication from Miss Lottie Fowler.

Spiritualism in the Old Country—One Medium by whose Side Spirits Appear.

Mr. JONES—Dear Sir:—I wish to intimate to you and the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, that I propose taking my departure for Glasgow on the 28th inst., where I shall stay a few days, and go on to Edinburgh, where I intend to remain but a short time, after which I will leave for Liverpool, and take Canard steamer direct for Chicago, probably remain there for a few weeks, and shape my course for Boston.

In Glasgow there resides a very remarkable trance painting medium, Mr. D. Daguid, whose extraordinary manifestations, I have witnessed on many occasions, and I must not omit mentioning his friend Mr. Elabet, the compiler and publisher of that rare work, "Hated," which there is still a great demand for, and the whole of which has been narrated by the spirits through Mr. Daguid whilst in the trance state, extending over a long period.

There are also Messrs. Bowman and Leary, who earnest and good workers, and deserving of great credit for their strenuous efforts for the good of the cause, and the spread of truth. In Edinburgh there is another commendable worker, Mr. Morrison, dentist, who is doing a good work; there are also several trance mediums in private families.

In Liverpool we have many excellent workers; Dr. Blitchman, Mr. John and Archibald Lyndott, Mrs. Nosworthy and others. I must specially allude to Mr. Banks, who is a wonderful materializing medium, and whose manifestations are only given in exclusive private circles of the higher class of society. The materialized spirits, walk about the circle with their medium, and fraternize with the sitters.

I am very glad to state that I have had a very pleasant and successful pastime of it, during my long stay in Europe, having met with kind friends and cordial receptions wherever I have visited, and on the continent I must say that I have met with the most fraternal welcome from Spiritualists and others in Austria. I experienced the greatest of kindness, particularly from the Baron and Baroness Adelman Von Vay, and Prince Wittgenstein, whose guest I was for some time, and whose kind hospitality I shall ever remember with feelings of deepest gratitude.

I feel I may say a little about the present aspect of Spiritualism in England, more especially as there is such a commotion now going on respecting it. I am proud to record the fact that Spiritualism at the present time is one of the current topics in all classes of society, and has been since its recent discussion at the Conference of the British Association at Glasgow.

I rejoice to see that at length the light of our philosophy has entered the material atmosphere of the British scientists, and now that they are beginning to acknowledge Spiritualism as a science. The barriers and obstacles set up by class interests of the "Bible and Fathers," as of old, are gradually disappearing before the onward tide of Spiritualism; silently and stealthily advancing—spreading its broad and far-reaching waves of light, despite the efforts of its enemies—and their name is legion—to extirpate it.

With regard to the London Spiritualists, I regret to say that there is not that unity existing, which there should be, and is so sadly wanting; they are much in need of the strong bonds of fraternal unity and harmony, to strengthen them as an expanding and thriving body of Spiritualists; the evil elements of discord and jealousy pervade their ranks now, and the sooner such elements are rooted out, the better it will be for their progress, both temporal and spiritual.

from childhood, and was of seventeen years standing, and had been treated and examined by several doctors whose names are given, but given up by them as hopeless, and it was then allowed to take its course. Mr. Regan thoroughly eradicated it after three months regular treatment, and now the young woman is strong and well; whereas before she was in a wretched state of health. I merely mention this, as one of the many cases he has successfully treated under my observation. I have also experienced the benefit of his healing powers. He does his spiritual work and healing without any heralding, fust or parade, and gets his patients by private recommendation. Before I conclude, I would give a word of advice to American mediums, who may think of coming to England, for unless they are first-rate mediums, with good reputations, it would be useless of their coming, as they would experience great disappointment.

I am, dear sir, yours fraternally, LOTTIE FOWLER. London, England.

Kind Words.

Mr. B. B. JONES—Dear Sir:—Ever since I read of your arrest I have felt a strong impulse to write you, if only to express my hearty sympathy and earnest hope that you may come out of court the proud champion of truth vindicated. But I have hesitated, for, after all, you need, it maybe, something more real than sympathy, and that I have not the power to offer. Still I find myself writing at last, and now that I am so doing, I will say that so deep is my interest in the struggle in which you are involved, so anxious am I that you should come off victor that if I was so located as to render it practicable, I would at least propose that if my professional services could be utilized for your benefit, you might command them "without fee or reward, or the hope thereof," save such as ever results from a feeling of duty discharged. Perhaps such services would not amount to much, and yet they have been made to tell, if I may believe others.

Of course it is not alone for you personally that I am anxious, but for principles involved as well. For Spiritualism, pure and undefiled I crave a victory.

It seems to me that your trial will afford the fitting opportunity to show, and establish "of record" what Spiritualism is—and what it is not; above all, that it is not that foul putridity Free-lovelism; and I want to see the opportunity improved and made the most of. Let the dividing line between the new and beautiful philosophy and an "ism" so vile that it should never have been named in the same connection, be so clearly defined that henceforth there shall be no attempt to confuse or pollute.

There is a pressing and present necessity that this should be done. Within the present week one of the ablest and most influential daily papers in New York in a very severe article on mediums and Spiritualism, says of the latter:

"It has proved the most demoralising belief ever spread in the community." A most sweeping and most unjust accusation! But the writer has been misled, and confounds our sublime faith with Free-lovelism! Tals is the error of thousands and it is time they were undeceived. It is sad and hard that you who have done so much to correct this false idea to vindicate Spiritualism and to hold up Free-lovelism in all its inherent rottenness to the scorn of your boldness and firmness, but as the lot has fallen upon you, my anxiety is intense that your triumph be complete; for—as justice shall triumph, so shall our beautiful faith be vindicated, and so shall righteous condemnation rest upon a shameful abomination.

While you have all my sympathies, I deeply regret that I have only those to give. Sincerely Yours, CHARLES CASE.

Washington, D. C.

Thanks, Dear Brother; you utter the sentiments of hundreds of thousands of the best men and women in America.

As we have done heretofore so we propose to do now. We shall show up the infamy, and prove the infamous conduct of the authors' of the most diabolical doctrine that was ever advocated in a civilized country. We have no fear of results. While it may cost us much money and time to make a full showing, as you say, the record will be of inestimable value to the heaven-born cause of Spiritualism.—Ed. JOURNAL.

What I Saw at Cerro Gordo.

Bro. B. B. JONES—Through the kindness of Mr. J. H. Mendenhall, I was permitted to be present at two of the materializing seances held at his home, and if it is not trespassing too much upon your space, I will briefly relate what occurred. Passing over the manifestations that took place within the cabinet, I will confine myself to a brief statement of what transpired outside of it, and in full view of all present:

On the evening of the 10th, the first form that appeared, was that of Eliza Morris, an aunt of the medium. As she came slowly from the cabinet, she was immediately recognized by several persons. She walked about, caressed some present, seated herself in a chair within the circle, talked in an audible whisper and did various other feats, remaining about twenty minutes, then retiring to give place to one known as Miss Jennie Wilkins, who seems to possess the power of materialization in a remarkable degree. She shook hands with nearly all present, divided apples and passed the same to the audience, eating with us and conversing freely in distinct whispers. She gave us a test of her supermundane character by placing her hand on top of the lamp flame and turning the flame up to its full height. She also inserted her fingers into the flame and grasped it with the other hand near the top, holding them in that position for several seconds. She was dressed in white, with black silk over skirt. She is not so tall as the medium, and more slender and graceful. Her hair is a beautiful auburn; that of the medium is of a light fawn hue. I made a mental request to have a near view of her countenance. She approached me, leaned slightly forward, drew back the heavy masses of hair that half veiled her face, and I had the satisfaction of seeing for a moment the most lovely features that I have ever seen my fortune to behold. It would be impossible for me to describe the angelic beauty of this being, as she passed about the room with the light almost bright enough to render it by. She appeared so life-like and natural that it was difficult to realize that she was not of this earth. After remaining out for near three quarters of an hour, she returned to the cabinet, and little Mary, the daughter of Bro. Mendenhall, appeared. She was dressed in white, with black silk neck. She has beautiful golden colored hair, is four feet, nine and three eighths high, rather heavy set. The medium is five feet, four inches high. Mary dressed on the dress—head, stood on one foot upon the edge of the drum, and beat time to the music with the other. She waits:

around the room keeping time on the drum with both hands, while it was suspended by some invisible means behind her. She remained about thirty minutes, then returned to the cabinet and the seance closed.

On the evening of the 11th, there were but two forms materialized; the first was recognized as Mrs. Mattie Mendenhall, spirit companion of J. H. Mendenhall. She was dressed in pure white, except a broad sash of black silk, that was over one shoulder and fastened on the other side at the belt. Her hair, which is black, was done up in the modern style, but by request of her husband, she unbound it; and it fell over her shoulders in beautiful rippling masses of jetty curls. She walked about as usual in such a position that the light would shine scan her features, giving us an opportunity to scan her features critically. After remaining out for about twenty minutes, she approached her husband, kissed him; and bade us good night. Then Jennie Wilkins appeared, talked, shook hands and caressed us as on the previous evening, duplicating nearly all the feats of the night before. She displayed her wonderful power of enduring a bright light, and remained in view for nearly half an hour, and then returned to the cabinet, when the seance closed.

Yours Truly, GAY W. SMITH

Richmond, Ind.

A Chinese Religious Procession.

In its many turnings the path again led the visitor to the neighborhood of the river. More music of the same kind, but somewhat more solemn and sonorous, was audible upon the right. From behind a clump of trees and bamboo, in which a snug homestead lay embowered, emerged a long procession. In front came the musicians, then several men carrying staves, then a gayly-dressed object on a triumphal chair, and then a body of men and a very few women; all of whom together—perhaps moving along the narrow path in single file—made up a goodly show. Upon the triumphal chair was seated, in gorgeous robes of scarlet, with a tinsel crown and jewels, a divinity of wood with a pink complexion, a long black beard, and Aryat features. The chair was borne high on the necks of four stout coolies; and by its side, steadying it if it swayed to and fro in its passage along the narrow way, walked with difficulty, owing to the narrowness of the path, a grave citizen of the higher class. Lictors, bearing stout staves formed a body guard. All—bearers, lictors, musicians—wore a peculiar head dress, a kind of tall flower-pot-shaped hat, with a brim not unlike those seen in illustrations of the life of our English Puritans. As the procession passed in front of the homesteads, the inmates came out and exploded whole strings of crackers. In front of many houses small altars were placed, on which were burning slender scarlet tapers, and little sheaves of incense sticks placed in censors of brass or earthen ware. Children were brought out by their mothers, and taught to render obsequence—to chin chin, as the expression in the "Pidgin" dialect is—to the image as it was carried by. The blasts of music grew louder and louder, gongs were sounded, more crackers were exploded, and the procession turned off to wind about the fields. Strange and grotesque as it all was, it still reminded the spectator of the periodical outtings of St. Spiridione to bless the vineyards of the olive-groves of Corinth. Its meaning was thus explained in "Pidgin" by a bystander who had a slight knowledge of that wonderful dialect. "Thrice a year the divinity is carried forth in solemn procession, that sickness may be warded off from the country. A collection of fumuk lying in one spot, rather closer together than was usual, formed quite a hillock on the unending plain.

Thither the procession wended its way and on the summit of the eminence in front of a table beneath an awning, the image was deposited. An attendant fired off four barrels of a quaint petard, volleys of crackers were exploded, and a fire was lighted on the ground before the image. A Bonas, with completely shaven head, then advanced, recited a long prayer, and scattered bowlfuls of cooked rice on all sides. Piles of Chinese offertory money, made of gold and silver paper, were offered up and burnt in the fire. The Bonas rang a bell and said more prayers, the image was lifted up in its chair, and the procession moved onward on its way. A small temple stood not far off. In its main hall the divinities were being regaled with a sumptuous banquet. Three long tables covered with viands—sweets, fruits, vegetables, and the inevitable roasted pig—were stretched athwart the pavement of the hall. At the upper end of each were placed three images, both male and female, all bedizened with a tawdry flury of tinsel and inferior silk. Crowds of peasants were standing outside looking on. In the court in front were piled strange looking instruments of music—flutes, trumpets of prodigious length, and guitars made of snake-skin.—Fortnightly Review.

Passed to Spirit Life.

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Departed this life, on the morning of Oct 18th, 1876, Brother ASA JUCKETT, in his 23rd year, at the residence of his father, Dr. L. Juckett, of St. Charles Ill.

ASA was an excellent young man, beloved by his parents, and respected by all who knew him. His funeral oration was delivered by Mr. A. Mann, an eloquent and able man. A large congregation of sympathizing friends assembled to pay the last tribute of respect to the mortal remains of the departed. The family are outspoken Spiritualists.

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