RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

HOLY BIBLE · KORAN · ZEND-AVESTA · SHASTER

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO

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

VOL. XVIII. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, AUGUST 28, 1875. | $3.00 A YEAR, IN ADVANCE: SINGLE COPIES EIGHT CENTS. | NO. 24

THE HERETIC.

Extracts from the Address of John W. Gardemann, Ex-Catholic Priest, at Philadelphia, Penn., July 30th, 1875.

Besides the doubts I had on doctrinal matters I was far more disgusted with the Roman Church on account of my knowledge of its priesthood. In fact, if I would not have feared to become a bad man, like the majority of priests I know of, I might be in their ranks yet. I repeatedly heard good and sincere priests say it was a blessing the American people did not know the true character of the Roman priesthood, for if they did they would sweep them out of the country, and I assure you, if you should know them as I do, you would not consider that remark as any too harsh. In the first place, they have an inordinate desire for money. The poor people are asked for money at all times and occasions. The more a man gives the better he is liked. He must pay every time he comes to church, and every time the priest comes to him. No matter how poor the family may be, how hard the man may work, how much the mother may slave, how poorly the children are clad, no matter whether the grocer is paid, the average priest insists on his dues. Baptisms, marriages, and funerals must be paid for, and woe to the poor Catholic who dares to offer a priest less than five dollars. Too much he can never give. Go on any Sunday to almost any Catholic Church of this city, and you will hear something about money always. When I first met the late James Maguire, a conveyancer, and a good Roman Catholic, he warned me against this vice of the priests, saying that he never yet attended church in this country without having listened to more eloquent remarks on the money question than on the Gospel of the day. The more a priest returns to the Bishop for the seminary or other purposes, the higher he rises in the Bishop's esteem. Provided a priest is sound on the money question his other qualities are of minor importance. I know over five hundred priests and sixty bishops in this country. I have been frequently in priests' and bishops' company, and whenever the question came on the congregations they never asked, "How are your people; are they temperate, faithful in attendance at church; do they raise their children well?" but always, "How much pew rents do you get?" "What do your collections amount to?" "What do you get at Christmas?" "What are your fees for baptism and marriage?" And if the sums did not seem large enough you would hear a "Damn it; that's little." When Bishop Toebbe came home to his people in Covington, after an absence of six months, the first Sunday he appeared among them he gave them a tremendous overhauling about the money collections. I know priests who have been scarce ten years in the priesthood who own from $20,000 to $40,000. And the poor people who always give never are told where the money goes to. No priest and no layman in the city knows what Bishop Wood owns. No congregation hears what a priest receives and how it is spent. And how is it spent? A good deal of it is gambling, cigars, grand dinners, and good drinks. Priests are, without doubt, the best livers in the country. Whenever you meet a company of priests, be it on Sunday or week day, night or day time, you nearly always find them at a game of euchre, and not for mere past time, but for money. I often saw, especially Irish, priests play for quarters, fifty cents, and a dollar a game. The German priests were generally content with a game for ten cents. Then came the grand dinners served in the most approved style, for which the good people foot the bill. Those dinners are not got up on a small scale, either, but cost from $500 to $2,500. The Bishop gives generally three or four grand dinners, where all are invited, a year, and God knows how many on a smaller scale. Priests give their dinners on stated occasions—at the funeral of a priest, on the day of the corner-stone laying, or dedication of a new church, and annually on the last day of the forty hours. The poor people are in the church at their prayers, whilst the good fathers are enjoying their terrapin, canvasback, and champagne. When the church I built was dedicated Bishop Wood ordered me to give a grand dinner. On the Sunday previous Father Filan had his church dedicated. The Bishop told me that Father Filan's dinner had been a poor affair, although I considered it a very good one, and told me I should try to surpass that Irishman. I had to submit the bill of fare and wine list to him, and that little dinner cost the Church almost $1,000. It is no wonder that the good Bishop, who has to attend to all these dinners the whole year round, is so often visited with rheumatic pains, as we call it generally.

But the great curse of the priesthood in this country is the vice of drunkenness. Of the extent of this vice I can give you no adequate idea. When priests meet the first and the last thing is a drink; early in the morning and late at night the whiskey bottle is their consolation. You were no doubt surprised at the rather heavy bills for liquors and champagne produced at the late trial. I tell you candidly, they were very light compared with bills of the majority of priests for the same purposes. If you would not offer whisky and wine, and plenty of it, to your visitors, you would soon be spotted and cried down as a fool. Bishop Wood was a frequent visitor at my house, and he said he did not want any "Tantonic acid," meaning good German wine, but insisted on having champagne. And let me show you that his capacity is rather a large one. I was traveling with him in Schuylkill county three or four weeks before I left the Church, and I will now give you his day's work. Early that Sunday morning he confirmed in the German Church at St. Clair. After having administered confirmation a good breakfast was spread for him, but he did not touch it, and asked for a bottle of wine. Good Father Froude was rather surprised, and said: "Hallo! wine for breakfast." After the wine was finished we went to the English Church. There the Bishop complained of the poor wine of Father Froude, and asked for and received a bottle of champagne. After he had given confirmation there a few glasses of lager beer were enjoyed. Then came dinner, and a good one it was, and he partook freely of beer, wine, champagne, and brandy to wash it down. Before we left St. Clair for Mahanoy Plane on the superintendent's special car a few more bottles of champagne were opened and despatched by him and the priests present. Scarcely had he reached Father O'Connor's house when he asked for goat-milk punch, of which he took two or three glasses. Afterwards he followed it with a few glasses of champagne. Still he got through with confirming about 200 people, only complained of not being quite well; but the dinner of terrapin, pheasants, and other choice things, served afterwards, he did not enjoy, and he went to bed, where I brought to him the last glass of champagne after eleven o'clock. When you hear that a Bishop can do so much in that line and still be able to give confirmation you will not be surprised to hear that bills for liquors and wines are large with a priest who often enjoys his visits. To be more serious, the greater part of the priests who have died in this diocese since I was ordained died of too much drink, and many priests are serving there now who more than once suffered from delirium tremens.

To see priests drunk in their houses is bad enough, but how much worse, how much more disgraceful, is it for them to be drunk even in the pulpit and at the altar. Even in September last I heard a sermon preached at the close of the forty hours' devotion, one of the most solemn occasions in the Catholic Church, by a priest when under the influence of liquor. That man arrived about 2 o'clock in the afternoon completely drunk. He slept off, it is true partly the effects of his debauch, still, when he preached at 7 o'clock, he was anything but sober. After the ceremonies were over he recommenced his potations, mixing whisky, beer, wine, and champagne, till he fell on the floor beastly drunk. That man is in the mission to-day, pastor of a large congregation, although it is well known that not a week passes in which he is not drunk once or twice. On another occasion a priest, who now rests in a drunkard's grave, was so completely drunk when carrying the wafer in procession through his church that I and another priest, who acted as deacons, had to support him to keep him from falling. I might adduce many more instances of the fearful intemperance as prevailing among the Roman clergy, but I suppose enough has been said to convince you temperance is a virtue almost unknown among them.

I come to the last great blot on the character of the Roman clergy, which you will allow me to treat in a cursory manner out of respect to the audience I have the honor to address. Priests are not allowed to marry; would to God they were. They are called fathers by the people, and unfortunately, with many, it is not only a name, but a sad reality; not the honored, hallowed name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly the young men who are ordained priests are generally pure, sincere, and good. But alas! the system of celibacy, at all times the bane of the Catholic ministry, too often ruins them. I spoke to a priest, not of this diocese, though, whom I esteemed as a good man, last year about this time, about my intention of getting married and leaving the Church. He called me a fool and advised me not to leave the easy life of the priesthood, but do like him, and keep a mistress. I thanked him for his advice, and told him I was no dog. Bishop Wood told me of more than one priest in his diocese whom he characterized as immoral and thoroughly bad men, who to this day hold their offices. Marry, forsooth, in an honorable way, a priest is not allowed, but ruin a poor girl he may. It is better, the Pope teaches, for a priest to have two concubines than marry one woman lawfully. Shame upon such morality! shame upon the Church with such teaching!

In a future lecture I may speak about this affair more exhaustively, when I will make some priests of this city ashamed to walk the streets. If you knew and saw those things, why did you not leave sooner? I hear somebody ask. The question is quite proper. Those who never were Catholics, and especially Catholic priests, will never appreciate the mental anguish and struggle I and others have gone through. I was born of strictly Catholic parents, and saw the first Protestant minister when about seventeen years of age. For six years I was an enthusiastic priest, and even afterwards I fought and prayed hard against every doubt in matters of faith, looking upon a willful doubt as a mortal sin, and even after I was fully convinced of the fallacy of my religious belief it was not easy to tear myself loose from my whole family, in which I have no Protestants either by blood or marriage; to separate from all my former friends and acquaintances. And there are a good many excellent men among the Catholics, and some very worthy priests, and those you wound far deeper by the step you take than you would by depriving them of their greatest treasure. Then we know the custom of the Catholics to calumniate and hunt down every priest who dares to leave and oppose them.

So it was with every one, so it was and is with me. There are plenty of priests who would do like I if they had the courage. I spoke to more than twelve of them, and showed them my wife's picture, and not one of them but approved my step. The one told me he was too delicate to get married, the other feared he had not enough brains to get his living in any other way; another said he only had $15,000, and would not leave until he had $10,000 more. Still another did not go because he found the girl he had been courting was kissing other priests rather indiscriminately. Another said: "John, if I should know a good Protestant girl like your bride I would marry her to-morrow, but these Catholic girls are entirely too soft with priests for me." And so on.

Thanks to God! I had the courage. I went through a fearful ordeal. In the beginning I had scarcely a friend but my faithful wife and my zealous, energetic counsel, Mr. Haverin, and afterward Mr. Ransford, who, being a strict Roman Catholic, deserves all the more credit for his courage and discrimination between a matter of faith and of law. Almost everybody else despised, or, at least, doubted me. Things of late have changed; I have many warm friends, and make new ones every day. But if my trials should have been tenfold, if I should have to choose between the gallows now and the priesthood, I would without hesitation choose the former. The Catholics have tried to frighten me in vain, and I shall stay in their midst and follow my business, and if they disturb me I have not the least doubt it will soon be decided who reigns in this good city of Philadelphia, the Catholic mob or law and order. They have tried to bring me back with money. Priests told me if I only would leave the woman, meaning my wife, they would do everything for me. But I spurned their evil, immoral advice. One layman offered me as much as $10 000 if I would return. Another said he would settle the charge in twenty four hours if I would return. I asked that man whether he knew priests. "Indeed, I do," he answered. "I have been in their company frequently in former years. No set of men can swallow so much whisky as they. I know of their immorality. I despise Bishop Wood. In fact," he continued, "I don't allow priests as visitors to my house, that they may not corrupt my children by their bad examples. I know they can be very obscene. Yet, Gardemann, come back if you want to, support a mistress, but come back. I'd sooner now see you commit adultery every week than help those damnable Protestants." I need not tell you that I left the man in disgust. In conclusion let me say a few words about the status and aim of the Catholic Church in this country. Their numbers are greatly overestimated, and they make very few converts among the Americans. Calculating in their manner, that is, including every man, woman, and child, we will not find five millions. Of the children they lose at least fifty per cent, seventy-five per cent of the boys and twenty-five per cent. of the girls. If the immigration of the Catholics should cease to-day, in less than twenty-five years three-fourths of the Catholic churches would be closed for want of worshipers. Among all the pewholders in this city there are not six per cent. native Americans. Catholicism is not an indigenous plant here, but of foreign growth, and does not thrive. But the leaders are shrewd. They know how to display to the best advantage. It is a blessing indeed for our glorious country that things are not as they want to make us believe. Rome and its emissaries would like to control this country. In fact, they will attempt to rule it. When I saw the parades on St. Patrick's day in '73 and '74 I was standing alongside of Bishop Wood in the second story of his residence. How delighted he was with the display of their great numbers! "That will show the Americans how many voters we have now, and how many fighting men we will command when the fighting commences," he said repeatedly. If they praise our free republican institutions now, don't be deceived. The Church of the Inquisition ever will be the admirer and supporter of liberty. The Pope denounces and condemns the very corner stone of our Republic—liberty of conscience. If Rome has abandoned the stake and the tortures of the Inquisition, it is not on account of want of will, but want of power. Give it the power to-day and the dungeons will be thrown wide open to-morrow for all heretics and unbelievers. Catholics like the laws very well as long as they please and help them. The Catholics may outrage the sense of the Protestant community by Sunday parades and noisy music; they may denounce Protestantism every day of the year, and we Protestants are silent; but one word said against them they get perfectly crazy. But shall that hinder the Americans to deny them the utmost liberty consistent with safety for our glorious institutions? God forbid. Only defend the great palladiums of American liberty, the free press, the free schools, and the free church, and never fear that the Catholic Church will be a power in America.

But if they dare to touch them, treat them like the man who touches our flag, shoot them on the spot. Especially look to the schools. Let Catholics have their own schools if they choose, but let the public schools remain a public good, above and independent of any party or sect. Teach your children history, let them look at Spain, Italy, South America, and then at Germany, England, and our glorious land. If they choose then the Church which has been the curse of Catholic countries, instead of that enlightened faith which has been the blessing of Protestant nations; if they willfully forfeit the glorious inheritance of our fathers, they deserve their fate. But we need not fear that so long as our land is dotted with public schools, for our children will spurn all foreign allegiance, temporal as well as spiritual, and, like us in our day, they will take care in their day that our glorious starry banner shall always float over the land of the free, not only from the bondage of the flesh, but free from the worse slavery of the spirit.

Insanity and Spiritualism.

MR. EDITOR:—I see that the learned Superintendent of the Indiana State Hospital for the Insane, has written to the Chicago *Tribune*, in reference to the insanity of Robert Dale Owen; and in his communication he states for the benefit of many persons interested, that Mr. Owen's insanity is not the result of Katie King's impostures; yet he believes the merest assumption of personal, sensuous communication with spirit beings is evidence of insanity.

This opinion coming from the source it does, is entitled to the most profound respect. This learned superintendent has every facility afforded him to form correct conclusions about the cause and extent of insanity—continually surrounded by hundreds of this unfortunate class of beings in every stage of mental derangement, from the monomaniac to the confirmed and hopelessly insane, his judgment does, and should have much to do in determining the causes that produce this sad condition.

I confess that I feel a degree of pride, when I reflect that in the last half of the nineteenth century, away in the central part of North America, in the great State of Indiana, a man is found who holds the key that unlocks the superstitious opinions of bygone ages, and relieves the mind of much that has checked the progress of knowledge.

Every great principle of science in all ages of the world, has had to fight a hard battle with those who believed in opinions promulgated by persons who assumed to have personal, sensuous communication with spirit beings. Our learned Superintendent declares such persons to possess evidence of insanity. I am truly pleased to find that great barrier to scientific progress is now unfolded, and held up before the people, that they may see how unreliable those assertions are in which they have hitherto placed so much confidence. They are aberrations of a class of persons more to be pitied than revered.

The learned gentleman, no doubt, intended this opinion should apply solely to Modern Spiritualism; but let us see if our Christian Scriptures are not full of examples were persons declare themselves to have had personal, sensuous communication with spirit beings.

Genesis 18: Three men stood by Abraham; he called them into his tent, and they fared sumptuously at his table. They talked and walked together towards Sodom, and disappeared.

Genesis 19: Two angels went to Lot's house, ate with him, talked with him, pulled him into the house when he was about to get into a street fight, led him, his wife and daughters out of Sodom and then disappeared. Now our learned Superintendant would see in this plain evidence of insanity.

Genesis 32: 24-30: Jacob was left alone and there wrestled a man with him until the breaking of the day. Another evidence of insanity.

Exodus 19: Moses held a long conversation with a spirit being; received and promulgated the law (chap. 20) which is scrupulously revered to this day. And here is another evidence of insanity.

Mathew 1: 20: An angel appeared unto Joseph telling him not to put away his wife Mary, for that which is conceived in her is of the Holy Ghost.

Matthew 2: 13: The angel appeared to Joseph and said, flee into Egypt.

Matthew 4: 1: Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil. Also 5—And the Devil taketh him up into the holy city and setteth him on a pinacle of the temple. Again 11—The Devil leaveth him and behold angels came and ministered unto him. These cases the Superintendant would call cases of insanity.

Again, so the Devils besought him saying, if thou cast us out, suffer us to go away into the herd of swine (Matt. 8: 31).

Mark 9: 2-8: Jesus took Peter, James and John up a nigh mountain, and there appeared unto them Elias with Moses, and they were talking with Jesus. Peter desired to make three tabernacles, one for Jesus, one for Moses, and one for Elias; and suddenly when they had looked around they saw no man any more save Jesus only with themselves. Here then we have the most remarkable evidence of insanity on record; yet, the whole Christian world for eighteen hundred years, has believed this to be direct evidence of Christ's divine mission. But our learned Superintendant has means of determining the causes of insanity which the world at large never possessed, and therefore his judgement must be reliable.

This insanity that pervades the minds of some seventy millions of the human family is no new thing. Spiritualism has been manifested in all ages of the world. The revelations imparted by spirit intelligence have formed the base of all knowledge that is beyond the demonstration of science.

There have been false prophets, and there may be spurious Katie Kings; yet if Moses and Elias could appear before Peter, and James, and John, and talk so as to be understood, why may not like scenes be enacted by other spirit intelligences? If no other manifestation of spirit presence is to be believed but that of bygone ages, why should the record or the tradition of it be retained? It can be of no practical use to this age. We should outlive it. We should, like our learned Superintendant, believe it to be evidence of insanity, and dismiss it. But our system of philosophy teaches us that the same cause will, under all circumstances, produce the same effect. Hence if spirit manifestation was ever true, it is equally so now. If it is evidence of insanity now, it must always have been such, and our whole system of Scripture record will be absurd fiction.

FISHER DOHERTY.

Crawfordsville, Ind.

The New York Protective Committee.

The New York Protective Committee, organized to test the genuineness of spirit manifestations through the mediumship of different persons, will no doubt wonder when they read the following endorsement of Mrs. Lindsey, whom they accused of deception in answering sealed letters. We do not think that the various reports of the Committee will have the good results intended. *Each one must investigate for himself.* That in which he can *detect* no fraud, will be regarded by him as of supermundane origin, although his senses at the time may be deceived. In reference to Mrs. Lindsley, Wella Anderson, the spirit artist, writes:

"This is to certify that I, Wella Anderson, of New York City, did have one letter stitched upon a Florence Sewing Machine, and sealed with my own private seal, and placed into the hands of Mrs. S. A. Lindsley, test medium for answering stitched letters, etc. The said letter was placed upon a vase upon the mantlepiece, in the room where I was sitting, and did not by her hands or by any other means get out of that room, during the process of answering. Mr. Lindsley came from the dining room in which she had been attending household duties, and informed me my letter was answered. She handed me the letter and returned to another room, leaving me with the letter and with my own reflections. I examined very closely and minutely all the points of interest in the sewing and sealing, and I *can swear* the letter was just as I passed it into her hands. I found my questions all answered perfectly, and a startling prophecy which was fulfilled just one week ago to-day. None but a wise spirit could give the information I received through the mediumship of this truly gifted lady."

ANOTHER ENDORSEMENT.

Edward Leach, of 328 Delancy St., New York, writes:

"I wrote a letter to a spirit on paper of a kind which Mrs. Lindsley could not possibly obtain, and enclosed it and a blank sheet of the same kind, together with a pencil point, in a marked envelope, sealed and stitched through and through with a fine lock stitch, half an inch from the margin, all around, on a Howe Machine. In this condition I delivered the letter to Mrs. Lindsley in the evening, and the next morning it was returned to me in the same external condition as when it passed out of my hands.

"With some difficulty I opened the letter, and examined both sheets minutely, also the envelope, and found the line of stitching continuous and unbroken,—not a hole to the right or to the left, or intermediate between the other, all in one perfect continuous line, showing most unmistakably that they had never been removed while out of my hands.

"I found my own letter inside, and the blank sheet written all over on both sides; and my eleven questions (numbered) represented by eleven numbers, distinctly, intelligently, and so far as I can judge, correctly answered.

"At another time I enclosed a blank sheet of paper, and mentally asked my spirit friend to write me. I gave it to Mrs. Lindsley, and locked her in a room where there was nothing but a chair for her to sit on, and in twenty minutes she gave me my letter, and upon examination I found a long communication written, not to me, but to the wife of my spirit friend, referring to family affairs of which the medium had no possible way of knowing.

"I assure you, Mr. Editor, that the above demonstrations have wrought a decided change in my idea of the life to come, and I deem it but justice to make the above statement of facts in regard to Mrs. Lindsley, whom I believe to be an honest, truthful lady, and worthy of the fullest confidence of all."

STILL ANOTHER ENDORSEMENT.

J. B. Wolff, of 33 Fourth Avenue, New York, writes:

"ED. JOURNAL:—I see that you have taken up and resounded throughout the land the charge of fraudulent pretenses against Mr. S. A. Lindsley, formerly Waterman. Now, you will allow me to say in defense of a much annoyed medium, that the publication of Dr. Newbrough and his confidents, was premature, ill-wise, and grossly exparte. In my opinion the fault of the failure was in the Committee and not in Mrs. L.

"That the spirits do write through her within sealed envelopes, giving good tests, is placed beyond the shadow of a doubt. Besides this, she has other phases of mediumship by which she satisfies reasonable people that their departed friends are present and communicate.

"Anderson, spirit artist, has a letter which contained a series of questions, which were answered seriatim, and the letter was never out of his sight. To this he is ready to make an oath. This profound Committee give these facts: 1, chemicals; 2, length of thread; 3, thickness of thread. The chemical test was by saturating the thread with *litmus*. [Mrs. Dr.

[Concluded on page 189.]

SPOOK-SHOOTING.

Testing a "Materialized Spirit" with a Rifle-Ball.

A Center-Shot Has No Effect Upon It.

Fifty Dollars for the Seance and the Experiment.

(From the St. Louis Globe and Democrat.)

A crowd of perhaps twenty were gathered together last night in Concert Hall on Market street, between Second and Third. Concert Hall has resounded with the music and laughter of a ball room so long that seemingly its association with festivity and enjoyment had become inseparable. But the party last evening were assembled for a widely different purpose, namely: to peer through the blanket of the dark and to catch a glimpse of the invisible and spiritual, not a new thing in these days of the Eddy brothers and the Holcombs and the Lamottes, when believers frequently assemble to call spirits from the vasty deep, and hear messages from the invisible world, given by "materialized" spirits, but in this case novel, because it was proposed to subject the phenomenon to a physical test of the most inexorable kind—to see what effect could be had upon the materialization by a rifle-shot.

THE TEST.

was proposed by Mr. Henry Timkins, a well-known and highly-respected carriage-maker, who became interested in Spiritualism at some "seances" held by Mr. W. C. Clark, and that gentleman promptly accepted the challenge. The conditions were in case of the production of a spirit sufficiently materialized to be shot at, that the Spiritualist was to receive $50 cash, the challenger being allowed certain conditions hereafter described. "If it is a spirit face," said Mr. Timkins, "it can not hurt it, and it will satisfy me that it is not you with a mask on your face."

Whether, in case all the conditions were fulfilled, a proof would be established of the truth of the theory of Spiritualism, is left out of consideration by the reporter, who only describes what he saw and heard.

THE CABINET.

At 8:30 o'clock the door of the hall was closed against all future comers, and the preliminary steps of the test taken care of. The first thing to be looked after was the cabinet. Like most of such structures, it consisted of six pieces only—four sides, a bottom and a top; the article being about five and a half feet long, two wide and nearly seven high. In order that closer inspection might be made, the cabinet had been taken apart, and the six pieces—all made of thin pine lumber—laid alongside on the floor. By means of a few hooks the pieces were fastened in their groves, and the cabinet placed upon two "saw horses." The front and back pieces had hinges in the center, forming doors for ingress and egress, while the front was adorned with a hole near near the top, about the size of a face, over which a small black curtain was hung, adjusted by a string fastened on the inside.

"I suppose ye'd like to search me," said the medium, who was an ordinary-looking man, with a heavy brown beard, lengthening a pale and nervous face, in which a pair of brown eyes were set deeply back under a rather high but not intelligent forehead.

MEDIUMISTIC TALK.

"I have only developed the materialization within the past four weeks," he said, leading the way to an adjoining room, where he could disrobe unseen by the three or four ladies in the audience. "We have been holding seances at Mr. Timkins' house. I have developed pretty rapidly. The other night I produced what we call my double. I was placed in the cabinet as naked as when I was born, and tied, and a great light appeared in the cabinet, so strong that the people thought the house was on fire, and were going to run out of the room, but they were called back, and a man who crept up to the cabinet saw my double through the window from the waist up. Before that I got to be able to produce materializations at the window, standing at one side of the cabinet. How do I produce the materializations? Well, by odic force we call it. It is an indescribable kind of emanation that goes out from us—something we know nothing about. I feel a kind of prickly sensation, and then a feeling comes over me like that produced in healing (I was a "healer" first), when, as I tell them, the virtue goes out of me. I don't feel much pain, but it's terrible when the emotion comes back to me. The materializations are a part of myself."

HOW HE WAS BOUND.

In the meantime the medium had divested himself of his clothing. In that condition he was searched by Mr. Timkins, who then handed him a suit he had obtained for the occasion, consisting simply of a pair of linen pantaloons, a shirt and a pair of stockings, which he proceeded to put on. He was then led back to the hall, where he said a few words to the audience, telling them not to let him remain in the cabinet longer than fifteen minutes after the firing of the rifle, but not to open the cabinet before that time. He then took his place in the cabinet, seating himself on the floor, his back resting against the side, and his whole person in full view of the audience except his feet. Mr. Timkins proceeded then, with the assistance of three or four reporters, to make Clark fast. Holes were bored on each side of each leg, above and below the knee-joints, whereupon pieces of seaming-cord were passed through each of the four holes. They emerged below the cabinet floor, where they were securely tied and then fastened to the "saw-bucks" on which the cabinet rested. Holes were also bored on each side of the medium's back, below the waist and tied on the outside of the cabinet, besides being secured to the saw-bucks. The medium's hands were separately bound and then tied together, the cord remaining being made to pass through a hole in the floor, between his legs. Bound in this way, it appeared almost impossible for Clark to move either leg, or to stir in any way from a position that seemed painful.

DISTURBING ELEMENTS.

"Move out of the way there, if you please," he said to one of the self-constituting committeemen, "you draw from me too heavily."

A. He says there are expressions of pain passes over his face, and he appears to be struggling with some mysterious force within him. It's coming, he says, his feet moving uneasily in their bonds, knocking against the floor and sides of the wooden structure. Almost immediately afterward his head begins to twitch convulsively and knocks heavily against the fire-board at his back. "Come here," he says to Mr. Tacket, who obeys. "Put your hand on my head." Mr. Tacket does so. The prisoner appears easier; his head ceases its twitching, but the feet continue to knock against the floor. The spirituality of the medium seems to be overcome by the earthliness of Mr. Tacket's nature, and the fancy is seemingly entertained by both Tacket and the prisoner. In a minute Mr. Tacket put his other hand also on the medium, and the knocking and twitchings ceased.

Everything in the cabinet is apparently ready.

"Wait a minute," said Mr. Timkins, "I'll fix the curtain string where you can't get at it any way." And he placed the end of the string of the window, as the round hole is termed, at the distance of at least ten feet from the medium. Nothing further being necessary, the door of the cabinet is closed, and the black curtain drawn over the window.

THE RIFLE.

At the distance of fifteen feet from the cabinet, and directly in front of the black curtain, has been placed a stand, where, by means of a vise, a small breech-loading rifle is fastened, after a load is placed in it, and leveled so that the ball will inevitably pierce the curtain's center. Mr. A. B. Cunningham, of the *Globe-Democrat*, who has been requested by Mr. Timkins to fire the rifle, takes a seat directly behind the stand. Mr. Cunningham is a crack shot with a steady nerve. The rifle only carries a small ball, but is loaded so as to send it easily through an inch plank. In order to prevent the ball lodging in the wall, a heavy plank is placed on the other side of the cabinet and directly in the way of the shot. The ball would not perhaps kill, but it would mar the beauty of any countenance that received it.

It is five minutes after 9 o'clock when the preliminaries are finished, and the seance really began. The lights of the main chandelier are turned down, although Mr. Timkins keeps a coal oil lamp burning near him, which sheds a glim glare on the cabinet and the black curtain, on which all eyes are fixed. In the gloom voices are hushed to a whisper, and the noises on the street became painfully audible. As the whispers die away the silence becomes oppressive.

"Sing something, it will help me," said a voice from the cabinet.

Some one in the audience strikes up the air—

Shall we gather at the river,
The beautiful, the beautiful river,
Shall we gather at the river.

Then comes a knocking from the cabinet, the knocks clattering apparently against all the sides. The first is loud and authoritative, but the others become gradually more mild and gentle, recalling to the mind "The Raven"—

"Only this, and nothing more."

Finding that the knocking ceased entirely, and that the silence is disagreeable to the spirits, as well as to the company present, Mr. Tacket strikes up "The Star Spangled Banner." There's no response, and an apprehension is felt that the patriotic air has lost its power upon the disembodied. "Auld Lang Syne," as recalling scenes of the past, is next tried, but with similar want of effect on the forgetful spirits. The silence continues even when some one in the hall sings something about

"I am a chief in the forest so wild."

followed by the 'Old Camp Ground."

The repertoire of the American portion of the audience being exhausted, a German gentleman sings an operatic solo, his fine sonorous base voice filling the room, and delighting all present. As it comes to a close, a quick, wild, painful cry is heard from the cabinet, and all is still again.

THE FACE APPEARS.

The spirits appear obstinate and morose. Three quarters of an hour pass away without anything more than a spasmodic knock. When about all hope is given up, the curtain is suddenly drawn aside, and a face appears at the window—the face of a girl with blue eyes and brown hair, just budding into womanhood. The face is distinctly seen by all present.

"Fire!" said the voice in the cabinet.

The rifle is fired on the instant.

The face remains in the window perhaps a minute longer, when it is concealed by the curtain, which is mysteriously drawn to again.

The rest may be told in a few words. In fifteen minutes the medium is released, excited and exhausted with his labors. An examination of the cabinet shows that the ball passed through the seat opposite the window, and it is found in the plank hung down beyond. The ropes are found as tense as when they were first tied, and on the door being opened, the medium is found securely bound. He ascribes the long lapse of time before the appearance of the spirit to the fact that an Indian spirit obtruded itself on him with a war whoop instead of his mother, for whom he had asked when first placed in his cabinet. The spirit that appeared, he says, was his cousin. The money was paid by Mr. Timkins on the spot.

Another exhibition will probably be given in a few days.

ANOTHER ACCOUNT OF THE SHOOTING.

(From the Republican.)

There it was. A pale, ghostly countenance that looked as though it might have belonged to a girl of 17 at some previous time in the world's history. It did't look a bit like real flesh and blood. Had it been possible to remove the front of the cabinet suddenly, one never would have expected to see any pinned-back gear about the nether portion of the materialization. It was a face that might have belonged to some Greek maided 2 000 years ago, and reminded one of the marble countenance of some statue. So much of the figure as was visible was suggestive of a lost collar-button a little lower down. All who saw were fairly transfixed with astonishment. The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eyelid that could be distinguished. While all were eagerly gazing at the vision, there was an explosion that caused a rude interruption of the imaginative reveries the more superstitious had fallen into.

As soon as the face appeared, Mr. A. B. Cunningham, at Mr. Timkin's request, had coolly sighted a small rifle at it. The wide open eyes looked almost into the muzzle of the gun without any sign of flinching. Without the tremor of a muscle Cunningham fired, apparently thinking no more of shooting a couple of girls than a Comanche would. At the shot the face remained steadfast. It wasn't scared and did't wink. A few seconds it remained as before, and then the curtain mysteriously slid across and obscured it from view. After about ten minutes waiting the medium asked for a glass of water. This was given him, and a little time after he asked to be let out. When the door was opened he was found tied just as he was left when the door was first closed. The cord had evidently been strained a little, and that was all. Every body said it it was a good thing, and nobody could tell how it was done if the spirits did do it.

The medium professed to be very much exhausted by the exhibition and said he wouldn't do it again for anything. The difficulties in the way of any imposition in this matter appear to be very great. It would have been almost impossible for any material for the production of the image as by a mask to have been introduced into the cabinet. The medium was very securely tied and there was no possible chance for collusion on the part of a confederate. The bullet certainly went through the aperture and through the face, whatever it was. This was ascertained beyond a doubt by the finding of the ball, it having passed through the back of the cabinet and embedded itself in a board. The public can make their own explanation. *The Republican* has none to offer.

LEGENDS OF THE PACIFIC SLOPE.

Creation Myths—Origin of Womankind—A Pretty Story of the Yosemite People—The Old Mexican Religion—Languages of the Native Races.

The third volume of Mr. Bancroft's "Native Races of the Pacific States" is devoted to myths and languages. It is not so interesting, perhaps to the general reader as the earlier volumes, but it makes a new stage in Mr. Bancroft's great work, and deals with a higher order of phenomena. In it we pass the frontier which separates mankind from animal kind, and enter the domain of the immaterial and supernatural; phenomena which philosophy purely positive can not explain. We contemplate the Indian, not simply as a wild though intellectual animal, struggling with its environment, but as a human being, possessed of the faculty of speech, and groping after an explanation of the eternal mysteries of life, death, and futurity.

The first and larger part of the volume is assigned to "Myths—under which general term Mr. Bancroft includes the various religions or cults of the Pacific tribes, their moral and political maxims, and their historical traditions and legends. All these are classified under "Creation Myths," or such as deal with the origin and end of things; "Physical Myths;" "Animal Mythology;" "Gods, Supernatural Beings, and Worship;" and myths of the "Future State." The Creation myths, like those of all barbarous or semi-barbarous peoples, are strangely grotesque and puerile—an animal being represented as the creator in most of them. Some of them, however, indicate a dim perception of physical laws; and a few hint at the idea of a supernatural god operating through natural agencies. Mr. Bancroft has not attempted to classify these myths, and any description would be inadequate; so we will content ourselves with a single favorable specimen, taken from the traditions of the Southern California nations:

"Two great beings made the world, filled it with grass and trees, and gave form, life, and motion to the various animals that people land and sea. When this work was done, the elder Creator went up to heaven and left his brother alone upon the earth. The solitary god left below made to himself men-children, that he should not be utterly companionless. Fortunately, also, about this time, the moon came to that neighborhood; she was very fair in her delicate beauty, very kind-hearted, and she filled the place of a mother to the men-children that the god had created. She watched over them, and guarded them from all evil things of the night, standing at the door of their lodge. The children grew up very happily, laying great store by the love with which their guardians regarded them; but there came a day when their hearts saddened, in which they began to notice that neither their god-creator nor their moon foster-mother gave them any longer undivided affection and care, but that instead the two great ones seemed to waste much precious love upon each other. The tall god began to steal out of their lodge at dusk, and spend the night watches in the company of the white-haired moon, who, on the other hand, did not seem on these occasions to pay such absorbing attention to her sentinel-duty as at other times. The children grew sad at this, and bitter at the heart with a boyish jealousy. But worse was yet to come; one night they were awakened by a querulous wailing in their lodge, and the earliest dawn showed them a strange thing, which they afterward came to know was a new-born infant, lying in the doorway. The god and moon had eloped together; their great one had returned to his place beyond the ether, and that he might not be separated from his paramour, he had appointed her at the same time a lodge in the great firmament, where she may yet be seen, with her gauzy robe and shining silver hair, treading celestial paths. The child left on the earth was a girl. She grew up very soft, very bright, very beautiful, like her mother; but, like her mother also, oh, so fickle and frail! She was the first of womankind, from her all other women descended, and from the moon, and as the moon changes so they all change, says the philosopher of Los Angeles."

It will be seen from this that, however defective they may be as cosmogonies, the myths of these native races are not destitute of poetry. In fact, a striking poetic undertone pervades nearly all the myths which attempt an explanation of physical phenomena; in illustration of which we quote the following pretty story of the Yosemite nations, as to the origin of the names and present appearance of certain peaks and other natural features of their valley:

"A certain Totokonula was once chief of the people here; a mighty hunter and a good husbandman, his tribe never wanted food while he attended to their welfare. But a change came; while out hunting one day the young man met a spirit-maid, the guardian angel of the valley, the beautiful Tisayac. She was not as the dusky beauties of his tribe, but white and fair, with rolling, yellow tresses that fell over her shoulders like sunshine, and blue eyes, with a light in them like the sky when the sun goes down. While, cloudlike wings were folded behind her shoulders, and her voice was sweeter than the song of birds; no wonder the chief loved her with a mad and instant love. He reached toward her, but the snowy wings lifted her above his sight, and he stood again alone upon the dome, where she had been.

"No more Totokonula led in the chase or heeded the crops in the valley; he wandered here and there like a man distraught, ever seeking that wonderful, shining vision that had made all else on earth stale and unprofitable in his sight. The land began to languish, missing the industrious, directing hand that had tended it so long; the pleasant garden became a wilderness where the drouth laid waste, and the wild beast spoiled what was left, and taught his cubs to divide the prey. When the fair spirit returned at last to visit her valley, she wept to see the desolation, and she knelt upon the dome, praying to the Great Spirit for succor. God heard, and, stooping from his place, he clove the dome upon which she stood, and the granite was riven beneath her feet, and the melted snows of the Nevada rushed through the gorge, bearing fertility upon their cold bosom. A beautiful lake was formed between the cloven walls of the mountain, and a river issued from it to feed the valley. Then sang the birds as of old, laying their bodies in the water, and the odor of the flowers rose like a pleasant incense, and the trees put forth their buds, and the corn shot up to meet the sun and rustle when the breeze crept through the tall stalks.

"Tisayoc moved away as she had come, and none knew whither she went; but the people called the dome by her name, as it is indeed known to this day. After her departure, the chief returned from his weary quest, and, as he learned the winged one had visited the valley, the old madness crept up into his eyes and entered, seven times worse than at first, into his empty soul; he turned his back on the lodges of his people. His last act was to cut with his hunting knife the outline of his face upon a lofty rock, so that if he never returned his memorial at least should remain with them forever. He never did return from that hopeless search, but the graven rock was called Totokonula, after his name, and it may still be seen, three thousand feet high, guarding the entrance to the beautiful valley."

Poetry, however, is by no means the only element in Indian mythology. Thick, black clouds, portentous of evil, hang threateningly over the savage during his entire life. Genii murmur in the flowing river, in the rustling branches of trees are heard the breathings of the gods, goblins dance in the vapory twilight, and demons howl in the darkness. All these things are hostile to man, and must be propitiated by gifts, and prayers, and sacrifices; and the religious worship of some of the tribes includes practices which are frightful in their atrocity. Here, for example, is a rite of sorcery as practiced among the Haidahs, one of the northern nations:

"When the salmon season is over, and the provisions of the winter have been stored away, feasting and conjuring begin. The chief who seems to be principal sorcerer, and indeed to possess little authority save for his connection with the preterhuman powers—goes off to the loneliest and wildest retreat he knows of or can discover in the mountains or forests, and half starves himself there for some weeks, till he is worked up to a frenzy of religious insanity, and the *nawloks*—fearful beings of some kind not human—consent to communicate with him by voice or otherwise. During all this observance the chief is called *taamish*, and woe to the unlucky Haidah who happens by chance so much as to look on him during its continuance! Even if the *taamish* do not instantly slay the intruder, his neighbors are certain to do so when the thing comes to their knowledge, and if the victim attempts to conceal the affair, or do not himself confess it, the most cruel tortures are added to his fate. At last the inspired demoniac returns to his village, naked save a bear-skin or a ragged blanket, with a chaplet on his head and a red band of alder bark about his neck. He springs on the first person he meets, bites out and swallows one or more mouthfuls of man's living flesh wherever he can find them, then rushes to another and another, devouring this revolting meal till he falls into a stupor from his sudden and half-masticated diet of flesh. For some days after this he is in a kind of coma 'like an overgorged beast of prey,' as Dunn says; the same narrater adding his breath during that time is 'like an exhalation from the grave.' The victims of this ferocity dare not resist the bite of the *taamism*; on the contrary, they are sometimes willing to offer themselves to the ordeal, and are always proud of its scars."

Among the most interesting chapters in the volume are those in which Mr. Bancroft gives a detailed account of the old Mexican religion—one of them the most elaborate and complex ecclesiastical systems that the records of mankind have to show. Religion, indeed, was the very basis of the Aztec state. The high priest stood next in authority and honor to the king; and the king himself took no important step without first consulting the high priests to learn whether the gods were favorable to the project. Some idea of the hold which their religion had gotten upon the life of the people may be gathered from the fact that the city of Mexico alone contained 2,000 sacred edifices, and that the whole number throughout the empire was estimated at 80,000. Each temple had its complement of ministers to conduct and take part in the daily services, and of servants to attend to the cleansing, firing, and other menial offices. In the great temple at Mexico there were 5,000 priests and attendants; the total number of the ecclesiastical host must therefore have been enormous. Clavigero places it at millions. The vast revenues needed for the support and repair of the temples, and for the maintenance of the immense army of priests that officiated in them, were derived from various sources. The greatest part was supplied from large tracts of land which were the property of the church, and were held by vassals under certain conditions, or worked by slaves. Besides this, taxes of wine and grain, and especially first-fruits, were levied upon communities, and stored in granaries attached to the temples. The voluntary contributions, from a cake, feather, or rose, to slaves, or priceless gems, given in performance of a vow, or at the numerous festivals, formed no unimportant item. Quantities of food were provided by the parents of the children attending the schools, and there were not wanting devout women eager to prepare it. In the kingdom of Tezcuco, thirty towns were required to provide for the temples and palaces; in Meztitlan, every man gave four pieces of wood every five days. It is easy to believe that the supply of fuel was immense, when we consider that six hundred fires were kept continually blazing in the great temple of Mexico alone. The most acceptible offering however, to the Aztec divinities was human life, and without this no festival of any importance was complete. The number of human victims sacrificed annually in Mexico is not exactly known, but Zumarraga states that twenty thousand were sacrificed every year in the capital alone! That the number was very great we can readily believe when we read that from seventy to eighty thousand human beings were slaughtered at the inauguration of the temple of Huitzilopochtli, and a proportionately large number at other celebrations of the kind.

The section devoted to language, though more valuable to the anthropologist, perhaps, than any that has gone before it, is rather dry reading, consisting for the most part of vocabularies and grammatical analysis. Mr. Bancroft maintains that the American languages, while analogous in some few particulars to other families, constitute an entirely independent group, deserving no rank of importance with the Aryan and Semitic groups. While sufficiently related, however, to be classed in one family, there is an astonishing variety of different languages and dialects; and this has produced one of the distinctive peculiarities of the group.

"The multiplicity of tongues, even within comparatively narrow areas, rendered the adoption of some sort of universal language absolutely necessary. This international language in America is for the most part confined to gestures, and nowhere has gesture language attained a higher degree of perfection than here; and what is most remarkable, the same representations are employed from Alaska to Mexico, and even in South America. Thus each tribe has a certain gesture to indicate its name, which is understood by all others. A Flathead will make his tribe known by placing his hand upon his head; a Crow by imitating the flapping of the wings of a bird; a Nez Perce by pointing with his finger through his nose; and so on. Fire is generally indicated by blowing followed by a pretended warming of the hands; water, by a pretended scooping up and drinking; trade or exchange, by crossing the five fingers, a certain gesture being fixed for every thing necessary to carry on a conversation. Besides this natural gesture-language, there is found in various parts an intertribal jargon composed of words chosen to fit emergencies, from the speech of the several neighboring nations; the words being altered, if necessary, in construction or pronunciation to suit all."

Another peculiarity of the American languages is the frequent occurrence of long words. The native of the New World expresses in a single word, accompanied perhaps by a grunt or a gesture, what a European would employ a whole sentence to elucidate.

"He who carefully examines the myths and languages of the aboriginal nations inhabiting the Pacific states, can not fail to be impressed with the similarity between them and the beliefs and tongues of mankind elsewhere. Here is the same insatiate thirst to know the unknowable, here are the same audacious attempts to tear asunder the veil, the same fashioning and peopling of worlds, laying out and circumscribing of celestial regions, and manufacturing and setting up, spiritually and materially, of creators, man and animal makers and rulers, everywhere manifest. Here is apparent what would seem to be the same inherent necessity for worship, for propitiation, for purification, or a cleansing from sin, for atonement and sacrifice, with all the symbols and paraphernalia of natural and artificial religion. In their speech the same grammatical constructions are seen with the usual variations in form and scope, in poverty and richness, which are found in nations, rude or uncultivated, everywhere. Little as we know of the beginning or end of things, we can but feel, as fresh facts are brought to light, and new comparisons made between the races and ages of the earth, that humanity, of whatsoever origin it may be or howsoever circumstanced, is formed on the model, and unfolds under the influence of one inspiration."

A Natural and Safe Medicine.

BOULDER, COLORADO.

HULL & CHAMBERLAIN:

FRIENDS—Seeing that you propose publishing a Circular of Testimonials, we send to you a true statement of our daughter's case, that you may use it if you wish.

When our daughter Alice was three and a half years old, she had a dreadful Lung Fever, which lasted some six months. In all that time she could not stand or walk. The consequence was it left her an invalid, with the right limb drawn up, so that she has always had to walk on her toes, and has suffered much pain. She is now 19 years old. *Your Powders have cured her.* She can now walk or stand on that foot as well as the other. While formerly it used to pain her severely to stand or walk, she can now stand or walk for hours, and it does *not hurt* her. She says she can not remember ever having a well day since her earliest childhood until since she took your Powders.

I have suffered severely from *sick headache* for 40 years, and could find no medicine to relieve me until I found your Magnetic and Electric Powders. They have entirely cured me. We would earnestly recommend them to all sufferers.

We feel very grateful to you and the kind angels who direct your work for the good they have done to us.

Yours truly, LOUISA MCMUNN.

Mailed Postpaid { 1 Box..... 1.00
at these PRICES: { 6 Boxes..... 5.00

AGENTS WANTED EVERYWHERE.

CIRCULARS, and Agents' Terms, sent FREE, to any address.

Send your money at our expense and risk, by Post-office Money Order, Registered Letter, Drafts on New York.

All letters and remittances must be directed to

HULL & CHAMBERLAIN,
628 Broadway, New York City.

Phœbe C. Hull, Annie Lord Chamberlain.

628 Broadway, New York City. | 164 Warren Av., Chicago, Ill.

v18n10t13

BARRETT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, $1 00.

BANNER OF LIGHT for sale at the office of this paper. tf

Penn Medical University
OF PHILADELPHIA.

A thorough liberal and economical Medical School for both sexes, opens October 4th, 1875. For Catalogue and announcement address

E. D. BUCKMAN, M.D., DEAN,
v18n12t16 1030 SPRING GARDEN ST., PHILADELPHIA

SPHYNX PUZZLE. The greatest joker out. So simple, but a regular "Twister." Sent for 10c. Richards & Co., 91 Washington st., Chicago. v18n18t13eow

$25 a day guaranteed using our Well Auger & Drills. $100 a month paid to good Agents. Auger book free. Jiliz Auger Co., St. Louis, Mo. v18n12t6e4thw

DOUBLE YOUR TRADE

Druggists, Grocers and Dealers—*Pure China and Japan Teas*, in sealed packages, *screw-top cans*, boxes, or half chests—*Growers' prices*. Send for circular. TEA COMPANY, 201 Fulton St., N. Y., P. O. Box 4560. [v18n18t6eow]

TEAS.—The choicest in the world—Importers' prices—Largest Company in America—staple article—pleases everybody—Trade continually increasing—Agents wanted everywhere—best inducements—don't waste time—send for circular to ROBERT WELLS, 43 Vesey St., N. Y., P. O. Box 1287. v18n17t7eow

NORTHWESTERN BUSINESS COLLEGE AND ART SCHOOL,

Naperville, Ill. First-class advantages in Business and Art Studies at low rates. For circulars address J. GEO. CROSS, A.M., Principal. v18n19t3eow

AGENTS WANTED FOR A NEW BOOK,

Present Conflict

OF SCIENCE WITH RELIGION;

or "Modern Scepticism Met on its Own Ground." A book for the times. The vital question of the day. A subject of the most intense and deepest interest. The final contest. The Bible triumphs gloriously. Address J. C. McCURDY & CO., Pubs., 5th Avenue and Adams St., Chicago, Ill. v18n20t7eow



THE

STAR WELL AUGER

Best in the world. Warranted to bore anything steel will cut, while it is unequaled in sinking wells through bodies of quicksand and gravel. Wells 50 feet deep sunk in four hours. Can bore 500 feet if necessary. $30 to $50 per day can be made boring wells with this machine. Three men is all the power necessary to operate it. Send for our illustrated catalogue.

STAR AUGER CO.,
303 to 309 South Canal Street,
CHICAGO, ILL.
v18n14t13eow

THE Spiritual Magazine

Devoted to the elevation of our race and country, is published at Memphis, Tenn., by SAM'L WATSON. Belonging to no sect or party,—allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the *teachings of Jesus, Science and Spiritualism* are perfectly harmonious,—this periodical will be published from this stand-point. This has been our spirit teaching for a score of years,—and while we expect to adhere to these principles, we expect to extend to those who may differ with us respectful consideration and claim nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have extremes greatly in the majority against us, but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon us; the day long looked for is at hand when the gloom shall be lifted from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of $1.50 per annum. To all Ministers, $1.00, postage paid. Address S. WATSON, 235 Union St., Memphis, Tenn. v17n24t6eow

THE EDDYS.

Interesting Particulars in Reference to Materialization.

BY GEORGE BENSON

I spent a week at Chittenden; the home was full of people coming and going constantly. They were all rather pleasant people. Some had been there for quite a number of weeks. Many staid only one day. You have read descriptions of the seance room at Eddys often enough without the necessity of my going into any detailed description of the same. Suffice it to say the little room on the platform is about the size of Mott's hall, which he uses for a cabinet. There is a curtain that hangs full length instead of a door, taking the place of the same

At the first seance I attended after Wm. Eddy had gone into the cabinet about five minutes, an apparition of an Indian chief called Little Arrow, made his appearance. He was dressed in full Indian costume. He came out of the cabinet and stood on the platform for some time, but said not a word, but danced a sort of war dance. Afterward another Indian chief, Wickach by name, appeared. He remained in the door of the cabinet with the curtain drawn to one side; then came a very tall and otherwise very large Indian, Santum his name; he only appeared at the door for a minute or two. Quite a number, perhaps a dozen or more spirits appeared during the next hour, among them Mr. Weaver (late of Baltimore), who passed to the Spirit land some three months ago. He, like all the rest, appeared in full size, and was clothed in a suit of black. He was fully recognized by his brother, who had just that day arrived from Baltimore. Of course the spirits were not all clothed alike. All the Indians were dressed in full Indian costume. The white male apparitions were all dressed differently—some one style of coats, and others another; some with white vests, others dark. The female spirits were arrayed differently also. Some of the apparitions were small children; others young people; all were recognized.

The Indians came every evening I was there. Two or three evenings while I was in attendance, they had what they called a light seance after the materialization, and two evenings they had what they called the dark seance. In the light seance there is a table in one corner of the room upon which are musical instruments. It is plain to every one that no one is concealed; a blanket is drawn across reaching from the floor upward some five feet; in front three chairs are set. Horatio Eddy sits on the centre chair, and two visitors on the others. They hold one another's arms, so that if they even move it becomes perceptible immediately. The musical instruments begin playing by invisible spirits. Hands are shown over and at the sides of the blanket. You understand the table is behind the blanket. Various kinds of noises are made, indicating the presence of several spirits. Blank cards are handed in behind, and you can hear them write. The cards are then thrown out with names of spirit friends on them. The musical instruments are then thrown out, persons taking the hand shown. It is as much as they can do to keep from being drawn in, or over the blanket.

At the second seance for materialization, Honto, the Indian girl, appeared, came out, walked around the stage, took up a rifle and snapped the trigger, danced a while, came down the steps, stood within four feet of me, spoke to one of the Eddys and went back to the cabinet, came out again showing herself plainly by the light which she had waved her hand to be raised.

After her came the different Indian chiefs as before. Two old ladies then came out, one after the other. They were recognized by those who had seen them come out frequently before. I have forgotten their names, but seem to be part of the controlling band. Each danced to the music of the violin. Quite a large number of spirits showed themselves, same as the evening prior. All were readily recognized by their friends present, except one—a female spirit appeared, and as is the custom, if not immediately recognized by the persons sitting at the head of the circle, they ask if it is for me; if not, there is one knock by the spirit; so the next and the next ask is it for me, until the spirit knocks twice, which was the case when I asked if it was for me. I then asked if it was sister; the reply was, one knock. I then asked if it was a niece; the reply again was, one knock. I asked no further questions and she immediately disappeared. Some of the spirits came out much farther than others. Their seances always closes with a short address from Mr. Brown, who appears to be the controlling spirit. Mr. Brown was from York, Pennsylvania.

At the third seance, the light was ordered to be kept up. All the Indian chiefs came as before, but did not come out, but each one as he appeared, stood at the door in full and splendid Indian costume, each, of course, dressed differently. Some eleven other spirits also appeared. None came out, but stood at the door, full length, and all were recognized by friends, among them Mr. Weaver, of Baltimore, fully recoghized by his brother, who was present. They were all plainly visible, and was by far the very best materialization that took place up to that time. I used to know Mr. Weaver very well by sight some years ago. He was then a slender man, with black hair. I had not seen him for over twenty years. As his spirit appeared, he was quite stout, with very light grey hair. His brother, however, informed me that he had grown quite stout since he had seen him, and that his hair had got white. He fully recognized him.

On Sunday evening, we had no materialization, but had what is called a dark seance. Horatio Eddy was tied to a chair, and a man sat on his knees. I think the light was put out. Not far from Eddy was a table with musical instruments. The spirit of George Dix, as he calls himself, and who claims to have been lost on the steamer President, thirty-five years ago, managed the affair. He talked audibly to the circle, and arranged with his invisible band to give us some splendid music. Of course, those instruments on the table were the ones they played on. The performance was splendid indeed. Some of the music appeared floating in the air. They performed a piece called the Storm at Sea. I never heard anything like it in my life. There was the surging of the waves against and over the ship; the calling of the men to obey orders; the waving to and fro of the masts; the heavy crash, etc., etc. It was grand. The voice of a spirit, called Mayflower, is heard during the seance—not connected with this piece of music however. Although she played on some instrument splendidly; her voice seemed that of a little girl. She claims to have lived a hundred years ago, and was captured by the Indians. She talked to me as well as others. She appeared to move around among the circle. A gentleman near me told her he had some red and white ribbons on his knee, which he wished her to get and plait him a bracelet, which she did and let it on the platform for him. The whole thing was quite interesting.

On Monday evening, May 31st, I attended another seance for materialization. There was quite an addition to the number of visitors. The manifestations were still better. Honto came out. Old Mrs. Clearland was called up on the stage. Horatio Eddy and some man from Vermont, danced with her. She appeared to draw from the table, wall and floor, quite a number of net shawls She was the only Indian that came out. But there were numerous. Spirits who showed themselves, and were recognized by their friends. Some of the visitors had as many as three spirit friends come to them. Such was the case with a party of five, who just arrived prior to the seance. Mr. Weaver came as before. None of the spirits, except four, walked away from the door. They stepped outside so they could see them. But Honto, as I said, came out and danced for several minutes. Mrs. Eaton and Mrs. Brown, the two old ladies I spoke of before, who come nightly, came out, and danced a short time. A man who was stopping at the home, and who appeared a great friend of the Eddys, was invited on the platform, taking a seat in a chair at one end. Presently the form of a man came out of the cabinet, when he rushed up quickly calling him Uncle and shaking him heartily by the hand.

The next evening, we held the sixth seance. During the evening some sixteen spirits made their appearance, among them the Lady of the Lake, so-called, an Indian girl. She came out and walked down in front of the platform and then sprung over the railing and into the cabinet; afterwards came out and danced with Horatio. One or two other Indians came. Mr. Weaver came again; but said nothing. The remainder were recognized by friends. I forgot to say that at same seance Honto showed herself for a minute, also a spirit they called Belshazzar, son of the King of Babylon.

After the materializations, another dark seance was held similar to what I have described. This controlling spirit at the dark seances, who calls himself George Dix, claims that he is the same that controls Mrs. Andrews, at Moravia, under the name of Jackson.

On Wednesday, June 2nd, I attended the last seance. It did not last out a short time. The control said the medium was too unwell. Honto came out and danced; came down in front of the audience, drew shawls from the wall and floor, and kissed the musician. The old ladies came out. The so-called Witch of the Mountains appeared, but said nothing; also Belshazzar, son of the King of Babylon. He is said to be a brother to the Witch of the Mountains, and lived on the earth three thousand years ago. There were several Indian spirits. One colored woman recognized as controlling spirit of a medium present; also several spirits, adults and children as well, all recognized, I believe.

Mr. Brown, formerly of York, Pa., and son of the controlling spirit at the Eddys, while on a visit of investigating a seance two years ago, married one of the Eddy girls, and now resides at Chittenden, having built him a handsome residence on the opposite side of the road from the Eddy homestead. Mr. B. informed me that they were married by the Witch of the Mountains. She stood in front of them, saying a few words of ceremony. They were afterwards united by a magistrate. I don't think there is any one else in this world of ours can say what Mr. and Mrs. Brown can say, that they were married by a Princess of Royal Blood, who lived on earth three thousand years ago. Mr. Brown also informed me that quite a number of ancient spirits have come out at different times, some who claim to have lived one hundred thousand years ago. It is even said that JESUS HIMSELF came upon one occasion.

Waukeshaw, Wis.

A Correction.

K Graves writes:

I am requested to say that Prof. Starr does not deny having witnessed what are called "the physical manifestations of Spiritualism." But it is certain he did deny being able to explain how they were performed further than to say, "It is a mere trick." So that the modification does nothing toward redeeming his character.

I am also requested to say that it was an older member of the family who was made the subject of the teacher's fatherly correction. If this be true, then we can account more easily and satisfactorily for his recent unprincipled course of conduct, in shamming off such counterfeit performances as the true explanation of Spiritualism. If there is any virtue in physical castigation in the way of shaping correct moral habits, it would seem he has been seriously neglected. A friend expresses the idea when he says, "the devil was born in him, and was not whipped out of him when a boy." His performance in showing up Spiritualism are, so far as I can learn, very poor counterfeits. And so also are those of Prof. McQueen. This "gentleman" gave notice here in his first lecture that he would on the following evening explain how mediums are carried round over the heads of spectators. When the time appointed for the explanation arrived, placing himself on the top of a table, he said to the audience, "Now look here; just imagine you see me carried round over your heads and the whole thing is explained." This, of course, was satisfactory to those who are prepared to swallow any nonsense rather than subscribe to the truths of Spiritualism. It is just about as sensible as the "darkey's" explanation of salivation. "Peggy," said a colored sister to a friend, "can you tell me what salivating people means?" "Oh yes," replied Minnie, "it means just as if I was to sallivate you." "That's it." "Is it?" responded Peggy, "well I am glad to hear it explained." The two cases are about parallel.

Richmond, Ind.

Testimonial.

I am anxious that the public should be informed of the cure that has been performed upon me in the space of six weeks. My malady has been of a deeply rooted scrofulous nature. The opinion of all physicians whom I consulted was to the effect that my case was hopeless; that the disease would immediately extend to the lungs and prove fatal. As a last resort, I had recourse to Mrs. Dr. Calkins, the mesmeric practioneer. At the time I called her in, it was not expected that I could survive twenty-four hours. Her magnetic influence seemed to take immediate effect, and just in the short space of a quarter of an hour, I experienced such relief as to dispel all fears, which had been excited for my recovery. From that point forward my recovery has been going on so rapidly, that I am eating three hearty meals a day and sitting up with the greatest of ease. I am so strong as to make arrangements for traveling a considerable distance into the country next week.

The cure has been so complete that my friends marvel at the result and pronounce it almost a miracle.

I feel it but justice to Mrs. Calkins to give her the full credit of my remarkable cure. I am a living witness to the efficacy of her treatment, which appears almost superhuman.

The undersigned also attest to the truth of my above statement.

MRS JULIA CASE.
M. C. CHASE.
JENNIE E CASE.
HATTIE E CASE.
MINNIE KING.

102 South Sangamon St., Chicago, Ill.

I am acquainted with Mrs. Case, and knew her case to be regarded as hopeless, and also that she is rapidly recovering; also expect her at our house in a few days.

Peotone, Ill., S GOODSPEED.

Postage Must be Prepaid.

Occasionally a subscriber remits only $3. to renew the JOURNAL. It requires fifteen cents more to prepay the postage. When $3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send $3 15 and that will renew and pay the postage for one year.

Special Notices.

Attention Opium Eaters!

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

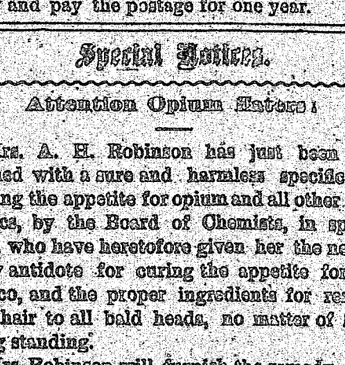
Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are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

The remedy is harmless, and not unpalatable.

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

Address Mrs. A. H. Robinson, RELIGIO PHILOSOPHICAL PUBLISHING HOUSE BUILDING, Chicago. Room 2.

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



MOTHERS' RELIEF.

For all Female Complaints in young or old, married or single; at the dawn of womanhood or the change of life; during the time of confinement, controlling the pains of labor, and causing a speedy recovery.

In stoppage of the Menses by taking cold, or other causes, such as Hard Labor, Excitement, &c. This medicine is invaluable as a Uterine Tonic.

A FEMALE REGULATOR.

It is a Nervous Tonic, a Pain Destroyer, a Specific for Neuralgia, good in Bilious Colics, Uterine Inflammations. It is a

PARTURIENT BALM,

facilitating Labor and insuring a quick and perfect recovery; eases the Uterine Pains without interfering with Uterine action. It is a complete Debility Tonic for

Delicate Ladies,

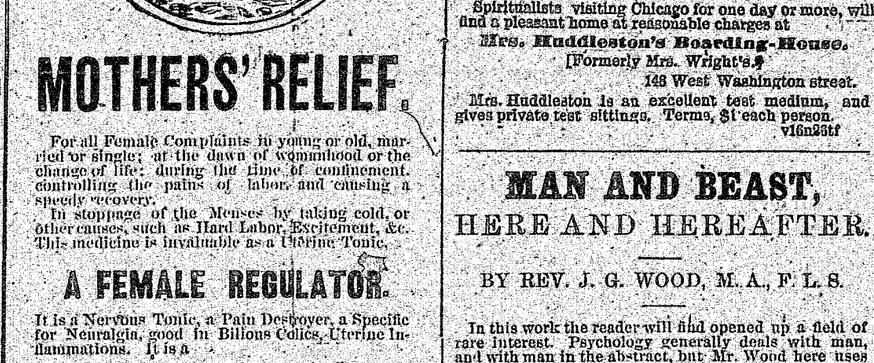
who suffer from weakness of any kind. No lady should be without it.

MARRIED OR SINGLE.

It is the only medicine known as a specific for sterility. Ask your Druggist for it. If he has not got it, have him order it from E. BURNHAM, SON & CO., wholesale druggists, 52 and 54 Lake Street, Chicago.

Parties living where it cannot be obtained can get single bottles, sent by express, by inclosing $2 to the proprietor, DR. J. S. LANE, 279 S. CLARK ST., CHICAGO, ILL.

v0118n24tf



Inter-State INDUSTRIAL EXPOSITION of Chicago.

Open from September 8 to October 9, 1875.

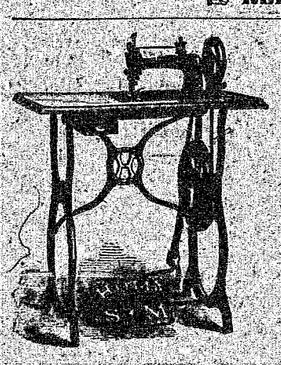
The Greatest American Exhibition of the Year!

EVERY DEPARTMENT FULL OF MOST INTERESTING NOVELTIES.

SCIENCE, INDUSTRY and ART Combined.

NO INTELLIGENT PERSON, OLD OR YOUNG, SHOULD FAIL TO SEE IT.

☞REDUCED FARES ON ALL RAILROADS.☜



BUY THE

H O M E

SEWING MACHINE.

CASH PRICE $40.

ANY person wanting a first class *LIGHT-RUNNING AND EASILY-MANAGED* Shuttle Sewing Machine will find it of importance to send to us for our latest terms to purchasers as we offer LARGE DISCOUNTS FOR CASH. We also send *Machines on Trial* to any part of the Northwest.

IT COSTS NOTHING TO TRY THE HOME MACHINE, as we pay all the expense if not accepted. Send for our descriptive circulars, and late terms to cash purchasers. Address

JOHNSON, CLARK & CO., 141 State St., Chicago, Ill.

Please oblige us by stating where you saw this advertisement. [v18n22t6]

Medical's Column.

HENRY SLADE, CLAIRVOYANT, NO. 16 WEST TWENTY-FIRST ST., New York. v14n8tf

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32 id St. New York Terms: $2 and three 3 cent postage stamps Money refunded if not answered v17n11tf

THE MAGNETIC TREATMENT.

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

MRS. MARY E. WEEKS,

TEST & BUSINESS MEDIUM,

387 W. Madison St., Chicago.

Hours—from 10 A. M to 9 P. M. [v18n15tf]

MEDICAL DIAGNOSIS by lock of patient's hair, (give age and sex.) Diagnosis and Prescription, $3.00. Vegetable Remedies prescribed only. Specific for Fever & Ague.

MINERAL EXAMINATION Parties sending a specimen, prepaid, by mail or express, giving state and county can have the locality examined, mines located, etc. Terms, $10.

Address F. VOGEL,

P. O. Box, 313 STATION A, BOSTON, MASS. v18n13t13

Miscellaneous.

The TOLL-GATE! Prize Picture sent free! An ingenious gem! 50 objects to find! Address with stamp E. C. ABBEY, Buffalo, N. Y. v18n9t52

Dr. J. S. Lyon's

HYGEIAN HOME

IS AT SPRINGFIELD, MO. Send for Circular. v18n21t26

FRANK BAKER. S. W. OSGOOD, Notary Public.

BAKER & OSGOOD,

ATTORNEYS and COUNSELORS,

ROOMS 15 & 16,

TIMES BUILDING, CHICAGO v16n26tf

HERMAN SNOW,

Dealer in Spiritualist, Liberal & Reform

BOOKS AND PAPERS.

No. 319 KEARNY ST.,

Up Stairs, West Side, a few Doors North of Bush,

SAN FRANCISCO, CAL.

Agency for the RELIGIO-PHILOSOPHICAL JOURNAL, and other Liberal and Reform Papers.



HOW I MADE $70

the first week, and am now averaging $36 in a *safe* business. Any man or woman can do the same. A valuable 16 pp. pamphlet and *Secret free*. Write at once to COWAN & CO., Eighth St., New York.

Try Dobbin's Electric Soap.

SPIRITUALIST BOARDING HOUSE.

Spiritualists visiting Chicago for one day or more, will find a pleasant home at reasonable charges at

Mrs. Huddleston's Boarding-House.

[Formerly Mrs. Wright's.]

148 West Washington street.

Mrs. Huddleston is an excellent test medium, and gives private test sittings. Terms, $1 each person. v16n23tf

MAN AND BEAST,

HERE AND HEREAFTER.

BY REV. J. G. WOOD, M. A., F. L. S.

In this work the reader will find opened up a field of rare interest. Psychology generally deals with man, and with man in the abstract, but Mr. Wood here uses it to explain the traits and motives that actuate even the lower animals, and give them as distinct characters as their matters. It is by no means an ignoble study to seek a rational explanation for many acts performed by animals that refuse to conform to the limited measure of instinct, and the author has carried his investigations to a considerable length and conducted them in a thorough manner. He endeavors to show that the lower animals do possess those mental and moral characteristics which belong to the immortal spirit and not to the perishable body. He clearly shows that the Scriptures do not deny a future life to the lower animals, and illustrates their capacity therefor by citing more than three hundred original anecdotes, well authenticated, which show that such animals share with man the attributes of reason, language, memory, a sense of moral responsibility, unselfishness and love. No intelligent reader can fail to be deeply interested in the character of the discussion or the practical examples upon which the author relies to point his conclusions.

Price $1.50; postage 22 cents.

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

SPIRIT PHOTOGRAPHY

IS

THE KEY

THAT UNLOCKS THE GOLDEN GATES OF

THE FUTURE.

It demonstrates the fact of a future existence beyond the possibility of a doubt, by appealing to one of the strongest of all our senses—that of sight. The investigation to which it has been submitted during the last twelve years, BOTH SCIENTIFIC AND LEGAL, together with the endorsement of thousands of respectable people who have had pictures taken of their spirit friends that they fully and unquestionably recognize, stamps it as a truth, and gives us a

MOST POWERFUL ARGUMENT

in favor of our beautiful philosophy.

Mr. W. H. Mumler, of Boston, is the medium through whom these beautiful manifestations were first given.

His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquittal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "*seed that shall spring up and bear fruit*," and doing an amount of good which is incalculable.

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures.

As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we append a description of some of those which he thinks the parties will not object to being distributed.

Equally as Interesting

ARE

CHARLES H. FOSTOR, OF NEW YORK,

AND SPIRIT OF ADA ISAACS MENKEN.

S. A. BIGELOW, BOSTON,

SHOWING SPIRIT OF FRANKLIN, WITH THE ELECTRICAL KEY.

SAMUEL CARTER, BOSTON,

WITH SPIRIT WIFE AND SONS.

MRS. FRENCH, BOSTON,

AND SPIRIT SON.

COL. CUSHMAN, CHICAGO,

SHOWING SPIRIT FRIEND, WITH QUAKER BONNET AND PACKAGE OF HAIR.

ANNIE LORD CHAMBERLAIN, MUSICAL MEDIUM,

SHOWING SPIRIT HANDS, INSTRUMENTS, ETC.

DEAN CLARK, SPEAKER,

AND SPIRIT MOTHER.

SARAH A FLOYD,

ATTENDED BY HER INDIAN GUIDE, HAR-WIH-NI-HA.

HATTIE B. ROBINSON, PHILADELPHIA,

SHOWING SPIRIT FRIEND, FULLY RECOGNIZED.

"LAST, BUT NOT LEAST,"

THREE VERY WONDERFUL PICTURES

OF MRS. FANNIE CONANT,

THE CELEBRATED MEDIUM FOR THE BANNER OF LIGHT.

Either of the above pictures sent by mail on receipt of 30 cents; or four to one address for $1. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

FOURTH EDITION SINCE THE

Great Fire!

THE

SUNDAY QUESTION

AND

SELF-CONTRADICTIONS

OF THE

BIBLE,

THIS WORK ALSO CONTAINS A LECTURE BY PARKER PILLSBURY ON THE SABBATH.

Edited by S. S. JONES.

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

Price, 25 cents. Postage, 2 cents.

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

HOW TO PAINT.

A COMPLETE COMPENDIUM OF

THE ART.

Designed for the use of the Tradesman, Mechanic, Merchant, and Farmer, and to guide the professional Painter. Containing a plain common sense statement of the methods employed by painters to produce satisfactory results in

PLAIN AND FANCY PAINTING

of every description, including Gilding, Bronzing, Staining, Graining, Marbling, Varnishing, Polishing, Calcimining, Paper-Hanging, Striping, Lettering, and Ornamenting. With formulas for mixing paint in oil or water; descriptions of the various pigments used, their average cost, and the tools required. By F. B. GARDNER author of "The Carriage Painter's Manual."

PRICE $1.00; postage, 10 cents.

*,*For sale, wholesale and retail, at the office of this paper.

NEW RESEARCHES

—ON—

Ancient History:

Embracing an Examination of the History of the Jews until the Captivity of Babylon: and showing the origin of Mosaic Legends concerning the Creation, The Fall of Man, Flood, and Confusion of Languages.

By C. F. VOLNEY,

Count and Peer of France; author of "The Ruins, or Meditations on the Revolutions of Empires," etc.

Price, $1.50. Postage 16 cents.

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

BOOK ON MEDIUMS;

OR,

Guide for Mediums and Invocators:

CONTAINING

The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

BY ALLAN KARDEC.

Translated from the French, by Emma A. Wood.

☞This work is printed on fine tinted paper, large 12mo, 480 pp. Cloth, beveled boards, black and gold.

Price $1.50; postage free.

For sale wholesale and retail at the office of this paper.

Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION:

One copy, one year, in advance, including postage.. $3.15
" " " at the end of the year..... 3 50
Three months on trial, to New Subscribers..... 50

Religio-Philosophical Publishing House.

All letters and communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

NEWSPAPER DECISIONS.

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

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

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

In making remittances for subscription, always procure a draft on New York, or Chicago, or POST-OFFICE MONEY ORDER, if possible. When neither of these can be procured, send the money, but *always in a Registered Letter.* The registration fee has been reduced to ten cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. ALL Postmasters are obliged to register letters when requested to do so.

☞Those sending money to this office for the JOURNAL should be careful to state whether it be for a *renewal*, or *a new subscription*, and write all proper names *plainly.*

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

No names ENTERED on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

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

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1875, it will be mailed, "J. Smith 1 Dec. 5." If he has only paid to 1 Dec. 1874, it will stand thus: "J. Smith 1 Dec. 4."

CHICAGO, SATURDAY, AUGUST 28, 1875.

Fictitious Valuations in Religion.

During the late rebellion, when it was first inaugurated, wholesale merchants who had large stocks on hand, nearly every week for a time, added from five to ten per cent. to the value thereof, until their goods had nearly, if not quite, doubled in value. In those trying ordeals, the Northern merchant found himself at once, and with but little, if any, effort, very wealthy. When the rebellion was crushed and peace restored, circumstances were again reversed, and many who were wealthy were made poor by the decline in prices. The goods were precisely the same; silk, calicoes and woolen articles, were the same in quality at the time the civil war commenced and when it closed, but circumstances at each time changed, and in so doing many were made immensely wealthy or very poor.

But there is often a fictitious value ascribed to property of various kinds, and therein the great evil lies at the present day. A merchant at any day may mark up the price of his stock 25 per cent, and in so doing consider himself twenty-five per cent. richer; but in ordinary times there would be no demand for his goods, hence the advance he assigns to himself are only fictitious. A railroad company may water its stock by issuing millions of dollars in bonds, and apparently increase its value, when the assumption is all fiction—the veriest moonshine, without a particle of foundation, and the company instead of being richer, is actually poorer, and in the end ruin and bankruptcy follows.

We find that fictitious valuations and considerations are not confined altogether to the business and commercial world, but the same inordinate appetite for inflation exists among the churches, and fictitious valuations in the sight of God, is applied to church property. One society, like an ambitious railroad organization, waters its stock (its church members), by simply sprinkling it, the idea being entertained that its value is increased many per cent. in the estimation of the high and holy One who rules in the Courts of Heaven, and whom it is supposed deals only in Christian stock. Then steps forth another society, and in order to render its stock (church members) more acceptable at the financial center of the Universe, they apply more water to each one, ducking him completely under, and they will tell you that with God their capital ranges the highest. Spiritualists, however, have the only stock that is of permanent value. None of it is watered; none of it rests on a fictitious foundation, and it is just what it appears to be, and in the estimation of philosophers generally, it is at least twenty five per cent. higher with the angel world, than that possessed by any religious denomination.

The effort—the studied persistent action of mind and body to please God through the instrumentality of creeds and ceremonies, is simply issuing stock and assigning a fictitious value thereto, and which is of no more practical worth than the fraudulent watered stock of a railroad company, and sooner or later the crash will come.

The church property in the United States is now valued at about $400,000,000. Practically speaking, it should not be estimated at one-tenth of that. A magnificent church edifice with its beautiful paintings, costly carpets, and luxuriantly finished pews, may have cost $1,000,000, and still for practical purposes, the building is valueless, and the work it does is only one of fiction.

The human soul educated in a church, is of no more precious to God than the one educated out doors, amid the wildest forms of nature. Hence to God, the value of a church is fictitious, rests on no basis whatever, and is of no practical use to the world.

The merchant seized with the notion that he can increase his wealth by simply marking up his merchandise, exhibits the same imbecility of mind that church members do, when they ascribe the cost value to a church edifice!

It may have cost $1,000,000, but that is all fiction, for it is not convertible into that amount by the business world, and its cost does not represent practical value. To make a *vast* pile of stone, would require a *vast* expenditure of money, but not being able to apply the same as standing in a chaotic mass, to any useful purpose, its value would be entirely fictitious. Churches then are really poor, the value of their property being based on fiction, is of no real practical value, while with God it is completly worthless.

We consider, then, that the vast expenditures made for building churches, in which to worship God, to sing psalms, and chant his praise, as so much wealth lost to the world, and a positive injury to it. If the same amount had been expended in building humble residences for the poor, hospitals for the sick, industrial homes for those who require work, and the asylums for the indigent sick, aged and crippled, the world to-day would be far better off than it is with its thousands of church edifices.

The peculiarity of fictitious valuations is beautifully, but sadly, illustrated by an incident related in the Montreal *Witness*. It appears from that paper that an incident occurred in the Province of Quebec, showing how the power of Rome and the law of Canada may be at variance. A dispensation was applied for from Rome by a man who wished to marry his aunt, his mother's sister. For the sum of $400 the dispensation was obtained, and the marriage ceremony duly performed by a Roman Catholic priest. The parties have since lived together as man and wife, and believe themselves duly bound in wedlock, and yet there can be no doubt that there is no marriage in law, and that the offspring, should there be any, must be considered as illegitimate. It seems strange that the power should rest with a foreign potentate, for a specified sum of money, to issue an order under which the express letter of the law in Canada is set aside, and a grievous scandal caused in the community. The parties themselves, of course, armed with their well-paid-for dispensation, no doubt consider themselves perfectly secure, their marriage valid, and their conduct free from blame.

When will the world become wise enough to abolish fictitious valuations, not only among railroads, but among the various religious denominations? Sometime this century, we hope.

DARWINISM VINDICATED.

Katie Did, or Katie Didn't.

On one occasion, as the story goes, a beautiful sprightly little girl, brim full of animation, and overflowing with cheerfulness, when strolling in the fields one day, collecting flowers, making beautiful bouquets, and enjoying herself generally, she happened to step upon a little mouse, and instantly crushed it to death. The fact that this little girl, Katie Sunlight, had been instrumental in causing the death of a little mouse, created a wide-spread consternation in the animal kingdom, and a court of inquiry was at once convened to *test* the fact whether innocent or guilty.

The presiding officer, whose hauteur attracted universal attention, was the Hon. Chief Justice Muttonhead. His learned, dignified and urbane associate, Mr. Goat, set with majestic mein on his right, while Esquire Porker, whose habit of keeping up a continual grunt, rendered him obnoxious to all the Jews, set on his left. Mr. Crane, clerk of the court, with spectacles on, and with a pen behind each ear, looked like a second Solomon, and as humble as a cat when preparing to jump at an unoffending bird. Sheriff Mastiff summoned the jury, and then the trial of Katie Sunlight at once commenced. She plead not guilty, as a matter of course. The testimony was strangely conflicting, and the jury selected from the family of Cicada could not agree, six being for conviction, and six for acquital. They desired to be discharged, but this the learned Judge sternly refused to do—agree they must—he would never discharge them until they did!

They have not, however, as yet been able to unite on a verdict, and three months in the year, beginning with August, are devoted to the controversy, various ones asserting that Ka-tie-did, and others equally bold and honest, claiming that Ka-tie did'nt. Finally the dreadful controversy has, Darwin-like, descended to the human family, in the person of the Holmeses, and the case has been tried over again, with equally as unfortunate results. Those before whom the case was tried, having failed to agree, such a din and clatter that is now heard, is really appalling. Dr. Child, Robert Dale Owen, and nine tenths of the Spiritualists of Philadelphia, in stentorian tones, claim that Katie didn't, while a representative from the cold hills of Russia, assisted by the erudite Col. Olcott, almost burst their lungs in opposing their opinion. Madame Blavatska is exceedingly bold in her defense of Katie, and never loses an opportunity to say that Katie did *appear*, and before this dies off in thundering echoes, Col. Olcott takes up the refrain, and still more vehemently insists that from the very nature of things, from a mundane and supramundane point of view, Katie did. He and the distinguished Madame have made the fields of civilization reverberate with their keen shrill voices, and have also exhausted several fountains of ink in placing their distinguished views before the world!

True, at present their voices can scarcely be heard amid the din of the Brooklyn society, who, if you tell them that Katie did, will raise their tremendous lungs in tones of bewildering thunder, and declare that Katie didn't!

There are two parties in this case, the same as when John Henry, animated with some poetical feeling, remarked to his wife one evening, that in view of the silvery moonlight, he would "sally forth," and enjoy a stroll among the flowers and grape vines, whereupon his wife caught hold of a rolling pin, and knocking him down, belabored him until life was nearly extinct, saying, "I will teach you to go and see Sally Forth, you unmistakable villain and adulterer," and it was a week before she would allow him to explain that there was no women connected with his evening rambles, and that she had mistaken his language.

Their difficulty arose from a misapprehension, and it was eventually adjusted, but whether Katie did, or Katie didn't, never will be settled on this mundane sphere. The more one knows of it, the less his knowledge of the true merits of the case becomes, until he is lost in a labyrinth of consummate stupid foolishness. Wisdom may be desireble; a knowledge of passing events necessary, but the more you know of the defection of the Holmeses, the less you will know, until becoming partially insane, you will commence a sonorous cry that "Katie did," or that "Katie didn't." In fact, and as strange as it may appear, the *more* you think of the Holmeses, the *less* you will think of them, and whenever you hear the echo of Madam Blavatsky's voice that "Katie did," you will in spite of yourself, respond, "Katie didn't!"

We write this article in the interest of a suffering humanity; in behalf of a wornout sickened people, who are exceedingly anxious to have the disagreeable din stopped. It has cost money, a useless expenditure of ink, while if the lung-force could be utilized, of those who are making the very earth tremble with their everlasting cries that Katie did, or Katie didn't, there would be no use for the Keely motor—the world could be moved at once! The only way that peace can reign again, would be to inflict the Czar with the presence of the Holmeses. We hope they will be sent to Russia. To do so, would be economy, a saving of lung-force, and a God-send to a suffering people, while it would equalize this affliction that has been forced upon the world.

In conclusion, we desire to say that Katie says she *didn't* appear at the Holmeses, in verification of which we give Prof. Crookes' account of her farewell seance with the people of earth:

"When the time came for Katie to take her farewell, I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her, and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain, she conversed with me for some time, and then walked across the room, to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, 'Wake up Florrie, wake up; I must leave you now.' Miss Cook then woke, and tearfully entreated Katie to stay a little while longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and then continued speaking to Miss Cock, who was falling on the floor sobbing hysterically. I looked around, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet."

A Nut Too Solid for the Materialists and Theologians to Crack, Is Easily Opened by the Spiritualists.

A Queer Story.

There is a queer story afloat in connection with the finding of the body of Evans Jones in the river yesterday, which we record below. Jones, it will be remembered, was drowned on Friday, while in swimming, near a boat lying half a mile beyond the city limits. All efforts to recover his body were unavailing. At last a colored man, living near Buck Inn, went to Mr. Wm. R. Jones, the father of the deceased, and told him that if his directions were followed the body could be recovered. His directions were that a garment should be thrown into the river at a point above where young Jones was drowned; and that a loop of straw should be thrown into the stream directly afterward. The colored man stated that the garment would float down to where the body was lying and then sink, and that the straw would circle around over the same spot. Utterly absurd as this advice seemed to be Mr. Jones determined to follow it. Accordingly, on Sunday morning, he repaired to the scene of the drowning with several friends, carrying with him a shirt and a loop of straw. The garment was thrown into the water and floated down with the current about one hundred and fifty yards, when it sank as suddenly as a stone. The loop of straw was also thrown into the stream and floated down to the same spot where it circled round and round over the same spot where the garment sank. The men who were watching the proceedings immediately let down the grappling irons at the spot indicated and, wonderful to relate, brought up the body and also the shirt which had been set afloat above. The body was towed to town and an inquest held as related elsewhere. Of course this story sounds utterly foolish and incredible; but the facts are substantially as related above, and can be proved by a number of creditable persons who saw the experiment tried and witnessed the finding of the body. The incident has caused a decided sensation in this city, and many theories are promulgated to account for the strange fulfillment of the old African's superstitious belief, as it is, of course, impossible to reason from cause to effect in the case. We make no comment, knowing that the story sounds absurd simply giving the facts of the finding of the body as related by those engaged in the search—and as testified by Mr. Wm. Jones at the inquest.—*Alton* (Ill.) *Daily Telegraph, Aug.* 9, 1875.

The careful observer and investigator into the mysteries of the *Philosophy of Life*, is at no loss for a rational theory on which to base the foregoing statement of facts.

Every being in existence imparts an aura which connects it with other objects with which it comes in contact. That *aura* remains in a more or less attenuated condition as the objects are remote or near from each other, or as greater or less time elapses.

For example, a man imparts such aura from his being to his *footprints* and his faithful dog will follow him hours afterwards, even when the master has passed many miles beyond. This for want of knowledge, perhaps, is attributed to the dog's acute sense of smell. It may be that the *aura* reaches the *sensorium* of the dog, through the sense of smelling.

In the case under consideration, the drowned man had imparted his *aura* or magnetism to his garments by wearing them. He, as a spirit, saw the anxiety of friends to recover his body, and when a garment of his (saturated with his own life-element), was cast upon the water, he, through that element which we call aura or magnetism, reached it and sufficiently materialized therefrom, perhaps a single finger, and with it floated the garment over, and down to the body, and there fastened it so that it and the body were both drawn up with the grappling irons together. The straw was floated around over the body in like manner, by the spirit.

Once concede the fact (for which there is an abundance of evidence to the careful observer), that the real man loses *nothing but an external garment* by death, and the way is open for a rational hypothesis for not only the phenomenon manifested in the case above reported, but for the varied phases of phenomena that are daily occuring in so-called *spiritual cases*, which the clergy and the secular press are striving to suppress by legal enactments.

An Excellent Test.

The spirit—Mrs. Conant—announced her own decease through independent spirit writing, in Chicago in advance of all other intelligence upon the subject. A young Englishman by the name of Witherford, was the medium.

The fact of her having so announced her decease, was communicated to Col. Bundy, Sec., of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE on Saturday, the 7th of Aug., by Mr. A. E. Lathrop, who was present when her communication was given. Suffice it to say that neither Mr. Lathrop nor Col. Bundy had the least expectation that the statement would prove true, and yet time has verified the statement as correct, and the fact of Mr. Witherford's genuine mediumship.

The following is a statement of facts by the medium, certified to by Mr. Lathrop, and our own evidence corroborates their statement so far as the fact of our own lack of knowledge of Mrs. Conant's decease goes, at the time Mr. Lathrop gave the report of the facts communicated. And we cheerfully state that we have full confidence in the truthfulness of the following report:

EDITOR JOURNAL:—On Thursday evening, Aug. 5th, 1875, and also on the following (Friday) evening, I clairvoyantly discerned a lady rather above or about middle height, features large and plain, with a peculiarity about the mouth as if the teeth projected. Hair appeared of a grayish brown; eyes large; had the appearance of a woman of about forty-five, and wore a black silk dress.

On Saturday morning, Aug. 7th, Mr. Lathrop and I sat for slate writing. In the course of the sitting I mentioned the above circumstances to him, when he asked if the spirits could write the name of this strange lady. The answer was, "Mrs. J. H. Conant!" Mr. Lathrop was quite surprised, and asked if Mrs. Conant really were deceased, when the spirit wrote:

"I left the earth sphere on Thursday.
J. H. CONANT."

Mr. Lathrop asked if she could send a word to the BANNER OF LIGHT. The reply was:

"To LUTHER COLBY:—*Nil desperandum.*
More anon. J. H. CONANT."

I hereby affirm and will substantiate the same under oath, if necessary, that until I saw the BANNER OF LIGHT of Aug. 7th, yesterday, Aug. 10th, I had no knowledge of the translation of Mrs. Conant, nor have I ever seen her, or had a description of her, or read or seen her biography or seen her portrait.

ERNEST JOHN WITHERFORD.
188 W. Madison Street, Chicago.

This is to certify that the foregoing statement of Ernest John Witherford, is true.
A. B. LATHROP.

Chicago, Aug. 11th, 1875.

Winslow's Island—A Charming Place for Picnics.

As there is soon to be a spiritual meeting at the above place, we insert the following article from a paper, published in Kalamazoo, Mich.:

We drove down to Island No. 1, in Kalamazoo river, this morning, with Mr. George W. Winslow, who owns that beautiful and sequestered spot, and the approaches thereto. Mr. W. has greatly improved upon Nature, commencing where the good dame left off, and has made of the island an "Elysian Grove," and that is what he has named it. The island is 52 rods long by 25 rods wide about the centre, and in the shape of an Indian snow-shoe. Near the centre, though rather to the north side, is of the most beautiful groves to be found anywhere. It consists of 11 clumps and five single ones, all soft maple except one basswood and four ash trees. One of these clumps contains nineteen separate trunks, growing from one root, and measure three feet above the ground about 25 feet in circumference, forming the most beautiful cluster of a tree formation we have ever seen; there are others, clumps of from ten to twelve distinct trees. All about the shores of the island on the west and northern sides are trees of various sizes.

Mr. Winslow has erected a spacious speaker's stand, which he has roofed and provided with seats; he has placed seats within the grove where hundreds of people can be seated, has arranged swings, etc., has provided a ferry for crossing to and from the grove, has made a boat dock for the steamboat to land, and has, in fact, provided every convenience for picnicking, whether for large or small crowds, for great or small meetings. All around is the beautiful river, with fine views up and down the stream. The outlook is very attractive, the village is in sight, the trains on all the roads can be seen, the hills wholly surround the town, the Riverside Cemetery and the lovely woods all afford a charming background to the scene. Truly we were not aware that there was so lovely a place about this village.

To-morrow the Society of St Augustine Church hold a picnic on the island, and if the weather is fair, it will be a grand affair. We know of no place which offers so many attractions as this for picnics.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

We pay all bills every week, on presentation—to do so, we have to collect from those who owe us subscriptions. We therefore most respectfully ask our patrons to give this call prompt attention.

One Dollar, even, from those who can do no more, is better than *no payment* at all.

Terms of the Religio-Philosophical Journal.

To *new* subscribers on *trial*, postage prepaid at this office,

Three Months - - - - - - - $ .30
One Year - - - - - - - - - 1.65

We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

DR. J. K. BAILEY is now engaged in lecturing in Nebraska. The Doctor is an able exponent of the Spiritual Philosophy, and many of his articles have, in by-gone days, graced the columns of the JOURNAL. He will as usual solicit subscribers for the JOURNAL and LITTLE BOUQUET. Dr. Bailey will receive calls to lecture. Address him at Palmyra, Neb.

R. G. ECCLES, a prominent lecturer, writes: I find the JOURNAL spoken highly of by many of our friends in the East. Indeed all who see it commend it for its courage and management.

"I trust," said the Archbishop of Canterbury, to the Sultan of Zanzibar, "that your Highness will not object to British missionaries having access to your dominions." "Certainly not," the Sultan replied. "I think that no obstacle should be placed in the way of so great an event as the English being brought to a knowledge of the true faith. Let them come, and my learned men shall instruct them."

HENRY S. OLCOTT AND H. P. BLAVATSKY are out with a card designating by name certain persons whom they will not send to St. Petersburgh, Russia, among whom is the excellent fire test medium, MRS. Suydam. Well, supposing they are not going to send her, and others whom they name? If they are as successful in selecting proper mediums to send to Russia, as they were in defending the Holmeses, goodness, how the Czar will growl, and he possibly will do some kicking.

R. G. Eccles' Appointments.

The appointments of R. G. Eccles, for August and September, are as follows:

Lake Pleasant Camp Meeting, Mass., August 18th to 20th; Manlius Station, Onondagua Co., New York, August 20th to 22nd; Cortlandville, Cortland Co., N. Y., Aug. 23rd to 26th; Clay, Onondagua Co., N. Y., Aug. 27th to 29th; Fulton, Oswego Co., N. Y., Aug. 30th to Sept. 2nd; Hannibal, Oswego Co., N. Y., Sept. 3rd to Sept. 5th; Plainville, Onondagua Co., N. Y., Sept. 6th to 9th; Baldwinsville, Onondagua Co., Sept. 10th to 13th.

His permanent address, 78 Fourth Avenue, New York City.

Grove Meeting.

☞The Liberals and Spiritualists will hold a Grove Meeting at Bertram, Linn County, Ia., on the C. & N. W. R. R. on Saturday, August 28th and 29th.

Speakers: Mrs. Mattie Hullett Parry, of Beloit, Wis., and Capt. H. H. Brown, of Iowa.

The public are invited to be present to see, hear and enjoy. Bring your basket of provisions and blankets. Arrangements will be made for sleeping; arrangements will also be made for return tickets over the Railroads at reduced rates. Meeting to commence at 10 o'clock A. M., Saturday.

PER ORDER COMMITTEE.

Grove Meeting in Michigan.

The Spiritualists of Kalamazoo and vicinity will hold a meeting in Elysian Grove, on Winslow's Island, in the Kalamazoo River, half a mile from town, Saturday and Sunday, August 21st and 22nd, '75, commencing at 9 A. M. Speaking by Giles B. Stebbins, Susie M. Johnson, and probably others. A stand for the sale of refreshments, by the society, including tea, coffee, cakes, etc., for the accommodation of those who do not bring their basket dinner, will be on the ground. For the purpose of aiding to defray the expense of the meetings, admission to the Island will be by ticket. A Ferry boat, safe, commodious and free, will carry persons to and from the Island. All private boats will land only at the ferrying place on the days of the meeting. Tickets for sale by Maggie Mallon, at the Post Office and at the Ferry. Price 10 cents. Persons from abroad will be entertained by the friends as far as practicable. Carriages at reduced rates, will be run between the Island and the City. Hitching places (not to the trees) and hay, in Winslow's pasture for those having teams. If rainy, the meetings will be held in Union Hall.

ALFERD KEYSER, Pres.
MRS H. M. SHEDLEY, Sec.

Iowa State Camp Meeting.

The Second Annual State Camp Meeting for the State of Iowa, will be held on the Fair Grounds at Nashua, Chickasaw county, Iowa, commencing the 22nd, and holding over Sunday, the 26th of September, 1875.

It is proposed to have a first class good time, to be attended with less expense and more social enjoyment than is usual at such meetings. To save expenses, the speakers will be those of our own state, and that we may be sure of enjoying ourselves, we have selected grounds which will accomodate all who may come, whether it "rains or shines." We can have the use of sheds for such purposes as we may need them, also the use of the fine Floral Hall on the grounds for public meetings, should the weather make it necessary to do so.

This meeting is not called as a convention for the discussion of questions and resolutions, but as a *spiritual* meeting, and it is not expected that any of the speakers who may be present to address the meeting, will mar the harmony of the same, by introducing mooted

questions, either of a radical or of a conservative character, but that each will find enough to occupy their time, in matters appertaining to Spiritualism, in its facts and philosophy, and as a scientific religion, with the good it does, and may do here, and the promise it gives us of a continued life, so that all may harmoniously enjoy the occasion as a "feast of reason and flow of soul." Elder Asa Warren will be present to address the meeting, alternating with others, of the best speakers in the State.

It is to be rather late in the season for outdoor meetings, but arrangements will be made to accommodate all who may come, even if the weather should happen to be somewhat unfavorable.

It is hoped that the Spiritualists all over the State will come with their tents, and make this meeting like the one at Iowa Falls last fall a good meeting, and a grand success.

Arrangements will be made with the rail roads to carry at reduced rates as usual.

DR. C P. SANFORD, Manager.

Convention.

Notice is hereby given that the Eighth Annual Convention of the Minnesota State Association of Spiritualists, will be held in the city of St. Paul, on the 17th, 18th and 19th, of September, 1875. Arrangements have been made with the rail roads for a reduction of fare to those going to the Convention. Persons wishing to avail themselves of the reduced fare will call for convention tickets at their respective depots. Home talent is cordially invited to be present, and will be duly recognized. Arrangements have been made to have present good reliable test mediums.

No pains will be spared to make this convention a grand success. Arrangements have been made with the hotels to keep persons coming to the convention at reduced rates.

It is *distinctly understood* that this is to be a convention of *Spiritualists*, having no affinity with social freedom or any of its champions! This Association is fully alive to the fact that there must be a distinct line of demarcation between the demoralizing and debasing incubus of social freedom, that has endeavored to attach itself to the body of Spiritualists, and the high toned and elevating teachings of the new philosophy.

So then with malice towards none, we say to any and all those tinctured with free-loveism, you are not invited to our feast!

GEORGE WALKER, Sec.

Stillwater, Minn., Aug. 7th, '75.

Philadelphia Department

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

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.]

The Spirit World and its Conditions —A Communication.

The Spirit-world is beautifully adapted to the necessities and wants of the soul; all it can appreciate it will possess. Just in proportion to its development toward the beautiful and true while on earth, will be the capacity of the soul to enjoy the surroundings of its new home. We can not, however, adopt the idea of the gorgeous imagery which oriental poetry, and modern eloquence have clothed "that heaven that all hearts aspire to." The scenery is doubtless transcendently beautiful when compared with this planet, but it is all natural; the landscapes are not dotted with "cities of pure gold like unto clear glass, surrounded with a wall of Jasper, garnished with sapphire chalcedony, sardis, emerald, sardonics, and all manner of precious stones." These are but the emblems of barbaric wealth, the 'shining baubles of the savage, evidences of authority and oppression, their use in the Spirit-world is but the fancy of the enthusiast,—the dream of the fanatic,—the result of excessive proneness to imagination. These things may be admired, but they are not the objects of love.

When the soul enters Spirit-life, and is divested of all the contrivances which circumscribed its mental action and moral growth while on earth, and is free from those surroundings which have retarded its progress, it is reasonable to suppose that when the scenes of the new home break in upon its vision, it may for a time be disappointed, and surprised, the scenery may not come up to its expectations, but Spirit-life is just as natural as life on earth, in fact, one is a continuation of the other, and our relationship to the latter is just as natural as it is to the former. The conditions are more congenial to the growth and development of the spirit than when it was associated with matter. Life on earth is not productive of complete happiness, but when freed from it, by the law of association the spirit is irresistibly impelled to go forward to the place where it will meet the necessities and wants of its being, new avenues of thought are opened to it and under the influence of the law of spiritual progress the mind expands and grows, a divine hunger is experienced for the food of the angels, new appetites are formed, and everything necessary to open the beauties of creation, and penetrate into what were supposed to be hidden mysteries is at hand, nothing is wanting to enable it to reach those high attainments which afford substantial joy and lasting happiness.

This world may be compared to the subterranean realm of the spirit home, and while here the eye becomes familiar with green lawns and bright flowers, with shady walks and winding paths, with the rich foliage of shrubs and trees, with the emotion of heart responding to heart; with companions whose faces are radiant with purity, affection and love. These impressions of the beautiful, the good and the true do not remain with the gross matter we leave behind us on the material plane, but are the cherished representatives of future attainments,—the visions of substantial realities. Onward is nature's watch-word, up through the slow ascending grades of progress and advancement will the spirit go, the evils incident to its mortal existence giving place to the living principles of divine holiness and love. It receives from the hands of the master workman neat fitting garments, embellished, and adorned in a manner before unknown. Reaching the bound of its capacities,—the summit of its perfection, and in the immortal splendor of its own moral purity, it will enjoy and fulfill the highest purposes for which it was brought into existence.

(Continued from page 192.)

theory that lunatics first shower their anger on their friends. Certainly the entire action of Miss Hinman towards Mrs. Holmes, was most kind, gentle and forbearing, even when the evidence of baseness was too plain to others, to be longer submitted to in silence.

I am glad to say that so far as my observation extends, the friends of the Brooklyn Society are candid, thoughtful persons, willing at all times to give mediums a kindly, generous consideration, and also submit to any reasonable conditions they may require, but if Spiritualism is to be based on, or sustained by, fraud, that is not the kind they desire.

Yours for truth only,

CHAS. W. WARDWELL.

Brooklyn, Aug. 7th, '75.

ENDORSEMENT.

BROOKLYN, Aug. 7, '75.

This is to certify that we have listened to the reading of the article of Geo. W. Young, which he has prepared for publication in the RELIGIO PHILOSOPHICAL JOURNAL in reply to MRS. Jennie Holmes, denial of her charges, and we herein affirm that it has our most hearty approval.

C. W. WARDWELL,	JOHN L. MARTIN,
S. D. GREENE,	ED. H. GREENE,
H. SNOW,	MRS. R. SIBLEY,
MRS. E. A. HARRIS,	MRS. S. CHICHESTER,
MRS. R. A. BRADFORTH,	S. CHICHESTER,
MRS ANNIE WHITE,	THOMAS SHIVELL,
R. WHITE, AND OTHERS.	

[There is Dr. A. B. Smith, President; H. P. Bostwick, Vice President; W. H. Church, Treasurer; Dr. Cooper and a number of others who are away in the country, who would gladly endorse this, who were present at the investigation and witnesses to the gross frauds perpetrated upon them.

GEO. W. YOUNG, Sec'y.]

Concluded from First Page.

Cooley publicly demonstrated that litimus loses its power by exposure. The length and thickness of the thread would be varied by the sewing raveling out. It would take the twist out, and that would alter size and length. Now this part of the pretense and fraud is due to the pretending Committee. And they in their ignorance and reckless zeal charge it on her; on such miserable pretexts herald her to the world as a fraud, injuring the medium and the cause.

"I have put her under test conditions, and know she is as reliable as the average medium. What I mean by this is, that with reasonable conditions, she gives as good satisfaction—as clear tests. Mrs. Keerns, one of our best test mediums, visited Mrs. L. incognita, and publicly testified that she is good and reliable, citing some marvelous facts brought out at the sitting.

"Now I think Spiritualists can find better business than hunting round after lies and frauds, to accommodate unreasonable skeptics, and libellers of our cause; and I particularly think that no paper has the right, especially on such flimsy pretexts to traduce any person. Newton and Newbrough are entitled to their opinion and no more. Other people have the same right, and I don't hesitate to denounce this Committee as unfit for the business they have undertaken. That they violated the laws and equity of this woman's mode, I do certainly know.

"When I remember how all mediums have been denounced as well as all friends of the cause, wounded, persecuted, and martyred in every possible shape, my very blood boils when I see professed Spiritualists joining hands with our enemies, and opening their batteries on mediums who are morally their equals every time.

"Don't misunderstand me; I am opposed to frauds, and have done my full share to expose them. But I never made any mistakes; never exposed a genuine for a fraudulent, and prefer to err the other way."

THERE are many things connected with Bro. Koons' narrations which can not fail to attract attention.

Business Notices.

DR. J. S. LANE, has an advertisement in another column. ti

ANY one desiring a receipt how to make soap for a cent a pound, will receive it gratis, by addressing I. L. Cragin & Co., Philadelphia, the manufacturers of the justly celebrated Dobbins' Electric Soap.

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

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat *all diseases and cure* in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if *ever* fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, $1.00. (Give age and sex).

Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA.

Address MRS. C. M. MORRISON, Boston, Mass., No. 102 Westminster St., Box 2519. v18n12t13.

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

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

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

Yours with Respect,

LEWIS C. POLLARD.

Los Nietos, Cal., Oct., 3rd, 74.

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

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

Your Humble Servant.

LEWIS C. POLLARD.

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

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

Yours with Respect,

LEWIS C. POLLARD.

Azusa, Cal., May 29th, 75

A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully,

MRS. S. I. PECK.

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

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of $2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist *one thousand dollars*, who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

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

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MERKER.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. SPARKS.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it. G. A. BARKER.

Oswego N. Y.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box. D. H. FORBES.

Oshkosh, Wis.

For sale at this office. $2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House.

Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO

:o:

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

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases through the *positive* and *negative* forces latent in the system 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 cognizance of.

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

Mrs. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her 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.

TERMS:—Diagnosis and first prescription, $2.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $2.00. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.

N.B.—Mrs. ROBINSON will *hereafter* give *no private sittings to any one*. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

AGENTS WANTED for Dr. March's Great Work, NIGHT SCENES IN THE BIBLE, and a magnificent NEW BOOK just from Press. Address, J. C. McCURDY & CO., Chicago Ill. v18n24t13

New Advertisements.

E. D. Babbitt, D. M.,

PSYCHOMIST and ELECTRICIAN,

Heals Nervous, Paralytic, Rheumatic, Female and Blood Diseases delightfully and powerfully by Electricity, Vapor Baths and especially Vital Magnetism.

Babbitt's Health Guide pronounced a "Higher science of Life," "worth $10." "A wonderful book," a Home Doctor on Nature's plan, sent postpaid for $1.

Babbitt's Vital Magnetism, "Cheap at double price," 25c; with Health Guide $1.15.

Babbitt's Chart of Health, beautiful, postpaid, 60c.—proclaims great truths in bold type for all.

Great Inducements to Agents, male and female.

Psychomized acidulated paper, most vitalizing to dormant systems, 1 package $1. Two months course with full regimen laid out, $5. Describe symptoms.

Private Instruction in Magnetic Healing. Persons inducted into Self-Psychology which ever after gives more control over physical and mental forces.

Make money orders payable at Station D.

Address at No. 5 Clinton Place, (near Broadway). N. Y. v18. 23t13

BUY THE BEST!

STAFF OF LIFE!!

EAST TENNESSEE WHITE WHEAT,

OR BURK'S GOLDEN STRAW HAS MADE

55 Bushels to the Acre,

And will make more. Flour from East Tennessee Wheat brings $1 per barrel more than any other flour. The above is the very best variety, and has been fully tested for three years. It is superior to any and every other variety in the following particulars:

1 In the abundance of its yield. 2. Exemption from cockle, cheat, and every impurity. 3. In the quality of the flour made from it. 4. A given amount of the Wheat yields ten per cent. more flour than any other kind. 5. In possessing a manly and vigorous nature. 6. It weighs sixty five to seventy pounds to the measured bushel. 7. It is not subject to rust. 8 It will not freeze out.

Terms to Agents and Others.

A sample package, prepaid by mail,	50 cts.
One pint, " "	$1.

Rates for the Wheat.

Half bushel, sacked and delivered in Express office or Depot.	$3
One bushel, sacked and delivered as above.	5

All over one and less than ten bushels $4 per bushel.

Send money by P. O. Order, Registered Letter or Draft. Address

L. L. OSMENT, Cleveland, Tenn.

TESTIMONIALS.

This certifies that I have raised the East Tennessee White Wheat, known as Burk's Golden Straw, for two years, and from two well prepared acres I cut and threshed this season 107½ bushels by measure, which is 110 bushels by weight. It makes more and better flour and less bran than any of the twelve varieties I have raised. It ripens earlier on high land than others and stands the winter better. A. E. BLUNT.

July 8th, 1875.

Mr. Blunt is Postmaster at Cleveland and is well known as one of the foremost practical and scientific farmers in East Tennessee.

MR. L. L. OSMENT—This certifies that I drilled this wheat and raised it at the rate of 73¾ bushels to the acre this season. I recommend it as being the *champion* in this country, and would advise every farmer in the South to procure some of the seed and give it a trial.

Respectfully,

Cleveland, Tenn., July 17, 18.5. PRYOR LEA.

LYNCHBURGH, VIRGINIA, July 29, 1874.

DEAR SIR—The Wheat ripens here seven to ten days earlier than any other variety. We saw a farmer this morning who raised this wheat. He had 20 sealed bushels weighed carefully, by a disinterested party, and it averaged 70 pounds to the bushel. Our millers say they can get as much flour from 4½ bushels as from 5 bushels of other varieties. Stands winter better than any wheat introduced here, and is greatly preferred to any wheat we have. Respectfully, LEE TAYLOR BROS.

Bradley's Board Up.—Last week the Chattanooga Commercial was crowing lustily over a Hamilton County man who had raised 66 bushels of wheat upon one acre and a half of ground, and wanted to know who could beat it? Bradley walks to the front and lays Hamilton far in the [illegible] Post-Master at this place, cut and threshed from two acres of ground one hundred and two and a half bushels of wheat measured up from the thresher. Mr. Commercial, how will that do for high? If anybody can beat fifty-one bushels and one peck to the acre, let him speak out or forever hereafter hold his peace. Old Bradley is ahead as far as heard from. The 102½ measured bushels, from the two acres, made by weight 110 bushels.—*Cleveland Banner.*

A. E. Blunt, of Bradley county, raised 102½ bushels of wheat, measurement, or 110 by weight, on two acres of ground. How is that for high?—*Knoxville Chronicle.*

CLEVELAND, TENN., July 15, 1875.

This is to certify that we are personally acquainted with Mr. L. L. Osment, a citizen of this county for the past twenty years, and we further state that all orders for seeds, intrusted to his care will be promptly filled.

W. H. McKAMY, Clerk and Master of Chancery Court, J. H. RUCKER, County Court Clerk; W. H. CURRY, Circuit Court Clerk; D. M. NELSON, Attorney at Law; ISAAC LAW, Sheriff of Bradley county; C. DOUGLAS, Justice of Peace, Bradley county; D. McDOWELL, Tax Collector, Bradley county; J. M. PATTERSON, Editor Cleveland Herald; A. E. BLUNT, P. M.; H. HIX, Mayor, City of Cleveland; ED. BURGESS, City Marshal; McNELLEY & SON, Publishers Cleveland Banner.

100 Bushels to the Acre GRAY WINTER OATS.

These Oats are a new thing in this country, and are attracting the attention and favor of every one who hears or knows anything about them. 1st. Because they are the only Winter Oats known. 2nd. Because they are a heavier quality. 3rd. Because their yield is so much greater than any other known variety. They should be sown from the 1st to the 20th of October, 1½ to 2½ bushels to the acre, according to the strength and quality of the land. They yield immensely, and there is no variety of oats ever produced in this country that will equal them. In order to introduce these Oats, I will mail to any address a sample package, prepaid, with full directions for sowing and harvesting on receipt of 50 cents.

Terms to Agents and Others.

1 peck Gray Winter Oats,	$2.00
½ bushel " " "	3.50
1 " " " "	5.00

Sacked and delivered in Express Office or Depot. Address L. L. OSMENT, Cleveland, TENN.

TESTIMONIAL.

MR. L. L. OSMENT—This is to certify that I sowed 18 acres of the Oats the 1st day of October, 1874, 1½ bushels to the acre, ordinary land, and in June, 1875, I cut and threshed, from one selected acre out of the 18 acres, 49½ bushels. I am satisfied that one hundred bushels can be made to the acre on first-class land by sowing 2½ bushels the acre. Respectfully, J. H. LEA.

v18t.23t2

$250 A MONTH.—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. v18n17t13

Would You Know Yourself?

Consult with A. B. SEVERANCE, the well known

PSYCHOMETRIST and CLAIRVOYANT.

Come in person, or send by letter a lock of your Hair, or Hand writing, or a Photograph; he will give you a correct delineation of Character, giving instructions for self improvement, by telling what faculties to cultivate and what to restrain, giving your present Physical, Mental and Spiritual condition, giving Past and Future Events, Telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for Marriage. Hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS.

He also treats diseases MAGNETICALLY, and otherwise.

TERMS: Brief Delineation, $1.00; Full and Complete Delineation, $2.00; Diagnosis of Disease, $1.00; Diagnosis and Prescription, $3.00; Full and Complete Delineation with Diagnosis and Prescription, $5.00.

Address A. B. SEVERANCE, 417 Milwaukee st., Milwaukee, Wis. v18n21tf

NIAGARA



FIRE INSURANCE CO.

OF NEW YORK.

Twenty-five Years' Practical Experience. Largest Net Surplus of any Agency Company in New York.

CASH ASSETS, $1,500,000.

INVESTED IN UNITED STATES BONDS, over $800,000.

The Record of this Company in the Chicago fire and throughout the West, while one of the four Companies forming the late "Underwriters' Agency," is well and favorably known.

Agencies at all prominent points throughout the United States.

BEVERIDGE & HARRIS,

Managers Western Dep't,

116 and 118 LaSalle Street, Chicago.

DAVIS & REQUA, Agents,

153 Lasalle st., Chicago.

v17n25t43

DON T fail to send Twenty five cents for one of DORMAN'S Stationery Packages. Agents wanted. A. B. Dorman, Box 538, Willimantic, Conn. v18t.21t4

The Witch of Endor

Vindicated: God in the Constitution: Review of the Deluge: Rational Review of Theology; and Origin of the Trinity. These Pamphlets and other Tracts sent postpaid to those enclosing ten cents to the author, M. B. CRAVEN, Richboro, Bucks Co., Pa. v17n25t52

FREE TO BOOK AGENTS

who get SALARY or COMMISSION on *best Pictorial Bible*, 1300 illustrations; RECEIPT BOOK, ETC. ☞ *Grand* prospectus and Chromo *free. Promotions* and big inducements.

CO-OPERATIVE BIBLE AND PUB. CO., Muscatine, Iowa. v17n15t9

Babbitt's Chart of Health

DR. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price, 50 cents; postage, 10 cents.

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

WINONA

Water and Magnetic Cure

TURKISH, MAGNETIC, HOT AND COLD BATHS, always in readiness with competent and efficient helpers. Patients received at any time for board and treatment. Drs. Mr. and Mrs. Atwood devote their whole attention to their patients. Mrs. Atwood's clairvoyant powers are second to none, has had twenty years practical experience in diagnosis and treatment. We also furnish our patients free of charge the celebrated Mineral Magnetic Water, which is pronounced by D. A. Lapham State Geologist, of Wis., to be the strongest on record. This with our treatment connected with the baths operates like a charm. We also diagnose and send magnetized papers to those not able to attend the Cure. Diagnosis and prescription, $2. Magnetized Papers, 50 cents. Magnetic Water delivered on cars at Watertown, Wis., $2 per barrel; half barrel, $1.50; gallon, 50 cents. Office and Bath room cor. of 4th and Center st., Winona, Minn. [v18n17t19] ISAAC ATWOOD, PROPRIETOR.

BIOGRAPHY OF Mrs. J. H. CONANT,

ONE OF THE

Greatest Mediums OF THE NINETEENTH CENTURY.

:x:

The book contains a history of the Mediumship of Mrs. Conant from childhood to the present time; together with extracts from the diary of her physician; selections from letters received verifying spirit communications given through her organism at the Banner of Light Free Circles; and spirit messages, essays and invocations from various intelligences in the other life. The whole being prefaced with opening remarks from the pen of

ALLEN PUTNAM, ESQ.,

A FINE STEEL PLATE PORTRAIT OF THE MEDIUM ADORNS THE WORK.

An earnest, unequivocal and individual example of the good wrought by Spiritualism. Its perusal can not fail to cheer our struggling media.

Cloth, 324 pp., $1.50; postage 20 cents.

**For sale wholesale and retail at the office of this paper

DR. BICELOW

THE GREATEST SPECIALIST OF THE AGE in the North-West, where he is well known, has established the LARGEST PRACTICE in the past TWENTY YEARS, in CHRONIC and SECRET DISEASES, of both MALE and FEMALE, at 279 South Clark street, corner of VanBuren, Chicago, Ill.

TO YOUNG MEN

suffering from the effects of that dreadfully destructive disease, SPERMATORRHŒA, caused by SELF ABUSE, the symptoms of which are Seminal Losses, INDIGESTION, IRRITABILITY, Loss of Manly Power, Frightful Dreams, sensation of falling when asleep, melancholy, self-distrust, confused memory, bashfulness and timidity, palpitation of the heart, flushes of heat, chilly sensations, restlessness, cold feet, at times voracious appetite, sallow complexion, blotches and pimples on the face, love of solitude, inability to concentrate the mind, AVERSION TO SOCIETY, rendering MARRIAGE IMPROPER, such should apply at once. Every case can be cured. His reputation guarantees this fact. CIRCULARS sent for TWO 3 CT STAMPS. His large work just published sent for $1.00, containing facts worth knowing.

SEXUAL PATHOLOGY

A practical and popular review on the reproductive organs, describing all that is known regarding the structure, uses and abuses of the generative organs.

In this volume of two hundred pages you get the substance of all that is known upon these matters, written in plain and terse language. It is emphatically a book for the people, and should be read by every person of a marriageable age. Price, one dollar. Address

C. BIGELOW, M. D., 279 So. Clark St., Chicago.

$350 A YEAR:

How I Made it by My Bees,

AND HOW OTHERS

MAY SOON DO THE SAME.

BY J. W. PAGDEN.

Price,.....25 Cents.

**For sale wholesale and retail at the office of this paper.

Newspapers and Magazines

For sale at the Office of this Paper:

Banner of Light.	Boston.	8	cts.
Spiritual Magazine.	Memphis.	15	"

Biography of Jonathan Koons.

[We propose to publish several articles and biographical sketches from the pen of Jonathan Koons, written in the early days of Spiritualism, and which first appeared in the Lockport (Pa.) *Medium*. Several of Mr. Koon's children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most sterling character.—EDITOR JOURNAL.]

In resuming my last subject I will proceed to a very extraordinary case of spiritual manifestation that took place about six miles south of my father's residence, on the premises known in that vicinity as the Fletcher place. The manifestations continued several years at intervals. When the manifestations first took place, a Mr. D Fletcher occupied the premises to which I refer. The first case that caused any excitement was a manifestation made to J. Havener, brother to the wife of Fletcher. The dwelling was constructed in old fashioned style, with a chimney in the centre, and a fire place on both sides so as to accommodate a kitchen and family room. Mr. F. and his family lodged in the latter, and Mr. H. in the kitchen, on the night of the manifestation. Havener was known as a man of remarkable fortitude and courage, and was ever ready to approach any object whatever, fearless and undaunted, and his character stood fair and unblemished for truth and honesty. On the evening of the eventful night, Havener retired to rest in cheerful and lively mood, and it was not long ere he found himself wrapped in the arms of Morpheus, sporting in the gay visionary elements of a fanciful dreamer, where pictures and scenes display their fascinating charms to wandering idealities that one seldom realized in actual existence. In the midst of a romantic dream, H. was suddenly aroused to a state of actual consciousness. In lifting his eyes in the direction of a small bed of glowing coals, what should he behold but a female form standing upon the hearth, clad in a night dress, and looking intently upon the glowing pile. Havener was upon the point of addressing her in the name of his sister, Mrs. Fletcher, when the form made a quick turn, facing his bed, and exposing to his view her ghastly visage, which checked him at once in the attempted address. The form then walked across the room to a cupboard, and disappeared, with a loud rap on the same. This, for a few moments rather daunted Mr. H., until, upon a critical examination of the matter, he concluded the form was a hallucination. This conclusion, however, did not restore his mind to that quiet state of composure that one might naturally desire to enjoy, let the case be real or otherwise, the image or form could not be removed from his imaginary perceptions for some weeks, according to his own confession.

On a subsequent occasion, a relative clergyman by the name of Caldwell occupied the same bed and apartment, who saw a similar form. Mr. C. made strict inquiries on the ensuing morning of the family, to know if any one belonging to the house had entered his apartment last evening? The inquiry was answered in the negative by every member. Soon after this, Mr. F. vacated the premises by a removal to another farm he had purchased.—

Next a gentleman by the name of Hoyer occupied the premises, who did not remain there long, in consequence of some strange occurrences he said that took place in and about the resident dwelling.

Next my oldest brother Michael occupied the premises; during his term of residence on the farm, the same mysterious troubles attended the habitation. On some occasions his cattle on returning home from their wood land range in the evening, would all be quietly lying near the yard of the house chewing their cud, when all upon one accord would start in the direction of some certain point within the limits of the herd—remaining there for a few moments, then all would simultaneously dart off through a long lane, leading to a forest grove, with head and tails erect, as if *Old Ned* himself was bringing up the rear, and all attempts for the time being, to bring them back proved in vain. The horses also very frequently took fright on returning to the house, from labor in the evening, so as to become ungovernable.

On one occasion, the family being seated around the supper table on a very cold and stormy winter's eve, when they heard the outer door of the opposite apartment open and close, which was not used by any of the family during the winter, and was carefully closed against the inclemency of that cold climate.—All however conceded to the same conclusion that the door had actually opened and closed. They accordingly repaired to the room to see who had entered. On entering the apartment a spotted dog was discovered lying upon the bed, which, by the rays of a dim light, was mistook for their own, and no one thought any different until the dog was bid to leave the room, which order was speedily obeyed under a rapid flight. After the mysterious dog had effected his speedy flight, the family happened to think of the immense snow-drift that lodged against the west side of the house where said door was located, and of the impossibility of its being opened and shut in consequence thereof. This led to a more critical investigation, which resulted in the discovery, that both door and snowdrift remained entire and undisturbed, also that their own dog was quietly lying in his kennel without a single trace in the fallen snow, of his departure or return to the same. Some of the family affirm to this day that they saw other forms. One of the young men testifies of having seen the form of a female, and recognized her person (if the young man's statement is correct), as the form of a deceased young lady of that vicinity, who was debauched and deceived by her lover, which seems very reasonable, from the fact that the vile, deceptive rogue became disconsolate after her death, and very timid, which led to the conclusion by some, that he was haunted by her appearance, and in order to fortify himself against the troubles he took to leading a riotous and inebriate life, as I know myself, to be the fact.

The latter manifestation brings me again to the age of my apprenticeship. It will be remembered that until that period, my own personal experience in matters relating to tangible spirit manifestations were very limited, so much so at least that it left my mind in constant doubts and fears that all the remarkable appearances of forms, were nothing but hallucinations which give rise to many serious doubts on the subject of man's future or spiritual existence. On a few occasions I had witnessed the appearance of what is sometimes denominated *ignis fatuous*—Jack-with-the-lantern, Will-with-the-whisp, etc., some of which seemed to be actuated by a self acting intelligence, but could not gather anything decisive, so as to warrant the conclusion. One of these luminous forms was frequently seen to travel a path accurately, leading from my fathers residence across a ridge to an adjoining neighbor, which was very frequently mistook for the actual approach of some person with a lantern. I also have the statement of reliable friends, who witnessed the ignescent forms under different aspects. I have the testimony of a Mr. Evans and a Mr. Morris, who state their return home to Bloody-run, a few miles east, on the turnpike, where a very large and bright object made its appearance within a few feet of the road, and kept pace with them for some distance. During the accompaniment of the illuminated form, they both positively declared that "they could have seen to pick up a pin in the road" before them.

I have the testimony of another gentlemn by the name of Stuckey, who affirms that he encountered a luminous form on the turnpike road between Bedford and Bloody-run, in the shape of a goat, and seeing the object had no disposition to turn aside, as the law directs, he concluded to perform that part of the ceremony himself, and gave the "devilish thing" leg bail for security. I accused him of jesting, which only caused him to affirm the statement more earnestly. These subjects, however, were not sufficiently luminous at that age, so as to enlighten my understanding with their true cause. I will omit my conclusion on this subject for the present, and notice it in future if occasion requires.

I will now take note of a singular occurrence differing from any one heretofore named, which took place in the neighboring vicinity of my father's residence, when I was about ten years of age. The occurrence took place with a Mrs. Slichter a few nights after her confinement with a young babe. It appears according to her own statement, that she was a subject to what is called the night mare. On the specified night, she was taken captive with the same, or a similar agency, which intercepted this evil force from the exercise of its actuating power over her physical members. In this paralytic state she was deprived of speech as well as the use of her other physical members. Under this physical state of confinement, she discovered her infant taken from her arms without human agency. The child was passed to the opposite side of the room, when she made a tremendous effort to extricate herself which proved successful in breaking the spell, which was followed with a loud scream of "Lord Jesus Christ save my child!" which brought the whole family to her assistance, and the child was recovered from the extreme corner of the room from where she lay unharmed. The conclusion of the family was, that the witches had taken the child from her arms under her satanic device, and under this conviction they were very liberal in dealing out implicating charges against certain persons who were branded with the prevalent epithet. I will just remark that children have been taken out of their mother's lap and passed across the room and laid into the lap of some female on the opposite side across a large table, by the agency of what we think most probable to be the spirits of our departed friends, and why not this have been the case with Mrs S. in the place of "Witches?"

During my apprenticeship, I made an evening visit in company with a school teacher by the name of Alexander, to the residence of J. Johnson Esq., who had lately committed suicide and whose house had the reputation of being haunted. During the evening a heavy storm set in, which rendered it impracticable for us to return home, and it did not require a very lengthy consideration in complying with the kind entreaties of the family to tarry with them the night. At a late hour of the evening, we were shown the way to an upper chamber, and we retired to rest. Choosing to occupy but one bed, Wm. Alexander suggested the probable appearance of "the ghost," which was soon waved with a few fearless jeers peculiar to sceptics. The subject was changed, and another full hour was spent in conversation. A dead silence now prevaded the apartment, except the sound of trickling rain drops upon the roof, which seemed to mark time in dancing style to the music of a small current of air that whistled through a small crevice in the wall near our heads. Presently footsteps were heard approaching the door through the upper gangway. The door of our chamber was burst open, and the intruder entered, the door closed, and the footsteps were heard in every part of the chamber. Alexander covered up his head, I strained my eyes to see who was there, but the darkness prevented me. The intruder reapproached the door, and passed into another apartment. I gave myself little or no alarm, as I could not conceive the possibility of a "Ghost" producing tangible footsteps, in consequence of which I soon fell into a quiet slumber, and knew no more until morning. Mr. A was somewhat confused and "lost time." In the morning we conversed upon the subject and I found that he inclined to a faith that it was a superhuman manifestation. The occurrence was related to the family, who passed it off with a careless reply, that it was nothing new. But I was not prepared to settle upon a conclusion at that time.

Yours as ever, Fraternally.

JONATHAN KOONS.

Milan, O., Jan. 12 h, 1857.

Letter From Mrs. J. M. Wilcoxson.

DEAR JOURNAL:—I have just completed a mountain trip through the mining towns of Sunshine, Nederland and Caribon, in which places I have had good audiences, though in the two last named places a strong effort was made to bring me and our cause into disrepute. As usual, the Orthodox clergy were at the head of the opposition, for what else can they do, when science proclaims itself in our support and the people repudiate miracles? It is very plain now that the Calvanistic craft is stranded. There is no possible escape from the position. Argument and sound logic were never the weapons of defense to any mere religious assumption, and now that Spiritualism proves its own assertions, and by undeviating law, "miracles" and Mount Sinai thunders do not awe men into submission to the Priesthood. It is aggravating, provoking! And so, those who consider it a burden to think for themselves and find it a fine thing to be flattered and promoted by the preachers, become willing dupes to the slanderous wiles of these "men of God."

As long ago as last winter, Rev. Mr. Taitsworth happened to be in the house of mine correspondent in Caribon, when the subject of my contemplated service there was being discussed. Of course he was on the alert, as these tolerant expounders usually are; and immediately proffered his gratuitous advice in these words: "Tell her she can not have the School House; we have no use for her here at all!"

This petty Pope has been busy in this whole section in assuming authority thus, but since I came into this vicinity and encountered the same spirit in some of his parroty followers, many of the more quiet and well-bred citizens have begun to look into the position, and it has aroused a spirit of protest. After having courteously and peaceably entertained the different Orthodox Reverends, in granting them the use of these school buildings, and having likewise most generously united in raising money for them by the usual donations, festivals and contributions, they do not propose to have their own property wrested from their possession, or suffer any trespass upon their own rights. The people are taxed for the building of school houses, and nobly come up to the work in most places. In all new towns these are the primitive meeting houses; and by common consent are supposed to be as free to any one order of respectable qualified speakers, as to others, Orthodox and dissenter alike included.

The pompous assumption of authority which the monopolizing preacher introduces, does not prove very congenial, especially when he never puts a dollar into the institution, while he carries off every dollar he can win. The conflict is fast ripening. Many are quiet now, but they are not by any means oblivious to facts.

Thus, all these efforts to shut off a hearing of heterodox questions, result finally in success to us. Denied the use of the school house in Caribon for a Sunday service, a prompt invitation was given me to remain and give a second lecture in Murphy's Hall, which was made free for the occasion by the proprietor, and with commendable energy was duly prepared for use, by a true souled citizen, it being without accommodations for public lectures. Though the rain poured about the time of assembling, we had a fine crowd, and a very attentive and respectful audience. In the mean time Rev. McDougall, calling himself a Presbyterian minister, was very active in forming a temperance order, with "the red cross" as an inscription, and "the ox horn" as a riddle to those who had never before this man's sudden and unexpected visit to these parts, heard of any such order. Can any one tell the inquiring ones, what this "order is, where it originated, and in what sense it is an improvement upon the Good Templars, and other Temperance orders. McDougall does not answer questions cheerfully; but when, after he had called for questions, I asked him why "the red cross," the symbol of the old bloody crusades, being a religious inscription of the dark ages, was made the symbol of this temperance order, he evaded the direct question entirely, and began to "show fight" in a very rude reference to my being a Spiritualist, etc. This, of course, proved that, although he declared he was "not a bigot," and did not meddle with those who differed with him, he was ready to carry out religious distinctions—for my inquiries had nothing to do with our separate individual opinions.

The fact is, many have grown suspicious of the whole affair. The Reverend Presbyterian can run up to almost any height of oratory, and then, like a collapsed balloon, dive down into the lowest depths of saloon slang and gambler's pet terms, with a most astonishing familiarity. He can distance Hammond in the variety of his garbage, and his maudlin talk about "the girls," "the sweet creatures, God bless 'em!" is more in unison with the style of a bagnio, than that of a delicate well bred company. Mr. McDougall claims to be on the independent line, has no pay for his humane work, except what he takes in, a la revival, added to the initiation fee of "charter members." A very shrewd dodge of his, to make all "charter" members who come in "the first night," at the rate of three dollars for each male member; but he accommodates himself to a second night, and even to a third night, I am told, in granting this privilege of charter membership all of which initiation money he triumphantly carries off with him! After this membership costs five dollars a piece, and the society must raise all expenses with the loss of the most of the initiation fund.

There are very grave suspicions here that all is not right, that it is either a bogus individual or ring concern, or that it is a new scheme intended to strengthen the church politico, liquor crusading, Evangelical Alliance, God in the Constitution Aggression. This Reverend is loud and boisterous, even to the most vulgar ranting, in his admiration of the Calvanistic Hell, and his "red cross" maledictions against Infidelity and Spiritualism. What a beautiful element for a "Mutual Benefit" Temperance Society.

But how easily are our people gulled! Barnum knows all about the Woolly Horse speculation, and many a rogue has gone through on his instructions. But it is no time now for the American people to sleep, or laugh over the pious treacheries which come in legions upon us. The crisis is approaching with lightning speed. Almost any low bred adventurer can to-day, put on the garb of a Reverend, and sail straight into the confidence and the pockets of tin e-sewing, priest-ridden people. And this is the legitimate fruit of an arrogant, anti-republican rule, in which to be popular one must lay down the individual exercise of reason, and consent to follow a Cardinal's hat or the stolen title of Reverend.

But I must not forget to acknowledge my indebtedness to the good Mr. McClancy and lady of the Colorado House, in Caribon, whose kindness to me as a stranger I shall not forget; or his liberality in assisting me in a time when most acceptable. Let all Liberalists and Spiritualists visiting the Silver City, Caribon, bear in mind that they will find a pleasant home, clean beds, and a wholesome generous bill of fare at the house of the McClancys. Nor will they be insulted with any petty, contemptible sectarian distinctions. Not so, however, at a certain other hotel in Caribon. Ridiculous as it is, the landlordess of this house positively refused to take our humble servant in! "Would'nt keep one of that sort!" "A Spiritualist Lecturer!" "She might go home and go to work as Mrs. Landlord did!" Whew, this beats the Reverends! A public house; a strong minded landlady to label all arrivals, "Methodists, Catholics," etc., etc., as the sheep of the kingdom; all "Jews, Infidels, Spiritualists," etc., as the wolves. "As a man thinketh, so is he;" and it is equally true also of a woman.

But Heaven pity the poor souls who are so easily intoxicated with a little brief authority! Next we shall probably see on the swing-boards of these exclusive hotels this emphatic warning, "No free-thinkers admitted here." There is in all this Territory a large proportion of skeptical minds, and it is the skepticism of materialism. The popular religion sets stronger than ever toward the complete adoption of the old creed, while it throws off upon our border states its surplus of preachers to such an extent that the supply far exceeds the demand. "We are tired of it." "Every day in the week we are called on to raise money for some church object, and it is getting to be a farce and a downright oppression." These and similar remarks have been addressed to me, again and again, during my stay in the Territory.

In Nederland I found good friends to welcome me in my labors, but both places referred to need more live, outspoken, and fearless workers. There is really such a thing as becoming non-resistant to weakness. Why do Liberalists and Spiritualists throw their money into an inquisitorial engine, which is being perfected to crush them? Why give in festivals, grab games, bidding off "pretty girls," "ugly men," lottery tickets, ring cakes, etc., etc., which goes into the support of an ecclesiastical tribunal that frowns upon them as "heretics" as the only reward for it?

Why take all this from the support of our dying workers, when never do we find a spirit of reciprocal generosity for our practical kindness? Shall we forge the blade that destroys us? Shall we feed the tigress of intolerance whose fangs are red with the blood of our ancestors? Shall we sell our birthright for the miserable rotten pottage of the dark ages, the enslavement of both soul and body? Let us scorn every form of servile allegiance to that power, which to-day, on this republican soil of America, seeks to destroy our national charter." I am amazed at the apathy, and easy submission of outspoken professors of our faith in the neutrality they practically assume, as this great struggle creeps upon us—for surely the hour cometh when the yoke of bondage will be hung upon our necks; and even now it is virtually there! But more anon.

Nederland, Col.

Voices from the People.

PARIS, ILL.—D. W. Bridgman writes.—I like the JOURNAL very much, don't know how I could get along without it. There is more sound sense in it than all the Orthodox publications put together.

PHILADELPHIA, PA.—Charles Morris writes.—I do wish though, that all describers of phenomena, would be precise and full in giving the details of seances. I find myself obliged to doubt many long descriptions of phenomena, from lack of full details of the tests applied.

We unite with Brother Morris in requesting those who give accounts of the various phases of spiritual phenomena, to be careful and explicit in describing the the test conditions to which the medium is subjected, for without that the narrative loses half it weight.

RIVER FALLS, WIS.—Geo. W. Nichols writes.—We of the St. Croix Valley, Wisconsin, having had no Spiritual lecture for a number of years, have of late been greatly revived under the ministration of Mrs. H. Morse, of Iowa. Mrs. Morse is a woman of intelligence and a very good orator. She possesses sufficient dramatic powers to interest and hold an audience spell-bound.

SAN FRANCISCO, CAL.—J. W. writes to Mr. and Mrs. Read.—As you expressed a desire to have some Spiritual paper sent to you, I take the pleasure to inform you that I have subscribed for the term of one year for the RELIGIO-PHILOSOPHICAL JOURNAL to be sent to your address, which I hope you will receive regularly every week; and also the LITTLE BUQUET for same time.

VIENNA, ILL.—John S Crum writes.—I could not well do without the JOURNAL. I like your style of dealing with the bigoted self-constituted saints of orthodoxy; and think we ought to have more such fearless papers as the JOURNAL, and also some scientific schools that would teach real science, instead of the antiquated superstition that is dealt out at the almost countless gospel shops in this country.

FREDRICKSBURG, IOWA.—J. N. Carpenter writes.—Mrs. E. M. Welch, of St. Paul, Minn., writes a communication in regard to the grand camp meeting at Dubuque. If the weather had been good I should have been there, but after reading that lady's report, I am glad I stayed at home where all honest and good people, free from sectarian bondage, and freelove as taught by E. V. Wilson, and Mrs. J. H. Severance, should stay.

LENA, OR.—J. S. Vinson writes.—In my former letter I informed you of our first grove meeting in Eastern Oregon, to begin October 1st, and last over two Sabbaths. We invite all, especially speakers and mediums, and it was our wish that you give it place in the JOURNAL. And we now say to you, if any good medium for materialization will come to our meeting, we will pay their expenses to this coast, and we are sure they will do well for themselves and humanity.

C. Johns writes.—One night as I was lying on the side of my bed, I was startled by hearing some one in the room; at first I took it for my father. I spoke to him but got no answer. And just as I began to think I was mistaken, I saw my mother standing by the fire place, just as plainly as I ever saw her in my life, and my mother had been in the Spirit-land for eleven years. There was a large fire burning in the fire place at the time. She remained in the same place for two or three minutes, then walked to my bed, and stood there for some time, and then disappeared.

DESMOINES, IOWA.—J. Lee Englebert writes.—Enclosed please note slip in refutation of the article of Dubuque correspondence, also that of Chicago *Tribune*. I have taken the pains at the solicitation of many Spiritualists of this place, to inquire into the matter, and have now in my possession the original bills and receipts, entirely exonorating Mr. Shepard from the charges stated. Many prominent Spiritualists of this Capital City, join in the request that Shepard be set right in the record. He is now on his road to Denver, and any notice from you may be of service in his new field.

Mrs. H. A. Hough writes.—Dear Brother, as it is time for another year's subscription to be forwarded, in addition to it we would forward a few lines from our little isolated home in the Rocky Mountains, almost 8,000 feet above sea level, where garden vegetables grow in abundance in sight of numerous snow-clad peaks. In this secluded home the JOURNAL has been a welcome visitor for nearly three years, making us feel that we are at times in communion with its fearless editor, who will speak truth although in opposition to church and creed. May his life long be spared to cheer many hundreds of hearts and homes with the assurance of a higher life. When the JOURNAL first reached us, we very much doubted a continued existence. We now know that we shall never cease to live.

ST. LOUIS.—Daniel White, M. D. writes.—Permit me to call your attention to a mis-quotation of the Bible in an editorial in an issue of the JOURNAL, and for once at least to "stand up for Jesus." You say that Christ said to the thief upon the cross, "this day thou shalt be with me in paradise." My Bible reads (Luke 23: 43) "this day shalt thou be with me in paradise." Simply asking the thief the question, if he would be with him in paradise on that day, and by no means asserting that he would, as theologians would have us believe. They have perverted the above passage to subserve their own selfish ends and to support the doctrine of death-bed repentance, and instantaneous forgiveness of sin; in fact it is one of the main props in the whole scheme of Christian salvation. Deprive them of this false interpretation, and theology tumbles to the ground.

DOUGLAS GROVE.—Mrs. W. H. Comstock writes.—Thank God, one more honest thinking mind has concluded to find out what Spiritualism teaches by reading your valuable paper. I think he will find whether it be all the works of the Devil, and Spiritualists always the lowest class of people, as is claimed by some of the orthodox. Because we seek truth instead of popularity, because we do not propose to bow down and worship the orthodox God, a God of war, of anger and jealousy, for the same we are called the lowest class of people. What there is low or degrading in the grand truth that our spirit-friends who have passed from earth life, hover around us and under certain conditions, can and do manifest themselves, or how those that will not read a Spiritual paper, and are afraid to investigate Spiritualism, know it to be the work of his Satanic Majesty, I have no way of knowing. I thank God I am a believer in our beautiful Harmonial Philosophy.

CHATTANOOGA, TENN.—P. R. Albert writes.—The Spiritualists of this city have received so many accessions to their ranks during the past year, it was deemed both feasible and judicious on their part to form an organization. In accordance therewith,—the views of the majority,—an organization was completed on Sunday, July 4th, (the day seemed ominous,) by the adoption of the name, "Chattanooga Spiritualists' Union," and the election of the following officers to serve for the term of one year: P. R. Albert, President; Col. S. J. Boyce, Vice President; J. R. Harris, J. P., Secretary; Dr. D. G. Curtis, Treasurer; Dr. S. M. Prothes, J. H. McArdle, J. W. Evans, Mrs. M. J. Griswold, J. L. Whitesides, Trustees. Since our organization, we have met regularly and our meetings have been of a very interesting character; original addresses, essays and free discussions of the Harmonial Philosophy, being a part of our exercises. I am authorized to state, that as individuals and a society, we discard everything that is in the least tainted with that disgusting doctrine of "free love." We solicit correspondence with lecturers and good mediums, but such only as are opposed to Woodhullism.

JAMESTOWN.—Emelia Steele Seamans writes.—I notice in your last JOURNAL, a suggestion from I. R. W., of Belvidere, N. J., for Spiritualists to adopt some emblem or badge, by which they may be recognized, or lead to an introduction. I heartily indorse the idea. I have long talked about it, and ten years ago I wrote to A. J. Davis on the subject, but received no satisfactory answer. As I have occasion to travel considerable, and alone, how happy I should be to know that any of the number on the boat or cars were Spiritualists, or even on the highway. And now at our camp meetings I hope the subject may be discussed. I heard several years ago that a pin had been used, but it seems now to be lost sight of. As the ladies and gentlemen could not adopt the same, let us have something that both may be recognized if possible. Let us have something that the outside world may know, too, that we have a gospel that we are not ashamed of. Let us not be cowards, but boldly declare by our straightforward lives of honesty and truth, and everything we do that we are in possession of the most glorious inheritance that was ever given to man.

NEW YORK.—C. Bertram writes.—There is something about you and your JOURNAL that I can, but admire, and I think all those who read it, must do the same. This at sight may smack of egotism in me, but when qualified may not seem so. Paine in his letter to Sir Wm. Howe, says, "There are some acts that all men must stamp with meanness." Now I think this rule will work both ways, and that there are some traits of character so noble, that all men must call good. I have never had the pleasure of your personal acquaintance, but if the person is reflected in his paper, then I am not mistaken in the man who is at the head of the RELIGIO-PHILOSOPHICAL JOURNAL, and that he is ready and willing to do justice to all men, as far as in him lies. Now all men who write to you, or for you, would not go as far as this, for in our first introduction by, or through writing, you refused to publish, and under the circumstances you was right, for you measured me by your own idea of right, and that I call justice, but you don't fully understand me, as I understand myself, for what you would call pointed or satirical, I would call plain truth; instance my letter on Grimes. You say I was pointed; true I was, and you did well (from your stand point) not to publish it, but allow me to say, my Brother, it was true—nose and all. True men that ever heard him lecture (as he calls his talk) against Spiritualism, will say so, for when his language fails to express his contempt of us and our philosophy, his nose is called into action. Well that ends the argument without the aid of thumb and fingers; his nose is final, while the poor Spiritualist has to set, to groan and swet, while he makes fun for the brainless multitude. I say to the world, he needs a Sampson to pull away the pillars and cover him and his works, for all the good they have or ever will do.

Turkish, Electric

AND VAPOR

BATH INSTITUTE,

FOR THE TREATMENT OF DISEASE.

Grand Pacific Hotel,

Private Entrance, on Jackson St. near LaSalle, CHICAGO.

The ELECTRICAL DEPARTMENT of this Institution is unequaled in this country. Electricity is applied in all its forms, with and without the Bath.

Open for Ladies and Gentlemen, from 7 A. M. to 9 P. M.

The LADIES' DEPARTMENT is under the personal supervision of Mrs. SOMERS.

DR. G. C. SOMERS, Proprietor.

Prof. Wm. Denton's Works.

—:o:—

RADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and vigorous style that characterizes his prose writings. Price $1.25; postage 12 cents.

THE SOUL OF THINGS; OR PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By Wm. and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price $1.50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A great scientific work. Selling rapidly. Price $1.50; postage 20 cents.

THE IRRECONCILABLE RECORDS; OR GENESIS AND GEOLOGY. 80 pp. Price, paper 25 cents; postage 4 cents. Cloth 40 cents; postage 8 cents.

WHAT IS RIGHT? A lecture delivered in Music Hall, Boston, Sunday Afternoon, Dec. 6th, 1868. Price 15 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and revised. Price 10 cents; postage 2 cents.

CHRISTIANITY NO FINALITY; OR SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents; p. 2 cents.

ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents; postage 2 cents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents; postage 2 cents.

BE THYSELF. A Discourse. Price 10 cents p. 2 cents.

IS SPIRITUALISM TRUE? Price, 15 cents; postage 2 cents.

***For sale, wholesale and retail, at the office of this paper.

THE CROSS

—AND—

THE STEEPLE,

THEIR ORIGIN AND SIGNIFICATION.

By Hudson Tuttle.

Price, 10 Cents.

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

3 3 3

THREE

Plans of Salvation

PROVED BY SELECTIONS FROM THE NEW TESTAMENT WITHOUT COMMENT ALSO SELECTIONS FROM THE SAME WORK ON SEVERAL IMPORTANT SUBJECTS.

A better knowledge of the real Teachings of the New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures.

Price, 10 cts.; postage free.

***For sale wholesale and retail at the office of this paper.

Unprecedented Demand for a new and greatly enlarged edition of

MOSES-WOODHULLISM

IN A NUTSHELL.

BY THE SPIRITUALISTS OF NEW HAMPSHIRE.

WITH AN APPENDIX.

Containing Reviews of "Social Freedom," by Mrs. M. J. Wilcoxson and Warren Harris. Also an Exposition of the True Character of Woodhull, Claflin and Blood, by Dr. Joseph Treat, formerly Associate Editor of *Woodhull & Claflin's Weekly*.

This work contains 48 compact pages fully showing the doctrine of "Social Freedom" as taught and practiced by Victoria C. Woodhull, Moses Hull, Tennie C. Claflin, Col. Blood *alias* Harvey and others of their faith as declared and published by themselves. To which is appended reviews of the pernicious doctrine, by Mrs. M. J. Wilcoxson and Warren Harris, and an expose of their *terrible conduct*, by Joseph Treat, formerly Associate Editor of *Woodhull & Claflin's Weekly*.

Everybody should send for the book, and read it, and when read at home, it should be loaned to the neighbors, that all may see what "Social Freedom" teaches, and its refutation and *repudiation by true Spiritualists*.

TEN CENTS purchases the work. Ten thousand copies now ready to fill orders; by mail or otherwise.

Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

$1 65 cents renews trial subscriptions one year.

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

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

	Price.	Postage
An Hour with the Angels. Cloth	50	08
Paper	25	04
Astrological Origin of Jehovah-God. D. W. Hull	15	4
Age of Reason and Examination of the Prophecies	75	16
Artificial Somnambulism, by Dr. Pahnestock	1.50	20
Answers to Questions, Practical and Spiritual, by A. J. Davis	1.50	20
Apocryphal New Testament	1.25	18
Age of Reason, by Thomas Paine. Cloth	50	12
Paper	25	03
Arcana of Nature, Philosophy of Spiritual Existence, and of the Spirit World, Vol. I, Hudson Tuttle	1.25	16
Arcana of Nature, Vol. II	1.25	16
Arabula; or, the Divine Guest, by A. J. Davis	1.50	16
Approaching Crisis, by A. J. Davis	1.00	16
Apostles, [translated from the French] by Renan	1.75	18
Astronomy and Worship of the Ancients, by G. Vale	20	04
A Stellar Key to the Summer Land, by A. J. Davis. Paper, 50 04; Cloth,	75	12
Astro-Theological Lectures, by Rev. Robert Taylor	1.00	24
A Kiss for a Blow, a book for children, by H. C. Wright	63	12
Antiquity and Duration of the World, by G. H. Toulmin, M. D.	25	04
An Eye-Opener, by Zopa, Cloth	75	12
Paper Covers	50	08
Avifude or Game of Birds	50	09
Bhagavad-Gita—Plain, 1.75 00; Gilt	2.25	00
Beginning and End of Man	0.15	04
Bible in the Balance, by J. G. Fish	1.50	16
Blasphemy, by T. R. Hazard	10	
Be Thyself, by Wm. Denton	10	04
Book on the Microscope	75	09
Biblical Chronology. M. B. Craven	10	04
Bible in India	2.00	20
Bible Marvel Workers—Allen Putnam	1.25	16
Brittan's Journal—per number	50	00
Cora Tappan's Lectures	05	00
Common Sense Theology—D. H. Hamilton	1.50	00
Cloth, 1.25 16; Paper	1.00	00
Christianity before Christ. M. B. Craven	25	02
Critical History of the Doctrine of a Future Life in all Ages and Nations, by Wm. R. Alger	3.50	48
Conant Mrs. J. H., Biography of	1.50	16
" " " full gilt	2.00	
Complete Works of A. J. Davis	23.00	
Childhood of the World. Prof. Clodd. Paper	40	04
Cloth	60	08
Chapters from the Bible of the Ages	1.50	20
Criticism on the Apostle Paul, in Defense of Woman's Rights, etc., by M. B. Craven	25	4
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M. D.	1.50	16
Constitution of Man, by George Combe	1.75	16
Common Sense Thoughts on the Bible, by Wm. Denton	10	02
Cosmology, by G. W. Ramsey	1.50	16
Common Sense, by Thomas Paine	20	04
Christ Idea in History, by Hudson Tuttle	1.50	16
Christ and the People, by A. B. Child, M. D.	1.25	16
Christianity no Finality, or Spiritualism Superior to Christianity, by Wm. Denton	10	04
Criticism on the Theological Idea of Deity, by M. B. Craven	1.00	16
Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D. W. Hull	25	4
Claims of Spiritualism; embracing the Experience of an Investigator: by a Medical Man.	25	04
Christianity and Materialism—B. F. Underwood	15	00
Constitution of the United States	1.25	16
Career of Religious Ideas—Tuttle. Paper	.00	03
Child's Guide to Spiritualism	25	03
Cross and Steeple. Hudson Tuttle	10	00
Complete works of Thos. Paine, 3 volumes	7.00	94
Dialogues	10	03
Defence of Spiritualism—Wallace	25	04
Dictionary. Webster's Unabridged	12.00	ex
" " Pocket, flexible cover	1.00	14
Dyspepsia, its treatment etc.,	50	04
Descent of Man, by Darwin	2.50	28
Davenport Brothers—their Remarkable and Interesting History	1.50	16
Degesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity	2.00	32
Day of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715	1.00	16
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life	2.00	18
Deluge, by Wm. Denton	10	04
Dawn, a Novel of intense interest to progressive people	1.00	16
Death and the After Life, by A. J. Davis, paper	50	08
Cloth	75	12
Debatable Land. Hon. R. D. Owen	2.00	00
Diakka—A. J. Davis, Cloth, 50 00; Paper,	25	00
Dialogues for Children	50	12
Devil and his Maker	20	00
Edwin Drood—Cloth	2.00	00
" " Paper	1.00	00
Exposition on Social Freedom	25	04
Essay on Man. Pope, Cloth Gilt	100	12
" " " Board, School Edition,	20	08
Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper	25	08
Cloth	50	12
Essays by Frothingham, Weiss and others	20	04
Essence of Religion. L. Feuerbach. Paper	25	04
Cloth	50	08
Exeter Hall, a Theological Romance. Cloth	50	16
Paper	20	10
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper	50	06
Cloth	75	12
Electrical Psychology. Dods	1.50	16
Flashes of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant	1.50	16
Footfalls on the Boundary of Another World, by Robert Dale Owen	1.75	24
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis. Enlarged Edition		
Cloth, 75 12; Paper	50	04
Fountain, by A. J. Davis	1.00	14
Fire Life, by Mrs. Sweet	1.50	16
Genesis and Ethics of Conjugal Love—A. J. Davis—Gilt, $1.00; Plain, 75c.; Paper, 50c.		00
Good Sense. By Baron D'Holbach	1.00	16
Great Harmonia, by A. J. Davis. 5 Vols., viz: Vol. 1, The Physician; Vol. 2, The Teacher; Vol. 3, The Seer; Vol. 4, The Reformer; Vol. 5, The Thinker. Each	1.50	18
Good Idea in History, by Hudson Tuttle	1.25	16
God the Father and Man the Image of God, by Maria M. King	50	00
Gleanings from the Past, by G. Stewart	1.00	08
Harbinger of Health, by A. J. Davis	1.50	16
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Cloth	75	12
Haunted School House	20	
History and Philosophy of Evil, by A. J. Davis. Paper	50	04
Cloth	75	12
Howard's Book of all Religions, including Spiritualism	1.75	24
How and Why I became a Spiritualist	75	12
How to Bathe, by E. P. Miller, M.D. Paper	50	08
Cloth	75	14
Hedged In, by Elizabeth Stuart Phelps, author of Gates Ajar	1.50	16
History of the Intellectual Development of Europe, by J. W. Draper, M.D., L.L.D.	5.00	60
Human Physiology, Statistical and Dynamical, the Conditions and Course of the Life of Man, by J. W. Draper. M.D., L.L.D. 650 pp.		
Cloth	5.00	50
Imperia; a Poem. Cora L. V. Tappan,	1.75	18
How to Paint, Gardner,	1.00	10
Incidents in My Life, first series, by Dr. D. D. Home. Introduction by Judge Edmonds	1.50	18
Incidents in My Life, second series,	1.50	18
Injurious Influences of Schools	25	04
Inquisition,—A Novel—by Mrs. F. Kingman	1.25	16
Important Truths, a book for every child	20	04
Is the Bible Divine? by S. J. Finney. Paper	25	04
Cloth	50	12
Is there a Devil? The argument Pro and Con	25	04
Inquirer's Text Book, by Robert Cooper	1.25	16
Index, or Inquirer's Text Book, by Robert Cooper	1.25	16
In the Despair of Science, by W. D. Gunning	15	04
Impressible Conflict and the Unity of God, being two lectures by Emma Hardinge and T. Forster	25	04
Is Spiritualism True? Wm. Denton,	10	04
Inconcilable records of Genesis and Geneology. William Denton. Paper	25	04
Cloth	50	08
Influence of Christianity on Civilization. by E. Underwood	25	04
Jesus Myth Man or God—Peebles	50	08
Jesus Unmasked: or, Thomas Paine the Author of the Letters of Junius, and the Declaration of Independence	1.00	00
Jehovah Unveiled, or the Character of the Jewish Deity Delineated	25	03
Joan of Arc—a Biography translated from the French, by Sarah W. Grimke	1.00	12
Jesus of Nazareth by Paul and Judas, through Alexander Smyth	1.50	16
King David and his Times, Common Sense View by H. H. Mason	1.50	16
Key to Political Science, by John Senff	1.25	00
Keeler's Secrets of Bee-Keeping. Paper	50	08
Boards	75	12
Koran, with explanatory notes, by George Sale, Vo., 670 pp. Best edition yet published	2.75	40
Why I am A Spiritualist	10	02
Koran, with Life of Mohammed, translated by George Sale, Gent. 12 mo., 472 pp.	2.00	24
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale.	1.00	16
Life of Jesus, by Renan	1.75	20
Love and the Master Passion, by Dr. P. B. Randolph	2.50	30
Letters to Elder Miles Grant, by Rev. Moses Hull	25	04
Living Present—Dead Past, by H. C. Wright. Paper	50	08
Cloth	75	10
Lessons for Children About Themselves. By A. E. Newton. Cloth,	50	
Life of Wm. Denton by J. H. Powell	25	03
Lyceum Stage. For Lyceums and Exhibitions. Kates,	50	00
Moses-Woodhullism in a Nutshell	10	00
Mental Medicine, Evans,	1.25	18
Man's True Saviors. Denton	10	04
Ministry of Angels Realized. by A. E. Newton	50	04
Manual for Children (for Lyceums), by A. J. Davis. Cloth	70	10
My Affinity, and Other Stories, by Lizzie Doten	1.50	14
Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell	25	04
Moravia, Eleven Days at. T. R. Hazard	10	03
Mesmerism, Spiritualism, Witchcraft, and Miracle. by Allen Putnam	20	04
Modern American Spiritualism—1848-1868. without the engravings	1.50	00
Morning Lectures, (Twenty Discourses) by A. J. Davis	1.50	18
Mediums and Mediumship: by T. R. Hazard.	10	
Mental Cure	1.50	16
My Wedding Gift, Plain	25	00
Gilt	50	00
Manomin, a rythmical romance of Minnesota and the Great Rebellion	75	00
Moses and the Israelites—M. Munson	1.00	00
Martyrdom of Man	3.00	26
Magic Staff. A. J. Davis	1.75	24
Mediums,—from the French of Allan Kardec	1.50	00
Natty a Spirit, by A. Putnam. Cloth	1.00	12
Paper	0.50	08
Nature's Laws in Human Life: an Exposition of Spiritualism	1.50	18
Nature's Divine Revelations, by A. J. Davis	3.50	48
New Physiognomy-1000 Illustrations—S. R. Wells Plain	5.00	48
Nerves and the Nervous. Dr. Hallick	1.00	14
Old Theology turned Upside Down, by T. E. Taylor, A.M. Cloth 1.25 Paper	70	
Orthodoxy False, since Spiritualism is True, by Wm. Denton	10	04
Origin of Species, by Darwin	2.00	24
Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbock	2.00	24
One Religion Many Creeds	150	32
Phrenological Chart—(Wells Descriptive)	25	05
Philosophy of Special Providences, by A. J. Davis. Cloth	50	14
Paper	20	04
Paine's Political Works, 2 vols., of about 500 pages each	5.00	1.00
Philosophical Dictionary of Voltaire. Fifth American Edition, 676 octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition which sells for $10	5.00	60
Psalms of Life, by J. S. Adams. Paper cover	75	08
Board	1.00	16
Persons and Events, by A. J. Davis	1.50	16
Planchette, by Epes Sargent	1.25	14
Penetralia by A. J. Davis	1.75	24
Problems of Life—A book of deep thought,	75	14
Principles of Nature, by Mrs. M. M. King	1.75	24
Poems from the Inner Life, by Lizzie Doten	1.50	16
Gilt	2.00	20
Philosophy of Creation, by Thomas Paine,—Through Horace Wood, Medium. Cloth	50	12
Paper	25	08
Poems of Progress. Lizzie Doten,	1.50	20
Gilt,	3.00	20
Parturition without Pain. M. L. Holbrook, M.D.	1.00	00
Pentateuch—Abstract of Colenso	25	04
Physical Man, his Origin and Antiquity, by Hudson Tuttle	1.50	16
Progressive Songster	50	00
Philosophy of Spiritual Intercourse, by A. J. Davis, cloth	1.25	16
Pronouncing Hand-Book. Invaluable to all	50	08
Pre-adamite Man	1.50	16
Primitive Christianity and Modern Spiritualism. E. Crowell	2.75	00
Proof Palpable—cloth 1 00—paper	75	00
Poems by Jessee Butler, plain	1.50	16
gilt	2.00	16
Religion and Democracy. Prof. Britton	25	04
Radical Discourses, by Denton	1.25	16
Review of Clarke on Emerson. Lizzie Doten	15	03
Radical Rhymes. Wm. Denton	1.25	14
Rules for Forming Spiritual Circles	05	00
Real Life in Spirit Land, by Mrs. Maria M. King	1.00	16
Report on Spiritualism Dialectical Society Committee	2.50	00
Spiritualis	25	00
Spirit Works, Real, but not Miraculous. By Allen Putnam	25	03
Soul Affinity, A. B. Child	20	04
Satan; Biography of. By K. Graves	50	08
Sermon from Shakespeare's Text. Denton	10	04
Sacred Gospels of Arabula, A. J. Davis, cloth full gilt	1.50	10
Ornamental covers	50	10
Sabbath Question. A. E. Giles	10	02
Sunday Not the Sabbath	25	04
Sexual Physiology, by R. T. Trall, M.D	2.00	20
Strange Visitors, Dictated through a Clairvoyant	1.50	18
Spiritual Harp	2.00	28
Abridged Edition	1.00	14
Self-Abnegationist; or the true King and Queen, by H. C. Wright. Paper	50	10
Soul of Things, by Elizabeth and Wm. Denton	1.50	20
Soul of Things. Vol. 2. Prof. Denton	2.00	18
" " 3. " "	1.50	18
Spiritual Philosophy vs. Diabolism, by Mrs. M. M. King	25	00
Seven Hour System of Grammar, by Prof. D. P. Howe, Cloth, 1.00 06; Paper,	50	08
Science of Evil, by Joel Moody	1.75	00
Syntagma	1.00	14
System of Nature, or Laws of the moral and Physical World, by Baron D'Holbach	2.00	24
Startling Ghost Stories from Authentic Sources	50	08
Self Instructor in Phrenology. Paper,	50	08
Cloth	75	10
Self Contradictions of the Bible	25	04
Spiritualism a Test of Christianity. D. W. Hull	10	04
Safena or the Mental Constitution, by Arthur Merton	1.00	00
Spiritualism Discussion of J. C. Fish & T. H. Dunn,	40	00
Snape, an interesting Game of Cards	25	00
Stories of Infinity, from the French of Camille Flammarion—a singular and interesting work	1.50	14
Spiritualism—Woodman's Reply to Dwight	25	04
Spiritualism—A Vol. of Tracts, by Judge Edmonds	40	00
Startling Facts in Modern Spiritualism. N. B. Wolfe, M. D.	2.00	25
Seers of the Ages. by Hon. J. M. Peebles	2.00	23
Spirit Life of Theodore Parker, by Miss Hamedell. Cloth	60	10
Spiritual Teacher and Songster—J. M. Peebles	25	00
Threading My Way—R. D. Owen	1.50	00
Tipping his Table	25	03
The Past and Future of Our Planet, by Wm. Denton	1.50	20
Talk to my Patients by Mrs. C. B. Gleason, M.D.	1.50	16
The Vestal, by Mrs. M. J. Wilcoxson	25	04
Treatise on the intellectual, moral, and social man, a valuable work by H. Powell	1.25	
Tale of a Physician, by A. J. Davis. Cloth	1.00	14
Paper Cover	75	10
The Merits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in others: What is the Difference between them? by H. C. Wright	25	04
The Inner Mystery, an Inspirational Poem, by Lizzie Doten	50	04
The Voices, by Warren Sumner Barlow, Gilt	1.50	14
Plain	1.25	14
Theological and Miscellaneous Writings of Thomas Paine	2.50	40
Tobacco and its Effects. by H. Gibbons, M.D	20	04
The Temple; or, Diseases of the Brain and Nerves. A. J. Davis,	1.50	18
Paper	1.00	10
The Yahoo, a Satirical Rhapsody	50	12
The God Proposed, by Denton	10	04
To-Morrow of Death	1.75	16
Three Plans of Salvation	10	04
The Hereafter, Hull, Cloth	75	12
Paper	50	08
The Clock Struck One	1.50	00
The Clock Struck Three	1.50	00
Totem; Game for Children	25	08
The Life, a singular work from a mysterious source	50	08
The Gods and other Lectures—Ingersoll	2.00	20
The Inner Life; or Spirit Mysteries Explained. A. J. Davis	1.50	20
The History of the Conflict bet. Religion and Science	1.75	00
Travels Around the World—J. M. Peebles	2.00	28
Unwelcome Child, by Henry C. Wright. Paper	35	00
Cloth	60	12
Voice of Prayer, by Barlow	25	02
Vestiges of Creation	1.25	14
Vital Magnetic Cure,	1.50	16
Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth	1.00	12
Volney's Ruins; or Meditations on the Revolutions of Empires, with biographical notice by Count Daru	1.00	13
Vivid Truths, by A. B. Church, dealing severe blows with telling effect	50	00
Volney's New Researches	1.50	16
Woman Love and Marriage	75	12
Woman and her Divine Republic	1.25	14
Whiting, A. B. Biography of	1.50	20
Who are Christians. Denton	10	04
What is Right, by Wm. Denton	10	04
Why I Was Excommunicated from the Presbyterian Church. Prof. H. Barnard.	20	04
Which Spiritualism or Christianity, Cloth	75	12
Paper	50	08

WE ARE PREPARED TO FURNISH MISCELlaneous Books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, register your letters.

C. O. D.

Orders for Books, Medicine, or Merchandise of any kind, to be sent C. O. D., must be accompanied by not less than $2.00, or, if of less value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

W. H. Mumler,
SPIRIT PHOTOGRAPHS

Mr. Mumler is constantly in receipt of letters from parties desiring to have pictures taken, and although being about to engage in other business, he has, at their earnest solicitation, concluded to take pictures for a few months longer.

Parties at a distance desiring to have pictures taken without being present, can receive full information by enclosing stamp to

W. H. MUMLER, 170 W. Springfield St.,
Boston, Mass.
v17n11

EXETER HALL.
HAVE YOU READ EXETER HALL?

THE FOLLOWING ARE EXTRACTS FROM A FEW OF THE notices of EXETER HALL, the Theological Romance:

"The plot and passion in Exeter Hall show an experienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to say it. —*Public Opinion, London, England.*

"It is indeed a wonderful book."—*New York Mail.*

"We commend it to the widest popular approval."—*Banner of Light, Boston.*

"We have no hesitation in declaring this a great work. —*Universe, New York.*

"This book is well and powerfully written..... The most scorching work ever published in America since the Age of Reason."—*Liberal, Chicago.*

"One of the most exciting romances of the day."—*Demorest's Magazine. New York.*

"Convincingly illustrative of the errors of theology." —*Investigator, Boston.*

"The humane and charitable tendencies of the book must receive the approbation of every friend of humanity."—*Daily Telegraph, Toronto, Canada.*

Cloth, 80 cents; postage 12 cents. Paper 60 cents; postage 4 cents.

*** For sale wholesale and retail at the office of this paper.

Now Ready
The
CLOCK STRUCK ONE
AND
Christian Spiritualist

EMBELLISHED WITH A FINE STEEL PORTRAIT OF THE AUTHOR

THE REV. SAMUEL WATSON
OF THE
METHODIST EPISCOPAL CHURCH.

BEING A SYNOPSIS OF THE INVESTIGATIONS OF SPIRIT INTERCOURSE BY AN EPISCOPAL BISHOP, THREE MINISTERS, FIVE DOCTORS AND OTHERS AT MEMPHIS, TENN., IN 1855; ALSO, THE OPINION OF MANY EMINENT DIVINES, LIVING AND DEAD ON THE SUBJECT AND COMMUNICATIONS RECEIVED FROM A NUMBER OF PERSONS RECENTLY.

TRUTH IS "MIGHTY AND WILL PREVAIL."

The "CLOCK STRUCK ONE" is an intensely interesting work in itself, and derives great additional interest from the high standing of its author in the Methodist Episcopal Church in which he has been a bright and shining light for a quarter of a century, a man who is personally known to nearly all the clergy of the South and to a wide circle in the North and wherever known is held in the highest esteem. These circumstances cause the book to be eagerly sought for. This anxiety is heightened by the action of the Methodist Conference of which the author, is a member in disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are anxious to read and judge for themselves the "CLOCK STRUCK ONE."

CHAPTER I.
Man and His Relations.

CHAPTER II.
The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Conclusive Evidence; Spirits' Departure; Spiritual Body Ascension of Christ; Success of the Gospel; Delight o Spirits.

CHAPTER III.
Testimony of the Christian Fathers. Of Plato, Socrates, Pythagoras, Homer, Irenæus, Justin Martyr, Tertullian, Clement, Origen, Cyprian, Constantine, Greek Church, Roman Catholic, Melanchthon, Tillotson, Beveridge, Baxter, Dr. Hawks.

CHAPTER IV.
Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fisk; Bishop McKendre and other Bishops.

CHAPTER V.
Testimony of others, *S. W. Presbyterian*, Dr. Barnes, Rev. H. W. Beecher, Longfellow, Channing—Necessity for Something; Spirit Communion Meets that Need.

CHAPTER VI.
First Investigations; Personal Experience; Communications to *Advocate* in 1855; Organization of Circle; Spirit Writing; Slander Refuted; Christs Character.

CHAPTER VII.
God and Heaven; Celestial City; Providence; Intermediate State; Spirit Communion; Angels are Men.

CHAPTER VIII.
The Spiritual World; Universal Law; Progression Belief not Universal; None have Gone to Heaven; Dr. Winans; Mental Telegraph.

CHAPTER IX.
Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmond's Letter; Different Languages; Confession; Searching Investigation: Children; Mothers; Philosophy of Future State.

CHAPTER X.
"Outer Darkness"—Trance, Nature of; Evil Spirits; Suicide; Thomas Lay; Persons Seen After Death.

CHAPTER XI.
Spiritual Manifestations; Bible Proof; Law; Coming Events; Soul's Departure; Advice; Last Meeting of Circle; Bright Prospects.

CHAPTER XII.
Further Investigations; Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episcopal Clergyman.

CHAPTER XIII.
The Philosophy and Reliability of these Manifestations; Letters; What Shall We Do? Hon. Robert Dale Owen; Moral Gravitation; Triumphs of Christianity.

CHAPTER XIV.
Communications through Dr. J. V. Mansfield—From my Father; Rev. J. D. Andrews, and Charles Scott. Second Interview—From my Wife: Wm. K. Poston, and Mrs. Lucy Leonora Winchester. Third Interview—Mollie, Bettie, Allen, Rev. John Newland Maffit, Bishop Soule, Gen. Rivers, Rev. J. Frazer, Rev. Moses Brock, Susannah Watson. Fourth Interview—Dr. Gilbert, Dr. Sent, Bishop Otey, and Dr. Howcott, My Sister Mary, Brothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr. Hyer, and Rev. Daniel Jones; Manner of Writing; Judge Edmond's Letter. Fifth Interview—Mollie, Wm. K. Poston, Q. C. Atkinson, Dr. Parsons. Last Interview—Mollie, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Parsons.

12mo, cloth, price, $1.50; postage, free.

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

A TALE OF ETERNITY
AND OTHER POEMS.
By GERALD MASSEY.

376 Pages, Heavy-tinted paper. Gilt top. Price $2; postage 10 cents.

*** For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave Chicago

$1 65 cents renews trial subscriptions one year.

THE BIBLE IN INDIA.
HINDOO ORIGIN OF
Hebrew and Christian Revelation,
TRANSLATED FROM
"La Bible Dans L'Inde,"
BY LOUIS JACOLLIOT.

—:o:—

"EXTRACTS FROM AUTHOR'S PREFACE."

"I come to show you Humanity, after attaining the loftiest regions of speculative philosophy, of untrammeled reason, on the venerable soil of India, was trammeled and stifled by the altar that substituted for intellectual life a semi-brutal existence of dreaming impotence..... India is the world's cradle; hence it is that the common mother in sending forth her children even to the utmost west, has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her *morale*, her literature, and her religion..... To religions despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations..... Aware of the resentment I am provoking, I yet shrink not from the encounter..... We are no longer burnt at the stake."

Price $2.00; postage, 24 cents.

*** For sale, wholesale and retail, at the office of this paper.

Key to Political Science;
OR,
THE STATESMAN'S GUIDE.
BY JOHN SENFF,
AUTHOR OF THE "ORIGN AND DESTINY OF MAN."

This work is remarkably suggestive of thought, and is, in an eminent degree, a KEY TO POLITICAL SCIENCE, as well as the STATESMAN'S GUIDE. It probes the profound in nature; it deals in great principles more especially than in the dry details of mere facts, although it purports to trace the origin of the various phases of government, from the crude savage despotisms of primitive times, when gross selfishness was the ruling motive, onward and upward in the scale of moral and intellectual development, to the present time.

Price $1.25, postage free.

*** For sale wholesale and retail at the office of this paper.

3
Illustrated Annuals.



NEW SERIES. Price 25 Cents.

Phrenology
and
Physiognomy.
1875.

CONTENTS:

Calendar for 1875 1
Editor's Preface 3
Twenty Years Hence 5
The Rev. Charles Kingsley. With Portrait 6
Our Eyes—How They Differ, and What They Signify. With Illustrations 8
Curiosities of Sleep 15
James Lick the Benefactor. With Portrait 18
The Two Gardens; or, Culture and Neglect 20
Characters of Shakespeare. Illustrated 21
Pere Hyacinthe Loyson and his Child. Portrait 24
Vicious and Troublesome Children 27
Living to Eat, and Eating to Live. Illustrated 30
Blushing—Its Cause and Cure 33
Wilhelm Von Kaulbach, Eminent Painter 36
A Normal Life—an Abnormal Life. Contrasted 38
Our Faces—Open Books 40
Sir Georg Elvey, the Composer. Portrait 43
Horse Phrenology. With Illustrations 45
John Tyndall, the Scientist. Portrait 47
Tobacco Using History and Effects 0
The Phrenological Institute 52
John Laird the British Shipbuilder—Portrait 54
Presidents of the United States—Portraits 56
Combinations of Mental Faculties 58
History of the American Flag 59
Poetry.
Miscellaneous Matter.

Price 25 cents.

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

PHOTOGRAPH
OF THE
Materialized Spirit,
"KATIE KING."

Read the following graphic description:

This photograph, an enlarged copy of the original taken in London by the magnesium light, represents the full-form materialized spirit, Katie King, *alias* Annie Morgan, who for three years, ending May 21st, 1874, came through the mediumship of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malvern. March, 1874, Mr. C. F. Varley, F. R. S., the electrican of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that spirit Katie was outside it, moving about among the spectators or conversing with them. March, 13th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katie standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 6th, 1874, Benjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a seance, of which he writes: "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at once and the same time, the figure of Katie, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." Mrs. Florence Marryat Ross-Church, who was present at three seances on the 9th, 13th and 21st of May, 1874, testifies that she saw the medium and Katie together; that she felt the nude body of the latter under her dress—felt her heart beating rapidly, and can testify that, "If she be *psychic force*, psychic force is very like a woman." "I must not omit to relate," she adds, "that when she (Katie) had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as souvenirs for her friends, there was not a hole to be seen it, examine it which way you would. It was the same with her veil, and I had her do the same thing several times." The disappearance of the materialized spirit, after entering the cabinet, would be generally almost instantaneous.

PRICE—50 cts.

*** For sale wholesale and retail at the office of this paper.

"Eating for Strength."
A NEW
Health Cookery Book,
BY
M. L. HOLBROOK, M. D.

PART FIRST—The Science of Eating.
PART SECOND—Recipes for Cooking.
PART THIRD—Liquid Foods and Recipes for Healthy Drinks.
PART FOURTH—Practical Dietetics, Answers to every occurring questions.

Dio Lewis speaking of the book says: "It possesses a clear simple and distinct plan, like a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Dr. Babbitt writes: "I have received your work called 'Eating for Strength,' and believe it to be the most practical thing of the kind thus far issued. May it *eat* its way into thousands of families, so that fewer people shall at last take up the mournful song, 'I have dug my grave with my teeth.'"

Sent by Mail for One Dollar.

*** For sale wholesale and retail at the office of this paper.

Commercial Hotel,
7th St. bet. Robert & Jackson,
ST. PAUL, — — — MINNESOTA.
Fare, $2 per day. This house is new and fully equal to any two dollar a day house in the State.
FLOWER & WINDER.
v17n11tf

BECKWITH PORTABLE FAMILY SEWING MACHINE $20. BEAUTY, UTILITY AND STRENGTH COMBINED. BECKWITH S. M. Co. NEW YORK & CHICAGO.
v16n11tf

BABBITT'S HEALTH GUIDE,
A Higher Science of Life.
Nature's simple and powerful laws of Cure.
Magnetic Manipulation as a Science.
Clairvoyance, Psychology, Psychophysics.
Bathing, Food, Sleep, Exercise, Marriage.
Psychomany, giving treatment for 100 diseases.
A Home Doctor far more effective than Drugs.
"I like it immensely."—*J. M. Peebles.*
"Worth several times its price."—*A. J. Dutch, M. D.*
"Worth more than all the old school medical books ever published."—*F. M. Milliken.*

BABBITT'S VITAL MAGNETISM,
Presents triumphant facts against those who ignore the wonderful agency of Magnetism.
"An able review of Dr. Brown-Sequard's Lecture, cheap at double the price."—*

"The Credulity of Infidelity."

Some one has sent us the *Christian Intelligencer*, published at New York, with the following editorial article marked for our especial benefit:

"It is a remark of Pascal, one of the most subtle and discriminating minds, that nothing is more credulous than infidelity. This seems to be a paradox, but its truth is frequently proved by actual examples. One has recently come to our notice in the case of Robert Dale Owen. This, in some respects, well-meaning man was a disbeliever in divine revelation, and yet became the dupe of an impudent and unblushing pretender to supernatural power. He did not think the miracles of the Bible to be supported by sufficient evidence, yet placed credit in the impostures of the Holmes mediums. That he might not miss any of the revelations, he went to Philadelphia to reside, and pinned his faith in a future immortality not upon the words of Jesus Christ but of Katie King. When this woman confessed that she had conspired with others to impose upon him and others like-minded with him, and that she was no spirit, but a woman with flesh and bones like other mortals, Owen was so overcome with the disclosure that his reason reeled and he became insane.

"Looking at the facts in this case, it is easy to see that the skeptic is more credulous than the Christian. Owen believed what the great majority disbelieved. This is one mark of credulity. The little *coterie* in Philadelphia who trusted Katie King's assertions, were a handful compared with the great multitude of Philadelphians who put no faith in her revelations. The masses of Philadelphia believed the biblical miracles and rejected those of the Spiritualist. Owen made his choice between the supernaturalism of infidelity and that of Christianity, and in accepting the former went with the credulous minority rather than with the believing majority. When our Lord wrought miracles in Jerusalem he carried the majority with Him. The believers, in this instance, were not a handful, but the whole city in a mass. Only a small *coterie*—the Pharisees and the rulers who hated Him and His doctrine—endeavored to stem the tide that was coming in by suggesting that He cast out devils by Beelzebub, the prince of the devils. Even they did not dispute the fact of the miracle. In reference to the greatest of the miracles—the resurrection of Lazarus—the Pharisees were compelled to give up the contest in despair, saying, 'Perceive ye how ye prevail nothing? behold the world has gone after him.'

"Again, in making such a choice, Owen selected that species of supernaturalism which had been tried at best only a few weeks, and rejected that species which had been tried for nineteen centuries. Katie King had been seen in the twilight and in the dark by a small number. The Christian revelation had been the study in broad day of a multitude whom no man can number. The skeptical supernaturalism, moreover, had produced no beneficial results. It never built a hospital or college; it never remodeled a human character; it never constructed any respectable form of human society. The biblical supernaturalism, beyond all dispute, has made the world better. Yet Owen, the philanthropist, who really desired to promote the physical well-being of men, chose the former and rejected the latter. If this is not credulity of the extreme type, tell us what is.

"Faith in the biblical miracle is more easy and natural than faith in the human supernaturalism, or Spiritualism as it is called. That a being like Jesus Christ, so pure, so holy, so elevated in His spirit, so benignant in his feelings and so beneficent in His actions, should work a miracle is highly probable. The miracle seems natural to Him. We should be surprised if He never by any act or word should show that He was connected with a higher world than this. But that Mahomet, for example, a man so cruel and bloody in war, and so lustful in life, should have supernatural power over matter and physical life is utterly improbable. It is unnatural to suppose that wickedness should have almighty power.

"There is still another reason why faith in the human supernaturalism is merely credulity. That there should be supernatural power exercised in Philadelphia, in the year 1874 by a circle of men and women, is altogether improbable, because there has been no preparation for it. There have been no antecedents like prophecy and preparatory miracles. It is not a part of a system. It is isolated. It is like lightning from a clear sky which, though abstractly possible, is yet very rare and improbable. The supernaturalism of Christianity was prepared for and expected for long years. The whole line of Jewish history looked towards the incarnation of the Son of God and the miracles of the Jewish Messiah. Prophecy had foretold it, and even the vague expectations of paganism were waiting for the Desire of all nations. When, therefore, a man like Owen puts confidence in this unheralded supernaturalism, and rejects that which has been foretold and prepared for, he is acting the part of a credulous dupe. Simeon and Anna, like all the spiritual readers and students of the Old Testament, had been waiting for the Consolation of Israel; but Owen and others like him did not stand expecting for many long years the fulfillment of an antecedent prophecy in the outburst of the supernaturalism which they believed themselves to have witnessed. There was no reason why they should expect it. There had been no communication from God through prophets announcing the coming miracle, and there had been no miraculous line of events going before. The faith of Owen in such circumstances was sheer credulity. It had no ground in history, no support in preceding events. No wonder that instead of the *nunc dimittis* there was the dreadful eclipse of insanity."

COMMENTS BY REV. SAMUEL WATSON.

The editor of this old paper does Mr. Owen and Spiritualism great injustice.

Having read all his books, and everything I have seen published in regard to him since his insanity, I feel assured that he does not understand Mr. Owen's case, nor does he show that he knows much of Spiritualism. He endeavors to make the impression that his insanity was caused by the Katy King exposure. I can not believe that any thing connected with Spiritualism, was the cause of his misfortune. If the investigation of Spiritualism has anything to do with his insanity, it should have occurred many years since. The facts are insanity has been hereditary in the Owen family, several members including the father having been insane at the time of their death. Prof. Owen says that his brother had become somewhat dyspeptic and that his body was somewhat enfeebled; he should not have performed his usual amount of mental labor. Prof. Owen thinks "there was another cause; that cause was not Spiritualism as some journals have suggested." Had Spiritualism been the cause, either remotely or immediately, his brother's conversation in his excited moments, would be of something connected with Spiritualism. Why should he be so deeply mortified about Katie King? He had stated what he believed, and as soon as the imposture was exposed he honestly confessed himself deceived.

It is not, however, to defend Spiritualism from this point of attack that I notice this editorial, but the comparison which is made in the evidence adduced to establish ancient and modern spirit manifestations. The assertion that "the skeptic is more credulous than the Christian," and that "nothing is more credulous than infidelity," is to my mind not only "seeming," but really paradoxical. By what process do we arrive at any truth? Is it not by our senses or human testimony? The former are much more demonstrative than the latter. "Christianity" or the "Biblical miracles" are dependant upon the testimony of witnesses who have passed away near two thousand years. Our senses are not capable of grasping the miracles, said to have been witnessed by many in the days of Christ. Consequently they can be of no service in establishing the truth of Christianity. There are some facts recorded, however, that have a bearing upon this subject. It is not true that "when our Lord wrought miracles in Jerusalem he carried the majority with him. The believers in this instance were not a handful, but the whole city in a mass." The record as given in the New Testament does not warrant any such a statement as this editor makes. The facts are that the Jewish Church did not believe in Jesus as the Messiah, and when they could not question the facts of which their senses were cognizable, they attributed them as they (the church) do now Spiritualism, to Beelzebub the prince of Devils."

Though Christ preached and taught in Judea three and a half years, having with him his twelve disciples, who were eye witnesses of his miracles, he did not convince them of the spiritual nature of the kingdom he came to establish. They believed he came to deliver their nation from the dominion of the Roman Government, and some of them were anxious expectants of temporal offices when he established his kingdom in Judea. When he was arrested, "the disciples all forsook him and fled;" one of them betrayed him, for thirty pieces of silver; and then denied him swearing that he "knew not the man." Only one of them (John) had courage sufficient to witness his crucifixion, after which they gave up all hopes of his being their deliverer and went to their former occupations.

When it was announced by the woman to the disciples that Jesus was arisen from the dead, "their words seemed to them as idle tales and they believed them not." After that he appeared in another form unto two of them, as they walked and went into the country, and they went and told it unto the residue, neither believed they them. "Afterward he appeared unto the eleven as they set at meat, and upraided them with their unbelief and hardness of heart because they believed not them which had seen him after that he was risen." Then said he unto them, "O fools and slow of heart to believe." Thomas was the last one to be convinced and declared he would not believe, unless his sense of sight and touch would assure him of the fact that Jesus had risen; yet he was convinced by the testimony of his sense of sight. I mention these historic facts to show the importance there was attached to the testimony of the senses, and how little confidence was placed by the disciples in each other's testimony. Although these persons had been associated together for several years, they did not believe when some of them assured them of a fact of which their senses were capable of taking cognizance.

What lesson does this teach us of the present age? Does it cause us to undervalue the testimony of our senses, and rely more upon the testimony of others. Far from it; and if they could not believe the members of their own family, who had assured them of the fact of which they had personal knowledge, does it not depreciate that kind of testimony when it has come down to us through more than a thousand years of the "dark ages." Yet this is the kind of testimony which we must receive according to some, or be damned forever in a lake of fire. "O consistency thou art a jewel."

"Faith in the Biblical miracle is more easy and natural than faith in the human supernaturalism or Spiritualism, as it is called." Is this true? or is it like other things in the article, mere dogmatic assertion. I propose to show it is the latter. Bear in mind that I am not discussing or controverting the truth of Christianity, but endeavoring to show that Spiritualism stands upon even a more impregnable basis than "Biblical miracles."

We have seen that every thing that we don't know by our senses, we must receive through human testimony. Inasmuch as our senses can not bear testimony to any thing which has not come within their observation, then every thing in the history of the past must depend upon the credulity of human testimony. Take this axiom, and we are forced to the logical conclusion that Modern Spiritualism stands upon a firmer basis than do "the biblical miracles." The former is not dependant upon the testimony of others, though they may be numbered by millions of living witnesses, engirdling every nation around the globe. These persons are not living in remote countries only, but are in our midst, embracing every grade of intellect and every position in society. Many of them have been investigating the subject for more than a score of years under a great variety of circumstances, who have had overwhelming demonstrations of the truth that our friends can and do communicate with them; this, too, under the strictest test conditions, and in the quietude of their own family circle. Our senses bear their testimony to these things just as they do to any other facts.

Spiritualism demands to be investigated as science investigates other facts, and claims to produce the same evidence of its truth, that is necessary to establish beyond the possibility of doubt its existence. The senses bear their testimony to these facts, just as Thomas demanded, before he would believe that his Master had arisen. He thought he must feel as well as see the wounds, but when he saw he believed without thrusting his finger into the print of the nails, or his hand into his side. "Jesus saith unto him, Thomas because thou hast seen me thou hast believed." Here, even that most unreliable sense of sight is placed above the testimony of the other ten disciples. There are thousands of living witnesses who have not only *seen*, but *felt* and *conversed* with their loved ones, whom they have recognized, and who had passed away.

Our editor says in conclusion, "There was no reason why we should expect it. There had been no communication from God through prophets announcing the coming miracle, and there had been no miraculous line of events going before." Hear what Jesus says, among the least of his utterances, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall lay hands on the sick, and they shall recover."

Where do we find these things now? In the churches? Nay, verily. They deny the power, and yet they are done by Spiritualists all over the land, who possess the gifts of healing as mentioned by Paul with other gifts of the new dispensation.

When I accepted the invitation of the committee to attend the liberal meeting held at Geneva, Wisconsin, the latter part of June, one of the subjects I was requested to speak upon was, "That ancient spirit manifestations are proven to be true by Modern Spiritualism." I was surprised to find that nearly every phase of Modern Spiritualism has its counterpart in the Bible. That was not a meeting of Spiritualists but of liberal men and ministers of different denominations. It was taken for granted that no well informed man, would stultify himself by questioning the phenomena of Modern Spiritualism. Taking that as the axiom, I was to prove ancient by the modern manifestations.

The fact is there is more at stake than the church supposes in this new era that has dawned upon the world. These manifestations, when properly understood, come to the aid of the church. It supplies to the materialist and atheists the lacking evidence of immortality, and they receive it, and rejoice in the consolation it brings them. The tendencies of the present age is to reject everything which is not demonstrated to be true. The doctrine of a future state must ultimately rest upon proof or be rejected. The proof has not been sufficient for a large and intellectual class of scientists, rationalists, skeptics, to receive the "Biblical miracles," and hence they need more tangible proof of man's immortality. This long sought for proof has been found in Modern Spiritualism.

If all the phenomena attending the modern movement be accounted for on physiological or psychological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence by scientific men.

Col. Olcott heard spirits speak in eight different languages, several of which he understood, while with the Eddy brothers. Here is a fact; believe this as you must; then the other fact that on the day of Pentecost, "there were dwelling at Jerusalem, devout men as of every nation under heaven," and "that every man heard them speak in his own language." Thus I have been hearing mediums speak in foreign languages at different places, but within a few feet from where I now write in my library. These things are occurring all over the country. Sometimes children who know no language are used to converse with those who can understand them. "They (on the day of Pentecost) were confounded" and asked what meaneth this. It was new and startling to them, and yet it was one of the gifts of tongues of which Paul subsequently speaks as belonging to the new dispensation.

I could write pages showing the phenomena to be the same and susceptible of proof, which must stand or fall together. If those who ridicule the modern, were to succeed, they would be like Samson, destroy their own building, in demolishing that which is built upon a better foundation.

SAMUEL WATSON

Memphis, Mo., Aug. 7, '75.

THE HOLMES FRAUD.

A Plain Statement of Facts, Endorsed by Respectable People.

A Negro Mask Turns Up From Unexpected Quarters.

EDITOR JOURNAL:—Agreeable to the request of the signers of our former statement and others equally interested, I am compelled to again claim space in your columns, (to condemn the impostor, who is for the second time arraigned before the public for the perpetration of the vilest frauds known in the history of modern spiritual phenomena) for an article upon the Holmes-Brooklyn frauds, the necessity for which has grown out of the exaggerated and malicious statements of Mrs. Jennie Holmes, in reply to our charge of fraudulent manifestations. And first of all, I must say, the former statement signed by the officers and others of our society as published in the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL, was not a misrepresentation of facts, in any particular, but to the contrary, was as truthful and impartial a statement as could be made, and does no injustice to Mrs. Holmes whatever. It was not our intention to misrepresent the number of seances given, only that it was not thought necessary to extend the article to a length sufficient to include a description of them all, as they resembled each other so closely that only those were noted, which served to arouse our suspicions, and the last one, together with our demand and her refusal to comply with the request to give us the evidence we had a right to claim, and which it was more for her interest to give than ours, and furthermore, I deny that either myself or the ladies mentioned by Mrs. Holmes, said or did anything out of place or character, and the story of mobbing the cabinet, is as false,

AS FALSE CAN BE,

but is just what might be expected from an impostor, who had been caught in her own impositions, and was obliged to make some desperate effort to hoodwink those who are fanatical enough to take everything as fact, without any proof whatever, if it is only done behind a black curtain.

Mr. A. B. Smith, whom Mrs. Holmes boldly asserts "knew nothing of the statement over his name," attended five out of the six seances given by Mrs. Holmes, and was among the first to denounce her as a fraud. He was one of the gentlemen, who at the aperture received

THE OFFENSIVE BREATH

of Mrs. Holmes, and his mind was fully made up that the manifestations were impositions, before the last evening; therefore he has not put his name to a statement concerning which he knew nothing.

As regards Mrs. Holmes' statements concerning Miss Hinman it is but justice to that lady to say that I made a bargain with her before she came, in which she made a deduction of ten dollars from her usual price, in consideration of our having been but recently organized, and therefore not able to pay full price for lectures. Fifteen dollars was all Miss Hinman expected to receive when she came, and never during her stay of six Sundays, did she say to me, or I hear of her saying a word, which denoted any dissatisfaction about the amount paid her, neither did she discuss the subject of what Mrs. Holmes received in my hearing, and upon inquiring no one can be found, who heard her refer in any way to the matter of what Mrs. Holmes was to receive; and all unite in saying that her conduct towards Mrs. Holmes, was friendly and lady-like, and not one will sustain her in her unwarrantable attack on Miss Hinman, the only complaint being that, she, Miss Hinman, had too much sympathy with Mrs. Holmes.

About my failure to keep my contract with Mrs. Holmes, I have just this much to say. That contract was made in full faith that Mrs. Holmes was a genuine medium, and that her manifestations here would be genuine spiritual manifestations, and the contract was fulfilled, until we became convinced to the contrary, and longer than that it could not be binding. I agreed to pay Mrs. Holmes the fifteen dollars per night, furnish rooms, and provide a home for herself and friend, as will be seen by reference to my letter, which she has given publication, all of which I did. But there had been nothing said about a cabinet, and I did not know as I was expected to furnish one, supposing Mrs. Holmes would bring her own; but as she did not, I purchased material and went to her for instructions as to how to erect it, and then built, as I supposed, one that was right. But Mrs. Holmes was not satisfied with it, and we improvised one for that night only, as I had not made sufficient preparation for shutting out the light from the large windows which the room contained, but it was more the result of my ignorance concerning the pitchy darkness, that was necessary to aid Mrs. Holmes in the successful accomplishment of her

ARTFUL DESIGNS,

than negligence on my part. The morning after the first seance, I set about building another cabinet, and I did ask Mrs. Holmes to come in at four o'clock in the afternoon and pass judgment upon it, that in the event of its requiring alteration it could be in readiness before the hour for the seance; and these things were all legitimate, and the same would have been liable, to have taken place, with any one else, as all must allow. I gave out the hour for assembling at 8 o'clock. I urged the people to be prompt, but further than this I could not control it. I heard no complaint, but what was made by Mrs. Holmes herself, and one evening after she had been talking in no very agreeable manner about getting through earlier, Miss Allen reminded her that she herself had been tardy that evening. Mrs. Holmes knew that the seances were to be held at "our rooms," as I had so specified in my letter, and by saying the seances would be private, I meant that we were not going to advertise her and give admission to the general public, but that they were to be select, and they were composed principally of Spiritualists with a few skeptics. Order was observed and good conduct was maintained with but a single exception and in this instance the intruder

WAS PROMPTLY EXPELLED

from the room. Conditions were observed, too much for the interests of truth, as it afterwards proved and whatever of inharmony occurred grew out of the skepticism that existed with reference to the genuineness of the manifestations. And Mrs. Holmes herself broke the contract by leaving the city the morning after her sixth seance. Had she been an

HONEST WOMAN

she would have remained, and vindicated herself, instead of thus violating her contract and leaving the city unexpectedly, fleeing from the conditions in which by her own dishonesty, she had become involved. For shame, Jennie Holmes, to impose upon the people your frauds and then because they will not set aside their reason, and *allow you* to hoodwink them, run away without filling your contract, and then because they charge you with fraud and demand of you to prove yourself innocent you berate them, with what alone rests with yourself, and then seek to be sustained by putting before the public a mass of falsehoods and misrepresentations, that are a slanderous libel upon those who would gladly have been your friends, but were unwilling to lend their influence to fraud and deception, like that you here perpetrated upon us here in Brooklyn. Previous to Mrs. Holmes late seance she made a speech, in which she

DENOUNCED SPIRITUALISTS IN GENERAL,

and said many unreasonable and unjust things, said that she did not ever intend to submit to tests again, and that it was unreasonable in Spiritualists to demand it. She denounced, while here in conversation, Dr. Child, as having been bribed by the Young Men's Christian Association, to denounce her, and made her boasts that she had them, Child and Owen, and if they did not let her alone, she would expose the whole thing.

The last and sixth seance in which Mrs. Holmes declares we mobbed the cabinet, I will not here describe, as our former article gave a truthful and correct representation of it, and I have only to confute Mrs. Holmes' falsehoods with reference to my conduct, and also the alleged report of Mr. Wardwell, whose name was attached to our former article, and who was the gentleman referred to, as reporting the fastenings he had put in Mrs. Holmes' bag just as he had left them, and whose certificate we forward with this article, in contradiction of statements made by Mrs Holmes. She declares that I broke in upon the seance before it was over, and when Katie was trying to come out; this statement I also pronounce false, as every one who was present, knows, not excepting Miss Julia Allen. Mrs. Holmes had this evening instead of speaking in whispers, as was the custom in her materializing seances, spoke audibly, and professedly under the control of a spirit, whom Miss Allen informed us was known as Rosa, but knowing that her manifestations were frauds, and the faces masks, which

SHE WAS EXHIBITING,

we, of course, believed that this character must also be assumed; however, be that as it may, I did not approach the cabinet, or make any demand upon Mrs. H. until Rosa had declared the seance at an end, but after making the demand for Mrs. Holmes to be searched, for the purpose of proving whether we had been looking at spirit-faces or paper masks, she spoke again, in the same dialect as she had made use of throughout the seances, and denied us the opportunity of the test which was proposed, and when I declined to accept her proposition to defer the test to another evening and ordered lights to be turned on, she countermanded the order, and said Katie was preparing to come out, but seeing the importance of obtaining the test then and there, if possible, I did not wait for other proceedings, but repeated the order for the lights to be turned on, and requested Miss Allen to remain in her seat, keeping away from Mrs. Holmes, not so much because I thought she was an accomplice, but because I knew there were those present who did so consider her, and therefore to prevent their being able to say in the event of there being no masks upon the person of Mrs. Holmes, that she had transferred them to her friend. I mention this to show that we were unbiased, and wanted to so conduct the investigation, that if there were none, Mrs. Holmes would be fully vindicated, but also it was left to her to do herself the most fatal injury, in her refusal to

SUBMIT TO THE TEST

which we demanded. I saw Mrs. Holmes come out of the cabinet, but did not see her come out of the bag. Did not see Miss Hinman cling around her neck, yet she may have done so, and I not have seen her, as I was in the large hall with the gentlemen, but I do know positively, that no assault was made upon Mrs. Holmes, as she reports, not only from the combined testimony of the ladies, not one of whom would not have been indignant at such a demonstration, but, also, from my own personal observation. When I heard that Mrs. Holmes had rushed down stairs into the street, I went to her, told her that I was satisfied that her manifestations were frauds, and most emphatically declined to pay her any more money unless she would go back to the room and allow the investigation, and if such should prove her innocence, I would add

ONE HUNDRED DOLLARS

to the amount due her as an inducement, and she who should have done so gladly, in justice to herself ("even though the demand had been unreasonably mad") without thought of a money consideration, only said, "I don't believe you would. You have got this up to get rid of paying me." While this and other conversation was being carried on, Mrs. Holmes could be distinctly seen by the light of the street lamps, and if her dress had been torn and disarranged in any way I should have seen it, and it is but fair to infer, that she would have herself made some mention of it, had it been true. And when we were on our way to her boarding place that night, in the street car, she was talking to a gentleman in an angry and excited manner, saying that she had been mobbed and threatening to have us all arrested, but making no mention of any injury done her in this way. Mrs. Holmes' assertion that we got up this to have a pretext for not paying her, is absurd and ridiculous, and all those interested know it to be so. Mrs. Holmes has no moral right to the money, unless she can substantiate her claims by

PROVING HER INNOCENCE,

and in the face of these facts, Mrs. Holmes has the audacity to state in public print, that no proposition whatever was made to search her, and no money offered, when she knows it can be proven by more than a dozen incontrovertible witnesses, and how Miss Julia Allen can endorse these statements of Mrs. Holmes, if she wishes to retain her reputation for truth and veracity, I can not just now understand. There are other things which might be adduced that have great weight in the matter, were it not that I fear the length of this may transcend the limit allowable, yet I can not close without elaborating one thing, by which Mrs. Holmes manages to elude exposure. Each night she made remarks requesting no one to touch or make any attempt to grasp Katie, saying that she took such things as insults, and that if it was done she would go away and not appear again for months, and if they should succeed in catching her it might

KILL THE MEDIUM,

and she hoped no one would offer Katie any insult by trying to grasp her. This gives Mrs. Holmes confidence to be more bold than she would otherwise dare, attempt to be, did she not know that there were those upon the front seats that would adhere implicitly to what she said, and in this way she prevents any demonstration which might settle the matter at once, and prove whether there is any identity between Katie King and Mrs. Jennie Holmes. I, myself, during Mrs. Holme's stay approached her, and taking her hand said jokingly to parties standing by, "See this arm bears no resemblance to Katie's," and as I spoke made an attempt to raise the sleeve just a little, to expose to view the wrists and a small portion of the arm, whereupon Mrs. Holmes withdrew her hand and would not allow the comparison, but not until I had observed that her arms were

WHITENED WITH COSMETICS,

which in the dim light, was not of course perceivable, and yet it had the effect to beautify the external appearance, and every test of this kind where there was any possibility of establishing any identity between herself and Katie King, was evaded entirely, and all her denunciatory remarks about being tested by those who are ladies and gentlemen, and who will approach and conduct their investigations in a polite and gentlemanly manner, has no weight whatever with those who witnessed Mrs. Holmes' manifestations in Brooklyn, and her resistance of tests. None but ladies and gentlemen were in attendance at her seance, and none approached her in any other way than a gentlemanly and lady-like manner, and Jennie Holmes is more afraid to-day of a skeptic near her cabinet, than she is of those who are not gentlemen. But the public will be surprised to find the question as to whether Mrs. Holmes produced fraudulent manifestations in Brooklyn, is settled without further argument, in the fact that her accusers have in their possession

THE NEGRO MASK,

which she exhibited at the aperture of her cabinet, upon that to her fatal evening, after which she evaded the test *she knew* would end any further operations of hers in that direction, and also fasten forever upon her the stigma of an impostor.

It is true, that deception and intrigue in any direction, involves its victim in numerous other emergencies, in which he must resort to further duplicity, and thus it proved with Mrs. Holmes. Upon the evening of which the expose occurred, Mrs. Holmes and Miss Allen left us at the door of their boarding place, and went direct to their room. After a few moments, Mrs. Holmes came down stairs, passed through the hall and out into the backyard, which action excited the curiosity of those who saw her as she had never been there before. After being gone a few moments she came back and announced her intention of leaving very early the next morning, giving as an excuse for her abrupt departure that her husband was very sick in Vineland, and that she must go to him at once. When she was gone, a lady called at the house and stated the circumstances of Mrs. Holmes' materializing seances, saying that it was thought she used masks. As it was thought that she had something to do with her mysterious visit to the backyard, two gentlemen whom I know to be men of truth and honor, made a search immediately, and found in the vault of an outhouse into which Mrs. Holmes was seen to go a few hours previous, a mutilated negro mask, and there can be no possible doubt *but this* is the one used by Mrs. Holmes, and was by her deposited where it was found, as there can be no other reason or explanation given for her actions, except that of concealing her fraud, and though Mrs. Holmes be a genuine medium, we have proof positive that she is not above introducing fraud in her manifestations, and therefore she is unworthy of our confidence and trust.

Yours for the truth only,

GEO. W. YOUNG.

142 W. Portland ave., Brooklyn.

EDITOR JOURNAL:—The reply of Mrs. Holmes to the expose recently published in the BANNER, calls for a word from me. She refers to me as "the gentleman who was perfectly satisfied." I was well satisfied on the evening of the last seance which I attended, that she was as vile a fraud as ever connected itself with a holy cause, with an idea of winning honor or profit, or eventually throwing off the mask and becoming the willing tool of its enemies. So far from Mrs. Holmes being ill-treated on the evening in question, she was the aggressor, being

ABUSIVE, VULGAR AND DISGRACEFUL

in her actions toward those gathered to investigate, even before the seance.

As I tacked the sack in which Mrs. Holmes was placed to the floor and side of the cabinet, at the close of the seance I carefully examined the tacks and found that three out of the five were broken off, evidently by the shoe being pushed against them, but the one on the side of the cabinet remained firm, and this prevented her from rising from the chair and giving the usual exhibitions.

Why this woman should make such an insane attack on Miss Hinman, is a puzzle to all present, but may be explained on the old

[Concluded on page 189]