

Kruth weurs no musk, bows at no human shrine; seeks neither place nor applause: she only usks a hearing.

S. S. JONES, EDITOR, PURCHER AND PROPERTIES.

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NO. 8

**COVER THERE** 

(Bross the Buffalo Courier.]

or To class know as we are known."

They tell me I shall see the good Of ages gone before, That just beyond death's swelling fleed, Upon the shiring shore,
The patriarchs and prophets stand,
And through the blessed summer land,
Sweet songs are ringing loud and clear,
To crown the never changing year; And I shall meet the angel throng And sing with them in endless song; Shall range the fields of pure delight, Call flowers of fairest bloom, All thro' the day that knows no night. And fears no gathering gloom.

And I shall greet the saintly hand Of Christian heroes brave, Who neath the sky of every land, Went to a martyr's grave; The dauxtiess soldiers of the cross, Who counted earthly gain but dross, They who proclaimed salvation free, Shall be my glorious company. Who in the glorious warfare died, Victorious now, and giorified;— All these are waiting now to gree? The pilgrim to his rest, To bathe his weary earthworn fees in founts forever blest.

Well, 'tis a giorious brotherhood, A regal company,
That stand beyond the swelling fleed,
To greet and welcome ma;
And then the air of summer skies, That bless the groves of Paradise, The fields that wear eternal bloom, The breath of never ending June, The songs the heavenly arches sing, hat 'mid the heavenly arches ring, All these invite my weary soul,
As earth recedes from sight, And gild the billows as they roll,

Main finds of modules likes

IV. But then this land of summer bloom, Would seem a desert drear. Unblest by love that cheers the gloom, And lights our pathway here. The saintly forms, the good and blest, That safely enter into rest;
The prophets and the saints of old,
The city and its streets of gold
Have not the wealth, the charm sublime As one fond heart that beats with mine. The richer songs are those that rise From love's celestial harmonies, And softer is the summer sir, That walts its fragrance everywhere, Not one of all the saintly train, Doth fond remembrance bring.

٧. But there is one—the voice I know, And face divinely fair, That crossed this flood, not long ago, And waits to meet me there; And by her side a brother stands. A sister, with her gentle hands Waves a sweet welcome as my feet Touch the bright shore, and I repeat
Familiar words, such as of old
The wealth of love's possession told;
The dear ones of the house hold band;

And I have never learned the strain.

The friends my heart hath known, Are near me in that better land; Not one is lost—the friendly hand, The smile of love, its kind command, Have more familiar grown. . Ar

Then tell me not, when I shall wake Beyond this billowy strand, My home shall be forever more Wy home shall be forever more
Within a stranger laud;
That the dark path I sometimes tread,
With clouds and midnight overhead,
Leads to a country strangly new,
Of wondrous form and royal views;
That my companions there will be
A new and glorious company;
May, rather this—the land beyond,
Of which the prophet fall. Of which the prophet tell, Is the fair home of all my dreams, Where all my dear ones dwell-

Location of the Spirit-World.

J. W. BARKER

BRO. S. S. Jones:-This is becoming a topic of universal thought among Spiritualists, as is evidenced by the many articles on the subject appearing in our spiritual papers. The ideas in regard to it have neverolore been so vague that Spiritualists generally shrank from commenting on it; the Spirit-world is to many an "airy nothing, without local habitations though it has many beautiful and appropriate names. Now, that the subject is receiving the attention its importance mer ts, it is, through conflicting theories and opinions, both from mortals and spirits, involved in as much us-certainty as it was before vague, shadowy and indistinct; however, this is but the necessary step to the formation and birth of new ideas from the womb of trath. Many worlds are spoken into a taugible existence, that were before "without form and void," and why not the Spirit-world? Spoken into existence, not by the flat of a personal delty, but by some plain spoken trath that falls from the lips of some prophet and is caught up by eager laborers in train's temporal vineyards and rescribed high on time's pillars of eteratty, ever endur-ing from age to age, a guide for untold gener-

Not that they are new created worlds-ah! no—who can reckon the age of our little earth, when and how it first had form? No, it is no new creation that takes a tangible existence, but truth has simply brushed away the cob-webs of ignorance, of short-sightedness, and where all was chaos to us, we see the order and symmetry and beauty of a new world. So out of this chaos of conflicting and contending ideas truth will evolve order, and the Spirit-world will then have a tangible existence. Like the many who have preceded me, I cast my mite or rather that of my spirit controls, for personally my ideas on this subject were for personally my ideas on this subject were always vague as the vaguest, so much so that I shunned even a contemplation of it, for it seemed like butting the brains out against a rock of impenetrability, as hard as that of "the beginning or first cause." Not that I or my spirit controls think we have solved the riddle—they give it as the result of their personal observation. I take their word; as their medium I am in duty hound to do: and I give this um I sm in duty bound to do; and I give this mite of ideas to the mills of God's truth, let

them be ground finely in the hopper of discussion that the chaff may be taken from the wheat and the hungry ones of earth fed.

"Spiritual objects are invisible from a material standpoint and material objects are lavisible from a spiritual standpoint; there must be reamount with the magnetism of the objects to be rapport with the magnetism of the ojbect to be viewed before mortals can see spiritual objects and before spirits can see material objects. —Ikeodore Parker."

This then is taken as a philosophical basis, consequently all planets that can be seen with physical sight, must be physical planets, and all seen with spirit sight, either by mortals or spirits, are spirit planets; this, it seems to me, removes the primary difficulty that has enveloped this subject.

"Daslity is a universal law. Each planet of the solar universe has a spiritual planet for its counterpart, lying just off it, as the shadow from the substance. Bo with the planets of all stellar systems," says Theodore Parker. And again by the same, "The physical and spiritual planets constituting a planetary duality, are held

ets constituting a planetary duality, are held together by a magnetism of attraction, as are the spirit and physical body of a mortal. The orbit of the physical planet must be and is the orbit of the physical planet must be and is the orbit of its spiritual duality; both are whirling together in space. This, I think overcomes the second difficulty, which is the disperity between what is known as the seven sphere theory and the experience of the medium Lucy. This, to me, is the true mean which harmonisse, not destroys, these seemingly contradictory extremes. These opinions of Mr. Parker and my other controls were written some time before any theory had been started in reference to the locations of the Spiritworld, or at least before any had been presented to the public.

ed to the public.

The definition of the word sphere, by Swedenborg is worthy of consideration in connection with this subject. "Spheres or circles mean location in circles or orbits of globes where spirits go. God's universe is not so contracted as to confine millions and millions of spirits who die yearly, around this little inferior earth. The gradations or steps are in circles of worlds, not miles," says the spirit of Emanuel Swedenborg to Judge J. W. Edmonds through Dr. Daxter, medium, 1853. through Dr. Daxter, medium, 1853.

Konarus, a spirit-guide, who conducted me frequently through the Spirit-world, exactly agreed with Mr. Parker, because his personal experience in regard to this subject had been the same. I will quote from an interview I had with him in the Spirit-world. Konarus adjusted the large telescope and bade me mount the pedes al and look through its tube. I did so, and, ok, how illimitable seemed the starry expanse presented; every motion of the planets could be seen, and also the exhalations of vap. ory alements, and even the outline of cities, ory alsoments, and even the outline of cities, mountains, plains, forests and bodies of gross ether or water, I thought, for I supposed they ware physical planets until turning to Konarus, I saked, "Which one is earth?" He answered, "They are not physical planets, but spiritual; physical objects can not be seen from a spiritual physical objects can not be seen from a spiritual objects are to be seen from a physical stand-point to dat stand-point any more than spiritual objects are to be seen from a physical stand-point; to see spiritual things, the mind must be for the moment outside of physical enfoldments—that is, in rapport with spiritual magnetism; and for the spirit to perceive physical things, it must come in rapport with physical magnetical.

He turned the telescope in another direction, saying—"This will indicate to you the direction of earth, but you will see only the spiritual earth and not its physical counterpart or duality." He moved the tubes of the instrument, and when I looked through I saw a small planet revolving in space; it had very much the appearance of earth, so much so, that I should have known it had I not been told.

The sphere or planet where this conversa-tion occurred appeared like a physical planet; I will quote again from the record of the visit: "The Spirit-world or planet we were approaching had the appearance of a physical planet revolving in space on its axis, and in an orbit round a central power of attraction; there were many worlds or planets having the sems appearance... As we came within the individual atmosphere of the sphere we lest the sense of its motion, just as the inabitants of the earth are unposscious of its tremendous velocity through space. I perceived that the land of this spirit world was tangible and pondrous to my apprint a space as that of particular to my spiritual senses as that of earth is to the physical senses. The landscape spread around me was diversified..... Bach a planet might readily be mistaken as belonging to the migat resulty on matakan as balonging to the physical solar system, but I have strong evidence that it does not—first—Mr. Parker and Kinarus, William Welfs and Judge Midmonds informed me it was in a universe beyond this solar system. Secondly, I did not see the

spiritual duality of Jupiter and Saturn. I should have recognized them from the six moons of one and the rings of the other. Thirdly, the distance was so great I was un-conscious while being borne through the solar universe. Fourthly, it is the same planet Dr. John White spoke of going to after leaving his earth body; he says—"I become conscious soon after death. Spirit friends said I planet millions of miles not only beyond Jupi-ter but the confines of the solar system. Thus it is plain, and cortainly seems the most reasonable, the Spirit-world proper or the spiritual universe, extends throughout all space; each planet or star that is visible to our physical species of the spiritual space. each planet or star that is visible to our physical sight, either by telescope or the naked eye, and many beyond the power of our instruments, having a spiritual duality, these constituting the spiritual universe as the others constitute the physical or material universe.

Mr. Parker says: "Each planet (referring to those of the physical universe) supports organised life; according to the conditions existing there. And each planet has conditions peculiar to its formation and development—no two

liar to its formation and development—no two being identical." And again he says: "When an inhabitant of any planet pesses from the physical to the spiritual existence, the spirit goes to a spiritual planet according to the corgreation. Thus a spirit from the physical planet Mercury may take up an abode in the spiritual planet Mercury. Venus or Saturn, etc.; if very highly progressed, the abode is in a spiritual planet of some universe beyond the Solar System; if not highly progressed, a spiritual planet of a universe below the Bolar System is someht."

tom is sought." In explanation Mr. Parker said: "The terms beyond and below, like above and below, are in this connection, used in a merely abstract ralation not strictly in their meaning—merely ralation not strictly in their meaning—merely to indicate that the two classes of spirits go in opposite directions; thus, the progressed spirits pass from earth outward by Jupiter and in a radius embracing half the Solar System, equally on each side of this planet, while the unprogressed spirits pass outward in the radius covering the opposite direction." Thus ample provision is made for all conditions of progression, all possible spheres are embraced progression, all possible spheres are embraced—using the word here for conditions—it is used by my spirit controls both in reference to

conditions and planets. Some say this makes the Spirit-world too large, too far off; why should it be smaller than the material universe? How could it be, seeing that spirit is the ultimate of every atom of matter? And as to its being too far, are we not told repeatedly by spirit friends and teachers that time and space are annihilated with them? That they come and go with the rapidity of thought, faster than the winged lightening on our electric wires. And though we may not comprehend this because we are yet subject to the physical laws of time and space, why, if we are Spiritualists believing the glorious doctrines of Spiritualism, do we not be-lieve and accept their statement so often and so

lieve and accept their statement so often and so carnestly affirmed?

More thoughts may be called out by discussion. Come, friends "let us reason together," and not call any theory wrong or senseless until reason proves it so or harmonises all condicting ideas. Let harmony be our aim—to build up, unite and harmonise all theories, our object, not to pull down, destroy and make chaos.

For tenth and franchises.

For truth and freedom of thought, LAURA S. HORRE. Columbus, Ind.

The Spirit World.

In the Journal of the 14th we have another

In the Journal of the 14th we have another communication from Dr. Woldrich upon the spheres, in which he reassetts his opinion, "that the old seven sphere theory is already demolished," and that "any further comments are unnecessary."

Well, I do not wish to discuss it, nor to trespass on the kindness of the proprietor of the Journal. I am not clairvoyant nor mediumistic. I have not seen into the spheres, nor any condition of a future life. But I have evidence that there is a future life and that the spheres do exist; and when scable a writer as the doctor comes forward to describe a writer as the doctor comes forward to describe a doctrine entertained at least 4 000 years, and restring entertained at least 4 000 years, and restring any of a medium totally unknown, and partly upon the computation of some one, that the spheres as generally described, could not contain so many spirits. I ventured to offer for his consideration, "Nature's Divine Revelations," by Paine. As they have made no impression on his mind, I now have to ask of the addition the privalence of matrice. pression on his mind, I now have to sak of the editor; the privilege of making a few quotations from Panae, as he has allowed the Doctor to do from Davis.

He has given as parts of paragraphs or sen-tences, and then concludes they have aided him is demonstrate the spheres emiraly. Mos

one of these extracts, in my judgment, militate against the localization of the spheres around the earth; nor is there a word in the 80 pages of Davis, locating the spirit homes any where else. I referred the Doctor to the antiquity of the sphere doctrine, as taught in the Hindoo religion \$,000 years before the time of Christ, and promulgated I believe in the Geeta. Their religion teaches "that degenerate spirits, fallen from their original rectitude, migrate through various spheres." The Hindoos suppose that there are fourteen Babons or spheres, seven below and seven above the spheres, seven below and seven above the earth. The spheres above the earth are grad-

ually ascending."
"After the soul transmigrates through vari-

ous animal mansions, it ascends up through the great siderial ladder of seven gates, and through the revolving spheres; which in India are called the Bubons of purification."

The Hindoo religion is embraced and believed in by more than half the human race to-day—and I give it as my belief, that the sphere doctrine, has prevailed in nearly all countries and at all times, since first taught by the Hindoos. For this, I must refer the Docthe Hindoos. For this, I must refer the Doctor to a history of the Antiquities of India, (6 vol. 8 vo.) an able work, tracing the origin of the Hindoo nation, and developing their religious system. He will probably find their sphere theory corresponding nearly with our own, and that our boasted Christianity is indebted to them for its doctrine of a trinity, and for the fall of man, which they earnestly maintain. Vishnu, the second person in their trinity, they esteem as their preserver, just as we esteem Jesus Christ as our redeemer. So you sem Jesus Ohrist as our redeemer. So you will see that we are only copyists from the Pa-

In his last communication, the Doctor forgets my references, and quotes Webster as against the spheres. Now let me quote Webster also: "Sphere—The concave, or vast or-bicular expanse in which the heavenly orbs appear. To form into roundness; as light sphered in a radiant cloud." "Sphere born: Born among the sphere:—Millos. Sphered: Placed in a sphere. Sphere descended: Descended from the spheres. Sphere melody: Melody of the spheres. Sphere music: The music or harmony of the spheres." Do these help the Doctor to demolish the spheres? It

is his authority, not mine.
By permission now, I make a few quotations from Paine's "Philosophy of Oreation"—chapter 7—Spirit-land, to show that the Spirit-world, or spheres, do surround this and all other physical worlds.
"Esch of the inhabited planets, has its Spirit-

it-land, or place of repose for the soul, when it passes from the physical fetters with which it is bound whilst in the body. This land, as we have called it, is situated above the atmosphere, and is a perfect type generally of the planet to which it belongs. Though beautiful, the Spirit-land, like spirit itself, is purely athereal. The spirits of each planet when adethereal. The spirits of each planet when advanced to the sixth circle, can commune with and visit each other." So each planet has its own spheres.

"To give you a correct idea of the Spirit-land, it will be necessary for me to say, that it is divided into circles or tribes, as we will term them, each of which is possessed of paculiar characteristics, and from the first up-wards is a step in the ladder of spiritual pro-gression. Of this land there are seven grand divisions, each of which, except the seventh, is yet divided into other societies to a great number. The first circle is the circle or tribs with which are connected all spirits of the most gross propensities, and who have been guilty of the lowest species of crime which is possible to be perpetrated on earth; the murderer, the pirate, highwayman, thief, hypocrite, liar, libertine, drunkard, incendiary,

slanderer, miser, etc."
"The second circle is composed of spirits, who are more advanced than those of the first cir-cle, though in this circle even, there is not to be found that moral and intellectual state of development that one would expect. In a word, it is the home of ignorant spirits. In this circle are by far the greatest number of

"The third circle is occupied by spirits well-meaning, but who have neglected to unfold the intellectual powers of the soul.

"The fourth circle presents the beauty of the Spirit-land with force and perspicuity—is surrounded with an exceedingly moral atmosphere, and is occupied by wise spirits."

"The fifth circle is composed of spirits who have strenuously labored while on earth to develop and unfold the full powers of the soul, and by those who have come up thither from the lower circles. It requires but a short space of time, comparatively, with assistant stention and application, to prepare for and be ushered into the sixth circle. Between the members of this circle and the inhabitants of the Spirit-land of Jupiter, and all the planets that have attained the same state of progression, there are mutual exchanges of thought and visits, that are enjoyed by none of the lower circles."

"The seventh circle is not connected solely "The seventh circle is not connected solely with the Spirit-land of our particular planet, but as it were, a new world, whetein are congregated and harmonized souls of all planets and nations. Thousands of years are spent by us in fitting ourselves for that sphere, and the process by which we pass thither, is almost equivalent to another dissolution. There are in the sixth circle, spirits who have been engaged in the grand work of development for many centuries."

This circle, as it is commonly denominated is more properly a sphere. It has no connection with the individual heavens, but is a grand sphere, where are united all developed spirits. There will be a gra-of all worlds." "There is about this sphere a she indian Fair at 1 moral and intellectual beauty, that is damning go to Texas soon.

to behold and impossible to describe, or conceive, until seen and known."

"The account here given is correct, and

may be relied on. It has passed through no human brain, nor been subjected to say human influences. The medium through whom I write is purely mechanical, and can by no possibility influence the language or ideas of the volume. For my observation and study, together with actual experience, I write, and what I have written is correct in toto.

It will be noticed that Paine calls the Spirite land circles ;instead of spheres generally; and he says they occupy 150 miles each of space, the last being 1050 miles above the earth.

Now, Mr. Editor, I have given you in my judgment, the best authority that can be found for the sphere theory. These are all the quotations that I have to make, though I could fill

the Journal if permitted.

I must ask the privilege to offer a few comments on the Doctor's ideas of spirit-life, and spirit-homes. The nearest he says is the sun. Well, let us see. Davis says the physical sun is the source from which the physical worlds sprang or were made; the spiritual sun is the source from which the spiritual worlds sprang, or were made. But the sun and the planets, are physical—material. The spiritual sun and the spheres or spirit are purely spiritual. The spiritual sun I take to be what Paine describes as entirely separate from our spheres—a world of itself, outside of all the worlds of our sys. tem, and to which the spirits of all the spheres

surrounding all the worlds ultimately atcend.

Does the Doctor really believe that the spirates could go to a physical, material sun? Let us see. Our sun, when viewed with a telescope, presents the appearance of an enormous globs of fire, often in a state of violent agitation. Its diameter is 890 000 miles, surrounded by a luminous incandescent atmosphere ed by a luminous, incandescent atmosphere. 50 000 miles in depth. Tals luminous mass in a hurricane or tornado, as often occurs there, runs in waves 50,000 miles in hight above its ordinary surface. Our sun would contain within its circumference, more than thirteen hundred thousand globes as large as this earth. It is 500 times larger than all the planets, satel. mass so far as we know; and is no place for spirits. Physical suns, and physical works for physical being; spiritual suns and spiritual worlds only for spiritual beings.

How Lucy ever got into our sun is a mystery. I think the Doctor said she visited Sirius also. This is more wonderful. It is near-ly four times larger than our sun—in every respect like it, and no doubt has a burning at-mosphere or flaid, 100 000 miles in depth. Can any one conceive now a spirit, while con-nected with the body or any spirit, could pen-citate through such fisme of fire and flad an inner surface such as she described?

It must be that Lucy was visiting Neptune, Uranus or Saturn, and mistock them for suns, finding spirits there. I am sure no spirit was ever in these suns; immense bodies that will not be fitted for any life for millions of years to come.

The Doctor says, "that between the orbits" of Mars and Jupiter, there is an interval of fairy nothing, not less than 819 millions of miles broad." Now why not allow the spiritual sun or infinite spirit, to place there spirit spheres or Spirit worlds for the spirits of Mars and Jupiter? Would not that be just as easy to do as to make those two material worlds? Between our earth and Mars is fiftytwo millions of miles. Is not that space enough for Spirit-worlds to suit the Doctor? Between Jupiter and Satura there is an airg nothing, as he calls it of 401 millions for miles. Between Baturn and Uranus, 894 millions of miles; and between Uranus and Neptuce 2 200 millions of miles. Surely the Dictor will never want for room in the Spirit-worlds, if these

vast spaces are occupied.

I shall have nothing more to say about Spirit worlds or spheres. I thought it proper to sustain Davis, Psine, Swedenborg, and the many good spirits who have come to us directly from the spheres of our earth, all telling the same thing.

You must have noticed that the ancient philosophers and sages, as Voiras, Confucius, Ziriaster, Sporates and Piato, do not come to us. Tosse I surples have long since passed the spirit sun, and have lost their interest in the speres of the earth. I presume no spirit comes to us that has passed the sixth sphere. Palladelphia, PA.

The West,

J. M. Allen writes as follows from near Tablequab, Onerokee Nation, Indian Territory: It is sometime aides I last wrote you, and I have now to acknowledge with thanks the reyou from Buffalo, Mo., some papers giving a report of my lectures there, and of the plotures which appeared upon the window of the Court House, just behind the desk, whilst I was there. Much interest was awakened by the lectures and pictures, and my stay was made lectures and pictures, and my stay was made pleasant by the kind appreciation of the whole people (who turned out on masse) and the hearty hospitality of Kr. and Krs. Hovsy, (of the Hovey House) and the Langleys at the "Community." Our visits over the prairie at the Bius Mound, will not soon be forgottes. Buffalo is about 50 miles from Maret field, and was reached by emigrant wages, lover the worst road, I must say, it was ever my (miss fortune to ride over. But the two places and Springfield are on the summit of the Orack Mits, 2 500 ft. above the sea. We left Springfield last week for a second visit this season to the Indias country. We are now at the son to the Indian country. We are now at the home of the editor of the Cherokee Adecesis, a a paper printed and controlled by Louises. There will be a grand mayon of 25 nations at the Indian Fair at Muskoges next week. We

The Magie of the Voudoo.

MY F. B. DOWD.

It was in the year A. D. 1966 that I first met the subject of this parration. I had just returned home from a tour; and being out of small property and the subject in the was a calm, thoughtful, inquiring church-member. He had an only daughter, who had quite recently been developed to mediumship by the use of Planchette. This, of course, had a tendency to stir up his thought, and disand a sendency to sair up his thought, and us-turb his calmness. Somehow I never could find rest. I never could enjoy the full measu-ure of a length before something would turn up of a grave serious nature, that would spoil my mirth and distort my (otherwise) good looking countenance. This distortion has at length become chronic, and as the face is a ongth become chronic; and as the face is a type of the mentality, my mind has gradually acquired the same chronic distortion. I am led to this conclusion from the simple fact, that whenever I appear upon a scene of up-roarious mirth, the laugh coases—faces that were before blank of thought look grave and thoughtful, and unconsciously begin plying

me with questions. Those questions I feel, even when no words are spoken—and although I love laughter as I do food—those questions will not let me laugh. Such was the case with the little knot of "big headed loungers" at Mr. M.'s store. I had not met with them twice before the exrolles were changed from jovial talk and ridicule—to subjects of the most abstract and profound nature. Each day the "lounger's olub" incressed—when one debater "played out" another "played in," and each played his part and had his say. The conversation was one day interrupted by an old man walking rapidly up and down the room, and shouting at the top of his voice—"This Spiritualism is of the devil and you are all a pack of infi-dels! and you will all go to hell as sure as God reigns!". No one else could say a word while he had the floor and when he was done he walked off with his fingers in his cars. Several days he repeated the same thing. At last a small rean with blg eyes, who had said but little; walked up to him and said something I did not hear, whereupon the old man fell into s towering rage, and with his face livid and eyes glaring at him, denounced the little man as a Spiritualist, etc., etc. "Your father is the devil! He was a liar and you are a liar! All mediums are liars." The little man was looking at him with his big eyes, as if he was afraid of something, while the old man shouted and swung his fists in the air, and stamped on the floor, making such a noise that Mr. M. had to caution him. This husbed the old man for a moment, and the little man said in low measured tones, "You had better look out, old man! The spirits will get hold of you one of these days; and when they do they will make you jingle!". "I defy you and the spir-its! I defy the devil and all his works!" shouted the old map. in a freezy. The crowd broke up in disgust. The little man went out first, and I saw him make a curious mark with his foot on the door sill as he passed out. I noticed a strange gleam in his mild blue eyes as they rested on me, when he saw me watching him, and he gave vent to a low smothered. unnatural chuckle as he shuffled away. I knew this little man intimately. He was a Voudoo. I saw no more of the old man for several days; when we met he approached me with his face radiant with joy. He had tried Planchette, and it worked like a charm. Nay, more he had tried holding the pencil in his own hand, and messages came from his dear old mother—he knew it was her—nobody else could write like her. And then there were messages also from his three dead wives. It was possible that these things were true, after all, and that he had been an old fool all this time, etc., etc. At least, he was bound to invostigate until he was satisfied. I gave him advice about diet. habits, etc., at parting; and we met no more for about two weeks. One day, Mr. M. asked me if I had seen "old A." don me, reader, if I do not call names in full; those gentlemen are all still living, and it night hurt their dear feelings, you know, to see their names in print in this connection. But rest assured I write only facts, which that club of loungers individually and collectively

can youch for.) But to return to the subject. Of course I waited and saw "old A." I was astonished at the transformation two short weeks had produced. Instead of the plethoric form, the red choleric face, and defiant eye, I saw the emsciated totaring body, the withered, pale sunken countenance, and the wild uncertain look of a man in whom all hope is dead. He took me aside, like one who is afraid of something, and then said, "Dowd, this thing is of the devil! I have tested the spirits and proved the man without the said." ed them wholly evil. They lie even without any cause. I can hear them speak, and feel them touch me. I am satisfied I am bewitch ed—and I want you to help me out of it." Why don't you go to your minister and church for their united prayers? I asked. "I assure you I have done so—at the prayer meeting the other night I stated my case, and saked the prayers of the church for divine assistance. They prayed for me, but the next day they reported that I was crazy. I have no hope left. I have nothing in this world but my horse and peddling wagon. If you will help me to get rid of these devils, you can have all." I don't want your horse and wagon, I replied; but if you will tell me exactly how you are handled. I will do all I can for you. After seeking a secluded place, the old man gave me the following narration, in substance, which I condense as much as possible:—

The old man's Harbative. 6 According to your advice. I abstained from all animal food; tes, coffee, etc.; and bathed myself every night in dool water. Before going to bed I am in the habit of praying. Since this devilled influence has come upon me, I spend an hour with the spirits before prayer. For several nights all seemed lovely. All at once they commenced lying to me, and contradicting each other. They wrote out with my own hand that it was not my mother. nor my wives who eame, but the devil him-self, and so prove it, drew his portrait.

"I freely admit that I was considerably ag-itated that night upon retiring, for that very day I had proved them all liars, and they (my mother and wives) had all admitted, in their own handwriting, that they were liars, and that the devil had them all in his keeping. During prayers it seemed as if the room was full of mookery and laughter. Upon retiring, I was electrified at feeling soft arms entwining my neck and warm passionsts klasses upon my mouth. I sprang from the bed and lit the lamp. The bed was empty, and so was the room—and the door and window securely fast-space, as I always leave them. Again I retired to had and again the attention lies and follow was to bed, and again the strange bed-fellow was there. I arose and being impressed I took the pencil, and my hand wrote. I am your dear

"I was satisfied that it was her—the dear girl; the first love of my youth. Satisfied that the door was securely bolted, I for the third sime, retired with the first resolve to test my two castly, and the reality of Spiritualism. This time, whatever it was, was waiting for ms. The same dear kisses, the same caresecs

so characteristic of my fin when—I swald not doubt it was being illumined. A did not doubt it may be with a little of the sease —the reality Did I was historia. Ho you keel my hand?—It was bitied, at warm and life like; I handled her as freely as I used to in the long deat past. Dowd, it was her! Being selfefied of her identity I abandoned myself to the injuritation of low.

he fished of her identity I abaudoned myself to the injustiation of love.

"Place youngelf is my position, if you cap, sixty five years of age." Twenty five years ago ahe died. We person on pany as triends of sen separate; but I went for her as they who love only know how to weap. The other night she came back to me in all-ser, youth and loveliness. That twenty-five years of blight and misery are wiped away in a few moments, and I am young again."

I am young again." Tears filled the old man's eyes as he talked Tears filled the old man's eyes as he talked with me. In a few moments he continued:—
"I alept more that night. But the strangest part of this strange story is, the next night my other two wives came with her and insisted that they also had a right to be present with us. Do you wonder now at my haggard look and emsciated form? I can get no sleep; every night these helles orgies go en. I can not protect myself in any manuer from them. They disturb me when I am not willing, and will not listen to entreaties or reason. They will not listen to entreaties or reason. They seem dead to all sympathy or respect. My prayers are not of the least avail—they mock and laugh at me when I pray. I can hear them quite plainly. I was distracted, and resolved to break the spell that bound inc. To this end I commenced to eat beefsteak and drink coffee but, sit! it seemed as if my mouth was full of cotton, and after I had succeeded in choking down a good meal of the tasteless stuff, I went out and vomited it all up. It is of no use. I am powerless in the hands of this conscienceless monster—for I don't believe it is anything else than the devil-who. in order to get possession of me, personated my dear dead mother and wives."

I heard his statement and arranged to hold a circle with him that evening. The evening found us, with my two little daughters, seated around a table in the little cottage on the hill. In a few minutes the old man was influenced to write. Scarcely had he commenced writing, however, when the little man with blue eyes walked into the room—or rather his representation walked in—for he was invisible to all except myself. I had suspected before that the Voudoo had something to do in this matter—now I know. : 🔉

My little daughters soon tired and went to bed, and "old A!" and I sat and reasoned, with the invisibles for several hours. They were obstinate and insisted that they were married to "old A." and were bound to have their rights. The Voudoo stood like a shadow behind the old man and atthorach have behind the old man, and although he spoke not, nor moved, I knew by the look of his face that he controlled.

face that he controlled.

For two years I watched this case. Gradually the mists cleared away from the old man's mental hor zon. Gradually the wives lost their power over him. Although he stuck to the Bible as the inspired word of God, yet he found a new meaning in every text, and Spiritualism upon every page. The spirits had healed him of a disease which had b: filed medical skill, and which he consdered incurable. He had become clairvoyant and clairaudient. The last time I saw him he assured me he would not swap what he knew and experienced of Spiritualism for all that the churches could give. He had recovered his health and possessed a calm mind and spirit. What a changel

Eminent Mon in Defense of Dr. Slade.

(From the London Times.) Letter from alphed R. Wallage. TO THE EDITOR OF THE TIMES:

Bir:-In the Times of the 16th inst., Prof. E. Ray Lankester states that I am personally responsible for the reading of Prof. Barreti's paper before the Authropological Department of the British Association, and that my supposed conduct is "more than questionable." May I be allowed to show that this accusation (for such it amounts to) is wholly without foun-

dationf The paper in question was brought before the Committee of Section D. by the Secretary. before which time. I had never seen if. member proposed that it should be reported on, but after a full discussion this was negatived. The paper then passed to the Departmental Committee, where it was again discussed, and, on division, was left to be read in due course. Prof. Lankester is evidently ignorant of the fact that the reading of this paper was decided after a vote taken in two committees, and he was therefore not instituted in mittees, and he was therefore not justified in making the unqualified statement that "in consequence of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of Spiritualism."

As to Prof. Lankester's opinion as to what branches of inquiry are to be tabooed as "degrading," we have on the other side the practical evidence of such men as Lord Rayleigh, Mr. Crookes, Dr. Carpenter, and Col. Lane Fox—none of them inferior in scientific emi-

Fox—hone of them inferior in scientific eminence to Prof. Lankester, yet all taking part in the discussion, and all maintaining that discussion and inquiry were necessary; while the close attention of a late President of the Association, and of a crowded audicios, showing the great interest the subject excited.

As I have now shown that Prof. Lankester commenced his letter with an erroneous statement of fact, and a "more than questionable" statement of opinion, it is not to be wondered at that I find the remainder of his communication equally unsatisfactory. His account of what happened during his visit to Dr. Slade is so completely unlike what happened during so completely unlike what happened during my own visit, as well as the recorded experi-ences of Scripant Cox. Mr. Carter Biske, and many others, that I can only look upon it as a striking example of Dr. Carpenter's theory of preconceived ideas. Prof. Lankester went with the firm conviction that all he was going. to see would be imposture, and he believes he saw impositive accordingly. The "fumblings the mar convies; the considerable interval of time? between cleaning the slate, and holding it under the table, and the writing occurring on the opposite side of the slate to that on which the piece of pancil was placed, were all absent when I witnessed the experiment; while the fact that legible writing occurred on a clean siste when held entirely in my own a clean state when held entirely in my own hand white Dr. Stane's hands were both upon the table and held by my other band, such writing being distinctly audible white in progress, and the further fact that Dr. Hade's kness were always in sight, and that the slate was never rested upon them at all, reader it quite impossible for me to accept the cuplanation of Prof. Lankester and Dr. Donkin as applicable to any portion of the phenomena withnessed by me.

nessed by me.
Yours Faithfully,
ALPRED R. WAYLACE,
Glasgow, Sept. 18th.

A WOLD FROM ALGERICA JOI. To the Editor of the Times: Under this heading,—"A Spirit Medium," Hr. Lankester and Dr. Dorkin give an

account of a season with Blade; which differs so materially from my own experience that I trust you will be confined justicated Siade, allow me to mate loine of the points of differences.

low me to make theme of the points of difference:

Int., Elike saking my left, singles me, and in such apposition, has not only his segment and for the half sheet had a not only his segment and for arms, were in full, view during—the smooth and creates were possible was presented.

But The string always cause on the upper side of the sate.

But On one occasion I wrote a possible on one side of the sate.

But On one occasion I wrote a possibly seen what I was writing, not have possibly seen what I was writing, not have possibly seen what I was writing, not that I would have made any difference if he had done so, for affect in had turned the slate spee to have the writing downwards. Slade took hold of one corner while I still held the other, and while both were thus holding it we passed it underneats the table when Blade immediately let go, and placed both his hand on the top of the table. Under these direcurstances I got a fishingt answer to my question written on the linct answer to my question written on the

upper side of the slate.

4th. My body was repeatedly touched, and two or three times while I was looking at the place. During this time Slade's feet, on my left, were siways in sight, and generally in contact with mine; and both his hands on the sable under mine. Twice I was bodlly pushed forward, chair and all, along the carpet, alowly, about four inches. From our relative positions it was perfectly impossible that Blade could have done this, or have written, on his knee, without my seeing him, or that he could have produced any "gentle kicks," or any of the touches which I have referred to, and which were equivalent to a pressure of six or eight pounds. Nor could he have overturned a chair just a clear yard's distance from him, atill less have brought it back again from a dis tance of about three yards after I had satisfied myself that there was no connecting hair or wire, and without his having moved from his scat. Yet these things occurred. "Raps and movements of the table" I say nothing about; they are easily produced.

Yours Faithfully,

A.Jus. Junior United Service Olub, London, S. W.

A BATH VIEW.

To the Editor of the Times: Sir:-Having been twice referred to by your correspondents as one of the witnesses of Dr. Slade's doings. I must ask your permission to

state briefly that my visit to him was «filcial, my duty. as President of the Psychological Soclety of Great Britain, being to report to the Society upon whatever alleged psychological phanomena may invite attention.

phenomena may invite attention.

I certainly witnessed all that your correspondents have described, and have reported faithfully what I saw. But I have carefully abstained from pronouncing any judgment as to genuineness or otherwise. My report concludes thus: "I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be impost ure, it is equally important that the trick should be exposed, as trickery can only be, by showing how it is done and doing it."

My experience differs from that of my friend,

My experience differs from that of my friend, Prof. R. Lankester, in this—that with me the slate was not placed under the table, but upon it, and the writing appeared upon the side next to the table, my eyes, as well as hand, being upon it from the moment I cleaned it until I lifted it and found the whole side filled with wri ing from end to end. If written previously, it could only be by some sympathetic pencil which becomes visible when the slate is warmed by the hands placed upon it. Chemists will say if such a thing can be, for if it be so it is a complete solution of the mystery. But although the experiments tried by myself might be so explained, for I used the slate prowided by Dr. Slade, it will not explain the in-stances of Dr. Carpenter and many others who have used their own slates; and this should al-

ways be required by the visitor. Experience shows that no judgment can be rately formed of experiments, of any kind upon one trial. They must be witnessed under various conditions. The very strangeness of the exhibition supuld make us slow to come to an opinion whether what is there seen is conuring or psychological.

I can only repeat what Dr. Carpenter has stated of his own visit—that I could detect no imposture, nor find any explanation, mechanical or otherwise, either of the writing, the rapping, the floating chairs, or the hands.

But, knowing how a clever conjurer can de-ceive the eye of a stranger. I should be rejuct-ant to form an opinion until I had seen the exhibition twice or thrice, so as to be enabled to keep the eye steadily upon the exhibitor, and not upon the phenomens—watching what he is doing instead of observing what is done—by which process alone can sleight of hand be discovered.

. Yours Obediently. EDWARD W. Cox. President of the Psychological Society of Great Britain. Carlton Club, Sept. 18th,

THE LAW OF CIRCULARIDY: History Repeats Itself.

Jesus Pollows in the Wake of Other Born Godek, And Diser

"History repeats itself" is the coaseless voice of nature, and a grander trath; was never uttered by the lips of man. It is self evincing and forces its truth upon our convictions from every observation we make into the history of the great past. From it alone we learn the principles which serve us as the key with principles which serve us as the key with which we are enabled to unlook the portals that open to our view a system of philosophy, than which there is none of greater importance to man. This philosophy is that based upon the law of Circularity; or principle employed by great Nature to govern, direct and control the movements of the stornal worlds. It may with propriety be called the law of pariodicity, and is the measurement of time by periods, cycles and ages. Were I a theologican, I would say, 'It is the law employed by Divine Providence to meter out to the nationa of the earth, His grand dispensations according to their general needs and their capacities to comprehend and reduces to practical utility.' This law manifests itself, first, in all the general needs and their capacities to comprehend and reduces to practical utility.' This law manifests itself, first, in all the general movement of physical nature; and as I have said, serves to the dividing of time into days, seasons and nightly revolutions. By it, the earth revolves on its axis from which is produced day and night with all their altendant plender. By it, the seasons are formed, the mineral and vegetable kingdoms keyl in a state of general coullibrium and nature pours out to seasons are formed, the mineral and vegetable kingdoms keyl in a state of general coullibrium and nature pours out to seasons and nature pours state of general coulibrium and nature pours out her annual blessings in shower and sun-abine, in truits and edibles with countless oth-or gitts of grace and beauty to her realing willlions. And it is by the same, law that youder sun, the planets of our solar system with the mighty consets that visit our world are caused to move in their grand orbits with that degree

of the tegularies and mathematical scourace that beream the viscous of universal latelligeness and sale to man in minutest langain, a liast fare pass of the elegandous
whole for the sale are liast one gaind andless chain.

And vet connected thus, each ness from its
central brain. This law of circularity pariets
idity, stc., etc., applies the equal force and
accuracy to the sale. Sunter of man, as will
be hereasters been alson is in first mantest to the any belies movement begins with observation, so these with absence and culmisates fifth written kintory. History than, is
the collected lacks of observation and gasson,
a printed picture of knowledge, a photograph
of life; may, the copied dependion of the
grand cyclic movements of the "all in All."

This history however is first writing by the invisof, life. Not an object that goes to make the
but what certies is its constliction a written
history of its own being character and destury
the history by which its individuality may, its
sternal entity is to be read in all ages, conditions and circumstances. The grante rock
that forms the base of the mineral world brings
in with its being a record of its own
living grandeur, while countless tribes of animated beings present us, from the living
wood, with a true and accurate account of mated beings present us, from the living wood, with a true and accurate account of their natures respectively. And mone the less their natures respectively. And none the less is it a fact, that men, as the crowning expellence of the formative forces in nature, is the bearer of his own life's history. Deeply and indelibly on his great immortality is written the divine law of his being; his character and destiny, which, being read either backward or forward, leads him to repose confidence in himself as his only "Savior." But I have said the great law of human life is cyclic in its movements—periodical in its general unfoldmovements—periodical in its general unfold inga-dispensational in its modus operandi and what is more beautiful than all else, is that each successive general unfolding is at-tended with increased beauty and power, thus making our endless pathway, one unbroken line of progressive life onward and upwards, and though we may never reach the golden aome of life, we are ever perfecting in our grand match.

At birth, man takes his first visible step in to his cyclic course, and being possessed with inherent light, the germ of intelligences, he bids the master wheel to move forward, and with its unfoldings he passes the spheres of infancy—adolescence—on to the high hill tops of mundane maturity. This history being now half written, the morning of his life adumbrates the evening of his day, and like the sun of day, governed by the same cyclic law, he reflects but faintly the light of life in its beautiful decline until he passes through the night the change, called death, where, under the grand repeating law, he catches again the first inspiration of the new born day. Now, the history of an individual is the history of a nation, since a nation is but a combination of in-dividuals. The same law governs both. As the one is born, so the other is born. As the one passes away, so passes away the other. Each has its infancy, its manhood and its old age, its beginning, middle and ending, when lot the history of a grand revolution is written. Repeat, soys the law, and behold one genera-tion and nation goeth and another cometh to follow in the wake of its antecedent, to rewrite, revise and improve the books of life's

Now, as history repeats itself, and as we have learned this fact, we have obtained the key to prophecy; and through the avenues of and reason, we have but to look, read and learn wisdom. For, from the history of the past, we learn in general the history of the future. This is as true as the fact that the beginning of day shadows forth its close. What great truths, then, have we learned from its golden pages? What prominent facts and events form the gist of the history of the past? These questions once solved future revelations come to us unsought. For since there is nothing new under the sun, but that that which is is that which has been, and that which was, is that which shall be, why, each becomes the ex-ponent of the other. There, then, is a sum-mary of the whole matter. We have seen life and death realized in individuals, families and nations. Have witnessed the formation of so-cletics: governments and institutions, and have observed the same pass out of use. We have observed the same pass out of use. Whave learned of the rise and progress of kins doms and empires, and read of the same fal ing, seeking interment in the graves of their own rules. And we have but to look out up-on the broad bosom of the universal now, to behold the rebuilding, the reorgan zing and general resurrection of the same; yes, the repetition of day and night, the four seasons, all the grand epochs of physical nature are not more prominent in the evidence of their existence, than these great facts pertaining to the movements of the moral world; but we have read yet further history of the past. We have read the histories of the religious of all the races of the earth; have learned somewhat of their fancied creators, their born gods with their miraculous conceptions and wirgin ins-ternities, their crucifixions and resurrection-

No epoch in the world's religious histor that has not given hirth to one of those godly boys. In fact, a newly born or baby God is an indispensible agent in the opening of a new revolution, cycle or dispensation in the religi-ous phase of life. It is the very pillow, chief corner-stone of all established religious under heaven. There has never been a movement of this gind since silver haved India's 'First Golden Child" (born God) was rocked in the cradle of her religious institutions, but what cradie of her religious institutions, but what has had its Messian (born God) as the central magnet around which its worshipers were divinely attracted. I need not stop here to enumerate or paraphrase to prove my claim. The fout is patent and too well known to the liberal minds of the 19th century. Bodist, political and were the religious provintions in the liberal minds of the 19th century. Some, po-litical, and even the physical revolutions in al-ture are not more regular in their phenomena than the birth of gods with the reconstruction of the religious of man. And these, too, are not without their legitimate causes. They are the natural results of the cyclic movements in

the religious or spiritual nature of man.

Man's progress like day, and night, is up and down the ladder of life, and when, as a religious people, he reaches the top round, he is ripe for the culmination of his most exquis its reports the demination of an anom, exqui-its reports into some one whose organism is the most favorable recipient for the indwelling of the "God head bodily." This, I repeat, is the growing out of the immentable law of Cir-and growing out of the immentable law of Cir-cularity as adapted and applied to the mind of man: And so well acquainted with this law and its movements were the ancient sayes, that they always knew just when so look for the coming Massiah.

Understanding the relation that cycle bore to cycle, and the chiminating results of their movements in the religious world, they could predict with precision the place and time of his pirth, and bards wall trained in its philosophy, could write in measured words the fivine history. Once more nature moves in ovicile order, and samefore. History repe is fivel? Hat before the latter can take 1 land the old must pass away. And as this is, has

o and the first in the second control of the second control of the second control of the second control of the

been and will be the name with all other phenomentage setter of a physical or mental character, so it has been and will be with the gods, a leave not excepted. Though as a man, he was the supposition the moral unfoldings and the interest of his day, though as a man heavest without the point of second control of the world, and in state with the second control in the second worshiper.

J. H. MENDERHALL. Cerro Gordo, Ind.

Letter from Dr. E. Hovey.

DEAR JOURNAL: The enclosed extract will give your readers an idea of what is going on amongst us here, and they will be glad to learn that an excellent feeling still remains among the people generally, since the close of Prof. Allen's course of lectures, which closed on the 17th of Sept. last.

This slip is taken from the Buffalo Reflex of the 14th ultimo, and those who heard the lectures; regard it as a fair and manly report, both of the lectures and the spirit pictures that were discovered on the Court House window, next to where the speaker stood in delivering the

It is a double picture. There is an Indian profile looking directly East, and a Pale-Jaco looking north-west—all in one. At the first view, it looks to many as a photograph nega-tive, with the face of the Indian profile black, and the hair white; but it was a noticeable matter that many more saw the Pale face first, and the dark part seemed simply as black hair. But all finally recognized the union of the Pale-face and the Indian, and I would like to ask may we view it as at all significant, in view of the times, now that the Red man is receiving a more just recognition, and the further fact that Mr. and Mrs. Allen are both so often controlled in their private ci cles and conversations by the spirits of the much abused Indiane?

Mr. and Mrs. Allen came to our place on the 1st, and left us on the 23rd of Sept., and during their stay with us, endeared themselves to all the friends of reform, in language, in theology, in dress and in diet, and a better way of living generally, as portrayed in his system of grouping families in the circular or hexagon form, as published in the Banner of Light some time ago.

They are now, as I learn, in Springfield, Mo., on their way to the great Southwest and the Indian tribes, among some of whom, they have a work to perform. .

II. HOVEY. : Buffalo, Mo<sub>fine The Control of the </sub>

THE EXTRACT.

Last week notice was given through the Re-flew and Courier, that J. Madison. Allen would give a lecture to our people on Modern Spirit-nalism, at the Court House on Sunday. According to that appointment he appeared and lectured Bunday morning and evening. The lectures were given, he claims, not by himself but by the inhabitants of the Spirit-world, who took control of his brain, and then used his voice as a means of communicating with the people in this part of the world. Subjects were given him, by persons in the audience, after he had come into the Hall. The lectures were given in the most charge and or language. Beveral subjects were given with a view of drawing out an opinion upon "Freeloveism," but proved a failure. The spirits

were not engaged in that business.

Last Tuesday morning some one discovered, what he conceived to be a profile of a man's head and face on one of the panes of glass in head and face on ore of the panes of glass in a window of the upper room of the Court. House. Soon the news spread all over town that the spirits had been painting during the night. Our people nearly all visited it during the day. From the outside it certainly looks like the picture of a man, something like a photographic negative. From the inside of the room nothing can be seen; the glass presenting the same approximation as the others in senting the same appearance as the others in the building. At the present writing the picture can be plainly seen from our (files window, "What could have caused it?" is heard on almost every side.—Buffalo Reflex.

Minnesota State Convention-

We see from the report of the Secretary, Mrs. Esther T. Dougless, that the meeting was quite a success. President Soule occupied the chair. Thomas Walker, J. O. Pope, Dr. Sam-uel Watson, A. J. Fishback and G. Gser, were present and, of course, in an able manner extertained those present. Mrs. Lepper de-scribed spirit friends and made a short address. The following resolution offered by A. J.

Fishback, were adopted by the Convention:

RESOLVED, That as Spiritualists and Free Thinkers, we recognise no man or book as master, and we declare it as the sense of this Convention that all men have an inalienable right to liberty of thought and speech, in the agitation and investigation of subjects appertaining to the welfare and happiness of the humen femily.

BLECTION CF OFFICERS.

Mr. Jenkins, was elected President; Vice-Presidents, Mrs. E. M. Welch, St. Paul, Porter Martin and Mr. Carpenter, of Farmington; Secretary, Mrs. Either T., D. uglass, Winons; Treasurer, C. P. Collins, North Branch.

During the Convention: Dr. Jucket held a seance and successfully described spirits.

A proposition was made; to the Professors and students of the University, or to the ciercy of Minneapolis and St. Paul, to meetin discussion Thomas Walker, on any subject of vi-

on Thomas Walker, on any subject of si-

tal interest to humanity.
Important outliess was transacted. The Convention rescinced the action of last year in regard to the "Secretary's pall," and the withdrawals were relastated.

SEXUAL PHYSIOLOGY.

BURRYIPIO AND POPULAR EXPOSITION OF at the tondanental phoblems in

our je dog kore**bogology.** Fish ent date of property with the contract of the

The great interest now being felt in all subjects relating to minimal development, will make the book of interest to every one. Beedes the information obtained by its permet. Les bearing of the various subjects treated in impreving and giving a high direction, and value to human life sames to be over-estimated.

This work contains the latest and most imperiant discoveries in the Anatomy and Physiology of the flattest emplains the origin of Human Life; how and when Manager trustion, impreparion, and Conception occur; giving the new by which the humber and sex of obsering the new realled, and valuable information in regard to the beguing and reasing of beautiful and healthy children. It is applicated and should be road by every family. With a flatty filest correspond

high-toned, and should be read by wvery family. With siking time expressing:

Yake work has rapidly passed through ton editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the passe.

Prior, 28; possesy 30 cents,

\*\*For sale, wholesale and retail, by the RELIGIO-PHILOSOFFICAL PURLLERING HOURS, Unloago,

### A SNAKE WOMAN. Terrible Affliction That Befell a Toung Girl. " "

North Dorset is a pretty hamlet in Vermont, near to Hoosac. The grand Green Mountains tower up on either side, and neatled in the pesceful valley are the few rambling houses and workmen's huis that go to make up the settlement. It is easy enough to see at the first glande, that North Dorset is not a rich place, for the people look anything but wealthy, the farms have an present for anything but wealthy, the farms have an uncared for appearance, and the houses are of the most tumble down and dilapidated description. A curious anomaly is the presence of marble in every direction; gate posts, fences, door-steps, and even fire-places of pure white; marble may be found in and around these humble , dwellings; and yet this apparent lexury is but the result of the innate indolence of the people, for this marble is the refuse of a quarry in the neighborhood, and the North Dorseters, who are too lazy to cut their fences and gate posts from wood, have found it much easier to bring marble slabs from the quarry. This was the appearance of the place when the writer went thither in search of place when the writer went thither in search of piscatorial sport, which showed a meagre return of perch, bullheads, and sunfish. The completion of the Hoosac Tunnel has, however, probably improved poor, desolate North Dorset, as it has improved other pisces in this locality. In former days, small as the place was, it beasted of a hotel after the conventional country, nattern which for the conventional country pattern, which besides affording entertainment for man and besides anoroing entertainment for man and beast, also contained the post-office, country store and bar-room, in which the loungers of the place would congregate and discuss polities and the other gossip of a ccuztry barroom. Altogether, North Dorset was not, beyond what attractions nature had bestowed upon it, an altogether Wahallan abode. There was

A STRANGE CHILD there, however, whose fame had gone abroad among scientific critics, and the little hamles was frequently visited by students of natural phenomens, anxious to solve, if possible, the giddle this unfortunate youngster presented. In the account which follows, the real names of the parties interested are suppressed at the request of those who have so deeply suffered through the events that have transpired. The visitors to the North Dorset Hotel were immediately attracted by the appearance of one of the female servants. She was tall and gaunt in figure, with a face almost as awarthy as those of an Indian, hair of a rayen black color, and fastened in one of those remarkable coils that would appear to be, a distinctive mark of the Yankee country women. Hereves were duli and small, and from the expression in them it was evident that the woman

sion in them it was evident that the woman had suffered much, as indeed she had.

She had married one of the hands on the railroad, a big, burly German, who, after the birth of their child and a strike of the hands, which threw him out of work, had taken to drink and abused her shamefully. One night as he was staggering home to his shanty drunk he was run down by an express train and fatally injured. His death was a release to poor Monice in some respects, but still she had herself and the child to support, and so, being a self and the child to support, and so, being a kidy and industrious woman, found but little trouble in finding employment at the hotel. Here another misfortune befell her. The child. who had now grown to be seven years of age, while playing in the fields, was

# BITTEN BY A SNAKE

and came crying home, evidently suffering in-tense pain, and with her face swellen where the poisonous fangs had entered in the temple over her right eye. What little skill there was in that rude neighborhood was summoned for little Apponent had become a great favorite among the people, and, strange as it may seem the child was saved from death. For six months there was no apparent change in her, and then, at the full of the moon, a stream of greenish matter occaed from the little sear that had been left by the serpent's fangs, and the whole disposition of the child seemed to change. Before, she had been bright and cheerful, but now she seemed to be

Furgued by the spirit of the serpent. Without the slightest provocation she would give way to fits of almost uncontrollable rage. At these times her forehead would seem to flatten, her head would roll from side to side, her eyes would glitter with a strange, fascinating, and yet terrifying light, and she would try to bite any human being that came in her way. Falling in this she would run out into the road and, picking up stones, would fling them with devilish maliguity at those towards whom she wished to vent her rage. She would continue in this condition for about a week and then would supervene a season of almost deathlike inertia, and she would return to her normal state of cheerfulness. With each return of the full moon would come those strange fits, and, by and by, she came to be known in the neighborhood as

THE SHAKE CHILD. A physician from Troy happening to be at North Dorset during the following Summer saw the child and was completely puzzed at her case. He wrote to some others of the medical fraternity, and very soon there was a con-sultation of doctors in the little hotel parlor, discussing the lucus nature. Different remedies were tried, but without avail. One of the party, more enthusiastic than the rest, allowed Annchen to blte him on the arm, and lowed Aunchen to bits him on the arm, and soon the limb swelled up and became mortified like the wound of a serpent. Restoratives and stimulants were applied, and herecovered, but a serious attack of sickness followed his experiment. Bafil d in their efforts to discover the cause and prevention of the strange malady with which Annehen was affected, the Troy doctors determined to bring the child to New York, and it was not difficult to obtain the consent of the mother to the trip. The appearance of the child in this city will be remembered by some of our most eminent physicians, although the cure, was never made sicians, although the cure. was never made public. When she first came into the bustling city all its strange and novel sights appeared to please her immensely, and she danced and crowed with childish glee. The appearance of the full moon however, brought with it the usual symptoms; there were the discharge of matter from the scar, the fits of passion, and

Prouliar Platfening of the Pobblead developed with evan greater intensity than they had been in the quiet hamlet of North Dorset, and she brought desolation upon the class jars and retorts of many a laboratory. The New York doctors were as much puzz ed as their brothren of Troy, the case boffling their utmost efforts for its solution. Bo deep was the interest taken in her that a purse was made up, and it was determined to send her to Garmany, in the bope that perhaps the Garman physicians might be able to give her relief. The mother was still further urged to go by the fact that her husband's father in that country had lately died, leaving a small estate to her. Funds enough were raised to send her and Annohen to Fatherland, and they soon departed. A few months elapsed when Bu-nics wrote, returning the amount that had been advanced for the passage money, and saying that her child seemed to be improving under the

treatment of a celebrated physician at Boune, who had taken great interest in the case, and that a full moon had passed without a return of the dreadful malady. Years passed by and Emice wrote no more, while in the hurry of business and the occurrence of other professional events the poor Vermont snake child was forgotten, only that occasionally she would be spoken of and wonder expressed as to her fate. Last week her memory was recalled in a most startling manner. One of the physicians who had been instrumental in sending her abroad happened to be in the office of one of our laws advantages. one of our large advertising agencies, and, while waiting for the party whom he had come to see, he took up a Garman paper lying on the deak at his side. Being a good German scholar, he commenced reading it, when his eye was attracted by a paragraph describing a terrible. terrible 💸

MURDER AND SUICIDE in one of the villages of the Tyrol. It did not take him long to discover a singularity in the description of the young woman who was the heroine of the tragedy to the Annchen of former years. The story related how this beautiful young girl had been bitten by a serpent in childhood, and how the wound had seemed to change her whole nature. Finally she had been brought to Germany, and, as it was supposed, cured by a well-known physician at Binne. Only a year ago she had married a young and prosperous merchant in Berlin. This summer the young couple had gone on a plessure trip to the Tyrol, where the wife gave birth to a beautiful child. Shortly after this a circus and menagerie gave an exhibition in the village in which they were stopping, and the young couple, with their nurse and child, visited the show. Oze of the prime curi-sities of the exhibition was a number of

AMERICAN BATTLESNAKES enclosed in a glass case. The sight of these reptiles seemed to affect the woman in a most curious manner. She was rooted to the spot and gazed upon them as if fascinated. The husband was also shooked and astonished to observe a small stream of greenish matter ooze from a slight scar in his wife's temple. The child was poevish and fretful and cried, as children will. The mother gave a hasty glance at it, and quicker than thought dashed her hand through the glass case and selzed one of

WRITHING REPTILES applied its mouth to the child's forehead. The husband sprang forward in an agony of terror and seized his wife's arm, but it was too late, for the venomous reptile had bitten the child. There was a great excitement in the show, and a general scattering of the crowd. That night the child died, and as it lay in its little bed, its poor body bloated and swollen from the poison, the mother bent over it, kissed its cheeks, and then, before she could be stopped, seized a knife from a table standing by. Her seized a knife from a table standing by. Her eyes glistened, and her forehead, so the bystanders said, seemed to fitten. While they were wondering what she was about to do, she raised the knife, and with a quick and determined motion, plunged it to her heart, and fell dead on the floor. The physician, on reading this account, was, as may readily be supposed, much shocked to hear of so tragic an ending to the pretty little Annchen of former years, and in relating the story to the writer, snoke and in relating the story to the writer, spoke with great emolion of the unsolved mystery, and the fatal ending of the malady of the snake child, which was almost a realisation of Oliver Wendell Holme's idea of "Elsis Ten-ner."—N. Y. Mercury

# Abner Kneeland. Again.

EDITOR JODRNAL:-Your correspondent, G. B. Parsons, at Hooper, Nab., in attempting to correct a misquotation from Abner Kneeland, the language used, on which, in part, was predicated his prosecution for blasphemy at Boston forty-two years ago, did not rightly make the quotation, and in other respects falled to interpret aright the position of the martyr, for such I esteem him to have been. I was but a lad when the Church and State joined hands to crush him, and finally succeeded in securing a verdict followed by his imprisonment for a season. The case made a profound impression upon my mind and intensified my liberal principles, and made me a more determined foe of ecclesisaticism which has ever thrown itself over the path of progress. Permit me to briefly state the case and windle cate Mr. Kneeland from the weighty charge that he was recreant, failed to properly meet his accusers, and therefore "deserved the pun-ishment he secured for his cowardice in not planting himself squarely on the fact and his right to use the language."

The prosecution was based on a statute passed in 1782, modified somewhat from one of an earlier date, and charged blasphemy, predicated on three articles published in the Insect igator, of which he was then editor. The first specification was a paragraph in an article copied from the New York Free Enquirer, then edited by Robert Dale Owen and Frances Wright, a quotation from Voltaire's Essai sur les Moeurs, the obnoxious word being one used several times in the Bible without being covered by the use of Greek letters as in the Insestigator. The remark of Voltaire referred to the practice of eastern nations to have cunuchs and the article also alluded to the belief of the French Catholics that Christ was born one. This was all there was in the paragraph, and it was declared to be blasphemous. Mr. Knee-land was absent from Boston at the time the article was published, knew nothing of it un-til some days afterwards. It was selected by

a young man in the office.

The second specification was a paragraph or two in an article from a dorrespondent, criticising a tract issued by the orthodox, "David Baldwin, or the Miller's Law." In the course Baldwin, or the Millar's Law." In the course of the article, there is some pungent criticisms on prayer, much of the same being ironical, setting forth in a ridiculous light what is involved in the practice of it in its usual forms. The third specification was a paragraph touching God, in a letter to the Ray. Thomas Whittemore. This gentleman was an Universalist minister, and insamuch as Mr. Kueeland had been one, the former desired the latter to explicitly avon his opinions so as to let

ter to explicitly avow his opinions so as to let the public understand he was not an Univers-alist. For this purpose, Mr. Kneeland published in the *Investigator*, a summary of his be-lief, in the form of a letter, addressed to Mr. Whittemore, In the course of it he said, "Universalists believe in a God which I do not; but believe that their God, with all his moral attributes, (saide from nature itself), is moral attributes. (side from nature itself), is nothing more than a chimera of their own imaginations." There were several other statements of belief on other points, but these are immaterial, as the above quoted is the one on which the government relied. Mr. Kuesland in a postscript to the latter, referred Mr. Whittemore to his "Pallosophical Oreed" as a more specific statement on the question of G.d, in which we find the following: "I believe that the whole neiverse is Nature, and that the that the whole universe is Nature, and that the word nature emp:sees the whole universe, and that God and Nature, so far as we can attach any rational idea to either, are perfectly synonymous terms. Hence I am not an Athelst, ont a Pantheist; that is, instead of believing there is no God, I believe that in the abstract, all is God; and that all power that is, is in God,

and that there is no power except that which proceeds from God." This latter in all fair-ness must be taken to explain the former and is a part of it. though the authorities of Massuchusetts saw fit to set it aside and make no reference to it.

The above comprehend the three points re-lied on by the government, and all three were defended "rourrely on the fact and on his right to use the language. It is time the pies of non-responsibility was interposed as to the first, inasmuch as the defendant did not pro-cure its publication and knew nothing of it be-fore its publication and knew nothing of it becure its publication and knew nothing or it pefore its publishment. This was a legitimate
point, and was well taken, as every well read
lawyer knews. There was no "cowardice,"
not the least. Throughout, Mr. Kneeland
through his counsel, and by himself, boldly
argued his right to do all he did, though they strenuously claimed that the first and second specification came within the purview of the specification came within the purview of the statute of blasphemy even by implication. There was no "truckling," but a merely meeting of the case from beginning to end. In the course of the trial, Mr. Kuceland published all the articles in full, parts, of which had been made the basis of the charge. In his closing observations he ended with the following bold declaration. "It know there is a breach made declaration: "I know there is a breach made in the wall of the stronghold of bigotry, superstition and intolerance; the whole foundation of priestoraft shakes even to the very centre; and if it is, or should ever become necessary that I should be flung into that breach to make a bridge for others to march over my back, for the sake of storming that citidal, I cheerfully offer myself as the victim, and shall never shrink from that arduous duty while I have

At the first trial, Mr. Kaceland was defended by Andrew Dunlap, Req., who made a masterly ples, bearding even the judge on the bench, who had most upjudicially used his position to force a conviction. No one who reads it will accuse him of using "quibbles or technicalities," or in the least evading an issue on any point. It was able and learned, meeting the government, and not the government alone, but that spirit of bigotry which was behind seeking a victim, if perchance an enemy alone, but that spirit of bigotry which was behind seeking a victim, if perchance an enemy might be struck down. I do not recollect the time consumed in the delivery, but think it was near three days; the argument occupies some ninety large printed pages. There were four trials, Mr. Kneeland conducting his own defense after the first, Mr. Dunlap having deceased. The defendant maintained a bold front, all through, and resolutely met the government at all points. Honor to his memory then, and let not aught be said or done which shall do it or him injustice; though I was personally unacquainted with him, never having seen him even, I could not resist the impulse to yindicate him and set before the readers of the vindicate him and set before the readers of the JOURNAL the facts of the case. When I make up my roll of saints, Abner Kuceland will be one, and until I go to meet him across the river, I shall cherish his memory and labors. He left "footprints on the sand of time which ages will not obliterate."

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As an evidence of the fruth of this, the reader has but to note the tone of the secular press which always is an index to public sentiment, however unfounded; to which it caters-

Dr. Slade recently visited England and has given several sittings to distinguished scientists, who wouch for his honesty, as will be found in articles from them, published in the last and present issues of this paper.

Notwithstanding that, one man complains of Dr. Slade, and has a warrant issued for him for vagrancy, and another for conspiracy.

When the first case came on for hearing, instead of conducting it in an honorable, fair manner, the prosecuting attorney, like the veriest shyster, attempted, all the first day, to create a prejudice against the medium by producing a kind of writing that would disappear on being wet, but reappear on drying the elato.

The object of this shyster like legal practice, was to furnish material for the press to herald to the world a false impression in regard to Blade's mediumship.

That line of practice was allowed by an English magistrate—a line of practice that would not for a moment be tolerated by any ordinary Justice of the Peace; in the United States who has either self-respect, or respect for the office he holds.

Vet that line of practice was tolerated at the instance of an English shyster by an English magistrate, and telegraphed to America as foreign news, and to day bigoted church members and like bigoted skeptics, chuckle over the expose of Dr. Blade, the spirit medium.

It would not be at all strange if this magis. trate, despite of positive evidence that will be given of his genuine mediumship, should find him guilty, and thus compel Bro. Slade to go to a higher Court to answer to an indictment, but where we trust he can get justice.

The most that the parties prosecuting expect to make, is to bring Slade, and through him all mediums and Spiritualists, into disrepute for the time being.

Precisely the same spirit obtains now that did in the days of the Mazarine. Crucity. crucify, now as then, is the cry of the rabble, and officials, now as then, head that cry.

At this writing we have no report from the trial excepting that which we have referred to, simply an attempt on the part of the prosecating attorney, to show by his own act, that he could produce writing on a slate which would disappear on being wet and reappear on drying.

Not a witness had he called to show that Blade did so, nor that he was guilty of any deception whatever! And yet this trash is doemed worthy of being telegraphed all over the world. Little do those ignoramuses know that they are producing an agitation of thought that will develop a grand truth,—one watch will

recoil upon the heads that so wisely was in derision, even like those who crecified the Reserve.

But in view of this condition of affairs, what duties devolve upon Spiritualista?

Shall we sit supleaty by and see our mediums and our best workers prosecuted and imprisoned without making the least effort in their behalf, and in behalf of the cause which we so dearly love?

We trust not. We feel that the time has come to make an united effort, which shall teach the rabble, the showers and the corrupt menials, who officially do the bidding of bigots and knaves, that we have rights which they are bound to respect.

Single-handed and alone, we can do but little, either in rolling back the black pail of ignorance, or in raising the grand tide of intelligence that is to flood the world with light and dispel the dark cloud of superstition which now evercasts the minds of the multi-

We must unite and put forth a positive of fort for the advancement of knowledge.

This very day there are Spiritualists enough in America, if united in local societies, with state and national organizations, composed and made up of their representatives, to wield an influence that would make ignorance, bigotry and intolerance slink away into the dark nooks and less enlightened corners of the serth.

There are Spiritualists enough to form respectable societies in every town in the United States, and nearly so in the Canadas.

If societies should be formed of but five members to start with, others would soon join and swell the numbers, so that in a short time they could support lecturers, and become respected among their fellow-townsmen, and potential in influence for the good of mankind. No individual rights need to be sacrificed in

forming such local societies. No creeds, platforms of faith, nor dogmatic rules of government are required.

An organization for the development of truth, is only necessary.

That of liself comprehends and opens up a platform so broad that any honest man or woman can stand upon it, with all the freedom of thought conceivable.

Honest investigators can there urge the claims of Old Theology, be the same after the order of the most devout orthodox—the most liberal followers of the Nazarine, Obratian Spiritualists, or the devotees of the *Philosophy* of Life.

However widely the members of these local societies may differ on many questions, they chould be united as a band of *Spiritualists*, seeking for truth without regard to minor questions, or the channel through which it may come.

We will, for the moment, suppose that such organizations were now instituted in every township which has 100 and over inhabitants in the United States. Would not their voices individually and collectively be potent among their fellow townsmen. Would you feel that spirit of ostracism that is now felt by a majority of Spiritualists, at times?

While some do not care for such ostracism. others do, and hence conceal their convictions of the truth of Spiritualism, and lend their influence and pay their money to support pernicious doctrines in which they have no faith.

This truth is so well known that the priests everywhere say to people now-a-day, "Never mind about your belief, come and unite with our church and you will be all right."-They do unite by millions with churches, because it is more popular to be a church-member, than it is to lose casto by remaining outside of church fellowship.

Once in, the stipend for the support of the churches, together with monthly contributions for foreign and kome missions must be paid. Scarcely a Spiritualist is to be found that does not pay ten times as much to support churches in which he has no faith, as he does to promulgate the philosophy of life-Spiritualism. Not because he had rather do so, but because there is no popular soclety for him to unite with, and help sup-

port. There are very many reasons that still remain unalluded to, in favor of immediate organization, to be considered further here-

A Word of Caution to Investigators, and Mediums,

When the Religio Philosophical Journal endorses mediums, it speaks of the phases of mediumship endorsed. There are good mediums for one or more phases, who have not the moral integrity to be content in exhibiting that phase, but profess to be mediums for othor phases, and deceive the investigator whenever an opportunity offers.

Such impostors sooner or later get exposed. and when exposed, go before the public as Professors,-Von Vick,-Jacobs, or some name, and get patronage from church members, and thus run their race in exposing noth-

ing but their own tricks. Good honest mediums thereby sofier; hence they should be first in requiring the committee at each seance to confine them in a simple manner, with needle, thread and sealing-wax, so that it would be utterly impossible for the medium to trick without being detected.

For instance, let a staple be driven into the wall behind the chair as high as the medium's nock will come when seated, then take a common pocket handkerchief, place 🗱 snugly around the medium's neck and sew it; and scal the threads with seeling wax. Then put the ends of the handkerchief through the staple, sew and seal the threads again. In that position the medium will be as comforts-

ble as if not confined at all. Now, if the cabinet has no opening for the enizance of a second person, and the medium is found intact as left, the investigator may rest

materialized, either at the cabinet-windower at the open door, it is not the medium in disguise, but what it purports to be a veritable materialised spirit.

If a medium refuses to comply with these ressonable conditions, when requested, the investigator will not be far out of the way if he doubts the integrity of the medium, and anticipates detecting fraud sooner or later.

We know that spirit materialization is demonstrated fact, and yet we know that good mediums have turned out impostors in some phase of professed mediumship that they did not possess. Hence we say that it is a duly that good mediums owe to the public, to submit to such responsibly test conditions as we have described.

We do not advise them to submit to any test condition that will produce physical pain, nor to allow every ignormus to impose conditions, but such a test condition as we have described, would satisfy all intelligent investigators, and soon drive impostors out of the

The handcuffs with rice in the hands, is more bosh. An adroit tricksters always has an extra key for opening the handcuffs, and the rice can be put in the pocket and taken out at plessure. Look out for tricks whenever a medium makes any such proposals. If handcuffs are used, see that the key-holes are securely scaled with scaling wax, and the hands filled with flour, and when the medium comes out of the cabinet, see that the wax is still firm in the key hole, and not an eighth of an inch from it, as we found it a few days since in a case where we applied the scaling

And yet in this very case we know the medium is genuine for some phases of physical mediumship, but not for materialization of full forms, as yet.

We feel so deeply interested in genuine ma terialization, that we most emphatically imploto good honest mediums to place themselves begond the power of yielding to temptation.

# JOHN WESLEY:

He Leaves His Heaven and Visit Grows' Opera Hell, Chicago.

Mrs Oora L. V. Richmond gives a Delailed As count of His Bearch for Heaven.

Sauday evening October 15th, Mrs. Cora L.

V. Richmond (formerly Mrs. Tappan) favored the Spiritualists of our city with another of her eloquent discourses, on the subject, "Search for Heaven." John Wesley, the distinguished founder of Methodism, one of the most ridiculous religions that ever assumed a prominent position on the globe, was the controlling spirit. Indeed it seems a man can immortal. inchis name as well by establishing a gigantic error, as by giving utterance to those sublime truths that shall flash all slong the pathway of time while the planet endures. The idea that this distinguished founder of error, and was going to enter Grows' Opera Hall, and to then and there use Mrs. Richmond as a mouth piece to narrate his "Search for Heaven," caused us to tremble somewhat, and had it not been for the moral support of the two reporters with us, we should not have been able to withstand the pressure of thoughts that generated in our pulsating brain. Mr. Wealey founded a church, and on that rested the swindling Book Concern of New York, more odious to the world than the whiskey rings, thieving Indian Agents, or any system of defrauding the Government that ever existed. Of the 80,000,000 that speak the English language, about 4 000 000 of them are Methodists, showing what "magnificent" oaks from little acorns grow. We were glad, however, that Wesley came to Chicago to Illuminate Grows' Hall with his erudition, to detail his interesting narrative-Search for Heaven. He probably couldn't find a purer place than this city just now. The whiskey frauds have all been investigated. Hessing was convicted and then pardoned, and our city government is perfectly honest, there not being a cent in the treas. ury for anybody to steal—a case of necessity. however. It is well, then, we say that he came to this city; we congratulate him on his choice, and admire his sagacity in selecting an avenue of communication. But, then, Wesley was a great man—he must have been a genius, for it is estimated that the aroms, of Methodism—we mean the peculiar influence it exerts to a certain extent moulds the character of at least one fifth of all who speak the English language. This is a large estimate, but no doubt true.

It may be well to have gigantic errors as well as gigantic truths. Booth rests in immortal infamy; Lincoln in a galaxy of immortal glory: Brutus' name is familiar to every achool boy, as well as Ceser's, whose achievements shed such luster over the empire. Wesley was distinguished for his errors, as well as his erudition. His mind was a sort of battle ax, with which he bewed his way to popularity, cutting away every vestige of truth and liberalism that he might discover. He could deliver a sermon on "Free Grace" one day, and ride on homeback forty miles the next, without suffering any inconvenience whatever. During the 65 years of his ministry, he traveled about 270 000 miles mostly horseback, and delivered over 40 000 sermons, besides addresses, exertations and prayers. If a man, by assuming a false position, relying altogether on sophistry, can accomplish so much, what would have been the result if engaged in the cause of truth?

It is said that a more energetic man than Wealey never lived. Year in and year out for more than half a centary, he traveled not less than 5 000 miles a year. Up to the age of 70 his journeys were mostly made on horseback; at that time he met with an injury which inwolved a severe surgical operation, and diss-

The state of the s

canned for him by subscription. These long journeys were usually made in the winter over the terrible roads of the time. Not anfrequently he presched four times a day not merely on Sunday, but throughout the entire week. When not traveling he was builly engaged in meeting the members of his bands, and in overseeing the minute details of his scattered societies. He is the author of over 200 separate works. Is it any wonder that Sunday evening, Oct. 15th, was one of unusual solemnity to the reporters particularly, who assembled beneath the speaker's stand to hear what he had to say? One peculiarity of his life is in vivid contrast with that of Lao. Miller and Mattle Strickland, and that adds luster to his name when nothing else would. He actually loved! Loved tenderly, devotedly, passionately, and very amusingly, and had it not been for that episode in his life, our solemnity on the occasion of his lecture would have been too intense for indurance. It appears from the statements made by that distinguished literary man, Alfered H. Guernsey, that on one of his missionary journeys Wesley was taken sick at Newcastle, where he was nursed by Grace Murray, one of his female "helpers," a handsome, clever widow, of four-and-thirty. Weeley himself being twelve years older. He saked her to marry him. She seemed amazed, and replied, "This is too great a blessing. can't tell how to believe it. This is all I could have wished under heaven." Wesley, quite naturally, took this as a formal betrothal. But Grace had not long before nursed John Bennett, a Methodist prescher, of about her own age; and Wesley was soon astopished by a joint letter from Grace and John, asking his consent to their marriage. Then ensued a comedy lasting for months, the like of which no playwriter has yentured to put upon the stage. Grace would have been quite content with either of her lovers; were it not for the other. But, contrary to all example, it was the absent one whom she wanted. When Wesley was with her she longed for Bennett; but when Bennett was present she longed for Wesley. How many times she broke and renewed her engagements with each it would be hard to tell. "I love you," she said to Wesley, "a thousand times better than I ever loved John Bennett: but I am afraid if I don't marry him he'll run mad." That very evening she promised herself again to Bennett. A week after she fold Wesley she was determined to live and dis with him. She indeed wanted to be married immediately, but Wesley wished for some delay. Grace said she would not wait more than a year. A fortnight later she met Bennett, fell at his feet, and schnowledged that she had used him ill. . They were married the

the next week. Love makes some colemn; it sots differently on us, hence thinking of the above caused us to laugh inwardly, and we began to realize more fully that distinguished men have all the "weakness" of the school boy who makes love to the little girl standing by his side in the class. But just imagine the ridiculous position of the anticipated prize, Grace, oscillating between the tender carrence, brilliant smiles, and general sweetness of Wesley and Bennett-oh! how sublime the spectacle, how eminently well calculated to cause those who attended his nerration, to be on the tiptoe of excitement to watch his first appearance.

If Wesley had never loved—he never would

have found heaven in his search. but would have been hunting for it to this day. Our readers are by this time aware, that it was no ordinary personage that was to control Mrs. Richmond on that eventful evening. Finally she was entranced, butshe did not kneel as we expected, and had reason to believe she would having agreed that if she did not, with a friend that we would contribute five dollars to the "Home of the Friendless." The idea of John Wesley praying in a standing posture, we could not believe for a moment,—and we can only account for it on the hypothesis, that to have done otherwise would have been a reckless expenditure of vital force, a useless effort on his part. He commenced his prayer, however, in the old Orthodox style, "Our Father who art in Heaven, hallowed be thy name." etc. and then gave an account of his "Bearch for Heaven." We were somewhat surprised. however, when he commenced speaking, to first make the statement, "The Kingdom of Heaven is within you." We thought that would terminate his search, but he still continued, quoting the words of Jesus, "In my Father's house are many mensions, I go to prepare a place for you." While speaking, the features of the medium seemed to be illuminated with a light divine, as if the highest angel had control of her. He said, "I greet you brothers and sisters with the benediction of the spirit. I come to you with messages from a higher life. I will describe to you the in ward and outward conditions of that life. I expect nothing but your attention and hear ing. Whatever is born of the spirit of trath survives. I lived long enough on earth 23 an advocate of the Protestant Beligion to outgrow many of its severities." This admission on his part showed that he hed a progressive mind, one that would soon outerow the trammels of worldly religion. He recognized in the centle, admonitions of Christ, his teacher, the truth concerning the spirit. All the terrors of the Evangelical Unitrol could not lead him to suppose that Delty was other than a God of love. He found in Jesus, a brother, teacher and friend. Notwithstanding his peculiar teachings on earth, he recognized the fact that he was well prepared for the Spirit-life that swalted him. He believed walls on the mundine sphere that spirits howeved around. He even then believed that Spirit-life was a species of gradation of existence. True, he also believed in a piece of torment. He believed in a place of absolute punishment. He tried to believe that those who were ultimately condemned were few, and that all in some morally sure that if any persons appear to be bled him from riding, and a carriage was pur- manner would enter the abode of the blest.

With these thoughts uppermost in his mind he was propared to find many manetons in his Father's house. He believed that the keaven of the Christians was a place set apart from all the rest. He did not, however, believe in a place of idleness. He did believe in a heavon where he would be freed from the cares of earthly life. He also believed that the state in which those existed beyond death, was a condition or state adapted to themselves. He did not, on his first entrance into the Spiritlife, pass at ouce late Christ's Kingdom. He did not at once see his Kingdom around him. He looked for it literally, and in so doing, of course, was greatly mistaken. On his entrance into the realms of the Spirit-world, he expected that Christ would come and welcome him to the companionship of the good, though he was aware of his unworthiness. Balleying in justification by faith and believing that prayer had worked wonders with him, he could but believe that the faith in him would cause him to abide where Jesus would bid him walcome. On his admission into Spirit-life ha found himself surrounded by friends who hadprepared to greet him. He recognized spirits from his own freside. They gathered around him to receive a message from his lips. The message they wished to receive was one of ministration. He paused to consider whether he had a message or not. He could find noth. ing save that of love of Christ. He told them, as he very naturally would, of the absolute faith he had in Christ. Obriet however, had not yet appeared in their midet. He believed he would come. He looked for an external heaven. He was not prepared for that which came to him. Presently, as he was looking for Jesus he discovered an oriental spirit, magnificently adorned, and having great power. He could not however recognize in this majestic personage the Master whose presence he sought. He of course, asked him, "Do you come to lead me to my Master?"

"You are in pursuit of heaven," said the oriental spirit, "come with me."

With this august personage he traversed the magnificent fields of space. When he faltered, he controlled him to proceed. He entered a region of great splendor and light,—bewildering to him, and this oriental spirit said, "I will shield your vision." Every object around him seemed born of this transcendent brightness. The atmosphere seemed to extend in vast circles. On entering it, he saw innumerable beings. They had the brilliant garb of oriental nations. Surely, he thought this was not the heaven he was so eagerly in pursuit of. He recognized there none of his own kind. What puzzled him, the best of them seemed engaged in weaving light, and as they wovethis light, he could see the space beyond become more luminous. Those spirits seemed constantly engaged in weaving meshes of light. Finally in his peregrinations, he approached innumerable spirits—each new group seemed centered around a central light—angels of God enshrined in light. There were wings of light radiating from this sphere. The space illumined by those wonderful beings seemed limities, and the power exerted seemed to govern worlds and systems of worlds. Here were countless myrisds of beings doing nothing but folling with sunbeams. This place of enchanted beauty, which he graphically disscribed, was the heaven of the Egyptians. It was millions of leagues away from earth. He found that millions of beings are attracted to this beaven. He could not dwell there—he knew nothing of the movements of these spirits—he could not worship at their shrine. Those who were in apparent idleness, were

engaged in work. While contemplating this scene, he thought of Christ and Calvin, and then he seemed to pass away from this sphere that occupied lesgues of space. Accompanied with his guide, he passed into 5 mild and charmed sphere of life. beautiful, and as clear as the most crystal atmosphere one ever beheld on earth. Here he saw another wonder. There appeared to be souls enclosed in an orb of their own. To his intense astonishment he could perceive them move. It was only sphere upon sphere moving and pulsating. These appeared to be immortal souls. They revolved also around centres, until they arrived at one which seemed to fill all space. In his admiration of the scene he felt as one with the absolute. He could almost hear the beating of God's keart. At last the scene became painful in consequence of the imposing silence. This, his guide informed him was the heaven of Brahma; the spirits there worshiped in silence. They are conscious of the nature of things in their essence. They are not in doubt on any subject. They have reached the final solution [doubtful] of all things. The spirits here he found existed as central souls around which other souls revolved. He saw in amazement that these magnificant; souls moved in vast numbers, and in silence. They resched in silence yest regions far away. This, however, was not the kingdom of heaven which Wesley sought. "Take me elsewhere," he said to his guide. Branching from where he then stood, there seemed sub spheres in three different directions. Here were active spirits, engaged in what seemed as ministration to those in distress. They were employed in various errands to many planets. He asked his guide, "What are these three sub-spheres which seem to branch out?"

"These are the followers of Buddhs," he replied. "These are the message bearers from the inner shrine of Brahma."

It appeared that those spirits minister and teach. They were constantly employed. This, strange to say, was the beaven of the Buddhist. \* \* \* \* Weslev still felt a longing for the quietude he was in pursuit of. . "You shall co still farther," his guide raplied. Going forth and ascending a mountain side, he saw a kingly form. All was order and symmetry. The highest spirit on the mountain alope seemed to

Concluded on page 64.

# Philadelphia Pepartment

BY...... T. CHILD, M. D.

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

### CENTENNIAL NOTES.

MUMBER IV.

Before leaving the steam engines, of which there are a great number and variety, from the oldest with its wooden boiler down to the simplest of modern construction, we will refer to a new pump, called the Pulsometer Steam Pump, from its resemblence to a human heart. It consists of two bottle shaped chambers bearing a slight resemblance to a heart; the steam is thrown into one of these chambers then suddenly condensed by throwing a jet of cold water into it, this produces a partial vac-uum, which is filled by the admission of wa-ter that is to be raised from a well, or other teservoir. This comes up through a valve so adjusted as to admit it. The steam is again admitted above the water and now forces this out through another tube which carries it up to a considerable height; the two reservoirs working in rapid succession force a constant circum of water. These pumps are exhibited in the annex to Machinery Hall, where there are thousands of pumps of various sixes and forms, many of them in daily operation.

Among the new motors is a curious and inforesting apparatus called the Atmospheric Gas Engine; this is said to be the safest and most economical small power engine. They half, one, two, and three effective horse pow-er. The principle of construction is such that gas and air mixed in such proportions as to form a mild explosive compound, are admitand under a platon, which slides air tight in a vertical cylinder open at the top. This com-pound is ignited, explodes, and the explosion drives the piston upwards. The ignited gases having increased in volume, lose their heat; their pressure becomes less as the piston rises, and when it has reached the top of the cylinder a partial vacuum is formed, then the pressure of the atmosphere, added to the weight of the platon, makes it descend, with considera-ble force, which is transmitted to a shaft with a halance wheel upon it, by means of a rack, and pinion, the connection being made only as the piston descends, yields the driving powers, which is transmitted by suitable mechan-

This is a German invention, and they say MOTE than three thousand of them are now in uso; the cost of fuel is said to be quite small, swenty-six and a half cubic feet of gas being sufficient for an effective horse power per

### What is the Present Condition of Spiritualism:

This is the question that we are hearing from hundreds of Spiritualists from various Bures of the land, veterans who have been through many a conflict in this noble cause, as well as new converts recently enlisted under the banner, full of seal and enthusiasm, and the outside world who look upon it with in-difference, or with opposition are asking the game question.

As a medium we have always been interestcd in Spiritualism, though it was a much greater mystery to us before the advent of Modern Spiritualism at Hydesville, M. Y., which began to furnish the key to many of the intricate phenomens, which had besied human knowledge.

human knowledge.
At first these phenomena were looked upon as a mere temporary excitement that would soon pass away, and no one realised what was com-

Then came opposition, and attempted explanations, often of the most ludicrous character. Thus a certain Frof. Loomis gave the very learned opinion, that there were caves under the limestone formations in various parts of the country, and that the raps were produced by some disturbance in these. Another learned physician discovered that "the raps were produced by peculiar motions of the toe or bree faints."

or knee joints." The church fulminated against Spiritualism, as being the work of evil spirits, or of their devil; the Spiritualists not having any, were not troubled, and the argument in regard to evil spirits proved too much, for if these came is was not reasonable to suppose that the good could not also, else there would be no need of trying the spirits, and as the character of the communications was generally of an elevating kind, and tended to promote pure and holy lives, and especially to comfort the afflicted lives, and especially to comfort the afflicted and solace the mourner, many concluded that if they were evil spirits they were doing a good work. Outside opposition of all kinds had a tendency to build up Spiritualism, and it grow steadily and rapidly from year to year, the opposition only awakened attention to it and thus promoted investigation, which Spiritualism has always sought. During the first twentry years Modern Spiritualism was opposed mainly by outside influences, misrapresentations and bitter attacks were made upon it, but the result was to promote its advancement and healthy growth: there was a very general and healthy growth; there was a very general feeling of confidence and harmony among Spiritualists in all sections of the country. At this time the American Association of Spiritthis time the American Association of Spiritualists was started, with a feeling on the part of most who entered it that it would advance the cause. It struggled along as a National Convention for several years, and at Rochester in 1868, an Association was formed, designed to be a permanent organization. This seemed to furnish an opportunity for selfish individuals, who were ambitious for power and influence, to get prominently before the public. The first president of the Association was a man of that character; but it was at Troy, N. Y. is 1871, that the Association made its fatal step, by electing a person whose unscrupulous ambition brought ruin upon it, and it has since passed into oblivion. Within the past two years a difficulty of another character has arisen in the ranks of Spiritualism. actor has arison in the ranks of Spiritualism. A Spiritualist of this city discovered that the Holmeses had been perpetrating a most wicked fraud upon Robert Dale Owen and hundreds of others in their pretended materializations; this was the beginning of a terrible wave of fraud which has swept over this land to such an extent that many are ready to doubt materialization; and all the dark circle mani-

Icatations.
The question is asked on all hands, what are

The question is asked on all maints, what are we coming to?
One of the leading spiritual papers takes the ground that fraud on the part of a medium is no reason for discarding them, and that almost all physical mediums have practiced. The Journan has taken a decided stand, giving no uncertain sound, by declaring that when fraud is well established the medium should be exposed; that it is unjust to investigators to let such parties stand before the world as true mediums. world as true mediums.

We believe with Bro. T. L. Harris, "That Modern Spiritualism is on the one side the most glorious, and on the other side the most terrido of all things that the world has seen."

We believe the time has come when there must be a decided stand, taken by Spiritualists against all fraud on the part of mediums, not only as a protection to the public, but as the only means of saving honest mediums from a vast amount of suffering.

We believe that honest mediums will never

We believe that honest mediums will never under any circumstances supplement manifes-tations of any kind, and when spirits are not able to produce them, they will rather suffer pecuniary loss and disappointment than vio-

pecuniary loss and disappointment than violate their sense of right.

We believe that spirits who will communicate through madiums who are in the habit of
supplementing manifestations, are not to be
relied upon, and this is one of the means by
which we are to "try the spirits."

We believe that until individuals are thus
determined to put down fraud, we shall not
have supposed they were steing phenomens
which were calculated to establish a belief in
Spiritualism, have been rendered more akeptical than they were before by discovering that
fraud had been practiced upon them.

We believe it is only when we determine
to do right to our fellow beings here and the
spirits around us, that we can truly realise the

spirits around us, that we can truly realize the value of Spiritualism, which we consider to be the greatest boon that has ever been bestowed upon humanity when it is properly appreciated and rightly received.

### Furnished Rooms

Spiritualists visiting Chicago, can be accom-odated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 conts to \$1.25 per day, at the RELIGIO-PRILOSOFRICAL PURILBRING HOUSE BUILDING, No. 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

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# America Ahead in Spool Cotton.

publish.

The Judges of Awards and the Centennial Commission have dispelled snother delusion which has prevailed in this country in favor of cotton thread prevailed in this country in favor of cotton thread of British manufacture, and against that of domestic production. Heretofore it has only been necessary to place an English trademark on a spool to insure its sale. Now, however, a different order of things is instituted, and after a careful test of all the cotton threads and yarns from the most noted factories at home and abroad, by twelve expert judges, we are told that the WILLIMANTIC COMPANY Of Hartfort, Conn., produces the best cotton thread in the world.

Let Americans read the following and be giad of

ton thread in the world.

Let Americans read the following and be glad of another triumph for American industry and enterprise:

(Official copy.)

CENTERNIAL EXHIBITION, PHILADELPHIA, 1876.

The United States Centennial Commission aunounces the following as the bases of an award to the Williamstic Lines Co., of Hartierd, Conh.

PRODUCT.—Speel Cotton, Fine Yarns, and Machines for winding and ticketing speels for sawing threads.

threads.

AWARD.—For originality and completeness of system; excellences of machinery and appliances, (the winding machine being the invention of Hezekiah Conant.) and for SUPERIORITY and HCONOMY of production; also for excellence of material and variety of colors of threads.

Signed A. T. GOSHORN, Director General, J. R. HAWLEY, Free., J. L. CAMPELL, Sec'y,

# Business.

Clairroyant Examinations from Lock of

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Euclose One Dollar, with name and age. Address E. F. Butterfield, M D., Syracuse, N. Y. CURES RVERY CASE OF PILES.

J. V. MANSFIELD, Test Medium—answers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. Registran 721n4:58 YOUR LUTTERS.

ASTHMA and CATARRE.—See Dr. Langell's 22eow13 edvertisment.

AMERICAN MANUFACTURERS ABROAD.—The Japanese Government, intending to introduce music in its European Schools, their foreign experts have selected Geo. Woods & Co.'s Boston made Parlor Organs, over all American and European instruments, as most thoroughly constructed and likely to withstand the all mets.

THE DECEMBER ATLANTIC will be a very strong number, and will contain a Character Sketch, by Mark Twain; a Study of Colorado IAfe, by H. H.; a vivid and fascinating installment of The American; a charming historical paper, by Francis Parkman; some lively travel aketches, by J. W. De Forest; a paper on Mu-nicipal Indebtedness, by Charles Hale; a criticiam of some recent poetry, by Mr. Howells; and Mrs. Kemble's Old Woman's Gossip.

Wonder upon Wonders.

Given away—A strange, mysterious and most (x raordinary book, entitled THE BOOK OF WONDERS. Containing, with numerous curious pictorial illustrations, the mysteries of the heavens and Earth, Natural and Super-Natural, Oddities, Whimsical, strange Curiosi-ties, Witches and Witcheraft, Dreams, Super-stition, Absurdities, Fabulous, Enchantment, &s., &s. 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. Glesson & Co., 788 Washington street, Boston, Mass., enclosing 25 cts. for prepayment of postage on Book and Ohromo. [n7:4]

## The Wonderful Healer and Clairveyant-Mrs. C. M. Morrison.

Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of discase 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 Pa-

tient's Hair and \$1.00. Give Age and Sex. REMEDIES. sent by mail to all parts of the United States and Cauadas. By Specifics for Epilepsy and Neuralgia.

Actoress Mrs C. M. Morrison,
P. O. Box 5519.

Residence No 4 Euclid street.

Take Grove Hall and Dorohester street cars.

v20a16:18

## Disgresing and Caring Diseases.

OARLAND, Cal., Sept. 14, '76. Mas. A. H. Robusson, Ohlcago, Ill.

My DEAR MADAX:-By socident I am in receipt of the Relieso-Philosophical Journal, containing your advertisement, in which you propose to disguese cases by a lock of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you disguese his case and tell me his trouble? If so, I will have you treat him. If you can't do it I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gulled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for disguosis, but if you see fit to set on this, and if correct, you may charge me five or ten prices for the prescriptions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. am a skeptic. If you see fit to notice this, do so, if not, I am out only a stamp.

I remain most truly yours,

JOHN CURYEL

Mrs. Robinson disgnosed the case, and here is the reply:—

OAKLAND, Alameda Co., Cal. Sapt. So, '70, Hrs. Robinson, Obicepo, Ill.

My Duan Madam.—Yours of 23d inst. is at hand. Your disgnosis of his case is very correct, and beats me as I had no faith in your pretended powers, I herewith inclose your fee and desire the proper prescription. Sasing with me is believing. I will act as you prescribe. Respectfully yours, Jeen Coero,

# TESTIMONIALA.

Cases which and been given up as incurable by regular physicians.

Sylvester Stebbins, Knoxville, Ille., writes September 14th, 1676:—Mrs. A. H. Robin-son, 894 S. Dearborn Street, Chicago, Ills. 'After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of ail-

James Nicholas, writing from Gomer, Allen County, Ohio, October 7th, 1876, says:—
"Mrs. Robinson—Some time ago I sent to you in regard to my wife. Your prescriptions arrived in due time, from which she has re-ceived much benefit. I send again to you as every time you prescribe she is helped very

Sept. 21, 1876. Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R., "Dear Madam:— "Mrs. Sarah Baird, for whom you prescrib-ed at this place a few weeks since, is evidently better after following your treatment."

John J. Miller, Hazlehurst, Copiah Co., Mississippi, writes, October 12th, 1876:— "I write to inform you I am improving un-der your treatment." And under date of Sept. 22d, he says: "You certainly have performed several remarkable cures in Homer, Texas."

Thousands are Unred 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;

Mas. Roumson, 894 Dearborn St., Chicago, -Dear Madam: I feecived a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOUR-MAL. 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 VanAer-nam, Little Valley, N. Y.

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

LETTER TO MER BROTHER STATING HER CARR 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 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 us 20 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 airingy matter, this I have had five or six years, but grows worse, my age had five or alx 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 Vanagreau. Little Valley, N. Y., Oct. 80, 775.

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—oplum. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had 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 ARREAM.

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Robinson, 894Dearborn St., Obl-cago, Dran Madam:—Words will fall me to exoress 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 Ads St., Obleago.

# Scrofula Cured by Spirit Power.

Mrs. A. H. Rommson, 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 ahs was cured, and there has been no symp-toms of a return of the disease. She had a sol-

id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. Jno. W. Gilms. Burlington, Iowa, May 81, '76.

HIS WIFE WAS CORED,

Mrs. A. H. Rossmson, 894 Dearborn Street, Chicago, Ill., Dear Madem;—Enclosed find look of hair and two dellars for further examination. The medicine and your magnetised papers have produced most wonderful and happapers have produced most wonderful and hap-py effects on my wife's health. She com-menced improving from the first using the prescription. We can not find language to ex-press 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 needs any further treatment. She thinks she is quite well. How wonderful are the efshe is quite well. How wonderful are the offorts of your medicine and magnetised 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. R. Guerrer.

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

Corns and Bunions Speedily Curod by Spirit Prescription.

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

Respectfully Yours, E. Winterdel Brankfort, Ky., Mer. 16th, 76.

Wonderful Success in Mealing the Blok.

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 look of the sick person's hair, sent in a letter, 'and held in her hand enables her to accurately disgnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6448 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

## Testimonials:

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

Mas. A. H. Robinson,—Madium;—My wife was taken about six days ago with a pair 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 look 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

768. Very truly yours, 165 of Jacon A. Flournoy, Marionville, Mo, Jan. 16, 76.

## MRS. A. H. ROBINSON. Healing Psychometric & Business Medium

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

BUILDING, CHICAGO./

ATRS. ROBINSON, while under spirit centrol, on redeciving a lock of hair of a sick patient, will diagnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify fole curiosity, the
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 endicating 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 resport with
a sick person, through har mediumahip, they never fall
to sive immediate and permanent relief, in curable cases,
through the positive and negative forces latent in the
arsten and in nature. This prescription is sent by mail,
and be it an internal or an external application, it should
be given or applied precisely as directed in the accompanying letter of instructions, however simple it may
seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cognisance of.

One prescription is usually sufficient, but in case the
patient is not permanently cared by one prescription, the
supplication 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. Rosumont also, through her mediumaking, diagnose, the disease of any one who calls more herest has

the disease.

Mrs. Rondwort also, through her mediumshop, disences, the disease of any one who calls upon her at her readence. The facility with which the spirits controlling her accomplish the same, 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.

TREES:—Disgnosis and first prescription, \$1.85; each subsequent one, \$2.00. Psychometric Delinestion of character, \$1.00. Answering business letters, \$5.00. The money should accompany the application to insure a reply.

ply.

BEF Hereafter, all charity applications, so insure a reply, must contain one dollar, to defray the expenses of reporter, amamments, and postage.

M.B.—Hiss. Hommon will asserter give as primed sittings to any one. If privacy is required, it must be bettings to any one. If privacy is required, it must be better, accompanied with the usual feet and terms shows stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Hobinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobecoo 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 warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Energypars and quacks will toll you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetits for tobseco, but it is injurious to
health to use it. Mrs. Hobisson's Tebesco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a hand of themists long in spirit-life, and is warranbed to be perfectly
harmless.

This House will pay any chemist one thousand dollars who will, upon analysing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Emmany Puriosophical Puriometries House, Chicago, Ill., either for wholessis orders, single bottes or local agreecies.

# TESTIMONIALS,

Krz. A. I. Robinson's Tobrese Antidote.

Mrs. A. H. Robinson, 394 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

W. P. BULLEY. Tama City, Iowa, Mar. 90, 78,

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 An-tidots, and after using one box seconding to di-rections, it took away all desire for Tobacco.

I would recommend it to all tobseco users. W. F. Burger. Tama City, Iowa. Feb. 10, 76.

Mrs. A. H. Robinson.—After using Tobecco-for more than 25 years. I got a box of your agent, W. F. Burley, and it has cared me from using the same. Tobecco users try it.

JAMMA TROUGHTDER. Tama City, Iowa, April 10, 75,

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Anti-dots from W. F. Burker, and it has cured me oum using tobacco, after using it for years. CHARLES GASE.

Tama City, Iowa, Feb. 15, 76.
PRICE—\$3.00 Pag Box. Address Religio-Philosophical Publisher-ING HOUSE, Chicago, Ill.

Agents supplied (on receipt of the pay) Mirs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1878, and it effectually cured me from using tobacco. Is is the best thing of the age.

W. LEGRARD. 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 cares on record, and advised me to give you a trist. 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. Hazlehurst, Miss., May 1, '76.

## New Advertisements.

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18 W. 21st St., New York City.

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DR. J. C. HOWES. M. D..
Vitapathic Physicism. & Magnetic Realer; Mrs A. D. Howes. Medical Claircoyant, are permantly located at Magnetic Renalization. I hey treat all
discases with Nature's great Vital Constives; Air, Water,
Heat, Electricity. Magnetized and Vitalized medicine.
For particulars ploase call or address us as above.
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JOHN B. CALHOUN Land Commiss.

A TTEND Business College Telegraph Institute at Kalamasoo, Mich. Board \$5 a week.

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ANCIENT, MIDDLE-AGES, and Modern. The great interest in all actions and in cur own thrilling history of 100 years, makes this book sell faster than any other. B books in one. Beautifully litustrated. Low price, quick sales, extra terms.

Address J. O. Holvady & Co., Philadelphia, Pa.

OPIUM HABIT cured at home. 1000 testimentials.
"Baldwin Oity, Kansas, Dec. 1st, 1875. Mrs. Donning is entirely cured. She used 1,222. I used 240 grs, morphine by the hypodermic injection. I was cured in a mos, Mrs. Hessey Williams." Dr. F. E. Masse, Quincy, Mich.

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To be, in its peculiar chracter and varied departments, more thorough the day, it claims ple in their common life and social interests, tuan any other magazine of its class.

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GREAT PREMIUMS For 30 subscri-GREAT PREMIUMS for susucocrates, we give as a Premium, a copy of our Great National Picture of all the Presidents of the United States, elegantly framed in heavy Walnut and Oilt Monding. The most valuable premium ever offered for subscribers at elab rates.

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GENUINE CRAB ORCHARD, SALTS.. THE MILDEST AND BEST CENERAL PUR-

CATIVE IN USE. Endorsed by the highest medical men in the United States. Persons suffering with costiveness of the bowels or torpid liver, will find ready relief by the use of there Salts. None gentine except those put up in bottles with the label of the Crab Orchard-Bprings Salts Company.

J. B. WILDER & Co., Agents, Louisville, Ey. vinits"

May he Restored to Health?

ATI

WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEAS-ED 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 is due too, with almost universal success. means of personal manipulation, magnetized paper.

water, clothing, letters, or medicaments. \$35 Letters requiring disgravis and advice, must contain Five dollars or natisfactory evidence that self and interested friends are unable to pay.

Letters of inquiry simply covering two stooms stance. will receive attention.

BEW All remittancies at pender's rick, unless made by Obeck, P. O. Money Order or Registered Lotter.

# Poices som the People.

JUPITER.—Many social problems that were now perplexing us had long ago been solved and disposed of there; for instance, panperism was an evil entirely vanquished and unknown. He had seen no poor, helpless creatures cringing to their betters for relief; for that which one man possessed in abundance he freely bestowed upon his neighbor who stood in need. When one traveled on this plane, he had no need either to furnish himself with a purse, or equip himself with a ravolver, for man could put confidence in man, and a word of promise passed as current as aliver and gold. Freedom and equality were things realized to their fullest extent; but for all that, he warned us against thinking there were no species of moral or meetal darkness; for he said that, like our own world, Jupiter contained beings of various orders, stations and degrees. He said she had her philosophers, and some of them were gazing at our little planet through the vast extent of space that divided us, and were even speculating upon the probability of its being inhabited. Unlike our scientific men, they had advanced heyond materialistic views, and they willingly yielded praise to the Ruler of the Universe for whatever new law or phenomenon their intelligence enabled them to discover. Her four moons suffused her with a nocturnal stream of light that was far superior to that which was supplied by our one solitary satelnocturnal stream of light that was far superior to that which was supplied by our one solitary satellite, and this, as might be supposed, would give her a beautiful appearance.—A. Spirit, in Medium

It is gratifying to us to have favorable reports from our sister planet. Here pauperism is not unknown, judging from the fact that each county and city has its "Temples of Charity" known as "poor houses." Other spirits report a barbarous race on one portion of Jupiter, and that they have no knowledge of a more chilghtened people. Taxation must be less there than here; no swindling corporations, no heavy taxes to support theiring officials, portions of Jupiter must contain many at-

tractions over this country.

BODDEL -According to Mr. Birk, of London, Buddhism was founded by Gautams, whose teachlug gained for him the name of "Buddha the Enlightened." The Brahmins, as was to be expected, opposed him very fibrcely; but he kept on his way converting high and low, until he died peaceably while sitting under a tree, in his 85th year, about 477 years before the birth of Christ. His body was burned with much pomp, and there was as much content on for his ashes as for any Roman Catholic relic, and no relics were so well authenticated as those of Buddha. Of course Buddha would have been the first to have condemned this relic-worship, for he taught over and over again that the flesh profitch nothing, and that the spirit is the life. After his death a council of his most eminent followers was held, to fix the doctrine and discipline of the church. Buddha had written nothing himself, so three of his disciples were selected to write what he had said and faught. One was to confine nimself to morals, another to discourses concerning faith and doctrine, and the third to the philosophy and metaphysics of the system. The result of this council was the Buddhat Beriptures, which were divided into three parts. A second council was held about a hundred years afterwards, when missionsries were dred years afterwards, when missionaries were sent out to teach. This missionary spirit distin-guished Buddhism from all other religions which preceded Christianity.

preceded Christianity.

BED OAK, IND.—Geo. Emery writes.—A few of us are holding private seances at the residence of V. B. Brown. Mr. B. is a wonderful rapping and clarvoyant medium. Mr. O. A. Wheeler, the physical medium of this place, has been with us. At our isst meeting we were favored with some remarkable manifestations. A solidiron ving four inches in diameter, was placed by the invisibles on his neck, while in the cabinet, to the great autonishment of all. It was removed on returning to the cabinet. Several of us wrote questions on alips of paper, and scaled them in envelops, each one knowing his or her question. Mr. Brown went into a trance and answered each question correctly. Mr. Wheeler is having success in photographing our departed friends, and he will make this a specialty hereafter.

this a specialty hereafter.

MEDIUMSKIP —The view briefly presented above enables a calm observer to apprehend that if Spiritualists generally could and would keep in mind, and use properly, the obvious fact that when a medium's form is fully possessed by a spirit, the medium is no more responsible for what is being done than is any looker on at the manifestations many such altercations as have transpired would never be repeated; for the basis of most charges against the honesty of mediums would then sink out of sight. That basis being the untenable assumption that in the case of genuine mediums all that ever is seen to be done by the use of their organs, is done by them.—Allen Putnam, in Ban-There is certainly much truth in the above state

ment. But should not the medium learn by criticalinquiry whether his actions when entranced are commendable, and his sayings truthful? If not, should she allow himself to be entranced? A person drinks intoxicating l'quor until he reels,—he knows nothing, then, of his brutal treatment of wife and children. A medium who places himself in a condition to perpetrate fraud, should be blamed equally with that person who imbibes liquor, knowing that while under the "influence" he will practice imposition, give false communica-tions, and personate other people, and raise the devil generally. It will not do to relieve the meum of all responsibility for his acts.

EARLY EDUCATION.—After coming to consciousness in the Spirit-world, although they see no literal lake of fire and brimstone, full of helpless, suffering victims, wallowing in its seething, bub-bling mass, as they have been made to believe yet their earthly education has such a hold upon their ignorant minds that they believe there is such a place comewhere, and, as they had not conformed to the teaching of the church, they might at any moment be plunged into this imagi-native lake of fire, there to remain forever. The contemplation that any moment they may realize their worst fears causes the most polynant feelings of remorse.—Spirit of L. Judd Pardes, in Voice of

As a natural consequence the wrong exercise of use of any of the God-given powers of man must result in deterioration or pain. He who believes that God will punish the wicked forever and ever, so shapes his mind thereby that it can not properly develop—as well expect to retain a beautiful flower by keeping it continually in darkness. Such a belief is brutten, and no one can entertain it with out having animal instincts and passions.

MORRIS, ILL.—Joseph Theyer writes.—In the "Volces from the Feople." in the last Journal, is a communication from Sampson Tener, of Sinking Springs, Ohio. He is an o'd friend of mine and I am happy to know he is a Spiritualist. Go and I am happy to know he is a Spiritualist. Go on, brother, we shall soon shake hands on the other side of the river. You are 76 and I am in my 81st year. I think my last cays are the happiest of my life, having no fear of the future. We have been (that is me and my wife) readers of the Journal and Banner of Light ever since their first publication, and have enjoyed great consolation in their partial, and we are now rejuded to know in their perusal, and we are now rejoiced to know that some of our dear departed have made themselves known to us.

VISIONS AMONG THE INDIANS.—Coscoochee, o Wild Cat, was a friend of Osceola in the old Seminole war; he frequently had visions. The following is very beautiful; "When hunting some time after with my brother. Otulkee, I sat alone by the side of a large oak. In the moss hanging over me I heard strange sounds. I tri d to sleep, but could not. I felt myself moving, and thought I went far above to a new country, where all was bright and happy. I saw clear water, ponds, rivers, and prairies, on which the sun never sets. All was green; the grass grew high and the deer atood in the midst of it looking at me. I then saw a mail, white cloud approaching, and when just before me, out of it came my twin sister, dressed in white and covered with bright sliver ornaments. Her black hair, which I and often braided, hung down has back. She clasped me around the neck after with my brother Otulkee, I sat alone by the

and the company

and said. 'Coscoochee, Coscoochee.' I shook with fear. I knew her voice but could not speak. With one hand she gave me a string of white beads; in the other she held a cup sparkling with pure water, which she said came from the spring of the Great Spirit, and if I would drink from it I should return and live with her forever. As I drank she sang the peace song of the Sem'noles and danced sround me. She had sliver bells on her feet, which made a loud noise. Taking from her bosom something, I'kn ow not what, she laid it before me, when a bright light streamed far shove us. She then took me by the hand and said, 'All is peace.' I wanted to ask for others, but she shook her head, moved her hand, stepped into the cloud, and was gone. The fire she had made had not gone out. All was silent. I was sorry that I could not have said more to her. I felt myself sinking until I came to the earth, where I met my brother Otalkee. He had been seeking me, and sinking until I came to the earth, where I met my brother Otulkes. He had been seeking me, and was alarmed at my absence, having found my rifle where he last saw me asleep. I told him where I had been, and showed him the beads. These beads were stolen from me when I was in prison at St. Augustine. At certain periods of the moon, when I had these beads, I could see the spirit of my sister. I may be buried in the earth, or sunk in the water, but I shall go to her and live with her."

OLYMPIA, W. T .- Mary 'Phelps writes .- See ing in your paper that some persons are persecut-ing Mr. Filut, I feel it a duty to give my testimony or the right. About three years ago I addressed a spirit friend, not mentioning any name, sealed the letter so it could not be opened without breaking the seal, and sent it to Mr. Flint. The answer from my spirit friend was returned, with the name of the spirit signed to it, and I am happy to say, that what I asked my spirit friend to do for me, has been done. has been done.

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

PRENATAL INFLUENCES .- "About 1800," says PRENATAL INFLUENCES.—About 1804, says Mr. Fowler, the Prenologiet, "a passionate, blustering man, and very violent when angry, then living with his family in one of the New England States (naming it, which was do not recall), becoming highly exasperated at something his wife had done; came into the house at a door opposite to where she was kneading bread, with her back towards him, and emitted a storm of shusive epi-thets upon her. Turning round to reply, she was so choked with her feelings she could not speak, and for an hour, more or less, kept on kneading, being so stilled with her emotions she could not utter a word. Three months after this disagreesble encounter with her brutish husband occurred, a son was born; and though he lived in the same house, and worked on the same farm with his house, and worked on the same farm with his father, and had a wife and child there, yet it was not till he was near thi ty-five years old that he spoke the first word to him. One day when working together in the field, and the son wanted very much to sak the father a question relative to the work in hand, he involuntarily came up towards the father, and turning round, so as to present his back to him,—preckely as hi mother did when receiving his outrushing wrath,—and then walked away from him, as did his mother, after finding her tongue refused to speak, and made out to speak to him for the first time in his life. And ever after, when addressing him, invariably turned his back; for in that position only could he even speak to him, though he subsequently often tried to do so while facing him."

What an extraordinary potency in those prena tal influences that surround the embryotic child, As an illustration, the child of Kate Fox is an extraordinary medium. Mrs. Maud Lord's little girl sees spirits, talks and plays with them. So real they are to her that sometimes she mistakes them for human beings. On one occasion abe hauded a tumbler to one of her spirit attendants, and letting go of it, of course it fell to the floor and was shivered to fragments. Jonathan Koons was a splendid medium, and all his children are more or less mediumistic. The embryotic child senses all the surroundings and impulses of tha mother, and she can make an angel of beauty or a demon of darkness; the can even transform it into an animal.

THE DIVIDING LINE.—Where is the dividing line between those animals that have spirits and those who do not? Really, all would like to know.—S.

If such a dividing line, it is difficult to tell where located. Darwin says that the more the habits of any particular animal are studied by a naturalist, the more he attributes to reason and the less to unlearned instincts. He does not say a particular order or species of animals. He aliudes to Dr. Hayes work wherein he states that while traversing the polar seas his dogs, instead of con-tinuing to draw the sledges in a compact body, diverged and separated when they came to thin ice, so that their weight might be more evenly distributed. This was often the first warning and notice which the travelers received that the ice was becoming thin and dangerous. Now, did the dogs act thus from the experience of each indi-vidual, or from the example of the older and wiser dogs, or from an inherited habit, that is, in-stinct? This instinct might possibly have arisen since the time, long ago, when dogs were first em-ployed by the natives in drawing their sledges; or the Artic wolves, the parent-stock of the Esqui-maux dog, may have acquired this instinct, impel-ling them not to attack their prey in a close pack when on thin ice. However, in their act there seems to have been intelligence manifested, an actual knowledge that was indeed surprising, and superior even to that of many human belogs. The same degree of intelligence is manifested by all animals, which becomes plain when their habits are carefully studied. Even snakes in their cruel fascination of birds, exhibit a degree of intelligence or method of action, that excites the astonshment of the beholder.

ANOTHER IMPOSTER EXPOSED .- T. D. Hall, o San Francisco, Cal., writes.—We have had considerable materializing in San Francisco of late; but as yet I have to hear of any that has proved genuine. There is a fellow here that styles himself the wonderful Dr. Mathews. He claims that he was a medium in Chicago, before coming here. This wonderful doctor became a materializing medium very suddenly, under very suspicious circum-stances. The other Sunday he was at Charter Oak Hall where there was a seance being held, and one of the lady mediums denounced him as a fraud and that his materializations was done by himself. The wonderful Dr. Mathews then arose and raising his eyes towards heaven, and in a very effeminate voice, declared he had been a medium for more than thirteen years, and that God and the angels had given him the high and heavenly gift of materializing, which he gave to the world at fifty cents a had. When he yet through speaking, a cents a head. When he got through speaking, a young man came and stated that he had been an accomplice of Dr. Mathews, but repenting of his folly, he wished to do the best he could towards undoing the wrong he had been guilty of. He then proceeded to explain the modus operand of the so-called materializing. He said that Mr. Mathews had several handkerchiefs and vells several Mathews had several handkerchiefs and vells secreted in his clothing. The handkerchiefs he binds around his head and covers his face with the vells, using brown vells for colored faces. There being very little light in the room, and the sitters being a considerable distance from the cabinet, it is almost impossible to see the face at the aperture, consequently the Doctor is not very readily detected. The San Francisco Society of Solritualists appointed a committee to piace Mr. Mithews under strict test conditions. He declined being placed under any test conditions whatever. He said he considered himself a gentleman, and would not allow any one to secure him with rope or in any not allow any one to secure him with rope or in any other manner, nor will be allow his clothing to be examined before entering the cabinet. He simply walks into his cabinet, secures the door on the inside, and proceeds with his Funch and Judy show, which he calls materializing, his accomplice tak-ing care that no one approaches the capinet. He is about played out here now, and I should not be surprised if he was shortly to appear in Chicago with his heavenly gifts.

The country is full of such impostors, and those who fall to read the Rangio-Phinosophical Journan, are daily imposed upon by the most contemptible rascals living.

Christian Spiritualism — My control to night . Harbinger of Light.

THE WAY IN

is for the benefit of Mr. Walson. He must by all means go to the convention, for the good he will do there will be like "bread cast upon the waters." He must not yield to any radical views. Christian Spiritualism will manifest the moving power, while radical Spiritualism will kill the interest of the doctrine of Christian communion. The world will not accept radical Spiritualism, with so many other isms that are tearing down in their tendencies. You must not tear down but build up. Your foundation is the rock which Christ mentioned to Peter when he said, "Upon this rock." That rock was Christ's doctrines which he came to teach, being commissioned by God the Tather. You are commissioned to preach that gospel, and you must go when called. you must go when salled.

The above communication was addressed to Rev. Samuel Watson by the controlling spirit of bis circle. That spirit is decidedly Christian in his views, and is anxious to have our good brother carry out his ideas in a forthcoming convention. Thus we see that the shades of Orthodoxy still cling to spirits, and they return to give expression to their former views. Education and prejudice make spirits give expression to some very peculiar sentiments: Spirits return and communitate who are still firm in the Catholic faith. As spirits progress, the love of creeds die out within them, and the whole has been as attle rubble. and they look back upon them as attic rubbish.

ELEVERYARIES.—The theory of fragmentary souls, or beings that have no existence as human beings, but are half fish and fowl and half human is in itself untenable. There is nothing in nature to show that any such hybrids exist naturally. \*

\* You must bear in mind that the region of occult science is a region of occult science. count science, is a region of elements, much finer, and much less subject to organic laws than our own; that these grotesque figures and forms, wraths, ghosts, hobgoblus, fairles, gnomes, and various other personalities, are symbols to express conditions or qualities, that the human mind itself must pass through.—Cora L. V. Tappan.

Here we have a flat denial of Col. Olcott's post tion, leaving the reader to foment and stew amid this conflict of ideas. The only resource now for Col. Olcott, is to present an elementary to a public audience. That will settle the question.

a public audience. That will settle the question.

BROOKS GROVE, N. Y.—E. D. Warren writes.
—Allow me to extend my heartfelt thanks to you who have faithfully and generously contributed to my spiritual welfare; and in sending the dear old Journal to gladen our hearts and brighten our pathway while passing through the transitional stages of development, thus far. I profited, as a new subscriber, by your very low rates and now ask to be placed upon the list of life subscribers. I like the radical tone of the Journal more and more, and although differing with you upon rome essential points of our glorious philosophy, I can see you are approximating nearer to the mark, and ultimately will doubtless acknowledge that supernal law governs, controls, and directs the phenomena and manites atlons of Modern Spiritualism. I have been quite silent of late, have not "spoken in meeting" or through the Journal in a long time; but the good angels have been striving with me of late, and I am convinced of their carnestness, and doubly so of the need of laborers in estness, and doubly so of the need of laborers in the cause of spiritual reform.

Thanks for kind words and subscription money Our heart is made glad and our hands are strength ened thereby.

SPIRIT HANDS IN FOLL GAS LIGHT.—We, self and wife, were seated in a room well lighted with gas, when a beautiful hand, evidently that of a female, emerged from the table, and with a pencil wrote upon a sheet of paper placed on a slate on wite's lap, an affectionate message, to which was signed the name of one who was very deer to us, and who had passed away come aix months previous. The hand was perfectly formed and distinctly visible to us both. Every movement of the hand was as free, natural and grace ful as in life. The writing, though not well done was effected with apparent freedom. There was nothing visible about the wrist. The hand did not terminate abruptly; no distinct line marked the termination of the hand, the upper portion of the wrist being visible. The hand remained visible about five minutes.—Dr. Orowell.

This was a splendid test. Being in a room well lighted with gas, it must have been of a satisfacstory character. A spirit hand wrote on the wall of the palace of Belshazzar, "Mone, Mene, Tekel Upharsin," and to day in numerous cases spirits are performing like feats. In older times spirits gave communications to the people the same as now. 892 years before Christ, Elijah, then a spirit, wrote a communication to Jenoram, King of Israel, fortelling the doom that awaited him. See 21 chapter of 2d Chronicles; "And there came a writing to him (Jehoram) from Elijah the prophet, saying, Thus saith the Lord God of David, thy father, Because thou hast not walked in the ways father, Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judes, but hast walked in the ways of the kings of Israel, and has made Judah and the inhabitants of Jerusslem to go a whoring like the whoredome of the house o"Ahab, and hast also slain thy brethren of thy father's house, which were better than thyself, behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have g'eat sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

sickness day by day. EVIL SPIRITS.—We have recently had some mediums developed among us that we can not quite understand. One, a little girl of thirteen years, seems controlled first by one spirit, then by another, and not unfrequently by some evidently bad be controlled by an ineurate, she appeared to be controlled by an ineurate, who described his condition as being far worse, if possible, than any lake of fire and brimstone.—Mrs.M. A. Bedford, of

Mediums are compelled to suffer more or less from those who pass to spirit-life saturated with whiskey. Their presence will often make a medium drunk. The spirit is in a measure poisoned by the liquor, with the very essence thereof, and when it comes in contact with a sensitive brain, it will reel as it drunk.

CHETOPA, KAN.-Elijah Justice writes. can't do without the JOURNAL on account of the good news it brings, and the scientific articles that it contains. Go on with the good work.

Yes, the Journar does furnish good news, but lately it has been compelled to present to the world some unsayory dishes in the shape of exposures. We do not blame the "frauds" as much as we do those who attend their circles and who will swear they saw a child, wife, brother, sister, husband, etc., and to suggest they may be mistak-en, is only to be insulted in return. Placing the "medium" under no test conditions, they are in part to blame for the frauds perpetrated.

Surcides:—At a recent sitting of one of our circles, the subject of suicide was suggested to us by an eminent spirit, who in his life held a Professorable (anatomical) in Edinbro; he states that he witnessed the rash suicide of the young man Thompson at Hawthorn, and depicted his miserable entrance into the wpheres, in fact on two occasious he alinded to the subject. Now this gives slous he alimed to the subject. Now this gives Spiritualists an opportunity to remove an error from the minds of some who imagine that by severing forcibly the ties that bind them to earth, they are at once removed from troubles here to peace beyond. A little reflection will convince even the most ignorant of the fallacy of such resconing. At our birth we are placed upon this earth in our first sphere; to mature by natural laws of development until rips and ready for the second change—so that it becomes apparent that any violation of the grand designs brings in its train confusion—the poor sufferer finds on his entrance into the second sphere, that he can not at once unde the wrong he has committed—he or she hannted by remorae with mind for accusar sees hanned by remorae with mind for accusor sees little hope of escape. I have frequently heard people heedlessly talk of the value of human life, when by a simple act they can at once be in Elysium—they defend their position by the teachings of spirits, who describe the happiness of the next state of existence, but let them once have the confession of a suicide, and then, how few would contemplate the crime of laying violent hands on their own sacred life. Suicide appears moder various forms—such as drunkenness, victous habits, drugs, etc., in addition to audden destruction, all of which entails future antiering.—John Vevers, in Harbinger of Light.

It is always beat to take a conveyance to spiritlife, not contrived or fashloned by our own hands. We were placed here without our own volition, and it is test to be taken away by the same moth

and it is best to be taken away by the same method. We know sometimes that the ineantive to commit suicide is strong, still the better judgment triumphs, and the work of self-destruction is stayed. It appears from the Losdon World, that a curious incident occurred in the trial of Madeline Smith for the murder by policining upwards of 20 years ago, at Glasgow. An eminent Turicologist was examined, and the question was put to him whether there could be a poison that would not leave a trace. The man of science replied that he could name several. He was requested by the counsel to mention them accordingly, but this he very properly declined to do, and his refusal was sanctioned by the court. The great chemist has aince said that he has received several hundred letters, saking him to describe the poisons which letters are several attended to the poisons which left no trace, and after attributing a large number left no trace, and after attributing a large number of them to adentific persons, there was still a substantial residuum which he th ught were of an unsatisfactory and suspicious kind. Thus we see there are many who contemplate committing subcide, who never put the rash act into execution, in consequence of the disgrace usually following it. If people would only realizath fact that they can not 'run away' from a wrong deed by any method whatever, they would never think of committing suicide.

"THE IMMERSURABLE FUTURE."—In your issue yesterday you say, speaking of the Western high-waymen, that three of them have gime to the Summer land." Recent investigations have settled it, at least in a large number of minds, that the term should be used on y in the general sense, to mean the immeasurable future world which succeeds the present. It is made up of an almost countries and variety of countries and countless number and variety of countries and sceneries and inhabitants, among which every known or conceivable type and shale of human nature may and do find congenial local habitations and associations after death. Now possibly (not wishing to prejudge any soul's deathry), if you had said the "three highwaymen had gone to Diakking," or to the "Land of the Diakks," their fact, ante-mortem, for a considerable duration of time, could have been better imagined by your realers. could have been better imagined by your readers Summer land does not mean "heaven," neither does Dlakkium mean "hell"—although it does mean the realm of conflict. from which progress is alowly certain, always accelerated by the desire and worthlass of the individual.—Seer, in N. Y.

Gradually Spiritualists are becoming cognizable of the fact that the future world is made up of an almost countless number and variety of countries. scenes and inhabitants, and each one gravi tates to the very place he is adapted to occupy—
it may be a locality designated as hellish. In "Inner Life Masteries" a dark spirit is represented as
controlling the medium. The one who gives the
account says, "We have heard him (the medium)
hiss, and seem to withe his body like the serpent
when crawling, and dark out his tongue and playit
like a reptile."

Is SHE, TOO, AN IMPOSTER?-J. E. Abbott, Syrscuse, N. Y., writes.—I sent you an account of a materializing seance of Auna Eva Fay, and asked that it be published, but since that writing cir-cumstances have occurred here which make it al-together heat not to print that account. In fact I do not wish you to publish it by any means, else that might involve the printing of another, which would only be damaging to the cause of Spiritual-

We did publish a very brief synopsis of your communication. We infer from your letter that she has been "tricking." Spiritualists are beginning to consider that it is not absolute evidence that a medium 1: genuine, even if friends are recognized sometimes. At Mrs. Hennett's seances, Bo ton, one man saw his "angel" mother; another his "sweet" darling child; another his "precious" wife, etc., etc., all of whom were false, figures. She has been proved by the Boston Herald as one of the worst "pills" among all the importure. We saw then, that it is no absolute care postors. We say, then, that it is no absolute cer-tainty that a medium is genuine, even if spirits are "recognized."

CHELSEA, MASS.-Mrs. S. A. Thayer willes. May the angels strengthen and sustain you under all difficulties, and put it into the hearts of brother and sister Spiritualists to come forward with a helping hand, and defray expenses (if there are any) of the Woodhull and Claffin trouble, for you have been the means of doing too noble a work in that respect to suff r financially or otherwise.

FREE AGENCY.—If free agency had any founds tion in fact, mankind could set these laws at de-fiance, and become anything they might faucy would enhance their happiness; and if they fried one course, and that failed to meet their expectations, could by a more act of their will change to something else, and go on so, ad infinitum.—A Spirit, in Volcs of Angels.

Well, now, Mr. Spirit, if you are not laboring under an halucination, we are. Somebody is decelyed. One of us is standing in a wrong position. Which? The principle of "Try, try again," with you is of no importance. With us it is the magic wand that leads to success. The main difference between a man and an age is, the former can change his tune, the latter can not. Just so sure, change his tune, the latter can not. Just so sure, Mr. Spirit, as a man can select the tune he will song, from Yankee Doodle, up or down to that of the good old Methodist hymn designated as "Old Hundred"—just as certain as he can do that, he can change his occupation, his method of doing bus ness, etc. Mr. Spirit, please consider this matter further and report.

OLD Avery.—Old Avery is a money grabber, but chronic rheumatism has got him, and so he cruth-es it, and will till death, and after, perhaps, for a spell—there is some evidence that life's momentum lasts beyond the vell. How willingly he would exchange his money, though tearfully, for a pair of fresh legal. Ohl beautiful compensation, thou givest every man a griefl lucky is he whose weak spoke in life's wheel is the financial one—only a pocket grief.—J. Whetherbee, in Banner of

MAQUOKETA, IOWA.—Mrs. D. P. Smith writes.—I flud my greatest enjoyment in reading the Religio-Philosophical Journal and should not know how to do without it.

The JOURNAL presents a feast each week for the mind, hence those who have been accustomed to the luxury, can not well dispense with the same CHRISTIANITY.—"Tae British forces," says an eye witness, "have made Christianity and Civilization in the eyes of the Chinese, synon-

ymous with murder and rapine." The teachings of Confucius are in all respects equal to those of Jesus who is only one of the many Saviors who were crucified in the past. The memory of Confucius is held sayred by a nation representing about one-quarter of mankind. The history of Confucius is reliable: that of Jesus full of contradictions. The latter even "borrowed" the former's Gold-

en Rule, without even giving credit therefor.

ELEMENTARIES -Col. Oloott says they do exist. He is in earnest in his assertions, and we say let him have free scope in his inquiries. To try to frown him down would be foolish in the extreme. If no such entities as Elementaries, if they only exist in the fertile imaginations of Madame Blavataky, Col. Oloost and others, they are as harmless as a simple thought. If they have an existence in the inner world, the sooner Bpiritualists become cognizant of the fact the better of they will be. Col. Olcott savs: "But here is where Mr. Fitta' alleged discoveries will come in play. Without claiming to be a theorgist, a magnerist, or a Spiritualist, our Vice President promuses by simple chemical appliances, to exhibit to us as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think

for a moment of this astounding claim!" Nothing would give us more pleasure than to see the statement of Col. Olects verified. The people will be ingredulous unless he demonstrates publicly the truth of his assertion. Come, Colonel, prove your statements, just the same as Fulton did when he applied stam to navigation. The microscope has revealed wonders that scientists never thought existed and may not Mr. Felt have appliances by which he too, can unfold new facts, new ex-

MARIETTA, GA-R.O. Kerr writes:may lose sight of the time to renew my sub soription, but your paper never, for to it and the good angels I owe all I know about my home in the Spirit-land, and my preyer is that your days may be multiplied and made happy, as a recompense for the great g od you have done to the world at large.

No Spir tualist with an investigating turn of mind, can well do without the Journay. It is the only spiritual paper that dered to fight Moses-Woodnullism. The others were afraid of "hurting" somebody's feelings, or "treading" on somebody's "corns." The information which the Journal contains in reference to the future life makes it especially desirable to the reflictive mind.

Invocation to God —It is usual to pray delty, and in doing so it is well to have the same couched in beautiful language. There is a vast diffirence between the invocation of an old Presbyterian descon, and that of a venerating spirit. The following through the medium-ship of Mrs. Jennie S. Radd, in the BANNER, is certainly one of the finest invocations that we have read for some time. The spirit beseech ingly said, "Our Father and our Mother God; as we stand waiting before the throne of the great Immortal, we ask thy kindness, thy protection. We ask that, as the dew strengthens the flower and brings out its beautiful col-ors and unfolds its petals, so may thy love bring into flower and into beauty every soul here present. On may thy strong arm, which reacheth forth among the angels and sendeth them on their missions of love, reach even into this room to day; and may it take each weak-ened soul by the kand, and bring it up to a higher, better plane of existence. As the dewdrop falls upon the flower, so may portions of thy never-failing love fall upon these thy children. Ohl may their lives become sauctified,

may their hearts become strong by communion with the angel-world. And onl our Pather and our Mother God—the aweetest name that we can give to thee—we know thou watchest o'er us, that then sendest forth thy never fail-ing elements to sustain and guide us, even as the mother watches o'er her little ones. Wilt thou protect and guide us? Help us as we bring these mesages of love; keep us and hold us unto thyself, and we would give to thee all the praise, now and forevermore. Amen."

But here is another prayer, brim full of simplicity, and amusing withal. It was made by a colored man, and is as follows: "O Lord God of dis glorious universe, wilt don look down in de ofmipresence of dy eye upon desc dy collard children bowed upon de kuucklebone dis night? Take a solemn peep upon us and let a heap o' light in. Don knowest what dese dy poor darkies need. Dare be Sam, dere be Jarry, and dere be Pompey. Day are in dere sins, that's what I reckon. Help dem to git: up and git from the wilderness of sin, and come into de clearing of salvation. Take a solemu peep also upon de darkies in de other cabin, who fiddle and whirl upon de bombastic toe, while dy servant fulminates words to dee.
May dey rise above the anthratory things of
dis world, and fly lik; Massa Linkum's balloon heavenward." We intend to get a prayerometer as soon as possible, in order that we can measure the hight which each extends heavanward. We take pleasure in reading invocations, especially those made by the colored people.

KANGESTATIONS IN THE LIGHT. -Dr. Monok the medium, and two ladies scated themselves on a very large and heavy sofa. He then asked me to take a chair in front of him. Placing his hands on my shoulders, I then grasped his hands in mine, and instantly the sofs, Dr. Monck, and the two isdies—a combined weight of at least 600 lbs.—rose right off the floor, in the light, in full view of the other vis-itors. Four hand-bells on the table became quite agitated, and moved about, and rang singly and then all together. A musical box —simply the works, the case having been broken off—was then wound up, without a key, in the light, close under our eyes. It spelt out messages by stopping the instrument at the letter of the alphabet required to make up the words; it also played fast, or slow, or stopped entirely at our request. A musical album also played in the same curious manner. At the same time, Dr. Monck's hands were in full view, and to show that no hidden appliances were used, the musical boxes were lifted off the table, and then the same things took plage. A pencil was placed on the table with a place of paper, marked with the initials of all the persons prosent. The pencil was then observed to move, then place itself in a slanting position and sctually write. This happen-ed several times.—London Medium and Day.

Those manifestations are splendid, occurring as they did in the light. The spirits in this country prefer darkness to light-not that their ways are evil, but because we suppose they are modest, and don't wish to be imper-timent and get shead of the Haglish spirits. We are, however, far ahead of the Raglish Registralists Spiritualists, we are glad to say, in one important feature—viz: Exposures! This kind of manifestation seems to be on the increase! We propose to keep ahead of England in some

APPRICIATIVE — Ora P. Randolph of Bartonsville, Vermont, writes:—Deming it a duty as well as a pleasure, I write to you to express my sincere thanks and appreciation for your kindness in publishing the notice Mrs. Luns Hutchinson, of California, sent you, regarding myself, stating of counstances and conditions. I have suffered the pangs of want, ever desiring for something higher and noble, but every wish has died in a wail till. I have off times wished death would hear me and come to reverse the control of the contr to my relief, and take me away from the hard and tollsome life to which fate consigned me; but through the kindness of Mrs. Hutchinson and yourself I have been successful, and I now wish to express to all who have kindly and cheerfully responded to the notice my sincere thanks and appreciation.

We are glad to learn that the daughter of the distinguished Dr. B. P. Randolph, has been successful in finding a pleasant home.

REINCARRATION - Une idea that Richaga na tion is necessary, that a spirit must return to earth to complete his education, would be equivalent to setting back the whole world to that period of its history when mail, cosches and canal boats were our only means of travel from one city to another. It would be fool. lak for a man to attempt to wash himself clean in a mad hole, yet spirit must be reincarnated in a ball of mud—the body—in order to "round" itself out. Improvement is constant. ly taking place in the Spirit-world; then wherein the accessity of Re-incarnation?

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Cleanledoù from podo 54.

be leader of all. Wesley inquired, "Who are Lan " "These are this shildren of Israel still journeying towards the Promised Land," replied

his guide. "Do they still refuse to believe in Jesus"

"Certainly they do. Their heaven is located shove Jerseelem."

Wesley found that the patriarchs were not there. Their spirit power had so ripened that they had progressed out of that position. He was charmed with the beauty of the country of the children of Israel, as well as with the temples in which they worshiped. Above Jereasion is an exact pattern of the temples of that city is which they did worship. The temples of that ancient city had been reproduced. They gathered spirits, therefore, from the inhabitants of earth. They believed their savior was coming to earth. Wealey's guide then took him to another sphere. He past through what seemed to be a belt of luminous other, supported from the patriarchial heaven of the children of Israel. He came within sight of the earth itself, and he seemed to discover that this tract in which he had entered, had certain commection with the children of earth, "This," his guide said, "was the beaven of the Protestant Christian." Here Wesley noticed several divisions; one sect arrogantly excluded another, each exceedingly anxious to keep its heaven from the others. Wesley then saw the Roman Catholics' heaven. Ohrist did not dwell there. They, however, expected him. They employed their time in singing and praises to God, and in praying that Christ might come. They did nothing for others; they ministered to no one. They did not believe in spirit ministration. Their only object was salvation for themselves and friends. His guide then said, "There is another heaven to which I want to introduce you." He then entered a broad arena evidently far removed from any other heaven; a sphere in which there seemed to center vari ous hues of converging light, representing different figures. Here were groups of temples. Wesley saw from what appeared like a slight eminence, what seemed to be a teacher. He was informed that here was the heaven of the disentaralled souls, who have no especial manner of salvation, who came to this heaven through no creed or dogma. This was the second interstellar sphere. There were spirits from every planet here also. The spirits here were composed of every shade of belief. They move in accordance with the thoughts within them. Wesley saw a luminous body in which there seemed a radiant form teaching and instructing others. He was a noble man, and seemed to govern. He saw little children bearing flowers to earth, and carrying out missions of love. He found that Jesus, the Bon of Man, stood in this heaven. He bowed down in humiliation before him. He asked permisalon of the great teacher to become a messagebearer from heaven. His guide, clothed in oriental splendor, then left him. He then found himself standing in a group of little children. It was said to him, "If you find any sorrowing ones, assist them." He found that the kingdom of heaven was not in any place, but abiding only in his own spirit, Wherever he found sorrowing ones, he went to beer them blessings. Those who have their own salvation in view, should lay their offering at the first human shrine that needs it, and Christ will bless them, and multitudes will smile upon them.

We must concede that Wesley exhibited a wise discrimination in selecting this place for his fature home, and his narration was eloquent and charming throughout.

Is the Devil Dead?

Mrs. A. W. Bates of South Decideld, Mass.,

"I see, too, that you ask, 'Is the Devil Dead?' I do not believe he is. I am sorry you have come to a conclusion on the subject, for I have read those urticles with much inter-

No doubt there are hundreds who would like to know more about the occult powers of the human soul, or its power to do mischief, etc., while the body is calmly sleeping. Why, my dear sister, we had just commenced, as it were, those articles, having said nothing of the occult powers of the human soul, until our "conclusion." Those who read the "conclusion" of the series of articles, have enough to think about for one year, without our venturing further in the mysteries so little known to homenity.

From Minnesota.

Mrs. Esther T. Douglas, of Winons, Minnesote, writes as follows in reference to the Minnesota Convention, which met at Minneapolis, on the 6th day of October:

"Dr. Watson was so charmed with Thomas Walker's first lecture, that he said. Let him do the lecturing, and give him anything you inlead for me. When he was about to leave, and money was tendered him, he said, 'I meant what I said, give it to Walker. The Convention gave Walker \$50."

Dr. Samuel Watson is one of nature's nobleman, and the Spiritualists of Minnesots are among the best in the land; they are liberalalways magnanimous. Our young friend Walker has fallen in good hands now, and he will receive ample remuneration for his servi-

Mas. JERNIE LORD WEBE-At the carriest solicitation of her friends in New York, will remain in that city until further notice, at her old address, 18 West Twenty-first street. Mrs. Wabb gives general satisfaction, we understand, as an independent slate-writing madium as well as for various other places of mediumskip.

### Fraternal Calla.

Bro. Orapsey of Minnesota gave us a fraiernal call while on route to his home after a long ecturing ture into the interior of Illinois, accompanied by his wife, who is an excellent

medium. Bro. B.F. Underwood, looking well and hearty m ever, gave us a fraternal call while en route from his home in Massachusette to fill appointments in the interior of Illinois.

Bro. James H. Young, State Missionary of Texas, made a fraternal call while en route to the Contennial Exhibition at Philadelphia, Ho is in good health and a faithful worker. Each will take subscriptions for the Jouanal and LITTLE BOUQUET.

# New Trial Subscribers.

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All other propositions for trial subscribers heretofore published, are no longer available. Agents will please take notice and govern themselves accordingly.

Priends everywhere will oblige by seliciting such subscribers.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY OR the 13th day of September, 1876, granted Letter of Fellowship and Ordination to Bro. Char. M. Plumb, of New York, constituting him regular minister of the Gospel and authorising him to solemnise marriage in due form of law.

DON'T WAIT FOR BILLS to be sent for collection, but send on the money past due for subscriptions and for renewals without delay, as a legitimate means of rendering us assistance. Pay your own subscriptions, and get us as many new subscribers as possible, and we will defend ourself against all the libel suits that the emissaries of nastiness can institute.

## Married

Married at her residence in Ohiosgo, October 12th, by C.M. Plumb, Minister of the New Gospel, Mrs. Cora L. V. Tappan to Mr. Wm. Richmond of the same city.

George MacDonard's new seriel, "The Marquis of Lossie," is begun in the number of Littell's Living Age for Oct. 21st, printed from advance abects. Its opening chapters are full of interest, and give promise of a remarkable powerful story.

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

A STORY FOR BOYS, by J. T. Trowbridge, en titled "His Own Mester," will begin in 8%. Nicholas, for December.

DR. HOLLAND's new serial story. " Nicholas Minturn," will begin in Soubner's Monthly, for December.

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

wrs. Blair the spirit artist was the Sub JECT TREATED.

DEAR MRS. ROBINSON, 894 Dearborn Street Chicago, Iil.—I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "aleep alone," and as a friend from Ohio— Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by

what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securely locked before retiring), as the figures approached we both gave a seesam at the same time, hence it was no clairavoyant vision on my part (and Ellen is no medium at all), but the spirits were so fully materialized we thought them to be parsons in earth-life. One of them, the first figure approaching, was a tall dark complexioned man, with long white hair and beard, to took his place directly over our heads and laid his hand on my forenesd; the other was a young Indian girl. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Smith get out of the bed, but not until her screams had brought me to but not until her screams and brought me to my feet, did the spirit drop the bedding; but she kept waving her hand for her (Eden) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it looked. The next night we had a similar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had not discouraged, for I have been sick and usgot discouraged, for I have been sick and us-ing medicine for two years, to no effect. I have used magnetized papers from five differ-ent physicians, but never saw a materialised

spirit before.

I had become akeptical in regard to magnetised papers, but have now to admit its virtue in enabling spirits to aid the sick, and I have faith and hope that the spirits will help me, as I can alone do nothing. I am now far better, may God's best angels ever attend you is my grateful prayer.

Affectionately Yours,

Luris M Buirs.

Book Bottom, Mass. Oct. 16 in '726

Rock Bottom, Mass., Oct. 16.n, '76. The above is a true statement of facts as witnessed by me.

Bleef W. Skitte. of Balleyne, Oalo,

## Convention.

The Northern Illinois Association of Spirit-The Morrages Hillsons Association of Spiritualists will hold its next meeting at Grow's Opera House, Calcago, on the 25th and 26th of Movember, commanding at 10 c'clock, Saturday morning, holding three sessions each day. Susie M. Johnson, Capt. H. H. Brown, E. V. Wilson, Juliet H. Severance, M. D., and other moselesses will interest the rescale. other speakers will interest the people. All progressive minds whether of our faith or not, are invited to meet with as and participate in the deliberations of the Convention. Meals will be served in the Hall and every pains taken to make this a pleasant and profitable time. Let the friends everywhere so far as possible turn out and we will have a feast of good things.

JULIUT H. SHYRRAMOR, M. D., Pres. B. V. Wilson, Sec.

St. Paul, Minn.

The Spiritualists closed their assembly in this city on Sunday evening, with a rather remarkable exhibition of oratory by Thomas Walker, an uneducated boy brought here from the State of Michigan. In the evening Harrison hall was packed to overflowing, and many who have no faith in Spiritualism were both pleased and astonished at its pretended or real manifestations from such an unexpected source. Walker spoke while in a trance, and when awakened, claimed that he could not remember or recall one word spoken during his long, cloquent and animated discourse. Notwithteanding his lack of culture, the language was strictly grammatical, and nonplussed the was strictly grammatical, and nonplused the skeptical portion of the audience.—St. Paul (Minn.) Tribuns.

## The Winter Campaign.

To the Lieurals and Spiritualists of Kansis and the West, Greeting:—Friends, I have carnestly entered upon my labors as an independent spiritual missionary worker, have already delivered some ten lectures in Fairmount, Tonganoxie and Dimond. I have en-tered the field single handed and alone, on which "line I intend to fight it out," with the help of such friends as may feel to unite their one gies with me, until humanity shall be saved, and lifted from their present thralidom. of error, ignorance, superstition and bigotry in Kansas and the entire world. Now who will extend a hand or spare a dollar, ten or more, to marshall all liberal minds and friends of free thought and free speech, against the hosts of bigotry and intolerance. Let us organise everywhere, and especially in Kansas. It is well known that one poor soul, though gifted with the philosophy of a Plato or the elequence of a Demosthenes, can do little a foot and alone. And though we have the sympathy of the RELIESO PRILOSOPHICAL JOURNAL, for which we will take subscriptions, and the approximant of thousands of bind and the encouragement of thousands of kind guardian spirit friends as well as friends in earth life, we nevertheless want to combine all the liberal elements of Kansas into organizations without a creed, so as to work unitedly together for the promulgation and diffusion of knowledge which is the true Savior. Come, Liberals, come Spiritualists, and let us unite and do something for Liberalism and Spirituslism in Kansas?

All letters should be addressed to me at Tonganoxie, Leavenworth County, Kansas. Priends, where "two or three of us can gather sogether," we can have a lecture and I will be "in the midst of you." I challenge the advocates of the religious dogmas—the Ureedists. to a discussion everywhere and anywhere; for with my angel friends to inspire, I am in earn-

THOMAS COOK. Melvan, Kansas.

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OBITUARY.

Passed earth to Spirit-life, June A. Assorr, wife of C. M. Abbett, of Spirit Lake, Iowa, Sept. 18, 1876, in the tim your of her mis.

She was a most enemplary victims and much estreet established by a large circle of friends. Was baried with Paurone bonors, of which order she was a prominent member.

O. E. A.

Passed to Spirit-life. Aug. 1863, after a belof but pale. ful illness, Mr. Hinau Wusent, of Miss, Minn., aged 50

years.

Hr. Whishe was one of the pioneer settlers of the Whitewater valley, a beautiful pet of fertile land, which borders on either tide of the Whitewater river, whose name is derived from its sparking water, that like a terest of alive ambroidering tracking motion, that like a terest of alive ambroidering tracking motion, that like a terest of the hundred feet heady, with which natu e has girdled Wiscons county and water beside the grand old Blatic that, rise like mighty sentimele, rearing their promittened five hundred feet above his mortal remains, rest is nature's silent many, one of greation's noblest works—an homeet in in.

Though is early life admitted on profession of faith to the Repliat church, for the last twenty five years his intellect had ignored, he dogmas of religion, seeking piritual satisfaction in the simplifaith of a future life of happiness when his soul should be freed from earthly strife, because he honored the polden rule. Mr. Whitewer was universally respected for his sterling integrity, his hisdomest and homest dealings with all man.

Though during the last two years of his life he become somewhat interested is spiritual manifestations, the religions that was possiliar to him, might have prevented any marked supression of his faith in the Low revelation.

It was the writer's sould for the to be on a whit to

iton.

It was the writer's good fortune to be on a visit to friends in Elbe, when the angel of death came to release from the crum bing rains of its mortal temple, the noble spirit of that good man.

As I was succeedful in relieving repostedly through spirit guidance, his intense suffating the benacity with which he would ching to my hand when I attempted to go away for a few hour's repost showed the great depth of his trust in angelic ministrations. Gently I sented his angel guardians to sever the chorde of visible life, and I have at or received their united thanks for the blessed service.

A widow and two married daughters remain, to month

and I have at on receiver trees and in the people of the people of the people of the married daughters remein, to mouth the loss of a faithful hasband and fond father. In compliance with their request, I performed the funeral service, which was largely attended from adjacent bowns. At Beaver, a village five miles distant, the church was courteonally opined for the occasion, showing that Christian brotherhood is outrunning denominational intolerance, and progress is the watchword of the peole Execution.

\$552\$77 P. O. VIONERY, Augusta, Maine.

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## announcement.

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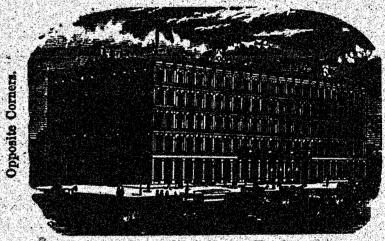
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