

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth Seeks no Ash, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIII.

JNO. C. BUNDY, Editor.

CHICAGO, FEBRUARY 9, 1878.

\$3.15 IN ADVANCE.

SINGLE COPIES, FIFTY CENTS.

NO. 23.

THE ROSTRUM.

How can We best Serve God?

What is Magnetism and Electricity?

Important Questions Answered by the Spirit Control of MRS. CORA L. V. RICHMOND Delivered at Grow's Opera Hall, Chicago.

Reported Expressly for the Religio-Philosophical Journal.

QUESTION:—How can we best serve God?

ANSWER:—If God were master and man were slave, you might ask this question. The worshiping of God is the spontaneous offering or aspiration of the human spirit, and you can only worship truly by following that spontaneous dictation; in any other sense God cannot require the service of man, since the universe is his and all things in it. Truth only in its highest comprehension that the human mind is capable of seeking, striving to express it, must be the highest expression of man to God.

Whatever in time past the essential principle or first elements of worship were, you are well aware that in theological dogma and canonical creed the picture of the human mind has been made the very form of worship externally, and therefore is unworthy of the spirit of man; and whenever his relation to the Infinite is a spiritual relation, he serves God by searching earnestly for truth. The external offering which he may bestow merely as a matter of form, of fear, or of terror, do not rise beyond the walls of the apartment in which they are given, while the offerings of the spirit, be they of goodness, of charity, of beneficence, or of kindly deeds, permeate the whole spiritual heaven, and rise like incense from the altar of the human spirit.

God is no king, although in some ages of the past, man has supposed him to be; he is no tyrant although according to the ancients there was an element of evil and tyranny; God is no master, although the fundamental laws of the universe compelled obedience; but he is rather the Kindly Parent, the Spiritual Benefactor, to whom the soul turns for enlightenment, and who turns not away at any time from those who seek his face, though His spirit is clouded from your gaze by the mists that rise from the material nature of men.

The service due to one another is promoted by remembering what one has truly said that man cannot serve God better than by loving all of his own kind. We would simply say that whatever elevates or has a tendency to uplift mankind; whatever is the expression of the highest truth and love known to your souls; whatever is the manifestation of the broadest charity, beneficence and virtue, that is serving God!

QUESTION:—What is magnetism and electricity? Which is the most potent and what the distinguishing features of each?

ANSWER:—For the sake of clearness we will state there is one kind of magnetism only, recognized by science—that is of pure physical science, which properly should be called galvanism. There is another kind of magnetism which has been recognized by such students of occult science as Mesmer, Baron De Reichenbach, Dr. Buchanan, Prof. Hare, and a score of other eminent scientists, called animal magnetism. Electricity is a particular and potent vibration of the atmosphere resulting from magnetic currents passing to and from the North Pole around the earth's surface. Magnetism is the cause of these electric vibrations, the magnetic state being a state evolved from the earth; the electric state, an atmospheric condition resulting from polar vibration. Both conditions are the result merely of atomic vibrations, as light and heat, both of which are certain stages of atomic vibrations.

Galvanism is adduced from the galvanic battery under certain conditions, and may be employed successfully in experiments on animal life, to the end of imitating or simulating some of the functions of life, such as muscular contraction and the nervous vibration, if the nervous tissues be not decomposed; so far as the human being is concerned, electricity acts upon the system with reference to temperaments. The temperament itself may be subject to certain changes called the magnetic or electric. We divide

for the sake of greater clearness, these temperaments into the magnetic and electric. You must not confound these with the magnetic and electric terms of physical science, for they only refer to the nervous aura around the individual. We employ the term magnetic as referring to one of two extreme conditions, and because nearly all human beings represent a modification of these two conditions. There are small globules or atoms of matter in motion which when perfect, are spheroidal. These constitute the particles of the magnetic and electric aura around different individuals. When disturbed they are found to consist of two parts, one resembling the horse shoe magnet, the other small points, which fitting the open end of the magnet, complete the spheroidal globule. The portion of the spheroidal particle resembling the horse shoe magnet, is what we call the magnetic atom; that is, those who possess this aura in the greatest degree, are of magnetic temperament; those who possess the other, i.e. the largest number of small particles, resembling triangular points, are of the electrical temperament.

For the benefit of those who wish to employ these terms, the latter would be the electropode, the former the magnipode as distinct from the complete sphere, and whichever class of particles form the preponderance in the nervous system, that individual is of the magnetic or electric temperament. If the small points predominate in the nervous and arterial system, the person is more readily affected by electrical disturbances. If the spheroidal portion preponderates, the person is more affected by the change of currents nearer the earth's surface; when both equally preponderate in the human system, the person is not disturbed easily by electrical or magnetic currents, and he has a vital or well balanced temperament. The positive will of the magnetizer under what is known as the science of mesmerism, comes in contact with these particles, and disturbs either the magnetic or electric particles, and in direct proportion as one or the other preponderates in the magnetizer, so will positiveness of the magnetizer triumph over the negative condition of the other. Magnetic subjects are generally of the electric temperament. They are generally without that equipoise of the nervous system which causes them to resist atmospheric changes and other electric disturbances; therefore the strong will of the magnetizer, acts directly upon the small particles which are preponderating in the nervous aura, producing balance, equipoise, and induces quietude, and in some instances a state of sleep, because those fully balanced in the brain, there is sleep, and there can not be sleep very well without this proper balance induced by the natural temperament, human magnetism, or by artificial means.

When the body is in a state of repose, the electric temperaments are less agitated toward the brain, and they attract therefore more of magnetic particles to aid in causing sleep. Those possessing the magnetic temperament nearly always sleep well and have a surplus of these magnetic particles, but throw them off in their turn, sometimes, though even not consciously, affecting other individuals less favored with this particular balance in the human system. You will remember that we only use this term magnetipode and electropode in reference to the nervous aura in the body. The magnetic and electric particles in the earth resemble these but grossly. The magnetic and electric currents upon the earth, only effect the system when they come in contact with its aura.

QUESTION:—What effect has the polar current? ANSWER:—The polar current effects the physical organization of one when in a state of sleep, revivifying the exhausted vitality which has been expended during the day, and passes off from the system at right angles instead of through the brain or extremities; it enables the system to recover its proper balance; that is to become properly polarized with reference to the currents. Human beings, like metallic substances, are liable at times to be depolarized with reference to this subtle electric aura; the rest or sleep, or coma resembling sleep, incites a condition whereby the system is again brought in harmony with the polar currents.

QUESTION:—Is it best to sleep with head to the North? ANSWER:—If a person be of magnetic temperament; if electric, it is best to sleep

with the head to the east or west, or to the south in some cases. By changing your bed from one position to another, and everything else being equal, you will find which direction is best suited; the system not being always in the same condition, there are also great modifications and changes in the state of this magnetic or electric temperament. The former, with its modifications, should sleep with the head to the north; reverse the case with the electric temperament.

QUESTION:—How tell the difference in temperament?

ANSWER:—Certain general indications; very few are decidedly one or the other; nearly all are modified; and the strong vital temperament possesses equal balance of each kind. The magnetic temperament is generally of full habit, usually of very dark complexion—not always; never are fully themselves except under the influence of great mental excitement; they are not easily disturbed. The electric temperament, on the other hand, is fair of complexion, very sensitive to cold and heat, and both sensitive to the electric current in the atmosphere, and the magnetic influence of various kinds, and are frequently disturbed and unable to sleep without any apparent cause. Between these two extremes are different modifications of temperaments, while exact balance of temperament called vital, is most frequently to be found in persons of sanguine habits and sanguine temperament, and without any great sensitiveness to heat or cold, and with no depressing influences that are liable to disturb; this is the vital and seldom, except in case of disease, affected by any of these influences that disturb the electric temperament.

QUESTION:—Why is it when a medium is influenced by some spirits, that they cause such a freeing sensation?

ANSWER:—This question has relation to the effect upon the nervous system or aura which the nervous system evolves. It is entirely a nervous effect of course. The sensation of cold is the result of sudden depression of the nervous circulation influencing the brain and extending over the whole nervous system and separating or disintegrating the vital particles. The temperature of the body is gradually lowered, and this is caused by the peculiar nature of the spirit that controls. Sometimes it is the result of the lack of harmony between the physical condition of the medium and the controlling spirit; not necessarily a lack of mental harmony; sometimes the atmosphere has a perceptible effect, because the spirit approaching has more of the electric than the magnetic current, and influences more directly the electric than the magnetic atmosphere surrounding the medium. All these symptoms are the result of changes of the nervous condition produced by influence of certain spirits, who acting upon the nerve aura, more suddenly limit the additional supply of physical magnetism, which reaches the nervous system or nerve aura around the physical body.

QUESTION:—These magnetic and electric currents belong to the earth and those belonging to the individual, are they the same?

ANSWER:—If the gentleman had listened attentively, he would have discovered in our treatment of this subject, that we said that the magnetic and electric currents surrounding the earth, are of coarser quality than those evolved in the human state; there is evidence that the latter particles differ from the former materially—only resembling them; are not the same. When the magnetic vibrations are repeated continually, they become of a more refined nature, just as atoms of matter do, by being more frequently reorganized, and the body similar to the earth, has its own magnetic and electric centers or poles, and while the body is affected largely by the general magnetic pole, it has also a magnetic center and electric currents, results of nervous aura, and these are the results more frequently employed in magnetic and electric experiment in the human system and in connection with psychological manifestations.

QUESTION:—Please tell us of the law of the sexes; whether they remain together as long as they feel the proper attraction, and if they separate when they feel they are not conducive to each other's good?

ANSWER:—Does the person mean in earth or spirit-life? [Ans:—Spirit-life]. In earthly existence the law governing the sexes is that of generation, unless indeed it be perverted, exalted or changed by intellect or moral nature of man. In spirit-life the law governing the association of man and woman,

are laws that pertain to the spirit, and while they in some degree resemble the external relations, they are not at all the same, the ties uniting them being that of mental and spiritual attraction; if the attraction be of the spirit purely, they remain together forever; if it only be the attraction of external association or mental association, the gradual growth of one supersedes that of the other, and they grow apart; in all instances, whether fraternal or otherwise, the association is the result of sympathy and similarity of spiritual condition. There is no generic life in spirit-existence, and the relation must necessarily be entirely dependent upon the moral and spiritual nature.

QUESTION:—How was Christ here able to perform miracles?

ANSWER:—The law of miracles, which means simply wonder workings, is a distinct law, and is a spiritual gift differing from the laws that govern the conjurer or sorcerer, who take artificial means in imitating genuine spiritual manifestations, as do the conjurers of to-day. Spiritual gifts are the result of harmony of the spirit and nervous system with spiritual laws, and acts freely when that harmony is perpetual; are impeded when interrupted with a lack of harmony. You will remember that in certain instances Christ could not perform miracles because of the opposition, or unbelief of those in whose presence he dwelt. This opposition produced positiveness of mind and the nervous system, which prevented the exercise of spiritual gifts; this is why singing is urged at circles, when opposed or being unable to interpret the manifestations. It is easy to break a telegraph line or interrupt a railway train, but there would be but little merit in doing either. The positiveness with which many persons enter a circle, or approach a medium of any kind, interferes directly with the manifestations by producing aggression. Now, when Christ performed miracles, the most notable were those in connection with persons having the greatest belief, and Jesus' condition of receptivity, and who invested the magnetism or influence which he was able to bestow. These gifts existed in Christ in a marked degree, as a typical example of those in a lesser degree who possessed it. Christ was able to bestow these gifts upon his disciples, not by a physical process, but by unfolding it from within them; just as mediums to-day are developed, as you term it, in a certain condition. Jesus as a person, exercising gifts, developed others, by the presence and influence of his spiritual desire, his atmosphere having a tendency to call forth from his disciples the spiritual gifts with which they might be especially endowed, and when they failed, you remember he would reproach them with unbelief; for one of the most sacred conditions for the exercise of spiritual gifts, is that a person shall have unlimited faith, therefore the gifts they used were merely the unfolding of those gifts that were within them. He promised that if they followed his directions and teachings, they would do greater things than he, showing that the powers might increase with practice and with study of spiritual things.

QUESTION:—What is miraculous?

ANSWER:—Everything is miraculous; you don't understand, perhaps, the meaning of the word; in its generic sense it means wonder working, or facility in certain manifestations. That is miraculous which transcends your usual sphere of observation. For that matter, light itself is a miracle, so is every tree and blade of grass; you have no actual knowledge of the methods of your own lives.

QUESTION:—Do such things exist as miracles in the common conception of that word?

ANSWER:—There again we would have to define specially a hundred different ways, since every theologian has his own interpretation. There is no such thing as a violation of law in the performance of anything, since everything that is performed is either in accordance with some law of which you know, or some law of which you know nothing; there is always a law for its performance. If anything is raised from the ground, and there is no perceptible physical force to raise it, you must inevitably conclude that there are imperceptible physical forces somewhere, and that there is not a violation of the law of gravitation, but that merely another law has intervened, so that every so-called miracle of

ancient or present times, everything which transpires, that differs from the usual methods of observation, transpires in accordance with another set of laws, which man has not facilities or inclination for observation, but which exist, and are found to be far more potent than those laws which are more apparent.

QUESTION:—It is said that God made man, and he put him into a deep sleep, and made woman, using one of his ribs. After that they disobeyed, and were cast out of Eden and made subject to death. Please tell what you think about this.

ANSWER:—There are only two ways of reading or interpreting the ancient Records embodied in the Hebrew and Christian Bibles. One is to endeavor to place ourselves in the times and position of the ancients, and *en rapport* with the author, and consider what he meant; the other is to use the imperfect knowledge of the present age, and endeavor to interpret according to the present meaning of words. If you do the latter you have no satisfaction; if you carefully pursue the former, though it may require time, it will reward your labors. Any literal rendering of the Old Testament, according to the standard of the Christian theology, is sheer absurdity; but the first five books of the Old Testament, the Pentateuch, written by Moses in the land of Moab, was a cabalistic or symbolic history of certain things he desired to preserve, and which had reference to sacred relics of the Egyptians and Persians. Some interpolation has occurred in these books in the course of translation, to a degree that Bishop Colenso considers that which is known may be divided into two narrations: One written by Moses, and the other an interpolation probably of much later date. With this view of the subject the entire account of creation becomes symbolical, and has special reference to the days and nights symbolized; certain names employed in order to represent the order of creation, and every word as translated, too, according to the understanding of man, may have many meanings, there being from a half dozen to three dozen different significations, and unless a person comprehends the ancient symbolism, he could not arrive at the original meaning intended. With knowledge we are able to gain that end, and this symbolic account of creation had reference to certain days (periods) in time past, wherein the spiritual part of the universe was revealed to the ancient Egyptians and Persians, and as that creation is a word, the principal question as to the time of man, is in exact order, and the only symbol which could be used to express time has been misinterpreted into days, meaning years, periods, or any given cycle of time.

The creation of man and woman of the *genus homo* in the statement, is a sublime expression of spirit and matter, the contact of the soul with the body, and understood with that reference, becomes the exact statement of a spiritual truth. God made man in his own image; male and female created he them. The subtle division means that the soul principle, taking the contact with matter, becomes divided, and sleep, which is symbolic or typical expression for coming to earth, was only a condition of the outer nature of man, while the inner principle was evolved from within. By careful study and knowledge of symbolism you will find that interpretation exactly corresponds to the spiritual fact in every age of the world.

QUESTION:—Is length of hair of benefit to all mediums, or only to some? How about Sampson's loss of power when his hair was short?

ANSWER:—Length of hair is usually a condition of temperament; or of health. Many persons are supposed to suffer great physical prostration for a superabundance of hair. This is a mistake, since the system itself would not create it, if not intended for use of the physical body. The strength supposed to lie in the hair of Sampson, may likewise be interpreted in a symbolic sense. The hair on the head of man and the aura around it, in ancient times, represented the spiritual or mental strength; and this qualification was supposed by the ancients to abide in the hair, and not in the spiritual desire, consequently the loss of Sampson's locks was supposed to account for the loss of strength; it caused, undoubtedly a magnetic change in the system; but under a larger interpretation Sampson represented not an individual, but a nation or tribe; the locks of his hair represented not the physical locks upon a single man, but the result

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

In all these forms Benevolence does not rank high in the scale of the Virtues, nor does it tend greatly to elevate the mind.

In the material universe moves in the channels of law. From the star to the dancing mote, there is no accident or chance.

This, however, may be observed, they are conservative, and usually represent the ideas of a previous generation.

There are two states in which all the virtues may exist, a passive and an active. A man may not do an unjust act; he may never utter a falsehood, he may never be cruel, yet he has small credit if he has never acted justly, truthfully, mercifully.

Religion has lamentably failed in teaching Justice. It has allied itself with the government and taught obedience to Caesar instead of to the commands of the absolute.

Religion, if it mean anything, means reliance on the absolute supremacy of law and man's obedience thereto. He who obeys is the religious man.

LOVE OF TRUTH.

In the ascending scale from the savage to the civilized man, there comes a time when the mind arises into the atmosphere of Truth.

made in invention and discovery arises from this intense love. The astronomer keeps nightly vigils, intently gazing into the depths of the heavens, that he may gain a knowledge of the revolving orbs;

Truth is the precious gem for which the student burns his midnight taper, and the man of science never wearies in the search; for it, the colossal telescope fathoms the infinite deep of stars, and the microscope penetrates into the infinite abyss of living forms;

The perception of Absolute Truth is of slow growth, and man has often mistaken his own imperfect sense, for the absolute. It is necessary that he should, else he would not hold his position.

The mistake is in the ideas taught in the past by designing men, that man was inclined to error, and had no means of himself of arriving at the Truth.

The facts of the material world are truths comprehended by the intellect. Nature never is false, never changes, is constant, nor abuses the faith reposed in her.

From Truth arises trust, faith, confidence, without which individuals would become selfish, isolated, and unable to unite in society: If we reject everything except what is demonstrated to us, there will be little left of the Past.

Wisdom is an essential quality of moral conduct, and the Will, the executive force flowing from the mind as a whole, responsible for all.

To be Continued.

DID SOCRATES GO TO HELL?

Allusion was made in a late issue to Dr. Thomas, of Chicago, who could not accept the Calvinistic hell because, among other reasons, it provides no exception for such men as Socrates and Aurelius, but swallowed them up together with all other heathen.

"In one row were placed Christian sinners, and, incredible as it may seem, their number was anything but small, and the devils poked the fires up under them with especial good will.

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

SELDEN J. FINNEY was the son of Selden Finney and Annis Johnson, his wife. His father was a native of Delhi, Delaware county, New York; his mother of Franklin, in the same county.

He told me of being a young man in a carpenter's shop in Amherst, or Plato, Loraine county, Ohio, and of his first effort to preach as a Methodist exhorter.

Spiritualism was the new wonder of that day, and a few of his acquaintances induced him to join their regular sittings on fixed evenings of each week.

This is the story of his early experience, when he was about twenty-one years of age, as told me by himself. He soon became known, was called to speak from the Mississippi to the Atlantic, and his public career as speaker and writer was full of power and influence up to his going to California for rest, in 1868.

From 1857 to 1861 I met him often; we spoke in the same meetings and helped in the same work, with no jar in a cordial friendship. He was then in fine health of spirit and body, growing in power and harmony of thought, gifted with wonderful eloquence in public, and of rare attractiveness in private to appreciative friends.

Toward meanness or hypocrisy he was full of a supreme contempt, through which flashed gleams of pitying tenderness. Woe betide the narrow dogmatist in theology, or the pretentious hypocrite in Church or State, who came within his reach in public debate.

(To be continued.)

CONVENTION.

The Vermont Spiritualist Association.

EDITOR JOURNAL.—The Vermont State Spiritualist Association convened at Waterbury, January 8th, at 1 1/2 o'clock P. M., and was called to order by Mrs. Lizzie Manchester, of Randolph, President.

Convention called to order and opened by a song by Mrs. Manchester, improvised on a subject given by the audience, "We have met again." Opened in conference. The Bible was discussed as understood by Spiritualists.

Saturday morning, 9 1/2 o'clock.—Convention called to order agreeable to adjournment, and opened with an improvised poem, by Miss Jenny B. Hagan, of South Royalton, the wonderful "child medium," who, when called upon without any forethought or preparation, gives poems on any subject that may be given her by the audience or any one else, and at times gives the most beautiful sentiments.

Afternoon session opened in conference of one hour, the Medical Law being the subject for discussion, and was finally disposed of by voting to have petitions provided and circulated through every town in the state for its repeal, before the session of the next legislature.

EVENING SESSION.—Met agreeable to adjournment, and opened in conference. Bros. Taylor, Craine and Scott spoke on Materialism; Bro. Powers followed on charity. Poem from Lizzie Doten, by Mrs. Manchester, entitled, "The Good Time Now." Song by Miss Eliza Turner, entitled, "This is Our Happiest Hour."

SUNDAY MORNING.—Convention called to order by the President; opened in a short conference. Brother Howes called attention to the Vermont Liberal Institute. Remarks in relation thereto by Bros. Howes, Wilder and Powers.

Convention called to order according to the adjournment; opened on business connected with our finances, after which Mrs. Paul, of Stowe, addressed the convention, choosing for her subject that mooted question, "Spiritualism," showing that Spiritualism, although born among the peasantry, seeking first a hearing by the humble classes, has penetrated to the court circles of royalty, and found favor there, and has established its claims over the civilized world.

Called to order by Vice-President Craine; poem by Miss Hagan; subject given by a Mr. Wheeler (a believer in Second Advent doctrine), "What is God?" followed by a song by Miss Allen, of Randolph, entitled, "The Sailor's Grave," followed by a beautiful invocation, by Mrs. Paul. Dr. Taylor being assigned the position of giving the closing address of the convention, he, before entering upon the subject on which he proposed to speak, desired to advert to some questions that had been handed to him during the convention, which he felt not only a duty, but a satisfaction to answer, regretting that his limited time would not permit of his doing so as elaborately as he wished.

Z. GLAZIER, Sec'y.

Gouldsville, Vt.

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, the postage and the cost of the book will be required to be prepaid. The patronage of our friends is solicited. In making remittances for books, by postal order, or by check, please to state the name of the person to whom they are to be sent, and to whom they are to be sent, and to whom they are to be sent.

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

Table listing various books for sale, including titles like 'Mental Medicine', 'The Bible in India', 'The Bible in Africa', 'The Bible in America', etc., with corresponding prices.

Table listing various books for sale, including titles like 'Mental Medicine', 'The Bible in India', 'The Bible in Africa', 'The Bible in America', etc., with corresponding prices.

Agents Wanted. NOTICE TO OUR READERS! SPECIAL CALL. AGENTS WANTED. To sell the New Patent Improved EYE CUPS. Guaranteed to be the best paying business offered to Agents by any House. An easy and pleasant employment.

Business Cards. FRANK BAKER, S. W. GOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELORS. EDWARD S. HOLBROOK, ATTORNEY AT LAW. Mediums, Mrs. Mary J. Hollis, World Renowned Seances. Astrology, Prof. Lister, Astrologer. Miscellaneous, The Chicago Progressive Lyceum, Jehovah and Satan Compared, 50 Eminent Mixed Cards, ASTHMA, DROPSY, EPILEPSY or FITS CURED!, AFARM AT HOME, ANNOUNCEMENT, NATURE'S LAWS IN HUMAN LIFE, KIDDER'S SECRETS OF BEE-KEEPING, THE PLANCHETTE, RATES OF ADVERTISING.

Physicians. THE MAGNETIC TREATMENT. NEW GOSPEL OF HEALTH. CAPT. H. H. & FANNIE M. BROWN, Psychometrists and Clairvoyant Physicians. PSYCHOMETRY. LAY HANDS ON THE SICK, AND THEY SHALL RECOVER. TO INVALIDS. DR. CANDEE'S NERVO-VITALIZER. DR. F. L. H. WILLIS, Psychometric Diagonser of Disease. Would You Know Yourself? RYDER'S SECRETS OF BEE-KEEPING. THE PLANCHETTE. Clairvoyant Healer. Psychological Practice of MEDICINE.

